

# UC Berkeley

## Cibola Project

### Title

Dossier concerning the abuses of Luis de Rosas, governor of New Mexico (1637-1641), his murder in 1641, and the extrajudicial execution of the alleged conspirators in the murder by Alonso Pacheco de Heredia, governor of New Mexico (1642-1644)

### Permalink

<https://escholarship.org/uc/item/0fr37213>

### Authors

Hidalgo Strolle, Martha  
Craddock, Jerry R.  
Polt, John H. R.

### Publication Date

2010-02-15

Peer reviewed

**Dossier Concerning the Abuses of Luis de Rosas,  
Governor of New Mexico (1637-1641), his Murder in 1641,  
and the Extrajudicial Execution of the Alleged Conspirators in the  
Murder by Alonso Pacheco de Heredia, Governor of New Mexico  
(1642-1644)**

Archivo General de Indias, Sevilla Patronato, legajo 244, ramo 7

Transcribed by Martha Hidalgo Strolle, California State University at Monterey Bay

Revised by John H. R. Polt and Jerry R. Craddock, University of California, Berkeley

Translated into English by John H. R. Polt

Chronological indices to the documents provided by John H. R. Polt

The simplified transcription presented here is based on the more technical transcription in Martha Hidalgo Strolle's doctoral dissertation entitled "Murder in the Palace: The Assassination of Luis de Rosas, Governor of New Mexico (1637-1641). Edition and Study of the legajo Patronato 244, ramo 7, of the Archivo General de Indias, Seville." Ph. D., University of California, 2005. The dissertation is available from ProQuest (<http://proquest.umi.com/>).

In this transcription the spelling of the original has been maintained with minimal changes, which include modernization of the use of capital letters, punctuation, and word separation. Abbreviations have been resolved tacitly.

Editorial symbols include the following:

Brackets [ ] introduce editorial additions or emendations.

Parentheses ( ) indicate editorial deletions.

A caret placed inside the first bracket [^ ] or parenthesis (^ ) indicates that the addition or deletion is scribal.

Typographically distinct parentheses ( ) have been used for those that actually occur in the text, in order to avoid confusion with editorial or scribal deletions.

Brackets [ ] are also used to introduce miscellaneous editorial observations, among them the titles of individual documents in the dossier, and include the following sigla:

HD = Heading.

LM = Left margin.

RM = Right margin.

CW = Catch word.

The dossier lacks a consistent foliation; Dr. Strolle introduced an overall consistent foliation where the folio numbers of the transcription are accompanied by the five-digit frame numbers of the digitized images provided by the Archivo General de Indias.

A full electronic facsimile of the original *expediente* is now available on-line through the Portal de Archivos Españoles (PARES: <http://pares.mcu.es/>).

Most recent revision: Nov. 3, 2010/June 6, 2023.

## **Índice cronológico de documentos (exclusive de notas relacionadas a su tramitación)**

- Fray Juan de Salas, custodio de Nuevo México, protesta contra las actividades del gobernador de Nuevo México, don Luis de Rosas. Convento de Santo Domingo, 16 de marzo de 1640. fol. 55v, p.90
- Fray Bartolomé Romero denuncia el tratamiento recibido del gobernador de Nuevo México, don Luis de Rosas. Convento de Santo Domingo, 4 de mayo de 1640. fol. 58v, p.96
- Testimonio de Diego del Castillo sobre lo ocurrido con Fray Bartolomé Romero. Convento de Santo Domingo, 12 de mayo de 1640. fol. 64v, p. 107
- Testimonio de Francisco de Salazar, vecino de Nuevo México, ante el gobernador de Nuevo México, don Juan Flores de Sierra y Valdés, actuando como juez de residencia para su antecesor, don Luis de Rosas. Santa Fe, 5 de julio de 1641. fol. 46r, p. 71
- El gobernador de Nuevo México, don Juan Flores de Sierra y Valdés, declara nulos los procesos de su antecesor don Luis de Rosas contra los vecinos de Nuevo México. Santa Fe, 16 de julio de 1641. fol. 53r, p. 85
- Copia del informe que remitió fray Bartolome Romero a fray Juan de Prada, comissario general franciscano de Nueva España. 1 de octubre de 1641. fol. 5r, p. 6
- Copia de la carta que escribió fray Juan de Prada, comisario general franciscano de Nueva España, a fray José Maldonado, comisario general franciscano de Indias. México, 12 de marzo de 1642. fol. 1r, p. 1
- Copia de la opinión del fiscal don Pedro Melián sobre lo sucedido en Nuevo México. Sin fecha; probablemente de 1642. fol. 13r, p. 20
- Carta de don Juan de Palafox, obispo de Puebla y virrey interino de Nueva España, al rey Felipe IV. México, 25 de julio de 1642. Original. fol. 11r, p.19
- Instrucción secreta para el gobernador de Nuevo México, don Alonso Pacheco de Heredia, sobre la manera de proceder contra los vecinos implicados en la muerte de don Luis de Rosas. México, 12 de agosto de 1642. fol. 70v, p. 118
- Perdón general proclamado por don Juan de Palafox y Mendoza, virrey interino de Nueva España. México, 13 de agosto de 1642. fol. 69v, p. 116
- Carta del gobernador de Nuevo México don Alonso Pacheco de Heredia a fray Hernando Covarrubias, custodio de Nuevo México. Santa Fe, 17 de diciembre de 1642. fol. 67r, p. 111

- Carta del gobernador de Nuevo México don Alonso Pacheco de Heredia a fray Hernando Covarrubias, custodio de Nuevo México. Santa Fe, 10 de mayo de 1643. fol. 67v, p. 112
- Carta de fray Hernando Covarrubias, custodio de Nuevo México, al virrey de Nueva España, don García Sarmiento de Sotomayor, conde de Salvatierra. Convento de Santo Domingo, 1 de junio de 1643. Original. fol. 80r, p.133
- Proclamación del gobernador de Nuevo México don Alonso Pacheco de Heredia en que anuncia la ejecución extrajudicial de varios vecinos de la provinica por rebeldía contra su antecesor don Luis de Rosas. Santa Fe, 21 de julio de 1643. fol. 68v, p. 114
- Pregón del gobernador de Nuevo México Alonso Pacheco de Heredia. Santa Fe, 21 de julio de 1643. fol. 70r, p.117
- Documentos oficiales emitidos por el gobernador de Nuevo México don Alonso Pacheco de Heredia en prosecución de la instrucción secreta. Santa Fe, 23 de julio de 1643. fol. 71v, p.119
- Carta de don Alonso Pacheco de Heredia, gobernador de Nuevo México, a su tío, fray Lucas Benitez. Santa Fe, 1 de agosto de 1643. Original. fol. 29v, p. 46
- Carta de don Alonso Pacheco de Heredia, gobernador de Nuevo México, al virrey de Nueva España, don García Sarmiento de Sotomayor, conde de Salvatierra. Nuevo México, 6 de agosto de 1643. Original. fol. 83r, p. 139
- Carta de fray José Maldonado, comisario general franciscano de Indias, al secretario del Consejo de Indias, don Juan Bautista Sáenz Navarrete. Madrid, 10 de agosto de 1643. Original. fol. 33r, p. 51
- Relación de fray Hernando Covarrubias. Convento de Quarái, Nuevo México, 19 de septiembre de 1643. 1a copia. fol. 16r, p. 26
- Relación de fray Hernando Covarrubias. Convento del pueblo de Quarái, Nuevo México, 19 de septiembre de 1643. 2a copia. fol. 22v, p. 36
- Petición de Juan Hidalgo de Heredia a favor de parientes de los vecinos justiciados por don Alonso Pacheco de Heredia. México, 16 de noviembre de 1643. fol. 77v, p. 130
- Petición de Juan Hidalgo de Heredia a favor de los parientes de los vecinos justiciados por don Alonso Pachecho de Heredia. México, 27 de noviembre de 1643. fol. 43v, p. 66
- Carta de fray Juan de Prada, comisario general franciscano de Nueva España, al virrey de Nueva España, don García Sarmiento de Sotomayor, conde de Salvatierra. México, 8 de enero de 1644. fol. 43r, p. 65

- Carta de fray Juan de Prada, comisario general franciscano de Nueva España, al secretario del Consejo de Indias don Juan Bautista Sáenz Navarrete. México, 16 de enero de 1644. Original. fol. 39r, p. 60
- Carta de fray Juan de Prada, comisario general franciscano de Nueva España, a fray José Maldonado, comisario general franciscano de Indias. México, 19 de enero de 1644. Original. fol. 37r, p. 57
- Carta de fray Juan de Prada, comisario general franciscano de Nueva España, a fray José Maldonado, comisario general franciscano de Indias. México, 22 de enero de 1644. Original. fol. 41r, p. 63
- Interrogatorio dirigido por fray Tomás Manso, custodio de Nuevo México, sobre abusos cometidos por don Luis de Rosas. Convento de Santo Domingo, Nuevo México, desde el 17 hasta el 24 de agosto de 1644. Original. fol. 93r, p. 156
- Carta de los padres franciscanos de Nuevo México a fray Juan de Prada, comisario general franciscano de Nueva España. Convento de Santo Domingo, 10 de septiembre de 1644. Original. fol. 86r, p. 144
- Carta de fray Tomás Manso, custodio de Nuevo México, a fray Juan de Prada, comisario general franciscano de Nueva España. Parral, 15 de enero de 1645. Original. fol. 91r, p. 152
- Carta de fray Tomás Manso, custodio de Nuevo México, a fray José Maldonado, comisario general franciscano de Indias. Parral, 30 de enero de 1645. Original. fol. 89r, p. 149
- Carta de fray José Maldonado, comisario general franciscano de Indias, al rey Felipe IV. Sin lugar ni fecha; probablemente de marzo de 1646. Original. fol. 115r, p. 199
- Carta de fray José Maldonado, comisario general franciscano de Indias, al secretario del Consejo de Indias, don Juan Bautista Sáenz Navarrete. Madrid, 23 de marzo de 1646. Original. fol. 117r, p. 201



[fol. 1r/00001]

**[Copia de la carta que escribió fray Juan de Prada, comisario general franciscano de Nueva España, a fray José Maldonado, comisario general franciscano de Indias. México, 12 de marzo de 1642.]**

Nuestro reverendísimo padre comisario general de Indias. Jesus Maria.

Reverendísimo padre nuestro: Vuestra reverendísima se sirva de tener paciencia y con ella leer mis cartas que aunque son muchas y largas por conthener las mas de ellas cosas diferentes, es necesario pasar los ojos por ellas.

Despues que he escrito otras a vuestra reverendísima, ha llegado el padre procurador de la custodia del Nuevo Mexico i por las cartas i papeles que me trae es fuerça informar a vuestra reverendísima de lo que por alla passa.

10| Aquella custodia tiene los conventos que bera vuestra reverendísima en la memoria que va con esta y tubiera muchos mas si los gobernadores mostraran la codicia que tienen de hacienda en thenerla de la rreduçion y salvacion de las almas y de dar basallos a su magestad, que de aquesto 15| an tratado mui poco y em particular don Luis de Rosas, a quien puso alli el marques de Cadereita por criado suyo, el qual ha proçedido contra los rreliogiosos (por solo que le yban a la mano en sus desafueros) como si no fuera xpistiano, hasiendo contra todos proçesos con testigos falsos 20| y enbiandolos a Cadereita que en el tiempo que governo los thenia por evangelio y aunque muchas veçes le suplique que inbiase persona que aberiguase la berdad y que yo rremitiria al rreliogioso de quien mas satisfacion tubiese para que bisitase todos los de aquella custodia y hisiese castigos exemplares en los que hallase culpados nunca lo pude alcanzar de su excelencia, antes theniendo las informaciones por ber-

[fol. 1v/00002]

daderas, apoyaua al gobernador en todo, de lo qual tomo alas para perseguir con mas veras la rreliogion y llego a tanto que rrobaua todo quanto thenian los conventos, desiendo ser señor

de todo por las doctrinas que le enseñava un fraile nuestro llama-  
5| do frai Juan de Vidania que fue expulso de la compañia y abien-  
do tomado el abito en nuestra provinçia de Michoacan, a titulo de  
espíritu de convertir almas, le inbiaron a aquella custodia para  
que ayudase a la perdision en que esta por el gobierno de dicho go-  
bernador y doctrina que le enseñaua este padre de ser legado a latere  
10| y thener autoridad pontifiçia i por ella poder prender y ahorcar  
a qualquiera fraile y ser señor de quanto tubiesen en los conventos  
y para vivir mas a lo ancho en conpania de un lego, desanparo  
los religiosos y se fue a ser capellan apostolico y real del gober-  
nador y abiendo sacado el santissimo de la iglesia de la Villa,  
15| lo llebo a la casa del gobernador donde hiso capilla y parro-  
chia para thenerle y aunque le descomulgo el custodio como apos-  
tata nunca lo pudo reduzir a la rreligion por el amparo que  
hallo en su confesado ni a que se abstubiese de çelebrar, antes  
hiso que el gobernador fuese quitando lo que abia en los con-  
20| ventos i persiguiendo mas a los religiosos, con que para anparar  
la vida aconpañados de los españoles que abia de inportançia  
en aquella custodia se rrecoxieron a un convento que estava a-  
partado, dexando los demas de la custodia sin administraçi-  
on. En este estado estaban las cosas quando lleo el sseñor mar-  
25| ques de Villena que enterado de ellas invio nuebo gobernador  
y yo nombre nuebo custodio viçitador que fuese a hazer a-  
beriguacion de las vidas de los rreligiosos con horden de que  
hecha la visita sentensiasse con el difinitorio a los culpados  
i porque la distançia es de mas de tresçientas leguas y de ellas la  
30| mayor parte de despoblado sin que se halle benta ni cavaña y  
para llebar vino para las misas y lo nesesario para los religio-  
sos y culto de la iglesia se haze el biaje en carros con que tar-  
dan muchos meses y pasan grandes descomodidades, de las qua-  
les se originaron llegar tan malo el [<sup>^</sup>nueuo] gobernador que no pudo aca-  
35| bar la visita y rresidençia del que alla estaua porque al

[fol. 2r/00003]

dar de los cargos se murio, aviendo entregado primero  
al nuebo custodio los religiosos que estauan fuera de la obe-  
diençia abia çerca de dos años y poniendo nuebo gobierno de  
alcaldes y rexidores que vino a tocar a los españoles que esta-  
5| ban en defensa de los frailes, porque aunque quiso dar a otros  
que eran de parte de su antecessor, hallo que los de mas inportançia  
heran mestisos y casi todos mulatos; bolbio tambien los re-  
ligiosos a sus conuentos y dexando las cossas en este estado



le llebo Dios, con que bolbieron a alterarse respecto de que el go-  
10| bernador (^de nuebo) passado queria gobernar de nuebo y los  
del acuerdo y rregimiento desian tocarles a ellos el gobierno,  
sobre lo qual el gobernador despacho quatro o seis mulatos de los  
mas confidentes suyos que bienesen sobre esto a Mejico, ampa-  
randose del sseñor don Juan de Palafox (cuyo paissano dizen  
15| ser), el qual los rresçiuio con grande amor y se lo mostro ma-  
yor quando los oyo desir mal de nuestros frailes y aprobe-  
chandose de la ocasion, hiso proçesso con sus dichos en que  
llenaria bastantemente las planas con el deseo que tiene  
de infamarlos por todas maneras. Con esta nueua del  
20| muerto gobernador suplicamos a su excelencia nombrase otro con bre-  
vedad que fuese a gobernar aquella tierra antes que se perdiere;  
hisolo ansi y a prinçipio de febrero se partio de aqui lle-  
vando en su compania a estos soldados que binieron por horden  
de don Luis de Rossas, los quales çien legoas de aqui encontra-  
25| ron los carros que bolbian y a un religioso en ellos que benia a  
dar relacion de lo que por alla pasaua y como supieron que go-  
bernaua el cabildo de quien ellos benian huyendo por  
mucho delitos que abian cometido, en lugar de proseguir su  
jornada estan aqui de buelta y oi estubieron conmigo y de-  
30| seoso de saver que verdad se thenia lo mucho que abian habla-  
do y dicho contra nuestros frailes, ynbie a llamar al que llego del Nue-  
vo Mejico dos dias ha y careados les hiso confesar no aber  
resçeuído el menor agrabio de fraile ninguno ellos ni otros  
que alla bibiesen y que era falso quanto abian depuesto delante

[fol. 2v/00004]

del señor don Juan de Palafox y otras muchas personas y lo mas que  
hallaron en condenar a los religiosos fue dezir que sospechauan que abian  
ynsitado a fulano y a çutano para que persiguiesen a ellos y a otros  
y particularmente en que puso la proa el religioso fue en que con-  
5| fesasen la pobreza y nesesidad notable con que pasan nuestros frailes,  
fundado en que savia que algunos dellos con todos los demas aliados  
del gobernador avian firmado que eran tan rricos y [^poderosos] que podian hazer  
mayorasgos y sustentar otras provinçias y a este tono hizo compro-  
vacion de otras muchas cossas que avian asegurado ser verdaderas  
10| y delante de este fraile hubieron de dezir lo contrario por no thener  
mas fundamento que la maliçia de ellos y del gobernador que los rremitio,  
el qual hubiera tambien huido si los del rreximiento y cavildo no  
le tubieran puesto a buen rrecaudo hasta que acave de dar residençia  
y de satisfazer a tantas maldades como dizen que ha hecho.

15| El custodio que inbie bisito su custodia y no hallo en ella mas culpados que los dos apostatas que estavan amparados en cassa del gobernador. Contra estos hizo larga caussa que no he podido aun ber por estar en el despacho de España y Philipinas; solo lei el menbrete que va con esta, de donde podra vuestra reverendisima colegir lo que deue de conthener el proçesso. Al fraile que quita-  
20| ron el avito traiyan preso en los carros por horden del comisario del Sancto Ofiçio para que se entregase al tribunal y en mitad del camino se les huyo.

Este es el estado de aquella custodia adonde ymbiare numero de religiosos si quedasemos con las doctrinas y donde no sacare los que estan alla  
25| padeçiendo en aquel destierro, donde es menester mucho espiritu para asistir en el y estar la ovediençia de por medio para que aya quien quiera ir, despues que an bisto que no consiguen el fin de la conversion con la persecucion que an thenido de algunos años a esta parte en los gobernadores que se an puesto, que aunque aca paresen buenos puestos alla la negra co-  
30| diçia los muda de tal manera que de xpistianos se buelben erejes por estar el rremedio tan a trasmano, que tardan mas en ir y bolber los carros de aqui alla que las flotas que ban y bienen de España y si no es con ellos nunca se inbian personas por los muchos indios de guerra que ai en el camino.

35| Lo que resta que suplicar a vuestra reverendisima es que pida remitan al sseñor virrei el que haga(^n) aberiguasion de la verdad y con ella imbie juntamente

[fol. 3r/00005]

al consejo la residençia que hubieren tomado al gobernador don Luis de Rossas, por todo lo qual constara que de xpistiano no tiene mas que el nombre y con ser asi quando los del Nuebo Mexico estan pidiendo que para exemplo de otros  
5| gobernadores hagan de este justiçia en aquella tierra, thenemos por sin duda que el sseñor don Juan de Palafox le ha de sacar a paz y a saluo solo porque fue açote de nuestros frailes; perdome vuestra reverendisima este modo de hablar que por mas que quiera no puedo dexar de desir las verdades desnudas. Guardeme nuestro señor a vuestra reverendisima.  
10| Mexico y março 12 de 1642 años. Reverendisimo padre nuestro: besa la mano de vuestra reverendisima su sieruo reconoçido fray Juan de Prada.

[fol. 3v]

[Blank]

[fol. 4r]

[Blank][fol. 4v/00008]

[Vertical text]

Copia de la carta que escribió el comissario general de Nueva Hespaña al reverendísimo padre comissario general de Indias; trata de lo sucedido en la custodia del Nuevo Mexico acerca de los religiosos de nuestro padre San Francisco y el gobernador don Luis de Rosas.

[fol. 5r/00009]

**[Copia del informe que remitió fray Bartolome Romero a fray Juan de Prada, comissario general franciscano de Nueva Hespaña, desde la Custodia de la Conversión de San Pablo de Nuevo Mexico, 7 de octubre de 1641. ]**

Reverendisimo padre nuestro:

La obligacion no permite dejar de auisar a vuestra reverendisima del caso mas estupendo que debe auer sucedido en nuestra sagrada religion aunque, la atencion de la breuedad nos obliga a remitir muchas cosas a las causas y pape-  
5| les que enbiamos; es muy lata la materia, no se puede abreiuar en pocos renglo-  
nes.

Fray Joan de Vidania, hijo de la santa prouincia de Mechoacan, entro en esta santa custodia con color de religioso y como la hipocresia no puede estar mucho tiempo encubierta, reuelose quando se careo con el peor de los hom-  
10| bres de estos siglos don Luis de Hocez que entro por gobernador el año de 3[7]. En vn capitulo que se celebrou en esta custodia no se le dio al dicho fray Joan de Vidania lo que queria. En el mismo tiempo se auia ya declarado en su maldad el dicho gobernador; hicieronse para en vno gobernador y fray  
15| Joan de Vidania. Dieron en perseguir a nuestro prelado y a todos los demas reli-  
giosos y fray Joan de Vidania daba pareceres y consejos al dicho gobernador de que lo podia hacer y mucho mas y con esta malicia se fueron avnando contra el dicho nuestro prelado y todos los demas religiosos gobernador, dicho  
20| fray Joan de Vidania y muchos malos hombres, enemigos de la yglesia y em-  
bidiosos a los religiosos. De nosotros algunos afeaban al dicho fray Joan  
de Vidania lo mal que haçia contra su prelado, y todos sus hermanos, y vno destos fue el padre fray Augustin de Cuellar, al qual vera vuesttra reverendisima que basta para conocerle el verle, y todos los que correjian al dicho Vi-  
25| dania en su temeraria malicia eran sus enemigos capitales y por tales los  
tenia, y lebantaba graues testimonios de palabra y por escrito, y a todos los  
que se oponian al dicho fray Joan de Vidania perseguia el gobernador en  
quantos modos podia de bejarles. Fueronse asi apartando vnos que eran del  
30| vando de dicho fray Joan de Vidania y gobernador, otros que no pudieron  
negar el amor y amistad de los religiosos, y viendoles que padeçian injustamente por la malicia de fray Joan de Vidania y gobernador, lo que este mal  
hombre tomo por medio de apartarlos, los veio mas estrechamente, porque vien-  
dose perseguidos y bejados se vnieron mas con el prelado y todos los de-  
mas religiosos apelando de sus agrauios.

Prosiguio fray Joan de Vidania a poner por execuçion vna temeraria malicia que intento este mal hombre desde que entro por gobernador, que fue quitar en

35| este reyno las dos comisiones de Cruzada y de Inquisiçion, y como no pudo al principio, despues quando se le junto el dicho fray Vidania quito el commissario de la Cruzada, quito la santa bula dixiendo que no era menester en esta tierra, y predico fray Vidania cossas mui temerarias contra la santa

[CW] bula

[fol. 5v/00010]

bula como se veran en sus papeles. No queria el gobernador desde que entro, que vbiese en este reyno mas que la justicia secular, diciendo que el podia conocer de todo. Y si en este tiempo no toco contra la Ynquisiçion y su comission fue porque auian muerto dos commissarios 5| de ella, y asi quito el commissario de la Santa Cruzada, thesorero y bulas, y hicieron otras cosas inauditas. Obrado este mal acuerdo que tubieron los malos con su cabeza fray Joan de Vidania, procedieron a otro mas temerario que fue negar, remouer y quitar de todo en todo al juez ordinario eclesiastico; despues de auerle recebido, tenido y obedecido por 10| espacio de mas de año y medio, y para que vuestra reverendisima juzgue la malicia deste temerario hecho, refresco a vuestra paternidad la memoria con acordarle de que el prelado de estas conuersiones nombrado por vuestra reverendisima o por el capitulo canonicamente electo es prelado ordinario por la omnimoda y tiene la jurisdiccion ordinaria como los señores obispos en sus obispados y 15| esta jurisdiccion ordinaria omnimoda de los prelados de estas conuersiones esta pasada por el audiencia real de Mexico y señores virreyes y asentada y reconocida en este reyno desde que se fundo esta yglesia, que va para cinquenta años, de la qual jurisdiccion pacificamente y sin alguna contradiccion an vsado todos los prelados y esta yglesia les ha reconoci- 20| do y en entrando que entra el prelado y es recebido de su difinitorio y religiosos, luego le consta al estado secular como es el custodio y prelado desta yglesia, asi como en recibiendo su cabildo al señor obispo de algun obispado consta a todo el secular de que aquel es su prelado. Pues auiendo corrido esto asi como desde sus principios y aun mucho mas hicieron con 25| el padre fray Joan de Salas custodio que acabo por ser persona muy pacifica y amable y auiendole obedecido mas de año y medio, dio la malicia de fray Joan de Vidania y del gobernador en negarle y alzarle la obediencia, diciendo que no les constaba sino que era vn mero frayle, que mostrase al cabildo de cuatro perros mestizos sus patentes y comission, que 30| si el cabildo le recebia por prelado lo conoçerian y entre tanto no le querian obedecer, ni tener por tal.

Como el dicho fray Joan de Vidania era la cabeza de esta conspiraçion y el maestro, el qual es tan falto de todo que por solo los solesismos la-

tinios de la carta que escribio a vuestra reverendissima mereçia ser priuado del vso del  
35| altar y ofiçio diuino y por la falsedad con que alega los sagrados canones  
y escritura debiera ser priuado para siempre de leer sacros canones y  
sagrada escriptura, pues tan falsamente aplica lo que lee. Hecho pues  
cabeza de este delicto, crecia mas el sentimiento de todos los religiosos con-  
tra el, como contra declarado enemigo de todos y peligroso en el caso  
40| presente, pero el con cartas y platicas que hacia se engrandeçia en  
su presunçion de saber y que su prelado y todos los que con el iuan  
eran unos idiotas y poniendoles otros muy graues delictos y faltas  
de aqui se fueron siguiendo las cosas singulares.

[LM] .1.

El primero, entre el y el dicho gobernador quitaron al guardian  
45| de la Villa con escandalosa fuerza, puesto el dicho guardian en la Villa

[CW] por

[fol. 6r/00011]

por el capitulo y en lugar de este puso el dicho gobernador en la Villa  
por guardian al dicho fray Joan de Vidania, verse ha la causa de veinte y  
nueue capitulos contra fray Joan de Vidania, en la qual se vera la grande  
malicia con que procedieron a este hecho de remouer vn guardian y poner  
5| el gobernador vno de su mano.

[LM] .2.

El segundo caso singular fue que como el dicho fray Joan de Vidania  
era guardian intruso por el gobernador y era tan acerrimo enemigo de la  
yglesia y orden, los compañeros le iuan a la mano; tubieron sobre esto al-  
gunas porfias de que hacia mal y el que no sino muy bien y en vna  
10| el dicho fray Joan de Vidania enbistio con vno de sus compañeros y el vno  
al otro se pusieron las manos, aunque el compañero prueba que por defen-  
derse. Se vera la causa, agente fray Alonso Yañez contra gobernador, etcetera.

De este caso hiço fray Joan de Vidania alaracas que inquieto este reyno  
y aun tambien la Nueva Hespaña por sus cartas y relaciones; como con-  
15| tra el gobernador y los de aquella mala conspiraçion hiçieron tan grande  
escandalo del caso, vbo de embiar el custodio vn religioso que conociese del  
delicto y tomase el conuento y presidencia, al qual todos obedecieron y firma-  
ron la patente y esto esta muy juridico contra el dicho fray Vidania; verse  
ha la causa de los tres puntos para ocurrir a la malicia de fray Joan

20| de Vidania.

[LM] .3.

El tercero caso singular es que auiedo quedado fray Joan de Vidania en el conuento de la Villa por ausencia del presidente, que auia tomado la casa, en el interim mataron vn nominatim excomulgado, hombre malissimo y que auia escalado vn conuento, morada de nuestro prelado, robado muchas cosas y puesto por los cantones contra el dicho nuestro prelado vnos libellos famosissimos, en los quales le llamaba de borracho extrangero y otras muy malas infamias; dos de estas remito entre los papeles. Pues mataron al sobre dicho mal hombre por causa de vnas desuerguenças de palabras y obras que tubo con mugeres de honor en esta Villa y sus maridos capitanes 30| y de lo principal de la tierra, todo corre como notorio, pues quando no tubiera otra causa fray Joan de Vidania sino esta bastaba para conocerle por pernicioso enemigo de su prelado, de su orden y mal afecto a las determinaciones que desde los principios ha obseruado la yglesia nuestra madre, dieron orden entre el y el mal gobernador y otro alcaldejo hechura de los 35| dos para que se enterrase en sagrado el dicho nominatim excomulgado tomando motiuo de que no podia excomulgar el juez pues no queria mostrar al cabildo sus patentes y comissions de juez. Enterrado en sagrado el dicho difunto excomulgado, vino el guardian y reprehendio al dicho fray Joan de Vidania el auerse declarado por contrario a la 40| yglesia y contra lo determinado; tubieron algunas palabras y mandole el guardian al dicho fray Joan de Vidania que se encerrase en su celda y no administrase hasta dar auiso al prelado; ya aqui quando el dicho fray Joan de Vidania incurso en la clemencia de sepultura y suspenso por vn legitimo prelado.

[CW] .4. caso

[fol. 6v/00012]

[LM] .4.

Cuarto caso: aquella noche embio a llamar al gobernador, el qual entro por las cercas de la guerta con grande acompañamiento de soldados, estubieron hablando por las ventanas gran rato, concertaronse en que le sacaria del conuento y lo lleuaria a las casas reales, que le daria titulo 5| de capellan real y penitenciario apostolico, pero que auia de absoluerle de las excomuniones en que auia incurrido por auer quitado la bula y las demas maldades que auia hecho contra la dicha bula y contra la yglesia. El dicho fray Joan de Vidania prometio al gobernador quan-

to le pidio de partido porque lo sacase del conuento y lo lleuase a las  
10| casas reales y aquella misma noche a las dies de la noche lo saco con  
fuerza de armas y arcabuzeros y se lo lleuo a las casas reales y puso gra-  
ues temores al guardian y los demas que estaban en el conuento de que si  
alguno chistaba o se meneaba que quemaria el conuento, no se atreuio el  
guardian ni otro alguno a menear de sus celdas. Y otro dia siguiente vino

[LM] 5º

15| el dicho fray Joan de Vidania con doce arcabuzeros de guardia y saco quanto  
tenia a su vso que era mucho; no dejo clauo en pared y lo lleuo a casa del  
gobernador y esta misma tarde 13 de henero de 40, en el qual tiempo  
se ielan muchos del gran frio y mueren, a boca de noche hicieron el des-  
tierra y expulsion del guardian de la Villa con sus compañeros, caso mas inhu-  
20| mano que se ha oido. Vease la causa de la expulsion y todo ordenado por  
fray Joan de Vidania contra sus enemigos porque le afeaban sus maldades,  
y decia el dicho fray Vidania en esta expulsion (que lloraran las peñas) «vaian,  
vaian los tales y quales», etcetera.

[LM] 6.

Como desterraron al parrocho y sus compañeros y no quedaba mas del  
25| dicho fray Joan de Vidania en las casas reales, el dia siguiente sacaron el san-  
tissimo sacramento del sagrario de la parrochia y lo lleuaron a vna troje de  
piñones de la casa del gobernador que para el efecto dispusieron, cerraron las  
puertas de la parrochia y hicieron yglesia en el cuerpo de guardia de las  
casas reales, adonde toda aquella mala familia iba a oir misa del apost-  
30| ta, pasaban entre ellos y ellas deshonestas chocarrerias y otras desemboltu-  
ras sensuales; tañian con la caja de guerra a missa hasta que quitaron  
las campanas del hospital. Cuando tocaban el atambor dicen que les da-  
ban raya los soldados a las mugeres: «ea señoras al cuerpo de guardia,  
que tocan al arma», etcetera.

[LM] .7.

35| Puesto y asegurado en las casas reales el dicho fray Vidania, luego  
tomo el titulo que su gobernador le auia mandado de capellan real, pe-  
nitenciario apostolico y predicador de penitencia y saco papeles de esto  
y los fijo a las puertas de las casas reales, para que viniese a noticia de  
todos, que tenia tal autoridad para absolver de todos los casos y censu-  
40| ras, aunque fuesen reseruadas a su santidad. Entre las causas van los  
papeles, se hallaran en la de los tres puntos y este caso parece mui a lo  
claro herejia de Lutero.



[LM] .8.

Visto por el prelado lo que auia hecho el dicho fray Vidania sin auer tenido ocasion, citole por sus patentes con entrañas de amor paternal que

[CW] se voluiese

[fol. 7r/00013]

se voluiese a su religion, y que le recibiria en paz y amor, y le oiria en todo. Y quien conoce al dicho prelado no dudara de que le recibiria, como si no vbiera hecho nada; y que de no voluerse a su religion y todo quanto a[^uia] sacado del conuento, lo declararia por apostata de la religion, con priuacion de los 5| actos legitimos, etcetera. En la misma causa interpongo esta patente con todo lo judicial que contiene, que es mucho. El dicho fray Joan de Vidania respondio vna carta de pliego y lo que contiene la dicha patente por mano de fray Pedro de Santa Maria y pues se puede ver alli escusome de escribirlo aqui; pero en particular agrauo vna temeridad nacida del coraçon que tanto se apar- 10| taba de su verdadero señor y Dios, cuyo es el coraçon del hombre, dice en la carta, que sudo sangre en vna afliccion por ambos costados como Christo en el huerto, y que esta afliccion le obligo a salirse de la orden.

[LM] .9.

Como no obedecio a la patente de nuestro prelado, le mando poner en las puertas de esta yglesia de la Villa por apostata excomulgado; hicieron gran 15| burla de este auto y dicese que con las vñas lo arañó el dicho fray Joan de Vidania y predicaba malissima doctrina a los que le seguian contra su prelado, todos los religiosos que seguiamos nuestra cabeza canonicamente electa que ibamos errados, que el no podia errar en seguir al gobernador que estaba en nombre del rey. Remitome a sus papeles que van en las 20| causas donde se vera quanto se aparto de la verdad de vna yglesia este mal sacerdote.

[LM] .10.

Viendo el prelado que no se queria abstener el dicho fray Vidania y que perseueraba en celebrar todos los sacramentos como cura y capellan real sin algun temor de las excomuniones, mando por auto a los feligreses que no le 25| oyeran misa ni recibiesen los sacramentos de su mano por estar noma- natim excomulgado y este auto pronunçio so cargo de vna breue pena. Tam-

bien despreciaron todos este auto, predicando fray Joan de Vidania contra el que eran idiotismos del prelado, que no sabia lo que se haçia, aunque muchos como veian que el negocio iba de mal en peor se apartaron del dicho 30| frai Vidania y no le querian seguir, a los quales perseguia el gobernador cruelmente. Como no aprobecho este auiso para que no siguieran al dicho frai Joan de Vidania en la Villa, nuestro prelado apreto mas su mandato y mando con excomunion ipso facto que no siguieran los errores que les enseñaba fray Joan de Vidania porque eran temerarios los que predicaba y en- 35| señaba y que no le oiesen missa ni recibiesen los sacramentos. Indujoles el dicho fray Joan de Vidania, aiudado de los graues temores que el gobernador ponía y bejaçiones que hacia, a los que temian la excomunion para que la despreciasen ni temiesen la tal excomunion, que pues no auia presentado sus recaudos de juez al cabildo de la Villa, no lo era ni de- 40| bian ser temidas sus excomuniones.

[LM] .11.

Viendo y temiendo el peligro, embio nuestro prelado cartas de suplica al gobernador, que sin embargo de que le auia desterrado de la Villa al parrocho y sus compañeros, que no queria darse por agrauiado, con que le diese permiso de volver a poner otro parrocho, que lo fuese legitimo para 45| que pudiese la Villa cumplir con el precepto de la yglesia, pues fray Joan de Vidania no podia administrar. Fue esta carta a mas de mediada cuaresma;

[CW] no

[fol. 7v/00014]

no quiso el gobernador responder al prelado, teniendose por contento el y los suyos de que tenian a fray Joan de Vidania y no querian otro.

[LM] .12.

Rogo por auto y suplica el dicho nuestro prelado al cauildo de la Villa lo mismo que le diese lugar y fauor para poner sacerdotes en la Villa con quien 5| pudiesen los fieles confessar y comulgar, porque no podian cumplir con el precepto de la yglesia con fray Joan de Vidania y tanpoco quiso el dicho cabildo responder por escrito, aunque de palabra y en conuersaciones respondian que no querian otro sino al dicho fray Vidania y sin temor de la excomunion contra ellos confessaron y comulgaron muchos y muchas dos cuaresmas con el 10| dicho fray Vidania y en la fiesta de entre año y el dicho fray Vidania no se confeso en cerca de dos años y todo fue industria suia para que no viera en la Villa otro sacerdote porque no se le apartara la gente y se que-

darán solos el y el gobernador.

[LM] .13.

Indujo y atrajo a sí a fray Pedro de Santa María que era secretario  
15| de nuestro prelado. Él tenía en la Villa una amistad escandalosa; el tro-  
co por estar en la Villa la obediencia de su profesión por seguir a fray  
Joan de Vidania y al gobernador. Hicose rebelde a la obediencia y exco-  
munion y perseuero en la maldad de fray Joan de Vidania y en la pro-  
pia suya año y cinco meses.

[LM] 14.

20| Viendo nuestro prelado que se le auía alzado segundo apostata y que  
los amparaba el dicho gobernador, pidióle según las bulas de su san-  
tidad y çedulas de su magestad que le entregase los dos religiosos apostatas  
porque iban sembrando mala doctrina en esta yglesia, so pena de dos  
mil ducados; no quiso el gobernador entregarlos sino que a quantos  
25| se huiesen de su prelado los ampararía en nombre de su magestad de-  
bajo el real estandarte.

[LM] .15.

En esta tribulación tan grande nos junto nuestro prelado en  
el conuento de Santo Domingo para determinar lo que debíamos  
hacer y a mí me trajo de mi conuersion de Orube cien leguas de  
30| aquí y como el gobernador y fray Vidania supieron que nos auía jun-  
tado en dicho conuento nos quisieron venir a çercar, prender y quemar  
el dicho conuento y en fin nos embiaron vn bando de destierro con ame-  
naza de sacarnos a fuego y sangre: remito a vuestra paternidad reverendisima el mismo auto;  
el dira el estado en que nos tenían, aunque alegan en el falsissimas cosas.

[LM] .16.

35| En esta junta de Santo Domingo se determino que yo fuese a uer si  
me permitian predicar algunos sermones y a confessar las personas que  
no auian querido con el apostata. Fui como se determino, la intençon rec-  
ta en Dios; lleve por compañero el religioso lego mas añçiano que auía en esta  
custodia, de buen exemplo y muy flaco por su mucha vejez y achaques , aun-  
40| que de buen espiritu para padecer. No entiendo que tiene nuestro enemigo que  
calumniar en lo interior ni exterior de este viaje. Entre en la Villa a 29  
de mayo de 40 a las siete de la mañana a pie y mi compañero que ya no  
podía andar a mi lado, los rosarios al cuello, los sombreros en las manos;

fuimonos a vn hospital de nuestra orden, de adonde auia desterrado el  
45| gobernador al enfermero como se vera en la causa. Asi como el dicho  
gobernador y fray Vidania supieron que yo estaba en el hospital, toca-

[CW] ron

[fol. 8r/00015]

ron caja de guerra y hicieron otras preuenciones como si fuéramos enemigos.  
Vino el gobernador con vna esquadra de soldados al dicho hospital; salile a re-  
cebir mas de treinta passos con humildes cortesias. Hiçome cargo y culpa que por que  
no me auia ido a presentar primero al estandarte real; respondi «¿yo soi soldado,  
5| que me he de presentar al estandarte real, antes de llegar à vn hospital de mi  
orden? ¿pues à vn hospital de mi orden no nos es liçito venir?» Porque dije hos-  
pital de mi orden me desmintio muchas veçes, diciendo que mentia, que no era  
sino del rey. En esta ocasion dijo mi compañero que estaba à mi lado algo apar-  
tado «señores, aqui viene el padre lector a predicar à vuestras merçedes la verdad como aquel  
10| fraile es apostata y los lleua engañados». Como oyo esto dicho gobernador, dejome  
a mi y dióle a mi compañero muchos palos con el baston en la cabeza, hasta que se  
lo quebro diciendo «¡miente el picaro!», «¡voto a tal!» blasfemaba. Hincose de rodillas el  
bendito lego, dando gracias a Dios; como le vi hincado de rodillas y que le corria  
sangre por la frente, yo tambien me hinque de rodillas, leuantando manos y ojos  
15| al çielo y decia «señor, yo meresco mejor aquellos palos que mi compañero». En-  
tonces les dije con claridad como les iba a predicar y a confessar; prendieron-  
me, arrastraronme. Quebro el gobernador dos bastones a palos en mi cabeza  
y cuerpo segun que me podia alcanzar, aunque los mismos que me lleuavan me  
defendian de los golpes. Dicen los testigos que por quatro veces me apaleo, no  
20| me acuerdo de quantas, porque iua predicando y ahogandome. Lleuaronnos  
a las casas reales pressos; nos guardaron con arcabuzeros. La Villa se deshacia  
en lagrimas y gemidos. Hiçonos causa de que eramos traidores y espias; pri-  
mero trataba que nos queria ahorcar, despues nos queria dar à docientos aço-  
tes por las calles de la Villa. En fin los oprobrios y afrentas que aquel dia  
25| nos dijeron y a todos mis hermanos en mi cara dudo que se aian oido entre  
mortales. Con la causa que nos hiçieron de falsas espias me leyeron cerca de  
ponerse el sol vn auto, que para poderlo llevar saque vn Christo del pecho  
y me lo puse a mirar mientras el auto duraba indecibles maldades contra  
mi y mis hermanos. En todo esto era el todo fray Joan de Vidania, que estaba  
30| en las casas reales con el gobernador y los perbersos hombres; daba libros  
y argumentos para que me conuencieran. Sali desterrado con auto, escribano, al-  
guacil mayor y testigos, camino bien peligroso y a pie, de noche y desmaiados  
de los malos tratamientos de todo el dia y mi compañero que no se podia te-  
ner ni menear y aquella noche bien entendi diera su alma al señor con muy  
35| buen titulo y lo vele algunos ratos. Otro dia el dicho fray Joan de Vida-

nia los absoluo a todos y oieron su missa y predico que no auia el gobernador pecado venialmente que lo pudo hacer muy bien, à cuia causa nunca se ha querido absolver el dicho gobernador.

[LM] .17.

Luego el dicho gobernador derribo el hospital, robo los conuentos, desterro  
40| los ministros, puso presidio en San Ildefonso y lo sustento por mas de  
vn año; todo se vera por las causas que a vuestra reverendisima remitimos y es cargo de la  
maldad de fray Joan de Vidania que daba por parecer al gobernador que todo  
lo podia hacer y lo daba por escrito. Haga vuestra paternidad reverendisima que le lean los  
papeles  
que embio registrados, aunque se han de ver en la Inquisiçion por muchissi-  
45| mas cosas muy malas que contienen.

[LM] .18.

Con esta turbaçion de yglesia y republica muchos no se auian confessado ni trataban de eso, vnos por no confessarse con fray Joan de Vidania por temor de la excomunion, otros por no confessarse contra la voluntad de el gobernador, que no queria sino que se confessasen con su antipapa: por

[CW] lo qual

[fol. 8v/00016]

lo qual nuestro prelado mando que cumpliesen con la obligacion de cristianos y que no hacian confessiones validas los que confessaban con fray Joan de Vidania ni cumplan con la yglesia. Muchos obedecieron este auto y visto por fray Joan de Vidania, saco en contra de su prelado y ordinario de este territorio vna declaraçion y la fijo; si de la apostasia de Lutero pudiera salir mas mala ella misma lo dira.

[LM] .19.

Mando por otro auto nuestro prelado que no pagasen los diesmos à fray Joan de Vidania porque no era prelado ni tolerado por la yglesia; contra esta saco otra fray Joan de Vidania, declarando que no se debian dar los  
10| diesmos a nuestro prelado y la mando fijar en las puertas de las yglesias y pues esta dicha declaraçion puede hablar por si escusome de hablar mas della.

[LM] .20.

Escribio muchissimas cartas con blasfemias, falsas deposiciones contra su prelado y quantos eramos de su parte, vna carta de ocho ojas que escribio a vuestra reverendisima. De todo se desdijo aqui en publico como se vera, dan- 15| do por escusa que el gobernador le auia hecho escribirla y como ya se vido tan empeñado con el por darle gusto la escribio y al escribano que dio el testimonio le tienen a muy grande aprieto y tambien promete el desdeçirse en publico porque le perdonen otras penas mayores.

[LM] .21.

Como el dicho fray Joan de Vidania procedia cabeza de la yglesia 20| que seguia a don Luis de Rosas era capellan real por titulo de apostata y como negaron el prelado y juez ordinario, diuidiose esta cristiandad casi por mitad. Vnos decian que conocian a fray Joan de Salas por custodio y prelado de esta yglesia y que querian mas errar si possible era siguiendo a todos los religiosos y con su prelado que no seguir a fray Joan de Vidania. Estos 25| ban bien porque verdaderamente seguian la yglesia; al contrario los del vando del gobernador y fray Vidania decian que no conoçian cabeza de esta cristiandad ni la auia y así seguian al gobernador y fray Vidania. De esta suerte vbo dos yglesias contrarias la vna a la otra; vna constituia fray Joan de Salas custodio y prelado electo y recibido canonicamente, otra constituia 30| fray Joan de Vidania apostata excomulgado y entronizado por vn perberso juez que obligaba a que le siguiesen y a los fieles que seguian nuestra parte, solo su christiandad les obligaba a seguirnos. Dos yglesias contrarias la vna a la otra, en ambas se celebraban los sacramentos. Era fuerza que en la vna dellas hubiese dolo heretico y nulidad de sacramentos, pues no podia auer dolo en la ygle- 35| sia que seguia a fray Joan de Salas, porque verdaderamente era prelado electo canonicamente por cabeza de esta yglesia y por la eleccion dimana la autoridad de la vniuersal cabeza en el electo. Luego ibamos con la autoridad del pontifice no podia auer yerro; donde lo era euidente y euidente herejia de Inglaterra era en la parte contraria, en la qual negaban la autoridad 40| del pontifice y llebaban por cabeza vn idolo de condenaçion electo por vn maldito gobernador y miembro podrido y cortado de la yglesia vniuersal. En tal extremo como este puso fray Joan de Vidania esta christiandad e yglesia.

[LM] .22.

Fue Dios seruido se descubriera quien era fray Joan de Vidania y 45| quien auia sido, porque como vieron los solicitados las insolencias de el dicho fray Joan de Vidania se descubrio contra el vna de las mas feas abominaçiones que de Sodoma se ha oido, que ni vuestra reverendisima podra oirla sin particular auxilio de Dios, ni es para que la lean a los religiosos; quiso Dios que se supiese

y se descubriese la vida del que hacia contra la yglesia con oposiçion de la

[CW] verdadera

[fol. 9r]

[blank]

[fol. 9v/00017]

verdadera para que por su vida se conociese la falsedad de su doctrina, cuya era tal doctrina, era tal fealdad de vida y segun se iua descubriendo debe de auer gran parte de este reyno infisionada de su pesima comunicacion a lo menos todos sus amigos coniunctissimos y de los naturales gran abominacion, va 5| sentençiado en cinco causas que vera vuestra reverendisima la grauedad dellas, despojado de nuestro santo habito, remitido a la carcel de Mexico, hasta ver lo que siente el santo tribunal de las cosas que este sacerdote dejado del temor diuino hiço, escribio, predico, de todo lo qual remitimos mucho .

Çierro esta relacion con dar a vuestra reverendisima gracias y parabienes, aunque sea yo 10| vn pobrecillo como soi por la eleccion tan acertada como hiço en el padre fray Hernando Couarrubias, tal qual la presente ocasion la auia menester prouidencia de Dios con los suios para que el daño y perdiçion que se iba entablando tubiera oposiçion. Es hombre bien entendido constante y firme y que desde luego aprehendio la verdad y padecer por ella con declarado odio contra la maldad. Con su 15| venida y eficacia se ha hecho mucho mas de lo que esperabamos y Dios nuestro señor, cuya causa haçian sus afligidos sieruos, ha sacado la verdad a lo claro y confundido la maldad. Los malos andan dispersos y confusos y todo buelue a renacer y solo nos queda aora la brega contra los enemigos apaches, que con las discordias referidas an talado la tierra y vida de los naturales cristianos; 20| tambien los años suceden trabajosos.

No he hecho en esta relacion especial mençion del peruerso hombre don Luis de Rosas, porque todas las demas cartas la haran. Con estas tres palabras conocera vuestra reverendisima quien es. Desde el año de 38 no confiesa ni comulga, esta excomulgado desde el mismo año, hacemosle cargo de çiento y quatro excomu- 25| niones en que ha incurrido por sus temeridades y casi de otros tantos delictos dice que no esta excomulgado y que no quiere responder; esta puesto en la tablilla, de todo se rie. Nuestro señor nos guarde a vuestra reverendisima y del Nuebo Mexico custodia de la conuersion de San Pablo, 7 de octubre de 1641, minimo de los de vuestra reverendisima, fray Bartolome Romero.

[fol. 10r]

[blank]

[fol. 10v/00020]

[vertical text]

Copia del informe que remitió el padre fray Bartolome Romero al comissario general de Nueva Hespaña y de allí à esta corte al padre comissario general de las Indias. Trata de lo sucedido en la custodia del Nuevo Mexico entre el go-  
5] bernador don Luis de Rosas y los religiosos de nuestro padre San Francisco.



[fol. 11r/00021]

**[Carta de don Juan de Palafox, obispo de Puebla y virrey interino de Nueva España, al rey Felipe IV. México, 25 de julio de 1642. Original.]**

[LM] Da cuenta a vuestra magestad de lo que | de nuevo ha entendido | del leuamtamiento del Nuevo Mexico y lo que ha | resuelto sobre la materia.

Señor:

Tengo escrito a vuestra magestad en lo que mira al leuamtamiento del Nuevo Mexico antes de entrar en este puesto; hallase en el mismo y peor estado, porque he reciuido pliegos de la Nueva Viscaya en que me avisa el gouernador que tiene presso a vn hombre que mato a puña- 5| ladas en la carcel a don Luis de Roças que hauia sido gouernador y cappitan general de aquella prouincia, con ocassion de que le hauia hallado con su muger, siendo assi que se tiene por çierto que pusieron alli la muger para tener ocassion de matarle tan alebosamente .

El estado en que se halla esto es el que vuestra magestad mandara ver por la 10| petiçion que con vista de los autos a hecho el lizenziado don Pedro Melian, a quien los remiti para que se viesse y confiriesse en el acuerdo, que aunque pareçio que era bastante para que fuessen vanderas de vuestra magestad a sosegar aquello, por ser de tan mala con- sequençia en estas prouincias hauerse alzado aquellos hombres 15| y religiossos contra el gouierno y ministros de vuestra magestad, todavia respecto de que para esto ay tiempo, ha pareçido que se platiquen y dispongan primero otros medios mas suaues y assi he despachado correo para embiar a llamar quatro de la vna parçialidad, y quatro de la otra, dandome por desentendido de todos los exce- 20| sos anteriores y con palabras tales que no puedan pensar que he conceuido de sus procedimientos resoluçion rigurosa, disponiendo tambien con el comissario general de San Francisco que traiga otros tres o quatro frailes de los mas ynquietos con ocassion y color de componerlos a todos y en estando aqui se dispondra en ello lo 25| que mas conuenga al seruicio de vuestra magestad y buena administraçion de justiçia; dando perdon general a los que quedan alla, espero en Dios que quedara aquello quieto.

[fol. 11v/00022]

En lo que toca a los excesos de los religiossos y forma para que no haya otros de aqui adelante, lo voy disponiendo con los

medios mas preçisos y suaues, que ya los padres franciscos estan vn poco mas sugetos y quieren obedecer a vuestra magestad, porque han reco- 5| noçido que es este el mejor y vnico camino en este reino y en todos. Guarde Dios la catholica persona de vuestra majestad como la christiandad ha menester. Mexico y jullio 25 de 1642.

[signature] El obispo de la Puebla | de los Angeles [rubric]

[fol. 12r/00026]

[Vertical text]

Sobre el lebantamiento del Nueuo Mexico y muerte de don Luis de Roças con la petiçion del fiscal el doctor don Pedro Melian.

Decreto del conssejo de 17 de junio de 1643.

5| Con esta notiçia se escriba al suçesor encargandole mucho que procure atender a sosegar esta prouinçia, diçiendole que se espera de su prudenciã lo abra reduçido a quietud y obedienciã, pero que si algo faltare por haçer en ello, lo atienda y trate que se ponga en respeto la justiçia con toda blandura, 10| sin permitir que los ministros della vsen de ninguna violencia i imbiarle copia de la petiçion de Melian i encargarle que procure aberiguar el caso de la muerte de Roças. Y llamese al comissario de las Indias i leelle esta petiçion y la carta i deçille que vea en el estado que aquello lo ponen los 15| religiosos, que combendra cargue la mano en escriuir alla a sus subditos para que con la lealtad que se espera i con la virtud i espiritu de tan santa religion paçifiquen los alterados y los reduzgan a obseruançia i quietud.

Para llamar al padre comissario de las Indias.

[fol. 12v]

[blank]

[fol. 13r/00027]

**[Copia de la opinión del fiscal don Pedro Melián sobre lo sucedido en Nuevo México. Sin fecha.]**

Parecer del doctor don Pedro Melian sobre  
el leuantamiento del Nueuo Mexico.

El doctor don Pedro Melian fiscal de  
su magestad dize que ha uisto los autos tocantes a los desaso<sup>[^sie]</sup>gos del  
5| Nueuo Mexico que vuestra excelencia se siruio de mandarle remitir y por ellos  
parece el miserable y peligroso estado que alli tiene de mucho  
tiempo a esta parte el ministerio y doctrina de los indios, la quietud,  
publica obediencia al rey nuestro señor, reconocimiento y respecto a su justicia  
y por informaciones, cartas y relaciones de personas de credito  
10| se refieren diuersos casos que todos obligan a doler y deseos de  
escusarlos a la noticia comun a que no da lugar la necesidad del  
remedio que vuestra excelencia a de mandar poner breue y eficaz para asegu-  
rar y contener en el seruicio de Dios y en la obediencia y fide-  
15| lidad del rey nuestro señor aquellos vasallos, a cuya consecuencia tambien  
a peligrado de los indios naturales y la religion con tanto cuidado y ex-  
pensas de su magestad plantada en ellos, no façil de conseruar ni persuadir  
a uista del escandalo y contagio de tan perniciosos exemplos y dexando  
muchos a la uista que vuestra excelencia mandara hacer de los autos rreferidos,  
los mas notables parece que siendo gouernador y capitán general  
20| de aquellas prouincias don Luis de Roças, sobre impedir a los rreligiosos  
doctrineros que en ellas administran a indios y a españoles algunas  
cosas repugnantes a su misma obligacion como tener obraje de indios  
forçados en un conuento y rrepartir ellos los que se hauian de  
dar de seruicio a los veçinos, no queriendo que esto corriese  
25| por el gouernador ni sus mandamientos se obedeciesen llegaron  
con el a declarado rompimiento. Mataron aleuosamente  
entre muchos a un alferes Saldoual y deduxose hauer interve-  
nido en la execuzion de la muerte dos rreligiosos, theniendola uno  
dellos predicha y amenaçada y queriendo el gouernador aue-  
30| riguar el casso y prender y castigar los culpados ellos se ampararon

[fol. 13v/00028]

de los religiosos y vnos y otros le obligaron a disimular por no perderse,  
auiendo enterrado en la iglesia al difunto con tolerancia del guardian,  
los otros religiosos con orden del custodio le hiçieron desenterrar  
algunos dias despues y le echaron en el campo; declararon y pusieron  
5| en las puertas de la iglesia por excomulgados al gouernador y cauildo  
de la Villa de Santa Fee, a los veçinos que obedecian sus ordenes  
y en nombre de su magestad le asistian y aunque rrepetidamente  
con instancia pedian absolucion se la negaron y el vso de los  
sacramentos de la penitencia y comunion y aunque llego y passo

10| la quaresma y al guardian que consintio la sepultura del al-  
ferez que mataron le quisieron tamuien matar y le obliga-  
ron a que se ualiese del amparo real en cassa del gouernador,  
el custodio y demas religiosos inquietaron y persuadieron a la  
mayor parte de los soldados y veçinos que de çiento y veinte  
15| que ay fueron los setenta y tres a que faltando a su obligacion  
alçasen la obediencia a su gouernador y juntos y llamados  
concurriesen con quarenta religiosos que en la misma forma  
y preuenzion con mucho numero de indios que combocaron  
se rrecojieron a vn conuento en el pueblo del Santo Domingo  
20| y en el se fortificaron con trincheras y otras munizioni militares  
como en castillo fuerte, de donde haçian salidas a correr  
la campaña. Salteauan los caminantes y rouauan los ganados  
y caualladas del gouernador y soldados obedientes y diferentes  
veçes salieron a quitar los pliegos reales que en los carros yuan  
25| de la çiuad y los que de alla venian para impedir la comu-  
nicazion y notiçias de los exçesos y en este conuento y fortificazion  
estubieron los soldados y religiosos diez y seis meses,  
profesando al gouernador publica hostilidad inuadir y  
echarlo de la Villa y ocuparla, contribuyendo los pueblos  
30| y conuentos de sus doctrinas el sustento y vituallas para  
todos y en este tiempo diçen los testigos que por falta

[fol. 14r/00029]

de los ministros murieron muchos niños sin bautismo  
y muchos adultos sin comfesion y que el padre custodio  
con insinias de general capitaneaua los soldados, arbolan-  
do un estandarte de la Santa Cruzada y otro que llamauan  
5| de la fee y el y los religiosos persuadian y predicauan  
que en aquella tierra solo el Papa auia de ser obedeçido  
y ellos en su nombre y que el rey nuestro señor no tenia lugar  
ni su real patronazgo, con otras circunstançias y açiones  
que parecen de los autos indignos de referirse y que  
10| a los que tenian descomulgados aun en el articulo de la  
muerte no querian absoluer ni admitir al sacramento  
de la comfesion menos que dando primero papel  
firmado cada vno en que dijese que era falso quanto  
el gouernador hauia scripto contra el custodio y religiosos  
15| y que eran validas las censuras con que los tenian ligados  
y en este tiempo parece que yendo a suçeder en aquel gouierno  
Juan Flores de Valdes, los religiosos y soldados amotinados  
que estauan juntos en su fortificazion con las armas

en las manos le persuadieron y excitaron si queria que  
20| lo admitiesen no excitase de sus delitos y se aunase  
con ellos contra el gouernador anteçesor y los leales  
quitase del cauildo legitimo y le formase de nueuo de los  
mismos amotinados, que a estos restituyese las enco-  
miendas de que el anteçesor les hauia priuado y otras  
25| maldades contenidas en el auto que los religiosos  
le trujeron escrito para que le firmase y el lo hiço, con-  
çedio y executo como ellos quisieron, faltando a Dios  
a su conçiencia y a la uerdad como el mismo gouernador  
Juan Flores lo declaro en vna carta que a la ora de su  
30| muerte escriuio a vuestra excelencia que esta en los auttos

[fol. 14v/00030]

y tambien consta que hauiendo muerto este gouernador antes  
de acauar de tomar la residençia a don Luis de Roças  
su anteçesor, los del cauildo nueuamente nombrado toma-  
ron en si el gouerno, quitandosele al thiniente que para  
5| el deuo nombrado el muerto y luego prendieron ignominio-  
samente a don Luis, le quitaron sus vienes y le echaron  
una toba amenaçandole de muerte muchas veces y pasado  
algun tiempo un veçino llamado Nicolas Ortiz dio quenta  
a uno de los alcaldes ordinarios que faltando de su cassa  
10| su muger, le deçian estauan cometiendole adulterio con  
el gouernador don Luis de Rozas. Junto el alcalde gente  
y fue a la prision donde pareçe se hallo la muger oculta  
en un baul de la cama. Querellose verualmente el ma-  
rido y protesto haçerlo mas em forma. El alcalde lleuo  
15| la muger y puso al gouernador quatro hombres con sus  
arcabuçes de guardia y querellandose despues por escrito el  
marido, le rremitio el alcalde al cauildo y el cauildo  
le boluio a rremitir al (^cauildo) alcalde y resistiendo  
hacer este juiçio los unos y otros pasaron algunos dias  
20| al cauo de los quales el marido, acompañado de siete  
hombres armados, los mas dellos de los amotinados,  
entro en la prision una noche y sin que las guardas se lo  
impidiesen mato a estocadas al gouernador don Luis  
de Roças y luego se presento ante el otro alcalde  
25| que le absoluió y dio por libre. Los leales despacharon  
un mensajero al gouernador de la Nueva Vizcaya  
por cuiu jurisdizion hauia de pasar el matador  
que se uenia a este reyno y el con diligencia

le prendio, formo proceso y aueriguado el cassio como  
30| pudo, le tomo la confesion en que confiesa  
llanamente hauer echo la muerte como se ha rreferido

[fol. 15r/00031]

y dos testigos en plenario diçen hauer oydo por publico  
que la muger fue echadiça de industria para matar  
con ese pretexto al gouernador.

Y porque los casos referidos son de la impor-  
5| tançia que se conoçe y por la mucha distancia y grande  
ocasion que en ella y las pocas o ningunas fuerças  
de la justiçia podran tener los culpados para ma-  
yores delitos y total perdizion suya y de aquellas pro-  
uinçias, es neçesario que vuestra excelencia se sirua de proueer de re-  
10| medio con la destreça y atenzion que pide la disposizion  
de la materia y el estado de aquella gente, obrando  
la grande prudencia de uuestra excelencia con arte y desimulazion  
lo que en la liuertad y desesperaçion de los reos  
no podria conseguir con declarada seueridad la justiç[ia]  
15| y se podria haçer sauer al padre comisario general  
lo que contienen estos autos para que en conformi-  
dad de lo que por diferentes çedulas reales esta dispuesto  
llame y saque del Nueuo Mexico a los religiosos  
mas culpados y prinçipales mouedores de las turbaçio-  
20| nes, con quien despues se podran haçer las diligençias  
que comuenga y para los seglares podria vuestra excelencia elegir  
y nombrar por gouernador persona en quien con-  
curra valor y prudençia con haçienda y valimiento  
en aquellas partes, que con arte y maduro juiçio go-  
25| uierne y encamine la quietud de todos y reduçidos  
a ella haga en secreto la aberiguazion que comuenga  
y que se rremita a vuestra excelencia a los que an sido cauezas  
y mas culpados y assi mismo haga mas exacta aueri-  
guazion sobre la muerte de don Luis de Rozas,

[fol. 15v/00032]

procurando sauer si fue supuesta y echadiza  
la muger del matador, a quien por ser menor de  
veinte y çinco años se nombre curador con quien se  
sustançie el proçeso y en estado de sentençia de quenta

5| a vuestra excelencia, teniendola hasta entonces en segura custodia el gouernador de la Nueva Vizcaya, a quien a de mandar vuestra excelencia que en todo lo posible y nezesario ayude y asista al del Nuevo Mexico, procurando el vno y el otro los mas suaves y efectiuos medios a la execuzion.

10| A vuestra excelencia pide y supplica assi lo mande o lo que mas fuere del seruiçio de su magestad, seguridad de aquella tierra y entero cumplimiento de su justia que pide y en lo nezesario, ettcetera. Doctor don Pedro Melian.

[fol. 16r/00035]

**[Relación de fray Hernando Covarrubias. Convento del pueblo de Cuarac (Quarái), Nuevo México, 19 de septiembre de 1643. 1a copia.]**

Relaçion de lo suscedido en Nuebo Mexico.

En beinte y dos dias de el mes de jullio de este presente año de 1643, dia de la gloriosa Magdalena, estando en este conuento de Santo Domingo, que con tener la carga y ocupaçiones de los officios 5| que estan a mi cargo por falta de ministros, quise tomar por mi cuenta y administrarle para seruicio de entrambas magestades de Dios y de nuestro rey natural, estando en mi acostumbrada quietud de eluçion y ençerramiento, cosa notoria a todo genero de personas y estados, suçedio lo siguiente y fue que el dia antes, vispera del dia referido veinte y u- 10| no de julio, abia degollado el señor gouernador en la estancia que llaman del Alamo al capitan Antonio Vaca, al capitan Diego Marquez, y al capitan Diego Martin Varba y esto sin confesion ni lugar para este sumo vien. En el mesmo dia entre las tres o las quatro de la tarde degollaron en la Villa, prendiendolos pocas horas antes, al capitan 15| Juan de Archuleta Nicolas nuestro sindico, al capitan Diego Anrriquez y vn soldado llamado Nicolas Perez; estos confesaron con el padre guardian de la Villa. En el mesmo dia a las quatro o sinco de la tarde degollaron en la Cañada al capitan Francisco de Zalaras con su misma daga y estando rota y que cortaua mal, pidio por Di- 20| os que la amolasen para no atormentarle tanto, lo qual hisieron los executores y despues de degollado dijo el credo entero expeçificamente como si no tubiera leçion ni mal ninguno; marauilla y prodigio de Dios, etcetera.

25| El dia siguiente veinte y tres del dicho mes, viniendose mi compañero fray Juan de San Joseph de curarse de vna graue enfermedad, le encontro el señor gouernador que iba acompañado de todos los demas de la republica y con el estandarte real junto a la ygle-

[fol. 16v/00036]

sia, donde paro en pressencia de todos y le dijo en alta voz de manera que todos lo oyeron, «padre fray Juan», esto teniendole de la mano, «digale al padre custodio que digo yo que soi el mas deuoto de la religion y deste santo auito y que al mas minimo donado della estimo, que 5| le juro por vida del rey y por este santo templo y por Dios y por San Anttonio que si no asiente a la açion que he hecho



y se que abla mal della y se inquieta, que le he de degollar como a vn moro o turco y echalle a que las fieras le coman y que esto hiçiera yo con vn obispo, quanto y mas con vn 10| custodio», con otras raçones que refirira dicho mensajero y todos los demas (^??). A que respondió dicho fray Juan, «señor gouernador, nuestro padre custodio nunca se a inquietado; nada le ynquieta y se inquietara, pues hagalo asi y con vna carta suia hare quanto me pidiere» y con esto paso a- 15| delante con su acompañamiento. El mesmo dia me dio el mensaje y yo graçias a nuestro señor, etcetera.

El domingo siguiente por la tarde que se contaron veinte y seis de julio, el señor gouernador me embio vn aucto en que me notifico pena de ser dado por sedisioso estraño de los re- 20| ynos de su magestad y traidor a su real corona, que dentro de tres dias los primeros siguientes pareçeria yo i mi difinitorio con otros padres graues en la Villa de Santa Fe, a cuyo auto respondi con toda corteçia y apasibilidad que en oyendo el nombre de mi rey y mi señor estaua prontisimo a obedecer con los re- 25| ligiosos que estan a mi obediencia (como pareçera en

[fol. 17r/00036bis]

dicho auto y en la respuesta que en el esta in(^ç)[^s]erta). Hise luego grande diligencia de manera que con estar distantes dos de los padres difinidores mas de veinte leguas de la Villa de Santa Fee y deste conuento de Santo Domingo, el vno onze leguas y el otro 5| trese y el rio de por medio que a la saçon venia creçidisimo y los otros padres difinidores estauan deste conuento el vno nueue leguas y el otro diez, todos vinieron con otros religiosos viejos y graues, de manera que entramos en la dicha Villa onze religiosos que con otros dos que alla estauan hiçieron numero de treze. Luego que llegamos al terzero dia del plazo que fue miercoles por la mañana, sobrando mas de ocho o nueue horas de dia, fui yo aserle visita al señor gouernador acompañado de nuestro padre fray Xpistobal de Quiroz y de vno de los padres difinidores y haiendonos saludado, trato luego de la justicia que auia he- 15| cho y ejecutado en degollar aquellos hombres por ordenes secretas que auia de la real audiençia y tomando yo dicho custodio la mano, respondi al señor gouernador que lo que el rey nuestro señor mandaua y su real consejo de Mexico determinaua era cosa justisima se ejecutase al pie de la letra con toda 20| vigilancia y cuidado, con otras palabras que dije conser-

nientes a estas. Con esto despues de breue rato nos despedimos y nos fuimos a nuestro conuento.

El dia siguiente que fue jueves en que se contaron treinta de dicho mes, determino el señor gouernador que se cantase vna 25| misa al espiritu santo. Hisose todo puntualmente como el dicho gouernador dispuso y mando y acuada la dicha misa, sali yo dicho custodio y me sente en vna silla del altar mayor en disposiçion que tocava la vltima grada del altar mayor, donde pro-

[fol. 17v]

puse tres cosas. La primera la paz conformidad y amor que todos deui-  
an tener entre si para mostrarse cristianos y que guardauan  
la ley de Dios. La segunda obseruançia de los demas preceptos diui-  
nos para gozar de la bien auenturança que por ellos  
5| se nos promete. Y la tercera la obediencia a nuestro rey y  
señor natural a sus reales consejos y a sus gouernadores y demas  
ministros. Hecho esto que deuo de durar tiempo de media hora  
en que tambien exhorte a los religiosos la estimacion  
que deui-  
an haber de los trauajos que en seruicio de las dos  
10| magestades de Dios y del rey pasauan en esta prouinçia,  
haçiendo como verdaderos hijos de nuestro padre San Francisco la  
obediencia que a Dios nuestro señor auian prometido y descargan-  
do la real conçiençia de nuestro señor el rey, cuios fidelisimos va-  
sallos y capellanes eramos y que el rey nuestro señor era no solo  
15| señor nuestro en lo natural sino juntamente nuestro padre y total vien-  
hechor que nos esta sustentando en todo el mundo con sus reales  
limosnas, por donde no solo era sertisimo ser sus fidelisi-  
mos vasallos sino que estauamos obligados quando fuera  
nesesario tomar las armas, no pudiendo de otra manera con-  
20| tra los que fueran desleales reueldes e ynobedientes  
a sus reales mandatos, etcetera.

Acauada dicha platica, yendome a leuantar con los de-  
mas religiosos, me hiso señas el señor gouernador y voluien-  
do la silla asia sus soldados en la mesma yglesia  
25| y quando le pareçio nos leuantamos y entrando en  
vn corredor interior que asia la parte de la huerta tie-  
ne el dicho conuento de la Villa, nos intimo a todos los re-

[fol. 18r/00037]

ligiosos vna prouicion real antigua desde antes del suceso de

don Pedro de Peralta y reconuenido por el padre fray Christo-  
ual de Quiros que le dijo benia esta prouençion real mas nue-  
ua (como su señoria auia visto) que contenia aquella que  
5| nos intimaua y otras que el excelentissimo señor marquez de Villena  
y duque de Escalona. siendo virrey de Mexico, auia dado  
para estas prouincias del Nueuo Mexico, cosa a qu'el señor go-  
uernador no condesendio sino que aquella auia de ser  
intimada y tratando de otras cosas quando le pareçio  
10| se despidio y se fue y nosotros asta el patio acompañan-  
dole todos y con repique de campanas, porque tiene pues-  
ta pena de la vida al sacristan o campanero que en-  
trando o saliendo de la igeleja repique, etcetera.

A las tres de la tarde de el mesmo dia boluio al conuento  
15| y nosotros todos los religiosos salimos hasta el semente-  
rio a resiuirle. Entramos en vna celda todos donde se con-  
firieron diuersas cosas y a mi en pressencia del difinitorio y de  
todos los demas religiosos me trabo tan lisensiosamente  
como pudiera qualquiera de mis superiores prelados a-  
20| unque estubieran muy ocaçionados contra mi y entre otras  
cosas me dijo que era el fraile mas soberuio que auia  
en el mundo y a los demas religiosos entre otras cosas  
les dijo que auia ido a visitar algunos pueblos de sus  
partidos y doctrinas y que no le auian dado nada. Aquel  
25| dia nos despedimos para irnos el siguiente, que fue  
viernes y para que no todos los conuentos en que asistia-  
mos dichos religiosos se quedasen sin misa. El martes  
antes que entrasemos en la Villa por la tarde auia

[fol. 18v/00038]

degollado al capitan Juan Ruiz de Hinojos, etcetera.

Pasados algunos dias y estando yo en mi acostumbra-  
da quietud en el conuento de Santo Domingo y los de-  
mas religiosos en los de su administraçion, sin entro-  
5| meternos en otra cosa alguna, en diez y seis de agos-  
to me escriuio vn papel el señor governador en que me dijo que  
abia venido a cumplir la ley de Dios y que en confor-  
midad de eso auia desenterrado del campo los huesos  
del alferes Seuastian de Sandoual y los tenia depositados  
10| en vn aposento y que con toda breuedad embiase licençia pa-  
ra que el padre guardian de la Villa fray Juan Suarez los enterra-

se en la iglesia. Respondile modestamente, proponiendole muy justas dificultades como constara de dicha respuesta que esta ynserta en la misma carta que me escriuio y en-  
15| tre otras cosas le dije que quando entre en esta proujncia y (^proujncia)[^custodia] auia quinze o diez y seis meses, que estaua entredicha la yglesia de la Villa de Santa Fee por auer enterrado en ella don Roque y otros seglares al dicho Sandoual que esta descomulgado; esto fue quando fray Juan de Vidania  
20| saco el santissimo sacramento y lo lleuo a palaçio y hizo yglesia de vna sala que auia seruido de sapateria y otras cosas peores, que por orden del señor gouernador Juan Flores de Valdes se auia mandado sacar dicho cuerpo de la yglesia, preçediendo informaçion que se hizo por mi orden y que asi no

[fol. 19r/00038bis]

me atreuia a cosa semejante.

El dia siguiente en diez y siete de dicho mes me embio al sargento mayor Francisco Gomes con el secretario Libran y Agustin Griego a que me dijessen de palabra que luego al punto diese la li-  
5| zençia para enterrar dichos huesos y que no dandola que la noche siguiente auia de venir el señor gouernador en persona y sacarme deste conuento y embiarme en vna enjalma con soldados que me pusiesen en el Paso del Rio del Norte, dejandome solo para que alli o enemigos o fieras me despedasasen y que si con es-  
10| tas amenazas y otras muchas que me hiçieron en presencia todo esto de frai Juan de San Joseph no viese la dicha liçençia que me notificasen vn auto de las mayores inormidades que de vn hombre totalmente dejado de las manos de Dios y de vn ereje se podria presumir y que por mi estaua la tierra en el miserable estado que tenia  
15| y que en este conuento se haçian juntas contra la real corona con otras cosas grauisimas y que auia de asolar este conuento, quitarme a mi la vida con otras cosas orrendas. Vistome solo (que aunque estaua en el conuento el padre fray Xpistoual de Quiros, estaua en la cama muy malo) y con tal determinaçion y fuerça hube de dar la liçençia  
20| para que segunda vez se enterrasen los huesos del dicho Sandobal en la yglesia, de manera que como quiso el dicho gouernador y los ministros que vinieron a la diligencia y notifiçacion de dicho auto, pediles con todo me diesen tanto del autenticado en manera que hiçiera fee y juntamente me diesen tiempo para responder, a que respondieron que ni  
25| lo auian de hazer ni traia orden de eso, conque se fueron sin que yo

[fol. 19v/00039]

podiera ni aun dilatar la tal cosa ni aun por vna hora mas sin riesgo de la vida.

Y entendiendo yo que con esto me dejarian vn poco de tiempo en mi conuento recogido con paz y quietud, el siguiente dia que se contaron dies y ocho del mes- 5| mo mes de agosto, embio al capitan Francisco Lujan teniente del pueblo de Cochiti (sujeto a este conuento en la administracion) con dos soldados Juan Varela y Diego Romero con vn mandamiento y vn papel inçierto en el en que le mandaua pena de la vida y traidor al rey que viniese a este pueblo de Santo Domingo y que junto y congregado todo 10| el pueblo asi varones como mugeres y muchachos y muchachas de doctrina les notificase aquel auto, lo qual hiso puntualmente dicho teniente y soldados. Presente nuestro padre fray Juan de Salas, nuestro padre fray Xpistobal de Quiroz y fray Juan de San Joseph mi compañero, lo que contenia en suma dicho auto o mandamiento era que pena de la vida ningun indio o india dentro del conuento 15| ni fuera me obedesiera ni acudiese a cosa que yo el custodio y ministro deste conuento de Santo Domingo les mandase, cosa que causo tanto escandalo y temor en los pobreçitos indios e yndias muchachos y muchachas que andavan como asombrados y retirados en sus milpas y en otras partes, no parecio ni vna persona por las plaças y quarteles y quando venian a ellos era escondiendose como si estubiera su morir o vivir en que los religiosos los vieran o no. Con esto falto el agua porque no auia quien la trujera y falto el pan por no auer quien lo amasara, testigos los religiosos referidos y otras personas, de manera que nos oblige a coser trigo en mala agua para pasar sin poder hallar vn indio por amor de Dios fuese a pedir a vn conuento de los 25| mas sercanos que nos diesen algunos panes por amor de Dios y no sentimos (^algu) los religiosos [y] yo tanto este trauajo, cuió remedio esta tan çierto de Dios como lo es su palabra, quanto el mal exemplo y escandalo de los pobreçitos reçien conuertidos y que tan façiles estan a toda peruerçion y mal y mas viendo que ni aun el teniente se atreuio a dar vn

[fol. 20r/00039bis]

yndio o mandar a las yndias que a escondidas hiçieran vnas tortillas.

El dia siguiente diez y nueue del mesmo mes paso nuestro padre fray Juan de Salas que venia de su conuento de Querai mas de treinta leguas de distançia a la Villa de Santa Fe, a quien embio a llamar el señor gouernador y antes auia llamado al padre lector fray Bartolome Romero del conuento de los picuries, donde aministra 5| ynterin, que vaya al mandado y obediencia de nuestro reverendisimo padre fray Juan de Prada

que  
a entrambos llamo y obedecieron sin sauiduria ni orden mio. Llego dicho padre  
fray Juan de Salas a la Villa y palacio donde allo al señor gouernador tan  
colerico, enojado y tan en sus trece que con muchos juramentos y votos  
le dijo que no solo lo hecho pero que ni el poco de trigo i mais que es-  
10| tauan ya para cojer que no lo auia de dejar veneficiar sino fue-  
ra con vales suyos y que para darlos auia de ir yo en persona a pedirlos  
de rodillas y entre millares de cosas dijo que auia de poner dies-  
mero para que recojiese los diesmos para el obispo de Guadi-  
ana con otras cosas que no son para escritas. Vltimamente dicho  
15| padre Salas con su modestia y prudencia redujo al señor gouernador,  
el qual me escriuio que el viernes siguiente 22 de agosto vendria a es-  
te conuento de Santo Domingo, como lo hizo acompañado de dicho padre  
Salas, el guardian de la Villa fray Juan Xuarez, (^de la vill) su secretario y otros  
tres o quatro soldados y con llegar ya noche se le repicaron las cam-  
20| panas y salimos asta la plaza los religiosos que estauamos y el  
padre guardian de la Villa que auia llegado vn poco antes y como si no  
vbiera auido la menor cosa del mundo le reçiui con buen  
semblante y con el regalo que tube en el conuento; solo pan faltó  
que a no asertar a traer el padre guardian de la Villa dos panes en las al-  
25| forjas partiçiparan del frangollo o trigo cosido.

El dia siguiente veinte y dos despues de la misa de nuestra señora congre-  
go a todos los indios y les dijo que lo que auia mandado

[fol. 20v/00040]

era para ver si eran obedientes al rey nuestro señor y a sus mandatos, que tambi-  
en porque estaua enojado; con que se quedaron las cosas como antes estauan  
y el señor gouernador e io comprometidos en no darnos ocaçion ni tenerla de disgusto.  
La noche antes pidio que vn religioso que estaua suspenso de su doctrina que le resti-  
5| tuyese en ella y luego sin dudar dije que fuera muy enorabuena y desde el camino  
yendose el sauado enbio con dos soldados vn mensaje, que supuesto que el padre guardian de  
la Villa hauia de hazer ausencia por algunos quinze dias, para que me auia  
dicho padre guardian pedido licencia que el dicho padre antes que se voluiese a su conuento  
supliese en el de la Villa, a que respondi que todo quanto su señoria mandase se haria  
10| al pie de la letra.

El dia que el sargento mayor Francisco Gomez, el secretario del señor gouernador, y Agustin  
Grie-  
go vinieron por la sobre dicha liçençia para enterrar los guesos de San-  
dobal y a notificarme el referido auto de que no me quiçieron [dar] traslado  
ni tiempo para responder, embie vn mensaje al señor gouernador rogandole que no

15| me impidiese el ir a la Nueva España porque pretendia mi quietud y que mis prelados superiores enuiasen con breuedad otro prelado; me respondió dicho sargento mayor por mano de Pedro Luçero de Godoy y la nota del papel del señor gouernador que fuese y con condiçion que auia de lleuar conmigo al padre fray Francisco de la Consepçion y que en albriçias de que me fuese luego me prometia  
20| vna mula de mucho preçio en que anda llamada la Estrella y otras dos muy buenas de carga (quando se tratava desto dijo delante de testigos fidedignos, que me auian de lleuar soldados de escolta hasta el Paso del Rio donde a mi y a dicho padre Concepcion nos hauian de dejar pasado el Rio del Norte donde infieles o fieras nos quitasen la vida y que si algun religioso o religiosos se  
25| (se) me allegauan para ir conmigo y acompañarme que los auia de degollar), respondió dandole las gracias de que me dejase ir y reçiuió el papel en presençia de nuestro padre Salas (a quien le dijo que auia de quedar por custodio y respondió que por el çielo ni por la tierra tal aria) escriuile tambien que en el interin que

[fol. 21r/00040bis]

yo disponia mi viaje y se ordenasen las cosas de la custodia que me iba a hazer tiempo a algunos conuentos donde por amor de Dios me sustentasen ya que en este conuento (por su mandado) no auia orden de que se me trujese vna tinaja de agua o vbiese quien me amasase vn pan para mi y mi compadre  
5| y el alma vendita del hermano Diego Gomes y que Dios le diese a su señoria y a su familia abundantisimamente el pan; con esto se determino a venir como tengo referido.

Todo lo referido suçedio en breues dias despues que dicho gouernador hizo el despacho que lleuo su hermano y con orden de no lleuar carta mia ni de otro algun religioso y que las que reçiuiese de los religiosos se las remitiese; solas tres lleuo (que no pude excusarlas), vna para su excelençia, otra para vuestra reverendisima y otra para el padre prouincial, las quales le ley primero a su hermano el sargento mayor Lucas de Subia que como digo no pude sin gran riesgo mio y esta relaçion por maior  
hise para que no se me olvidasen algunas cosas, dejando circunstançias  
15| as de mas ymportançia que las mesmas cosas con orden de deponerlas en mas larga relaçion para dar quenta a vuestra reverendisima, porque quando dicho gouernador me envio a

notificar aque[1] tan terrible como ignominioso auto, preguntandole su secretario si pidiendo yo traslado me lo daria, respondió que me tirase dos valas porque aquel auto no era para pareçer ni queria que se viesse; esto  
20| dijo delante del padre fray Juan Xuarez que era guardian de la Villa y me hizo que lo quitase y pusiese al padre fray Nicolas Hidalgo. Otros muchos oyeron esto de las valas y tambien dijo diuersas vezes delante de dicho guardian y de otras muchas personas que como podia el ethernisar mejor su nombre que aorcando vn custodio (y que esto era poco) sino a vn obispo.

25| Vltimamente estando en estas cosas, fue nuestro señor seruido de lleuar-  
se al padre fray Xpistobal de Quiros, columna firmisima desta pobre-  
çilla yglesia que auia de firmar esta relaçon como persona que  
se hallo pressente a lo mas della por estar a la saçon en el pueblo de Santo Do-

[fol. 21v/00041]

mingo curandose y tambien fray Geronimo de Pedraza. Fue la muerte  
del santo religioso en 13 de agosto en el pueblo de Sandia y luego que  
dicho gouernador supo de su muerte, me embio a pedir vn lienço de San Joseph,  
cosa de grande estima y no me atreui a negarselo y se lo embie  
5| por mano del padre guardian de la Villa y a pocos dias me embio a pedir  
azeite y le embie vna botija, quitandosela a la lampara del  
santissimo sacramento y luego por otro papel me embio a deçir  
que le embiase el organo del conuento de San Phelipe donde era guardian  
el dicho difunto para que se pusiese en el conuento de la Villa. Hiseme  
10| sordo y cada dia espero a que vaya o embie a dicho conuento y con su  
authoridad lo quite. Vistome con estas aflicçiones y deman-  
das solo y dicho gouernador tan soberuio y poderoso, determine de venir-  
me a estos conuentos de las Salinas por uer si me podia librar algo  
de sus rigores y menospreçios y temeroso tambien de que me  
15| quitase la vida o publicamente o con algun veneno, tome achaque  
venia a visitar y antes de llegar a dichos conuentos, en el de Sandia me lle-  
go a las ocho o nueue de la noche vna carta suya en que pedia que  
diese licençia para que se casase el alferes Anttonio de Salas y con auer  
grauissimos ympedimentos que totalmente dirimen matrimonio, ube de dar dicha  
20| licençia con que vuestra reverendisima verificara qual esta esta desuenturada  
custodia y prouinçias del Nuevo Mexico. Esta relaçon va firmada del padre  
fray San Jhoan de Salas y del padre guardian que era de la Villa y aora lo es del  
conuento de San Phelipe por muerte del padre Quiros y aunque mi compañe-  
ro fray Jhoan de San Joseph y otros religiosos tambien hauian de firmar,  
25| no me atreuo a embiar este papel aunque se hallaron pressentes porque  
me abren las cartas y es grande el riesgo en que me hallo. Por las  
entrañas de nuestro buen Dios y por su madre ssantisima y por nuestro padre San Francisco

[fol. 22r/00041bis]

que vuestra reverendisima procure lo mas breue que pudiere nuestro remedio y nos sa-  
que destas aflicçiones y riesgos en que todos los religiosos e yo  
estamos, que yo confio en la diujna majestad llegara esta relaçon  
a manos de vuestra reverendisima con algunos que salgan como pudieren. Es  
5| deste conuento de Querac en 19 de septiembre deste año de 1643



Y de vuestra reverendisima humildissimo y obediente  
subdito fray Hernando Cobarrubias

Fray Juan de Salas    fray Juan Suares

[fol. 22v/00043]

**[Relación de fray Hernando Covarrubias. Convento del pueblo de Cuarac (Quarái), Nuevo México, 19 de septiembre de 1643. 2a copia.]**

Relazion de lo sucedido en el Nuebo Mexico desde 22 de julio hasta el año de 1643.

Es cosa lastimosa!

[fol. 23r/00044]

En veinte y dos del mes de julio deste presente año de 1643, día de la gloriosa Magdalena, estando en este conuento de Santo Domingo, que con tener la carga y ocupaciones de los officios que estan a mi cargo (por falta de ministros), quise tomar por mi 5| quenta y administrarle para seruiçio de entrambas magestades de Dios y de nuestro rey natural, estando en mi acostumbada quietud, reclusion, y encerramiento, cosa notoria a todo genero de personas y estados, sucedio lo siguiente: y fue que el dia antes vispera del dia referido veinte y uno de julio, auia degollado el señor gouernador en la estancia que llaman del Alamo al cappitan Antonio Uaca, al cappitan Diego Marques y al cappitan Diego Martin Barba, esto sin confesion ni lugar para este sumo bien. En el mesmo dia entre las tres o las quatro de la tarde degollaron en la Villa, prendiendolos pocas horas antes, al cappitan Juan de Archuleta nuestro sindico y al cappitan Diego Anrriques y vn soldado llamado Nicolas Peres. Estos confessaron con el padre guardian de la Villa. En el mesmo dia a las 4 o 5 de la tarde degollaron en la Cañada al capitan Francisco de Salazar con su mesma daga y estando rota y que 20| cortaba mal, pidio por Dios que la amolasen para no atormentarle tanto, lo qual hisieron los executores y despues de degollado dijo el credo entero espeçificamente, como si no huuiera lesion ni mal ninguno; marauilla y prodigio de Dios.

El dia siguiente 23 del dicho mes, viniendose mi com-

[fol. 23v/00045]

pañero fray Jhoan de San Joseph de curar de vna graue enfermedad, le encontro el señor gouernador que iba acompañado de todos los demas de la republica y con el estandarte real junto a la

iglesia, donde paro en presencia de todos y le dijo en alta vos  
5| de manera que todos lo oieron, «padre fray Jhoan» (esto teniendole  
de la mano) «digale al padre custodio que digo yo que soy el mas  
deuoto de la religion y deste santo habito y que al mas minimo  
donado della estimo, que le juro por vida del rey y por este  
santo templo y por Dios y por San Antonio que si no assiente a la  
10| açcion que he hecho y se que habla mal della y se inquieta,  
que le he de degollar como a un moro o turco y hechalle a que  
las fieras le coman y que esto hiçiera yo con un obispo quanto  
y mas con un custodio», con otras raçones que referira dicho  
mensajero y todos los demas. A que respondió dicho fray Juan  
15| «senor gouernador, nuestro padre custodio nunca se ha inquietado, nada le in-  
quieta ni se inquietara; pues hagalo asi y con una carta  
suia hare quanto me pidiere» y con esto paso adelante con su acom-  
pañamiento. El mesmo dia me dio el mensaje y yo graçias  
a nuestro señor, ettcetera.

20| El domingo siguiente por la tarde que se contaron 26 del dicho  
mes de julio, el señor gouernador me embio un auto en que me notifi-  
co pena de ser dado por sedizioso, estraño de los reinos de su ma-  
gestad y traidor a su real corona, que dentro de tres dias los pri-  
meros siguientes pareceria yo y mi diffinitorio con otros padres  
25| graues en la Villa de Santa Fe. A cuyo auto respondi con toda cor-

[fol. 24r/00046]

tesia y apaçibilidad que en oiendo el nombre de mi rey y  
mi señor estaba promptissimo a obedecer con los religiosos que  
estan a mi obediencia (como parecera en dicho aucto y en la  
respuesta que en el esta inserta). Hiçe luego grande diligencia  
5| de manera que con estar distantes dos de los padres diffinidores  
mas de veinte leguas de la Villa de Santa Fe y deste conuento de  
Santo Domingo, el uno onse leguas y el otro trese y el rio de por  
medio que a la sason venia creçidissimo y los otros padres diffinidores  
estaban deste conuento, el uno nueue leguas y el otro dies, todos  
10| vinieron con otros religiosos viejos y graues, de manera  
que entramos en la dicha Villa onse religiosos, que con otros  
dos que alla estaban hiçieron numero de treçe. Luego que  
llegamos al tercero dia del plaço que fue miercoles por  
la mañana, sobrando mas de ocho o nueue horas de dia, fui  
15| yo a haserle la visita al señor gouernador, acompañado de nuestro padre fray Xpisto-  
bal de Quiros y de vno de los padres diffinidores y auendonos saluda-  
do, trato luego de la justia que auia hecho y executado en de-

gollar a aquellos hombres por ordenes secretos que auia de la real audiencia y tomando yo dicho custodio la mano respondi al 20| señor gouernador que lo que el rey nuestro señor mandaba y su real consejo de Mexico determinaba era cosa justisima se executase al pie de la letra con toda vigilancia y cuidado con otras palabras que dije concernientes a estas. Con esto despues de breue rato nos despedimos y nos fuimos a nuestro conuento.

25| El dia siguiente, que fue jueves, en que se contaron 30 de dicho

[fol. 24v/00047]

mes, determino el señor gouernador que se cantase vna misa al espiritu santo; hisose todo puntualmente, como el dicho gouernador dispuso y mando, y acabada la misa, sali yo dicho custodio y me sente en vna silla en el altar mayor en disposiçion que tocaba la ultima grada 5| del altar maior, donde propuse tres cosas: la 1a la pas, conformidad y amor que todos deuián tener entre si para mostrarse xpistianos y que guardaban la ley de Dios; la 2a la obseruançia de los demas preceptos diuinos para gosar de la bienauenturança que por ellos se nos promete; y la 3a la obediencia a 10| nuestro rey y señor natural, a reales consejos y a sus gouernadores y demas ministros. Hecho esto que deuio de durar tiempo de media hora, en que tambien exhorto a los religiosos la estimacion que deuián haser de los trabajos que en seruiçio de las dos magestades de Dios y del rey pasaban en estas prouincias, 15| haciendo como verdaderos hijos de nuestro seraphico padre San Francisco la obediencia que a Dios nuestro señor hauian prometido y descargando la real conçiencia del rey nuestro señor, cuios fidelissimos vasallos y capellanes eramos y que el rey nuestro señor era no solo era señor nuestro en lo natural sino juntamente nuestro padre y total bien- 20| hechor que nos esta sustentando en todo el mundo con sus reales limosnas, por donde no solo era certissimo ser sus fidelissimos vasallos sino tambien estabamos obligados quando fuera necessario tomar las armas, no pudiendo de otra manera contra los que fueran desleales, rebeldes e inobedientes a sus reales 25| mandatos.

[fol. 25r/00048]

Acabada dicha platica y iendome a leuantar con los demas religiosos, me hizo seña el señor gouernador y boluiendo la silla hasia sus soldados les hizo platica en la mesma iglesia y quando le pa-

reçio nos leuamos y entrando en un corredor interior que  
5| asia la parte de la huerta tiene el dicho conuento de la Villa, nos  
intimo a todos los religiosos una prouision real antigua desde  
antes del suceso de don Pedro de Peralta y reconuenido por el  
padre fray Xpistobal de Quiros que le dixo tenia esta prouision real mas  
nueua (como su señoria auia visto) que contenia aquella que  
10| nos intimaba y otras que el excelentissimo señor marques de Villena y duque  
de Escalona, siendo virrey de Mexico auia dado para estas prouincias  
del Nueuo Mexico, cosa a que el señor gouernador no condecendio sino que  
aquella auia de ser intimada y tratando de otras cosas quando le  
pareçio se despidio y fue y nosotros hasta el patio acompañan-  
15| dole todos y con repique de campanas porque tiene puesta pe-  
na de la vida al sacristan o campanero que entrando o sa-  
liendo de la iglesia repique.

A las tres de la tarde el mesmo dia boluio al conuento y no-  
sotros los religiosos salimos hasta el cimiterio a receuerle. En-  
20| tramos en una çelda todos donde se confirieron diuersas cosas  
y a mi en presençia del diffinitorio me trato tan licenciosamente  
como pudiera qualquiera de mis superiores prelados, aunque  
estuuieran muy ocasionados contra mi. Y entre otras cosas  
me dijo que era el fraile mas soberuio que auia en el mun-  
25| do y a los demas religiosos entre otras cosas les dijo que auia  
ido a visitar algunos pueblos de sus partidos y doctrinas

[fol. 25v/00049]

y que no le auian dado nada. Aquel dia nos despedimos pa-  
ra irnos el siguiente que fue viernes para que no todos los con-  
uentos se quedasen sin misa. El martes antes que entrasemos  
en la Villa por la tarde auia degollado al cappitan Juan Ruys de  
5| Inojos, ettcetera.

Pasados algunos dias y estando yo en mi acostumbrada quie-  
tud en el conuento de Santo Domingo y los demas en su administra-  
çion sin intrrometernos en otra cosa alguna, en 16 de agosto me  
escriuio vn papel el señor gouernador en que me dijo que auia  
10| venido a cumplir la ley de Dios y que en conformidad desto  
auia desenterrado del campo los guesos del alferes Sebasti-  
an de Sandobal y los tenia depositados en un aposento y que  
con toda brevedad embiase liçençia para que el padre guardian  
de la Villa fray Juan Suares los enterrase en la iglesia. Respon-  
15| dile modestamente proponiendole muy justas dificultades, como

constara de dicha respuesta que esta inserta en la misma carta que me escriuió y entre otras cosas le dije que quando entre en esta custodia y prouinçias hauia 15 o 16 meses, que estaba entredicha la iglesia de la Villa de Santa Fe por auer enterrado 20| en ella don Roque y otros seglares al dicho Sandoual que esta descomulgado; esto fue quando fray Juan de Vidania saco el ssantissimo sacramento y lo lleuo a palaçio y hizo iglesia de una sala que auia seruido de zapateria y otras cosas peores y que por orden del señor gouernador Juan Flores de Valdes se auia manda- 25| do sacar dicho cuerpo de la iglesia, precediendo informaçion que se hizo por mi orden y que assi no me atreuia a cosa seme-

[fol. 26r/00050]

jante.

El dia siguiente en 17 de dicho mes me embio al sargento mayor Francisco Gomes con el secretario Libran y a Augustin Griego a que me dijessen de palabra que luego al punto diese la liçen- 5| çia para enterrar dichos guesos y que no dandola, que la noche siguiente hauia de venir el señor gouernador en persona y sacarme deste conuento y embiarme en vna enjalma con soldados que me pusiesen en el Paso del Rio del Norte, dejandome solo para que alli o enemigos o fieras me despedasasen y que si con estas 10| amenazas y otras muchas que me hisieron (en presençia todo esto de fray Juan de San Joseph mi compañero) no diesse dicha liçençia, que me notificasen vn auto de las maiores enormidades que de vn hombre totalmente dejado de la mano de Dios y de vn herege se podian presumir y que por mi estaba la tie- 15| ra en el miserable estado que tenia y que en [es]te conuento se hacian juntas contra la real corona con otras cosas grauissimas y que auia de asolar este conuento y quitarme a mi la vida con otras cosas horrendas. Vis[t]ome solo (que aunque estaba en el conuento el padre fray Xpistobal de Quiros, estaba en la cama muy malo) y 20| con tal determinaçion y fuerça huue de dar la liçençia para que segunda ves se enterrasen los guesos del dicho Sandobal en la iglesia de manera y como quiso el dicho gouernador y los ministros que vinieron a la dicha diligençia y notifiçacion. Pediles con todo me diesen tanto del autenticado en manera 25| que hisiera fe y juntamente me diesen tiempo para responder, a que respondieron que ni lo hauian de haser ni traian

[fol. 26v/00051]

orden deso, con que se fueron sin que yo pudiera ni aun dilatar la tal cosa por vna hora mas sin riesgo de la vida.

Y entendiendo yo que con esto me dejarian un poco de tiempo en mi conuento recogido con pas y quietud, al siguiente dia 5| que se contaron 18 del mesmo mes de agosto, embio al cappitan Francisco Lujan teniente del pueblo de Cochiti (sujeto a este conuento en la administracion) con dos soldados Juan Barela y Diego Romero con vn mandamiento y con papel inserto en el, en que le mandaba pena de la vida y traidor al rey que vi- 10| niese a este pueblo de Santo Domingo y que junto y congregado el pueblo, assi varones como mujeres y muchachos de doctrina, les notificase aquel auto, lo qual hizo puntualmente dicho teniente y soldados, presente nuestro padre fray Xpistobal de Quirros y fray Juan de San Joseph mi compañero, lo que contenia en 15| suma dicho auto o mandamiento era que pena de la vida ningun indio dentro ni fuera del conuento me obedeciera ni acudiese a cosa que yo el custodio y ministro deste conuento de Santo Domingo les mandase, cosa que causo tanto escandalo y temor en los pobresitos indios e indias, muchachos y muchachas que andaban como asom- 20| brados y retirados en sus milpas y en otras partes, no parecio vna persona por las plaças y quarteles y quando venian a ellos era escondiendose como si estuuiera su morir o su viuir en que los religiosos los vieran o no. Con esto falto el agua porque no auia quien la trujera y falto el pan por no hauer quien lo amasara, 25| testigos los religiosos referidos y otras personas, de manera que nos obligo a coser trigo en mala agua para pasar sin poder hallar

[fol. 27r/00052]

vn indio que por amor de Dios fuese a pedir a vno de los conuentos mas sercanos que nos diesen algunos panes por amor de Dios y no sentimos los religiosos y yo tanto este trabajo, cuio remedio esta tan cierto de Dios como lo es su palabra, quanto el mal exemplo y escandalo de los pobresi- 5| tos reçien conuertidos y que tan façiles estan a toda peruersion y mal y mas viendo que ni aun el teniente se atreuio a dar vn indio o a mandar a las indias que a escondidas hiçieran vnas tortillas.

El dia siguiente 19 del mesmo mes, paso nuestro padre fray Juan de Salas que venia de su conuento de Querrac mas de treinta leguas de distancia a la Villa 10| de Santa Fe, a quien embio a llamar el señor gouernador y antes auia llamado al padre lector fray Bartholome Romero del conuento de los picuries donde administra interin que vaia al mandado y obediencia de nuestro reverendisimo padre fray Juan de Prada que a entrambos llamo y obedecieron sin sabiduria

ni orden mio. Llego dicho padre fray Juan de Salas a la Villa y palacio,  
15| donde hallo al señor gouernador tan colerico, enojado y tan en sus treçe  
que con muchos juramentos y votos le(s) dijo, que no solo lo hecho pero  
ni el poco de trigo y mais que estaban ia para coger que no lo auia  
de dejar beneficiar sino fuera con vales suyos y que para darlos  
auia yo de ir en persona a pedirlos de rodillas y entre millares de co-  
20| sas dixo que auia de poner diesmero para que recogiese los diesmos  
para el obispo de Guadiana con otras cosas que no son para escritas.  
Ultimamente dicho padre Salas con su modestia y prudencia redujo al señor  
gouernador, el qual me escriuio que el viernes siguiente 22 de agosto vendria  
a este conuento de Santo Domingo, como lo hizo acompañado de dicho padre Sa-  
25| las, el guardian de la Villa fray Juan Suares, su secretario y otros tres o quatro  
soldados y con llegar ya noche se le repicaron las campanas y sali-  
mos hasta la plaça los religiosos que estabamos y el padre guardian de la Villa  
que auia llegado vn poco antes y como si no huuiera auido la me-

[fol. 27v/00053]

nor cosa del mundo le receui con buen semblante y con el regalo  
que tuue en el conuento; solo pan faltó, que a no acertar a traer el padre guardian  
de la Villa dos panes en las alforjas partiçiparan del frangollo o  
trigo cosido.

5| El dia siguiente 22 despues de la misa de nuestra señora, congreco a todos los in-  
dios y les dijo que lo que auia mandado era para ver si eran obedientes  
al rey nuestro señor y a sus mandatos y tambien porque estaba enojado, con  
que se quedaron las cosas como antes estaban y el señor gouernador y io compro-  
metidos en no darnos ocasion ni tenerla de disgusto. La noche an-  
10| tes pidio que vn religioso que estaba suspenso de su doctrina que le res-  
tituiese en ella y luego sin dudar dije que fuera muy enhorabuena  
y desde el mesmo camino, iendose el sabado, embio con dos soldados vn men-  
saje que supuesto que el padre guardian de la Villa auia de haser ausiençia  
por algunos 16 dias por auerme pedido la liçençia, que el dicho padre  
15| antes que boluiese a su conuento supliese en el de la Villa, a que res-  
pondi que todo quanto su señoria mandase se haria al pie de la letra.

El dia que el sargento mayor Francisco Gomes, el secretario del señor gouernador y Augus-  
tín Griego vinieron por la sobredicha liçençia para enterrar los guesos  
de Sandobal y a notificarme el referido auto de que no me quisieron dar  
20| traslado ni tiempo para responder, embie vn mensaje al gouernador rogandole  
que no me impidiese el ir a la Nueva España porque pretendia mi  
quietud y que mis prelados superiores embiasen con breuedad otro pre-  
lado, me respondió dicho sargento maior por mano de padre Luçero de



Godoy y la nota del papel del gouernador que fuese y con condiçion que auia  
25| de llevar conmigo al padre fray Francisco de la Concepçion y que en albriçias  
de que me fuese luego me prometia vna mula de mucho preçio  
en que andaba llamada la Estrella y otras dos muy buenas de carga  
(quando se trataba desto dijo delante de testigos fidedignos que me auian  
de llevar soldados de escolta hasta el Paso del Rio donde a mi

[fol. 28r/00054]

y a dicho padre Concepçion nos auian de dejar donde o infieles o fieras nos quitasen la vida y si algunos religiosos me acompañaban los auia de degollar), respondile dandole graçias de que me dejase ir y reçibio el papel en presençia de nuestro padre Salas (a quien  
5| le dijo que auia de quedar por custodio y respondio que por el çielo ni la tierra tal no haria) escreuile tambien que en el interin que yo disponia mi viaje y se ordenaban las cosas de la custodia que me iba a haser tiempo a algunos conuentos donde por amor de Dios me sustentasen ya que en este conuento no auia orden de que se me  
10| jese vna tinaja de agua o huuiese quien amasase vn pan para mi y mi compañero y el alma bendita del hermano Diego Gomes y que Dios le diese a su señoria abundantisimamente el pan. Con esto se determino a venir como tengo referido, ettcetera.

Todo lo referido sucedio en breues dias despues que dicho gouernador hiço el despacho  
15| pacho que lleuo su hermano y con orden de no llevar carta mia ni de otro algun religioso y que las que recibiese de los religiosos se las remitiese, solas tres lleuo (que no pudo excusarlas) vna para su excelencia, otra para vuestra reverendisima y otra para el padre prouincial, las quales le ley primero a su hermano el sargento maior Lucas de Subia, que como digo no pude  
20| sin gran riesgo mio. Y esta relaçion hiçe por maior para que no se me oluidasen algunas cosas, dejando circunstançias de mas importancia que las mesmas cosas con orden de ponerlas en mas larga relaçion para dar quenta a vuestra reverendisima porque quando dicho gouernador me embio a  
no-

tificar aquel tan terrible como ignominioso auto, preguntandole su  
25| secretario si pidiendole yo traslado me lo daria, respondio que me tirase dos balas porque aquel auto no era para parecer ni queria que se viese. Esto dijo delante del padre fray Juan Suares que era guardian de la Villa y me hizo que lo quitase y pusiese al padre fray Nicolas Hidalgo. Otros mu-

[fol. 28v/00055]

chos oieron esto de las balas y tambien dijo diuersas veses delante

de dicho guardian y de otras personas que como podia el eternisar su nombre mejor que ahorcando vn custodio (y que esto era poco) sino a vn obispo. Vltimamente estando en estas cosas fue nuestro señor seruido de llevarse al padre fray Xpistobal de Quiros, columna firmisima desta pobresilla iglesia y que auia de firmar esta relacion como persona que se hallo presente a lo mas della por estar a la sason en el pueblo de Santo Domingo curandose y tambien fray Geronimo de Pedraça. Fue la muerte del santo religioso en 13 de agosto en el pueblo de Sandia y 10| luego que dicho gouernador supo de su muerte me embio a pedir vn lienso de San Joseph, cosa de grande estima, y no me atreui a negarselo y se lo embie por mano del padre guardian de la Villa; a pocos dias me embio a pedir aseite y le embie vna botija, quitandosela a la lampara del ssantisimo sacramento y luego por otro papel me embio a pedir que 15| le embiase el organo del conuento de San Philipe (donde era guardian el dicho difunto) para que se pusiesse en el conuento de la Villa. Hiseme sordo y cada dia espero a que vaia o embie al dicho conuento y con su authoridad lo quite. Vis[t]ome con estas aflicçiones y demandas solo y dicho gouernador tan poderoso y soberuio, determine de 20| venirme a estos conuentos de las Salinas por ver si me podia librar algo de sus rigores y menospreçios y temeroso tambien de que me quitase la vida o publicamente o con algun veneno, tome achaque venia a visitar y antes de llegar a dichos conuentos en el de Sandia me lleugo a las ocho o nueue de la noche vna carta suia 25| en que pedia que diese licençia para que se casase el alferes Antonio de Salas y con auer grauissimos impedimentos que totalmente derimen matrimonio, huue de dar dicha liçençia, con que vuestra reverendisima verificara qual esta esta desuenturada custodia y prouincias del Nueuo

[fol. 29r/00056]

Mexico. Esta relacion va firmada del padre fray Juan de Salas y del padre guardian que era de la Villa y aora lo es del conuento de San Philipe por muerte del padre Quiros y aunque mi compañero fray Juan de San Joseph y otros religiosos tambien auian de firmar, no me atreuo a embiar este papel aunque se hallaron presentes porque me abren las cartas y es grande el riesgo en que me hallo. Por las entrañas de nuestro buen Dios y de su madre sanctissima y por nuestro padre San Francisco que vuestra reverendisima procure lo mas breue que pudiese nuestro remedio y nos saque destas afflicçiones y riesgos en que todos los religiosos 10| y yo estamos, que yo confio en la diuina magestad llegara esta relacion a manos de vuestra reverendisima con algunos que salgan como pudieren; es deste conuento de Cuarac en 19 de septiembre deste año de 1643.

Y de vuestra reverendisima humildissimo y obediente  
15| subdito fray Hernando Cobarrubias.

fray Juan de Salas

fray Juan Suares

[fol. 29v/00059]

Informe de lo sucedido en Nuevo  
Mexico desde julio de 643.

[fol. 30r/00060]

**[Carta de don Alonso Pacheco de Heredia, gobernador de Nuevo México, a su tío, fray Lucas Benitez. Villa de Santa Fe, 1 de agosto de 1643. Original.]**

Reverendo padre nuestro y señor tío:

No dudo en la sobra de cuydados que vuestra paternidad y todos abran  
tenido en la dilasion tan grande de mi despacho y  
esto es en tiempo que estoy gosando de la mayor tran-  
5| quilidad y segura pas que en esta vida se puede  
desear, las gracias sean dadas a Dios que es  
el prensipal mobedor en nuestros asiertos y de las de  
tejas abaxo son debidas a mi San Antonio  
glorioso que sin duda debe de estar señalado  
10| para angel de mi guardia, segun que reconosco  
sus ausilios y rogatibos en mi fabor, pues  
si se puede desir que en nonbre de el podero-  
so señor le beo en medio de mis asiertos y en su  
retrato a todos los apostolicos hermanos suyos  
15| que asisten en esta custodia tan dignos  
de alabar su religion y buenas costun-  
bres quanto falsamente caluniados  
de presitas yntensiones, pues menos que  
satisfasiendo tan santas (^??)  
20| obras y birtudes no puedo menos que te-  
nerles lastima en seguro ynfierno a  
los que an quitado honras tan linpias  
de pecado quanto yo por todos caminos  
tengo bastantemente esperimen-  
25| tadas en nuebe meses de asisten-  
sia

[fol. 30v/0061]

que ha que entre en este gobierno sin perdonar trabajo  
a besitar todas sus provinsias y dotrinas y sea lo prin-  
mero para el reconocimiento que vuestra paternidad a de tener en la

paga de mis deudas como quien es dueño de mi honra,  
5| lo que abentajo sus faores nuestro padre custodio, pues  
desde el primer convento que ay sinquantas leguas a esta Billa  
fueron tan grandes las fiestas, regosijos y regalos que  
me hisieron que tengo entendido el que quedaron  
todos mis guardianes tan destituydos de todo lo nese-  
10| sario en sus conbentos quanto quedo mi casa llena y  
sobrada para todo el año y esto con tantas sumisio-  
nes, obediencias, jubilos y hermandad que hisieron  
todos en sus amores y fuersas, lo ultimo que hisieran  
en la benida de nuestro reverendisimo padre comissario general y esto es lo  
15| que podre justificar al rey nuestro señor en el hecho de la  
berdad de los malos frayles de el Nueuo Mexico  
y no se me quedara en el buche la fee debida de el au-  
mento en el Santo Evanjelio por mano y merito de sus  
paternidades pues como quien a administrado justisia en  
20| esa Nueva España, Galisia y Biscaya podre asegu-  
rar que las de el Nueuo Mexico son las berdaderas  
y perfectas doctrinas tan yjas de sus ministros  
como de mi señor y serafico padre San Francisco. Alabo a Dios  
pues en esta berdad me aseguro (^??) la salud y glo-  
25| ria de vuestra paternidad y mayor la mia pues con cristiano titulo  
la acredito y si las malas yntensiones tomaron  
motibo de acusar a estos santos barones de ber re-  
traydos a los delincuentes y hechos fuertes en el  
convento de Santo Domingo, dijeron bien en el he-  
30| cho y faltaron en el de la berdad porque

[fol. 31r/00062]

como pueden en buena consensia los religiosos negar  
la casa de Dios a los forajidos que llegan a balerse de  
su sagrado, mayormente si ellos fueron tantos, tan  
furiosos y desalmados que si les resistiesen la casa con  
5| ser de Dios la echarian abajo con sus ministros y los pobres  
condolidos de los trabajos de estos tales tomaron la mano para que  
con medios espirituales se ganase la de el governador en el perdon  
de sus desdichas, a cuya causa bino a esta Billa el apos-  
tol de nuestro padre letor Romero y se llebo de buelta por pa-  
10| ga de coretaje vna jentil buelta de palos; bolbiose descon-  
solado, ofresio a Dios su agrabio y como escaldados  
no se atrebio ninguno a ber mas al governador. De aqui se orijino  
el caluniar a mis padres el que eran complises en el deli-

to de los alebosos y quisiera yo preguntar que en tal caso  
15| que podian haser ni resistir a mas de sesenta hon-  
bres que con armas dobles se apoderaron del convento  
y en el estubieron asta que lleo mi antesesor, que con  
el entraron todos en esta Billa y a su muerte se alsa-  
ron de nuebo con el gobierno, obrando como querian  
20| y pregunto tambien que abian de haser en semejan-  
te caso los religiosos si no es el pedir a Dios sus fabo-  
res con sus santos sacrificios. Esta es, mi padre y señor, toda  
la culpa de los frayles de el Nueuo Mexico y en mi es-  
timasion y defensa del real serbisio, las mayores  
25| beras de basallos que tiene la magestad real en su corona  
la prueba es ebidente con mi suseso. Pues madurando  
con la maña que Dios me dio a entender la execusion  
que mi rey y señor me mando e quitado la cabeza de Antonio  
Baca que era el mas aleboso y otras siete que guiaban  
30| la dansa en las desobediencias reales, ejecute el cas-  
tigo el martes pasado en menos de seys horas con  
estar los vnos de los otros mas de dose leguas

[fol. 31v/00063]

y enarbole luego el real estandarte adonde esta el re-  
trato de mi padre San Francisco, a cuyo clamor acudio con  
leal obediencia todo el reyno y con mayor pun-  
tualidad nuestro padre custodio, su difinitorio y guardi-  
5| anes y en asimiento de gracias a la gloria de Dios  
y honra de nuestro rey catolico se canto y selebro  
solemne misa al espiritu santo, en cuyo festejo pre-  
dico nuestro perlado digno de serlo en Roma y dig-  
nissimas sus palabras de ser ynpresas como lo que-  
10| daron en mi alma y cual otro fray Francisco Jimenes  
general de Oran dijo en el discurso que si a mi me falta-  
ran fuersas para castigar las desobedencias  
a la real magestad, desde luego se ofresia en su real  
serbisio a tomar las armas con todos sus hermanos  
15| para dar auzillio contra quienes fuesen desleales  
e ynobedientes a lo[s] mandatos y hordenes de  
nuestro rey catolico y señor natural y en suma estos  
son los frayles de el Nueuo Mexico por cuyas re-  
putaciones y credits perdere mi hacienda y bida  
20| con mucho gusto, como de berdad, lo queda todo el  
reyno, gosando de suma pas y consuelo no solo en

los que con lealtad se mostraron leales en las des-  
dichas pasadas sino que los parientes de los justisia-  
dos an quedado con el perdon general sumamente  
25| agradesidos y mas que alibiados de berse libres  
de sus mayores que con tanta superioridad los aras-  
traban en tan gran daño de sus honras y bidas  
y como quiera quel castigo a sido exenplar an que-  
dado todos mas que absortos en las sircustan-  
30| sias, no me alargo porque remito este punto

[fol. 32r/00064]

a mi hermano el sarjento mayor que es dignisimo  
de todos los favores de vuestra paternidad asi por lo bien que  
en todo acudido como por el grande esfuerço que  
mostro a mi lado en la execusion, muy paresido  
5| a la sangre del gran cappitan Martines y porque  
de todo quanto a mi toca ba a su cargo, quedo seguro  
que por el de vuestra paternidad an de correr sus aumentos y los mios  
porque el serbisio que he hecho no se a ejecutado en to-  
dos los señorios de su tamaño y manera, pido a su excelencia  
10| lisensia para salir a mejora de puesto y a el aoro  
de quinse mill pesos, que me cuesta asta oy la burla  
pero no equibalen a la opinion granjeada y asi  
mesmo mandamiento fuerte para que a mi sa-  
lida salga a mi horden la jente que ubiere de yr  
15| porque asta agora (^??) contra todo derecho se a usado  
qu'el governador que entra nonbra cabeza en la salida sin  
atender a las preheminensias que se deben a un  
cappitan general que acaba de serbir y que a mi hermano  
se le confirme el titulo de sarjento mayor y que para  
20| ayuda de costa se le de el socorro que fuere justo  
a tan gran serbisio como ase en esta ocasion y  
el que se acostunbra a dar a el que de hordinario  
biene nombrado por cabo, pues si Dios le da bida  
y segun sus obligaciones no dejara de benir  
25| y agora entra la mia, padre nuestro, si yo siendo cabe-  
sa y con tan gran sueldo deseo salir que mucho  
que lo deseen todos los religiosos que con tantos  
años de trabajos y asistensia estan padiesien-  
do tan ynjustas calumias y falsos testimo-  
30| nios,

[fol. 32v/00065]

sobre que le suplico a vuestra paternidad, y protesto su consuelo en que se disponga su mudansa, viniendo otros tantos con su mesma limosna, premiando en algo con esta execucion lo mucho que el rey y la religion les debe, 5| y en ynterin y segun lo referido, e estorbado el que no salgan los quatro que nuestro reberendisimo enbio a llamar, tanto por lo dicho como porque al presente estan despoblados de ministros de las tres partes, la vna y tan ynescusables quanto 10| lo sabra vuestra paternidad por el aprieto que ago a su excelencia y en este y en todos libro el buen efecto en la piadosa y esforsada mano de vuestra paternidad que la besamos mill beses con tiernos amores, doña Sebastiana e yo.

Billa de Santa Fee primero de agosto 1643 años.

15| A my padre secretario y a fray Ygnacio beso las manos y que en my amor resiuan esta por suya y no oluido a my monjita.

Hijo de vuestra paternidad y su sobrino

[signature] Alonso Pacheco [rubric]

20| Sin desir «agua ba» se nos fue my fray Francisco Cornejo con titulo que yba a guardar el despacho en Senecu que esta 50 leguas de esta Billa y el ultimo pueblo como salimos de este reyno: olgareme no le suseda algun trabajo que lo dudo y tambien que el despacho que lleba conteste con este 25| con que se ajustara el premyo de mis buenos deseos, etcetera.



[fol. 33r/00066]

**[Carta de fray José Maldonado, comisario general franciscano de Indias, al secretario del Consejo de Indias, don Juan Bautista Sáenz Navarrete. Madrid, 10 de agosto de 1643. Original.]**

Jesus, Maria, Jose.

[LM] [Ymbiaronse]

Señor mio: disenme que ay auiso pa-  
ra Mexico y asi e dispuesto  
el depacho que jusgo ser nese-  
ssario en orden a la correc-  
5| çion que el concejo me man-  
da haga a los religiosos  
del Nuevo Mexico y pa-  
ra que el conçejo oyga a  
ambas partes y obre lo que  
10| jugare convenir. Hago  
presentaçion de los infor-  
mes que de Mexico y Nue-  
uo Mexico me remitie-  
ron, quedandome con los ori-  
15| ginales. Supplico a vuestra merced lea mi  
memorial en el conçejo y la  
patente y dichos informes  
para que Dios sea seruido a quien  
supplico guarde a vuestra merced. De la çelda  
20| 10 de agosto de 1643.

[signature] Fray Joseph Maldonado [rubric]

[LM] Señor secretario Juan | Saenz Nauarrete.

[fol. 33v]

[blank]

[fol. 34r/00070]

Señor:

[HD] En Madrid a 17 de agosto de 1643.

Vayan estas patentes aora con este auiso que se despacha y este memorial y papeles que cita y lo que dio motiuo a ello se lleue todo al señor fiscal. [rubric]

[LM] Ymbiaranse estas paten- | tes en conformidad | del decreto del conssejo.

El comissario general de las Yndias de la orden de San Francisco dice: que por decreto de vuestra magestad el secretario Joan Saenz Nauarrete le ha leido vn parecer y petition del fiscal de Mexico y vna 5| carta de don Joan Palafox, obispo de la Puebla, mandandole que viendo por ellos los malos procedimientos de los religiosos que tienen a su cargo las conuersiones del Nueuo Mexico los corrija. Y cumpliendo como debe con este 10| orden y mandato, ha hecho los despachos que con este memorial presenta a vuestra magestad, para que registrados por el supremo y real consejo de las Yndias y estando vuestra magestad satisfecho de ellos se remitan al virrey de Mexico.

15| Y porque le parece a dicho comissario general que el informe que an hecho dicho obispo de la Puebla y dicho fiscal se funda en solas las informaciones y relaciones de parte del gobernador don Luis de Rosas y por esto dan por 20| culpados a solos los religiosos sin oirlos, presenta a vuestra magestad las copias de dos informes, vno que remitio fray Bartholome Romero, sieruo de Dios, que anda en las conuersiones de

[fol. 34v/00071]

dicho Nueuo Mexico y otro del comissario general de Mexico fray Joan de Prada y pide y supplica a vuestra magestad sea seruido de mandar que se lean en el consejo y para que aya castigo 5| asi en lo eclesiastico como en lo secular, ordene y mande al virrey de Mexico enbie al Nueuo Mexico persona de satisfacion para que haga informacion de todo lo sucedido y se remita a este supremo consejo con la que se

10| hiciere por orden de dicho comissario general, pues  
esta diligencia hecha por orden supremo no  
solo mira a poderse enterar vuestra magestad cumplidamente  
de lo sucedido y el estado de ese reyno, sino  
a poner mas atencion y freno, asi a los reli-  
15| giosos como a los seculares, y que vnidos siruan  
a Dios y a vuestra magestad.

[fol. 35r/00073]

(Señor:)

[HD] En Madrid a 27 de agosto de 1643.

Reconoscase si en las cartas que an  
venido en esta flota ha[n] uenido algunos papeles tocantes a esto  
(^??) y vealo el señor fiscal y con lo que digere se trayga al consejo  
y en caso de no hauer venido papeles se buelua a traer esto. [rubric]

El comissario general de Yndias.

[Vertical text]

El fiscal diçe que el segundo punto deste m[emorial]  
i papeles que con el se presentan solo mira a pretender  
el comisario de las Indias que para major justificacion  
del proceder de los religiosos se ordene a el birrey de Mexico  
5| despache persona de entera sastifacion a el Nuebo Mexico  
para la aberiguacion destas materias y supuesto que  
el señor obispo bisitador en la carta de 25 de julio de 642  
diçe enbio a llamar por su parte algunas personas de  
anbas parçialidades y que el comisario general de San Francisco  
10| de aquel reyno yso la mesma diligencia con sus religiosos  
para que biniesen a Mexico y de los unos y los otros saber  
la berdad j con majores notiçias poner remedio en el  
castigo de los culpados y asi no pareçe combeniente  
acer nobedad en la materia por aora o por lo menos asta  
15| que se aja reconoçido en la ssecretaria lo que en esta ocasion se ubie-  
re escrito, pues parece preciso lo ayan echo asi el birrej como  
el dicho señor obispo por ser materia tan graue. Y asi pide se le  
conozca y echo se le traiga para pedir lo que combenga. En  
Madrid a 20 de agosto 643. [rubric]

[RM] No se an visto en las cartas que trajo  
la flota que aya ninguna que able en la materia.

[fol. 35v]

[blank]

[fol. 36r/00074]

Sobre el lebantamiento del  
Nueuo Mexico.

[LM] Izo | dentro el de- | creto.

Haiendo visto el conssejo estos papeles, ordenose  
escriuiese al virrey conde de Saluatierra pro-  
5| curase sosegar aquella prouinçia, diçiendole  
que se espera de su prudenciã lo abra reduçido a  
quietud i obedienciã, pero que si algo faltare por  
hazer en ello, lo atienda i trate que se ponga en  
respeto la justiçia con toda blandura, imbiandole  
10| copia de la petiçion del fiscal de Mexico para  
que procure aberiguar el caso de la muerte de Roças  
y que al comissario de las Yndias se le leyese esta pe-  
ticion y dijese que combendria cargar la mano  
en escribir a sus subditos para que en la leal-  
15| tad que se espera i con el espiritu de tan santa  
religion paçifiquen los alterados.

El comissario general escriuio a sus subditos y el conssejo con  
vista de todo mando que estos papeles los viese  
el señor fiscal.

20| Haiendolos visto, el señor fiscal respondio que

[fol. 36v/00075]

que no le pareçia combeniente hazer nouedad  
en la materia por agora.

El conssejo con vista de lo referido mandose recono-  
çiesen las cartas que huuiessen venido en la  
5| flota y si se allasen algunos papeles tocantes a esto  
los viese el señor fiscal y con lo que dijese se volui-  
esen al conssejo y si no huuiessen venido se trajesen  
tambien.

No se a allado que ayan venido nin-  
10| gunos papeles sobre esto. Y asi se bueluen a  
traer para que el conssejo mande lo que fuere ser-

vido.

En Madrid a 15 de enero de 1644.

Por aora embiense los despachos  
15| acordados y si antes de embiar-  
los resultaren algunas noticias  
se traygan y no de otra manera. [rubric]

[fol. 37r/00078]

**[Carta de fray Juan de Prada, comisario general franciscano de Nueva España, a fray José Maldonado, comisario general franciscano de Indias. México, 19 de enero de 1644. Original.]**

Reverendísimo padre nuestro:

Con cuidado he buscado la relación que el nuevo gobernador de el Nuevo Mexico ymbio al real acuerdo y carta que escriuio a su excelencia y al padre fray Lucas Benitez su thio y solo hallamos en los papeles de el  
5| gouierno los que yran con esta y las cartas que bera vuestra reverendísima, de todo lo qual colijira que no hallo el gouernador que ymbio el señor don Juan de Palafox y Mendoza a los religiosos de aquella custodia conforme las ynformaciones que hiço su excelencia para  
10| disluztrar su buena opinion, ya dije en otra a vuestra reverendísima que nos haçe daño el que el custodio sea juez ordinario (por no hauer ningun clerigo en aquellas partes) y el que la Ynquissision y commissario de Cruzada de aqui hagan que religiosos sean  
15| commissarios suyos, porque con esa jurisdiccion es fuerça que obren contra los culpados y en tierras tan remotas y que se suelen pasar dos y tres años sin que sepamos de lo que se obra en ellas, toman todos mas mano de la que conuiene para la conserbacion  
20| de la paz y quietud y em particular la tienen los gouernadores (porque no se contenta con la jurisdizion secular) sino que se meten en la ecclesiastica para haçer muchos hierros que vienen a parar

[fol. 37v/00079]

en los sucesos que aora se han visto, yo no quiero librar de alguna culpa a nuestros frailes, si vien me consuela que el que yba contra ellos y a solo remitir los que le mando traer el señor don Juan de Palafox, ese propio  
5| los aya detenido como vera vuestra reverendísima por sus cartas, si vien la que me escriuio en grande abono de ellos y en que daua la caussa por que no los dejaua venir no la he podido hallar hasta aora; si pareziere yra con las demas y donde no, contentese vuestra reverendísima con las demas que fueren

10| de dicho gouernador y haga vuestra reverendisima en abono nuestro lo que sintiere ser neçessario guardeme nuestro señor vuestra reverendisima como puede y hauemos menester. Mexico y henero 19 de 1644 años.

Ya se hallaron en la secretaria de el gouierno los ynformes que hiço el gouernador de el Nueuo Mexico a su excelencia y al real acuerdo y otros papeles que ban  
15| authenticos para que vuestra reverendisima los vea y pressente al real consejo los que pareciere ser conueniente; tambien van cartas que me han escrito y un tanto de vnas certifiçaciones de la gente de mas ymportançia que auia en aquella tierra. Vuestra reverendisima se sirua de berlos quando este desocupado para que se entere de el poco remedio que hauemos de hallar en conzeruar  
20| los religiosos en paz y quietud con los gouernadores, porque como estos van con vna sed ynsaçiable de voluer ricos y no poder ser eso sin notables agrauios y vejaçiones de los yndios, como los tales no tienen mas padres que a los religiosos, es fuerça que los amparen y que siendo ministros sin hauer otros de españoles y  
25| naturales ayan de predicar contra los viçios y ynjustiçias conozidas y que topen siempre con la caueza que es tan absoluta en aquellas partes que no reconoze jurisdizion ecclesiastica ni tiene obediènçia a la cabeça de la yglesia ni se acuerdan que a Dios, premio y castigo, supuesto lo qual el vltimo remedio

[fol. 38r/00080]

es que dejemos la custodia y que vayan clerigos a quien quisas guardaran mas respecto, si vien yo nunca sere de este voto porque me consta los frutos que haçen los religiosos y el zelo que tienen de las almas, el qual no hauemos visto  
5| en los clerigos ni que aya auido vno en estas partes que tenga zelo de conuerssion, si vien muchos que le tienen despues que esta la tierra en paz de gozar con ella lo que ha costado vidas y trauajos ymmensos a los religiosos y aunque tengo por asentado que siempre an de ser perseguidos de quantos  
10| gouernadores hubiere y que en tierra donde son mas absolutos que los señores virreyes de la Nueua España y que gouiernan por tirania, an de haçer con ella quantas ynformaçiones quisiesen contra los religiosos, siempre tendre por bueno que ofrescamos a Dios estas afrentas por saluar las almas  
15| de tantos como se condenaran el dia que desamparemos aquella tierra. En esto y en todo lo demas, me sujeto al parecer de vuestra reverendisima y a los medios que saura buscar pues aca no los hallamos, por mas que se desbele vn commissario ni los religiosos del Nueuo Mexico, consuelo, hasta que los gouernadores



20| se veen con la candela en la mano o sin confessor que los  
quiera absolver que es quando diçen la verdad y piden  
perdon de los testimonios que nos han lebantado. Padre nuestro  
señor a vuestra reverendisima, etcetera.

No he podido acuar de sacar del gouierno las  
25| cartas escritas a su excelencia y real acuerdo por el gouer-  
nador de Nuebo Mexico en que dice lo mesmo que  
la que va con esta; yra en el pliego del padre prouincial  
enautenticandose.

Reverendisimo padre nuestro,  
30| besa la mano de vuestra reverendisima  
su rreconocido sieruo  
fray Juan de Prada. [rubric]

[fol. 38v/00081]

[Vertical text]

Mexico del padre Prada 15 de enero de 1644.

[fol. 39r/00082]

**[Carta de fray Juan de Prada, comisario general franciscano de Nueva España, al secretario del Consejo de Indias don Juan Bautista Sáenz Navarrete. México, 16 de enero de 1644. Original.]**

Cuando llegue este auiso que se despacha agora, se hallara  
vuestra merced con algunas cartas mias en que manifiesto el  
mucho gusto que tube quando supe la merced que  
su magestad (Dio[s] le guarde) auia hecho a vuestra merced, de que di los  
5| justos parabienes y agora los bueluo de nueuo  
a dar como quien es tan ynteresado capellan de vuestra merced,  
cuya mano vesso por los faoures que me haze en  
auisarme de su salud por carta que reciuo en este  
vltimo auiso de 2 de septiembre. Quiera nuestro señor aumen-  
10| tarla como puede para que sea amparo de mi sera-  
phica religion que tanto neçessitaua de vna persona  
tan affecta como vuestra merced en esse real consejo para  
el buen despacho de nuestras causas y mas en tiempos  
donde se hallan estas proujnçias tan neseditadas del  
15| remedio por las vejaçiones que han padeçido y  
estan padeçiendo con los señores obispos. Reçiui la  
patente que vuestra merced me remitio de nuestro reverendisimo  
padre comisario general de Yndias para las materias del Nueuo Mexico  
y llego a tan buen tiempo que se estaua despachando  
20| para aquella custodia nueuo custodio, a quien di commi-  
sion para que haga las aueriguaçiones de los susessos,  
consultandolo primero con el señor virrey como se  
me manda y suplicando a su excelencia que pues despa-  
cha nueuo gouernador le de orden para que por su  
25| parte las haga para dar la satisfaçion que es justo  
a los padres del real consejo. Y espero darla por mi  
religion muy bastante desuaneçiendo con ella los

[LM] Señor secretario Juan Baptista Saenz | Nauarrete.

[fol. 39v/00083]

siniestros ynformes que se han hecho de aca por los poco  
affectos, como en las demas cosas los hazen cada dia  
sin atender a la justificacion con que se proçede en esse real  
consejo adonde son oydas las partes. No quisiera can-  
5| sar a vuestra merced con mis ynformes y mas quando le considero en

tantas ocupaciones del oficio; solo digo que me tendra  
vuestra merced muy atento a su serujçio como pide mi reconocjmiento  
y obligaçion. Guarde Dios a vuestra merced como puede y en los  
mayores puestos que mereçe y le desseo. Mexico y  
10| henero 16 de 1644 .

He pedido por petiçion al real acuerdo y a  
su excelencia el informe que hiço el gouernador  
que remitio el señor obispo al Nuebo Me-  
xico que vino todo deshaçiendo la infor-  
15| maçion y informes del señor don Juan de Pala-  
fox y Mendoça y allo que esos y los demas  
papeles que ha auido en fauor de mi re-  
ligion los ha llebado y ocultado el señor  
obispo, ayudandole a esto el señor fiscal  
20| don Francisco Manrrique, que ha sido fis-  
cal de su illustrisima y no de su magestad ni de los  
pobres, con que abremos de aguardar los  
que hiçiere el nuebo gouernador, y de  
Dios el remedio, etcetera.

25| Besa la mano de vuestra merced  
su rreconoçido seruidor y capellan  
Fray Juan de Prada.

[fol. 40r/00085]

[Vertical text]

Mexico al señor secretario 1644.

Fray Juan de Prada vicario general del orden  
de San Francisco.

Con un informe que  
5| haze sobre lo suçedido  
en el Nuebo Mexico y  
auisa del reçibo de las  
ordenes que se le embia-  
ron del comissario general  
10| de las Indias para  
tratar del remedio de  
los daños que hubo quan-

do el disturbio.

[LM] En Madrid a 18 de junio de 1644. | Juntese esto con la carta que | escrivio en la materia el señor obispo | visitador y lo proueydo a ello y | todo se trayga. [rubric]

[LM] Traese lo que motiuo imbiar | esta patente al padre comissario general | al relator Dr. Leon J.

En Madrid a 18 de junio de 644.

15| Traygalo un relator para con todo el consejo y el señor conde. [rubric]

[fol. 40v]

[blank]

[fol. 41r/00086]

**[Carta de fray Juan de Prada, comisario general franciscano de Nueva España, a fray José Maldonado, comisario general franciscano de Indias. México, 22 de enero de 1644. Original.]**

Reverendísimo padre nuestro:

Con esta van los papeles que estaban en el gouierno,  
por los cuales vera vuestra reverendísima quan diferente  
informe haçe el gouernador de el Nueuo Mexico a su excelencia  
y al real acuerdo de lo que ynuio prouado el  
5| señor don Juan de Palafox que no cesa en su persecuçion,  
pues ayer escriuio a su excelencia seis pliegos de  
papel que son como capitulos que le pone de que ha  
fauoreçido a los yndios, dando mandamientos para  
que libremente pudiesen oyr misas y sermon en  
10| nuestros conventos y deçir en ellos las que fuesen de su  
deuoçion y otras cosas a este tono de que  
estauan priuados por el señor obispo y porque  
pidieron a su excelencia les diese liuertad y proueyo  
con consulta de su açesor lo que era justiçia, le  
15| escriue dichos seis pliegos contra su excelencia y contra  
nosotros y perssona de su cassa nos auiso que era  
con animo de tomar motiuo de la respuesta  
para quejarse a su magestad de el señor virrey a quien  
deue vuestra reverendísima amparar y darle muchas  
graçias de los fauores que haze a la religion,  
20| exponiendose a las calumnias de el señor obispo  
que las hara a nuestro padre San Francisco si viniese  
a gouernar esta Nueva España el dia que no

[fol. 41v/00087]

siguiese los caprichos de su ilustrísima que son de asolar  
y estinguir de el todo la religion de nuestro seraphico  
padre en esta Nueva España, como lo puede sauer vuestra reverendísima  
por quantos fueren de aca de buen sentir; al pressente ha buscado  
5| muchos que escriuan al reverendísimo padre confessor de su magestad con quien  
pretende negoçiar contra la religion y su excelencia, a quien deue  
amparar siempre vuestra reverendísima, que guarde Dios los años  
que puede y de los augmentos que deseo. Mexico y henero  
22 de 1644 años.

10| Reverendísimo padre nuestro:  
besa la mano de vuestra reverendísima  
su reconocido siervo  
[signature] Fray Juan de Prada. [rubric]

[fol. 42r]

[blank]

[fol. 42v/00089]

[Vertical text]

Mexico, del padre Prada, 22 de enero de 1644.

[fol. 43r/00090]

**[Expediente de documentos sobre asuntos de Nuevo México fechado el 18 de enero de 1644; lleva foliación propia 1r-37r. El expediente mismo es original, pero los documentos incluidos en el expediente son todos copias.]**

[Sealed paper, dated 1644]

[HD, printed text] Sello Segundo, Seis Reales, Años de Mil y Seis- | cientos y Quarenta, y Mil y Seiscientos y Quarenta | y Uno.

[RM] Corregido. [rubric]

**[Carta de fray Juan de Prada, comisario general franciscano de Nueva España, al virrey de Nueva España, don García Sarmiento de Sotomayor, conde de Salvatierra. México, 8 de enero de 1644.]**

Excelentísimo señor: fray Juan de Prada, calificador de la suprema y general Ynquisition, padre de la prouincia de Santhiago y comissario general de todas las de la Nueua España de la horden de nuestro padre San Francisco por nuestro reverendisimo padre fray Juan 5| Merin[o] ministro general de la dicha horden, etcetera. Digo que por hauer reçiuido en este aviso vna patente del reverendisimo padre comisario general de todas las Yndias fray Joseph Maldonado en que me hordena y manda por horden que tubo de el real consejo de Yndias que con consulta 10| de vuestra excelencia nombre vn religioso de toda satisfasion que haga aberiguasion de todo lo susedido entre mis religiosos estos años pasados en la custodia del Nuebo Mexico, de que se dio notisias al real consejo y para que sea mas bien ymformado de todo lo que ha passado y pasa en aquellas prouinsias adonde el señor don Juan de Palafox 15| y Mendosa obispo de la Puebla de los Angeles, siendo virrey de esta Nueua España, ymbio por gouernador de ellas al capitan Alonso Pacheco que actualmente lo es, a quien mando y hordeno que hisiese todas las aberiguaciones de lo subsedido en aquellas partes y por quanto a llegado a mi notiçia que estas ha hecho y remitido a vuestra excelencia y al real a- 20| cuerdo en tanto que con consulta de vuestra excelencia nombro religioso de satisfasion que baya luego a hacer las aberiguaciones que se me mandan y a mi tocar pueden, a vuestra excelencia pido y suplico se sirba de mandar sacar los tantos que biere ser nesesarios de todo lo actuado por dicho gouernador Alonso Pacheco y remitirlos al real consejo de Yndias 25| para que le conste por ellos lo subçedido y el estado en que estan dichas prouinsias y mandar se me den dos o mas tantos autorizados para que

pueda con ellos satisfacer a mis superiores y cumplir con la obligacion de mi ofisio y hordenes de su reverendisima. Ottrosi suplico a vuestra excelencia mande al nueuo gouernador que va a dichas prouincias ymforme 30| con ymformaciones que ante todas cossas haga de todo lo subçedido en ellas y estado en que se hallan para que vuestra excelencia pueda ynformar a su magestad y real consejo de la berdad de todo ello, que en ello re- ciuire merced con justisia, ettcetera. Fray Juan de Prada comissario general. Mexico, ocho de henero de mill y seiscientos y quarenta y quatro.

[LM] Decretto.

35| Lleuese a el señor fiscal.

Excelentissimo señor: el fiscal de su magestad a visto este pedimiento y no se le ofrese ahora cossa que embarase lo que en el se suplica y assi lo podra vuestra excelencia mandar o como fuere serbido. Mexico, a dies de henero de mill y seisçientos y quarenta y quatro años.

40| Doctor don Pedro Melian. [rubric]

[fol. 43v/00091]

[LM] Decretto.

Mexico dose de henero mill y seisçientos y quarenta y quatro. Lleuese a el señor don Luis de Verrio.

[LM] Pareçer.

Excelentissimo señor: siendo vuestra excelencia seruido podra mandar se den los testimonios y treslados que esta parte pide segun y como lo consiente el señor 5| fiscal. Mexico, dose henero mill y seisçientos y quarenta y quatro. Lisenziado don Luis de Verrio.

[LM] Decretto.

Mexico dose henero mill y seisçientos y quarenta y tres. Hagase conforme parese.

En cumplimiento de lo mandado por el excelentissimo señor conde 10| de Saluatierra, virrey y cappitan general de este reyno, yo don Phelipe Moran de la Serna, escriuano mayor de la gouernacion de esta Nueua España, hise sacar vn traslado [de] los autos que refiere la dicha petision y de-



creto y ncluso cuyo tenor es el siguiente:

**[Petición de Juan Hidalgo de Heredia a favor de los parientes de los vecinos justiciados por el gobernador de Nuevo México don Alonso Pacheco de Heredia. México, 27 de noviembre de 1643.]**

[LM] Pettission.

15| Excelentissimo señor: Juan Hidalgo de Heredia en nombre de Alonso Vaca,  
don Fernando Duran de Chaues, don Pedro Duran de Chaues, don  
Juan Ramires de Salaçar, todos hermanos y primos hermanos de  
los capitanes Antonio Baca, Francisco de Salaçar, Diego Marques, Xpisto-  
20| ual Henrriques, Juan de Archuleta, Diego Martin Barua, y Nicolas  
Peres, capitanes de la prouinsia del Nuebo Mexico en aquella via  
y forma que mas y mejor de derecho lugar aya y con protestasion  
que mis partes haçen de no prejudicar a qualesquier derechos que  
les competan y en particular al que tienen para querellarse criminal-  
mente de Alonso Pacheco de Heredia, gouernador y capitan general  
25| de dicha prouinçia, para que sea condenado en la pena capital  
en que a yncurrido y a que pague y satisfaga los daños, perdidas  
y menoscabos causados, de los quales derechos vsaran mis partes  
quando y como les combenga y contra los demas culpados, digo  
que el dicho gouernador Alonso Pacheco y el gouernador Juan Flores  
30| de Sierra y Valdes y don Luis de Rossas sus antesesores, segun  
consta de estos recaudos escriptos en dies y nueue foxas que pressento,  
an prosedido en dicha prouinçia bariamente con los religiosos  
del horden del serafico San Francisco, a cuyo cargo esta la administrasion  
de los sanctos sacramentos y con los veçinos españoles y natura-  
35| les, porque el dicho gouernador don Luis de Rosas hizo notables  
agrauios a los dichos religiosos y veçinos pues desterro de  
quatro comventos a dichos religiosos y derriuo la emfermeria  
del hospital de la Villa de Santa Fee, cauesa de dicha proujncia,

[fol. 44r/00092]

y saco el santissimo sacramento de la ygleçia y lo coloco  
en el saguan de las cassas reales y puso manos biolentas en  
el padre lector fray Bartolome Romero y en su compañero con  
efuision de sangre, cometiendo dichos delictos y exsesos cul-  
5| pables y combisiando a dichos religiosos y españoles y nattu-  
por escripto y de obra y palabra tan ynjuriosa e ynormisima-  
mencte, que pone orror referir yndividualmente todo  
lo que paso y se espresa en particular en dichos recaudos donde

se hase relacion del casso en el memorial de capitulos que  
10| el capitan Francisco de Salaçar dio ante el juez de residencia del  
dicho don Luis de Rosas y el dicho gouernador Juan Flores de  
Sierra y Valdes, juez de dicha residencia, aberiguada la verdad  
y conosido el buen proseder de los religiosos, restituyo a los susso-  
dichos a sus combentos para que sin temor ni reselo prosiguiesen  
15| la administrasion de los sanctos sacramentos en sus doctrinas  
y a los veçinos españoles en sus honrras, offisios y encomiendas  
de que gosauan por sus meritos y seruisios que hiçieron y sus mayo-  
res a su magestad como sus fieles y leales vasallos y declaro por  
nulos todos los autos proueydos y los prosesos fulminados por el  
20| dicho don Luis de Rosas, despues de lo qual el dicho gouernador  
Juan Flores de Sierra y Valdes ffallesio antes de acabar y de-  
jar sustansiada y conclusa la dicha residencia. Y nombro por gouernador  
al sarjento mayor Francisco Gomes en el interin que por el señor  
virrey desta Nueva España se nombraua gouernador, a que contradixo el  
15| cauildo, justizia y regimiento de dicha Villa, disiendo que le per-  
tenesia el gouierno y que en su perjuisio el dicho difunto no  
abia podido nombrar gouernador y asi adboco en si el gouierno,  
mandando que el dicho don Luis de Rosas se detubiese y no  
saliese de dicha Villa y prouinçia hasta que se concluiese  
20| su residencia y pasados ocho meses pocos mas o menos Nicolas  
Ortiz, veçino de dicha Villa hallo a su muger en adulterio  
con el dicho don Luis de Rosas y por no hauerlo podido matar  
se querello ante el dicho cauildo y prouo su agrauio y se reserbo  
la determinazion de la caussa al juez de residencia que se nom-  
25| brase contra el sussodicho, a quien por su poco recato y guarda  
mato el dicho Nicolas Hortiz, que salio huyendo de dicha pro-  
uinsia y el gouernador de la Nueva Viscaya lo prendio en el Parral  
de que aviso luego. Estando en este estado los negocios de dicha  
prouinsia fue nombrado por gouernador de ella el dicho Alonso

[fol. 44v/00093]

Pacheco de Heredia que fue reciuido con el festejo y  
regosijo, aplauso y respecto deuido assi por los religiosos como  
por los dichos veçinos españoles y naturales y ocupó a los dichos capitanes  
difuntos en diferentes entradas y correrias para reducir y  
5| pasificar algunas naciones de yndios alborotados y para  
reprimir y castigar a los apaches enemigos comunes, en que  
sirbieron a su magestad como fieles y leales vaçallos con tanto  
cuidado y felisidad que quedo toda la prouinsia en la mayor  
paz, tranquilidad y sosiego que jamas se avia visto, que ocasio-

10| no a que cada vno pudiese acudir y acudiese a sus cassas  
y haçienças de criansa y labransa, benefisando a sus semen-  
teras y pastando sus ganados. Turbose esta paz con hauer  
pregonado el dicho gouernador perdon general que manifesto se  
suponia culpa que no vbo; lo que peor es que ymprudente e yn-  
15| discretamente se banderiso y hiso parsial de los veçinos que siguie-  
ron los exsesos del dicho gouernador don Luis de Rosas y creyendose  
e ymformandose de ellos leuemente sin adbertir que todos los  
de la dicha parsialidad heran enemigos capitales y decla-  
rados de mis partes y de los dichos difuntos y que los mas de-  
20| llos heran un estrajero, y un portuguez, y mestisos, y sambahi-  
gos hijos de Yndias y de negros y mulatos opuestos a tiempo  
de muchos años a la gente noble y española de dicha prouincia  
se mouio y determino culpablemente a quitar la vida degollan-  
do sin sacramentos y comfesion a los dichos capitanes por  
25| quienes piden mis partes y a Juan Ruiz de Ynojos que por  
todos fueron ocho y mando poner la cauesa del dicho capitan  
Antonio Baca en la picota y comfiscarles sus haçienças,  
declarandolos por traidores y vltimamente publico segunda ves  
perdon general, combocando todos los españoles y gouernado-  
30| res de los naturales de todos los pueblos y congregandolos en  
dicha Villa con penas graues comminatorias a los que no  
acudiesen. Bien se conose de lo que queda ymformado  
quan afligida y desconsolada quedaria la dicha prouincia  
con el castigo no meresido que se hiso a dichos capitanes sin  
35| hauer cometido crimen lesse maiestatis en dichos ni acsio-  
nes a que pudiese corresponder tan atrox pena del perdimiento  
de sus vidas, honrras, y haçienças sin considerar como de-  
uiera el dicho gouernador que los sussodichos y todos los antepasados

[fol. 45r/00094]

y parientes avian seruido a su magestad con-  
quistando, pasificando, poblando y conserbando dicha prouincia  
y casso negado que vbiesen perpetrado algun exseso,  
ymportauan mas los seruisios pasados y presentes y la  
5| pas y sosiego en que hallo la tierra y se continuaua  
quando prorrumpio al castigo yndeuido, al que se allega  
que en particular no se declara que delito vbieren come-  
tido todos o cada vno de los dichos difuntos y si le ynclino  
la bengansa de la muerte del dicho gouernador don  
10| Luis de Rosas pudiera buscar y castigar al delinquen-  
te que fue el dicho Nicolas Hortiz que lo mato por su agra-

uio sin ynterbension ni concurso de los dichos difuntos que estauan en sus cassas trauajando en sus haciendas y labran-  
sas para sustentarse y a sus familias, ajenos del daño  
15| que les vino como ynosenes e yndefensos, pero que no  
hara vn gouernador que sin dar lugar a la rason se  
vale de la mano poderossa de la justiçia que exerse y  
no padese dubda que no dio lugar a la rason, pues vltra  
de lo dicho en transgresion del derecho diuino y vmano no  
20| les hizo cargo ni oyo sus descargos, mesclando para biolar  
tambien el derecho de las gentes la muerte que subsedio del  
alferes Seuastian de Sandoual que subsedio de noche, el qual  
hera vn hombre disfamador y delenguado que hasta oy no se  
a sauido quien fuese el agresor y siniestramente se da a entender  
25| fueron culpados los dichos difuntos. Por bentura el dicho gouernador  
penso quedaran tan oprimidos y espantados mis partes que  
oluidarian su agrauio, en que se engaño porque los ynsita a  
pedir su desagrauio, la ynominia de los muertos y el descredito  
y pobresa en que an quedado los viuos, mugeres, hijos y parien-  
30| tes, siendo assi que el dicho capitan Antonio Baca hera la defensa  
y columna de dicha prouinsia y todos los dichos capitanes los  
mayores seruidores de su magestad que a [a]vido. Finalmente no  
presediendo culpa, se hallan los dichos capitanes muertos contra  
derecho por signiestras y falsas relaciones y la dicha prouinsia  
35| destituida de defensa y mis partes y demas parientes deste-  
rrados, pidiendo su desonor y agrauio y los veçinos metidos  
en discordia con nuebo fomento del nombre y vos de leales  
y traidores, a que es presisso acudir con remedio combe-  
niente para que no se pierda dicha prouinçia expuesta a las ynbasiones

[fol. 45v/00095]

de ynumerables ymfieles sircumveçinos y enemigos  
comunes. Por tanto a vuestra excelencia pido y supplico  
que hauiendo por presentados los dichos recaudos que se rubriquen  
vistos los autos, pues de ellos consta lo que queda ynformado, de que  
5| a mayor abundamjento ofresco ymformazion al thenor desta pe-  
tision y dada en quanto vaste, se sirua de declarar y declare  
por fieles y leales vasallos de su magestad a los dichos capitanes Antonio  
Vaca, Francisco de Salaçar, Diego Marques, Christoual Henrriques,  
Juan de Archuleta, Diego Martin Barba, Niculas Peres y Juan Ruiz de  
10| Hinojos, a cuios herederos se bueluan y restituian sus vienes, haziendas  
y encomiendas y no hauer yncurrido en la pena de confiscazion  
y vos y nombre de traidores y para la quietud de la dicha

prouinsia en lo de adelante que ningun veçino so graues penas que se ympongan en publico ni en secreto no able ni trate de lo passado 15| ni comvisie a los dichos diffuntos ni a sus mugeres, hijos ni parientes de traidores y que el gouernador que fuere de dicha prouinsia y qualquiera justizia, so las penas que se ympusieren y otras mayores, lo hagan guardar ymbiolablemente, çerrando de todo punto la puerta y poniendo perpetuo silencio y si otro mejor pe- 20| dimiento combiene haçer lo hago y he por hecho, para que sobretodo deujo de las protestaciones fechas en que me afirmo, se administre justia que pido. Protesto costas y juro a Dios y a la cruz † en animas de mis partes no ser de malisia y para ello en lo nesario ettcetera, licenciado Luis Ximenes. Alonso Vaca, don Fernando Duran 25| de Chaues, don Juan Ramires de Salaçar, don Pedro Duran y Chaues. Mexico y nouiembre veinte y siete de mill y [LM] Decretto.

seisçientos y quarenta y tres años. Juntese esta petision y autos con los demas de esta materia y lleuense todos al señor fiscal.

[LM] Parezer.

Excelentissimo señor: el fiscal de su magestad dise que en el real 30| acuerdo hordenos vuestra excelencia que todos los papeles que remitio a el el gouernador Alonso Pacheco de Heredia y presentaron los religiosos de la horden del serafico padre San Francisco se lleuasen a los dos señores fiscales para que por lo çiuil y criminal de las materias respondiesen, abiendose juntado todos los anteriores 35| y las hordenes con que prosedio el dicho gouernador y assi jusgase deue mandar lo mesmo y que estos y aquellos se junten y se lleuen al señor doctor don Pedro Melian para que los vea y luego se le buelvan que esta presto de responder a todos

[fol. 46r/00096]

pedir lo que mas conuenga. Vuestra excelencia lo prouera assi o lo que fuere seruido. Mexico, tres de disiembre de seisçientos y [LM] Decretto.

quarenta y tres años. El mariscal. Mexico y disiembre dose de mill y seisçientos y quarenta y tres. Como lo dise el señor fiscal.

[LM] Poder.

5| En la çudad de Mexico a veinte y seis de nobiembre de mill y seisçientos y quarenta y tres años, ante mi el escriuano y testigos Alonso Baca, don

Fernando Duran y Chaues, don Juan Ramires de Salaçar, don Pedro Duran y Chaues; dixeron que las firmas que estan al pie de esta petision son suyas y las hisieron y firmaron de sus nombres  
10| para efecto de que la petision a cuyo pie estan se probea ante su excelencia y se prosiga en ella y en los autos nesarios hasta que tenga cumplimiento y lo firmaron a quienes conosco, siendo testigos Miguel de la Parada, don Juan Geronimo Lopez de Peralta, vezinos de Mexico. Alonso Vaca, don Fernando Duran y Chaues, don  
15| Juan Ramires de Salaçar, don Pedro Duran y Chaues; Lucas del Pozo Ballejo escriuiano real.

**[Testimonio de Francisco de Salazar, vecino de Nuevo México, ante el gobernador de Nuevo México, don Juan Flores de Sierra y Valdés, actuando como juez de residencia para su antecesor, don Luis de Rosas. Villa de Santa Fe, Nuevo México, 5 de julio de 1641.]**

Este es vn traslado bien y fielmente sacado, correxido, y consertado con su original, el qual queda en el archiuo de gouierno que su thenor es como se sigue: En la Villa de Sancta Fee del  
20| Nuebo Mexico a çinco de julio de mill y seisçientos y quarenta y vn años, ante el señor Juan Flores de Sierra y Valdes, juez de residensia para tomarla a don Luis de Rossa su antesesor, se presentaron y leyeron estos capitulos. El capitan Francisco de Salaçar, vezino de esta Villa de Sancta Fee, paresco ante vuestra señoria en la mejor via y forma que  
25| de derecho aya lugar y el derecho me permite y digo que el capitan don Luis de Rossas, antesesor de vuestra excelencia a prosedido tan desusadamente en su gouierno y tan temerariamente contra las leyes diuinas y vmanos quanto jamas se a oydo y a los que no le seguian y obedesian en sus acciones perseguia cruelmente en sus personas, honrras,  
30| y haziendas y primeramente a sido el dicho don Luis de Rosas yno-bediente a la magestad catolica del rey nuestro señor y a sus mandatos y hordenes en menoscabo y descredito del sancto ebangelio, assi entre los españoles como entre los naturales, en lo qual tambien a sido mal juez. Pues la boluntad tan piadosa del rey  
35| nuestro señor es de la propagaçion del santo ebangelio y buen progreso de los naturales combertidos, el honor de los ministros, el fauor y ayuda que se les deue dar, a todo lo qual a contravenido, desobedesiendo las reales çedulas y prouisiones dadas en este fauor assi para los naturales como para los

[fol. 46v/00097]

pobladores y por ser en aquel tiempo su gouierno tan desusado, el dicho antesesor de vuestra señoria se hizo desmeresedor del dicho ofisio,

lo qual constara por pareceres de mas de treinta doctores y maestros de la uniuersidad de Mexico que con mucho menos de malisia en 5| vn gouernador de estas prouinsias declararon hauer yncurrido en priuasion de su ofisio y estando assi priuado no pudo administrar recta justisia y daua proxima ocasion como de hecho la dio en muchas ocasiones de la perdida de todo este reyno y demas de todo este ympedimento que 10| el dicho su antesor de vuestra señoria toleraua en su gouierno, tenia otras mas declarado que fue estar declarado nominatin y puesto en la tablilla de la ygleçia de esta Villa por descomulgado y no hauerse querido sujetar a la ygleçia ni aber querido pedir absolussion, escandalizando a todo este reyno con temerario 15| escandalo, disiendo a todos que no estaua descomulgado y que eran nulas e ymbalidas las descomuniones, por lo qual muchos no le ebitauan yndusidos por su temerario escandalo y siendo esto como constara de notoriedad de echos y de autos todo [qua]nto fulmino y sustansio y autuo contra parte es nullo imbalido e yn- 20| justo y como tal lo alego por el agrauio que hizo a la mayor parte de los caualleros hijos de algo de este reyno con autos, bandos y sentençias ynjustos y nulas porque desde el tiempo que comenso a ser obstinado, descomulgado, comenso a desconsertase mas contra las leyes diuinas y vmanas y a haçer 25| mayores agrauios a este reyno y demas de tener los ympedimentos referidos que qualquiera por si lo es bastante para anular quantas cossas vbiere fulminadas, tambien estubieron descomulgados muchos de los testigos que juraron, como se vera por las fechas de sus dichos y ningun 30| descomulgado vale por testigo en caussa juridica. Yten sus autos, vandos y causas tienen otras nullidades que es aver sido juez y parte contra el ausente sin çitarle, agrauiando e ynfamando a muchos caualleros nobles hijos de algo assi por las merçedes que su magestad les haçe como 35| por sus meritos, los quales juye[r]on el rostro a las graues temeridades del dicho capitan don Luis de Rosas, retirandose a sus estançias y cassas y biendo que le dejauan, temiendo lo que le podrian pedir en residencia no pudiendolos

[fol. 47r/00098]

primero atraer a (^pedir) (a) seguir y fomentar sus acsiones, comenso a haçer crueles persecuciones de manera que les obligo a rrecojerse a sagrado, huyendo de su rigor y con esto que assi Dios dispuso para que no se rematase esta

5| ygleçia no tubo el lugar que pretendia que hera de  
acauar de destruir y rouar los templos y desterrar los  
saserdoctes que no seguian sus acciones, de todos los quales  
saçerdotes de estas prouinsias no vbo mas que vno que le siguie-  
se por sus particulares fines y a todos los demas los deste-  
10| rro de este reyno, dandolos por traidores juntamente con  
los dichos caualleros hijosdalgo y que si no salian desterra-  
dos de este dicho reyno los yria a echar a fuego y sangre  
como constara por auto suio en forma de sentenzia, no dan-  
doles a todos mas de tres dias de termino, quedandose  
15| con solo el saserdote que hera de su bando, al qual su  
prelado tenia declarado por apostata de su religion  
descomulgado y temerario contra nuestra sancta madre yglesia  
y no executo el dicho capitan don Luis de Rosas su mala  
determinasion por ber que los dichos caualleros que andauan  
20| ausentes de sus ynjustiçias se abian retirado a los com-  
ventos y que no avian de permitir la execucion de sus bandos  
y autos de destierro de todos los religiosos y saçerdotes por  
que no se quedase la ygleçia de este dicho reyno sin ministros,  
en lo qual tienen merito delante de Dios y del rey nuestro señor,  
25| pues es su voluntad no se hagan semejantes exçessos  
y cumplieron lo que en sus reales çedulas manda que  
se mire por el honor y defensa de los ministros de las com-  
versiones como se hiçieron en algunos combentos que se  
hallaron solos, en los quales obraron los executores  
30| del dicho antesesor de vuestra señoria acciones muy feas y en graue  
descredito y menospresio de la predicazion ebangelica  
y voluntad de su magestad, como fue en rouar los com-  
ventos de San Bernaue, Santa Clara y San Ylefonso y de-  
rriuar el hospital de San Miguel de esta villa y parti-  
35| cularmente se declara donde deserrajaron la sala que  
estaua dedicada para archiuo de los papeles y recaudos

[fol. 47v/00099]

del Ssanto Offisio y otras cossas que a todo xpistiano  
deuen pareçer tan malas que avnque fuese con perdida  
de haçiendas, honrras y vidas no las deuián obrar y  
obedecer y aunque algunos vezinos se hallaron en este des-  
5| tierro y expulsion de los rreligiosos de la Villa fue muy  
contra su voluntad y con gran dolor de sus almas por  
ser la primera ves que bian haçer semejantes acciones, obli-  
gandolos a ello con deçir que comvenia al seruisio de su



magestad y que los leales basallos obedesian en semejantes  
10| execuciones, mas considerando pues el menospresio del  
Santo Ebangelio y quan mal avia de parecer al rey nuestro señor  
Phelipe Quarto que Dios guarde que dise sean premiados los  
que asistieren a los religiosos de este Nueuo Mexico, deter-  
minaron muchos de los caualleros de no hallarse en semejan-  
15| tes expulsiones y fauoreser a los ministros, cumpliendo  
la voluntad de nuestro rey y señor y por esta dicha caussa a pro-  
sedido contra los tales assi por scripto como por obra  
y por no hauerle querido dar firmas en abono de su gouierno.  
Por tanto a vuestra señoria pido y suplico sea seruido como tan  
20| xpistiano juez y tan seruidor de su magestad se me reciuia ymformazion  
de todo lo arriua referido, lo qual constara por los  
siguientes capitulos de depusision que pongo contra el  
dicho capitán don Luis de Rossas, lo qual me obligo a prouar  
con bastantes testigos y si faltare o no prouare lo susso-  
25| dicho conforme a derecho me obligo a la pena del,  
para que constando por la prueua que me obligo a haçer  
de los delictos que a cometido el dicho antesesor de vuestra señoria contra  
ambas magestades sea castigado conforme a derecho;  
otrossi a vuestra excelencia pido y suplico me de vn tanto de lo que re-  
30| sultare de la ymformazion de los dichos capitulos para en  
guarda de mi derecho que en ello reçiuire merced con justicia  
y juro a Dios y a esta cruz † que no me muebe pasion ni ma-  
lisia sino que Dios nuestro señor y la real magestad de nuestro ca-  
tolico rey sean bien seruidos, etcetera. Francisco de Salaçar Achoro

[LM] Numero 1°.

35| Primeramente depongo del dicho capitán don Luis de Rosas  
que no a consentido que ninguna persona le notifique

[fol. 48r/00100]

cedula o prouission real amenasando que daria  
duçientos açotes al que lo hiçiera. Yten que el dicho  
don Luis de Rossas a consentido a los yndios apaches  
que llaman chichimecos en la Nueva España, enemigos co-  
5| munes de la nasion española y de los naturales bautisados,  
el lleuarse grandisima cantidad de cauallada y yeguas  
y abiendo muerto los dichos apaches gran numero  
de los dichos naturales bautisados no a hecho hornadas  
para remediar semejantes ruinas ni tampoco la

10| a hecho personalmente en cassos que deuia haçerlo,  
no guardando las hordenes de su magestad le a mandado  
en horden a fauoreser dichos naturales y si mando haçer  
dos hornadas, la vna al capitan Juan Gomes de Luna y la otra  
al capitan Mathias Romero, la vna fue a sus rescates  
15| a la cauellera larga y la otra a cobrar para si las en-  
comiendas de todas las prouinçias de Moqui y a traer  
esclauos para su obraje y sacar a tierra de paz a vender  
como constara mas claro por carta suya.

Yten que a redundado en los dichos yndios bactisados  
20| sin numero de desconsuelo, disiendo por toda la tierra en  
sus juntas y est[u]fas que no los fauoresia dejandolos  
matar, sino que quanto les mandaua hera en horden  
que le diesen mantas y gamusas y otras cossas que poseen.

Yten que el dicho desde que entro en estas prouinçias no  
25| a hecho acsion que se pueda desir seruisio de Dios nuestro señor y de  
nuestro rey y señor natural sino todo en contra y lo demas  
del tiempo de su gouierno lo a ocupado en mandar tejer  
a los dichos naturales gran numero de mantas y reposteros  
grandes, carga la mayor y mas pesada para los dichos  
30| yndios y despues de tejidas, haçenselas pintar y  
muchas veses esta el dicho entre los yndios pintores  
tan lleno de carbon el rostro y manos que solo en el  
vestido se disferensiaua de los yndios, acsion de graue

[fol. 48v/00101]

menospresio a la justicia que representaua y esto que  
haçia hera para sacarlo a vender.

Ytten que el dicho capitan don Luis de Rossas no solo no fauo[re]-  
sio ni fumento el apostolico y real tribunal de la Sancta Cruzada  
5| sino que fue caussa a que se menospresiasse con el mayor  
bituperio que se a visto, quebrantando las reales cedula  
consedidas y despachadas en fauor del dicho tribunal y  
sus ministros, desterrando a el padre comissario del, prendien-  
dole a su tesorero en carzel publica y rompiendole a su  
10| secrettario un autto de suplica que le yva a haçer.

Ytten que es publico y notorio que el dicho antesessor de vuestra señoria dio  
de palos al regidor Xpistoual Henrriques porque no quiso

combenir el sussodicho en que se fuese contra el dicho tribunal y que tambien lo saco de la ygleçia al dicho Xpistoual 15| Henrriquez, disiendole palabras afrentossas de las mayores de su esposa y contra su honor y tambien fue ocasionado porque no quiso contradesir vna prouision real que hera en horden al bien publico y en contra del dicho capitán don Luis de Rosas y el dicho maltratamiento fue de la misma 20| manera porque no quiso combenir en que en esta tierra no vbiese tribunales del Sancto Ofisio, Sancta Cruzada y que no vbiese cauildo sino que fuese pie de exerçito todo contra el bien comun de esta republica.

Yten que otros dos regidores, el capitán Diego de la Serna 25| y el alferes Diego del Castillo los maltrato de obras y palabras mayores por no querer comvenir en su parecer.

Yten que no se a hecho cauildo juridico desde el tiempo que los dichos capitanes Diego de la Serna, el alferes Xpistoual Henrriques, y el alferes Diego del Castillo fueron 30| ympedidos a haçer elecsion conforme a derecho tomandose la mano con absoluto poder el dicho anteseçor de vuestra sseñoria, reprouando la elecsion que se queria haçer en personas benemeritas.

Yten que el dicho gouernador antesessor de vuestra señoria a sustentado

[fol. 49r/00102]

en cauildo a don Roque de Casas, hombre que con sus escriptos y malos consejos an causado en este reyno, desde el dia que se le admitio a offisios de republica, grabisimos pleitos y alborotos, al qual y a otros aliados suyos a sustentado tres años arreo en 5| el dicho cauildo contra derecho por hallarlos conformes y a otros en sus execusiones ynjustas. Yten depongo contra el cappitan don Luis de Rosas antesesor de vuestra señoria que les pidio a los yndios capitanes del pueblo de los pecos que de noche le lleuasen mantas y gamusas y que les dejaria nombrar a ellos capitanes como lo 10| hasian en su antiguedad, los quales dichos capitanes lo sacan de ydolatria. Yten depongo contra el sussodicho que fue cargado de cuchillos al pueblo de los pecos a rescatar con cantidad de yndios apaches amigos de los naturales bautisados, finjiendo que yva a haçer seruisio de su magestad y como no hallo rescate, se enojo y presipitto 15| en tanto grado con el ministro que le quiso llevar preso a la

Villa y le mandaua consumiese el sanctisimo sacramento despues de hauer comido y a otro religioso lego de setenta años porque le yva y abia ydo a la mano a las palabras feas que desia, le hizo cojer y prender con graue escandalo de los naturales 20| y le puso en la porteria quatro arcabuseros de guardia y a no aberse el religioso finjido con vna nezesidad lo lleuara publicamente preso a la Villa y lo mismo quiso haçer con el padre guardian del dicho combento porque no se lo entregaua a no darle por escusa que hera despues de mediodia y que no abia de consu- 25| mir el sanctisimo sacramento ni fiarlo solo y en la misma ocasion estando predicando por la mañana el dicho ministro le embio a desir que echase fuera los yndios que estaua alli la persona del rey. Yten que en vna hornada que hizo por horden del dicho gouernador a Quiuira mataron gran numero de 30| los dichos yndios apaches amigos y estas muertes se hisieron en compañia de muchos ynfieles enemigos de los dichos apaches, acsion prohiuida por çedula de su magestad en que manda les dejen en sus guerras y los cautiaron en esta guerra ynjusta y los sacaron a vender a tierra de pas parte de ellos, de que 35| an hecho gran sentimiento los yndios naturales cristianos de el pueblo de los pecos, porque con ellos biuian y tenian sus rescates con que se vestian y pagauan sus tributtos.

Yten que la misma nasion apacha por la guerra passada quedaron enemistados con los españoles y en otra ocasion

[fol. 49v/00103]

en que yua por cauo el capitan Seuastian Gonsales a rescatar a los sumanas, le obligaron a retirarse con perdida del alferes Diego Garçia su yerno, que lo mataron sin poder resistir al gran concurso de yndios flecheros que acometieron.

5| Yten que hizo otra guerra ynjusta a la nasion vtaca de la que ni los españoles ni los naturales christianos an reciuido agrauio y mataron muchos y trajeron al pie de ochenta personas de presa, la qual nasion es la mas belicossa de este reyno.

10| Yten que a sacado muchos carros y carretas llenos de mercaderias en el tiempo de su gouierno para las minas del Paral y en ellos a lleuado muchos yndios y yndias de poca hedad los mas de ellos, todos los quales se cojieron en estas guerras ynjustas y se vendieron en el dicho Parral contra lo hordenado por su magestad.

15| Ytten que muchas veses a leuantado el estandarte real disien-  
do conuenia al seruisio de su magestad y tal ves juntandosse  
todos los mas veçinos de la Villa se destruian con juegos.

Ytten que aviendo los dichos apaches enemigos hecho gran numero  
de muertes en los naturales batisados de los pueblos y algunos  
20| religiosos y españoles y lleuandole gran suma de cauallada y  
yeguada en diferentes años, meses, y ocasiones de su gouierno y  
del sarjento mayor Francisco Martines de Baessa, a quien el susso-  
dicho tomo residencia, jamas a tratado de remediar tan grande  
perdida, que de ella sin duda procedera y resultara la perdission  
25| de estas dichas prouinsias si no se remedia con ynsensable solisi-  
tud y cuidado, pues llega ya el atreuimiento y abitantes que an tomado  
que de la misma Villa y caños reales se lleuan los caualllos y en  
los mismos pueblos entran y matan a sus naturales bautisados y no a ydo  
a esta guerra justa ni a embiado por quanto no se le seguian yntereses.

30| Ytten que a soltado algunos enemigos apaches que a casso cojio  
el capitan Juan Gomes en la ocasion que yva a rescatar con los  
apaches de la cauellera larga, con lo qual se les enseñó el  
camino de esta Villa y de toda la tierra para las maldades  
que han cometido el dia de oy. Yten que a muchos naturales  
35| que en guerras ynjustas se an coxido los a metido en vn obraje  
que a tenido y de los dichos se an muerto muchos sin bautismo  
y tambien an estado de las puertas adentro ymfieles y christianos.

Ytten que a tenido ocupados vnos yndios mexicanos en tejer  
y ylar sus telas ympidiendo que los dichos hagan obra para el  
40| vien comun y lo mesmo a hecho con vn indio mexicano som-  
brerero que no ay otro, boluiendo a reuender los sombreros,

[fol. 50r/00104]

todo contra el bien comunitario. Ytten que hasiendo vna jornada  
a los pueblos de los ypotlapiguas, echo vn bando que pena de traido-  
res a su magestad y perdimiento de las encomiendas fuesen a la dicha jor-  
nada y en el camino fue tratando con malas palabras a los  
5| vezinos y estando predicando el Sancto Ebangelio el padre predicador frai Anttonio  
de Artiaga, le dixo que mentia en lo que desia y se salio con  
grande escandalo, lleuando consigo los mas de los veçinos y echo  
en el puesto donde estaua plantado el real otro bando que nadie  
saliese a rescatar a los dichos pueblos para atrauesarlo todo para  
10| si como lo hiso y trayendo cossas del vso de los yndios y exsaspe-

randolos de suerte que se fuyeron cassi los mas de ellos a los montes y en esta ocasion no enarbolo el estandarte real ni tomo posesion en nombre de su magestad. Yten que muchas veses a enarbolado el estandarte para desterrar los saserdotes 15| de sus yglesias, entrando en los combentos con fuerças de armas abriendo puertas y serrojos con escandalo de los nattuales y menospresio de los ministros y esto vnas veses personalmente y otras mandandolo haçer. Yten que dixo a los yndios de los taos quejandose del ministro, «no os quejeis; mataldo» 20| y los dichos yndios mataron a vn religioso que estaua alli de sancta vida y a otros españoles y destruyeron todo lo mas del ganado mayor que avia en este reino. Derriaron la ygleçia y com-vento, maculando y profanando todo el culto diuino y despues de aquestos delitos se estuvo muchos meses sin castigar tan ynorme 25| maldad y estimulando que fuesen al castigo los veçinos que estauan retirados de sus rigores y maltratamiento, embio el dicho gouernador don Luis de Rossas y fue despues de cassi acauada la mas de la guerra y lo que hizo fue dejarlos mas allados por rouarlos quanto tenian hasta la ropa con que se tapauan sus carnes por lo qual 30| se huyeron a la tierra. Yten que el dicho capitán don Luis de Rossas a atrauesado con sus mentiras los mas de los tributos, vendiendo las cossas a muchos y subidos presios y algunas veses aunque le ayan pagado hasele[s] tornar a pagar parte de la deuda. Yten que para sacar sus carretas enarbola 35| el estandarte real, tomando otros achaques sin fundamento, disiendo que convenia al seruisio de su magestad y en dejandolas en parte comoda se voluian. Yten que hizo sacar el sanctissimo sacramento de la Sancta Yglesia y lleuarlo a sus cassas del dicho gouernador.

Yten que las dichas cassas no an estado con autoridad de cassas 40| reales sino que an sido vna taverna publica donde se a vendido vino,

[fol. 50v/00105]

chocolate, açucar, espeseria y an sido como si fueran sapa-teria donde se an cosido coletos, çapatos, coxinillos y cassas publicas de juego. Yten que a sus ojos se enterro vn descomulgado nominatin en la ygleçia de esta Villa, el qual des-5| comulgado puso vn nibelo ymfamatorio con su firma feisimo en todo grado contra el prelado de aquesta ygleçia y en lugar de castigarlo le tubo mayor familiaridad que de antes, apoyandole el hecho, con lo qual se atreuiu tanto que llamaua

a los veçinos santos de cuernos y se atreuia a otras cossas de  
10| mucho deshonor, biuiendo escandalossamente.

Ytten que el dicho gouernador a mandado a los naturales  
no obedescan a los ministros de donde a resultado o que los  
ministros los an de dejar con sus maldades o an de estar sujetos  
a muchos testimonios por quanto beian que el dicho gouernador se tomaua  
15| la jururidicsion eclesiastica, haziendo ymformaciones contra los  
saçerdottes, no teniendo respecto a vna çedula de su magestad  
en que manda a todas las justiçias no las hagan publicas  
ni secretas y contravinendo en esto a la ynmunidad eclessiastica.

Ytten que a muerto gran numero de bacas, mas del terzio  
20| de las que ay oy en la tierra entre los vezinos, siendo contra  
lo hordenado por su magestad y esto a sido para sustentar su  
obraxe y otras cossas ylisitas, como fue pagar gran numero  
de reposteros que echando derramas mando haçer por todos  
los mas de los pueblos y tambien quito a los naturales los  
25| bastimentos en tiempo de hambre a titulo de que hera para  
socorrer los pobres y lo mismo hiso con los vezinos de la Cañada.

Ytten que yendo el padre lector de sancta teologia, fray Barttolome  
Romero, a desengañarlo de los yerros en que estaua metido,  
le dio publicamente al dicho padre tantos palos que de compasion le dauan  
30| los presentes los paños y lo mismo hiso con el compañero,  
a el qual le saco mucha sangre de la caueza y despues los mando  
lleuar con grande menospresio presos a sus cassas, acsion que  
a redundado mucho menospresio de nuestra sancta fee catholica entre  
estos reçien bautisados, hallandose presentes algunos yndios  
35| que abia pocos años que avia combertido el dicho padre lector a nuestra  
santa fee, sin mirar las venerables caras y a los muchos años  
y bejes de cada vno de los sussodichos. Yten que de algu-  
nos combentos hizo sacar los caualllos y ganados con que  
se sustentauan y administrauan los religiosos y no

[fol. 51r/00106]

a consentido boluiesen a administrar. Ytten que  
el dicho gouernador mando que si entrasen algunos religiosos  
en el combento de la Villa los matasen a arcabusasos.

Ytten: que a sembrado y cogido gran numero de vastimento  
5| con grandisimo trauajo de los nattuales contra lo dispuesto

por su magestad. Yten que a escripto de su mesma letra y firma que le guarden sus quintos como si fuera rey y los dichos quintos que pedia eran de yndios que cautiaban para sacarlos al Parral o meterlos en el obraje suyo, todo contra lo dispuesto 10| y mandado por su magestad. Ytten que a blasfemado de Dios nuestro señor y de su santissima madre, disiendo por vida de Dios, por vida de la virgen Maria y si los sanctos lo disen, los sanctos mienten. Yten que a quitado la autoridad al juez hordiarario de estas prouinsias y admitido por capellan 15| real a un religioso apostata de su religion, poniendole en los sobre escriptos al padre fray Juan de Vidania capellan real y bicario general por su magestad, no teniendo tal titulo el dicho fraile del rey nuestro señor y quien pide (^titulos) quintos y da estos titulos presumese con los demas yndisios 20| se queria alzar con la tierra. Yten que pedia a algunos veçinos de los mas nobles de estas prouinsias que le diesen firmas en que dixeron avia gouernado muy bien y que no le pederian nada a la rssidencia y que con esso haria su voluntad. Ytten que por cartas falsas 25| que el mismo se presume echaria como que le dauan aviso le querian matar; luego enarbolaua el estandarte real ymputando y llamando de traidores a los vezinos, todo por dar color a los graues exsesos que avia hecho y proseguir en lo que despues hiço por tener acobardados a los veçinos.

30| Ytten que reçiuio vn grande cohecho de su antesesor Francisco Martines de Baessa e hizo la rssidencia como quiso, dejando agrauiados assi a los veçinos como a los naturales. Ytten que metio vna muger biuda en su obraxe y la hizo cassar de por fuerza, la qual esta ya diborsiada y apartada assi por petision del 35| marido como de ella, porque a el tambien le forso el susso-dicho a ello. Ytten que el dicho gouernador, embiando a resgatar a algunos vezinos entre ymfieles, haçia traer la ropa a su cassa y con absoluto poder les quitaua lo mejor.

[fol. 51v/00107]

Ytten que en su libro de quantas de mercadurias de deue y ha de auer ponía mas de lo que se le deuía y con absoluto poder y malas palabras lo haçia pagar. Yten que no a dejado tratto ni contrato que no aya atrauesado y no a de-



5| jado contratar a los pobres naturales. sino que continuamente  
a embiado a los rumanas donde los dichos naturales tienen su  
trato, quedandose sin resgate, de lo qual resulto no pagar  
los tributos a sus encomenderos si no es con grande traua-  
jo y padecer grandes nesesidades. Ytten que mandan-  
10| do un vezino vna mula de vn año a la cofradia de  
nuestra señora, la compro y lo hizo pagar, teniendolo preso, mas  
de veinte pesos, siendo su presio no mas de çinco y lo ame-  
naso con açotes. Yten que dentro de sus cassas a hecho  
y sustentado a fuerça de armas ygleçia, contradisiendoselo  
15| el juez eclesiastico de estas prouinsias y en las dichas casas  
se an selebrado mas de vn año y quatro meses todos los ofisios  
diuinos y dos semanas sanctas, no selebrandose ningun día en  
el templo todo el dicho tiempo. Ytten que a procurado  
haçer grandes rebueltas entre los veçinos embiandolos  
20| a que se maten vnos con otros. Yten que tenia por estilo  
haçer caussas contra todos con yntension dañada de recusar-  
los como lo hizo con todos los que se retiraron.

Ytten que el dicho gouernador a tratado de no reciuir al gouernador que le vinie-  
se a subçeder y asi se lo trato al capitan Juan de Herrera de que  
25| el dicho siendo alcalde hordinario dio sertificazion. Yten que el dicho  
gouernador vbiera hecho grandes destrosos y males en los saçerdotes que  
estan predicando en estas combersiones, lo qual hera en menospre-  
sio del sancto ebangelio y contra la voluntad del rey nuestro señor  
si todos los veçinos vbieran seguido sus acciones.

30| Yten que yendo vnos capitanes del pueblo de San Phelipe  
a pedir juztisia contra su antezesor, Francisco Martines de Baesa, les dio  
de palos y los atemoriso de manera que otros ningunos se osa-  
ron a pedir sus agrauios. Ytten que hordinariamente tenia  
al pie de treinta yndios pintando sus mantas y reposteros sin  
35| reseruar los días festiuos, matandolos de hambre de tal suerte que  
los obligaua a yr a destruir las milpas de los veçinos y a otros  
a yr el rio arriua a pescar con mucho riesgo de la vida, por  
cuya causa mataron algunos los yndios apaches.

[fol. 52r/00108]

Ytten que no queriendo los naturales deçir o jurar lo  
que el dicho queria, los açotaua y de los açotes murio  
vn capitan del pueblo de la Sienea. Yten que despues de  
hauer hecho tantos agrauios publicos y notorios al alferes

5| Juan Marques, tesorero general del apostolico y real tribunal de la Sancta Cruzada, lo mando matar en secreto muchas veces porque no diese parte al dicho tribunal. Yten que an muerto muchos niños sin bautismo y naturales sin confesion de los pueblos que no a dejado administrar y que tenia guarnesidos con 10| soldados en tiempo que murieron mas de tres mill almas de vna graue enfermedad por hauer sin caussa por escriptos falsos dado por traidores a su magestad assi a los vezinos mas nobles de aquestas dichas prouinsias como a los relixiosos, sentensian-dolos por su auto a fuego y a sangre si no salian al terser 15| dia desterrados de ella. Ytten que hizo derriuar la enfermeria y espital de los relixiosos, en el qual se avia dicho muchas y diuersas veces missa y las bigas lleuaron para techar cossas profanas como son cauallerisas y falto mucha canttidad de haçienidas de particulares y cossas del vso de relixiosos y drogas 20| de votica. Ytten que desia, «de que se quejan que les di de palos siendo gouernador pues quando lo deje de ser, les tengo de dar con vn cuerno lleno de agua». Ytten que trato de haçer vn fueritte para no dejar entrar mas que a mercaderes y lo trato a algunos del cauildo. Yten que no solo trato de traidores a los 25| que se retiraron de su rigor mas a los que le asistieron de la misma manera y un dia quito con grande escandalo el estandarte real que tenia enarbolado y haciendo furiosos exsessos arrancandolo de la asta se lo metio en el pecho mandando a todos los que le acompañauan se fueran de las cassas reales y lo 30| dejaran solo, que se lo requeria en nombre de su rey y señor y so pena de la vida y que bien sabia que lo abian de matar que alli tenia pecho, haciendo acsion de desabrocharlo y descubrirlo y todo esto que hizo fue porque hauiendo junta y cauildo en su aposento donde dormia sobre vna proposision que se proponia, les dixo don Roque 35| que les dejara haçer el cauildo y se saliera fuera, segun dicho gouernador lo salio disiendo a voses a muchas personas que estauan en otra sala. Ytten que mando quitar algunos telarillos que tenian algunos pobres vezinos, los quales los benefisiauan con la gente de su seruicio para bestir su cassa y familia sin yn-

[fol. 52v/00109]

tension de otra gente con fin de que solo perseuerase su obraje, teniendo la gente en estufas y enserrados sin oir misa, entreuerados christianos e ynfieles.

Ytten que por tener gratos a los que le seguian los soborno

5| con las encomiendas de los pobladores de aquestas dichas  
prouinçias. Ytten que contra lo hordenado por su magestad  
y mandamiento de los señores virreyes puso escuderos  
a las encomiendas de las viudas y guerfanos.

10| Ytten que a dos criados suyos que tubo en el obraje por los  
seruisios que le hasian en el, al vno dio titulo de ayudante  
y capitan y al otro lo mesmo, como es publico y notorio, sin mereserlo.

Ytten que de la mucha cantidad de poluora y plomo que por  
horden de su magestad se le entrego en la çiudad de Mexico y de la  
15| que entrego su antezesor, el general Francisco Martines de Baesas,  
a dado y entregado a vuestra señoria muy poco, vsurpando a su magestad  
las dichas munisiones. Pues no las a gastado sino muy poca  
cantidad en el seruisio del rey nuestro señor y dos arcabuses que trajo  
el sarjento mayor Francisco Gomes y vnos mosquetes del rey  
20| se an perdido parte de ellos y otros se desisieron en fraguas  
y el dicho gouernador no quiso pedirselo ni tomarle quenta al dicho  
Francisco Martines de Vaesa por el coecho con que le soborno.

Ytten que mando pena de la vida que no pagasen los dies-  
mos al juez eclesiastico de la ygleçia. Ytten que embian-  
25| dole el excelentissimo señor marques de Villena vna carta  
de reprehension como tan prudente y christianisimo  
prinsipe sobre hauer desayudado y perseguido a los  
relixiosos y ministros de este reyno, no solo desistio de ello  
sino antes con mayores beras prosiguió con las persecuciones.

30| Yten que depongo contra el dicho capitan don Luis de Rosas  
gouernador antesesor de vuestra señoria que tenia ocupados a seis tenientes  
con menudensias de mercadurias y otras cossas como fueron  
sayales. Yten depongo contra el sussodicho  
que el auto de arriua que esta en vno de los capitulos  
35| lo echo assi contra los religiosos como contra los vezinos  
mas nobles de aquestas prouinsias por causas de aberles to-  
mado odio el no hauer querido apoiar el modo de go-  
uierno de los capitulos referidos, dandole firmas en que

[fol. 53r/00110]

abia gouernado xpstianisimamente y es sierto que si v-  
bieran apoyado el estilo de su gouierno avnque tubiesen  
muy graues delictos todos se los desimularia como lo

a hecho con algunos de los que an seguido sus acciones  
5| y todas las causas que tiene hechas an sido con fin de  
tachar a los conthenidos en ellas, conosida malisia,  
lo qual el propio muchas y diuersas veses lo a dicho  
en publico por amedrentar a los veçinos y que ninguno le  
pidiera su agrauio en la residençia. Francisco de Salaçar  
10| Pacheco. Va sierto y verdadero y corresponde  
con su original y hallaronse presentes al ver sacar  
correxir y consentar conmigo y por testigos el alferez  
Xpistoual Henriques y Francisco de Aragon y Diego Sisneros vezinos  
de esta dicha Villa de Santa Fee. Queda en el dicho original  
15| prouados estos capitulos con dos testigos avnados y por muerte  
del gouernador no se le reçiueron otros dies y ocho, como consta  
por vna petizion que le decretaron al capitan Francisco de Sala-  
çar que se le reçiueran como dicho es, no vbo lugar. De  
lo qual doy fee y verdadero testimonjo y tambien lo doy  
20| de que en otro tanto de los dichos capitulos va sacado los testigos  
que juraron y el dicho tanto va al yllustradisimo señor visitador.  
De todo lo qual doy fee. Ffecho en tres de otubre de mill  
y seisçientos y quarenta y vn años. Alonso Barela,  
escriuano publico y del cauildo.

25| Este es vn traslado bien y fielmente sacado, correxido, y consertado de  
su original que su tenor es como se sigue:

**[El gobernador de Nuevo México, don Juan Flores de Sierra y Valdés, declara nulos e  
inválidos todos los procesos de su antecesor don Luis de Rosas contra los vecinos de Nuevo  
México. Villa de Santa Fe, 16 de julio de 1641.]**

En la Villa de Sancta Fee del Nueuo Mexico en dies y seis  
dias del mes de julio de mill y seisçientos y quarenta y vn años,  
el señor sarjento mayor Juan Flores de Sierra y Valdes,  
30| gouernador y justiçia mayor y capitan general de esta prouinsia  
por el rey nuestro señor, ettcetera, dixo que por quanto el  
general don Luis de Rosas su antesesor le entrego e hiso pressentasion  
de numero de prosessos y autos contra la mayor parte de  
los vezinos y hombres nobles de este reyno y que son caualleros  
35| y fidalgos por las merçedes que su magestad les a hecho y  
hase y los dichos autos, prosesos y vandos, fueron la causa

[fol. 53v/00111]

de que este reyno estubiese en el peligro y discordia

que a notisia del excelentissimo señor virrey de la Nueva España llego  
y quando su señoria entro en este dicho reyno hallo ser assi como  
la publica vos corria y le hallo a muy grande riesgo y peligro  
5| que ymfaliblemente se vbiera de seguir si la tardansa fuera  
mayor, no solo por la discordia que hallo entre los dichos  
veçinos sino porque los enemigos ymfieles ymfestauan  
fuertemente, haciendo estragos y rouos en todo el dicho  
reyno y en lo vno y en lo otro puso mano su señoria  
10| luego que entro, sujetando los taos y apaches, quebran-  
tandoles sus fuerças y a los dichos veçinos por todos  
los medios posibles procuro avnar y haçerlos vnos  
que se remitiesen quejas y agrauios y les ofrecio ha-  
çerles ofisio de padre, amigo, y hermano y esto segundo  
15| no surtio efecto en la parte agrauiada, el dicho su  
antesesor don Luis de Rosas alegando como alega-  
ua esta parte el ser agrauiada en personas, honrras, y  
haziendas contra justicia, ley y hordenansas reales y pedia  
y ynstaba esta dicha parte que si tenian delictos y causas que se  
20| prouasen y aberiguasen ante su señoria como competente  
y desapasionado juez, a cuió juzgado y sentençiado querian  
y deuian estar y que si de ay resultasen culpados ser casti-  
gados conforme a derecho y de no quedar libres en sus hon-  
rras assi como su magestad les honrra y hase merçedes  
25| y que el dicho general don Luis de Rosas fuese penado  
y castigado como juez que no guardo justisia, hordenansas  
de su magestad y les hizo tantos agrauios en personas,  
honrras y haziendas y assi mesmo alegauan que los  
dichos prosesos, autos y vandos de que hizo presentasion  
30| el dicho general don Luis de Rosas heran nulos e  
ymbalidos y que no tenian fuersa en derecho y assi  
que fuesen declarados por tales y excluidos por sus  
nulidades y constandole a su señoria que lo heran  
como la parte alegaua, lo primero por hauer estado  
35| excomulgado el dicho general don Luis de Rossas

[fol. 54r/00112]

e ynouediente a nuestra ssantisima madre yglesia  
sin quererse absoluer desde el año de treinta y ocho  
a veinte y dos de henero, que lo descomulgo y lo declaro  
el tribunal de la Ssancta Cruzada y en dicho año por el mes  
5| de septiembre fue declarado por el juez hordinario y  
en el de treinta y nueue por el mes de março segunda

ves denunciado y declarado por el dicho tribunal de  
la Ssancta Cruzada y año de quarenta a onse de março, boluio  
a yncurrir en las descomuniones del juez hordinario,  
10| porque hiso yglesia de por si, lleuando a sus cassas el  
santissimo sacramento, selebrando en ellas todos los  
ofisios diuinos, poniendo por caueza de ella a vn  
saçerdotte apostata y excomulgado y en dicho año  
veinte y ocho de mayo, fue notorio percursor  
15| de religiosos que venian a comfesar y a predicar a los  
fieles de esta Villa y redusirlos a la verdad de vna  
ygleçia y por esta caussa les dio muchos palos, sacandoles  
copias de sangre de sus cauesas, prendiendoles y haçiendoles  
otras graues ynjurias, por cuya causa quedo ypsa fatto  
20| suspenso de su ofisio para no poder actuar ni fulminar causas  
sin ser todas nullas, ademas de estar el secretario notoriamente  
escomulgado y declarado y muchos de los testigos, todo lo qual  
saue su señoria y le consta asi de notoriedad como de autos  
fechos de parte de la ygleçia y rssidencia y assi mesmo abien-  
25| dole constado a su señoria que el dicho don Luis de Rosas  
su antesesor prosedio en dichos prosesos y vandos, serrando  
las puertas y oidos a la justicia, aver fulminado causas  
sin publicacion de testigos y sin dar parte a los reos ni aver  
parte que contra ellos pidiese, sin hauerles señalado fiscal  
30| o procurador estando ausentes, no haviendo dado cargos  
ni reçiuido descargos, aviendo hecho muchas causas por  
quitar las haçiendas ajenas y que los veçinos quedasen  
yndefensos para poderlas pedir y cobrar y assi mesmo  
abiendo hecho otras caussas contra los mas veçinos  
35| para poder tachar a los que contra el jurasen en  
la rssidencia, no hauer hecho a las partes notificaciones,

[fol. 54v/00113]

hauer admitido muchos testigos yncapases de toda  
rason i aver dado sentensia por vn auto sin poderlo  
haçer sin espressa lisençia de su magestad, como fue notti-  
fficar a todos los religiosos saliesen desterrados de  
5| todos los reynos de su magestad dentro de tres dias y que le  
entregasen plata y ornamentos y todos generos del  
culto diuino y de no haçerlo, amenasandoles el exe-  
cutarlo a fuego y sangre, aber fulminado otras causas  
contra eclesiasticos y aver hecho dichas causas en casa  
10| que seruia de tauerna publica, porque en ella se vendian

vino, espesie y otros generos, çapateria, coleteria y otros muchos ofisios mecanicos y donde se haçian ymfinitas maldades como en los capitulos que en la dicha rressidencia le pusieron consta y assi mesmo ser fulminadas 15| dichas caussas sobre ymposibles, como es aver querido que los leales vasallos de su magestad firmasen e hisiesen cosas en deserbisio de ambas magestades y assi mesmo hauer yndusido testigos falsos, amenasandoles a que jurasen falso, lo qual consta por la retratacion de algunos, 20| engañando a otros con las encomiendas de veçinos para tenerlos a su deuosion y al fin por hauer en todas las causas, prosesos y autos depuesto como parte y sentensiado como juez, con que claramente queda todo prouado ser nulo y de ningun valor. Por tanto, 25| su señoria, constandole ser assi, dixo que deuia decretar y declarar segun derecho y assi lo decreto y declaro que los dichos prosesos, autos y vandos fulminados y presentados por el dicho su antezesor son nullos y ningunos sin fuerça ni valor para poderlos sentensiar contra 30| partes y assi mesmo acordadose su señoria de lo que el excelentissimo señor virrey de la Nueua España le mando que pasificase y quietase estas prouinçias por el modo mas conuiniente que pudiese para que entrambas magestades fuesen bien seruidas y por lo que su señoria hasta el

[fol. 55r/00114]

dia de oy a visto en la lealtad de dichos vezinos, pues luego que lleugo a dichas prouinçias salieron al camino por andar huyendo de las crueldades y tiranias del dicho su antesessor, entrandose a am- 5| parar deuajo del estandarte real como leales vasallos y a pedir justiçia de sus agrauios. Y su señoria con los dichos veçinos entro en esta Villa de Sancta Fee asegurada su persona y luego para sacar a lus la mala yntension que contra ellos dicho su ante- 10| sesor tenia, con cuidado y cautela los embio a vna hornada conueniente al seruicio de Dios y de su magestad para donde se pusieron a cauallo sin replicar y dilassion alguna, teniendo tan buena suerte que vensiendo ymposibles como fueron pasificar las prouinsias 15| de los taos y poner en hvida la nasion souerbia de los apaches quebrantandoles sus fuerças, con que que-

daron seguras y quietas estas prouinçias, por todo lo qual su señoria con selo cristiano guardando en todo justia y con animo de pasificar dichos vezinos, en-  
20| terado en la verdad, en nombre de su magestad buelue a los dichos vezinos los honores que su antesor tan si[n] justia les avia quitado y assi mesmo los da por fieles y leales vasallos de su magestad y que gosen como hasta aqui an gosado las honrras y prebile-  
25| gios de caualleros hidalgos assi como su magestad se lo consede y asi mesmo declara y declaro ser nullo y darlo por tal todo quanto a autuado dicho su antesor y que los tales vezinos gosen los titulos y encomiendas que en virtud de los autos se les a-  
30| vian quitado y las cobren assi como antes les poseian hasta que otra cossa conste en contrario segun derecho y justizias y bueluan a su señoria todos los titulos de encomienda que su antesor vbiese dado sin dilasion alguna, por todo lo qual se mouio su señoria

[fol. 55v/00115]

a decretar y publicar este auto por pareserle justia y conuenir para pasificar a estos reynos y no hallar otro mas eficaz como es dar por nullo todo lo hecho por su antesor y para que en todo se guarde  
5| justia, manda y mando que si el dicho general su antesor tiene demandas que poner contra las dichas partes las ponga y siga ante su señoria como juez competente, que le guardara justia en todo y assi su señoria mando que este auto se publique a vsansa de guerra en  
10| la plaça publica de esta Villa de Santa Fee para que llegue a notisia de todos y assi lo proueyo, mando y firmo, Juan Flores de Valdes. Por mandado de su señoria, Christoual de la Madris, secretario de guerra y de la gouernassion. Publicacion en la Villa de Santa Fee  
15| del Nueuo Mexico: a dies y nueue dias del mes de agosto de mill y seisçientos y quarenta y vn años se publico este auto con toda solemnidad a vsansa de guerra por vos de pregonero publico en la plaça mayor de esta dicha Villa y por mandado del cauildo, justia y regimiento  
20| de esta dicha Villa. Lo firme para que assi conste, siendo testigos el capitan Alonso Ramires y el alferes Christoual Henriques y el capitan Augustin Romero



y otros muchos veçinos de esta dicha Villa. Fecha vt supra  
Xpistobal de la Madris, secretario de guerra y gouernassion.  
25| Va sierto y verdadero y corresponde con su original  
y hallaronse presentes al ver sacar, correxir y consertar  
connigo y por testigos los regidores Juan de Herrera  
y Seuastian Gonçales y el alguaçil mayor Diego Peres  
Granillo, veçinos de esta dicha Villa de Santa Fee, que es  
30| fecho en seis dias del mes de septiembre de mill y seis  
y quarenta y vn años. En testimonio de verdad  
hise mi firma y rubrica acostumbrada Alonso  
Balera, escriuano de cauildo.

**[Fray Juan de Salas, custodio de la Custodia franciscana de la Conversión de San Pablo de  
Nuevo México, protesta contra las actividades del gobernador de Nuevo México, don Luis  
de Rosas. Convento de Santo Domingo, 16 de marzo de 1640.]**

Fray Juan de Salas, predicador y custodio de esta custodia  
35| de la combersion de San Pablo del Nueuo Mexico, juez hordinario

[fol. 56r/00116]

apostolico cun plenitudine potestatis y comisario  
subdelegado de la Sancta Cruzada etcetera. Digo que biendo  
y considerando los peligros[os] atreuimientos que don Luis  
de Rossas, gouernador que al presente es de la Villa  
5| de Sancta Fee(e) y sus vesinos, yva cada dia haziendo contra  
la ygleçia y sus ministros, trayendolos corridos y afren-  
tados de palabras, amenasando con prisiones y avn  
atreuiendose a esso en algunos de los religiosos y ame-  
nasandome que me hauia de prender y sacar a la Nueua España  
10| afrentosamente y hera lengua jues suyo, el qual con poco te-  
mor de Dios y graue escandalo del estado secular desia que  
avia de haçer horcas y que avia de ajorcar y descuartisar  
frayles y toda esta malisia del dicho gouernador nasida de  
entender que nosotros le afeuamos sus maldades y no queria  
15| que vbiera a quien paresiese mal lo que haçia y todo esto  
se vido puesto en execusion en la temeraria expulsion que hiso  
al padre guardian y sus compañeros del combento de la Villa  
de Santa Fee y del hospital de ella titulo de San Miguel,  
en la qual exspulsion si los religiosos no obedesieran su  
20| auto y salieran huiendo, fuera sierto que los mandara  
matar como todos los que se hallaron en la dicha exspul-  
sion nos lo afirman y sertifican y con esto otra no menos

graue maldad del dicho don Luis de Rossas que por la de-  
25| clarada enemiga que tiene a los dichos religiosos y saçer-  
dotes avia mandado en algunos pueblos que los yndios no  
obedesiesen a sus ministros, por lo qual el pueblo de los taos  
se leuanto y mato a su ministro y otros dos españoles con el  
que se abian ydo huiendo del rigor del dicho don Luis de  
Rossas a estar en aquel combento con el dicho religiosso  
30| y a todos los mataron los dichos naturales y vinieron los  
dichos taos al pueblo de los picureos a hacer lo mesmo,  
lo qual hiçieran si hallaran en el combento al ministro,  
el qual fue libre de esta ocazion por hauerse venido  
a San Yllefonso a comfesarse; el qual peligro se  
35| pudo temer en todos los demas pueblos de esta custodia  
por estar vnos muy apartados de otros y no hauer mas  
de vn saçerdote en cada vna de las dichas administraciones,

[fol. 56v/00117]

por los quales temores que teniamos del dicho  
gouernador y peligro de los naturales hise vna breue junta  
de los religiosos: nuestro padre fray Christoual de Quiros,  
predicador de los primeros que fundaron esta ygleçia y  
5| autual difinidor; el padre fray Francisco de Avila, predicador  
y guardian del convento de Sancto Domingo; el padre  
fray Augustin de Cuellar, predicador y guardian de  
San Marcos; el padre frai Nicolas Hidalgo, predicador y guardian  
de Sandia; el padre fray Juan Suares, predicador y guardian  
10| de la Ysleta, el padre fray Juan Ramires, predicador y guar-  
dian de Ocoma, el padre fray Francisco Aluares, predicador y guardian  
de Sia. Todos juntos y en modo de junta capitular comu-  
nicamos que deuiamos haçer en ocasion de tanto temor y  
peligro de perderse la tierra y todos combenimos vnani-  
15| mes y conformes que conuenia juntarnos en este convento  
de Santo Domingo v en otro donde pudiesemos estar rogando  
al señor por su ygleçia y que nos defendiese su mano poderosa,  
pues otra no teniamos y que esto hera lo mas asertado y lo  
que conuenia en la presente ocasion, dando cada vno su  
20| rason de que assi conuenia, por lo qual en esta determina-  
cion de la sobredicha junta comboque a los demas religio-  
sos en el dicho combento de Sancto Domingo desde los ocho de  
febrero de este pressente año que despache mis cartas combocatorias,  
en el qual combento nos juntamos y avemos estado reselan-  
25| donos de los peligros arriua referidos y aguardando el dia que

avia de venir el dicho gouernador a prenderme. Todos los religiosos vnanimemente se determinaron a que si me prendia y sacaua de la tierra querian salir conmigo como con su perlado a padecer o morir y con esta compasion que causso la tirania de este gouernador 30| en algunos veçinos de la tierra y lo mas granado de ella se vinieron a haçernos escolta y a guardarnos el sobredicho combento, donde estauan con nosotros y dormian oluidados de sus haziendas y cassas y pocos dias despues que aqui nos juntamos el dicho don Luis de Rosas gouernador remitio el auto que se hallara entre 35| las caussas que se fulminan contra el y en el dicho auto conminatiuo nos da a todos por traidores a su magestad y nos manda salir de la tierra dentro de tres dias so pena que nos vendra a echar de ella a fuego y sangre y otras muchas temeridades contiene

[fol. 57r/00118]

el auto como en el se veran y cada dia nos bienen nuevos temores y asombros por los quales no me atreuo a remitir a mis religiosos a sus combentos, avnque no se deja de todo en todo su administrasion; algunos van algunos 5| dias y venidos aquellos van otros y asi lo vno nos preuenimos de los temores referidos y se acude quando la ocasion da lugar a la administrasion de las dotrinas, comfisiones y sacramentos y porque de esta verdad conste en todo tiempo y en qualquiera (^pen) tribunal y de la caussa justificada que tube para 10| esta junta, di esta mi carta firmada de mi mano y sello de la qual dara fee y berdadero testimonjo nuestro secretario y la misma firmaran todos los dichos mis religiosos y seculares que estan y an estado en nuestra compañia y defensa como cossa berdadera y notoria. Fecha en mi combento deste domingo a 15| dies y seis de marzo de mill y seisçientos y quarenta. Fray Juan de Salas custodio, ante mi fray Antonio Peres secretario; fray Xpistoual de Quiros, fray Andres Xuares, fray Bartolome Romero, fray Francisco de Avila, fray Augustin de Cuellar, fray Domingo del Espiritu Ssancto, fray Niculas Hidalgo, fray Juan Ramires, fray Juan 20| Juares, fray Juan del Campo, fray Antonio de Aranda, fray Francisco de Salaçar, fray Antonio de Ybargarais, fray Diego Franco, fray Geronimo de Pedrasa, fray Juan de San Josef, fray Alonso Yañes, fray Antonio Ximenes. Los que en esta aflision y conclusion que nuestro padre custodio y sus religiosos an padecido an sido muy 25| grandes y que las razones alegadas en la justificazion o auto de arriua son notorias muchas de ellas y otras que no se refieren, por las quales nosotros mouidos de compasion

de las graues tiranias que el dicho don Luis de Rosas haçia  
a la ygleçia, los acompañamos a los dichos perlado y  
30| sus religiosos y si nos recogimos al dicho combento  
de Sancto Domingo no fue por delitos que tengamos ni tal se nos  
podra prouar en la tierra ni queremos da[r]nos nombres de  
retraidos porque no avemos hecho porque, si no biendo como  
el dicho don Luis de Rossas gouernador echo de la Villa de Ssancta Fee  
35| a los religiosos y como los mandaua matar y que les tirasen,  
biendo esto y otras muchas cossas que a su tiempo declarare-  
mos contra el dicho don Luis de Rosas y temiendo como

[fol. 57v/00119]

emos temido y teniendo muy bastante caussa para temer  
que se queria alzar con la tierra y juntamente biamos que per-  
seguia a la ygleçia como otros muchos yndisios que a dado  
contra la fee de Dios que tenemos y defendemos, por  
5| estas causas tan vrjentes nos hallamos al lado de la  
ygleçia para solo obiar a la fuerça de su tirania, por-  
que el mismo biendo que avia quien defendiera la yglesia  
como de hecho se fue a la mano y por consiguiente no se  
atreueria en la otra malisia del alsamiento, de la qual  
10| a dado muchos yndisios el dicho don Luis de Rosas como se  
vera en la rressidençia. Yten haziendo la obra  
de Dios y del rey cuyos basallos leales somos, solo nos quita-  
mos de sus ojos porque qualquiera que ablaua por la causa  
del prelado de la ygleçia y sus relixiosos hera su enemigo  
15| declarado y ebitamos los daños que por esta caussa nos podia  
haçer, esperando como esperauamos cada dia el despacho y  
nuevo gouernador y si nos acomulare a delicto que leuanto estan-  
darte real contra los religiosos para echarlos a fuego  
y sangre de la tierra como el dicho lo dize en su auto, deçimos  
20| que no es delito nuestro porque el estandarte real no se a de  
leuantar para mandar matar saçerdotes catolicos ni  
(ni) echar de nuestra Villa y patria a la ygleçia como el  
dicho don Luis de Rosas lo pretendia y nunca jamas a  
sacado el estandarte real para el seruisio de su magestad  
25| sino para cossas muy siniestras como se le aberiguara  
y para que conste de la verdad que siempre seguimos  
y lleuamos, nos remitimos a nueua protesta que hisimos  
en tiempo, respondiendole a vn auto que nos notifico  
el dicho don Luis de Rossas, a la qual no nos a respondido  
30| ni nos quiere oyr de justiçia y assi lo sertificamos y pro-

testamos Antonio Vaca, Juan de Archuleta, Francisco de Salazar, Juan Luxan, Xpistoual Henriques.

[LM] Auto | de remitir | los relixiosos | a sus doctrinas.

Fray Juan de Salas, predicador custodio de esta custodia de la combersion de San Pablo del Nueuo Mexico, jues hordinario 35| con plenitud[i]nes potestatiz por su santidad, digo que yo hise junta capitular de los religiosos de dicha custodia

[fol. 58r/00120]

en este combento de Sancto Domingo, donde los combo- que y junte por las causas conthenidas en el auto de arriua, que fueron las graues opresiones y temores que don Luis de Rosas gouernador me haçia a mi y a mi ygleçia y abiendo estado yo y 5| mis dichos religiosos desde el dia de la combocazion en el dicho combento hasta dos de abril del sobredicho año encomen- dando al señor nuestra persecusion y preparandonos para reçiuir otros mayores daños con los quales nos amena- saua el dicho gouernador don Luis de Rossas y juntamente 10| acudiendo a las administraciones en la mejor forma que podiamos y biendo los dichos mis religiosos quan nesesaria hera la assistensia y administrasion de los ministros cada vno en su guardiania, moidos de caridad se determinaron a exponerse a qualesquier peligros o 15| temores por no faltar al bien y salud de las almas y me pidieron lisençia y mi bendision para yrse cada vno a su combersion, puesta la mira y comfianza en Dios, cuya caussa yva a haçer y biendo yo su determinasion, caridad y piedad con la qual se ofresian a los peli- 20| gros que temiamos, trauajos, malos tratamientos, malos respectos y afrentas, no les quize priuar del merito que podian conseguir delante de Dios y no les detube, mas antes animandoles en su buen selo de caridad, les eche mi bendision y diligençia para que se boluiesen cada 25| vno a su guardiania, rogandoles en el señor quanto lo pude que mostrasen en todo acaesimiento la pasien- sia y sufrimiento y que se dejasen prender o echar de sus combentos, porque si assi lo hisiese el dicho gouernador entonses tendriamos la caussa mas justificada 30| delante de Dios quando mas sufriesemos por su amor y por su ygleçia y assi con esta determinasion

y mi bendicion que les eche, se comensaron a partir para sus combentos desde la dominica ympasione en adelante conforme cada vno se podia abiar.

[fol. 58v/00121]

Lo qual es verdad que a todos consta y lo firmaran al pie de este mi testimonjo de verdad, el qual por ser assi lo doy firmado de mi nombre y refrendado de nuestro secrettario, que es fecho en el sobredicho combento de la sobredicha cus- 5| todia en ocho de abril de mill y seisçientos y quarenta. Fray Juan de Salas, custodio, ante mi fray Antonio Peres, secretario, fray Xpistoual de Quiros, fray Bartolome Romero, fray Andres Juares, difinidor, fray Francisco de Avila, fray Antonio Ximenes, fray Juan Ramires, fray 10| Diego Franco, fray Augustin de Cuellar. Estos son dos tantos siertos y berdaderos sacados de sus originales, los quales quedan con los autos y en testimonio de verdad lo firme y concuerda con sus originales. Fray Anto- nio Peres, secrettario.

4°.

**[Fray Bartolomé Romero denuncia al consejo de Indias el tratamiento recibido del gobernador de Nuevo México, don Luis de Rosas. Convento de Santo Domingo, 4 de mayo de 1640.]**

Señor: fray Bartolome Romero, 15| religioso de la oseruansia de nuestro padre San Francisco, letor de santa teologia, custodi[a] del Nueuo Mexico, paresco ante vuestra alteza con la lisenzia de mi prelado y causa me con- seden y en la forma que mas me conbenga y me querello no en mi nombre ni de mi relixion sino en nombre 20| de nuestra sancta madre ygleçia catholica romana en cui a ffee biuimos, trauajamos, por cui a fee despresiamos todas las cossas bisibles y sus glorias que tan fuerte- mente llaman al coraçon y en su fee creemos y espera- mos otra vida que sea el descanso de los trauajos de 25| aquesta y haçiendo como hago esta querella en su nombre, jusgo no nesesian de la protesta que se ubiera de haçer si en mi nombre me querellara sin embargo de lo que a mayor fuerça la hago, de que no es mi yntension otra mas de clamar por el remedio contra vna 30| maldad que tanto se [a] atreuido en esta parte contra la dotrina

de la ygleçia y que segun bemos el presipitado fin adonde va llegando, poco resta de ser catolica y eso que queda enbuelto en muchas colores de perdision y de que nos sirbe el estar predicando y enseñando gentes barba-  
35| ras si los que tienen obligacion de catholicos españoles tienen al presente puesta nuestra sancta fee en el estado

[fol. 59r/00122]

que bemos y no se puede todo escriuir con sus circunstancias y si esta lastim[os]a queja y querella que por mi yndigno hijo suio da la ygleçia en esta parte fuere oyda de vuestra alteza sera amor y probidensia de Dios que ynclina los oydos de  
5| vuestra alteza a tales lagrimas y si no fueren oydos estos jemitos y lagrimas de la esposa de Xpisto, argumento sera que otra cossa yntenta el que nos crio y redimio con su sangre y que por los pecados que contra su magestad cometemos llegue la maldad a haçer total ruina y perdision, como a permitido  
10| las demas setas que contra su ygleçia se an leuantado con ylustre logro de los martires y condenazion de los malos y para que a vuestra alteza conste del prinçipio y progreso de lo que en esta querella se contiene, suplico con tanta vmilldad como deuo mande que se le lean los autos proximos ymediatos que  
15| se anteponen en ella y tambien ayudaran mucho para que vuestra alteza conosca el estado en que esta la christiandad en esta parte si manda le sean leidos todos los autos fechos por mi desde tantos de marzo de este presente año y otorgo que en virtud de los dichos autos ymediatos atras con la obediensia y bendision  
20| de mi prelado, amor de caridad con que me la consedio y todos los religiosos y catholicos que en este combento de Santo Domingo estauan juntos por las causas que en todos los dichos autos pareseran sali y me parti del dicho combento con vn compañero religioso lego el mas ansiano que oy  
25| se halla en esta custodia, fray Francisco Nuñes de conosida virtud y exemplo de feruor de espiritu para padecer por el señor. Tomamos el camino para la Villa de Sancta Fee que dista ocho o nueue leguas de este dicho combento. El fin y la mira de todos assi los que ybamos como los que que-  
30| dauan de amvos estados hera yr a la dicha Uilla a comfesar algunas personas de sana fee y de consiençia y que no se abian querido comfesar ni cumplir con el precepto de la ygleçia con el malo y descomulgado saçerdotte que alli estaua y no se apartauan del error y errores

35| en los quales el dicho saçerdote fray Juan de Vidania  
y don Luis de Rosas gouernador lleuauan la parte de los

[fol. 59v/00123]

fieles que avian quedado para sustentar su maliçia y  
tambien yvamos para predicar algunos sermones de  
palabra y exemplo para fortificar en su virtud a los  
que estauan y redusir a los que yvan desencaminados.  
5| Salimos a esta jornada dia domingo veinte y ocho de abril  
despues de missa y en diferentes trechos encuentre con  
quatro vesinos, hombres particulares, los quales me dieron  
el parabien de mi biaje, alegrandose en el alma y  
dando a entender que yva a buena ocasion para reme-  
10| dio de las almas y para que no pasasen adelante los  
daños de las consiensas y el perdimiento de la tierra. Con  
estas nuebas yo y el dicho mi compañero mas alegres en el  
señor y confiando en el fruto que deseauamos, dimos vista  
a la dicha Villa de Sancta Fee lunes como a las ocho o nueue del  
15| dia a pie ambos a dos y el compañero muy fatigado a caussa  
de los muchos años y falta de salud y no lleuamos otra cosa  
mas de nuestros sombreros en las manos. Hiuamos en compañía  
de dos hombres amigos, el alferes Diego del Castillo y Geronimo  
Moran, para la emfermeria o hospital de nuestra horden,  
20| titulo de San Miguel, que despues que el dicho don Luis de Rosas  
echo de la dicha Villa a los religiosos abia estado serrado  
y solo y esta a vna parte de la dicha Villa y fuera de ella  
corta distansia y no nos atreuimos a yr al combento por-  
que en el tiene puesto el dicho gouernador despues de la expulsion  
25| vn fraile lego contra la voluntad de nuestro prelado, apostata  
de la obediensia y descomulgado, el qual dicho fraile  
(le) lego llamado fray Pedro de Sancta Maria es de su gusto.  
El gouernador quando llegamos al dicho hospital ya los  
yndios nos avian abierto la puerta de la ygleçia y todos  
30| salieron a reçiuirnos con el alegria y reuerensia  
que suelen y mas siendo mexicanos. Hecha orasion  
a Dios y al gloriosso arcanjel, Geronimo Moran se des-  
pidio de mi para yr a dar aviso al gouernador de nuestra llegada  
y le dije que hisiera sauer a su señoria que venia a com-  
35| fesar y a que cumpliesen con el presepito de la ygleçia todos  
los que tubieron yntension, pues las confisiones

[fol. 60r/00124]



que el mal fraile Bidania avia hecho heran sacrilegas de ambas partes y que venia a predicar algunos sermones. Poco despues que el sobredicho se aparto de mi, lleo el capitan Pedro Luçero de parte del gouernador que me besaua las manos y que a que 5| avia sido mi benida, respondile lo mismo en el cuerpo de la dicha ygleçia donde reciui el dicho recado y dixome el dicho capitan que avia causado alboroto en toda la Uilla mi venida y este es vno de los finos arrimos que el gouernador tiene en sus acciones y amistad y dado y reçiuido el recado, 10| salime en pos del hasta la puerta del dicho hospital desde donde vide que venia el gouernador con tropa de gente a priesa con sus arcabuseros y las demas armas que se usan y biendole venir, arrimeme en pie a la puerta del dicho hospital y quando yva llegando salile a reçiuir buen trecho, que lo apresio 15| a çinquenta pasos pocos mas o menos, hisome vna salutazion mas de enojo que de cortesia y luego me pregunto que a que avia venido y le di la misma respuesta con vmilde semblante y mas de miedo de lo que solemos de hordinariamente ablar, que venia a comfesar las personas que tubiesen debosion y a pre- 20| dicar algunos sermones. Dixo a esto el dicho gouernador «los frailes honrrados que bienen a negocios primero se van a las casas reales como basallos de su magestad a reconoser el que alli esta en su lugar». Dixele «no comiense vuestra señoria a echarnos las honrras por los suelos» y por esta palabra se boluio con 25| furia mayor que la que caue en juisio de hombre a los que traia de acompañamiento y les dixo «¿que es esto señores, no an oydo esta palabra? Miren la soberbia con que viene este padre» y otras cossas dixo con grande griteria, acriminando la dicha palabra. Yo le dixe «pues señor, no pa- 30| remos en esta palabra por la qual vuestra señoria tanto se enoja pero a que tengo de yr a presentarme a el estandarte real; ¿yo soy soldado? ¿no puedo venir a vn hospital?» Respondio «miente, votto a tal que no es sino del rey. ¿no digo yo que estos frailes estan alsados contra el rey?» Entre estas y 35| otras boses y griteria mi compañero apartose de mi lado algun tanto y con su buen espiritu comenso a desir en vos alta «señores, el padre lector a venido a enseñarles a vuestras mercedes

[fol. 60v/00125]

la verdad y sacarlos del yerro en que los lleua aquel mal frayle que esta apostata y descomulgado». Como el dicho gouernador oyo lo que mi compañero desia, dejome a mi y partio con fu-

ria de vn hombre rematado de todos los sentidos y con el  
5| vaston que traia en la mano diole de palos en la caueza  
hasta quebrarle el baston y corrio copia de sangre en  
vn hombre tan biejo. Desia el dicho gouernador dandole de palos,  
«calla puerco, miente el puerco, ¡voto a Cristo!» Hincose de ro-  
dillas el buen religioso «esto deseaua yo por Xpisto; muy alegre  
10| me veo con esta sangre» y otras palabras desia bien dignas de pon-  
derasion. Como vide ya se abia comensado el negocio a que abia-  
mos venido, hinqueme de rodillas leuantando al çielo los ojos  
y dixе a voses que aquellos palos yo los meresia mejor pues  
hera el que venia al efecto; «aquí estoy, señor» gritaua al de los  
15| çielos y de la tierra, «por vuestra caussa y berdad no temo morir  
o padecer. Christianos, mira que bais engañados, que aquel  
mal fraile esta appostata descomulgado y yrregular;  
mirad por buestras almas, no perdais la vida eterna,  
mirad que os bengo a predicar que salgais del yerro en  
20| que bais». A estas palabras y otras de este tema nos mando el  
dicho gouernador llevar presos a las casas reales. Echaron delante a  
mi compañero asi herido y goteandole la sangre por el  
rostro lleuauale preso; a mi me leuantaron de como estaua  
hincado de rodillas y predicando para lleuarme preso  
25| en pos de mi compañero. Dixeles que yo no avia de ir preso  
por mis pies ni por mi boluntad que no avia de damnificar  
en cossa avnque fuese minima a la ymmunidad de  
la ygleçia; que me lleuasen preso ellos por fuerça  
y arrastrando. A esto como los que me tenian asido  
30| no se atreuian arrastrarme, boluio el dicho gouernador dejando  
a mi compañero que ya yva delante y daua el dicho gouernador  
boses, «¿que hasen aquí con este picaro señores? ¿por que no lo  
lleuan arrastrando, que estos bellacos picaros traidores  
a su magestad asi se an de tratar» y echome mano de la ca-  
35| pilla y yva tirando de mi y yo no dejaua de gritar en  
mi tema que «os bengo a predicar la verdad y me lleuais preso,

[fol. 61r/00126]

lo que no an hecho conmigo los apaches quando les  
predicaua haseis bosotros, lo que no a hecho conmigo el  
pueblo de Oraui que e combertido y batisado por la graçia del  
señor haseis bosotros» y como me lleuauan asi y dando gritos a Dios  
5| y a las almas, boluio el dicho gouernador para haserme callar por-  
que andaua de mi a mi compañero como vn cohete, «calla bellaco  
picaro, tu estas escriuiendo causas contra mi». Tirome vn

palos a la caueza con otro baston porque el primero quebro  
en mi compañero; algunos de los que me lleuauan repa-  
10| rauan los primeros golpes con los mochos de los arcabuses  
pero en fin me dio vn palo en la cauesa que me desatento,  
disiendome las palabras referidas, que no se oyan de su boca  
otra cossa que blasfemias de votos y de nosotros picaros,  
vergantes, traido[re]s. Dos muchachos de Oraibe que yvan a mi  
15| lado llorando disen que me quebro el gouernador el baston a palos;  
otros golpes repare en el brazo derecho que despues me  
dolia mucho y deuia de tener alguna cuerda lastimada. Los  
que me llebauan agarrado por mandarlo asi el dicho gouernador  
y darles gritos y amenazas sacaron los pañuelos para lim-  
20| piarme la sangre de la caueza que del palo que me dio sa-  
lia y no quise, «dejenla que vien parese e[st]a sangre en  
la caueza por esta causa». Tenia el dicho gouernador saliuu en la  
voca como animales ymundos quando pelean. Vn vezino de la  
Villa, el alferes Diego del Castillo, biendome apaleado y que  
25| me lleuauan medio arrastrando, qual de los pies qual de  
la caueza dixo con sentimiento, «voto a tal que entre chris-  
tianos no se puede hazer esto», a lo qual saco el gouernador  
la mitad de la espada para el dicho Diego del Castillo y dixo  
«matenme aqui con mi padre de mi alma» y como yva asi  
30| con tanto trauajo me yva ahogando de zed y no dejaua  
de dar voses que «yndignais mas a Dios que condeis saca-  
ros del herrol en que bais vine y me lleuais assi que me  
lleuais preso y apaleado. No diera lisençia a que me oyera  
antes mi teologia por ser tan corto como es que haseis esto,  
35| porque vn gouernador os lo manda y no temeis el haçerlo por-  
que Dios os manda que no hagais tales cossas» y estas palabras  
o otras como estas las confundia el dicho gouernador con grittos

[fol. 61v/00127]

de que heramos vnos herejes sismaticos y traidores  
al rey y no ay palabra mala de quantas se pueden  
dezir de afrenta que no nos dijese contra nuestro nasimjento,  
contra nuestra fee, contra honrra, contra nuestra profesion.  
5| Otra afrenta que no abemos oydo que se vse si no es de su  
boca, nos llamaua muchas beses hijos de hongos y que como  
heramos la bileza del mundo nos recojiamos a la hor-  
den de San Francisco y no se nos daua lugar si no es para desir  
vna breue palabra, «no es assi, niego esso, no ay tal» y a essas  
10| me respondia, «¿ablais puerco? Calla puerco». Hablaua o-

tras palabras ymundas de que no meresiamos besar-  
le el tal, dandonos muchas beses los escrementos de  
los jumentos desia «a estos picaros, assi se an de tratar,  
que en honrrandolos se engrandesen». No habra juisio  
15| vmano que pueda aprehender quantas afrentas e ym-  
mundas palabras echo aquel dia por su boca contra  
nuestro señor y los demas ausentes de mi profesion; en todos  
los bisios nos afrento atreuidissimamente con testimonios  
que alli forjaua. Dixele algunas veses «no hablamos ni  
20| respondemos a nuestras afrentas que Dios ablara por ellas  
por en las cossas de la verdad de la saluasion no e de  
callar ni por callar se a de entender que disimulo en  
el error que vuestra señoria y su fraile se van». Respondia  
como dicho es y hasia gran burla de mi predicasion,  
25| de mi titulo de lector de teoloxia, de que yo hera juez  
para fulminar las causas del fuero eclesiastico, de  
vn parezer que a nuestro prelado ymbie desde Oraibe. Llegamos  
presos a las cassas reales; nos mando enserrar en vna mala  
sala con guardas que nos guardaron por sus cuartos  
30| arcabuseros. Assi como llegamos a la puerta, dixo «entren  
hermanos» y con botos a Christo que no nos abia de dar  
a comer y que de pura hambre abiamos de perezer,  
que nos avia de sacar a dar duzientos azotes a cada  
vno, dixe «delos vuestra señoria, que quien a lleuado lo pasado  
35| lleuara lo por pasar» y a los actos de pasiensia que  
hasiamos les daua nombre de desesperasion: «boto a tal que

[fol. 62r/00128]

estan desesperados». Entraua y salia por ynstantes  
donde estauamos; poniase como hombre bil en cloquillas,  
no hablaua vna palabra buena para indusirnos a su  
yerro y en respondiendole se leuantaua como poluora  
5| ensendida derramando sus palabras. Pedile que pues  
ya estauamos presos y desia que nos abia de matar y  
ahorcar si nos venia algun socorro, que nos metiese  
en alguna parte donde no le oyesemos ni a los suyos  
y que pudiesemos resar y encomendarnos a Dios, no nos  
10| lo consedio sino lo restante del dia fue de grandisima  
aflision. Dijele, «no vote vuestra señoria tan a priesa», res-  
pondiame de puerco, «a mi me dise el puerco que no vote». Dixome que en vn casso mistifori, que si lo es o no Dios  
lo saue, ruido a hecho en esta tierra de vn religioso.

15| Ay ymformasion hecha en contra de que el dicho gouernador  
yndusio los yndios a la deposision por la mala queren-  
sia que en especial tenia al religioso. Desia que  
por hauer el preuenido la caussa no se la podian qui-  
tar y que el la abia de sentenciar y no aprouecho  
20| el desirle que hera persona eclesiastica que no podia  
el juez secular preuenir esa caussa, desiamé que el ecle-  
siastico saserdote que pone manos en el secular queda  
yregular; estandole contradisiendo, le dio a mi compañero  
vn rempujon desde la puerta de la sala por carsel  
25| que lo hizo caer aculla y leuanto los pies con la fuerça  
que caio la cauesa y dixo el dicho gouernador, «miren  
quien son estos, miren que gente», hasiendo gala de la  
balentia que avia hecho de aber derriuado con ym-  
petu furiosso a vn religioso biejo que segun estaua  
30| a la sason bastara vn soplo. El mal fraile fray Juan  
Bidania, causa de todos estos males y errores, deuia  
de estar serca de alli en alguna otra sala. No le vide;  
por momentos deuia de entrar y consultarle el  
dicho gouernador, don Diego de Guadalaxara y don Roque de

[fol. 62v/00129]

de Casaus y el les daua los puntos para que me los tru-  
jera, en los quales funda su horror y que van asertados  
son puntos de libros que an entendido segun su ygnoransia  
y malisia. No ay cossa que tenga fuerza ni a[u]n aparente  
5| para fundar vna cossa tan escandalosa como consta aqui  
por notoriedad y a vuestra alteza constara por las causas. Pidie-  
ronme dos puntos nasidos del dicho fray Juan de Vidania, el  
vno si quando estaua el sobredicho descomulgado disiendo  
missa despues de hauer consagrado, si me atreueria a quitar-  
10| le la hostia de las manos y dezir que no estaua consagrada,  
y la otra si me atreueria a dar firmado de que todos los  
libros que me avia mostrado mentian, pues yo desia que  
no hera assi. Respondí que a lo primero no me atreueria;  
al punto gritaron «luego missa es la que dise fray Juan de  
15| Vidania, luego missa es». Dixeles, «tambien vno que lleuan  
a quemar podra consagrar si tiene yntension, pero yo no  
oyre la missa del dicho quando no vbiera otra prohiuission  
(^par) mas de ver que va tan herrado y engañado, por-  
que avnque me dijera que avia dicho missa que avia te-  
20| nido yntension de consagrar, yo quedara sospechoso y dudara

si desia verdad o me engañaua, lo qual no hera de vn saçerdote que me propone la ygleçia. Pero aquel lo a declarado la ygleçia por cortado y apartado del ssanto cuerpo mixtico de Christo y les a mandado a todos vuestras mercedes que 25| no le oyan ni reçiuau sacramento de su mano ni platicas ni missa so pena de descomunion, quanto al primer punto que me piden. Quanto al segundo, no dire que mienten los libros sino que no los entienden; traiganme luego papel y lo dare firmado». No quisieron; dixo el dicho gouernador 30| que al estandarte real se supedictan todos, la Ygleçia, la Cruzada y aun hasta el estandarte de la santa fee de la Ynquisition. Pediles a todos que se declarasen y parese que segun su confusion es su declarasion que el gouernador de aqui es sobre la ygleçia y que se a de supeditar a el y 35| avn hasta el estandarte de la Ynquisition. Dixeronme que el christiano tiene obligasion de oyr missa las fiestas

[fol. 63r/00130]

que el saserdote mire como la dise. Dixeles seruatis seruantis en quanto la ygleçia propone y no remueue al saçerdote del altar pero si la ygleçia remueue e ynterdise al saçerdote el yntroyto al altar es graue crimen oir 5| missa contra lo que hordena la Ygleçia. Dixeron que no podia el prelado mandar tal ni mandarles que no oyeran missa del padre fray Juan de Bidania. Desian muchas beses que ellos heran la ygleçia y no nosotros porque eramos traidores y estauamos todos descomulgados y ellos no. 10| Por desir mi compañero que hera persona eclesiastica dixo, «yo soy ygleçia»; hisieronlo blasfemia ni quisieron conseder que hera persona eclesiastica. Llegandonos mas a trauar que hera la ygleçia consedieron la huniversal christiandad y que la cauesa es el pontifise y que no ay persona ecle- 15| siastica que aqui tenga sus beses, aludiendo a lo que esta prouado en la primera causa que disen que el pontifise solo en Roma y en sus estados y que el rey en los suyos tiene toda la autoridad y en la espiritual y temporal y esto es la herejia de los luteranos y vno de los que mas 20| defendian esta seta ymfernal hera don Roque de Casaus. Disiendole yo que no permitiese Dios muriese en el estado que estaua, me respondio muchas veses que plega a Dios que muera en el estado en que esta que el sabe muy bien que va asertado y lo que este desia, callando y

25| abonando todos lo desian. No vbo ninguno a quien agrada-  
dase lo que les predicaua y enseñaua. El dicho don Roque.  
me hiso cargo muchas veses que para que avia ydo,  
que ellos tenian cura y saserdote que les dijese missa,  
predicase y que no querian otro ni avian de reçiuir a  
30| otro. Ponian entresi argumentos que si el rey mandase  
vna cossa y el pontifise otra en contra, que a quien avian  
de obedeser y se respondian congratulando al dicho gouernador:  
«voto a tal que al rey tengo de obedeser y no a la ygleçia»  
y avnque les dixes que no heran cossas aquellas que se  
35| ponian en contingensia del derecho sino en contingensia  
de malos ministros, no lo quisieron oyr; afirmauan

[fol. 63v/00131]

muchas veses no hauer en esta ygleçia caueza es-  
piritual ni juez que tenga la autoridad espiritual dimana-  
da del pontifise y segun otras muchas cossas que entreme-  
tían como es aquella de supeditar a la ygleçia y al estan-  
5| darte de la fee la potestad real y que el gouernador avia de  
conoser de las causas de los saserdotes que eran mixtifo-  
ri si la preuenia y desir que aqui no ay juez eclesiastico  
mas del gouernador, claro se ynfiere que creen y lleuan  
que el gouernador tiene ambas autoridades para lo espiritual  
10| y temporal. Quiero concluir las cossas de afrentas y de  
mal sonantes que aquel dia me dixerón con solo desir  
que se quedara para Dios las que no puedo redusir a la memoria;  
de las dichas me e acordado, las quales todas son verdad.  
Por estas o otras palabras que valgan lo mismo dejaron-  
15| nos aquella tarde algun tanto con las guardas de postas.  
Biendo el estado de la cosa y considerando el sentimiento  
que de nuestra prision y mal tratamiento avian de haçer  
los fieles, tubimos por sierta seria en vreau nuestra muerte,  
porque la yra del dicho gouernador nos paresia que ya embasaua  
20| su espada por nuestras entrañas. Encomendamonos a Dios  
en nuestra aflision y como a puestas de sol o poco antes  
entro el secretario Almasan, el arguaçil mayor y otros con sus  
arcabuses y armas y dixerón me venian a notificarme  
vn auto de parte del gouernador y como oy al prinsipio los testi-  
25| monios que nos avia leuantado, comesando que aquel  
dia se avian ydo dos frailes traidores a su magestad  
a haçer fuertes al hospital y de aqui prosedian  
mayores afrentas y falsos testimonios contra mi y

mis hermanos, saque del pecho vn xpisto pequeño que  
30| traia y me lo estube mirando a uista de todos, ofresiendoles  
y comtemplando los testimonios y afrentas que oyo por  
nuestra redension y no atendi a lo demas que conte-  
nia el auto, el qual acauado de leer me mando el alguaçil  
mayor don Diego de Guadalaxara que lo saliese a cumplir.  
35| «¿Que es lo que tengo de cumplir?» «Esto que manda el señor gouernador».  
Boluieronme a leer desde alli «Por tanto mando que el dicho  
fray Bartolome Romero y su compañero, etcetera». Mandaua que

[fol. 64r/00132]

fueramos sacados de la dicha prision y puestos en el  
camino real de Mexico para que como tales hombres salieramos  
de la tierra y nos fuesemos a Mexico. Oyendo esto sali y me  
pusieron en el camino real para Mexico a boca de noche  
5| y mi compañero tan desmayado que tres hombres le traian para  
que pudiese dar algunos pasos. Y a las mismas horas cum-  
plimos lo conthenido en el auto, llegando serca de la media-  
noche a una estansia quatro leguas y el camino peligroso  
de apaches. Yten mas, para que conste de la conclusion del estado  
10| de estas cossas la percusion en nuestras personas fue notoria  
y eynorme, no pueden dezir que no yncurrieron si quis sua-  
dente diabolo como muchas beses se lo repeti: «tambien  
dixes ahora que no estais descomulgados los que nos pren-  
dieron, agarraron, tubieron», etcetera. Otro dia que fue de los a-  
15| postoles San Phelipe y Santiago dixo missa el fraile  
apostata y descomulgado en cassa del gouernador como siem-  
pre lo han hecho y todos fueron a missa, quien lo absol-  
uio, como lo absoluo, que satisfasion hisieron, ettcetera.  
Por tanto a vuestra alteza pido y suplico en nombre de quien al  
20| prinsipio propuse se sirua de mirar las cossas de este  
estado con ojos de remedio que es justiçia que pido y los ma-  
les que militan contra la ygleçia notorios y que de  
dilatarse el remedio podra ser que se aselere el fin  
y acauamiento de esta cristiandad y preuaricados los espa-  
25| ñoles, de que seruira la doctrina a los naturales, los quales  
auilantados para haçer ellos otras peores y si biesen  
el castigo y el remedio le temerian los dichos naturales  
y juro ym berbo saçerdotis que esta querella no contiene  
de mi parte odio ni passion sino solo selo de conseruazion  
30| de la fee catolica romana en esta parte donde estamos del  
Nuevo Mexico y sus prouinsias y deseo del remedio y justo



castigo en los que tan atreuidamente delinquieron, que es fecha en este convento de Sancto Domingo de la dicha custodia en quatro de mayo de mill y seisçientos y quarenta. Fray 35| Bartolome Romero.

[fol. 64v/00133]

En siette de mayo del sobredicho año en el sobredicho combento, nuestro padre custodio fray Juan de Salas mando al padre fray Francisco Nuñes que fue el compañero del sobredicho padre lector por santa obediencia que declarase lo 5| que le susedio en la Villa de Ssancta Fee quando el dicho padre lector fue a predicar y si saue ser verdad lo conthenido en la querella de arriua assi como en la dicha querella se contiene y respon- dio so cargo de la obediencia ympuesta ser assi verdad todo lo conthenido en la dicha querella y que muchas cossas se 10| dejan de escriuir, palabras mal sonantes y susias que es ymposible(s) redusirlas todas a la memoria, todo lo qual dixo y ablo el sobredicho gouernador don Luis de Rossas sin temor de Dios y como vn hombre perdido y que corre por publica vos y fama que el mal saçerdote fray Juan de Vidania le 15| a dicho misa al dicho gouernador y que la oye sin escrupulo alguno ni temor de la sensura de descomunion en que yn- currio por la ynorme percursion y efresion de sangre y dise este declarante que no le mueue pasion ni oydio sino selo de la verdad y justicia y que es la verdad so cargo de la 20| obediencia ympuesta y lo firmo de su nombre fray Juan de Salas, custodio, fray Francisco Nuñes; ante mi, fray Augustin de Cuellar, secretario.

[LM] 2º.

En este combento de Ssancto Domingo de la sobredicha custodia en dose de mayo, para que a su alteza conste de la verdad de la querella arriua puesta el sobredicho padre lector pre- 25| sento ante nuestro padre custodio, al alferes Diego del Castillo como testigo de vista que se hallo presente y el dicho nuestro padre custodio le reçiuio juramento en forma de derecho a Dios y a la cruz † para que su dicho sea firme y tenga fuerza en juiçio y el dicho alferes Diego del Castillo prometio 30| de dezir la verdad de todo lo que vido y oyo y dise este ttestigo que saue y vido como antes de llegar a la Villa con su trecho encontraron al dicho padre lector y su compañe- ro, el capitan Seuastian Gonzales, Geronimo Moran y este

testigo y que Geronimo Moran venia a este dicho comben-  
35| to de Santo Domingo a tratar las cossas que convenian

[fol. 65r/00134]

al bien de las almas y abiendose comunicado el dicho Geronimo  
Moran y este testigo, le dixo al dicho Geronimo Moran, «mire  
compadre, que este gouernador es vn traidor y no a de cum-  
plir palabra» y se lo dixo por muchas veses y le respondio  
5| el dicho Geronimo Moran, «yo boy a tratarlo y si los padres  
vinieren en ello se obligara toda la Villa a que no a de correr  
riesgo la persona del padre lector» y quando este testigo  
y el dicho Geronimo Moran encontraron al dicho padre letor  
serca de la Villa con su compañero a pie, se apearon de  
10| los caualllos y con mucho amor le abrasaron y le dieron  
la bienvenida que algun angel le lleuaua y el dicho  
Geronimo Moran dixo, que lo oyo este testigo, «sea vuestra paternidad mill  
veses bienvenido, que a solo eso yva a Sancto Domingo  
a rogar a nuestro padre custodio embiase a vuestra paternidad a esta Villa» y  
15| este testigo y el dicho Geronimo Moran se fueron a pie con  
el dicho padre lector, lleuandole en medio hasta el hospital  
de San Miguel y todo lo demas conthenido en la dicha  
querella hasta donde dise que se despidio el dicho Geronimo  
Moran lo saue. Y tambien oyo este testigo el recaudo que  
20| el dicho padre lector dio al dicho Geronimo Moran para  
el gouernador, el qual es assi como se contiene en la  
querella y este testigo se fue con el dicho Geronimo Moran  
a dar el dicho recaudo al gouernador y saue este testigo como el cappitan  
Seuastian Gonçales llego primero a dar el aviso al dicho gouernador  
25| y le dixo, «señor, ay bieno el padre letor y su compañero que  
es compassion berlos venir a pie» y antes de llegar este ttestigo  
y el dicho Geronimo Moran a dar el recaudo al dicho gouernador,  
oyeron tocar la caixa de guerra de que quedaron admira-  
dos y dise este testigo que no vido ni oyo el recaudo que lleuo  
30| el capitan Luçero al dicho padre lector y que quando este ttestigo  
yva llegando a su cassa vido que salia el gouernador con tropa de  
gente con sus arcabuseros para el ospital donde el dicho  
padre lector avia ydo a parar y dise este testigo que quando  
el dicho gouernador le dio de palos al compañero del dicho  
35| padre letor, ya abia buuelto y se hallo presente y que la  
caussa porque le dio de palos fue porque el dicho religioso

[fol. 65v/00135]

compañero dixo que venia a predicar el ssancto ebangelio y a sacarlos de los herrores en que yvan y que por estas palabras el dicho gouernador se enojo y le dio de palos en la caueza al dicho religioso hasta que le corrio sangre y el dicho religioso se hincó de rodillas, disiendo que 5| por la verdad avia de morir y este testigo le reparo algunos palos al dicho gouernador para que no los descargara en el dicho religioso y otros de los que estauan alli hisieron lo mesmo y tambien vido este testigo al dicho padre lector hincado de rodillas predicando y el dicho gouernador 10| mando lleuar presos a los dichos religiosos y porque este testigo y los demas que alli estauan no los lleuauan presos tan presto como el dicho gouernador queria, se enojo con ellos, llamandolos de traidores y otras palabras y que tambien oyo que le[s] dezian el dicho gouernador a los dichos 15| religiosos todas las palabras afrentossas conthenidas en la querella y otras muy susias que no es posible escriuir las todas y dise este declarante, abien-dole leydo lo que contiene la querella hasta el punto donde dise que el gouernador saco la espada contra el, 20| que todo es verdad y ansi lo vido por sus ojos, saluo la palabra de las caussas que el dicho padre lector escriuia que no lo oyo, pero que oyo que el dicho gouernador le desia al dicho padre lector que le deuia de venir a establecer nueba ley o sisma a estos pobreticos que no 25| lo entiende y que siente este testigo que fue conosida malisia del dicho gouernador que sustenta el hierro en que van y que se reselo de que si el dicho padre lector predicase en la Villa y dijese misa, que toda la gente se abia de redusir a la verdad y que avian de dejar el hie- 30| rro en que los lleuaua el padre fray Juan de Vidania, porque muchas vezes a dicho la gente de la Villa que si vbiera otro saçerdote a quien oyr missa no fueran a oyr la del dicho fray Juan de Vidania y que por esta malisia hizo el

[fol. 66r/00136]

dicho gouernador lo que hizo con el dicho padre lector y que bien vido este testigo la sangre que le salio al dicho padre lector de la cauesa de los palos que el dicho gouernador le dio y otros muchos reparo este testigo y los 5| que le lleuauan y que por no hauer querido yr el padre lector presso por su pie lo lleuauan arrastrando y lo

oyo yr predicando cossas de la saluasion del alma  
y contra el error que lleuaua el dicho padre Bidania  
y gouernador y es verdad que oyo como les desia «lo que  
10| no hisieron conmigo los apaches, los yndios de Oraiui,  
haseis bosotros me lleuais presso y apaleado y seguis  
un fraile que no podia ser mi disipulo» y otras cossas  
predicaua el dicho padre lector que no es posible a-  
cordarse de todas y que por estas cossas que yva  
15| predicando el dicho padre lector, llego el gouernador y otra  
ves le tiro de palos con que quebro el baston y ansi  
como entraron en las cassas reales, se aparto este testigo y  
no vido lo restante de la querella y vido este testigo  
que muchas mugeres se avian juntado a la puerta  
20| de vna cassa prinsipal y estauan llorando y lo mismo  
hasian en otras cassas con mucho sentimiento co-  
mo se puede creer y oyo este testigo como toda la gente  
de la Villa afearon mucho la accion del dicho gouernador  
y desian que entre christianos no se podia haçer aquello  
25| sino entre erejes y que si se pudiera haçer agora  
la caussa en la dicha Villa todos dixeran lo mesmo  
que acauauan de declarar y que aquel dia paresia  
dia del juisio y tal nombre le dieron y le parese  
a este testigo que segun todos estauan lastimados del  
30| casso referido, si aquel dia no echara el dicho gouernador de  
la prision al dicho padre lector se perdiera la Villa  
y que esta es la verdad que saue y vido so cargo del  
juramiento que tiene fecho y aviendole leydo su dicho lo re-  
conosio ser ansi y se afirmo y ratifico y no le tocan

[fol. 66v/00137]

las generales; que es de hedad de treinta y tres años  
pocos mas o menos y lo firmo. Fray Juan de Salas,  
custodio, Diego del Castillo; ante mi fray Augustin  
de Cuellar secrettario. Certifico yo Diego del Castillo,  
5| vezino de la Villa de Sancta Fee que despues que subsedio el  
lastimosso casso de la prision del padre lector fray Bar-  
tolome Romero y de su compañero y palos que el  
gouernador don Luis de Rossas dio a los dichos dos  
religiosos a vista de toda la dicha Villa que estauan  
10| a la mira del casso, vnas de serca y otras de lejos, con  
el sentimiento de cristianos con lagrimas de sus ojos,  
e oydo tañer a missa, la qual a dicho fray Juan de Bidania

en las cassas del dicho gouernador como lo a acostumbrado  
desir dias de fiesta y entre semana despues que el dicho  
15| fray Juan de Vidania esta en las dichas cassas reales en compañia  
del dicho gouernador y que aunque yo ni mi cassa no  
vamos a oyr missa del dicho fraile ni e permitido que  
alguno de mi cassa la aya oydo desde que alli esta,  
se de sierto como cossa notoria que el dicho padre la  
20| dise y que el dicho gouernador y los demas que fueron  
en la dicha prision de los dichos religiosos la oyen  
y an oydo y me dixeron que el dicho padre fray Juan de  
Vidania les dixo al dicho gouernador y a los demas que avian  
yncurido en descomunión por la prision e ynorme efusion  
25| de sangre de los dichos religiosos y el dicho fray Juan  
de Vidania los asoluio y disen que dixo que el mas  
culpable hera el dicho gouernador y que lo avia absuelto de  
la sensura yn ynterin y por ser esto assi verdad como  
lo e referido doy esta zertificassion a pedimiento del dicho  
30| padre lector, la qual juro en forma de derecho a  
Dios y a la cruz † en este conuento de Sancto Domingo en dose  
de mayo de mill y seiscientos y quarenta, Diego del Castillo.

Hago fee y doy berdadero testimonio que en vna carta  
que el alferes Juan Marques tesorero de la sancta cruzada

[fol. 67r/00138]

en la Villa de Sancta Fe del Nueuo Mexico  
escruiuo al padre lector fray Bartolome Romero,  
ffecha en dose de mayo de este presente año  
se contiene el parrafo siguiente: Pero Dios nuestro señor  
5| como a sido caussa suya sin duda abra dado a vuestra paternidad  
el consuelo que en tales acontecimientos saue com-  
bienen, solo afirmo de verdad que si a vuestra paternidad le die-  
ron los palos en la caueza y cuerpo, a mi quando  
los vide dar me dieron en el coraçon y alma sin  
10| numero de puñaladas y tubiera a mayor dicha me  
las dieran a mi y me las dieran donde digo y no donde  
biolaron sus sanginolentas manos pero comfio en  
Dios que todo lo a visto que nos a de dar vida para poder  
ber el castigo del çielo y de la tierra. Y yo el presente  
15| secretario saque a la letra y de berbo ad berbun de  
la dicha carta el sobredicho parrafo a pedimiento del  
sobredicho padre lector, hallandose presentes al berlos

sacar el padre guardian de los emes fray Juan del  
Campo y el padre fray Geronimo de Pedrasa, emferme-  
20| ro mayor de esta custodia, y por ser assi verdad lo  
ffirme de mi nombre fray Augustin de Cuellar, secretario.

**[Carta del gobernador de Nuevo México don Alonso Pacheco de Heredia a fray Hernando Covarrubias, custodio de la Custodia franciscana de la Conversión de San Pablo de Nuevo México. Villa de Santa Fe, 17 de diciembre de 1642.]**

Reverendo padre nuestro: por la misericordia de Dios ni tengo  
embidia a lo belico de la ymfanteria de Flandes ni  
echo menos los regalos de Mexico porque a vn amen  
25| me a dado Dios mucho mas de lo que meresco y como  
quiera que libro la paga de estos vienes en mi glorioso  
San Antonio que por su yntersesion me a de al-  
cançar esfuerço y fuerças para pagar tan buenas  
boluntades, no dubdo de la diuina misericordia  
30| de salir del desempeño en que me hallo a los vezinos  
de este reyno y en particular a vuestra paternidad que como prin-  
cipal caussa con la de sus hijos me an honrrado  
y regalado con tantas bentajas quanto yo no  
sabre ponderar y sobre todo la berdadera paga

[fol. 67v/00139]

(paga) que e hallado asentada en disgustos tan  
atrasados y toda ella deuida a los esfuerços y dispu-  
siciones de vuestra paternidad segun que lo tengo bien berificado  
y que a vna voz todos lo pregonan assi. Biuame mill años  
5| vuestra paternidad pues por su mano e cojido tan grande fruto en  
seruisio de ambas magestades, con que ya de aqui ade-  
lante se abra de llamar vuestra paternidad fray Hernando de la Pas  
y assi mesmo doy las graçias a vuestra paternidad pues con la suya  
se vendijo antes del ayer todo este territorio y  
10| se absoluieron los guesos del general don Luis de  
Rossas, a quien hisimos suntuosso entierro en hor-  
den de milisia en la capilla de mi San Antonio,  
por quien suplico a vuestra paternidad diga una missa de aguilando  
por el anima del dicho general y pues lo es mio, vuestra paternidad  
15| no sea escasso en mandarme, pues por tantos titulos  
deuo obedeserle, a quien guarde Dios como deseo y besamos  
su mano doña Seuastiana e yo. Billa dies y siete  
de diziembre mill y seisçientos y quarenta y dos.

A mi fray Juan se sirba vuestra paternidad de encomerdarnos mucho  
20| el justiciã mayor y capitan a guerra; enseñara los papeles  
y lleua los poluos que remite doña Seuastiana. Hijo  
de vuestra paternidad que besa su mano, Alonso Pacheco.

**[Carta del gobernador de Nuevo México don Alonso Pacheco de Heredia a fray Hernando Covarrubias, custodio de la Custodia franciscana de la Conversión de San Pablo de Nuevo México. Villa de Santa Fe, 10 de mayo de 1643.]**

A nuestro muy reverendo padre fray Hernando Cobarrubias,  
custodio de estas prouinçias y comissario del sancto officio en ellas,  
25| guarde Dios. Gouernador del Nueuo Mexico. Padre nuestro  
y mi señor: por la que ayer reciui de vuestra paternidad me manda  
le remita las dos cartas del cauildo que en tiempo  
que gouernaua escriuió a vuestra paternidad y a mi me remitió  
a Senecu a mi entrada en este reyno para que  
30| yo tubiese buen[a] relación de la paz y conformidad  
en que los veçinos estauan, assi para el seruicio  
del rey nuestro señor como para mi reçiimiento  
y con la bariedad de negocios e tenido tan diuertidos

[fol. 68r/00140]

mis papeles que no me a sido posible hallar mas  
de la vna que remitto con esta y a fee de soldado  
que lo siento con todo extremo porque me acuerdo  
distintamente que la carta que me falta hera tan  
5| solamente vn compendio de parabienes y agra-  
desimientos que esta republica daua a vuestra paternidad  
assi por hauer sido el vnico ynstrumento de la paz  
que oy gosan todos los veçinos como agradesidos de  
los muchos y buenos cauillos de todos los religio-  
10| sos que vuestra paternidad les presto, de que resulto la lusida en-  
trada y castigo que se les hizo a los apaches en Nauajo  
tan en seruicio de ambas magestades, quanto por  
sus buenos efectos se a lusido en estas prouinçias,  
de que en nombre de su magestad me hallo tan agra-  
15| desido a todos los veçinos quanto (^agradesidos) re-  
conosido a la mayor parte que fue el fomento  
y ayuda de vuestra paternidad, a quien suplico me perdone la  
perdida de dicha carta quanto y mas, que si fuere  
nesesario yo sertificare todo lo dicho y prego-  
20| nare las muchas obligaciones que este reyno e yo

tenemos a vuestra paternidad, pues es tan notoria la deuda  
en que todos le estan quando se persuaden en la  
Nueua España que para gosar la pas y concordia  
que oy se gosa abia de costar primero tanta haçien-  
25| da como vidas y como quiera que el pagador  
de tan graues benefisios es el poderoso Dios,  
yo fio en su diuina magestad que la paga la terna  
vuestra paternidad con sus diuinos ausilios y las bentajas que yo  
les deseo, a quien me guarde Dios mill años y besa-  
30| mos su mano doña Seuastiana y yo. Villa dies de  
mayo de mill y seisçientos y quarenta y tres.  
Hijo de vuestra paternidad que su mano besa, Alonso Pacheco.

[fol. 68v/00141]

Mañana con el fauor de Dios salgo a bisitar  
las fronteras de Santa Clara vea vuestra paternidad que se ofrese  
de su seruicio.

**[Proclamación del gobernador de Nuevo México don Alonso Pacheco de Heredia en que  
anuncia la ejecución extrajudicial de varios vecinos de la provinica por rebeldía contra su  
antecesor don Luis de Rosas. Villa de Santa Fe, 21 de julio de 1643.]**

El señor Alonso Pacheco de Heredia, gouernador  
5| y capitan general de este reyno y prouinçias del  
Nuebo Mexico por el rey nuestro señor, hago sauer al  
capitan Diego de la Serna o su lugar theniente, al  
capitan don Juan Ramires de Salaçar, al capitan  
don Fernando de Chaues, como en cumplimiento del man-  
10| dato del rey nuestro señor, oy dia de la fecha de este quite las  
cauesas de las personas de Antonio Baca, Diego  
Marques, Diego Martin Barba, Xpistoual Henrriques,  
Juan de Archuleta, Nicolas Peres, Francisco de Salaçar,  
Luis Martin, por cauesas de la desobediensia y poca  
15| lealtad que en seruicio de nuestro rey y señor mos-  
traron en la atos y desdichada muerte que le die-  
ron al general don Luis de Rosas, por cuya caussa  
y horden espresa del rey nuestro señor y su real acuerdo  
de la audiencia real de Mexico les e quitado las vidas,  
20| a los quales no perdonaua ni perdono el perdon general  
que se pregono en esta plaça, antes con particularie-  
dad expresando sus nombres no perdono a los  
dichos que an pagado sino tan solamente a los que



fueron complises y ligados en el casso, de cuió per-  
25| don general ni los vnos ni los otros pidieron aub-  
solusion. Por tanto despues de hauer executado  
las dichas muertes e sacado el estandarte real que  
al presente esta con cuerpo de guardia en las  
puertas de este palasio para que de uajo de su am-  
30| paro y proteccion se presenten todos los vasallos  
de su magestad que asisten en este reyno y sus prouin-  
sias a todos los quales prometo y doy palabra

[fol. 69r/00142]

en nombre del rey nuestro señor de admitirlos  
en toda pas y perdonarlos en todos qualesquier  
exsesos y delitos que vbieren cometido contra  
la real magestad, por ser esta su voluntad despues  
5| de castigadas las dichas cauessas prinçipales que es se-  
gun y como su magestad me tiene hordenado por su real  
ynstrusion y perdon general, pues de verdad si  
los justiciados lo vbieran pedido no hera posible el  
tener yo mano para castigarlos y siendo notorio  
10| lo susso referido lo hago sauer a los susso dichos  
capitanes referidos, mis justicias mayores, cada vno  
en sus jurisdisiones, a los quales mando que dentro  
de quinze dias primeros siguientes que se an de contar  
desde el dia de la fecha de este parescan en esta Villa los  
15| dichos capitanes y todos los veçinos de sus jurisdisiones  
sin reseruar ninguno a el amparo y patrosinio del  
real estandarte con el seguro y real palabra que  
va espresada en este, lo qual guarden y cumplan so  
pena de la vida y de traidores al rey nuestro señor con  
20| aperseuimiento que pasado el dicho plaço de quinze dias  
saldre a campaña al cumplimiento de la dicha pena  
ymbiolablemente. Y para que ninguno pretenda y-  
noransia en este cumplimiento es declarasion que el  
dicho capitan Diego de la Serna o su lugar theniente despues  
25| de vista esta horden la remita al capitan don Juan  
Ramires, el qual la remita al capitan don Fernando  
de Chaues con toda breuedad, porque esta es la voluntad  
de su magestad y prueua de los que son mas leales en su ser-  
uisio, que es fecho en esta Villa de Sancta Fee del Nuebo Mexico  
30| en veinte y vn dias del mes de julio de mill y seis çientos  
y quarenta y tres años y que asi mesmo vengan todos

los yndios capitanes de los pueblos so la dicha pena,  
Alonso Pacheco. Por mandado del señor gouernador

[fol. 69v/00143]

y capitan general. Lorenço Libran escriuano mayor de  
gouernasion y guerra. Yo Lorenzo Libran escriuano  
mayor de gouernasion de este reino y prouinçias del Nueuo Mexico  
por nombramiento fecho que esta en mi poder por el señor Alonso Pache-  
5| de Heredia, gouernador y capitan general en ellas por el rey  
nuestro señor, en su real nombre me mando por auto suyo, su fecha en esta  
Villa de Santa Fee en veinte y vno de jullio de seissientos y quaren-  
ta y tres años, sacase un tanto de siertos autos al pie de la  
letra que su thenor son como se siguen:

[LM] Perdon general.

10| Don Juan de Palafox y Mendosa obispo de la Puebla de los  
Angeles, electo arçobispo de Mexico, del consejo de su magestad en el  
real de las Yndias, su virrey lugar teniente gouernador y capitan  
general de esta Nueua España, presidente de la real audiencia que  
en ella reside y viçitador general de sus tribunales, ettcetera: por-  
15| que en las prouinçias del Nueuo Mexico de algunos años a esta parte  
an subçedido diuersas ynquietudes, desasosiegos y diferencias  
entre los veçinos y con el gouernador don Luis de Rosas antez  
y despues de aver dejado el gouerno y de ellas an resultado  
algunas muertes, pendencias, heridas y otros delitos y com-  
20| biene que el estado de dichas prouinçia se redusga a  
toda pas, quietud y conformidad y espero que los vezinos de  
ella y los que vbieren yncurrido en este genero de exsesos  
obrarán en lo de adelante como deuen y son obligados a la  
quietud, sosiego y seguridad de la caussa publica. Por tanto  
25| doy facultad y permiso a Alonso Pacheco gouernador y capitan general  
del Nueuo Mexico para que pueda dar perdon general con limita-  
sion y sin limitasion como se paresiere combeniente a quales-  
quiera capitanes, vezinos, soldados y moradores de la dicha prouinçia  
que a todo lo que por su parte se asegurase, perdonase y  
30| remitiese desde agora para entonses en nombre de su magestad  
lo aprueuo, confirmo y remito y perdono, porque asi combie-  
ne a su real seruicio. Dado en Mexico a treze de agosto  
de mill y seisçientos y quarenta y dos años, el obispo de la  
Puebla de los Angeles, por mandado de su excelencia don Feliphe  
35| Moran de la Zerda.

En la Villa de Sancta Fee en seis

[fol. 70r/00144]

dias del mes de henero de mill y seisçientos y quarenta y tres años, el señor Alonso Pacheco de Heredia, gouernador y capitán general de este reyno y prouinçias del Nueuo Mexico por el rey nuestro señor en su real nombre, como a las tres de 5| la tarde mando tocar la caxa para que se juntase toda la gente de esta dicha Villa y abiendose juntado todos los hombres que ay en ella, se pregono en altas e ynteligibles boses el mandamiento de esta otra parte por vos de Antonio, yndio ladino en lengua castellana con que se dio a entender a todos los presentes todo lo que contiene el dicho mandamiento y para que conste de su publicasion en todo tiempo el dicho señor gouernador lo mando poner por auto y lo firmo, Alonso Pacheco. Ante mi y de ello doy fee, Lorenzo Libran escriuano mayor de gouernasion.

[LM] Pregon.

15| En la Villa de Sancta Fee del Nuebo Mexico en veinte y vn dias del mes de julio de mill y seisçientos y quarenta y tres años, el señor Alonso Pacheco de Heredia, gouernador y capitán general de este reyno y prouinçias del Nueuo Mexico por el rey nuestro señor, martes del dicho dia como a las quatro de la tarde 20| despues de hauer acauado de quitar las vidas y cauesas de Antonio Baca, Françisco de Salaçar, Juan de Archuleta Xpistoual Henriques, Diego Marques, Nicolas Peres, Diego Martin Barba y Juan Ruiz de Ynojos como cauesas prinçipales que cometieron la traision y motin con tan 25| escandalosa sedision en la prision y muerte que le dieron al gobierno y persona de don Luis de Rosas y antes a la del alferes Seuastian de Sandoual y porque con el dicho castigo y justiçia se a cumplido con la boluntad de su magestad y la del dicho señor gouernador en su real 30| nombre mando que segunda ves se pregone el pregon del perdon general contenido en este pago para que gosen de el todos los basallos que se hallaren culpados en la dicha sedision y desobediencias con el seguro que en nombre del rey nuestro señor se les haçe de perdonarles general 35| y particularmente de todos los delitos en que vbiere

[fol. 70v/00145]

yncurrido hasta el dia de oy, con tal que se presenten todos a el amparo y presençia del estandarte real que en cuerpo de guardia esta enarbolado en las puertas publicas de este palasio, lo qual an de cumplir dentro de quinze 5| dias primeros siguientes de la fecha de este, con declarasion que passado el plaso seran declarados por traidores e ynouedientes y a ssu prision y castigo saldra luego a la campaña el dicho señor gouernador y capitan general en nombre de su magestad. Y assi 10| lo proueyo, mando y firmo para que venga a notisia de todos, Alonso Pacheco. Por mandado del señor gouernador y capitan general, Lorenzo Libran, escriuano mayor de gouernasion y guerra, por vos de Jusephe, pregonero publico, se pregono oy dicho dia 15| de que doy fee y lo rubrique con mi firma acostumbrada.

**[Instrucción secreta para el gobernador de Nuevo México, don Alonso Pacheco de Heredia, sobre la manera de proceder contra los vecinos supuestamente implicados en la muerte de su antecesor don Luis de Rosas. México, 12 de agosto de 1642.]**

Ynstrusion ynterior para el capitan Alonso Pacheco, gouernador de la Nueva Mexico, la qual no a de comunicar ni manifestar a nadie sino en ocasion presissa para la execusion de algunas de las resoluciones que se le yran 20| adbirtiendo. Ynformarse luego que llegue a la Nueva Mexico de todo lo susedido en aquel reyno desde el tiempo que le entro a gouernar don Luis de Rosas, procurando aberiguar estrajudisialmente las sir- cunstansias de su prision y muerte con todo lo de- 25| mas que paso en esto, sin actuar sobre ello; de que me ymformara en carta secreta y prudentemente dirigida, aviendose hecho capas de la verdad de las personas de mayor satisfasion y seguro credito, si ya no se hallase con fuerças muy bastantes para obrar 30| con superioridad en la resoluciones que tubiese por mas conuinientes. Adbiertesele que en el perdon que se le permite de a los complises en la muerte de don Luis de Rosas si fuere combiniente para la pas de aquel reyno, se an de eseptuar Antonio Baca, Francisco 35| de Salazar, Juan Luxan, Francisco Luxan y Juan de

[fol. 71r/00146]

Archuleta como causas del mottin y sedision tan graue y escandalossa y a qualquiera otro que como principal y caussa asistiesen a la ynobediencia, prision, o muerte del gobierno, a los quales no se a de manifestar 5| esta reseruasion, antes se les a de encubrir con toda maña y recato porque la descomfiança no les ocasione a alguna desesperasion, procurando con todos los medios posibles y motiuos honrrosos bengan los referidos a esta corte con dos o tres personas de la otra parsialidad 10| a dar quenta del estado de ese reyno para que con su relacion e ymformes se tome el asierto que mas conuenga en las materias de este reyno y no siendo posible conseguir por estos medios su venida y se hallare Alonso Pacheco con bastantes fuerças para la 15| execusion de la justiçia sin riesgo de la quietud publica, los prendera procurando asegurarse en primer lugar de la persona de Antonio Baca y con toda breuedad y seguridad lo sacara del reyno, remitiendolo a la gouernasion de la Nueua Viscaya de cuiou gouernador 20| y los demas ministros de su magestad se baldra con las ynteligencias secretas y demas desposicion que combengan si ya no es que se tema el efecto de esto por la mano y autoridad que esos hombres an adquirido en essas prouinsias, donde seria contingente quitarlos 25| a los guardas que los trajesen, ocasionando nueuas desobediencias y alborotos; pues siendo esto assi y constando como consta notoriamente la culpa seria lo mejor desembarasarse de ellos con vn breue y exemplar castigo, el qual despues de executado 30| no pareze que avra que reselar. Pues con este escarmiento a los ojos, los abriran todos para contenerse en el respecto que deuen al real nombre de su magestad y sus ministros. Dado en Mexico a dose de agosto de mill y seisçientos y quarenta y dos,

[fol. 71v/00147]

lissençiado don Francisco de Roxas y Oñate, doctor don Mathias de Peralta, el doctor Andres Gomes de Mora, lissençiado Andres Pardo de Lago, lissençiado Gonçales de Villalua, lissençiado don Melchor Gutierrez de Torreblanca.

**[Documentos oficiales emitidos por el gobernador de Nuevo México don Alonso Pacheco de Heredia en prosecución de la instrucción secreta. Villa de Santa Fe, 23 de julio de 1643.]**

[LM] Autto.

5| En la Billa de Santa Fee del Nueuo Mexico en veinte  
y tres dias del mes de julio de mill y seisçientos y quarenta  
y tres años, el señor Alonso Pacheco de Heredia, gouernador  
y capitan general de este reyno y prouinçias del Nueuo  
Mexico por el rey nuestro señor, dixo que en cumplimiento  
10| de la voluntad de su magestad y de la ynstrusion secreta  
conthenida en este pliego para su execusion, la comu-  
nico con el sarjento mayor actual de este dicho reyno  
Lucas de Subia Pacheco y el sarjento mayor Francisco Gomes  
y los capitanes Juan de Subia de Sossa, Pedro Lusero de Godoy  
15| y Juan Griego como personas mas seguras, leales y de  
toda satisfasion. No basto diligensia ni discurso vmano  
ni tanpoco el aber pregonado el perdon general  
para los que en el motin, sedision y desobediensias pala-  
bras que en ellas fueron cauesas, assi en la muerte del  
20| gouierno en la persona de don Luis de Rossas y la  
que antes avian dado a el alferes Seuastian de San-  
doual que en vn mesmo delito fueron todos y sobre  
todo el hauerse alsado con el gouierno, justiçia y  
guerra despues de la muerte del general Juan Flo-  
25| res de Valdes, tan graue y atos traision que se ygualo a la  
de Juan de Vergansa en Portugal, mostrandose en  
todo Antonio Vaca como cauesa y capitan general y  
mas que señor de estas prouinsias, cuyo clamor y de-  
sobediensias se yban ya estapando en los coraçones de  
30| los yndios naturales de ellas, a cuiio remedio y reparo,  
sin embargo de las pocas fuerças con que el dicho señor  
gouernador se hallaua y mobido de su mucha lealtad  
y reputasion en el selo del real seruisio, se re-  
soluio con los pareseres secretos e ymforme estrajudi-

[fol. 72r/00148]

sial contra los susso referidos a haçer en ellos vn  
graue y exemplar castigo, aprouechandose tan solamente  
de su maña y esfuerso y sobretodo el que da a los leales  
vasallos el eco y ruido del real auzilio del rey  
5| nuestro señor en ymbocando su nombre, pues en oyendole

el mas leue y atreuido traidor se sujeta a su real nombre, con cuya autoridad y buena dispusision despacho la mayor parte de gente en dos escuadras a diferentes correrias y jornadas para que en ynterin los aleues  
10| se hallasen con menos fuerças que la que de hordinario tenian y los tales quedaron en sus cassas con su hordinaria comfianza, diuididos en sus haçiendas en distrito de dies leguas de los contornos de esta dicha Villa y en la dicha conformidad oy dicho dia de la fecha se resoluo dicho  
15| señor gouernador y capitan general a tomar la posta con los amigos del consejo referidos y otros çinco mas que añidio de los de mas lealtad y satisfasion y en menos tiempo de ocho oras de relox, dando el golpe en todas partes susesiuas unas de otras con el berdadero esfuerço que  
20| requeria el granjeo de la reputacion real, quito las vidas y cauesas de Antonio Baca, Francisco de Salaçar, Juan de Archuleta, Christoual Henrriques, Diego Marques, Diego Martin Barba, Nicolas Peres, y Juan Ruis de Ynojo. Vnos con comfision y otros sin ella pagaron como aleues sus  
25| falsas desobediencias, los quales antes de morir en voses altas comfesaron su delicto y no declararon a otros mas por cauesas del dicho motin mas de tan solamente por complises a los que avian sido en su facion. Con que executado lo susso dicho, en nombre del rey nuestro señor  
30| mando el dicho gouernador enarbolar el estandarte real y ponerlo en cuerpo de guardia a las puertas prinçipales de este palasio, donde se pregono la dicha horden secreta y el perdon general en cuya virtud y la del dicho castigo fecho, aseguro a todos los vasallos de su perdon y del cumplimiento

[fol. 72v/00149]

de justiaça fecha en los que estaua acauada de executar tan dignamente en ellos como en cauesas de tan graue alsamiento, yntentando quanto causo espanto y exemplo en el que se deue tener en los tales  
5| que faltan en la obediencia publica del rey nuestro señor que Dios guarde muchos años, en cuio real nombre y cumplimiento de la dicha ystrusion se executo el dicho castigo y se pusso por auto y lo firmo el dicho señor gouernador y capitan general. Alonso Pacheco. Por  
10| mandado del señor gouernador y capitan general, Lorenzo Libran, escriuano mayor de gouernacion

y guerra. Pregonose al ynstante de que doy  
fee y lo rubrique.

[LM] Vando.

Y luego yncontinente este dicho dia veinte y vno de  
15| julio de seisçientos y quarenta y tres años, el dicho señor  
gouernador y capitan general, abiendo acauado de e-  
xecutar la dicha sentençia de susso referida y aviendo-  
se pregonado el dicho perdon general e ystrusion de  
su magestad en su real acuerdo de la çiudad de  
20| Mexico, en su virtud y en su real poder del rey nuestro  
señor la declaro por bastante y buena y por libres de pade-  
ser la dicha pena a los complises que restan, cumpliendo  
con el dicho pregon y mandamientos despachados oy  
dia de la fecha, para que todos acudan a la obe-  
25| diensia del real estandarte y se aseguren de que esta  
ya acauada de executar la real justiçia si dentro  
de los quinze dias señalados paresen a reçiuir la abso-  
lusion de sus culpas y que juntamente quedaran en la  
buena fama que deuen a leales y buenos basallos y para que  
30| en todo aya memoria del exemplar castigo que se an  
fecho en los que al presente estan justisiados y quitadas  
las cauesas, mandaua y mando el dicho señor gouernador  
y capitan general que la de Antonio Baca como prinçipal  
motor se ponga en la picota clauada con vn clauo

[fol. 73r/00150]

de yerro de media vara de largo para que assi es-  
carmienten los que la bieren y mas condenados a todos  
los susodichos justiçiadados en perdimiento perpetuo de to-  
dos sus vienes y los aplica el dicho señor gouernador para  
5| el rey nuestro señor y que en su real nombre se paguen con ellos trein-  
ta soldados que alisten plasas a rason de a duçientos  
pesos por año para la seguridad, conseruasion y freno  
que en estas prouinsias se a de tener como en las demas  
de su magestad y assi mesmo les condena en las armas ofensiuas  
10| y defensiuas, aplicadas al dicho señor gouernador como a jues com-  
petente que los prendio para haçer la dicha justiçia y por-  
que tenga cumplimiento en todo, se despachen luego tres  
comisarios a sacrestar y embargar los dichos vienes re-  
feridos, los quales por ser de su magestad y para la paga de los dichos



15| soldados con cuenta y rason se entregaran al capitan Pedro Lutero de Godoy como persona que esta nombrado por depositario y pagador general de la gente de guerra de este reyno y el dicho perdon general e ystrusion y demas autos fechos en la determinasion y execusion de lo susso dicho se 20| saque un tanto autorizado en manera que haga fee para remitirlo al real acuerdo y consejo de la çuidad de Mexico para que siendo seruido en nombre de su magestad sertifique y aprueue lo fecho y contenido, asegurando el premio que de la dicha facsion es digno y meresedor el dicho gouernador 25| y capitan general, pues en tan grandes dificultades como las que alla y aca se an ofresido en haçer el dicho castigo lo a fecho tan a satisfasion quanto sin costa alguna del real hauer, sin embargo de la fortaleza y freno que en el real nombre queda por lo menos asegurada 30| por vn año con la paga real que se a de haçer de los dichos treinta soldados, baliendose de tan estrahordinarios modos en el cumplimiento y execusion de la dicha paga y para que en todo tiempo conste assi lo proueyo, mando y firmo el dicho señor gouernador y

[fol. 73v/00151]

capitan general, Alonso Pacheco. Por mandado del señor gouernador y capitan general, Lorenzo Libran, escriuano mayor de gouernasion y guerra.

En la Villa de Sancta Fee del Nueuo Mexico en veinte 5| y dos de jullio de mill y seisçientos y quarenta y tres años, el señor Alonso Pacheco de Heredia, gouernador y capitan general de este reyno y prouinçias del Nueuo Mexico por el rey nuestro señor, dixo que sin embargo de que los capitanes don Fernando de 10| Chaues, Diego de la Serna, Juan Lujan, Diego Peres Granillo, don Juan Ramires de Salaçar y Andres Lopez de Graçia que al presente por su señoria estan nombrados por justiçias mayores de diferentes fronteras, les hizo en sus causas los dichos nombramientos 15| mas a de ocho meses para haçer prueua de su obediencia y lealtad por quanto fueron de los conthenidos en la falta de acudir a la obediencia real quando fueron llamados por el gouernador don Luis de Rosas, a paresido con notoria prueua su mucha lealtad y sa-

20| tifsacion del dicho señor gouernador porque ademas de  
la puntualidad con que an seruido en su tiempo al  
rey nuestro señor la sertificasion y acreditaron mas y  
mejor en el castigo ayer fecho y executado, pues con  
estar tan distantes de esta dicha Villa, paresieron con toda  
25| puntualidad y breuedad a la obediencia del real estan-  
darte tremolado y por mano de los susso dichos capitanes  
fue preso Juan Ruiz de Ynojos, vno de los mas prinçipales  
cauesillas de los justisiados, siendo assi que los vnos y los  
otros heran parientes, compadres y amigos, prueua bastan-  
30| tissima de su mucha lealtad y obediencia, en cuia com-  
formidad y premio el dicho señor gouernador y cappitan  
general en nombre de su magestad continuo de nuebo

[fol. 74r/00152]

en los dichos ofisios de capitanes a guerra de las  
dichas jurisdisiones de justisias mayores en ellas a  
los sussodichos capitanes y mas en premio de su lealtad  
les continua en las encomiendas y tributos que por  
5| gaje de su magestad tenian, como asimesmo su seño-  
ria declara por bacas todas las demas encomien-  
das que tenia y tiraua los justiciados y los demas  
que no acudieron a la obediencia y llamado del  
rey nuestro señor, en cuio real nombre los a llamado a la  
10| berdadera obediencia y perdonado generalmente  
de todos los delitos en que ayan yncurrido hasta  
el dia de oy, con aperseuimiento que si no se presen-  
tan dentro del plaso que les esta asignado quedan de-  
clarados por traidores a la real corona y perdimien-  
15| to de sus vidas y haçiendas, las quales con las de los  
dichos justiciados estan aplicadas si no paresieren para  
la real camara y paga real de treinta soldados  
que an asentado plaças para el mayor freno de la  
pas publica y so la dicha pena todos y qualesquier  
20| vasallos de qualquier estado y condision que sean  
sin reseruasion de persona exsiuan dentro de  
ocho dias primeros siguientes de la publicacion de  
este vando qualesquier vienes que esten en sus poderes  
de los dichos justiciados, avnque esten en sagrado, por ser y  
25| pertenecer al real fisco de su magestad y a todos los  
vasallos que paresieren a dar la dicha obediencia se  
les de sertificazion en forma para que conste en todo

tiempo de su perdon general, declarandolos en ellas por  
libres y leales a la real obediencia, pues es notoria que  
30| la culpa que tienen esta pagada y executada por la  
real justicia en las ocho causas que por averlo sido  
en las desobediencias passadas se an quitado y aju-  
tado con este castigo la real boluntad del rey nuestro señor

[fol. 74v/00153]

y la del dicho señor gouernador y capitan general  
en su real nombre y para que ninguna persona  
pretenda ygnorancia y se aseguren que esta ya  
acauada la execusion y cumplimiento de justicia,  
5| mando pregonar este auto en las puertas publicas  
y cassas reales de este palasio y assi lo proueyo mando  
y firmo Alonso Pacheco. Por mandado del señor  
gouernador y capitan general Lorenzo Libran, escribano  
mayor de gouernasion y guerra.

[LM] Pregon.

10| En veinte y quatro del dicho mes y año se (a) pregono  
el bando de arriua, estando recojida toda la gente  
a son de caxa y clarin y se despacharon los llama-  
mientos con quinze dias de termino en presençia del  
señor gouernador y capitan general y todo el concurso  
15| de que doy fee Lorenzo Libran escriuano mayor de  
[LM] Auto.

gouernasion y guerra. En la Villa de Santa Fee  
del Nuebo Mexico, en veinte y seis dias del mes de julio  
de mill y seisçientos y quarenta y tres años, el señor  
Alonso Pacheco de Heredia, gouernador y capitan  
20| general de este reyno y prouinçias del Nuebo Mexico  
por el rey nuestro señor, dixo que por quanto oy dicho dia  
en cumplimiento de su vando e ynstrusiones an  
paresido en su presençia y la del real estandarte  
todos los vasallos, veçinos y moradores de estas dichas  
25| prouinçias, assi mesmo el prelado, su difinitorio y los  
demas guardianes y todos los casiques prinçipales  
de las poblaciones en señal de lealtad y de la  
verdadera obediencia deuida a la real magestad  
y en cumplimiento del perdon general pregona-  
30| do, pidieron absolusion y libertad todos aquellos

que fueron complises con las cauesas justiçiadadas  
y en su virtud el dicho señor gouernador mando

[fol. 75r/00154]

despachar en fauor y perdon de los susso dichos  
certificaciones en forma y continuar las pagas  
de los treinta soldados que an asentado plazas para  
la conseruasion de la obediencia y pas publica de estas  
5| prouinçias y en cumplimiento de todo lo susso referido  
el dicho señor gouernador remitia y remitio estos  
autos al rey nuestro señor en su real acuerdo de la  
chançilleria de Mexico, para cuyo efecto mando  
sacar un tanto autorisado en manera que haga  
10| fee y se entriegue al capitan y sarjento mayor  
Lucas de Subia Pacheco con el mas despacho que esta  
a su cargo el llevarlo y entregarlo en el dicho real  
acuerdo, de cuiá poderosa y liberal mano libra y espera  
el dicho gouernador el buen credito y confirmasion de  
15| todo lo fecho y referido y assi mesmo el premio de tan  
graue y exemplar castigo y assi lo proueyo e firmo  
Alonso Pacheco. Por mandado del señor gouernador y  
capitan general, Lorenzo Lebran escriuano mayor de  
gouernasion y guerra.

[LM] Autto.

20| Este dicho dia mes y año el dicho señor gouernador y capitan  
general mando que yo el presente escriuano lleue  
estos autos a las cassas de cauildo y ayuntamiento  
para que en ellos y al pie de este sertifique y aprueue el  
dicho cauildo la verdad de lo que contienen y ser fechos por  
25| el dicho señor gouernador y capitan general, aprouando y  
sertificando en todo conforme a la lealtad y serui-  
sios que los conthenidos tiene fechos, siendo como son  
al presente electos por leales y asistentes al estan-  
darte real en tiempo de la sedision y desobediencias  
30| passadas, para que mejor conste a su magestad  
y su real acuerdo de la chançilleria que reçide  
en la çudad de Mexico y assi lo proueyo mando  
e firmo Alonso Pacheco. Por mand[da]o del

[fol. 75v/00155]

del señor gouernador y capitan general, Lorenço Libran escriuano mayor de gouernasion y guerra.

[LM] Certificazon del cauildo.

En la Villa de Sancta Fee del Nuebo Mexico en veinte y çinco dias del mes de julio de mill y seis-  
5| çientos y quarenta y tres años, ante el señor cauildo, justiçia y regimiento de esta dicha Villa, que estando juntos y congregados en su sala de ayuntamiento como lo tienen de uso y costumbre, combiene a sauer los capitanes Mathias Romero y Francisco  
10| de Madrid, alcaldes hordinarios, Gaspar Peres, regidor y alguaçil mayor, Albaro Garçia Olgado regidor y procurador general, Françisco Marques y Francisco de Amaya Almasan, regidores; por ante mi Francisco de Aragon escriuano de cauildo paresio  
15| el capitan Lorenzo Libran scriuano mayor de gouernasion, justiçia y guerra de estas prouinçias ante quien parese por sus formas acostumbradas que estan fechos los autos que en este legajo entrego al dicho cauildo por cauesa de ellos el perdon general  
20| del excelentissimo señor virrey de la Nueua España e yntrusion secreta del real acuerdo, que todos se yncluyen en ocho foxas escriptas en todo y en partte y abiendolos visto este dicho cauildo, sertifica al rey nuestro señor su real a-  
25| cuerdo y señor viserrey y presidente de la Nueua España como el martes pasado que se contaron veinte y vno de jullio de este presente mes y año en menos tiempo de ocho horas de re-  
lox el señor Alonso Pacheco de Heredia gouernador  
30| y capitan de este reyno y sus prouinçias del Nueuo Mexico por el rey nuestro señor con onze compañeros leales y de toda satisfasion quito las causas

[fol. 76r/00156]

de Antonio Vaca que al presente esta en la picota, la de Francisco de Salaçar, Juan de Archuleta, Diego Marques, Xpistoual Henriques, Diego Martin Barba, Nicolas Peres, y Juan Ruiz de Ynojos, executando

5| justiçia en todas ellas susesiuamente en el dicho  
tiempo referido en dies leguas en contorno de esta  
dicha Villa y en ella por ultimo remate ajusto la  
dicha quenta en los quatro ultimos que se ajustisieron  
con tan grande esfuerço, balor y prestesa que al  
10| cauo de las dichas ocho horas poco mas o menos que se-  
ria como a las quatro de la tarde que se acauo de  
executar dicha justiçia paresio mas cossa de  
sueño que berdadero efecto por mano y dispusision  
de vn hombre umano, segun fue de espantosso el  
15| exemplar castigo fecho en los dichos ocho hombres,  
dignamente meresido por traidores y aleuosos con-  
tra la real magestad y su real administrazion,  
berdadero y lijitimo premio que se puede esperar  
de su real y liueral mano y al ynstante que  
20| se acauo de executar la dicha justiçia en esta dicha Villa  
que seria como a las quatro de la tarde se enarbolo  
y puso en cuerpo de guardia el estandarte real  
para cuyo amparo y el de la pas publica el dicho señor  
gouernador y capitan general alisto y asiento plaças  
25| treinta hombres que se van pagando con los vienes  
de los dichos justiçiadados y aleuosos que como tales  
los comfisco para la real camara y aplico a la  
dicha paga y continuadamente se pregono dicho perdon  
general e ynstrusion secreta y demas autos que  
30| en estos estan ynsertos, a cuyo clamor, mandato  
y obediencia no quedo persona vmana de rason  
natural que faltare a la obediencia real dentro  
del quarto dia, dando todos sumision deuida

[fol. 76v/00157]

al nombre del rey nuestro señor, deuajo de  
cuyo patrosinio les fue otorgado en su real nom-  
bre a los complises que vnanimos y conformes  
siguieron las dichas cauezas no por boluntad suya  
5| sino por la fuerça y furor con que se auian apode-  
rado, alsado con el poder absoluto, como se berifico  
en las muertes del gobierno en la persona del  
general don Luis de Rosas y la del alferes Se-  
uastian de Sandoual, en el salteamiento publico  
10| que hasian en quitar los despachos remitidos a  
los superiores, haciendose fuertes en el combento

de Santo Domingo con tan grande autoridad que  
si los religiosos los resistieran los acauaran a  
ellos y al dicho combento, contraviniendo en las de-  
15| sobediencias publicas; y llamados del real nombre  
y su estandarte deuajo de cuyo patrosinio y amparo  
les fue otorgado perdon general a todos los susso-  
dichos, siendo conosida y vista la fuerça con que  
fueron detenidos y atajados, de cuiu verdad y diligen-  
20| sias fechas segun que constan por estos autos a que  
se remite este cauildo y en nombre de su magestad  
certifica todo lo susso referido y de la pas pu-  
blica que esta gosando y espera gosar todo este reyno.  
La gloria a Dios y honrra a nuestro catholico rey  
25| y señor natural, de cuiu liberal mano se es-  
pera y le suplica este cauildo en su ayuntamien-  
to con la submission deuida el premio de tan  
particular y exemplar castigo fecho y executado  
por el dicho señor Alonso Pacheco de Heredia, go-  
30| uernador y capitan general que al presente es de  
estas dichas prouinçias, de cuiu pedimiento y mandato  
se despacho la presente con las firmas acostum-

[fol. 77r/00158]

bradas de los susso referidos y autorizadas  
del escriuano de cauildo con el sello que de  
preuilejio le esta consedido, Matias Romero, Francisco  
de Madrid, Gaspar Perez, Aluaro Garçia Holgado,  
5| Francisco Marques, Francisco de Anaya Almasan; en  
testimonio de verdad y por mandado del señor  
cauildo fise mi firma y rubrica acostumbrada,  
Francisco de Aragon, escriuano de cauildo.  
Los quales dichos autos son sacados, corregidos  
10| y consertados con los originales de mandatto  
del señor Alonso Pacheco de Heredia, gouernador  
y capitan general de este reyno y prouinçias del  
Nuevo Mexico por el rey nuestro señor y quedan  
en su poder los dichos originales, por quanto los  
15| conthenidos en este van remitidos al rey nuestro  
señor en su acuerdo de la real chançilleria  
de la çiuad de Mexico y para su entera fee y creen-  
sia ynterpuso su autoridad y decreto judicial y  
lo firmo de su nombre en çinco dias del mes de

20| agosto de mill y seisçientos y quarenta y tres años  
Alonso Pacheco. En testimonio de verdad fise  
mi firma y rubrica acostumbrada Lorenzo Libran,  
escriuano mayor de gouernasion y guerra.

En el acuerdo de veinte y quatro de septiembre del  
25| año de mill y seisçientos y quarenta y tres estos autos  
y cartas y todos los recaudos y papeles se junten y  
se de vista de ellos a los dos señores fiscales del  
çiuil y crimen y mas los que estauan antes en el gouier-  
no con la ynstrusion que se le embio al gouernador  
30| Alonso Pacheco. El señor mariscal  
don Francisco Manrique, fiscal de su magestad

[fol. 77v/00159]

en esta real audiència, me entrego estos  
autos para que los que vbiese en el gouierno tocantes  
a esta materia los juntase para entregarlos a su  
merçed y aunque se an buscado en la secretaria  
5| del cargo del secretario Luis de Touar Godines, no  
ay rason de aber auido en ella ningunos papeles  
tocantes a lo conthenido en este testimonio, antes  
por el mandamiento que esta por cauesa de ellos  
consta hauerse refrendado por el secretario  
10| don Phelipe Moran de la Zerda y la ynstruzion  
secreta que pareze se dio al gouernador del Nueuo  
Mexico ser del real acuerdo y sin refrendata de  
ningun secretario. Mexico, tres de otubre de mill y  
seisçientos y quarenta y tres, Pedro de Anunsarris.

**[Petición de Juan Hidalgo de Heredia a favor de parientes de los vecinos justiciados por el  
governador de Nuevo México don Alonso Pacheco de Heredia. México, 16 de noviembre de  
1643.]**

[LM] Petizion.

15| Excelentissimo señor: Juan Hidalgo de Heredia en nombre  
de Alonso Vaca, don Fernando Duran de Chaues, don  
Pedro Duran de Chaues, don Juan Ramires de Salaçar,  
todos los sussodichos hermanos y primos hermanos  
de los capitanes Antonio Baca, Francisco de Salaçar, Diego  
20| Marques, Christoual Henrriques, Juan de Archu-



leta y Diego Martin Barua y Nicolas Peres, capitanes de la prouinsia del Nueuo Mexico a quien el gouernador Alonso Pacheco degollo, confisco sus vienes y declaro por traidores, digo que los dichos 25| mis partes por su honor propio pretenden haçer la defensa que les convenga como personas a quienes tan ynmediatamente compete por lo qual a vuestra excelençia pido y suplico mande se me den con conosimiento todo lo autuado que vbiese en esta 30| rason para vsar de los derechos que a mis partes competan como en caussa de tanta ymportansia que en ello reçiuiran merced con justiçia

[fol. 78r/00160]

que piden, ettcetera. Juan Hidalgo de Heredia.

[LM] Decreto.

Mexico y nobiembre dies y seis de mill y seisçientos y quarenta y tres; dejele el testimonio de lo [LM] Poder. autuado. En la çiudad de Mexico a catorze 5| dias del mes de nobiembre de mill y seisçientos y quarenta y tres años, ante mi el escriuano de su magestad y testigos paresieron Alonso Baca, don Fernando de Chaues, don Pedro de Chaues, don Juan Ramires de Salaçar, hermano, sobrinos y primo 10| hermanos de los capitanes Antonio Baca, Francisco de Salaçar, Diego Marques, Christoual Henriques, Juan de Archuleta, Juan Ruis de Ynojios, Nicolas Peres y Diego Martin Barba difuntos, todos vezinos que son y fueron de la Nueua Mexico y los otorgantes 15| reçiidentes en esta dicha çiudad y otorgaron su poder cumplido el de derecho nesario para baler a Juan Hidalgo de Heredia, procurador de esta real audiençia para que en nombre de los otorgantes y representando sus personas paresca ante el rey nuestro 20| señor y su real audienza de esta dicha çiudad y ante el excelentissimo señor conde de Saluatierra, virrey, gouernador y capitan general, y en donde mas combenga y se querelle criminalmente del capitan Alonso Pacheco gouernador y capitan general de las pro-

25| uinçias de la Nueua Mexico y de todos los de-  
mas que resultaren culpados en rason de las  
muertes de los dichos capitanes Antonio Baca,  
Francisco de Salaçar, Diego Marques, Christoual  
Henriques, Juan de Archuleta, Juan Ruiz de  
30| Ynojos, Nicolas Peres y Diego Martin Barba,  
personas a quien el dicho gouernador quito las  
vidas, la qual dicha querella y querellas siga,  
fenesca y acaue por todas ynstancias y sentencias,

[fol. 78v/00161]

presentando testigos escriptos, escripturas y prouan-  
sas, pidiendo las dichas muertes y acusando  
al dicho gouernador de que con mano poderosa  
de tal sin causa ni rason les mato y lo de-  
5| mas que en prosecucion de la dicha caussa se ofre-  
siere, en la qual y en las dependientes della  
por todas ynstançias y sentencias las siga, fenesca  
y acaue como los otorgantes haria[n] siendo pressentes,  
en las quales haga todos los pedimientos, autos  
10| y diligençias que se requieran que el poder que  
para ellas se requiere y es menester e sse le dan  
como le tienen y con libre y general adminis-  
trassion en lo dicho, con cargo de enjuiciar, sostituir  
releuassion, poderio y renunsiasion de leyes de derecho  
15| nesesario y assi lo otorgaron y firmaron de sus  
nombres, de cuió pedimiento no quedo rexistro  
a quien conosco, siendo testigos Joseph Sanches,  
Juan de Sisneros, y Diego Lopes de Haro, veçinos y re-  
sidentes en esta dicha çiudad de Mexico, Alonso  
20| Vaca, don Fernando Duran de Chaues, don  
Pedro Duran de Chaues, don Juan Ramires de  
Salaçar, ante mi Gregorio de Sancta Cruz †, escriuano real,  
segun mas largamente consta de los dichos autos originales que quedan  
en el offiçio de gouierno de mi cargo a que me refiero y para que conste  
25| del dicho pedimiento y mandamiento di el pressente en la çiudad de Mexico en dies y  
ocho de henero de mill y seisçientos y quarenta y quatro años, siendo  
testigos a lo ber sacar y correxir Luis Gomes de Escobar, regidor de esta  
real audiençia y Juan Francisco Manitto, vezinos de Mexico. Va enmendado: ero, minis,  
Xpistoual, miti, valga; testado: pedir, titulos, yen, par, agradezido, no valga.

[signature] Don Phelipe Moran de la Zerda [rubric]

[LM] Coregido. [rubric]

30| Los escriuanos que aqui firmamos damos fee que el regidor don Phelipe Moran de la Çerda de quien ba firmado [rubric]

[fol. 79r/00162]

El [??] de suso es escribano mayor de la gobernaçion de esta Nueva España y a los autos, escritos y demas recaudos que han de passar se a dado y da entera fee y credito en juicio y fuera della. Mexico y henero dies y ocho de mill y seisçientos y quarenta y quatro años y es el primer pliego de sello segundo fecho ut supra.

Hago mi signo [sign]  
Thomas del Castillo [rubric]  
escriuano real

Hago mi signo [sign]  
Francisco de Çuñiga [rubric]  
escriuano real

Hago mi signo [sign]  
Centurio de Cardenas [rubric]  
escriuano de su magestad

[fol. 79v]

[vertical text]

Mexico en 18 de enero de 1644 años;  
trata de las cosas del Nuebo Mexico.

[fol. 80r/00166]

[sealed paper dated 1644]

[printed text: Sello Quarto, Un Quartillo, Años De Mil y Seiscientos | y Quarenta y Mil y Seiscientos y Quarenta y Uno.]

**[Carta de fray Hernando Covarrubias, custodio de la Custodia franciscana de la Conversión de San Pablo de Nuevo México, al virrey de Nueva España, don García Sarmiento de Sotomayor, conde de Salvatierra. Convento de Santo Domingo, 1 de junio de 1643. Original.]**

Excelentísimo señor:

No seria yo fiel vasallo de la magestad del rey nuestro señor, verdadero capellan y sieruo de vuestra excelencia, ni acudiera a las obligaciones

de mi estado y offiçios con que mi religion y la obediencia me enuio  
a estas prouinçias del Nueuo Mexico de custodio, visitador y commisario  
5| de el santo offiçio, si no diera quenta a vuestra excelençia con toda lizura  
y verdad de las cosas de ellas y para haçerlo con seguridad y con-  
fiança, suplico a vuestra excelençia por amor de Dios y por quien es no le  
cause enfado mi carta, pues me mueue a escriuirla el espiritu  
de Dios, la seguridad de mi conçiençia y el entrañable deseo que  
10| tengo de el reparo de esta desdichada tierra, que tan facil  
es a vuestra excelençia el poner teniendo notiçia de las verdades que  
se siguen.

Quando llegue a estas prouinçias, gouernaua don Luis de Rosas y estaua  
la tierra vanderizada, repelidos muchos religiosos de sus partidos,  
15| y saqueados sus conuentos, por orden suyo unos, y otros por su mano  
y perssona, de manera que temerosos muchos religiosos (a quienes aun no auia  
hechado de las doctrinas que estauan a su cargo) de sus crueldades  
y tiranias, se determinaron todos a congregarse con su prelado  
en un conuento llamado Santo Domingo, en el qual porque dicho don Luys  
20| de Rosas no les quitase las vidas (como lo yntento diuerças veces)  
fueron escoltados de fidelissimos y lealissimos vasallos de la magestad  
de el rey nuestro señor, que a no ser por ellos, ni templo en pie, ni saçerdote  
viuo quedara. Desde este dicho conuento los pobres religiosos con riesgos  
y temores yban a las barrancas mas conjuntas a sus doctrinas  
25| y partidos a baptiçar los niños y confesar los enfermos que podian  
yr o llevar, esto con otros innumerados desafueros de que ya tendra  
notiçia vuestra excelençia. A dicho gouernador le suçedio el general Juan Flores de  
Valdes que mostro buen animo de pasificar la tierra y dando  
prinçipio a obra tan del seruiçio de entrambas magestades fue  
30| la diuina seruida de lleuarse, con que gouerno el cauildo

[fol. 80v/00167]

y alcaldes. Luego que lo supo el excelentissimo señor Marques de Villena  
duque de Escalona y virrey de Mexico, como tan padre de mi religion  
por yntercession de ella, proueyo el officio de gouernador y capitan general en Alonso  
Pacheco, a quien antes de entrar a tomar poçession remiti para  
5| asegurarle dos cartas de dicho cauildo que me auian escrito  
meses antes, firmadas de todos en que me auisaban como auian  
tenido muy buen logro mis deseos y buenas diligençias para la  
pasificaçion, concordia y paz de la tierra y como para esto se auian  
congregado tres veçes y con lo mas de la republica, de donde auia resultado  
10| estar todos vnanimos y conformes y juramentados todos de no  
quebrar mas la paz ni que hubiese la menor discordia de el mundo

y que se offerçia haçer viaje para castigo de los ynfielos apaches  
y enemigos communes de los xpistianos, casi sin numero y  
velicosos y porque estos tales se auian lleuado muchas manadas  
15| de caualllos, que me rogaban y pedian les prestase algunas ca-  
ualgaduras de las en que los religiosos administrauan para poder haçer  
este viaje, luego libre patente para todos los conuentos para que  
me remitiesen todos los caualllos o mulas que tubiesen de la  
administraçion con que se hauieron los soldados que estaban sin  
20| (sin) suficiençe hauio, con orden de que a buelta de viaje se la  
volberian como se hiço, aunque se murieron vnas y otras se perdieron;  
estas dichas cartas procurare vayan a manos de vuestra excelençia (si se las  
pudiere sacar) para verificazion de verdad tan manifiesta. Ahora he tenido  
notiçia de que ha hecho ynformaçion en secreto como hallo la tierra  
25| alçada y que por su cuidado y diligençia estaua ya en paz, si  
semexante ynformaçion llegare a manos de vuestra excelençia, sea muy seruido  
de no darle credito tan en descredito de esta pobre tierra, que ni es  
justo se les enuien a los prinçipes siniestras relaçiones ni tanpoco  
que se atribuya gloria a quien ningun trauajo ni cuidado le ha costado  
30| y asi como esto es verdad, tambien lo es ynfalible que despues  
que esta pobre tierra se descubrio no ha estado en tan grande opreçion  
ni tan aflixidos y atribulados los soldados que estan siruiendo  
a la magestad de el rey nuestro señor sin ningunos gajes, porque ha puesto en los  
mas partidos de los religiosos alcaldes mayores donde no ay

[fol. 81r/00168]

mas que indios, cosa que xamas a hauido y con tan rigurosos  
ordenes que no puedan pasar de vna jurisdiccion a otra sin expresa  
licençia suya, de suerte que si vn pobre con sus hijos y muger no  
tiene un grano de maiz que comer a de pereçer de hambre y con ser asi  
5| que de todo esto es caussa su ynsiasible cobdiçia e ynteres; tambien  
lo es que teme mucho lleguen semexantes cosas a oydos de tan  
xpistianissimo prinçipe como vuestra excelençia es. Cada dia hecha vandos  
pena de la vida y traidores al rey por cosas casi de ninguna  
monta, contrauieniendo a prouisiones reales que le mandan que los  
10| gouernadores no usen de potestad de capitanes generales, no siendo  
en consejos de guerra y sus determinaçiones ademas que la tierra  
ni neçesita de estos fantasmas, ruidos ni temores, sino solo de  
vn hombre xpistiano temeroso de Dios y fiel vasallo de su magestad,  
que siendolo vna dueña con tocas la podra regir y gouernar.  
15| No ay oro ni plata y aunque ay demostraçiones de entrambas  
cosas, no quiere Dios por sus justos iuiçios que se descubran  
guisais porque no ynfiernen mas sus almas los gouernadores con

sus particulares yntereses y cobdiçia ynsaçiable, la de el que al  
presente gouierna es en tanta manera que en teniendo notiçia de que qualquiera  
20| perssona tiene alguna yegua, cauallo, o mula, aunque sea religioso  
y para la administraçion, que no haga extremadas diligençias por  
quitarsela, ya por terçeros, ya por su propria perssona, ya a titulo de  
prestamo, hasta que cansado el que la tiene se la deja llevar como quiere  
aunque ya se ua enmendando, porque los ruegos son amenaças aora y lo  
25| mismo suçede de quanto vee o tiene notiçia. Con lo dicho tiene a los soldados  
sin fuerças, por donde es necessario que vuestra excelençia mande a dicho gouernador o a quien  
le suçediere (si mouido de Dios vuestra excelençia fuere seruido de haçer tamaño  
vien a la tierra) que no saque de ella ninguna caualgadura fuera  
de las necessarias de su hauio, porque a titulo de juez de vienes de difuntos  
30| se ua apoderando de las manadas de la tierra, poniendalas en  
almoneda y en diferentes cabeças (siendo la suya de lobo) para que las  
saquen a menos preçio y corran por suyas y no sera justo ni en seruiçio de  
Dios y del rey que destituya la tierra de cosa tan menesterosa  
ni a los particulares de las que con fuerza les ha quitado sino que

[fol. 81v/00169]

[sealed paper dated 1644]

[printed text: Sello Quarto, Un Quartillo, Años de Mil y Seiscientos | y Quarenta y Mil y  
Seiscientos y Quarenta y Uno.]

se las restituya y buelua y es muy bueno que enfaden a vuestra excelençia  
pidiendole enuie manadas y que las que ay con mano poderosa  
se las lleue el gouernador.

En lo demas de su proçeder es tanta la grandeça de que vsa y su  
5| soberania que no deja nada a vuestra excelençia y a sacado por pleyto  
que le den a besar el misal en acauando el sacerdote de leer  
el Euangelio en el altar aunque sea en misa resada y que la paz  
se le de en la patena y no con la efigie que esta dedicada para esto  
y como no ay en los conuentos por la falta que ay de religiosos mas de vn religioso,  
10| con que viene a ser neçessario que vn seglar lleue el misal y patena que es  
notable yndesençia. Hasta las mesmas gradas de la yglesia  
va en la carroza con su muger, pasando por el sementerio que esta  
lleno de cuerpos de xpistianos enterrados y aunque se le ha aduertido no  
tiene remedio; no quiera mas vuestra excelençia de que el jueves santo salio a  
15| regir la proçession por medio de ella cauallero en vna mula, cossa  
que a estos pobres reçien combertidos y al comun de la tierra escandalizo  
grandemente por no hauer visto cosa semexante. Ha quitado algunas

encomiendas a quien las posee y mereze y las da a quien quiere, con que funda pleito con orden de cobrarlas y aprouechase de ellas mientras 20| se letiga.

Aora trata de ymponer nuevas gabelas y tributos a estos pobresitos desnudos naturales, cosa que solo puede haçer el rey nuestro señor o por orden expresa suya sus ministros, ademas de que quien tal ymponer es incurso en la excomunion de la bulla In çena domini. El tributo que hasta aqui 25| han pagado ha sido por casas, vna fanega de mayz en la cosecha y vna manta de algodón a los quatro o çinco meses y esto con tan gran trauajo por la aseruidad de la tierra que se suelen pasar çinco o seis años que vn solo capullo de algodón no cojen y es grande dicha quando vn año tras otro tienen cosecha de maiz. 30| Este tal tributo quiere dicho gouernador paguen por cabeças, cosa ymposible y de tanto daño para la tierra que si les obligan a haçerlo y pagar el tal nuevo tributo se puede temer se vayan desesperados a los montes y entre los enemigos ynfieles como yo he experimentado

[fol. 82r/00170]

(experimentado) y visto en este tiempo que he estado en esta tierra. Si no fuera con el cuidado con que los pobres religiosos se preuienen de el maiz y trigo que pueden, murre[<sup>r</sup>]ian de hambre los yndios y aun algunos españoles.

5| No quiero enfadar mas a vuestra excelençia sino contentarme para la siguridad de mi conçiençia con darle quantas de estas verdades tan manifiestas, para que por amor de Dios, por seruiçio de el rey nuestro señor, para vien y conzeruacion de esta tierra y por quien vuestra excelençia es xpistianissimo prinçipe, las remedie, mirando con ojos 10| compasiuos las cosas de ella que juro in verbo sacerdotis que ni me mueue passion ni afiçion, ni sera cosa de el çielo auajo sino solo la obligasion de mi estado y offiçios y la siguridad de mi conçiençia que descargo con dar quenta a vuestra excelençia, que ni pretendo ni quiero mas premio ni mas fauor que ser fiel a Dios, a mi religion y a nuestro señor el rey. Solo quiero voluerme 15| a mi proujnçia como lo hare plaçiendo a nuestro señor en el primer despacho para dar quenta de mi perssona asi a vuestra excelençia como a mis prelados y dada yrme a seguir vna comunidad para tener vna enfermeria çierta donde dejar las sandalias y que me den por amor de Dios el hauito que vistiere para mi mortaja. Esto supuesto, digo, señor excelentissimo, que no conuiene que el gouernador que 20| al pressente esta prosiga, sino que vuestra excelençia ponga el que fuere seruido, que siendo por tal mano y con pecho de tan christianissimo prinçipe sera muy a proposito

de la tierra y muy en seruiçio de entrambas magestades, con que se prometeran muy gran dicha todos los religiosos, fieles capellanes de vuestra excelençia que se ocupan mucho en encomendarle a Dios, ya que con el pressente han valido 25| tan poco que no le han pedido cosa que la ayan alcanzado con ser todas en seruiçio de Dios y conzervaçion de las doctrinas de su cargo, que parece le inuiaron no solo a serles contrario y tratarlos atreuidamente de palabra y por sus escriptos, sino a susçitar pleitos y discordias que estauan ya olvidadas. Dios nuestro señor nos de su diuina graçia y a vuestra excelençia con ella la salud 30| y vida con los asçensos y grandeças que tan dignamente mereze y yo deseo. Nueuo Mexico y deste pueblo de Santo Domingo primero de junio de mill y seisçientos y quarenta y tres años, humilde capellan y sieruo de vuestra excelençia que su mano besa, fray Hernando Couarrubias.

Fray Juan de Prada, commissario general de la orden de San Francisco, diçe que a su derecho conviene

[fol. 82v/0071]

que de vnas cartas escritas al real acuerdo y a vuestra excelençia por el gouernador de el Nueuo Mexico se le de vno o dos tantos autorizados para remitir a España; a vuestra excelençia suplico lo mande asi, que reçiuire merçed de la grandessa de vuestra excelençia.

Desele para el efecto que los pide. Rubricado de su excelencia. Concuerta con el original que queda en la secretaria de camara de el excelentissimo señor conde de Saluatierra, virrey de esta Nueva España y por su mandado di el pressente en la ciudad de Mexico en dies y nueue de henero de mil y seisçientos y quarenta y quatro años; testigos a lo veer sacar y corregir Luis Gomez de Escobar reçetor de esta real audiençia y Juan Françisco Manito presentes. Enmendado: N, valga; enmendado: quarenta, valga.

[signature] Antonio Laynes [rubric]

Damos fe que Antonio Laynes de quien parese esta firmado este recaudo es escribano del rey nuestro señor y reseptor de la real audiençia de esta çiudad de Mexico y ofisial mayor del secretario de gobernaçion de esta Nueva España don Felipe Moran de la Çerda y como atal a las escripturas y demas recaudos que ante el susodicho han pasado y pasan se les ha dado y da entera fe y credito; ffecho en Mexico a diez y nueue de henero de mil y seyssientos y quarenta y quatro años.



[signo]  
Juan de Medina [rubric]  
escribano real

[signo]  
Jusep Galdos [rubric]  
escribano real

Hago mi signo [signo]  
Francisco de Çuñiga [rubric]  
escribano real

[LM] Corregido. [rubric]

[Vertical text]

En primero de junio de 43  
(^En 19 de enero de 1644)

[fol. 83r/00172]

**[Carta de don Alonso Pacheco de Heredia, gobernador de Nuevo México, al virrey de Nueva España, don García Sarmiento de Sotomayor, conde de Salvatierra. Nuevo México, 6 de agosto de 1643. Original.]**

[sealed paper dated 1644]

[printed text: Sello quarto, un quartillo, años de mil y seiscientos | y quarenta y mil y seiscientos y quarenta y uno.]

Excelentísimo señor:

No dudo en la çensura de la tardanza en mi despacho de que deuo ser absuelto, quando ya no por la riguridad de los tienpos en estas partes o por la yntenzion de mi buen desseo en hazerle a vuestra excelencia el ynforme que me manda con vista de ojos del estado de estas prouinçias 5| con la vissita general que en mas de doçientas leguas tengo fechas, pudiera tambien obligar con bastante escusa el aguardar vn dia mas que otro a ver si con el grangeo de mi maña en las voluntades me asegurara de las mayores para el buen efecto de vn exemplar castigo a tantos y tan inobedientes delictos, como los que halle cometidos en publicos desacatos de la obediencia deuida a la catholica 10| y real magestad, para cuya satisfazion e ynforme sera vuestra excelencia seruido de conçederme su lizençia y que yo la tenga en la digresion de mi escrito, pues demas de este remito otro tanto al real acuerdo de cuyo tribunal y cabeza me prometo grandes mercedes en premio de mis cortos seruiçios.

El dar quenta a vuestra excelencia de todas las circunstançias y motiuos que huuo en la 15| muerte del gouierno y persona del general don Luis de Rosas seria cansar a vuestra excelencia y que no cupieran en muchas manos de papel. La que satisfare con la substancia en el hecho y la execusion en el castigo. Despues que los

passados y presentes de los malebolos hizieron la prision en don Pedro de Peralta,  
segundo gouernador de estas proujnçias y se quedaron viendo sin ningun genero de  
20| castigo, les quedo sabrosa la mano y poderoso el furor para cometer tan graues  
desobediencias como las de Portugal. Y considerando (señor) que aunque le  
pidiesse a vuestra excelencia çien hombres pagados, no se auia de obrar nada con  
ellos si no fuera tan repentinamente obrado el castigo como yo lo execute,  
tanto era el poder de los desleales y tanto se auian enseñoreado de la  
25| tierra que aun los yndios barbaros estauan mas obedientes y temero-  
sos a sus lios que a los vandos del rey nuestro señor y como quiera que en se-  
mejante conflicto no perdone ningun trauajo a mis cuidados ni vi-  
gilancia a la maña, huue de darles toda rienda y mostrandome  
mas affecto a sus amores que a la voluntad de los que fueron mas leales,  
30| hizelos justicias mayores de las fronteras prinçipales y los fui ase-  
gurando de manera que quando mejor y mas quietos los reconoçi,  
despache a un tiempo tres esquadras a dar guerra a los enemigos para que  
los traidores y yo comiessemos a solas el pan de la boda como en  
effecto susedio, que estando con quietud en sus estancias y parte de ellos  
35| en esta Villa el martes passado veinte y vno de julio, en menos

[fol. 83v/00173 ]

tiempo de ocho oras di con tan grande estruendo en todas partes succesi-  
vas que quite las cabezas de Antonio Baca (que al presente que-  
da en la picota) [^la de Francisco de Salaçar, Juan de Archuleta] Diego Marquez, Xpistoual  
Henriquez, Diego Martin

Barba, Nicolas Perez, y Juan Ruiz de Hinojos, que como falsos y  
5| aleues pagaron su culpa, vnos con confession y otros con confussion, pues  
es justo que assi pague quien vsurpa y arrastra la real jurisdiccion  
y acauado de executar el castigo en quatro de los dichos que estauan  
en esta Villa, antes de las quatro de la tarde enarbole el estandar-  
te real, pregone el perdon general de vuestra excelencia y orden secreta del  
10| real acuerdo, declarando por buena la execuçion del castigo y los  
vienes para la real camara, en cuyo nombre se alistaron y se van  
pagando treinta soldados para el freno y obediencia publica. Des-  
pache vn tanto de mi vando en que otorgue el perdon a todos los  
que vinieran a la obediencia. Se mostraron tan leales que sin reparar  
15| en el castigo justo de sus culpas, se presentaron sin faltar vna tan sola  
persona, que de berdad viuian oprimidos y ataxados de la soberania  
y fuerza de los traydores. Diles a cada vno de por si mi çer-  
tificaçion de su perdon, con que se boluieron a sus puestos consola-  
dos y con mucha seguridad de su lealtad y obediencia como  
20| assi mesmo pareçieron los capitanes y caçiques de las poblazones  
y por los ynterpretes dezian que no se auia hecho en el Nuevo

Mexico mejor cossa y que el gouernador era como rayo que en medio día quitaua muchas vidas de vn golpe. Al mesmo plazo se presento en esta Villa el prelado, su difinitorio y guardianes 25| con la mesma submission y obediencia que si fueran soldados pagados y haçimiento de graçias a las dos magestades se celebrou solemnissima missa al espiritu santo; predico el prelado dignas palabras de ser ympressas, diçiendo en el discurso que si para el castigo de las desobediencias a nuestro rey y señor me faltassen a mi 30| fuerzas, desde luego tomaua las armas con todos sus hermanos para sacrificar sus vidas en su real serujçio y çertifico a vuestra excelencia que ynjustamente han calumniado la reputacion de esta sagrada religion porque con toda berdad son verdaderos ymitadores de los apostoles y exemplares hijos 35| de mi gran padre San Françisco, como mejor lo çertifican el aumento de la fee catholica y su doctrina christiana, sino que fueron tan grandes los disturbios y desdichas passadas que no quedo ninguno que escapara en sus tormentas y el padecer estos santos

[fol. 84r/00174]

varones fue la causa el que las aleues cabezas quitadas se fueron de hecho al conuento de Santo Domingo, donde se fortalesieron con tan grande furor que si los religiosos los resistieran, les quitaran las vidas a ellos y aun derriuaran el conuento de que nazio el que dixeran 5| todos los que salieron que los frayles los amparaban; no pudieron mas, señor excelentissimo, ni ay mas berdad que la referida. Como lo es tambien la falta que ay de ministros e ynescusables son forçosos la venida de otros doze, porque de quarenta y tres pueblos en que al presente tengo contados veinte mill christianos, menos çiento y treinta, de todas 10| edades. Y en todos los dichos pueblos estan fundadas yglesias y conuentos y las veinte doctrinas sin ministros y que los que ay no es possible acudir a las vissitas por la maldad del ryo del Norte, que los ocho meses del año es ympasable, donde mueren sin confession y sin poderlo remediar. Vuestra excelencia en nombre de su magestad pondra el reme- 15| dio que mas fuese seruido y sobre todo en el socorro de algun ganado mayor y menor a estos bassallos, porque de otra manera hallo por ympossible su continuacion en el real seruiçio y en la defenssa de sus guerras, porque de ley natural y siendo libres, forçosamente se saldran para conseruacion y sustento de sus mugeres e hijos como mejor 20| lo espeçifica un parrafo de mi instruccion, con que cumplo a la obligacion de mi offiçio y acauo con tan inescusables prolixidades, dando por ultima causa la que los inobedientes tomaron para la muerte del gouier- no con otra que poco antes auian cometido con el alferez Sebastian de

Sandoual, por cuya atrocidad prendio el gouernador a Juan de Arechu-  
25| leta, sobre que se alzaron y visto la desouediencia le solto  
luego y no basto, porque de vna en otra cometieron muchas temien-  
dosse de su delicto, llego el gouernador mi antezessor y murio antes  
de acauar la residencia, en cuya muerte se alzaron con el gouerno  
sin embargo de auer dexado nombramiento en su lugar en el sargen-  
30| to mayor Francisco Gomez, con cuya intrusa y poderosa mano prendieron  
al general don Luis de Rosas y con maña diabolica le echaron la muger  
de Nicolas Ortiz y por el caso vna toba y de alli a pocos dias  
a medianoche le quitaron la vida, derribando puertas y ventanas  
los que han pagado tan exemplar muerte, como lo fue la atrocidad de su  
35| delicto, echando la culpa solamente a Nicolas Ortiz, como marido  
de la muger que le ymputaron, digno tambien de auer pagado con  
los demas justiciados. Y llego a tanto la disolucion de estas cabezillas  
que de los bienes del pobre don Luis no he podido rastrear

[fol. 84v/00175]

mas de algunos trastos que su valor no llega a duzientos pesos  
ni ha quedado en los archiuos ningun papel de ymportancia,  
de manera que segun las trayçiones y desobediencias  
me conzedio el diuino poder luzido esfuerço para la execusion  
5| y maña del mas graue y exemplar castigo que de su  
modo y manera se ha executado en tierras de nuestro rey  
catholico, de cuya liberal mano y la de vuestra excelencia en su  
real nombre me aseguro en mis aumentos muy auentaja-  
do premio y no sera el menor el que siendo seruido, se confirmen  
10| los autos y testimonios que remito al real acuerdo, dando por buena  
la paga que voy haziendo de los treynta soldados a razon de duzientos  
pesos por año con los bienes de estos traydores y para su cumplimiento  
que se ajuste con el quinto que de presas recojen en las guerras, cuyas  
sentencias de dos gouernadores tengo confirmadas assi para lo dicho  
15| como para alguna ayuda de costa que puedan tener los soldados  
y quando en esto no se cumpla la real voluntad estoy muy prompto  
a que se pague de mi corta hazienda y sueldo, pues por quien soy  
deuo sacrificarla con mi vida a los pies de vuestra excelencia y de nuestro rey catho-  
lico, deuajo de cuya proteccion y amparo sera vuestra excelencia seruido de dar  
20| liçencia al sargento mayor de este reyno mi hermano (quien lleua  
a su costa el despacho) que presente los memoriales que de mi  
mano y fama lleua fechos. En cuyos decretos me prometo y aseguro  
el complemento ygal a la grandeza de vuestra excelencia que para amparo  
de estos reynos prospere la diuina magestad tan larga vida como la  
25| dessea quien es hechura y criado de vuestra excelencia. En el Nueuo Mexico 6

de agosto 1643 años. En la ultima carta me ordena vuestra excelencia que le de auiso de los estrangeros y portugueses que ay en estas proujnçias, en las quales no ay mas que el sargento mayor que por dicha razon suspendi Francisco Gomez y el capitan Sebastian Gonzales que entraron niños mas ha de 30| quarenta años y en hecho de berdad son y han sido la propria lealtad, Alonso Pacheco.

Fray Juan de Prada, de la orden de San Francisco commissario general, di[s]e que a su derecho conuiene que de unas cartas escritas al real acuerdo y a vuestra excelencia por el gouernador del Nueuo Mexico se le de uno v dos tantos 35| autorizados para remitir a España a vuestra excelencia, supplico lo mande assi, que reçiuire merced de la grandeza de vuestra excelencia. Desele para el effecto que los pide. Rubricado de su excelencia.

[CW] concuerda

[fol. 85r/00176]

Concuerda con el original que queda en la secretaria de camara del excelentissimo señor conde de Saluatierra, virrey de esta Nueva España y por su mandado di el presente en la ciudad de Mexico en diez y nueue de henero de mill y seisçientos y quarenta y quatro años, testigos a lo ver sacar y corregir Luis Gomez de Escouar, rezetor de esta real audiençia, y Juan Francisco Manito, presentes. Enmendado: ti, ha, mente, ar; entre renglones: la de Francisco de Salazar, Juan de Archuleta.

[signature] Antonio Laynes [rubric]

Damos fe que Antonio Laynes de quien parese estar firmado este recaudo es escriuano del rey nuestro señor y reseptor de la rreal audiençia de esta zuidad de Mexico y ofisial mayor del secretario de gobernacion de esta Nueva España don Felipe Moran de la Serda y como atal a las escripturas y demas autos que ante el han pasado y pasan se les ha dado y da entera fe y credito, ffecho en Mexico a dies y nueue de henero de mil y seyssientos y quarenta y quatro años.

[signo]  
Juan de Medina [rubric]  
escribano real

[signo]  
Jusep Galdos [rubric]  
escribano real

Hago mi signo [signo]  
Francisco de Çuñiga [rubric]  
escribano real

[LM] Corregido. [rubric]

[fol. 85v/00179]

[vertical text]

Carta de el capitán Alonso Pacheco,  
gouernador de el Nueuo Mexico, escrita al padre  
fray Lucas Benites, prouinçial que fue de esta  
prouinçia del Sancto Euangelio, por la que consta el estado  
en que hallo y estaua aquella custodia.  
En primero de agosto de 1643 años.

Carta original del gouernador Alonso Pacheco que entro  
en el gouierno del Nueuo Mexico despues de la muerte  
del gouernador Rosas.

[fol. 86r/00180]

**[Carta de los padres franciscanos de la Custodia de la Conversión de San Pablo de Nuevo México a fray Juan de Prada, comisario general franciscano de Nueva España. Convento de Santo Domingo, 10 de septiembre de 1644. Original.]**

Padre nuestro reverendísimo:

Con affecto y amor de hijos deseamos los que esta escriuimos goce  
vuestra reverendísima de tan buena salud como merece juntamente con el buen açierto  
del gouierno de tantas tan dilatadas prouinçias y porque los que al  
presente nos hallamos en estas conuersiones del Nueuo Mexico cuatro-  
5| çientas leguas la tierra adentro de la çiuudad de Mexico, estando en  
capitulo nos leyo el padre fray Thomas Manso prelado y custodio actual de esta  
custodia una patente de vuestra reverendísima por la qual parece estamos notados  
de ynquietadores y perturbadores de la pas en los ojos de su magestad  
y de su real consejo; sea Dios loado y bendito que tanto ha preuale-  
10| cido la maldad y la mentira, pues al cabo de haber padescido  
esta nueba y glessia y sus ministros tan grandes persecuciones y  
trauajos por defenderla de las heregias y temeridades que don  
Luis de Roças, aconsejado de un hermano nuestro desobediente a  
s[u] prelado, descomulgado y maldito, cometio y perpetro, quando  
15| a nuestro juzgar mereçiamos premio, somos calumniados y afrentados en los  
tribunales de un rey tan catholico como el que tenemos (que  
Dios nos guarde). Si la calumnia que nos ponen fuera cierta bien meres-  
ciamos qualquier castigo por ser nosotros los primeros frailes

franciscos que aian causado alborotos en las Yndias, cuando  
20| no ay proujnçia en todas ellas que no este regada de sangre de nuestros  
hermanos por conuertir almas a Dios y bassallos a su magestad y aunque  
es verdad que este sentimiento por tocar en algun modo en deslealtad de  
nuestro rey y señor natural nos atrauies a el coraçon, considerando que  
pues Dios nuestro señor por sus justos juizios (que no alcançamos) permite  
25| padescamos al presente una tan grande afrenta, o es porque  
todauia no estan satisfechas nuestras culpas o porque quiere que se  
aclare la verdad para remedio de esta pobre tierra, que esta  
dando voqueadas como dizen por la codiçia y mal gouierno de  
algunos gouernadores que ha tenido y esperamos en su djuina magestad  
30| y en la merced y patroçinio que nos prometemos de vuestra reverendisima que a de ser  
parte para que se nombre persona xpistiana para que aberigue nuestro modo  
de proçeder y lo que subçedio en tiempo que gouerno don Luis de Ro-  
ças estas proujnçias y para que vuestra reverendisima tenga alguna luz en el ynterin  
que se saca en limpio la verdad, referiremos por maior algunas cossas de las que  
35| padecimos.

[fol. 86v/00181]

Lo primero: el dicho gouernador don Luis de Roças hizo enterrar en la yglesia de la  
Villa de Sancta Fee, caueça de estas proujnçias, a un hombre que murio descomulgado  
nominatim por hauer puesto unos libelos infamatorios contra el custodio  
y demas religiosos y porque le dixeran hauia quedado la yglessia vio-  
5| lada, echo del conuento de la dicha Villa a tres religiosos que asistian en el  
con fuerça de armas y soldados, mandando que los peloteasen si no quisi-  
esen salir y se lleuo a su cassa al padre fray Juan de Vidania yntimo amigo  
suio. Al qual auia echo guardian de dicha Villa contra la boluntad del prelado,  
quitando al que lo era por capitulo y por via de pas se auia tolerado  
10| y el dia siguiente el dicho padre, acompañado del gouernador, saco el ssantisimo  
sacramjento  
de la yglessia y lo lleuo a las cassas reales y hizo yglessia aparte con  
titulo de capellan real, predicando y confessando y absoluiendo de  
todo genero de descomuniones, estando declarado por su prelado por desco-  
mulgado por no hauer querido obedecerle ni tanpoco el dicho padre custodio  
15| pudo remediar este daño por hauer mandado el gouernador que no entrase  
ningun religioso en la Villa y que si alguno entrase lo peloteasen; luego  
hiso echar por el suelo la enfermeria. Y de otros tres conuentos cir-  
cumbezinos echo con fuerça de soldados a los religiosos, quitandoles  
todo lo que tenian de su usso y para su sustento y en el uno dellos  
20| pusso presidio de soldados y embio a otros al conuento de Cuarac y  
al de Sandia con ocassion de buscar retraidos que la misma fuerte  
abrieron y deseraçaron celdas y officinas y se lleuaron lo que allaron

y haviendose esto visto el padre custodio y nosotros tan aflixidos y perseguidos, nos mando a todos nos juntasemos en este conuento de la 25| vocacion de Sancto Domingo para dar auiso a su excelencia y a la real audiencia de Mexico de lo que passaba como lo hizimos por dos vezes en diferentes tiempos y por tardar el remedio con consejo de todos fue a la Villa el padre lector fray Bartolome Romero con vn compañero lego ansiano, pareciendonos que por auer mas de diez años 30| que estaua en la conuersion de la prouincia de Moqui que esta cien leguas distante de la Villa y que no auia comunicado al dicho gouernador por escripto ni de palabra y que sus canas, prudencia y sauer obligaria al dicho gouernador a mudar de estillo y a desistir de las falssas opiniones en que le tenia metido el padre fray Juan de Vidania y haviendo llegado 35| a la Villa el reciuimjento que le iso fue darle de palos a el y a su compañero, que los recibieron hincados de rodillas con gran paciencia y humildad, hiriendolos en la cabeça y bañandolos en sangre y los llebaron presos y arrastrando a las cassas reales, cossa que causso a las mugeres de la Villa y a los naturales recién conuertidos grandissima lastima 40| y compasion y descredito de nuestra fee catholica por ver maltratar a los

[fol. 87r/00182]

saçerdots de aquella suerte y estubieron pressos hasta la tarde, teniendo con el dicho padre lector conclusiones y dispugas en materias graues de nuestra sancta fee, porque desde que le començaron a dar de palos hasta que entro en las cassas reales, nunca dexo de predicar y 5| despues de todo esto notificaron a los dichos dos religiosos vn auto afrentississimo de destierro, mandandoles salir de la Villa como salieron a pie y con mucha nieue por ser tiempo ynbierno.

Lo 2º: el dicho gouernador don Luis de Roças auia mandado a los yndios de todos los pueblos a que no obedesçiesen a sus ministros en cossa alguna, 10| de lo qual resulto matar dos religiosos, el vno en el pueblo de los hemex y el otro en el de los taos y quando lo supo el dicho gouernador dixo que «ojala nos hubieran muerto a todos». Este es el patrosinio y defenssa con que los gouernadores a quien su magestad da dos mil pessos de salario cada año hazen a los ministros 15| y a los demas vasallos de nuestro rey, pues en esta tierra ni ay vida honrra ni hazienda segura de ellos, porque como el rremedio esta tan lexos y se ven entronizados con titulo de cappitan general y señoria y que en toda esta tierra no ay escriuano mas que vno nombrado a su contenplacion, en dexandoles Dios de su mano 20| hasen lo que quieren y actuan haziendo jurar falsso a estos pobres hombres que los mas son mestizos y mulatos que no



han salido desta tierra y porque les de una encomienda  
o no les quite la que tienen o vn titullo de capitán y lo principal  
porque no los persiga y de nuestra parte no tenemos  
25| defenſsa ninguna mas que dar cuenta a los superiores para que  
lo remedien como lo hizimos y nunca hubo remedio hasta  
que vino por virrey el excelentísimo Marques de Villena que  
nombro nuevo gouernador, por ser como era el dicho don Luis de Roças  
criado del señor Marques de Cadereita en cuió tiempo subcedio  
30| lo refferido.

Esto es por maior (padre reverendísimo) lo que ha passado en esta custodia que  
sera dificultoso de creer por ser como es en tierra de nuestro  
catholico rey Philippo que Dios guarde, que si hubiera subcedido en  
tierra de moros o de hereges con facilidad se pudiera creer  
35| y si hubieramos de referir los papeles afrentosos del padre  
fray Juan de Vidania escriptos a su prelado y los autos de  
destierro del gouernador don Luis de Roças y las afrentas  
y palabras ignominiosas con que nos trato  
seria proceder en infinito y cansar a vuestra reverendísima

[fol. 87v/00183]

y concluimos con dezir que aqui no se guardan ordenanças  
reales ni cédulas de su magestad ni mandamientos de sus vi-  
rreyes ni los de la ley de Dios y actualmente se da  
la paz al gouernador presente con la patena porque no la quiere  
5| resceuir con la effixie y despues del euangelio se le lleua  
a vesar el misal sin que aia ministro con que celebrarla  
y todas las vezes que llega al conuento se le a de repicar pena  
de la vida al sacristan que no lo hiziere y ha llegado  
a tanto que al padre custodio passado le pusso quatro  
10| guardas en el conuento de Tzia. Con estas cossas y otras  
considere vuestra reverendísima que fructa podremos hazer entre  
estos pobres naturales que es cierto son los mejores in-  
dios del mundo, pues con lo que padescen de trabajos  
personales y tributos y rescates de los gouernadores,  
15| ha sido milagro no nos ayan muerto a todos por ser como  
son tan pobres y ha subcedido una sola manta de al-  
godon con que se tapaba las carnes vn yndio no queri-  
endo perdonarle el encomendero el tributo, se la [a]rrojo  
diziendo «ves ay toda mi hazienda, lleuatela» y lo dexo  
20| en carnes, con que los yndios recién conuertidos se  
yrritan y exesperan y huyen de ser xpistianos los que no lo son,

porque saben el mal tratamiento que les hazen, asta quitarles sus hijos y sacarlos a bender contra lo que tiene mandado su magestad y si vuestra reverendisima con zelo xpistiano 25| no da a entender esto a su real consejo para que se remedie en breue se acabaran estas proujnçias, siendo tierra tan grandiossa y la maior conuersion que ay descubierta. Nosotros no[s] hallamos al presente afrentados con rrelaciones siniestras, desconsolados 30| de ver que no ay remedio y que cada día va a peor y que en nuestra proujnçia no ay quien quiera venirnos a ayudar por sauer lo que passa y todos estamos clamando por salir a otra proujnçia por vernos como nos vemos. Por las entrañas de Dios pedimos a vuestra reverendisima nos fauoresca

[fol. 88r/00184]

como a sus hijos y se duela de nosotros y de estos pobres yndios, que el agradescimjento sera, ademas del que tendra vuestra reverendisima de su diuina magestad, pedirle en nuestros sacrificios y oraciones su salud spiritual y temporal y sus buenos aciertos de vuestra reverendisima a quien nos guarde nuestro señor como sus hijos desseamos. Del Nuebo Mexico en el conuento de la vocacion de Sancto Domingo en 10 de septiembre de 1644 años.

Fray Juan de Salas [rubric] Fray Hernando Couarrubias [rubric] Fray Domingo del Ssanto [rubric]

Fray Francisco Alvares [rubric] Fray Juan del Campo [rubric] Fray Antonio de Aranda [rubric]  
Fray Antonio Peres [rubric] Fray Antonio de Jbargaray [rubirc]  
Fray Francisco de Salazar [rubric] Fray Juan Ramirez [rubric]  
Fray Juan Gonçales [rubric] Fray Francisco de la | Conçeption [rubric]  
Fray Francisco de Acebedo [rubric] Fray Garcia de | San Francisco [rubric]  
Fray Juan de San | Andres [rubric]  
Fray Francisco de | Auila [rubric] Fray Christoual de Velasco [rubric]  
Fray Nicolas de Echeuarria [rubric] Fray Francisco de la Reguera [rubric]  
Fray Juan de San | Joseph [rubric]

Yo fray Geronimo de la Llana, secrettario de esta custodia del Nuebo Mexico, certifico que es verdad que los religiosos de quien va firmada esta carta estan actualmente en estas conuerssiones y la firmaron ante mi y los demas por estar muy distantes no la firmaron.

Fray Geronimo de la Llana, secrettario [rubric]

[fol. 88v]

[blank]

[fol. 89r/00186]

**[Carta de fray Tomás Manso, custodio de la Custodia de la Conversión de San Pablo de Nuevo México, destinatario probable Fray José Maldonado, comisario general de las Indias. Parral, 30 de enero de 1645. Original.]**

Padre nuestro reverendísimo:

Mucho me oíga halle esta a vuestra reverendísima con tan buena salud como para mi deseo, la qual aumente nuestro señor para amparo de sus hijos y en particular de los que por estar tan remotos y apartados de esa corte y de la ciudad de Mexico, en pago de lo mucho que trabajan 5| en seruicio de Dios nuestro señor y de su rey son calumniados con rrelaçion[es] siniestras hasta notarles de traidores, sin mas fundamento de querer voluer por los yndios y que se cumpla lo que manda su magestad en fauor dellos, sus virreyes y real audiençia de Mexico.

Diez y ocho años ha que soy procurador de la custodia del 10| Nuebo Mexico y he benido seis vezes a traerles el despacho y limosnas que su magestad les da para la administracion y cierto que en este tiempo he procurado conponer cossas de los gouernadores tan fuera de traça que es inpusible que se crea de la manera que allí proceden y la caussa es el verse señores ab- 15| solutos y que el rremedio esta tan lexos y si no es con licencia suia no se puede salir de aquella tierra porque ay 150 leguas de despoblado y tierra de guerra y en las residencias con qualquier regalo que se haga al subcesor se tapa todo, vino esto ha llegar a tanto ronpimiento que don Luis de Roças no se contento 20| con lo que auian echo sus antesesores, sino que totalmente se desenfreno, persiguiendo a los religiosos de obra y de palabra como vera vuestra reverendísima por la informaçion que va con esta, que si hubiera mas tiempo se hiziera mas amplia con todos los vezinos desta tier[r]a, pero como este negocio es menester coxerlo desde su prinçipio no se me 25| dio mucho por ampliar testigos y despues de auer remitido dicha informacion al muy reverendo padre fray Juan de Prada, comisario general, resceui otros papeles que dan luz para las acusaciones siniestras que se an echo a aquellos religiosos y me determine venir en persona a esta caussa a la ciudad de Mexico para pedir juez que auerigue

30| lo que passo, porque es cierto que ni asomo de verdad tiene ninguna de las cossas que se les atribuye a los dichos religiosos y yo no se que fundamento hubo para que en vn acuerdo se haga cargo a religiosos por ynformacion de un secular que actualmente estaua dexcomulgado por hauer dado de palos con percusion inorme al padre  
35| lector fray Bartholome Romero y a su compañero, bañandoles en

[fol. 89v/00187]

sangre, arrastrandolos y encarcelandolos y que sin ser oydos estos tales religiosos por si ni por su procurador ( y actualmente lo era yo) y estaua en la ciudad de Mexico y el padre comissario general pidio de palabra al señor don Juan de Palafox siendo virrey que se infor-  
5| mase de mi. E yendo hazer el dicho informe se excusso su excelencia con dezir que tenia muchas ocupaciones y que conuenia que saliesen de aquella custodia luego cuatro religiosos que ya se los auia nombrado al padre comisario general y sin mas aueriguacion que esta, escriuen a su magestad que los religiosos del Nuebo Mexico an ynquietado aquella  
10| tierra y que el custodio traia baston de capitan general y estandarte que hasta que vi el papel por escripto no auia oydo tal aun de los mesmos que fomentaron la caussa de don Luis de Roças y tambien que algunos auian interuenido en la muerte de Sandobal. El casso es muy graue, padre reverendisimo, y es menester sacarlo en limpio y que se sepa  
15| la verdad porque en el Nuebo Mexico no ha auido alçamjento ni cossa que desdiga a la obediencia que se deue a nuestro rey y señor, ni de parte de los religiosos ni de los seculares; lo que hubo fue retirarse a la yglessia algunos españoles huyendo de grandissimos agrauios que les hazia el gouernador don Luis de Roças. Y despues que se le  
20| junto fray Juan de Vidania y sacaron el ssantisimo sacramento de la yglesia, lo lleuaron a las cassas reales y estando como estaua declarado por excomulgado el dicho fray Juan de Vidania, obligaua el gouernador a los vezinos por fuerça a que oyesen su missa y reciuiesen los demas sacramentos del y por no hazerlo muchos se retiraron  
25| de la Villa y se fueron por los demas conuentos a oyr missa y de todo esto dieron auiso por dos vezes al señor Marques de Cadereita, que era virrey y no solo no lo rremedio sino que auiendo cumplido los tres años de su officio don Luis de Roças, no le nombro subcesor y detubo el despacho que se suele hazer cada tres años  
30| vn año mas por ser su criado el dicho gouernador, con que tomo nuebas alas para perseguir a los dichos religiosos y vezinos tanto que les obligo porque no les quitase la vida a juntarse en vn conuento en el interin que uenia nuebo gouernador y luego que vino estubieron a su obediencia y por su muerte adjudico el cabildo en si el gouierno

35| y sujeto todos los yndios rebeldes que en tiempo de don Luis de Roças  
auian echo muchas muertes de religiosos, españoles e yndios  
y se auian lleuado los ganados y caballadas y luego que vino  
nuebo gouernador por muerte de Juan Flores de Valdes, lo rrecibieron con mucho  
gusto y estubieron a su obediencia y siendo esto ansi sin ser oydos,  
40| siendo virrey el señor don Juan de Palafox, lleuo este ultimo gouernador  
un orden secreto y quito la vida a ocho hombres de los  
mas principales de aquella tierra, los quatro sin confession,  
con que parece inpusible que pueda hauer paz en ella.  
Estando las cossas en este estado, por el amor y voluntad que me tienen  
45| los de aquella tierra me enbiaron por custodio para ver

[fol. 90r/00188]

si podia conponer estas cossas y el señor conde de Saluatierra que a la  
sason es virrey, nombro nuebo gouernador, el qual por negocios que tubo no pudo  
salir conmigo. Con lo qual no se consiguio en todo lo que se deseaua;  
harto hize en aconsejar y amonestar y enjugar lagrimas de tantos  
5| ofendidos porque se excedio del orden del real acuerdo. Sera  
Dios seruido que con la llegada del nuebo gouernador aya algun sosiego y  
se aclare la verdad de lo subçedido porque Alonso Pacheco, que es  
el que executo el orden secreto, tomo por propias las causas de don  
Luis de Roças y procedio como vn hombre desalmado y constandole  
10| la merced y fauor que todos los deste reino me hazen, tubo conmigo tan-  
tos desacatos que temi perderme con el, porque ni bastaua pa-  
ciencia ni humildad ni modo alguno para que se quietase y tube a  
gran misericordia de Dios salir como sali en paz. Y voy cami-  
nando assi a Mexico de adonde en la primera ocasion escriuire a vuestra reverendisima,  
15| a quien suplico humildemente fie de mi que lo que refiero es cierto, porque  
si alcançara que los religiosos del Nuebo Mexico hubieran cometido  
lo que se les acumula, los hubiera metido devaxo de la tierra y pro-  
curara conponer las cossas, pero es evidente que padescen injus-  
tamente y espero en Dios que a de sacar a luz esta verdad. Su djuina  
20| magestad guarde a vuestra reverendisima muchos años en los puestos que meresce y  
sus hijos deseamos; destas Minas del Parral 30 de henero  
1648.

Su hijo de vuestra paternidad reverendisima y menor subdicto que su mano besa,

[signature] fray Thomas Manso. [rubric]

[fol. 90v]

[blank]

[fol. 91r/00190]

**[Carta de fray Tomás Manso, custodio de la Custodia de la Conversión de San Pablo de Nuevo México, a fray Juan de Prada, comisario general franciscano de Nueva España. Parral, 15 de enero de 1645. Original.]**

Padre nuestro reverendísimo:

Treinta leguas antes de llegar a estas Minas del Parral reciui una de vuestra reverendísima que me despacho el señor visitador Xpistobal Valero y despues que ley las calumnias y maldades que inputan a aquellos pobres religiosos que despues de hauer padescido tanto en sus hon-  
5| rras y personas, el premio que tienen es notarles de traidores, siendo anssi que en aquella tierra ni de parte de religiosos ni seculares no hubo asomo desso. Y el efecto lo manifiesta, pues el maior delicto que acomulan a los seculares es hauer quitado el gouierno al teniente que dexo nombrado Juan Flores de  
10| Valdes cuando murio y mirado bien este delicto, fue letigio entre el cauildo y teniente que halla no esta declarado y mientras gouerno este cauildo, sepase si hizieron alguna cossa contra la corona real que es quando tubieron mano para poder hazerlo y para que hubiera alçamjento como le  
15| ymputan, pues es claro y manifiesto que en su tiempo sujetaron toda la nacion apache que auian destruido toda la tierra en tienpo de don Luis de Roças, quemandoles mas de 20U fanegas de maiz, matandoles y aprisionando muy gran cantidad dellos, con que obligo a los dichos a -  
20| paches a dar la paz como oy la tienen dada todos en general, de donde se infiere claro, que quien reduce a los enemigos de la corona real a su obediencia no es traidor e cuando su magestad o su virrey en su nombre enbio gouernador, estando estos gouernando actualmente, uease con  
25| la promptitud de animo que le entregaron el gouierno, haziendole el maior reciujmto que se ha echo a ningun gouernador. Pues si esta es verdad mas clara que el sol, los pobres frailes, que solo del nombre de los gouernadores tienblan y que tienen mas obligaciones y experiencias de cossas, contra su  
30| rey y señor auian de hazer ni a confesar cossa alguna es quimera y informaciones echas con testigos falsos y forçados a que firmen lo que notan los gouernadores y como ellos dizen lo hazen por no perder las vidas, sus cassas y familias

y para prueba desto teniendo capitulo y estando con todos  
35| los religiosos de la custodia nos a echo firmar Alonso

[CW] Pacheco

[fol. 91v/00191]

Pacheco vn papel diziendo que no teniamos que le pedir y que en su tiempo auia venerado y rrespetado a los religiosos el y sus soldados mas que en otro alguno, siendo ansi que en ocasiones los han tratado con el maior menosprecio y afrenta que pudieran los tur-  
5| cos de Jerusalem, quitandoles su pobreça por modos tan exquisitos y raros que era menester larga relacion para referirlo y siendo anssi que confessaua que yo tenia la voluntad de todos en el puño (que son palabras suias), me dio tanto en que entender que despues de hauerle passado por la primera cuando me vino a prender sesen-  
10| ta y sinco leguas mas aca de la Villa en lo despoblado para enbiarme a Mexico con tres tobas, echando por el suelo las armas reales que traen los carros (que tube a milagro no subcedieran muchas muertes) y despues de hauerle reduzido y pacificado y dadole la profession de la 3a horden (que mi antesesor le auia negado  
15| por indeuoto) y echo todo quanto me pidio su señoria y el cauildo y vnos españoles que andauan huyendo por el monte y los que auian venido a Mexico a pedir su justicia los atraje de manera que atajandole puntas y quimeras viui-  
mos en la maior paz y quietud que se puede ymaginar. Y auiendo-  
20| me despedido por venirme, sobre que entro en el Nuebo Mexico don Pedro de Perea justicia maior y capitán a guerra de Sonora ( que por otro nombre la l[1]aman Nueva Andalucia), entendiendo este cauallero que estaua ya en el gouierno don Fernando de Arguello que era amigo suio a cossas que eran del serujcio de su magestad y bien de aquella  
25| tierra, porque todos deseabamos sauer lo que distauamos de los padres de la compañía y las naciones que auia por aquella parte y tambien su disinio era pedirme algunos religiosos, enbióle a prender el dicho señor gouernador, diziendo que era espia del olandes o de Juan de Vergança como lo hizieron, sacandolo de vn conuento. Porque  
30| el religioso requirio a los que lo sacaron que guardasen la ymuni-  
dad de la yglesia me escriuió contra el dos mil quejas y por ruegos mios solto a este cauallero y yo absolui a los incursos en la descomunion y cuando entendi que estaua todo apaciguado y que se trataria de lo que era del serujcio de Dios y de  
35| su magestad, por un enbuste que le fueron a dezir sus soldados, le escriuió una carta al dicho don Pedro de Perea, tratandole de

desvergonçado y otras cossas muy pessadas y sin embargo le rreduje a que se diera por desentendido, traiendole por consecuencia lo que auia usado conmigo en mi entrada 40| y que le escriuiese con mucha humildad, que con esso todo se a-ria bien. Fizolo anssi y en rrespuesta desta vino otra peor que la primera y a mi me escriuio que desta vez nos auian de oyr los sordos y que ni yo ni don Pedro de Perea ni el despacho ni los religiosos que yvan a Moqui auian de

[CW] salir

[fol. 92r/00192]

salir y que auia de sauer si se me auia pegado la rroña de los desleales a su magestad, a lo que le respondi la carta que vera vuestra reverendisima quando yo llegue y todas las suias que tengo guardadas. Viendo esto, don Pedro de Perea se huio y al segundo dia vino 5| al conuento donde yo estaua (con veinte hombres) y es inpusible explicar los desatinos que de palabra y por escripto hizo. Yo auia mandado a los religiosos que estauan en nuestra conpañia que ninguno hablase palabra que yo le satisfaria a sus argu[me]ntos como lo hize con los mandamientos de los señores virreyes y prouision-10| siones reales y cedula de su magestad en fauor de lo yndios y hallandose atajado y conuertido, diziendo «esto manda el rey nuestro señor», dixo «pues hagora yo quiero esto» y le respondi, «pues no tratemos mas dello». Echo voz de que yba a degollar los maiordomos de los carros y que si yo no yba alla y me 15| echaua a sus pies que sin duda lo aria, estubeme quedo y el dia de nuestro padre San Francisco conosco su hierro y metio algunos religiosos por terceros. Resceuille con gran gusto como si no hubiera auido nada; vino conmigo asta el ultimo pueblo que son 90 leguas, adonde auia enbiado 20| delante en seguimjento de don Pedro de Perea 18 hombres y consigo traia otros 10. Estubo tenblando toda la tierra de que no hiziese algun desayre conmigo; fue Dios seruido que no lo hubo y me despedi del en paz. Y junto al Passo del rio del Norte encuentre a don Fernando de Arguello que yb[a] 25| a la ligera a su officio, que su dilacion tan grande ha sido caus[a] para que no quedase del todo aquello conpuesto, que harto hize en enjugar lagrimas con mis consejos y en socorrer nesidades con lo que alcançaba. Aora quando digo que rresceui la de vuestra reverendisima, si me allara con las



30| fuerças que otras vezes y no tubiera las dependencias que tengo  
en essa ciudad, con estos carros de su magestad me pusiera a  
caballo y voluiera al Nuebo Mexico a aueriguar los puntos  
que contiene aquella peticion, que aunque conforme a todo derech[o]  
es nulo porque el juez que le hizo las ynformaciones era  
35| apasionado enemigo y perseguidor de los religiosos e secular;  
estaua ademas desto descomulgado por la percucion ynform[e]  
que hizo en el padre lector Romero y en su conpanero fray Francisco Nuñez,  
dandoles de palos y bañandolos en sangre y arrastrando  
y prendiendolos, sin otras muchas en que estaua incurso po[r]  
40| derecho y en casso tan graue como lo que se acomula a los  
dichos religiosos, es menester oyr las partes y que sean  
conbencidos por juez competente y faltando todo esto, si [no]  
es que aia nuevas leyes no se con que conciencia se pueda escriui[r]  
a nuestro rey y señor afirmatiuamente cossa tan dudosa y tan ajena  
45| de la verdad.

[fol. 92v/00193]

Este negocio, padre reverendisimo, pide principio y en el mesmo a-  
cuerdo o ante su excelencia se a de pedir parescan estas ynfor-  
maciones o deposiciones y se nombre juez para la aueriguacion  
deste casso que es muy graue y de lo que resultare se a de  
5| satisfacer al consejo y a su magestad. Si Dios me da vida  
yo lo dispondre porque si alcançara o entendiera por  
algun camino que la calunia que ponen a aquellos religiosos  
tenia apariencia de verdad yo los metiera devajo de la  
tierra que ni su nombre se oyera. Algunas boberias vbo;  
10| no todos son letrados ni caen en las delicadeças que otros  
y si yo quisiera hazer informacion con todos los del Nuebo Mexico  
en favor de los religiosos mucho me ayudara el señor gouernador Alonso  
Pacheco, pero por sus razones entendi sienpre que queria calu-  
niar a los difuntos lleuando adelante su echo y por este  
15| respecto no quise valerme de su señoria ni comunicarle nada  
por ser en daño de tercero hasta que saliese juez desapasionado,  
que aunque esta tan lexos Dios lo facilitara. Mucho me he  
alargado, padre nuestro; saue nuestro señor que me alegro de que Dios le aia  
librado a vuestra reverendisima de un camino tan peligroso y trauajoso  
20| como el de Canpeche y que aya buelto con salud;  
quiera nuestro señor conseruarla a vuestra reverendisima como sus hijos deseamos,  
yo en particular como tan ynteresado. La muerte del  
padre secretario Pribigo senti como es razon, uno por la falta  
y sentimiento de vuestra reverendisima y lo otro porque conosci de berle buena

25| voluntad. Cassi de la manera que entre sin escolta sali  
y assi no ay quien buelua para escriuir lo que passa y esta  
tierra de aqui al rio de Nasas esta con maior riesgo que lo de alla  
dentro, que ha quatro dias que a un pobre carretero le lle-  
baron la mulada de junto al valle. Dios guarde la de su magestad que  
30| traigo a mi cargo y a vuestra reverendisima muchos años para amparo de sus  
hijos. Parral, 19 henero 1645.

Mi antesor el padre Cobarrubias besa a vuestra reverendisima la mano y si tubieremos  
suerte de que vuestra reverendisima venga a zelebrar el capitulo de Zacatecas se la  
yremos a besar adonde estubiese.

35| Su hijo de vuestra reverendisima y menor subdicto que su mano besa

[signature] fray Thomas Manso [rubric]

[fol. 93r/00194]

**[Interrogatorio dirigido por fray Tomás Manso, custodio de la Custodia de la Conversión de San Pablo de Nuevo México, sobre abusos cometidos por don Luis de Rosas, gobernador de Nuevo México. Convento de Santo Domingo, Nuevo México, desde el 17 hasta el 24 de agosto de 1644. Original.]**

Año de 1644.

Informazion hecha en las prouincias  
del Nuebo Mexico en virtud de pa-  
tente del reverendissimo padre fray Juan de Prada, comi-  
sario general de las prouincias de Nueva Espa-  
ña, por el padre predicador fray Thomas Manso  
custodio, sobre agrauios hechos a  
los religiosos de San Francisco que estan  
en dicho Nuebo Mexico por el go-  
uernador don Luis de Rozas.

[fol. 93v]

[blank]

[fol. 94r/00196]

Fray Juan de Prada de la orden de los frayles menores de nuestro seraphico padre San Francisco,  
calificador de la suprema y general Inquissision, presidente de la sancta probincia de Santiago

y comissario  
general de todas las de esta Nueva España, Philipinas, Japon, Florida, Nuevo Mexico, y  
monjas de Sancta Clara, ettcetera, cum plenitudine potestatis por nuestro reverendissimo padre  
fray Juan Mermeron

5| nuestro general, ettcetera. Al padre fray Thomas Manso predicador y custodio de nuestra  
custodia del

Nueuo Mexico, salud y paz en nuestro señor Xpisto. Por quanto en este ultimo auiso de Es-  
paña hemos receuido vna patente de nuestro reverendissimo padre fray Joseph Maldonado  
comissario general

de las Yndias que es del tenor siguiente: fray Joseph Maldonado de la regular obser-  
uancia de nuestro padre San Francisco, padre de la orden y comissario general de las Yndias cum  
10| plenitudine potestatis, ettcetera, al padre fray Juan de Prada, calificador de la general Ynquis-  
sicion, presidente de la prouincia de Sanctiago y comissario general de nuestra prouincia de la  
Nueba

España, salud y paz en el señor: por quanto su magestad que Dios guarde ha dispuesto por su real  
consejo de Indias y mandadonos poner la deuida correccion de algunas turbaciones y ex-  
cesos graues de religiosos de nuestra obediencia cometidos en nuestra custodia del Nueuo  
15| Mexico y atendiendo a que en los informes con que al presente nos hallamos remitidos  
de essas prouincias de la Nueva España no viene la conformidad que pueda bastantemente  
ynstruir el dictamen y animo de vn juez para proceder a sentencia conforme a nuestras leyes,  
ni se puede omitir el de las partes y resebir todas sus exepciones y descargos, siendo la  
causa presente de la ymportancia que se dexa entender asi por la calidad de la ma-  
20| teria y sus consequencias como por el presepto de su magestad en el derecho de su patronasgo  
real

en las Yndias a que los hijos de nuestro padre San Francisco tan especialmente estamos  
obligados

a atender por las singulares limosnas resebidas de su reall largeza, por tanto por las  
presentes firmadas de mi mano, selladas con el sello mayor de nuestro officio y refrendadas  
de nuestro secretario, ordenamos a vuestra paternidad y a mayor merito lo ma[n]damos por  
sancta obediencia

25| en virtud del spiritu sancto, que en recibiendo estas nuestras letras patentes se presente  
con ellas ante el señor conde de Salbatierra, virrey de la Nueva España, y con su consulta  
nombre persona de toda satisfacion para que actue todo lo que hubiese sucedido de  
turbacion en nuestra custodia del Nueuo Mexico y huiendo oydo los reos y concluido  
las causas vuestras vsque ad punctum sententiae ferendae, las remita [a] vuestra paternidad para  
que las sentencie se-

30| gun la grauedad y merito de ellas conforme las leyes de nuestra religion y nos remita  
vuestra paterniad testimonio o testimonios autenticos de haberlo assi executado. Dada en este  
conuento

de San Francisco de Madrid en tres de agosto de mill y seisscientos y quarenta y tres años. Fray  
Joseph Maldonado, comissario general de Yndias. Por mandado de su paternidad reverendissima,  
fray

Manuel de Alameda, secretario general de las Yndias. Y huiendo conferido y

[fol. 94v/00197]

tratado la dicha materia con el excelentísimo señor conde de Salbatierra, virrey de esta Nueva España, y con acuerdo y consulta de su excelencia, hemos determinado de cometer a vuestra reverencia negocio de tanta ymportancia para dar satisfacion bastante al real consejo de Yndias y al dicho nuestro reverendísimo padre comissario general de las Yndias de lo que por dicha patente se nos ordena y manda.

5| Por tanto por el tenor de las presentes firmadas de mi mano, selladas con el sello mayor de nuestro officio y refrendadas de nuestro secretario, damos a vuestra reverencia nuestra comission en vastante forma

segun podemos y deuemos con toda nuestra autoridad para que luego que llegue a la dicha nuestra cus-

todia del Nuevo Mexico haga la aueriguacion sumaria de todo lo susedido en dicha custodia en la forma que se refiere en dicha patente de nuestro reverendísimo padre comissario general de Yndias

10| y echa, nos la remita vuestra reverencia y para que esto tenga cumplido efecto, ordenamos y a mayor merito

se lo mandamos po[r] sancta obediencia en virtud del spiritu santo y pena de excomunion mayor latae sententiae y pso facto incurrenda y por la mesma obediencia y censura mandamos a todos los religiosos que assisten en dicha nuestra custodia de qualquier estado

y calidad que sean no vayan ni contrauengan a lo contenido en esta nuestra patente, antes bien

15| cada uno por su parte procure el buen effecto y que se aberigue la verdad. Dada en esse nuestro conuento de nuestro padre San Francisco de Mexico en nueue dias del mes de henero de mil

y seisscientos y quarenta y quatro años, fray Juan de Prada comissario general. Por mandado de su paternidad, fray Alonso de Echezarreta secretario.

En el conuento de la vocacion de Santo Domingo en dies y siete dias del mes de

20| agosto de mil y seisscientos y quarenta y quatro años, nuestro padre fray Thomas Manso predicador, custodio y juez ordinario eclesiastico por authoridad apostolica cum plenitudine potestatis y vso de la omnimoda por la sanctidad de Adriano sexto y Leon decimo

en estas prouincias y nuevas conuersiones del Nuevo Mexico, dixo que por quanto estando exerciendo e[ll] dicho su officio de custodio y visitando los religiosos de essa dicha custodia,

25| recibio tres dias ha vna patente de nuestro reverendísimo padre fray Juan de Prada, comissario general de to-

das las prouincias de esta Nueva España; incerta en ella otra de nuestro reverendísimo padre fray Joseph

Maldonado, comissario general de Yndias, por la qual dicha patente se le ordena y manda y da comission en forma para aberiguar las turbaciones y excesos de los religiosos

de esta dicha custodia que sucedieron en tienpo de don Luis de Rosas gouernado[r] y cappitan  
30| general que fue de estas dichas prouincias y para proseder en esta causa con ma-  
yor claridad vssando de la dicha comission, mandaua y mando se ponga por caue-  
sa de este proceso y se haga vn ynterrogatorio por el qual se examinen los testigos  
que huuieren de examinar esta causa y asi lo proueyo y firmo, fray Thomas  
Mansso custodio, ante mi fray Geronimo de la Llana secretario.

35| En el dicho conuento dicho dia, mes, y año, nuestro padre custodio fray Thomas Maso dixo  
que por quanto esta presente causa es contra los religiosos en comun y en particular  
de esta custodia no sea admitido ninguno por testigo de ella por ser ( como lo son)

[fol. 95r/00198]

partes interessadas, sino que se haga con personas seculares desapacionadas para que se de  
mas entero credito y que los dichos testigos sean examinados por el tenor del interrogatorio  
siguiente.

Ynterrogatorio. Primeramente si conocen a los religiosos de la orden de nuestro padre San  
Francisco que

5| asisten actualmente en estas conuersiones y custodia del Nueuo Mexico y a los que asistian y  
asistieron durante el tiempo de don Luis de Rosas gouernador que fue de estas prouincias.

2a. Si han comunicado y tratado a los religiosos de dicha orden y custodia o si saben que al-  
gun religioso o religiosos ayan sido perturbadores de la paz publica y bien de estas  
prouincias o que hayan causado algunos alborotos o sedisiones en ellas o que ayan sido yn-  
10| obedientes a los reales ordenes y mandatos de su magestad.

3a. Si saben qual fuese la causa de los disgustos que hubo entre los dichos religiosos y dicho  
don Luis de Rosas siendo gouernador y que religioso o religiosos dieron ocasion a seme-  
jantes disgustos y opposisiones, digan lo que saben.

4a. Si saben que en el capitulo que selebro el padre fray Juan de Salas, custodio que a la sazón  
era,

15| fue electo por guardian de la Villa donde assiste el gouernador y españoles el padre fray Do-  
mingo del Spiritu Sancto y para el conuento de los piquerios el padre Juan de Vidania  
y que despues de auer estado en dicha Villa el dicho padre fray Juan de Vidania y yendose a su  
conuento donde estaua asignado, hauiendo caminado dos leguas de la dicha Villa le detu-  
bieron por mandado del dicho gouernador don Luis de Rosas y le volbieron a la dicha Villa  
20| y echaron de ella al padre fray Domingo del Spiritu Sancto actual guardian y que causas  
huuiesse para esto de parte de los religiosos.

5a. Si saben que habiendo quedado el dicho padre fray Juan de Vidania en dicha Villa, escri-  
uio el gouernador don Luis de Rosas y el cauildo al padre fray Juan de Salas custodio pidiendo

le nombrase por guardian de dicha Villa y que el padre custodio le nombro y asigno, embiando-  
25| le patente de guardian por escusar pesadumbres y digan lo que susedio durante el tiempo  
que fue guardian el dicho padre fray Juan de Vidania.

6a. Si saben que el dicho padre fray Juan de Vidania saco el ssantisimo sacramento de la ygle-  
sia de la Villa y lo lleuo a las casas reales y que caussa dicen los demas padres que  
asistian en el dicho conuento que eran el padre fray Antonio de Aranda, fray Alonso Yanes, fray  
30| Pedro de Santa Maria, y fray Geronimo de Pedraza, para que lo echasen de la dicha Villa  
por mandado del dicho gouernador don Luis de Rosas y para que derribassen (como de echo de-  
rribaron) la enfermeria de dicho conuento.

7a. Digan la causa y ocassion que dieron los religiosos guardianes y ministros de  
los tres conuentos de San Yldefonso, Santa Clara y Nambe que eran los padres fray  
35| Andres Suarez, fray Antonio Perez y fray Diego Franco para que el dicho don Luis de  
Rosas  
con fuersa de armas los echase de dichos conuentos y quitasse todas las cosas de  
su ussu y de su sustento y si los dichos religiosos se resistieron o tomaron armas con-  
tra el dicho don Luis de Rosas o contra los soldados que por su mando echaron a  
dichos religiosos, digan lo que susedio en esta ocassion.

40| 8a. Si saben que causas mouieron a los religiosos y en particular al padre fray Juan de  
Salas su prelado que a la sazón era para (que) juntarse en este conuento de Santo Domingo

[fol. 95v/00199]

y en el tiempo que estubieron en el le hicieron alguna cosa, si hicieron alguna cosa que  
fuese contra su magestad o contra el bien publico de estas prouincias.

9a. Si saben que el padre fray Bartolome Romero lector de sancta theologia y guardian del  
conuen-  
to de Oraibe y el padre fray Francisco Nuñes religioso lego dieron alguna causa o motiuo a  
5| don Luis de Rosas para que les diese de palos o si saben si se los dio o no y si los dichos re-  
ligiosos se defendieron o sacaron armas para su defensa y si es verdad que los lleuo pre-  
sos a las casas (^reales) de cauildo digan lo que saben.

10. Si saben que lo contenido en este interrogatorio es publico y notorio, publica vos  
y fama. Fray Thomas Ma[n]so custodio, ante mi fray Geronimo de la Llana  
10| secretario.

En el conuento de la vocacion de Santo Domingo en dies y siete dias del mes de agos-  
to de mill y seissientos y quarenta y quatro años, para dicha informacion nuestro padre custo-  
dio fray Thomas Manso en virtud de la comision de nuestro padre fray Juan de Prada,  
comissario general de todas las prouincias de la Nueva Hespaña, hico parecer an-

15| te si al cappitan don Fernando Duran y Chauvez, del qual fue receuido juramento en forma de derecho por Dios y la señal de la cruz y huiendolo echo prometio decir verdad

[LM] 1a.

y siendo preguntado por el tenor del interrogatorio dixo a la primera pregunta que desde que tiene usso de rason connosce de vista, trato y comunicacion a los religiosos de nuestro padre San Francisco que asisten en estas conuerciones y particularmente a los que asistian en ell[a]s

20| durante siendo gouernador don Luis de Rosas y que asi mesmo conosció al dicho don Luis de Rosas y le comunico todo el tiempo que exercio el officio de gouernador y cappitan general de estas prouincias y esto responde.

[LM] 2a.

A la 2a pregunta dixo que por hauer nacido en esta tierra ha comunicado como dicho tiene a todos los religiosos de esta custodia y que siempre ha visto que en los disgustos y 25| pesadumbres que se ofrecen y han ofrecido entre los gouernadores y vezinos han mediado de paz los dichos religiosos, procurando el bien y conserbacion de estas prouincias y que no sabe ni ha oydo decir que por su causa ayga habido ningunos alborotos ni sedisiones porque como dicho tiene, siempre han mediado de paz y an sido y son los padres y amparadores de los naturales de esta tierra y de los vezinos espa- 30| ñoles, consolandolos en sus trabaxos y aflixciones y son munchos los que padecen de ordinario sin tener de ellos y que algunos disgustos de poca ymportancia que ha hauido entre los gouernadores y religiosos han sido porque se guarden las ordenanças reales, prouisiones de la real audiencia de Mexico y mandamientos de los señores virreyes despachados para el buen gouierno de estas prouincias y en favor de los naturales y vezinos de ellos, y esto responde.

[LM] 3a.

A la 3a pregunta dixo que no saue con euidencia qual fuese la caussa de la mala voluntad que el dicho don Luis de Rosas siendo gouernador tubo a los religiosos de esta custodia desde el principio de su gouierno. Mas de que vio que le començo a oponer al alferez Juan Marquez thesorero de la Sancta Crusada en estas prouincias, al qual prendio y hubo muchos disgustos el dia de la publicacion de la bulla y por volber por esta causa el padre fray Juan de Gongora, comissario de la Crusada que a la sazón era, comensso a disgustarse con todos los religiosos, hablando de ellos palabras poco decentes

[fol. 96r/00200]

publicamente y tambien fue la oposicion porque el ayudante Juan de Tres Palacios rimitio desde la ciudad de Mexico al dicho padre fray Juan de Gongora una pro-

uicion real para que los vecinos de esta tierra pudiesen tratar y contratar, entrar y salir libremente y contenia algunas clausulas contra los gouernadores, por 5| cuiu causa cobro grande enemistad al dicho padre fray Juan de Gongora, pareciendole que era solicitada por el dicho padre la qual dicha prouicion. Entiende este testigo no se la precento como otras muchas prouiciones y sedulas de su magestad en fauor de los yndios, que nadie se atrebe a presentarlas porque como no ay escriuano en esta tierra mas de uno nombrado que asiste siempre con los gouernadores, no ay quien yntime 10| los ordenes de su excelencia ni de la real audiencia y esto responde.

[LM] 4a.

A la 4a pregunta dixo que sabe por hauer sido cosa publica que en el capitulo que celebrou el padre fray Juan de Salas siendo gouernador don Luis de Rosas salio por guardian de la Villa el padre fray Domingo del Spiritu Sancto y del pueblo de los piquerias el padre fray Juan de Vidania, el qual era intimo amigo del dicho gouernador y que 15| yendose el dicho padre fray Juan de Vidania a su conuento de donde auia salido por guardian, paso por la Villa por ser camino y que no saue lo que trato con el dicho gouernador mas de que vio que hauiendo salido casi dos leguas de la Villa, le fueron a atajar vnos soldados y le volbieron a ella por mandado del dicho gouernador y cauildo y que vio que desde entonces exe[r]cicio officio de guardian y que no saue que el padre fray 20| Domingo del Spiritu Sancto ni se oydo decir diesse alguna causa o ocasion para esta accion que se hizo, y esto responde.

[LM] 5a.

A la 5a pregunta dixo que tiene por cierto que el padre fray Juan de Salas que a la sason era custodio embio patente de guardian de la Villa al dicho padre fray Juan de Vidania por escusar pesadumbres y porque oyo decir qu'el cauildo le hauia embiado vn re- 25| quirimiento para este efecto, el qual dicho requerimiento ni patente no vio este testigo pero lo ynfiere porque el dicho padre fray Juan de Vidania exercio officio de guardian de la Villa quieta y pacificamente y en quanto a lo que susedio durante el tiempo de su guardiania no sabe mas de que oyo decir que el dicho padre fray Juan de Vidania habia tenido vna pesadumbre con el padre fray Alonso Yanes su subdito y para aberiguacion 30| del caso el padre fray Juan de Salas custodio embio al padre fray Antonio de Aranda con comision

suia y estando en el dicho conuento en esta aberiguacion, sucedio que vna noche mataron a Sebastian de Sandobal que estaba descomulgado y puesto en la tablilla y el dicho gouernador don Luis de Rosas, sin recurrir al custodio para que lo mandase absolver, lo hizo enterrar en la dicha yglesia y diciendole los religiosos que alli estaban que la yglesia 35| estaba violada, se enojo en tal manera con ellos que siendo tiempo de ybierno y hauiendo mucha niebe y siendo prima noche, los echo de la Villa, mandando que si no quisiesen salir los arcabuseasen y salieron a pie por la niebe con gran trabajo y descomodidad y que no sabe que los dichos religiosos diesen alguna occassion para esto mas



de lo refferido y que los mismos soldados que acompañaban al dicho gouernador acon-  
40| sejaban a los padres que no hablasen porque los habian de matar el gouernador y esto  
responde.

[fól. 96v/00201]

[LM] 6a.

A la 6a pregunta dixo que sabe que es publico y notorio que el padre fray Juan de Vida-  
nia por orden del dicho gouernador don Luis de Rosas saco el ssantisimo sacramento de la ygle-  
cia de la Villa y lo lleuo a las casas reales y se coloco en vna sala que hauia seruido de  
vodega y que este testigo oyo missa muchas veces del dicho padre en las dichas casas reales  
5| y que se tocaba missa con la caja de guerra y que en la dicha parte mas de un año di-  
xo missa el padre fray Juan de Vidania y que los mas de los domingos predicaba contra los  
religiosos y su prelado y que por estas causas y otras muchas el dicho padre fray Juan de  
Salas custodio lo llamo a su presencia y por no auer querido venir le puso por desco-  
mulgado y mando a todos los vezinos de la Villa no oyesen missa del dicho padre por esta  
10| raçon y sin embargo de esto celebraba y exercia los demas sacramentos, diciendo  
que el dicho gouernador le hauia echo capellan real y que su prelado no tenia jurisdicion sobre  
el, escribiendole cartas afrentosas e ygnominiosas y que perseuero en este estado el dicho  
padre fray Juan de Vidania por tiempo de vn año poco mas o menos y que el prelado nunca  
se atrebio a embiar po[r] el por estar como estaba faborecido y amparado del dicho go-  
15| uernador y por hauer mandado el dicho gouernador que qualquier religioso que llegase a la  
Villa lo matassen.

[LM] 7a.

A la 7a pregunta dixo que sabe y le consta ser verdad que por mandado del dicho don Luis  
de Rosas fueron algunos soldados con armas al conuento de Nambe, al de San  
Yldefonso y al de Sancta Clara y echaron de ellos a los ministros que eran el padre fray  
20| Andres Suares, fray Antonio Perez y fray Diego Franco, sacando los dichos soldados quanto  
en ellos hauia de su vsso y para su sustento y que sin contradiccion alguna ni resis-  
tencia se fueron los dichos padres a la presencia de su prelado que a la sazón estaba  
en Sancto Domingo a darle quenta de lo sucedido y que tambien sabe y es mui cierto  
que algunos meses antes el dicho gouernador don Luis de Rosas hauia ydo en persona al con-  
25| uento de nuestro padre San Francisco de Sandia acompañado de muchos soldados y con el  
estan-  
darte real enarbolado y decerrajo las celdas y officinas del conuento y sus soldados  
sacaron lo que quisieron y en particular de vna pipa de vino que estaba recerbada  
para las missas beuieron y derramaron la mayo[r] parte de ella y que despues de  
algunos dias embio otra escuadra de soldados al combento de Cuarac y asimismo  
30| deserrajaron todas las celdas sin perdonar a vna que estaba dedicada para los  
negocios del tribunal del sancto officio, de donde sacaron todo quanto quisieron y que asimis-

mo passando el dicho gouernador por el conuento del Socorro, antes de llegar a el encuentro en el camino al guardian de dicho conuento que yba a uer a su prelado y le dexo la llaue de su celda para que se hospedase, la qual se la robaron toda y que vn sol-  
35| dado llamado Sebastian Gonzales portugues de nacion que yba en compañia de dicho gouernador se puso vn habito del dicho padre guardian y haciendo mofa y escarnio llamaua a los yndios del pueblo para que le vesasen la mano y esto responde.

[LM] 8a.

A la 8a pregunta dixo que viendo el padre (^guar) fray Juan de Salas custodio que a la sason era los grandes agrauios que el dicho don Luis de Rosas hacia a el y a sus religiosos  
40| como consta en la preguntas antesedentes y por hauer sabido hauia mandado a los yndios no obedeciesen a los padres en cosa alguna y viendo que en el com-  
bento de los hemes hauian muerto al padre fray Diego de San Lucas y en el de los taos

[fol. 97r/00202]

al padre fray Pedro de Miranda y que de parte del dicho gouernador no se ponía nin-  
gun remedio, antes se olgaba y decia que ojala los mataran a todos, junto todos sus  
religiosos en este conuento de Sancto Domingo con animo de tomar parecer y reçolu-  
cion de lo que conuendria hacer y que por vltima reçolucion (y que por ultima reço-  
5| lucion) acordaron dar auiso al excelentissimo señor Marquez de Cadereita que a la sason  
gouerna-  
ba esta Nueva España como lo hicieron por dos veces, la primera con el padre fray Di-  
ego Franco y la segunda con el cappitan Diego de la Çerna y otros compañeros, de los  
quales auisos nunca tubieron respuesta y que viendo que no la hauia como no la hubo  
nunca hasta que vino por virrey el excelentissimo señor Marquez de Villena que nombro nuevo  
10| gouernador, se fueron los religiosos a su conuento menos a los quatro que quedan referidos  
que son el conuento de la Villa y hauer puesto el dicho gouernador soldados de precidio en  
el conuento de San Yldefonso no se atrebieron los religiosos volber a ellos, lo vno  
por estar destruidos y lo otro porque no los matasen y esto responde.

[LM] 9a.

A la nouena pregunta dixo que corriendo las cosas de tan mala qualidad como corri-  
15| an y viendose los religiosos tan afligidos, el padre custodio fray Juan de Salas embio  
a llamar al padre lector fray Bartolome Romero que era guardian del conuento de Oraibe  
que esta distante sien leguas de la Villa, pareciendole que por sus canas y letras y  
no auer comunicado al dicho gouernador don Luis de Rosas ni auer tenido con el ninguno dis-  
gusto, seria medianero para aplacar y reducir al dicho gouernador don Luis de Rosas y que ha-  
20| uiendo llegado al conuento de Sancto Domingo donde estaban juntos los religiosos con su  
prelado, escriuio vna carta al dicho don Luis de Rosas pidiendolo licencia para yr  
a vesarle la mano y le respondió que fuesse norabuena, con lo qual el dicho padre lector

Romero acompañado de vn religioso ansiano lego llamado fray Francisco Nuñez se puso en camino para la dicha Villa y hauiendo llegado a la hermita de San Miguel que esta al entrar de la dicha Villa, se entro a hazer oracion con su compañero y con el primer hombre que hallo embio vn recaudo al dicho don Luis de Rosas auissandole de su venida y pidiendole licencia para yr a las casas reales y que hauiendo salido el dicho don Luis de Rosas hacia la dicha hermita de San Miguel con el estardarte real y con toda la gente de la Villa, con grande colera y enojo començo a reñir al dicho padre lector diciendo que los vaçallos de su magestad hauian de yr a reconocer el estandarte real y otras mucha[s] cosas con tan gran colera que ni escuchaua raçon del dicho padre lector ni satisfacion alguna y hauiendo llegado su compañero a quietar [a]l dicho gouernador, le dixo que el padre lector venia a predicar y confesar y a sacarles del horror en que estaban y en que les tenia el padre fray Juan de Vidania y sin esperar a mas raçon alço el baston y le dio muchos palos en la caueça hasta que lo hico pedaços y le hirio y baño en sangre, los quales palos recibio el dicho padre hinçado de rodillas puestas las manos al cielo y que viendo el padre lector Romero lo que pasaua con su compañero, se ynco de rodillas diciendo, «señor gouernador, yo meresco mas bien esos palos que mi compañero porque el no tiene culpa» y coxiendo otro baston de vno de sus oficiales embistio con el con tan grande ympetu dandole de palos que si no fuera por los que le acompañaban al dicho gouernador lo huuiera muerto segun la colera con que estaba y que de alli mando lleuar presos a los dichos religiosos

[fol. 97v/00203]

a las casas de cauildo y los lleuaron arrastrando y tirando y diciendoles palabras terribles y afrentosas y el dicho padre lector yba predicando, aconsejandoles saliesen del horror en que estaban y entrando por la plasa de la dicha Villa lo voluio a apalear segunda vez y de ver semejante cosa salian las mugeres de la Villa llorando y los españoles defendiendo al dicho padre y reparando los palos con el br[a]ço y limpiandole la sangre y sudor y de esta suerte, lo lleuaron a las casas reales adonde los tubieron presos con guardas hasta la noche que les notificaron vn auto de destierro afrentossisimo y los echaron de la dicha Villa y esto responde.

[LM] 10.

10| A la decima y ultima pregunta dixo que todo lo que tiene declarado es publico y notorio, publica vos y fama y que todos los vezinos de esta tierra saben lo arriba refferido por hauer sido casos tan publicos y esto declaro debaxo del juramento que fecho tiene en que se afirmo y ratifico siendole leydo su dicho y dixo ser de edad de treinta y sinco años poco mas o menos y que no le tocan las generales y lo firmo con el dicho padre custodio; fray Thomas Manso custodio, don Fernando Duran Chauvez, ante mi fray Geronimo de la Lla-

na, secretario.

[LM] Testimonio.

En el dicho conuento de la vocacion de Sancto Domingo en dies y ocho dias del mes de agosto de mill y seissientos y quarenta y quatro años, para la dicha in-  
20| formacion, nuestro padre custodio fray Thomas Manso, juez de comission por nuestro  
reverendisimo  
padre fray Juan de Prada, comissario general de la Nueva España, hiço parecer  
ante si al cappitan Nicolas de la Mar y Vargas, vezino de la Villa de  
Sancta Fee cauesa de estas prouincias, del qual fue receuido juramento  
en forma de derecho por Dios y la señal de la cruz y huiendolo echo  
25| prometio decir verdad y siendo preguntado por el tenor del ynterrogatorio  
dixo que ha dies y seis años poco mas o menos que asiste (que asiste) en estas  
prouincias siruiendo a su magestad y que conoce a los religiosos de nuestro padre San  
Francisco que al presente estan en ellas y conosco a los que han estado desde el  
dicho tiempo que ha que asiste en esta tierra de vista y comunicacion y que  
30| asi mismo conocio a don Luis de Rosas gouernador y cappitan general que fue de  
estas prouincias y esto responde.

[LM] 2a.

A la 2a pregunta dixo que desde que esta en esta tierra jamas a oido

[fol. 98r/00204]

decir ni ha visto que los dichos religiosos de nuestro padre San Francisco  
ayan sido causa de algun alboroto ni inquietud en lo tocante a la pas  
publica y a los ordenes de su magestad, sus virreyes y audiencia real  
de Mexico, antes siempre han sido medianeros de la paz en los disgus-  
5| tos que se han ofrecido, intercediendo con los gouernadores y aplacando-  
los en las cosas y casos que se han ofrecido y que lo que ha visto es que  
solamente tratan de la enseñansa y dotrina de los yndios y de lo que  
pertenece al culto diuino y a sus yglesias y que las que al presente tienen  
en esta tierra con su cuidado y diligencia pueden lucir en qualquier  
10| parte del mundo y que solamente saue que el padre fray Juan de Vidania,  
que ya es diffuncto, lleuado de la amistad del gouernador don Luis de Rosas  
fue causa de las ynquietudes que huuo en tiempo de su gouierno y que  
su prelado le procuro reducir; no pudo por auerse amparado de dicho go-  
uernador con titulo de capellan real y procedio contra el hasta quitarle el habi-  
15| to y fue caussa este religioso de que padeciesen muchos trabajos los de-  
mas de esta tierra y esto responde.

[LM] 3o.

A la 3a pregunta dixo que la causa principal que hubo para que el gouernador don Luis de Rosas cobrase mala voluntad a los religiosos fue que hauiendo venido por thesorero de la Sancta Crusada el alferez Juan Marquez y con comicion del dicho tribunal para cobrar de don Roque de Cas-  
20| saos, que a la sazón era alcalde ordinario, lo procedido de las bulas de la predicacion antesedente y por esta cobrança y sobre el recibirle con voto en el cauildo hubieron muchas diferencias el dicho Juan Marquez y dicho gouernador y llegó a tanto que mando dar docientos açotes a un ne-  
25| gro suyo y se le dieron de echo por las calles publicas de la Villa de Sancta Fee y despues prendio al dicho thesorero y porque el padre fray Juan de Gongora, comissario de la Sancta Crusada que a la sazón era, faborecio al dicho thesorero començo el dicho gouernador a perseguir al dicho comissario en tan grande extremo hasta notificarle auto de destierro y estraño de  
30| los reinos de su magestad y de pesadumbre de este pleito vino a morir

[fol. 98v/00205]

el dicho padre y que tambien fue la causa vna prouicion real de la audiencia de Mexico en favor de los vezinos de esta tierra y contra los gouernadores, la qual saco el ajudante Juan de Tres Palacios que hauia estado en esta tierra y se la remitio al dicho padre fray Juan de Gongora pa-  
5| ra que se la intimase y no auiendo quien se atrebiese a hazerlo, este tes- tigo, que a la sazón era escriuano nombrado de cauildo, le requirio con ella al dicho gouernador y por ello y por auersela yntimado lo hiço amarrar en las casas reales a la cureña de vna piesa de artilleria para darle ga-  
10| rrote y si no cargara todo la gente y deudos de su muger, tiene por si- erto lo hiciera y que sabe que el dicho gouernador quando tenia estas dicenciones con el dicho padre comissario, escriuió al padre custodio para que lo desterrase y que le respondió el custodio que en quanto a religioso era su superior y que (y que) si hubiera delinquido en algo le castigaria, pero en quanto a comissario de la Sancta Cruzada no tenia autoridad sobre el y que desde entonces  
15| començo el dicho gouernador a perseguir al padre custodio y a todos sus reli- giosos y por hauer susedido estos disgustos por respecto de la publica- cion de la bulla, seys años ha que a sesado y no se publican ni se traen de Mexico y esto responde.

[LM] 4a.

A la 4a pregunta dixo que vio que estando exerciendo officio de guardian de  
20| la Villa el padre fray Domingo del Spiritu Sancto y pasando por la dicha Villa el padre fray Juan de Vidania, embio el dicho gouernador don Luis de Ro-

sas vna tropa de hombres a deserle dos leguas de la Villa y le metio en dicho conuento, diciendo que el hauia de ser guardian y no el padre fray Domingo del Spiritu Sancto y que no sabe ni a oydo decir que el dicho padre fray 25| Domingo del Spiritu Sancto le diese ocasion para esto y que le parece que por la amistad que tenia el dicho gouernador al dicho padre fray Juan de Vidania como despues se echo de ver y sentido de los disgustos que hauia tenido con el comissario de la Crusada procuraba ocasiones de dar pesadumbre al padre custodio y a sus religiosos y esto 30| responde.

[fol. 99r/00206]

[LM] 5a.

A la 5a pregunta dixo que sabe por hauerse hallado presente a la sazón en la dicha Villa que el dicho gouernador escriuio al dicho padre fray Juan de Salas custodio para que embiase patente de guardian de la Villa al padre fray Juan de Vidania y aunque no la vio lo ynfieri de que el dicho padre Vidania 5| exercio el officio de guardian much(^a)[^o]s (^vezes) meses hasta que el dicho gouernador echo los religiosos de la Villa y fue el caso que vna noche mataron a Sebastian de Sandobal que estaba descomulgado y puesto en la tablilla y el dia siguiente hizo el dicho gouernador que le enterrasen en la yglesia sin hauer absuelto el cuerpo y porque tres o quatro religiosos que a la sa- 10| zon se hallaron en la Villa dixeron auia quedado violada la yglesia y que no se podía decir missa en ella hasta que el prelado la reconciliase, fue el dicho gouernador con cantidad de gente al conuento y saco al padre fray Juan de Vidania con toda la ropa que era de su vsso y lo lleuo a las casas reales y echo de la Villa a los ppadres fray Antonio de Aranda, 15| fray Pedro de Santa Maria, fray Alonso Yanes y fray Geronino de Pedraza, mandando que si no saliesen los arcabuseasen; todo lo qual (^fue) vio este testigo y se hayo presente y que salieron los dichos quatro religiosos a pie con gran trabaxo por hauer mucha nieue.

[LM] 6a.

A la 6a pregunta dixo que vio que siguiente despues de la expulsion de 20| los dichos religiosos el padre fray Juan de Vidania, acompañado del gouernador don Luis de Rosas y de los mas hespañoles de la Villa, saco el ssantisimo sacramento de la yglesia y lo lleuo a las casas reales y se coloco en vna sala que hauia seruido en otro tiempo de vodega y que no sabe quando lo consumieron mas de que vio que por tiempo de vn año poco mas o menos el dicho padre fray Juan de Vidania decia missa en

25| dichas casas reales y administraba los demas sacramentos con titulo de cappellan real  
y luego que supo su prelado que hauia sacado el ssantisimo sacramento de la yglesia  
le embio a llamar y no vino y procedio contra el hasta ponerle por excomulgado  
en la tablilla, declarandolo por apostata de su religion y mandando que nin-  
30| go el dicho padre decia missa y administraba y absolbia de qualquier censura  
como lo hiço al dicho gouernador don Luis de Rosas despues de hauer dado de palos  
al padre lector Romero y a su compañero como adelante se dira y esto respon-  
de.

[LM] 7a.

A la 7a pregunta dixo que estando en la Villa de Santa Fee este testigo, vio salir  
35| una tropa de soldados por mandado del gouernador don Luis de Rosas y aunque  
por entonces no supo a lo que yban vido que dentro de quatro dias bolbieron

[fol. 99v/00207]

con ganado maior y menor y que preguntando que ganado era aquel le dixeron  
lo auian quitado a los ppadres guardianes de Nambe, San Ildefonso y Santa Clara y  
que a los dicho[s] padres los hauian echado de sus conuentos con fuerça de armas y puesto pre-  
sidio en el conuento de San Ildefonso y que los dichos religiosos estubieron fuera de sus  
5| conuentos mas de vn año y se fueron a la presensia de su prelado hasta que vino  
por gouernador Juan Flores de Valdez, que luego mando restituir los dichos conuentos  
y que sabe que en esta expulcion ningun religioso tomo armas ni se defendio sino  
que con grande pasiensia y humildad sufrian estos y otros muchos (^trabaxos)  
agrauios y que sabe que algunos meses antes hauia ydo el dicho gouernador don Luis  
10| de Rosas con vna tropa de soldados, enarbolado el estandarte real, al conuento  
de Sandia en donde abrio y deserrajo todas las celdas y officinas del dicho  
conuento y los soldados que lleuaua consigo hicieron notable daño, particular-  
mente en vna pipa de vino que era para decir missa y que despues de hauer ve-  
uido lo que quisieron, quedo destapada y le derramaron mui gran parte que  
15| en esta tierra es de mucho valor y estima por estar esta tierra mas de quatrosien-  
tas leguas de Mexico y que asimismo sabe por hauer sido publico aunque este  
testigo no se hallo presente que el dicho gouernador don Luis de Rosas embio otra tropa de  
soldados al conuento de Cuarac, los quales abrieron y deserraxaron las offici-  
nas y celdas sin perdonar a una que estaba dedicada para el tribunal del Santo  
20| Officio por ser de alli guardian el comissario del Santo Officio de estas prouincias y en  
ninguna de las dichas partes los religiosos se resistieron ni defendieron y lo  
mas que hacian era pedir justicia al cielo de tantos agrauios y esto responde.

[LM] 8a.

A la 8a pregunta dixo que sabe que el padre fray Juan de Salas, custodio que a la sazón era, viendo los agravios que reseuian el y sus religiosos del gouernador don Luis de  
25| Rosa sin poderlo remediar por ningun camino, junto sus religiosos en este dicho  
conuento de Santo Domingo con intension de irse con sus religiosos a la presencia  
de sus prelados y de su excelencia por haberle embiado a notificar el dicho don Luis de  
Rosas vn auto dandole a el y a sus religiosos por estraños de los reinos de  
su magestad y que saliesen luego de estas prouincias y le entregacen los calices,  
30| plata y ornamentos de las sacristias, donde no, que vendria a echarlos  
a fuego y sangre y viendo asimismo que en el conuento de los hemes ha-  
uian muerto los yndios al padre fray Diego de San Lucas y en el de los taos  
al padre fray Pedro de Miranda y que no ponía remedio el dicho gouerna-  
dor don Luis de Rosas antes decia que «ojala los  
35| mataran a todos», sin embargo de todo esto se resoluió el dichho padre

[fol. 100r/00208]

custodio con sus religiosos no desamparar la tierra y dar auisso al excelentísimo señor marques  
de Cadereyta que a la sazón era virey, como lo hisieron embiando al padre fray Diego  
Franco y uiendo que se tardaba el nueuo gouernador que se esperaba, auisaron segun-  
da vez a su excelencia con el cappitan Diego de la Cerna y otros compañeros y de ninguno  
5| destos auttos tubieron repuesta hasta que uino por virey el excelentísimo señor Marquez  
de Villena y no reparando los dichos religiosos en las amenazas del gouernador,  
viendo que los indios se morian sin confesion y otros sin baptismo porque huuo  
peste en aquella sazón, se fueron a sus conuentos a administrar menos al de la Villa  
donde asistia el dicho gouernador con su capellan real el dicho padre fray Juan de Vidania  
10| y los otros tres circunbesinos a la Villa que estaban saqueados, Nambe, San Ile-  
fonsso y Santa Clara y esto responde.

[LM] 9a.

A la 9 pregunta dixo que llegando a la Villa el padre lector fray Bartolome Romero, guardian  
del conuento de Oraibe, con un compañero llamado fray Francisco Nunez religioso  
lego y ansiano, embio un recaudo al gouernador don Luis de Rossas pidiendole licencia  
15| para besarle la mano y que uido este testigo que salio el dicho gouernador con mucha gente  
y con caja y estandarte real hasta la hermita de San Miguel donde estaba el  
dicho padre a la entrada de la Villa y que auiendo llegado el dicho gouernador, saliendo de  
la hermita el dicho padre a rescuirle, començo el dicho gouernador a reñirle con tan gran  
colera y enojo y palabras tam pesadas sin esperar respuesta ni satisfacion alguna y lle-  
20| gando su compañero a querer qui[e]tar al dicho gouernador, le dixo que el padre benia a  
predicar  
y confesar y a sacarles del error en que les tenia fray Juan de Vidania y sin esperar a mas



raçon alço el baston y le dio muchos palos en la caueça hasta que lo hiso pedassos y lo baño en sangre; los quales palos resiuio el dicho padre hincado de rodillas y que auiendo uisto el padre lector Romero lo que pasaua com su compañero, se hincó 25| de rodillas disiendo, «yo meresco mas bien esos palos que mi compañero porque el no tiene culpa», y coxiendo otro baston de uno de sus oficiales embistio con el [al] padre lector con tan grande impetu, dandole de palos que si no fuera por los que acompañaban al dicho gouernador lo huiera muerto segun la colera con que estaba y vido este testigo llebar pressos a los dichos religiosos a las casas reales arrastrando y tirando dellos y disien- 30| doles palabras afrentosas y que el dicho padre lector yua predicando, aconsejandoles saliesen del error en que les tenia fray Juan de Vidania y que entrando por la plaça segunda uez voluio el dicho gouernador a dar de palos al dicho padre lector y que las mujeres de la Villa salian llorando de ber semejante cosa y los españoles defendian al dicho padre reparando los palos con sus braços y limpiandole la sangre y sudor y desta suerte lo llebaron

[fol. 100v/00209]

a las cassas reales, adonde los tubieron presos con guardas hasta la noche que les notificaron vn auto de destierro y los echaron de la dicha Villa y esto responde.

[LM] 10.

A la 10 pregunta y ultima dixo que todo lo que tiene declarado es publico y notorio y publica vos y fama y siendole leido su dicho se afirmo y ratifico en el y dixo ser de edad 5| de treinta y siete años poco mas o menos y que no le tocan las generales y lo firmo con el dicho nuestro padre custodio; fray Thomas Manso, Nicolas de la Mar, ante mi fray Geronimo de la Llana secretario.

En el dicho conuento de Santo Domingo en diesiocho dias del mes de agosto de mill y seisientos y quarenta y quatro años, nuestro padre custodio fray Thomas Manso, juez de comision por nuestro reverendisimo padre fray Juan de Prada, commissario general de las prouincias de la Nueva España, resiuio juramento en forma de derecho por Dios y la señal de la crus de don Pedro Duran y Chauvez, vezino de la Villa de Santa Fee y auendolo echo prometio decir uerdad y siendo preguntado por el tenor del interrogatorio dixo que conose a todos los religiosos que asisten en estas conuerciones y a los que asistieron de vein- 15| te años a esta parte en ellas y asi mismo conosio a don Luis de Rossas gouernador y cappitan general que fue destas prouincias y esto responde.

[LM] 2a.

A la 2a pregunta dixo que desde que tiene vso de razon no ha uisto ni ha oido desir que algun religioso de los que asisten en estas conuerciones y han asistido ayán sido causa de

ynquietud, alboroto y sedision porque antes sabe que todos procuran la paz, amistad  
20| y conformidad entre los gouernadores, [^españoles y naturales y que si a hauido alguna  
discordia entre los gouernadores] y los prelados que han sido de los reli-  
giosos, son de ordinario por boluer los religiosos por los indios y porque se cumplan  
las cedulas de su magestad dadas en fauor de ellos, mandamientos de los señores vireyes  
y prouisiones de la real audiencia de Mexico y que tan solamente el padre fray Juan  
de Vidania (que ia es difunto), siendo guardian de la Villa en tiempo que go-  
25| uernaba don Luis de Rossas, fue causa de muchos disgustos, persecuciones  
y pesadumbres que padiesieron los religiosos en esta tierra y los vezinos  
della, por auer perdido la obediencia a su prelado de que resulto quitarle  
el habito y esto responde.

[LM] 3a.

A la 3a pregunta dixo que no sabe ni ha oido desir que los religiosos de  
30| nuestro padre San Francisco que asisten en esta tierra diessen ocasion a don Luis de Rosas  
siendo gouernador para la mala voluntad que mostro tenerlos, asi de  
obras como de palabras, porque siempre ha uisto que los religiosos res-  
petan y veneran a todos los gouernadores con grandes cortesias y agasajos, hos-  
pedandoles en sus conuentos y regalandoles con lo que pueden y no solo a los dichos

[fol. 101r/0210]

gouernadores sino tambien a los demas vezinos desta tierra, porque los conuentos  
son los meçones y ventas para todos porque si no es en la Villa no ay donde se ospeden los  
pasajeros por ser los indios mui pobres y pocos los españoles y esos asisten en  
estancias apartadas del camino y que sabe que la ocasion que tomo el dicho don Luis  
5| de Rosas para maltratar y menospreciar a los religiosos fue sierta competencia que  
tuuo con el padre fray Juan de Gongora, commisario que era de la Santa Crusada, sobre  
negocios graues del dicho tribunal, por auer el dicho gouernador preso al alferez  
Juan Marquez thesorero actual de la Santa Crusada y porque desde Mexico le remi-  
tieron al dicho padre commisario vna prouision real en fauor de los vezinos de la tierra,  
10| la qual le intimaron y sobre el caso quiso dar garrote al cappitan Nicolas de la  
Mar que a la sazón era escriuano nombrado de cauildo y que desde entonces  
començo a tratar y maltratar a los religiosos con palabras mui afrento-  
sas en presencia y en ausiençia, llamandolos hijos de honjos y gente condenada  
y otras palabras mui mal sonantes y esto responde.

[LM] 4.

15| A la 4 pregunta dixo que sabe y uido que siendo guardian de la Villa el padre fray Domingo  
del Spiri-  
tu Santo, lo quito el dicho gouernador don Luis de Rossas y puso al padre fray Juan de Vidania

su intimo  
amigo como despues se echo de uer y que no sabe que el dicho padre fray Domingo del Spiritu  
Santo  
diese ocasion al dicho gouernador ni a otra persona para este agrauio mas de que sabe que  
porque predicaba la uerdad le auia cobrado mala voluntad el dicho gouernador  
20| y que dicho padre fray Domingo del Spiritu Santo es un religioso mui ajustado y ob-  
seruante de su regla y esto responde.

[LM] 5a.

A la 5 pregunta dixo que sabe y es sierto que el padre fray Juan de Salas, que a la sazón era  
custodio, por conserbar la paz y que no huuiese ruidos ni pleitos, embio a man-  
dar al padre fray Domingo del Spiritu Santo fuese a administrar al pueblo de  
25| los piqueries donde auia sido asignado por capitulo el padre fray Juan de Vidania y  
[a]l dicho padre le embio patente de guardian de la Villa y algunos meses despues que exercio  
su oficio [^sucedio] que el dicho padre guardian fray Juan de Vidania tuuo sierto disgusto con el  
padre  
fray Alonço Yañes su subdito y auendosi quexado al padre custodio, embio al  
padre fray Antonio de Aranda con comision para aberiguar el caso y estando  
30| aberiguandole, sucedio que una noche mataron al alferez Seuas-  
tian de Sandoual, el qual estaua puesto por descomulgado en la tablilla  
y el dia siguiente le hiso enterrar en la iglesia el gouernador don Luis de  
Rossas sin que se absoluiese el cuerpo contra la voluntad de los religiosos  
que lo contradixeron y aquella misma noche vino al conuento el dicho gouernador

[fol. 101v/00211]

don Luis de Rossas con mucha gente y saco del al padre fray Juan de Vidania y lo llebo a las  
casas reales y el dia siguiente echo de la Villa a quatro religiosos que alli estaban,  
que era el dicho padre fray Antonio de Aranda, fray Alonço Iañes, fray Pedro de Santa Maria  
y fray Geronimo de Pedrasa enfermero, mandando que si no quisieran salir  
5| los arcabuseasen; a lo qual los dichos religiosos no hisieron contradicion  
alguna mas de pedirles diese quatro horas de termino para buscar bestia  
en que salir porque auia mucha nieue y no se lo concedieron, antes los echa-  
ron con violencia y esto responde.

[LM] 6a.

A la 6a pregunta dixo que despues de la expulsion de los dichos quatro religiosos, el dia siguiente  
10| el padre fray Juan de Vidania acompañado del gouernador don Luis de Rossas y de los demas  
de la Villa,  
saco el santissimo sacramento de la iglesia y lo llebo a las casas reales y lo coloco en una  
sala poco desente, la qual siruio de iglesia mas de un año, adonde el dicho padre fray Juan

de Vidania administraba todos los sacramentos contra la voluntad de su prelado, que luego que supo lo que auia sucedido le embio a mandar 15| viniese a su presençia y no le obedeciendo(le) le declaro por descomulgado y puso en la tablilla, mandando a los vezinos de la Villa no oyesen missa ni recibiesen los sacramentos de mano del dicho religioso y sin enuargo desto selebraba y desia missa y administraba los demas sacramentos y los vezinos de miedo del dicho gouernador la oian sin que el dicho padre custodio pudiese estoruar ninguna 20| accion destas, porque el dicho gouernador tenia dado orden para que si llegase algun religioso a la Villa lo matasen y esto responde.

[LM] 7.

A la 7 pregunta dixo que uio salir de la dicha Villa vna tropa de soldados embiados por el dicho don Luis de Rossas a los conuentos de Nambe, Santa Clara y San Ileonso y que de alli algunos dias los uio boluer con ganado maior y menor y con 25| algunas alajas de los religiosos que asistian en dichos conuentos y preguntando lo que auia sucedido, le dixeran que auian echado por medio del dicho gouernador don Luis de Rossas a los padres fray Diego Franco, fray Antonio Perez y fray Andres Suarez y que les auian quitado todo lo que tenian para su vso y sustento y que despues se sertifico mas bien desta verdad 30| porque en mas de un año no boluieron los dichos padres a sus conuentos y se fueron a la presençia de su prelado por auer echo presidio de soldados el gouernador en el conuento de San Ileonso y los pobres naturales estubieron todo este tiempo careciendo de ministro que les administrase los santos sacramentos y que no sabe este testigo ni a oido desir que los dichos tres

[fol. 102r/00212]

ministros y guardianes diesen alguna ocasion al dicho don Luis de Rossas para la dicha expulsion ni que en ella tomasen armas ni se defendiesen ni hisiesen accion alguna que desdixese de su profesion y que antes desto hauia ido el dicho gouernador don Luis de Rosas em persona al conuento de Sandia con el estandarte real enarbolado y que abrio todas 5| las celdas del dicho conuento y mando deserrajar las oficinas y los que le acompañaban se llebaron muchas cosas de ellas y em particular sabe que de una pipa de vino veuieron y derramaron cassi la mitad y en otra ocasion el dicho don Luis de Rossas embio al conuento de Caurac otra tropa de soldados so color de buscar retraidos y saquearon de la misma manera el dicho conuento sin perdonar a la celda que 10| estaba diputada para los negocios del tribunal del Santo Oficio por ser ministro y asistir en el dicho conuento el padre commisario del Santo Oficio destas prouincias y a todo esto no sabe ni ha oido desir que los religiosos diesen ocasion alguna y lo atribuye al natural inquieto del dicho don Luis de Rossas y a la passion que tenia con los dichos religiosos y esto responde.

[LM] 8.

15| A la 8 pregunta dixo que estando las cosas en este estado, el padre fray Juan de Salas que a la sazón era custodio, sabiendo que el dicho gouernador don Luis de Rossas hauia mandado a los indios no obediesen a los religiosos en cosa alguna y que en el pueblo de los hemes hauian muerto los indios al padre fray Diego de San Lucas y en de los taos al padre fray Pedro de Miranda y que el gouernador don Luis de Rosas no ponía remedio alguno antes auía dado a entender y desía que «ojala los mataran a todos», junto y congreco todos los religiosos en este conuento de la vocación de Santo Domingo para tomar pareser y resolución de lo que combendría haser en semejante casso y porque se temió no fuesen los indios acabando vno a uno a los religiosos con la vilantez que les 25| auía dado el gouernador y que auiendo deliberado en el casso, tomaron por última rresolución dar auiso al excelentísimo señor virey Marquez de Cadereyta como lo hisieron con el padre fray Diego Franco y segunda vez con el cappitan Diego de la Cerna, auissando de los agrauios que el dicho gouernador hacia a los dichos religiosos y por no auer tenido respuesta ni remedio por mas 30| de un año hasta que vino el excelentísimo señor Marquez de Villena que nombro nuevo gouernador, viendo que los indios se morían sin sacramentos se fueron sendos en dos a administrarlos como a escondidas de miedo

[fol. 102v/00213]

del dicho gouernador menos el conuento de la Villa, Nambe, San Ilefonso y Santa Clara, que nadie se atrebió a ir a ellos por estar circunvizinos a la Villa y auer echado los ministros el dicho gouernador y esto responde.

[LM] 9a.

A la 9 pregunta dixo que uio que por estar descomulgado y puesto en la tablilla 5| el padre fray Juan de Vidania celebrando y administrando los santos sacramentos y sembrando algunos errores con nuestra Santa Fee, el padre custodio fray Juan de Salas, mouido del bien y saluación de aquellas almas que estaban a su cargo, embio a la Villa al padre lector fray (^Francisco) [^Bartolome] Romero con un religioso lego llamado fray Francisco de Nuñez para que confesase a los vezinos de la Villa 10| [^y cumpliesen con la yglesia por hauer pocos dias que abia pasado la quaresma] y auiendo llegado el dicho padre fray Bartolome Romero a la hermita de San Miguel que esta a la entrada de la dicha Villa, embio a auissar al dicho gouernador de su venida y que le diese licencia para uerle y luego que resiuio el recaudo, el gouernador salio con toda la gente de la Villa armados y con el estandarte real 15| hasia la dicha hermita de San Miguel donde estaba el dicho padre con su compañero

y disiendo que venia a confesar a la gente de la Villa y a que cumpliesen con la iglesia, se enojo de tal manera que començo a desirle palabras mui afrentosas y llegando su compañero a aplacarle, alço el baston y le dio muchos palos en la cabeza, bañandole en sangre hasta que se quebró el baston, los quales  
20| palos resiuio de rodillas el dicho padre y uiendo el padre lector lo que pasaua con su compañero, se hincó de rodillas puestas las manos disiendo, «señor gouernador, mas bien meresco yo essos palos que mi compañero que el no tiene culpa» y coxiendo otro baston de un ministro suyo, reboluio sobre el dicho padre lector dandole de palos que a no defenderle los que estaban presentes tiene  
25| este testigo por cierto le matara y de alli vio este testigo que los llebaron a rempujones y arrastrando a las casas reales y al pasar por la plasa era de uer los llantos y sollosos de las mujeres y de algunos christianos temerosos de Dios que llegaban a limpiarles la sangre y el sudor y auiendo llegado a las dichas cassas reales, los enserro en un aposento y puso soldados de posta hasta la tarde  
30| que les embio a notificar un auto de destierro con grandes oprobrios y afrentas y los echo de la dicha Villa y esto responde.

[LM] 10.

A la desima y ultima pregunta dixo este testigo que todo lo que tiene declarado es publico y notorio, publica vos y fama en todo este reino y es la verdad

[fol. 103r/00214]

so cargo del juramento que fecho tiene y siendole leído su dicho se afirmo y ratifico en el y dixo ser de edad de treinta y tres años poco mas o menos y que no le tocan las generales y lo firmo con el dicho padre custodio. Fray Thomas Manso, don Pedro Duran y Chaues, ante mi fray Geronimo de  
5| la Llana secretario.

En el dicho conuento de la vocasion de Santo Domingo en dies y nueue dias del mes de agosto de mill y seissientos y quarenta y quatro años, nuestro padre custodio fray Thomas Manso, juez de commision por nuestro reberendissimo padre fray Juan de Prada, commisario  
general

[LM] 1a.

de todas las prouincias de la Nueva España para la dicha informacion resiuio jura-  
10| mento en forma de derecho por Dios y la senal de la cruz del alferez Pedro Barrela, vezino de la Villa de Santa Fee cauesa destas prouincias y auendolo echo prometio desir uerdad y siendo preguntado por el tenor del interrogatorio dixo que nacio en esta tierra y desde que tiene vsso de rrazon conose a los religiosos de nuestro padre San Francisco que han asistido y asisten en estas conuerciones de vista,

15| trato y comunicacion y esto responde.

[LM] 2a.

A la 2a pregunta dixo que ha visto que todos los dichos religiosos se ocupan en la conuercion (^asi por el riguroso temple) y enseñansa de los naturales desta tierra, dandoles mui buen exemplo asi a ellos como a los españoles, padesiendo mui grandes trabajos en la dicha conuercion assi por el rriguroso 20| temple de la tierra como por las ocasiones que cada día tienen y peligros de muerte que han padecido el padre fray Francisco Letrado a quien mataron los indios de la prouincia de Suni por predicarles el euangelio y ley de Dios y al padre fray Martin de Arbide, al padre fray Pedro de Miranda y al padre fray Diego de San Lucas, que todos murieron a manos 25| de los indios sin otros que se sospecha que les dieron ueneno y que sin embargo de todos estos peligros y trabajos no perdonando ninguno han perseuerado y perseueran en la enseñança de dichos naturales y al presente tienen veinte y ochos doctrinas con sus iglesias y conuentos tan lusidos que en qualquier parte del mundo lo pueden ser, sin otras muchas iglesias que ai en las uisitas de dichos con- 30| uentos y que a oido desir a muchas personas que han uenido de la Nueva España que no han uisto indios mas bien enseñados e industriados que los desta tierra y que no ha uisto ni oido desir que los religiosos aian sido causa de alborotos, sediciones publicas ni otra ninguna turbacion de la paz, porque antes

[fol. 103v/00215]

ha uisto que en los pleitos y disgustos que se han ofresido son los medianeros con los gouernadores, procurando siempre el bien destas prouincias y que [si] ha auido algunos disgustos entre los prelados que han sido y gouernadores, ha sido porque se cumplan las ordenancas reales, cedula de su magestad, mandamientos de los señores 5| vireies y prouiciones de la real audiencia de Mexico en fauor de los naturales y vezinos desta tierra y por defender la inmunidad de la iglesia y como con estas prouincias no ay obispo, es fuerça que el padre custodio la defienda como cabeza della y que sobre esto son las oposiciones y discordias y que solamente sabe que en tiempo de don Luis de Rossas, el padre fray Juan de Vidania que actualmente era guardian de la Villa fue causa de muchas 10| inquietudes que entonces huuo por ser intimo amigo de don Luis de Rossas, lo qual no pudo remediar su prelado por auerle alsado la obediencia y fauoresido del dicho gouernador y auriendole benido sucesor le castigaron asta quitarle el habito, el qual dicho religioso al presente es difunto y esto responde.

[LM] 3.

A la 3a pregunta dixo que no sabe ni a oido desir que ningun religioso desta tierra diese 15| ocasion a don Luis de Rossas siendo gouernador para vsar con ellos lo que vsso

y que solamente vio que por defender el padre fray Juan Gongora commisario de la Crusada al thesorero Juan Marquez, al qual prendió el dicho gouernador don Luis de Rossas y por una prouision de la real audencia de Mexico en fauor de los vezinos que le hizo intimar el dicho padre commisario, quiso dar garrote al cappitan Nicolas de la Mar que se 20| la intimo y actuo contra el dicho commisario hasta darle por estraño de los reinos de su magestad, de la qual pena se murio y desde entonces el dicho gouernador don Luis de Rossas començo a perseguir a todos los religiosos.

[LM] 4.

A la 4 pregunta dixo que sabe por auer sido cossa publica que el padre fray Domingo del Spiritu Santo en el capitulo que hisieron los dichos padres salio por 25| guardian de la Villa y que estando en ella en su conuento passo por la dicha Villa el padre fray Juan de Vidania que iba por guardian de los piqueries y auiedo caminado dos leguas de la dicha Villa, le atajaron vna tropa de soldados que embio el gouernador don Luis de Rossas y le boluieron a ella y escribieron al padre fray Juan de Salas que a la sazón era custodio para que el dicho padre fray Juan de Vida- 30| nia se quedase por guardian de la dicha Villa, hasiendole requirimiento para ello y por escusar pesadumbres y por tener conosida la mala voluntad del dicho gouernador don Luis de Rossas para con los religiosos, lo concedio embiando patente de guardian

[fol. 104r/00216]

al dicho padre fray Juan de Vidania y que no sabe ni ha oido desir que el dicho padre fray Domingo del Spiritu Santo diesse causa para esto mas de que auiedo el dicho gouernador preso en el conuento de los pecos al padre fray Antonio Ximenez religioso lego, dixo el dicho padre fray Domingo a los soldados que auian estado de posta en la dicha 5| pricion «¡descomulgados!» y como lo supo el dicho gouernador començo a perseguir al dicho padre fray Domingo del Spiritu Santo y esto responde.

[LM] 5.

A la 5a pregunta dixo que vio que el padre fray Juan de Vidania en uirtud de la patente que le embio su prelado exercio oficio de guardian mucho tiempo y que estandolo exersiendolo, tubo sierto disgusto con un subdito suyo llamado fray Alonso 10| Iañes y que auiedo recurrido a su prelado, embio aberiguar la causa al padre fray Antonio de Aranda y estando en dicha averiguacion, mataron una noche a Seuastian de Sandoual que estaua puesto por descomulgado en la tablilla y el dicho gouernador don Luis de Rossas lo hizo enterrar en la iglesia de la Villa contra la voluntad de los religiosos y auiedo ellos dicho que la iglesia estaba violada y que 15| no se podía desir missa en ella sin recurrir al prelado, vino el dicho gouernador don Luis de Rossas con una tropa de gente a deshora de la noche, mandando que le abriesen las puertas o que las derribaria y entrando en el dicho conuento



saco del al padre fray Juan de Vidania y lo llebo en su compania a las cassas reales y el día siguiente oio este testigo que mando echar de la Uilla a los 20| padres que estaban actualmente en el conuento y enfermeria, que eran el padre fray Antonio de Aranda, fray Alonço Iañes, fray Pedro de Santa Maria y fray Geronimo de Pedrasa, mandando a voces que si no saliesen los arcabuseasen, los quales dichos religiosos salieron a pie con mucha nieue por ser tiempo de ibierno sin haser resistencia alguna y esto responde.

[LM] 6a.

25| A la 6 pregunta dixo que despues de auer echado los dichos religiosos, el padre fray Juan de Vidania fue a la iglesia en compañia del gouernador don Luis de Rossas y los demas vezinos de la Villa y saco el santissimo sacramento de la iglesia y lo coloco en las cassas reales en una sala poco desente, adonde dixo misa por tiempo de un año poco mas o menos, administrando los demas sacra- 30| mentos y que auiedo sauido esto el padre fray Juan de Salas custodio, por no auerle querido obedeser le fixo por descomulgado en la tablilla y despues embio

[fol. 104v/00217]

a mandar a todos los fieles christianos no resibiessen ningun sacramento del dicho religioso ni oyessen su missa por estar como estaba descomulgado y apostata y desto resulto la inquietud de consciencia de alg[u]nos temerosos de Dios que se ausentaron de la dicha Villa y se fueron a otros pueblos donde asistian los religiosos.

[LM] 7.

5| A la 7 pregunta dixo que vio uenir a algunos soldados de asia dos leguas con cantidad de ganado maior y preguntando que ganado era aquel, dixeron a este testigo que era el ganado del conuento de Santa Clara, San Ilefonso y Nambe que se lo auian quitado a los religiosos y todo lo demas que tenian para su sustento y los auian echado de los dichos conuentos y puesto presidio de soldados en el de San Ilefonso, de lo qual se sertifico 10| mas bien porque en tiempo de casi un año ni les dexaron a los dichos padres boluer a sus conuentos ni poner cura en la Uilla ni auia religioso que se atrebiera entrar en la dicha Villa. Y sabe este testigo i uio que algunos meses antes desto auia ido el dicho gouernador don Luis de Rossas con mucha gente, enarbolado el estandarte real, al conuento de Sandia y so color de que buscaba retraidos abrio 15| todas las celdas y oficinas del dicho conuento y sus soldados llebaron lo que se les antojo y de una pipa de vino que estaba guardada para las missas beuieron lo que quisieron y la dexaron medio destapada y se derramo casi la mitad de ella y de alli algunos días embio el dicho gouernador al conuento de Curac otra tropa de soldados con el mismo intento que queda dicho y de la misma suerte abrieron y deserrajaron 20| celdas y oficinas sin perdonar a la que estaba dedicada para los negocios del

Santo Oficio por ser como era el guardian de aquel conuento comisario del santo tribunal en esta tierra y que no sabe ni a oido desir que los religiosos de dichos conuentos huuiesen dado alguna ocasion mas que clamar al cielo por los agrauios que se les hasian y esto responde.

[LM] 8.

25| A la 8 pregunta dixo que sabe que el padre fray Juan de Salas, custodio que a la sazón era, viendo

los agrauios que resiuian el y sus religiosos del gouernador don Luis de Rossas, junto sus religiosos en este conuento de la vocación de Santo Domingo para tomar consejo de lo que auian de haser en semejante casso y estando juntos les embio a notificar un auto el dicho don Luis de Rossas, dandole a el y a sus religiosos por estraños de los reinos de su magestad 30| y que saliesen luego destas prouincias y le entregasen los calices, plata y ornamentos de las sacristias, donde no, que bendria a echarlos a fuego y sangre y por auer sucedido que en el conuento de los hemes auian muerto los indios al padre fray Diego de Lucas y en el de los taos al padre fray Pedro de Miranda y que no ponía remedio el dicho gouernador

don Luis de Rossas, antes desía em publico que «ojala los mataran a todos», sin embargo 35| de todo esto se resoluió el dicho padre custodio con sus religiosos no desamparar la tierra

[fol. 105r/00218]

y dar auisso al excelentísimo señor Marquez de Cadereita que a la sazón era virei. Despacho al capitán Diego de la Cerna y uiendo que no se embiaba remedio como no lo huuo hasta que uino por virey el excelentísimo señor Marquez de Villena que embio nuebo gouernador, exorto el dicho padre custodio a sus religiosos por auer dado peste en los indios 5| a que se fuesen a sus doctrinas como lo hisieron, uiuendo con cuidado y con espías porque no los uiniesen a matar y al conuento de la Villa, Nambe, Santa Clara, San Ilefonso no huuo religioso que se atreuiera a ir porque el dicho don Luis de Rossas nunca quiso admitir otro sacerdote mas que al padre fray Juan de Vidania con título de capellan real y porque en el conuento de San Ilefonso como dicho es tenia 10| puesto presidio de soldados y esto responde.

[LM] 9.

A la 9 pregunta dixo que sabe este testigo que el padre fray Juan de Salas custodio embio a llamar al padre lector fray Bartolome Romero que estaba administrando en la prouincia de Moqui que esta distante de la Uilla sien leguas y auia muchos años no uenia a la dicha Villa para que con sus letras, canas y autoridad mediase 15| de paz y aplacase al dicho gouernador y que auiendo uenido a este conuento de Santo Domingo con deseo de la paz, fue con otro compañero a la Villa de Santa Fee y auiendo llegado a la hermita de San Miguel que esta a la entrada de dicha Villa,

auisso de su uenida al dicho gouernador y uio este testigo que salio de las casas reales con caxa de guerra y con muchos vezinos asta la dicha hermita y saliendo  
20| della a reseuirle el dicho padre lector Romero y su compañero, començo con grandes voces y griteria [^a desirle] que los vasallos de su magestad iban a reconoser el estandarte real y otras muchas cosas y que el padre fray Francisco Nuñez su compañero lleo por un lado a desir al dicho gouernador que el padre lector uenia a confesar y a que cumpliesen con la iglesia los vezinos de la Villa y a que se compusiesen y acabasen los  
25| disgustos que auia y que reboluió el dicho don Luis de Rossas con el baston, dándole de palos en la cabeza, bañandosela en sangre hasta que lo hizo pedasos, a lo qual el dicho padre se hincó de rodillas y puestas las manos al cielo lleo con gran paciencia aquella afrenta y uiendo esto el padre lector se hincó de rodillas diciendo, «mas bien meresco yo esos palos que mi compañero, que el no tiene  
30| culpa» y coxiendo otro baston de vno de sus ministros reboluió sobre el dándole de palos y diciendo «a estos hijos de hongos malditos asi se ha de tratar» y le parese a este testigo que si no fuera por algunos de los que le acompañaban que le detubieron, reparando los palos con los braços y muchos de los arcabuses, le matara segun la colera con que estaba y que desde alli llebaron a los dichos dos religiosos medio a-  
35| rrastrando y a rempujones hasta las cassas reales y que passando por la plaza era de ver el llanto de la mujeres y otras personas viendo casso semejante

[fol. 105v/00219]

y auiendo llegado a las cassas reales los metieron en un aposento con guardas, adonde estuvieron hasta la tarde que les notificaron un auto de destierro con palabras mui afrentosas y los echaron de la dicha Villa y esto responde.

[LM] 10.

A la decima pregunta y ultima dixo que todo lo que tiene declarado es publico y notorio, pu-  
5| blica vos y fama y siendole leído su dicho en el se afirmó y ratificó y dixo que es verdad todo lo que tiene declarado debajo del juramento que fecho tiene y que no le tocan las generales y que es de edad de treinta y seis años poco mas o menos y lo firmo con el dicho nuestro padre custodio. Fray Thomas Manso, Pedro Varela de Losada, ante mi fray Geronimo de la Llana, secretario.

10| En este dicho conuento dicho dia mes y año para la dicha informacion, nuestro padre custodio fray Thomas Manso juez de comision por nuestro reverendisimo padre fray Juan de Prada commissario general de la Nueva España, resiuió juramento en forma de derecho por Dios y la señal de la cruz de Agustin de Carabajal, vezino destas prouinçias y auiendolo  
15| echo prometio desir uerdad y siendo preguntado por el tenor del interrogatorio:

[LM] 1a.

A la 1a pregunta dixo [este testigo] (^que desde que se acuerda jamas ha uisto ni ha oido desir que los dichos religiosos ayan sido causa alboroto, ni inquietudes en estas prouincias, antes ha uisto que siempre son los medianeros) que es criollo desta tierra 20| y que desde que tiene vssso de razon ha conosido y conose a los religiosos de nuestro padre San Francisco que asisten en estas conuerciones de vista trato y comunicasion y esto responde.

[LM] 2a.

A la 2a pregunta dixo que desde que se acuerda jamas ha uisto ni ha oido desir que los dichos religiosos ayan sido causa de alboroto ni [in]quietudes en estas prouincias, antes ha uisto que siempre son los medianeros de la paz, procurando el bien y conserbacion 25| desta tierra poniendose a manifestos peligros de la uida por ganar almas a Dios y basallos a su magestad, hasiendo diferentes entradas en tierras de infieles por augmentar [su] real corona y que al presente tienen veinte i ocho conuentos con sus iglesias tan curiosas que pueden lucir en qualquier parte del mundo, adornadas de capillas, de cantores, organos, trompetas, y chirimias y sobretodo la enseñansa y doctrina de los naturales con tan gran 30| cuidado y puntualidad que segun ha oido desir este testigo en ninguna parte de la Nueua España la hay maior, y que no ha uisto ni a oido desir que por su causa aya hauido algun alboroto ni

[fol. 106r/00220]

turbasion y que estas que vbo siendo gouernador don Luis de Rozas no tubieron los religiosos la culpa, antes padiesieron ynjustamente grandisimas persecuciones y afrentas hasta llegar a termino de resoluerse a desamparar la tierra y que saue este testigo que algunos 5| disgustos que ha hauido entre los gouernadores y prelados de los religiosos an sido por fauorezer a los indios y que se cumplan las cedulas de su magestad dadas en su fauor, mandamientos de su excelencia y prouisiones reales de la audienzia de Mexico y por voluer por la inmunidad de la yglessia, porque los dichos gouernadores 10| no la quieren guardar, haziendo causas contra religiosos hasta llegar a prenderlos y que solamente saue que en tiempo del dicho don Luis de Rozas el padre fray Juan de Vidania que a la sazón es difunto por ser yntimo amigo del dicho gouernador fauorezido de el fue muy gran parte de los disgustos que vbo en tiempo de su gouerno, los 15| quales su prelado no pudo remediar por hauerle alzado la obediencia y esto responde.

[LM] 3.

A la tercera pregunta dijo que no saue ni a oydo dezir que ningun religioso diese ocasion al dicho gouernador don Luis de Rozas para perseguirles como lo hizo en todo el tiempo de su gouerno y que el mo-  
20| tiuo que tubo para comenzar a aborrezar a los religiosos fue porque  
abiendo preso al thessorero Juan Marques, thessorero de la Ssanta Cruzada, el  
padre fray Juan de Gongora que era commissario del dicho tribunal pidio el  
presso en vritud de las exempciones de que gozan los tales thesore-  
ros en vritud de letras appostolicas y cedula de su magestad y sobre  
25| este litigio llego hasta dar al dicho padre comissario por estraño de los rey-  
nos, por cuya causa y pesadumbre vino a morir y tambien sa-  
ue que al dicho padre comissario le hauia remitido de Mexico el ayu-  
dante Juan de Tres Palazios vna prouission real en fauor de  
los vesinos y abiendola dado el dicho padre al capitán Nicolas de la Mar,  
30| escriuano nombrado de cauildo, para que se la yntimasse, le qui-  
so dar garrote por hauersela yntimado y de que de aqui tomo  
ocassion el dicho gouernador para perseguir y maltratar al dicho  
padre comissario y abiendo pedido al padre custodio que lo desterrasse  
porque no lo hiço comenzo a maltratar y perseguir a todos los  
35| religiosos.

[LM] 4.

A la quarta pregunta dijo que saue que en el capitulo que hizieron

[fol. 106v/00221]

los padres salio electo por guardian de la Villa el padre fray Domingo del  
Espiritu Ssanto y el padre fray Juan de Vidania para el pueblo de  
los piquiries y que pasando el padre fray Juan de Vidania por  
la Villa para yrse a su doctrina, abiendo caminado dos  
5| leguas, embio el gouernador don Luis de Rozas a atajarle  
con vna tropa de soldados y le voluieron a la dicha Villa  
para que fuese guardian de ella y en esta conformidad escri-  
uio al padre custodio fray Juan de Salas y por escusar pesadumbres  
y conseruar la paz con el dicho gouernador porque conozia que bus-  
10| caua ocasiones de perderla, embio patente al dicho padre Vi-  
dania de dicha guardiania de la Villa, que fue guardian mu-  
cho tiempo y que no saue que el padre fray Domingo diese alguna  
ocassion de enojo al dicho gouernador por ser como es vn religioso  
de buena vida y muy ajustado a sus obligaciones mas  
15| de que tan solamente saue le hauia cobrado mala voluntad

el dicho gouernador porque dijo en publico que todas las personas que hauian seruido de guardas en la prission que el dicho don Luis de Rozas hizo en el conuento de los pecos prendiendo 20| al padre fray Antonio Ximenez religioso lego hauian yncurrido en excomunion y esto responde.

[LM] 5.

A la quinta pregunta dijo que hauiendo tenido el padre fray Juan de Vidania çierta pesadumbre con vn subdito suyo religioso lego llamado fray Alonso Yañez, sauido por el padre cus- 25| todio embio a la averiguasion de esta causa al padre fray Antonio de Aranda, guardian de Xalistro, y que el dicho gouernador fauoresiendo como fauorezio las causas y persona del dicho fray Juan de Vidania, hecho con violencia y fuerza de armas al dicho padre fray Antonio de Aranda y juntamente con el al dicho 30| padre fray Antonio Yañez y al padre fray Pedro de Ssanta Maria y a fray Geronimo de Pedraza, enferm[er]o que era a la sazón de la enfermeria del conuento de la Villa, mandando con penas graues saliesen de dicha Villa y que si no los peloteasen y matasen y que dichos religiosos salieron con mucho trauajo e yncomo- 35| didades por ser el rigor del ymuerno y hauer mucha nieue y que los dichos religiosos no se resistieron ni defendieron, antes obedezieron el dicho mandato con mucha paçienzia y humildad y que sabe

[fol. 107r/00222]

que en esta ocasion mataron en dicha Villa vna noche a vn hombre llamado Sebastian de Sandoual que estaua descomulgado y puesto en la tablilla y que el dicho gouernador le mando enterrar en la yglesia sin estar absuelto el cuerpo, a lo qual contradige- 5| ron todos los religiosos y sin embargo se hizo como el gouernador gustaba por ser amigo suyo el difunto y que saue que en esta ocasion fue el dicho don Luis de Rosas al conuento y saco de el al padre fray Juan de Vidania y toda la ropa de su vso acompañado de su gente.

[LM] 6.

10| A la sesta pregunta dijo que saue y es verdad çierta y publica que el dicho fray Juan de Vidania, acompanandole el dicho don Luis de Rozas y mucha gente de dicha Villa, saco de la yglesia el santissimo sacramento y le llebo a las casas reales y le pusieron en vna

sala que seruia de despensa, en donde estubo mucho tiempo y  
15| que el padre fray Juan de Vidania dezia misa en ella exerzien-  
do los sacramentos y que siendo llamado a la presenzia de su  
prelado nunca quiso pareser y se deyo estar descomulgado e  
ynouediente mucho tiempo, por cuya causa le embio el padre  
custodio a mandar no selebrasse ni administrase sacramento  
20| alguno y sin embargo selebraba y todos oyan su misa salbo  
algunos soldados temerosos de Dios que sabiendo la justifi-  
cazion de parte del padre custodio y estar descomulgado el dicho padre  
fray Juan de Vidania suspenso e yrregular, se ausentaron  
de dicha Villa siguiendo la parte mas sana, recogendose en al-  
25| gunos conbentos por no carezer del sacrificio de la misa y demas  
sacramentos y que el dicho padre custodio no pudo remediar estos  
daños ni otros muchos que causo el dicho padre Vidania por estar  
como estaua amparado en las casas reales del dicho gouernador, el qual  
abia dado orden para que a qualquiera religioso que quisiese  
30| entrar en la Villa lo matasen.

[LM] 7.

A la septima pregunta dijo que saue y le consta con ebidensia  
que el gouernador don Luis de Rozas emuio vna esquadra de soldados y  
por cabo de ellos al capitan Alonso Martin Barba al conuento de San  
Ylefonso donde era guardian el padre fray Andres Suares con orden  
35| expreso que le echasen y lanzasen del conuento como lo echaron y lan-  
zaron con fuerza y violensia y que el dicho padre fray Andres Suares por  
ser como era hombre enfermo anziano y que estaua casi tullido  
les rogo y pidio por amor de Dios lo dejasen alli aquella

[fol. 107v/00223]

noche siquiera, lo qual no consintieron ni permitieron y vbo de salir  
el dicho padre con harto trabajo y pena y le robaron el conuento, abrien-  
do las ofiçinas y çeldas y le lleuaron todo quanto tenia de su vsso  
y que assi mismo saue este testigo que estos mismos soldados con or-  
5| den y mandato del dicho gouernador fueron a los conuentos de Santa  
Clara y Nambe y los robaron y saquearon y cargaron con  
todo a la Villa, hasta el ganado mayor y menor que los reli-  
giosos tenian para su sustento y que tambien saue que en el conuento  
de San Ileonso se puso presidio de soldados por orden y mandado  
10| del dicho don Luis de Rozas y que los dichos religiosos ministros de los  
tres conuentos se fueron a la presenzia de su prelado huyendo  
del rigor del gouernador, quedando los yndios sin ministros y

muriendose sin baptismo y sin confession y que assimismo sabe este declarante que el dicho don Luis de Rozas fue al conuento de 15| Sandia acompañado de mucha gente y que abrieron y desçerraron vna offiçina y sacaron lo que hauia en ella y que de vna pipa de vino que alli estaba veuieron todos y por dejarla mal cerrada se perdio gran parte de ella, la qual era para dezir missa y que hiço mucha falta por no hauer vino en esta tierra y traer- 20| se de mas de quatroçientas leguas de aqui y que asimismo sabe que el dicho gouernador don Luis de Rozas embio cantidad de gente al conuento de Cuarrac y tambien le robaron y saquearon y tambien vna celda donde estaua el archiuo y tribunal del Ssanto Ofiçio por asistir en dicho conuento el padre commissario del Santo Tribunal y que no saue que los religiosos 25| diesen alguna ocassion para semejantes rigores sino que siempre estubieron y an estado muy obedientes y sujetos sin rresistirse ni defenderse.

[LM] 8.

A la octaua pregunta dijo que es verdad y saue por muy çierto que el padre fray Juan de Salas custodio que entonzes era biendo a sus religiosos tan 30| afligidos y maltratados y que los yndios de los hemes abian tenido vn rebato y acometimiento de los yndios apaches ynfielless enemigos de los christianos y que en el hauian muerto a flechaços al padre fray Diego de Sant Lucas y que los yndios de los taos se abian alzado y abian muerto al padre fray Pedro de Miranda su 35| ministro y que el gouernador no ponía algun remedio antes dezía que «ojala los mataran a todos» y por otras muchas causas muy graues que ocurrieron, se determino a juntar y congregare todos sus religiosos como de hecho se congregaron y juntaron en este conuento de la vocacion de Santo Domingo para deliuerar lo que conuiniese hazer

[fol. 108r/00224]

en caso tan apretado y porque el dicho gouernador les obligaua y compelia con rigor a que desamparasen la tierra, mandando por vn auto que entregasen toda la plata y ornamentos de los conuentos, dandolos por estraños de los reynos y que por vltima y mas asertada re- 5| soluzion (mirando siempre el bien publico y conseruacion de el reyno) determinaron embiar correo a Mexico abisando de lo que pasaua al excelentissimo señor Marques de Cadereita y por asegurar mas el buen despacho embiaron con todo lo escripto y autuado al padre fray Diego Franco, religioso de mucha virtud, sagasidad y pru- 10| denzia, y que no contentos con esto hizieron los dichos religiosos



y custodio segundo despacho que llebo el capitan Diego de la Serna pidiendo con mayores ynstanziyas el remedio de tantos y tan graues daños como se seguian contra el seruizio de la diuina y real magestad y que hauiendo pasado mucho tiempo y que no venia 15| de Mexico el remedio que esperauan y que los yndios caresian y abian carezido mucho tiempo hauia de sus ministros y que se morian sin los sacramentos, determino el padre custodio que todos los religiosos se voluieran a sus doctrinas y cuidasen de la enseñanza de los yndios como de hecho se voluieron (avnque 20| con hartos temores y peligros de la vida) saluo al conuento de la Villa que nunca le desamparo el padre fray Juan de Vidania y los tres conuentos dichos de San Ylefonso, Santa Clara y Nambe, que por estar tan serca del gouernador temiendo no los mandase matar no vbo quien se atrebera a yr a ellos y por estar hecho presidio 25| de soldados el conuento de San Ylefonso.

[LM] 9.

A la nouena pregunta dijo que saue y le consta que estando los religiosos juntos y congregados en dicho conuento de Ssanto Domingo, el dicho padre fray Juan de Salas custodio embio a llamar al padre fray Bartolome Romero lector en santa theulugia y guar- 30| dian del conuento de Oraibe en la prouincia de Moqui, que esta distante de la Villa cinco leguas, para que como perssona docta y entendida y con sus canas tratase con el dicho don Luis de Rozas de los medios mas comvinientes para la conseruazion de la paz que tanto se deseaua y assi se rresolbio de comun pareser de todos los 35| religiosos fuese el dicho padre lector y abiendo ydo y llebado en su compañía al padre fray Francisco Nuñez religioso lego y anzia- no, llego cerca de la Villa y por hauer ydo a pie y aber llegado cansados se detubieron en vna ermita que esta çerca de la entrada

[fol. 108v/00225]

de la Billa a descansar vn rrato y juntamente embio a avisar de su venida al dicho gouernador, el qual vino acompañado de mucha gente todos con armas y enarbolado el estandarte real y abiendo llegado adonde estauan los dos religio- 5| sos comenzo con grandes voces y gritos a reprehenderlos, diciendo con grande colera que por que no se hauian ydo a presentar ante el estandarte real y en medio de estas voces lle- gando por vn lado el religioso lego le dijo como el padre lector no benia mas de a desengañar a los vezinos de la Villa

10| y que confesasen y cumpliesen con la yglesia y a aduertirles  
los grandes errores y çismos que el padre fray Juan de Vidania  
abia sembrado, con las quales palabras fue tan grande  
el sentimiento y colera del dicho don Luis de Rozas que con  
vn baston que traia le aporreo y hirio de manera que le hi-  
15| rio y baño en sangre sin que el dicho padre se resistiese ni defendiese,  
antes hincado de rodillas y puestas ambas manos mirando al  
cielo resiuio los palos con grande amor y pasienzia y que  
entonces el padre lector viendo maltratar a su compañero dijo ha-  
blando al gouernador, «señor gouernador, mi compañero en nada tiene culpa  
20| yo la tengo toda pues le truge», etcetera. Y que tiene por muy cier-  
to que si los que estauan presentes no rrepararan como repara-  
ban con los mochos de los alcabuzes los palos que alli lo aca-  
bara segun era grande el enojo y colera del dicho gouernador  
y que despues de esto los mando lleuar pressos a la Villa  
25| como los llebaron y arrastrando y lleuando al padre lector,  
lo qual causo muy grande ruido y alboroto en la dicha Villa,  
juntandose gran numero de gente que lastimandose de ver tal expe-  
taculo llorauan dando voces de compasion y lastima y que saue que los llebo  
a las casas reales, que los puso presos en vn aposento hasta que a la noche les  
30| mando notificar vn auto mandando que salieran luego de la Villa  
como luego salieron y uinieron a la presenzia de su prelado a dar  
cuenta de su embaxada.

[LM] 10.

A la desima y vltima pregunta dijo que todo lo que tiene dicho y declarado  
es verdad, es publico y notorio en todo este reyno, publica vos  
35| y fama, so cargo del juramento que fecho tiene y que no le tocan las  
generales y declaro ser de hedad de treinta años poco mas o menos  
y siendole leydo su dicho en el se afirmo y ratifico y lo firmo

[fol. 109r/00226]

juntamente con el dicho nuestro padre custodio. Fray Thomas Manso custodio,  
Agustin de Carauajal, ante mi fray Geronimo de la Llana secrettario.

[LM] Testimonio.

En el dicho conuento de la vocazion de Santo Domingo en veinte dias del  
mes de agosto de mill y seisçientos y quarenta y quatro años, para la  
5| dicha ynformacion nuestro padre fray Thomas Manso custodio y juez de comission por  
nuestro reverendisimo padre fray Juan de Prada, commisario general de todas las prouinzias de la

Nueba España, resiuio juramento en forma de derecho a Dios y a la señal de la cruz del capitan Alonso Vaca y abiendolo hecho prometio de deçir verdad y siendo preguntado por el thenor del ynterrogatorio:

[LM] 1a.

10| A la primera pregunta dijo que es criollo de esta tierra y que desde que tiene vsso de razon conocio y conoze a los religiosos de nuestro padre San Francisco que an asistido y asisten en estas conuersiones de vista, trato y comunicacion y esto responde.

[LM] 2.

A la segunda pregunta dijo que desde que se acuerda xamas a  
15| visto ni a oydo desir que los dichos religiosos ayan sido causa de alborotos ni ynquietudes en estas prouincias, antes a visto que siempre son medianeros de la pas, procurando el bien y conseruacion de esta tierra, poniendose a manifiestos peligros de la vida por ganar almas a Dios y vasallos a su magestad, haziendo diferentes entradas  
20| en tierras de ynfieles por aumentar su real corona y que al presente tienen veinte y ocho conuentos con sus yglesias tan curiosas que lo pueden ser en qualquier parte del mundo, adornadas de capillas, de cantores, organos, trompetas y chirimias y la enseñanza de los yndios tan buena que el dia de fiesta al primer re-  
25| pique de campana vienen todos a missa sin que falte ninguno ni sin que sea menester contarlos como lo hazen en la Nueba España y que no a visto ni oydo dezir que por causa de los religiosos aya hauido algun alboroto, ynquietud ni turbasion y las que suçedieron siendo guernador don Luis de Rozas ninguna culpa  
30| tubieron los dichos religiosos, antes padezieron sin dar ocassion a ello grandissimas persequizes y afrentas que por no poder sufrirlas estubieron resueltos de yrse a la Nueba España y desamparar la tierra y que saue este testigo que los disgustos que ha hauido entre los gouernadores y los padres custodios an sido por defender  
35| a los yndios y porque se guarden las cedula de sus magestad dadas en su fauor y las ordenanzas reales y por boluer por la ynmunidad de la yglessia, porque los dichos gouernadores no la quieren guardar

[fol. 109v/00227]

haziendo causas contra los religiosos hasta llegar a prenderlos y que solamente saue que en tiempo del gouierno de don Luis de Rozas

el padre fray Juan de Vidania, que a la sazón es difunto, por ser yntimo amigo del dicho gouernador fauorezido de el, fue la principal parte de los disgustos que vbo en tiempo de su gouerno, los quales su prelado no pudo remediar por hauerle alzado la obediencia y esto responde.

[LM] 3.

A la tercera pregunta dijo que no saue ni a oydo dezir que ningún religioso diese ocasión al gouernador don Luis de Rozas para la mala voluntad que mostro tenerles en el tiempo de su gouerno y que por hauer sauido que el ayudante Juan de Tres Palacios que hauia estado en esta tierra gano vna prouission de la real audiencia de Mexico en fauor de los vezinos y la remitió al padre fray Juan de Gongora que a la sazón era comissario de la Santa Cruzada por no haber como no ay en esta tierra clerigos ni religiosos de otra orden y porque el escriuano de cauido se la yntimo, le tubo amarrado para darle garrote y tambien sucedio que por oposiciones que tubo con el thessorero de la Santa Cruzada, llamado Juan Marques, le prendio y porque el dicho padre comissario de la Santa Cruzada en virtud de los priuilegios y cédulas de su magestad que tienen los tales thesoreros le pidió el proceso el dicho padre comissario y sobre esto procedio contra el el dicho gouernador hasta notificarle auto de destierro y extraño de los reynos de su magestad, que de esta pesadumbre vino a morir el dicho padre y de estas dos cosas que tiene referidas comenso el dicho gouernador a tener mala voluntad a los religiosos y a perseguirlos y esto responde.

[LM] 4.

A la quarta pregunta dijo que saue por hauer sido cosa publica que en el capitulo que hisieron los padres salio por guardian de la Villa el padre fray Domingo del Espiritu Santo y el padre fray Juan de Vidania por guardian de los piquiries y que haviendo pasado por la Villa el dicho padre fray Juan de Vidania le embio a detener el gouernador don Luis de Rozas con vna tropa de soldados y lo voluieron a la Villa y escriuio el dicho gouernador don Luis de Rozas (con vna tropa de soldados y lo voluieron a la Villa y escriuio el dicho gouernador) al padre custodio fray Juan de Salas para que le nombrase por guardian de la dicha Villa al padre fray Juan de Vidania y lo nombro contra su voluntad por escusar pleitos

[fol. 110r/00228]

y disgustos y que no saue que para esta accion diese ninguna ocassion el padre fray Domingo del Espiritu Santo por ser como es religioso de buen exemplo y que tan solamente oyo dezir que despues que el dicho don Luis de Rozas prendio en el conuento de los pecos al padre fray Antonio Xi- 5| menes, dijo el padre fray Domingo que los que hauian seruido de guardas estauan descomulgados y huiendolo sauido el dicho gouernador le cobro mala voluntad y esto responde.

[LM] 5.

A la quinta pregunta dijo que huiendo tenido el padre fray Juan de Vidania çierta pesadumbre con vn subdito suyo llamado fray Alonso Yañes 10| y abiendo auisado de ello a su prelado, embio con comission al padre fray Antonio de Aranda a aberiguar el caso y estando en el dicho conuento en dicha aberiguacion, sucedio que mataron vna noche al alferez Sebastian de Sandoual que estaba descomulgado y puesto en la tablilla, al qual contra la voluntad de los padres hizo enterrar 15| el gouernador don Luis de Rozas sin absolver el cuerpo y aquella noche a deshora fue al conuento con mucha gente y saco al padre fray Juan de Vidania y todo lo que tenia de su vso y lo llebo a las casas reales y porque el dia siguiente no quisieron los padres dezir missa diziendo que la yglesia estaba violada, los hecho de la Villa mandandoles 20| salir luego y que si no quisiesen los matasen y asi se puso por obra y los echaron con vna bara de niebe y a todo esto no hizieron resistenzia los dichos religiosos ni saue que diesen ocassion mas de la referida.

[LM] 6.

A la sesta pregunta dijo que vio este testigo que despues de hauer echa- 25| do a los dichos religiosos de la Villa fue el dicho padre fray Juan de Vidania acompañado del gouernador don Luis de Rozas y de otras muchas personas y saco el santissimo sacramento de la yglessia de dicha Villa y lo llebaron a las casas reales y lo colocaron en vna sala poco decente donde estuvo mucho tiempo y que sauiendo esto su 30| prelado embio a llamar al padre fray Juan de Vidania a su presenzia y no vino y llevo a ponerle en la tablilla por descomulgado, mandando a todos los vezinos no oyesen missa ni resiuiessen los ssantos sacramentos del dicho padre y sin embargo çelebraua y administraua todos los sacramentos y viendo esto algunos vezinos se ausentaron 35| de la Villa y se fueron a los demas conuentos por no oyr su missa y que nada de esto pudo remediar el dicho padre custodio por estar como estaba el dicho padre fray Juan de Vidania amparado de el

[fol. 110v/00229]

dicho gouernador, el qual hauia dado orden para que no consintiesen que algun religioso entrase en la Villa y esto responde.

[LM] 7.

A la septima pregunta dijo que saue que el gouernador don Luis de Rozas embio vna esquadra de soldados y por capitan de ella a Alonso  
5| Martin Barua al conuento de San Ilefonso donde era guardian el padre fray Andres Suares, con orden expreso que lo echasen y lançasen del dicho conuento como lo echaron con fuerza y violencia y que el dicho padre fray Andres Suares por ser como es hombre enfermo y anziano y que estaua casi tullido, les pidio por amor de Dios le de-  
10| jasen aquella noche dormir en el conuento, lo qual no consintieron y vbo de salir el dicho padre con harto trabajo y le robaron el conuento, abriendo las çeldas y offiçinas y llevaron todo quanto tenia de su vsso y quedo hecho el dicho conuento presidio y que assimismo sabe este testigo que estos mismos soldados con orden y mandamiento del dicho  
15| gouernador fueron a los conuentos de Santa Clara y Nambe y los robaron y saquearon y cargaron con todo y con el ganado y lo demas que los religiosos tenian para su sustento y que no saue que los dichos religiosos vbiesen dado causa al dicho gouernador para semejante acción y que en ella no se resistieron ni defendieron y se  
20| fueron a la pressencia de su prelado, quedando los yndios sin ministros y que asimismo sabe que el dicho gouernador don Luis de Rozas fue al conuento de Sandia con ocassion de buscar retraidos y abrio todas las seldas y desçerrajo vna ofiçina de donde los soldados sacaron lo que hallaron y beuieron y derramaron media pipa  
25| de vino que estaba guardada para dezir missa, no estando a la sazón en el conuento el padre custodio donde era su asistencia y que de alli a algunos dias embio el dicho gouernador don Luis de Rozas otra tropa de soldados al conuento de Cuarac y de la misma suerte abrieron y desçerrajaron las çeldas y ofi-  
30| çinas sin perdonar a vna que estaua dedicada para los negocios del tribunal del Santo Ofiçio por ser el padre comissario del Ssanto Ofiçio guardian del conuento.

[LM] 8.

A la octaua pregunta dijo que es verdad y saue por muy çierto que el padre fray Juan de Salas custodio viendo a sus religiosos tan  
35| afligidos y maltratados y que en el pueblo de los hemes abian

muerto al padre fray Diego de San Lucas y en el de los taos al padre  
fray Pedro de Miranda su ministro y que el gouernador don Luis de Rozas

[fol. 111r/00230]

no ponía ningún remedio antes decía en público que «ojala  
los mataran a todos», junto en este conuento de Santo Domingo  
a sus religiosos para deliuerar lo que conuiniese hazer en caso  
tan apretado y que por vltima resoluzion acordaron dar aviso de lo que  
5| pasaua al excelentísimo señor Marques de Cadereita virrey de la Nueva España  
como lo hizieron con el padre fray Diego Franco y segunda vez con el capitan  
Diego de la Serna y jamas tubieron remedio ni respuesta  
y estando así juntos y congregados, el dicho don Luis de Rozas embio  
a notificar vn auto a los dichos religiosos, mandandoles que  
10| saliesen de la tierra dandoles por estraños de los reynos de su  
magestad y que si no quisiesen salir los echaria a fuego y sangre y  
con este trabajo se estuvieron esperando nuevo gouernador por  
hauerse cumplido el tiempo y viendo que se tardaua y que hauia so-  
breuenido peste en los yndios, se voluieron a sus doctrinas a  
15| administrar sino fue al conuento de la Villa que jamas quiso el dicho  
gouernador rezeuir otro religioso mas de el que tenia consigo descomulgado  
ni tampoco vbo quien se atreuiera a yr a los tres conbentos  
de Nambe, Santa Clara y San Ylefonso por estar çircumvezinos a la  
Villa, de miedo de que el gouernador no los embiase a matar.

[LM] 9.

20| A la nouena pregunta dijo que estando juntos los dichos reli-  
giosos como queda referido, el padre custodio fray Juan de Salas  
embio a llamar al padre lector fray Bartolome Romero y que  
estaua en la prouincia de Moqui çien leguas de la Villa  
y que huiendo venido le embio a la dicha Villa a que tra-  
25| tase con el gouernador de medios de pas, pareziendole que por  
hauer estado tan apartado y que los dos no se hauian vis-  
to ni escripto reziuiria mejor de el que de otro ningún re-  
ligioso parecer y consejo y por sus letras y canas le embio a  
la dicha Villa acompañado de vn religioso lego anziano  
30| llamado fray Francisco Nuñez y abiendo llegado los dos a la  
hermita de San Miguel que esta a la entrada de la dicha Villa,  
se entraron a hazer orazion y avisaron al gouernador don Luis de Rozas  
como venian a verle y a tratar de que se acauasen tantas  
cosas y que diese permiso para que cumpliesen con la yglesia  
35| los vezinos de la Villa y con este recaudo vio este testigo que

salio el dicho gouernador con caja y estandarte real y mucha gente hazia donde estauan los dichos padres y abiendo llegado

[fol. 111v/00231]

comenzo con gran colera a reprehenderlos porque no se hauian ydo a presentar al estandarte real y como vio el religioso lego tan enojado al dicho gouernador lleo por vn lado y dijo, «el padre lector viene a confesar a los vezinos de la Villa y a sacar- 5| los de los herrores en que los tiene el padre Vidania» y sin esperar a mas razon el dicho gouernador don Luis de Rozas alzo el baston y le dio de palos en la caueza hasta que lo hizo pedazos, hiriendole y ensangrentandole y que el dicho padre se hincó de rodillas y puestas las manos al çielo rezeuia 10| aquella afrenta con gran paçienzia y humildad y viendo el padre lector lo que pasaua con su compañero dijo, «señor gouernador, yo tengo la culpa y no mi compañero», y cogiendo otro baston de vno de sus ministros, comenzo a dar de palos al dicho padre lector con tan gran colera que si no fuera por los 15| presentes que reparauan los palos con los mochos de los alcabuzes lo matara y dezia palabras muy afrentosas, «gente condenada, hijos de hongos, y que de aquella manera se hauian de tratar», a todo lo qual se estubo hincado de rodillas el dicho padre lector y de alli los mando llevar 20| presos a las casas reales y pasando por la plaza, mouidas de compassion las mugeres y otras personas llorando clamaban al çielo y salian a limpiarles la sangre y sudor y de esta suerte los tubo presos en vn aposento hasta la tarde, que despues de hauerles notificado vn auto de destierro los echaron de la dicha Villa y se 25| vinieron a la presenzia de su prelado y esto responde.

[LM] 10.

A la dezima y vltima pregunta dijo este testigo que todo lo que tiene declarado es publico y notorio, publica voz y fama en todas estas prouinzias por hauer sido cosas tan patentes y es la berdad so cargo del juramento que fecho tiene en 30| que se afirmo y ratifico, siendole leydo su dicho y dijo ser de hedad de quarenta y çinco años poco mas o menos y que no le tocan las generales y lo firmo con el dicho nuestro padre custodio. Ba entre renglones y al margen: del cappitan Alonso Vaca, valga. Fray Thomas Manso, custodio, Alonso Vaca, ante mi fray Geronimo de 35| la Llana, secrettario.



En el dicho conuento de la vocazion de Santo Domingo a beinte y vn dias del mes de agosto de mill y seisçientos y quarenta

[fol. 112r/00232]

y quatro años, nuestro padre custodio fray Thomas Manso, juez de commission en esta caussa por nuestro reverendisimo padre fray Juan de Prada, commissario general de todas las prouinzias de esta Nueva España, dijo que por quanto [<sup>^</sup>aunque] a muchos meses que se le despacho dicha commission 5| no la reziuiu hasta treze de este por hauerse detenido en el Parral los que la traian y porque al presente el gouernador Alonso Pacheco de Heredia haze despacho con quatro hombres a las dichas minas del Parral y que dichos mensageros an de partir de aqui dentro de breues dias y que de perder esta ocasion no abra 10| otra en muchos meses, mandaua y mando no se reziuan mas testigos y que los que an jurado en esta causa se reprodusgan para que se ratifiquen en sus dichos por quanto no resulta cargo contra ningun religioso de los que estan en esta custodia ni contra los que an estado sino es contra el padre fray Juan de Vidania 15| que es ya difunto y assi lo proueyo y firmo, fray Thomas Manso custodio, ante mi fray Geronimo de la Llana secrettario.

En el conuento de la vocazion de Santo Domingo en veinte y dos dias del mes de agosto de mill y seisçientos y quarenta y quatro años, nuestro padre custodio fray Thomas Manso, juez de comision 20| en esta causa por nuestro reverendisimo padre fray Juan de Prada, commissario general reziuiu juramento en forma de derecho por Dios y la señal de la cruz del capitan don Fernando Duran y Chaues y abiendolo hecho prometio dezir verdad y siendole leydo su dicho prometio dezir verdad en el que tie- 25| ne declarado ante el dicho padre custodio en esta causa, dijo que aquel es su dicho y declarazion que esta firmado de su nombre y que por tal lo reconoze y en el se afirma y ratifica y que solamente tiene que aduertir çerca de la octaua pregunta de la dicha su declarasion que quando el padre custodio 30| fray Juan de Salas junto sus religiosos, vinieron de la Villa de Santa Fee algunos vezinos al dicho conuento de Santo Domingo donde estaban congregados huyendo de no oyr missa del padre fray Juan de Vidania por estar descomulgado y apostata y que saue que los dichos vezinos se binie- 35| ron al dicho conbento sin ser llamados de los religiosos y que vnas vezes asistian con ellos y otras se yban a sus haciendas el rio abajo y que no tiene otra cosa que añadir

[fol. 112v/00233]

ni quitar y que esta es la berdad y lo firmo con el dicho nuestro padre custodio. Fray Thomas Manso custodio, don Fernando Duran y Chaues, ante mi fray Geronimo de la Llana, secretario.

En el dicho conuento de Santo Domingo dicho dia mes y año, nuestro padre 5| custodio fray Thomas Manso, juez de comission en esta caussa por nuestro reverendisimo padre fray Juan de Prada comissario general, hiço pareser ante si al capitan Nicolas de la Mar y Vargas, vno de los testigos que an declarado en esta ynformazion y abiendo hecho juramento en forma de derecho por Dios y la señal 10| de la cruz y siendole leydo de verbo ad verbun su dicho, prometio dezir verdad y abiendolo entendido, dijo debajo del juramento que fecho tiene que aquel es su dicho y declarazion y esta firmado de su nombre y que en el no tiene que añadir ni quitar y que es la verdad y en el 15| se afirma y ratifica de nuebo y lo firmo con el dicho padre custodio. Fray Thomas Manso custodio, Nicolas de la Mar, ante mi fray Geronimo de la Llana secrettario.

En el dicho conuento dicho dia mes y año, nuestro padre custodio fray Thomas Manso, juez de comission en esta causa por nuestro reverendisimo 20| padre fray Juan de Prada commissario general, hizo parezer ante si a don Pedro Duran y Chaues, vno de los testigos que an declarado en esta ynformazion, y abiendo hecho juramento en forma de derecho a Dios y la señal de la cruz, so cargo del qual prometio dezir verdad y abien- 25| dole leydo su dicho de verbo ad verbum y abiendolo entendido, dijo que aquel era su dicho y declarasion y esta firmado de su nombre y que en el no tiene que añadir ni quitar y que es la verdad debajo del juramento que fecho tiene, en que se afirmo y ratifico 30| y lo firmo juntamente con el dicho padre custodio. Fray Thomas Manso custodio, don Pedro Duran y Chaues, ante mi, fray Geronimo de la Llana, secrettario.

En veinte y tres dias del mes de agosto de mill y seisçientos y quarenta y quatro años, en el dicho conuento de la vo- 35| cazon de Santo Domingo, nuestro padre custodio fray Thomas Manso, juez de comission por nuestro reverendisimo padre Juan de Prada, comisario general, hizo pareser ante si al alferez Pedro

[fol. 113r/00234]

Varela, vno de los testigos que an declarado en esta causa, y abiendo hecho juramento en forma de derecho por Dios y la señal de la crus, prometio dezir verdad y siendole leydo su dicho de verbo ad verbum, dijo que lo que en el 5| tiene declarado es la verdad y lo reconoze por tal y su firma y en el se afirma y ratifica y que solamente tiene que adbertir en la octaua pregunta que quando los religiosos estauan juntos con su prelado en este dicho conuento por hauer echado el gouernador don Luis de Rozas de la 10| Villa a los padres (y) de los conuentos de Nambe, San Yl[d]efonso y Santa Clara, (a los vezinos) obligando a los (^ministros) vezinos a que oyesen misa del padre fray Juan de Vidania que estaua puesto en la tablilla por descomulgado por su prelado, por esta causa algunos vezinos de la dicha Villa por no oyr 15| misa del dicho padre ni rezeuir los demas sacramentos, se vinieron a este conuento donde estauan los demas padres y que mientras estubieron juntos esperando remedio del excelentissimo señor virrey de la Nueva España, a quien hauan despachado dos correos avisando de lo que pasaua, los dichos 20| vezinos vnos dias se estauan con los padres y otros se yban a sus estanzias el Rio Abajo hasta que vino nuevo gouernador y que los dichos padres saue este testigo que no los llamaron ni conbocaron y que es la verdad so cargo del juramento que fecho tiene y lo firmo. Pedro Varela de Losada, fray Thomas Manso custodio, 25| ante mi fray Geronimo de la Llana secretario.

En el dicho conuento de Santo Domingo dicho dia mes y año, nuestro padre custodio fray Thomas Manso juez de comission en esta causa, hizo pareser ante si a Agustin de Carauajal, vezino de la Villa de Santa Fee, del qual se reziuiu juramento en forma 30| de derecho y siendole leydo su dicho que tiene declarado en esta causa de verbo ad verbum, dijo que lo en el contenido es la verdad en el qual se afirma y ratifica de nuebo y lo buelue a declarar y que no tiene cosa ninguna que añadir ni quitar y lo firmo con el dicho nuestro padre custodio. Fray Thomas Manso custodio, Agustin de Caruajal, 35| ante mi, fray Geronimo de la Llana secrettario.

En el dicho conuento de Santo Domingo dicho dia mes y año, nuestro padre custodio fray Thomas Manso, juez de comission en esta

[fol. 113v/00235]

causa, hizo pareser ante si al capitan Alonso Vaca, vezino de la Villa de Santa Fee, del qual resiuio juramento en forma de derecho por Dios y la señal de la cruz y prometio dezir verdad y siendole leydo su dicho que tiene declarado en esta caussa 5| de verbo ad verbum que esta firmado de su nombre, dijo que todo lo en el contenido es la verdad y que de nuebo lo declara y que en el se afirma y ratifica y que no tiene que añadir ni quitar y lo firmo con el dicho nuestro padre custodio. Fray Thomas Manso custodio, Alonso Vaca, ante mi fray Geronimo de la Llana, ssecretario.

10| En el dicho conuento de Santo Domingo en veinte y quatro dias del mes de agosto de mill y seisçientos y quarenta y quatro años, nuestro padre custodio fray Thomas Manso, jues de comission en esta causa por nuestro reverendisimo padre fray Juan de Prada, commissario general de todas las prouinzias de esta Nueva España, dijo que por quanto esta 15| causa esta conclusa y los testigos que en ella an declarado ratificados y que conforme a derecho no ay otra diligenzia alguna que hazer, mandaua y mando que huiendo ante todas cosas sacado vn tanto de ella, se remita original a nuestro reverendisimo padre fray Juan de Prada para que en la primera ocasion la 20| remita a nuestro reverendisimo padre commissario general de Yndias y asi lo proueyo y firmo fray Thomas Manso custodio, ante mi fray Geronimo de la Llana, secretario.

Ba enmendado: para, folio 1; deçir, folio 6; Bartolome, 9; dicho, 11; ministros, 20. Testado: que desde que se acuerda jamas a visto ni oydo dezir que los dichos 25| religiosos ayan sido causa de alborotos ni inquietudes en estas prouinzias antes a visto que siempre son los medianeros, ffolio 12; ron, folio 6; asi por el riguroso temple, 10. Entre renglones: españoles y naturales y si a hauido alguna discordia entre los gouernadores, folio 7; y cumpliesen con la yglesia por hauer pocos dias que abia pasado la qua- 30| resma, folio 9; este testigo, 12; avnque 19.

Conquerda este traslado con su original de donde se saco, el qual queda en el archiuo de los papeles del cargo de mi fray Francisco Ximenes, secretario general del reverendisimo padre fray Juan de Prada, commissario general de estas prouinzias 35| de la Nueva España y de mandamiento de su reverendisimo di el presente testimonio en Mexico

[fol. 114r/00236]

en veinte y tres de febrero de mill y seisçien-

tos y quarenta y cinco años y para su mayor validacion mando su reverendisima se sellasen con el sello mayor de su officio y lo firmo con declarazion que de este thenor se a dado otro testimonio.

Fray Juan de Prada,  
comissario general [rubric]

[seal]

En testimonio de uerdad,  
fray Francisco Ximenes [rubric]  
secrettario general

[fol. 114v]

[blank]

[fol. 115r/00242]

**[Carta de fray José Maldonado, comisario general franciscano de Indias, al rey Felipe IV. Sin lugar ni fecha. Original.]**

Señor:

El comissario general de las Indias diçe que en muchas ocasiones que se ofreçen se hecha de ver la necessidad que ay de que se conserue la autoridad omnimoda de su ofiçio con que el señor rey Philipe segundo hiço que se instituyese 5| y esta en posesion desde que el general de la orden fray Xpistoval de Capite Fontium el año de 1572 lo dio por su patente y la religion en el capitulo general de Toledo y la santidad de Sixto V confirmo por su breue de 1587, porque el dicho comissario general de Indias haçe poner en 10| execuçion lo que vuestra magestad en todas las prouinçias de las Indias de esta tan dilatada orden de San Françisco que sirue de exemplar en todos los accidentes que se ofreçen en el discurso del tiempo a todas las demas religiones y esto se ha visto muy claro en muchas ocassiones y en esta de l[a]s doctrinas, 15| pues todos los procuradores de las demas religiones han acudido a la çelda del dicho comissario general de Indias para sauer como guiaran sus acçiones y el pareçer que les a dado que es que siempre esten rendidos a los pies de vuestra magestad, desseando solamente poner en execuçion 20| su orden y mandato y lo han hecho.

Al presente lo haçe dicho comissario general de Indias, cumpliendo con su obligazion, presentacion de

[fol. 115v/00243]

vnos ordenes que la sacra congregacion de propaganda fide remite a las Indias por medio del padre general de su orden y por ventura si el dicho commissario general no procurara mantener la omnimoda potestad y jurisdiccion a que se opu- 5| so el padre fray Juan Merinero electo obispo de Vallado- lid siendo general no pudiera retenerlos ni se atreuiera a presentarlos por falta de autoridad o liuertad y por escu- sar nuevos encuentros con los padres generales mientras no declara vuestra magestad el derecho y regalia de este officio 10| y asi es neçessario que vuestra magestad mande recoxer y reformar las constituciones y los puntos que se oponen y quitan la dicha jurisdiccion por ser contrarias al derecho de su patronato real y que si persisten no puede el dicho comissario general mandar executar las ordenes y man- 15| datos de vuestra magestad. Otrosi haçe presentazion de los papeles que ha remitido el comissario general de las prouinçias de Mexico a que dicho comisario general de las Indias por orden de vuestro real consejo embio a mandar hiçiese informacion y castigase, hallando culpados 20| a los religiosos que estan en las conuersiones del Nueuo Mexico para que viendolos el consejo se entere de la verdad y experimente la neçessidad que ay de conseruar la autoridad y jurisdiccion del officio del comissario general de las Indias.

Fray Joseph Maldonado [rubric]  
Comisario general de Indias

[fol. 116r/00245]

[Vertical text]

[HD] Gouierno 1646.

[HD] Nueuo Mexico.

Señor:

El comissario general de  
Indias del orden de San Francisco.

En el conssejo a 20 de março de 1646.

Juntense con estos papeles las cartas que dieron  
5| motiuo a estas diligencias y lo proueydo a ellas  
y todo se lleue al señor fiscal. [rubric]

Traese lo que ay.

El fiscal dise que estos papeles que embia  
el comisario general de Indias no miran mas que  
10| a dar satisfacion de sus religiosos del Nuebo Me-  
xico y se podrian entregar a un relator para que  
haga relacion dellos al consejo y se conozca el  
estado de esta materia; pide que assi se haga. Ma-  
drid 10 abril de 1646. [rubric]

15| En el conssejo a 12 de abril  
de 1646.

Traygalo todo vn relator. [rubric]

[fol. 117r/00246]

**[Carta de fray José Maldonado, comisario general franciscano de Indias, al secretario del Consejo de Indias, don Juan Bautista Sáenz Navarrete. Madrid, 23 de marzo de 1646. Original.]**

[Señor] secretario Juan Baptista Saenz Nauarrete:

[LM] En el conssejo a 24 de mar- | [zo] de 1646.

[LM] Los nuevos papeles se | [jun]ten con los demas que estan | en poder del señor fiscal tocantes  
| a la materia para que vnos | y otros los vea. [rubric]

Por descuydo se quedaron encima de la  
mesa de la zelda del padre secretario estos papeles  
que remito que tambien son tocantes a las  
cosas del Nueuo Mexico y parece que son muy  
5| neçessarios de que se vean; vuestra merced los pressente  
al consejo para que se junten con los demas que  
se han remitido al señor fiscal.

[LM] En quanto a este pliego cerra- | do, que se le buelua a embiar | al comisario general para que

| guarde en quanto a el la or- | den que le diere su general. [rubric]

En quanto al plieguecito çerrado que  
el padre general de mi orden remite al  
10| perfecto de las misiones de la China, no se lo que  
contiene ni de la carta que a mi me escriue  
el padre general se puede colegir, porque no  
me diçe acerca de este punto mas de que remita  
dicho pliego. He hecho diligençia por otra  
15| parte y me han dicho por çierto que dentro del

[LM] El fiscal dice | a visto estos papeles | y sobre todos hexpedido | lo que se deber hacer. Ma- |  
drid 10 de abril de 1646. [rubric]

[fol. 117v/00247]

bienen vnas respuestas de la congregaçio[n]  
de propaganda fide que remite por or[den]  
de su santidad a vnas preguntas y pro[posi]  
çiones que de parte de los misionarios d[e] la  
5| conuersion de la China se hiçieron a su  
santidad acerca del modo con que se h[a]n  
de hauer con los reçien conuertid[os]  
y ellos las cosas que deuen euitar y otras [que]  
deuen guardar tocantes a nuestra santa fee. [Si]  
10| esto es asi no me pareçe que abra cossa contra  
la regalia o patronato real. Muy  
cuydadoso estoy de que el consejo acaue de  
determinar las cosas tocantes a la jurisdiccion  
de este offiçio porque sin eso yo no podre  
15| exercerle como conuiene. Guarde Dios a vuestra merced  
como desseo. San Francisco y março 23 de [46].

Fray Joseph Maldonado [rubric]  
comissario general de Indias



## **Chronological index of the documents (with exception of procedural notes)**

- Fray Juan de Salas, custodian of the Franciscan custodia of New Mexico, protests against the activities of the governor of New Mexico, Don Luis de Rosas. Monastery of Santo Domingo, 16 March 1640 264
- Fray Bartolomé Romero denounces his treatment at the hands of the governor of New Mexico, Don Luis de Rosas. Monastery of Santo Domingo, 4 May 1640 268
- Testimony of Diego del Castillo concerning the mistreatment of Fray Bartolomé Romero, monastery of Santo Domingo, 12 May 1640 276
- Testimony of Francisco de Salazar, citizen of New Mexico, before the governor of New Mexico, Don Juan Flores de Sierra y Valdés, acting as judge of the audit of his predecessor, Don Luis de Rosas. Santa Fe, 5 July 1641 250
- The governor of New Mexico, Don Juan Flores de Sierra y Valdés, declares all the prosecutions instituted against the citizens of New Mexico by his predecessor, Don Luis de Rosas, to be null and void. Santa Fe, July 1641 260
- Copy of the report that Father Fray Bartolomé Romero sent to Fray Juan de Prada, Franciscan commissary general of New Spain, and from there to the Franciscan commissary general of the Indies in Madrid. 7 October 1641 210
- Copy of a letter from Fray Juan de Prada, Franciscan commissary general of New Spain, to Fray José Maldonado, Franciscan commissary general of the Indies. Mexico, 12 March 1642. 206
- Opinion of Dr. Don Pedro Melián concerning the insurrection in New Mexico, copy, undated, probably 1642 221
- Letter from Don Juan de Palafox, Bishop of Puebla and provisional viceroy of New Spain, to King Philip IV. Mexico, 25 July 1642. Original 219
- Secret instructions to the governor of New Mexico, Don Alonso Pacheco de Heredia, on how to proceed against the residents suspected in the death of his predecessor, Don Luis de Rosas. Mexico, 12 August 1642 284
- General pardon proclaimed by Don Juan de Palafox y Mendoza, provisional viceroy of New Spain. Mexico, 13 August 1642 282
- Letter from the governor of New Mexico, Don Alonso Pacheco de Heredia, to Fray Hernando Covarrubias, custodian of the Franciscan custodia of New Mexico. Santa Fe, 17 December 1642 279

- Letter from the governor of New Mexico, Don Alonso Pacheco de Heredia, to Fray Hernando Covarrubias, custodian of the Franciscan custodia of New Mexico. Santa Fe, 10 May 1643 280
- Letter from Fray Hernando Covarrubias, custodian of the Franciscan custodia in New Mexico, to the viceroy of New Spain, Don García Sarmiento de Sotomayor, Conde de Salvatierra. Monastery of Santo Domingo, 1 June 1643. Original 294
- Proclamation by the governor of New Mexico, Don Alonso Pacheco de Heredia, announcing the extrajudicial execution of several residents of the province for rebellion against his predecessor, Don Luis de Rosas. Santa Fe, 21 July 1643 281
- Proclamation by the governor of New Mexico, Don Alonso Pacheco de Heredia, Santa Fe, 21 July 1643. 283
- Official documents produced by the governor of New Mexico, Don Alonso Pacheco de Heredia, while carrying out the secret instructions. Santa Fe, 23 July 1643 285
- Letter from Alonso Pacheco de Heredia, governor of New Mexico, to his uncle, Fray Lucas Benítez. Santa Fe, 1 August 1643. Original 231
- Letter from Don Alonso Pacheco de Heredia, governor of New Mexico, to the viceroy of New Spain, Don García Sarmiento de Sotomayor, Conde de Salvatierra. New Mexico, 6 August 1643. Original 299
- Letter from Fray José Maldonado, Franciscan commissary general of the Indies, to Don Juan Sáenz Navarrete, secretary to the Council of the Indies. Madrid, 10 August 1643. Original 235
- Report of Fray Hernando Covarrubias, Franciscan custodian of New Mexico. Monastery of Quarái, New Mexico, 19 September 1643. Copy No. 1 224
- Petition of Juan Hidalgo de Heredia on behalf of the relatives of the citizens executed by the governor of New Mexico, Don Alonso Pacheco de Heredia. Mexico, 16 November 1643 292
- Petition of Juan Hidalgo de Heredia on behalf of the relatives of the citizens executed by the governor of New Mexico, Don Alonso Pacheco de Heredia. Mexico, 27 November 1643 246
- Letter from Fray Juan de Prada, Franciscan commissary general of New Spain, to the viceroy of New Spain, Don García Sarmiento de Sotomayor, Conde de Salvatierra. Mexico, 8 January 1644 244

- Letter from Fray Juan de Prada, Franciscan commissary general of New Spain, to Juan Bautista Sáenz Navarrete, secretary of the Council of the Indies. Mexico, 16 January 1644. Original 241
- Letter from Fray Juan de Prada, Franciscan commissary general of New Spain, to Fray José Maldonado, Franciscan commissary general of the Indies. Mexico, 19 January 1644. Original 239
- Letter from Fray Juan de Prada, Franciscan commissary general of New Spain, to Fray José Maldonado, Franciscan commissary general of the Indies. Mexico, 22 January 1644. Original 242
- Interrogatory conducted by Fray Tomás Manso, custodian of the custodia in New Mexico, concerning abuses committed by Don Luis de Rosas, governor of New Mexico. Monastery of Santo Domingo, New Mexico, 17-24 August 1644. Original 312
- Letter of the Franciscan friars of the custodia in New Mexico to Fray Juan de Prada, Franciscan commissary general of New Spain. Monastery of Santo Domingo, 10 September 1644. Original 302
- Letter from Fray Tomás Manso, custodian of the Custodia in New Mexico, to Fray Juan de Prada, Franciscan commissary general of New Spain. El Parral, 15 January 1645. Original 308
- Letter from Fray Tomás Manso, custodian of the Custodia in New Mexico, to Fray José Maldonado, Franciscan commissary general of the Indies. El Parral, 30 January 1645. Original 306
- Letter from Fray José Maldonado, Franciscan commissary general of the Indies, to King Philip IV. Original, no place or date. Probably Madrid, March 1646. 345
- Letter from Fray José Maldonado, Franciscan commissary general of the Indies, to the secretary of the Council of the Indies, Don Juan Bautista Sáenz Navarrete. Madrid, 23 March 1646. Original 347



Archivo General de Indias, Sevilla. Patronato,  
legajo 244, ramo 7

[fol. 1r]

**[Copy of a letter from Fray Juan de Prada, Franciscan commissary general of New Spain, to Fray José Maldonado, Franciscan commissary general of the Indies. Mexico, 12 March 1642]\***

**Copy of a letter from the Commissary General of New Spain to the Most Reverend Father Commissary General of the Indies, dealing with what has occurred in the custodia of New Mexico with respect to the friars of the Order of St. Francis and Governor Don Luis de Rosas<sup>1</sup>**



Most Reverend Father Commissary of the Indies

Jesus and Mary

Most Reverend Father:

I ask Your Reverence to be patient and patiently to read my letters, which, though many and long, as most of them deal with different matters, need to be perused.

After I had written other letters to Your Reverence, the administrator of the *custodia* of New Mexico has arrived; and the letters and other documents that he brings oblige me to inform Your Reverence of what is happening there.

That custodia contains the monasteries that Your Reverence will find listed in the enclosed account, and it would contain many more if the governors, as they covet wealth, would equally covet the pacification and salvation of souls and the gaining of vassals for His Majesty; but they have paid very little attention to this. And this is especially true of Don Luis de Rosas, whom the Marqués de Cadereita established there as one of his retainers, and who, merely because they have interfered with his unlawful actions, has proceeded against the friars as though he were not a Christian, bringing charges against all of them with false witnesses and forwarding the cases to Cadereita, who, while [Rosas] was governor, took them to be Gospel truth. And although I often pleaded with him to send someone to discover the truth, and that I should send the friar most

---

\* I thank my friend and colleague Jerry R. Craddock for his help with many difficult passages in these documents.

<sup>1</sup> This title appears on fol. 4v, apparently the wrapper of the preceding folios.

agreeable to him to inspect all the religious of that custodia and inflict exemplary punishment on those he might find blameworthy, I could never get His Excellency to agree to this. On the contrary, considering the reports to be true, [fol. 1v] he supported the governor in all things, which emboldened him to intensify his persecution of religion; and he reached the point of robbing whatever the monasteries had, declaring himself to be lord of everything according to the doctrine taught him by one of our friars, Fray Juan de Vidania.

This man had been expelled from the Society of Jesus; and after he took our habit in our province of Michoacán as one eager to convert souls, he was sent to that custodia to contribute to the ruin in which it finds itself because of the rule of the said governor and the doctrine taught him by this priest: that he was a papal envoy with papal authority to arrest and hang any friar and be master of everything contained in the monasteries. And in order to live more at his ease in the company of a lay brother, he left the friars and went to be the governor's apostolic and royal chaplain; and having removed the Host from the town church, he took it to the governor's house, where he set up a chapel and parish to keep it. And although the custodian<sup>2</sup> excommunicated him as an apostate, he could not make him comply with his obligations because of the support he received from his penitent, nor could he make him desist from celebrating mass. On the contrary, [Vidania] got the governor to go about seizing the property of the monasteries and persecuting the friars even more, so that, to safeguard their lives, and in company with the leading Spaniards of that custodia, they took refuge in an isolated monastery, leaving the others in the custodia untended. This was the state of affairs when the Marqués de Villena arrived, who, once aware of it, sent a new governor; and I named a new custodian inspector to investigate the conduct of the friars, with orders that after his inspection he should sentence the guilty in the chapter.

And as the distance exceeds 300 leagues, mostly uninhabited, without any inn or hut, and in order to convey wine for mass and the necessities for the friars and the service of the church, the voyage is made in carts, so that it takes many months and entails great discomfort, the new governor arrived so ill that he was unable to carry out the inspection and audit of his predecessor, because when [fol. 2r] charges were being presented, he died, after having turned over to the new custodian those friars who for about two years had not been subject to the discipline of the order, and after installing new magistrates and councilmen, which came to mean the Spaniards who were defending the friars, because, although he also wanted to appoint others who sided with his predecessor, he found that the chief among them were mestizos, and almost all of them mulattoes. He also returned the friars to their monasteries. And when things were in this state, God took him away, whereupon they again changed, in that the former governor sought to resume power and the members of the council said that it was rightly theirs, concerning which the governor sent four or six mulattoes from among his closest confidants to Mexico, relying on Don Juan de Palafox, whose compatriot they say he is, and who received them most cordially, and even more so when he heard them speak ill of our friars. And taking advantage of the occasion, he instituted a lawsuit with their testimony, in which

---

<sup>2</sup> *custodio*: in the Franciscan Order, the superior of a custodia, that is, of a number of monastic establishments.

he must have filled quite a few pages with his desire to malign them in every way possible.

At this news of the governor's death we besought His Excellency promptly to name another who might go to govern that country before it should go to ruin. He did so; and in early February he set out from here, accompanied by the soldiers who had come by order of Don Luis de Rosas. A hundred leagues from here they met the carts that were returning [from New Mexico], and in them a friar who was coming to report on what was happening there. And when they found out that the council, from which they were fleeing because of the many crimes they had committed, was in charge, instead of continuing on their journey they came back here, and today they came to see me. And as I wished to know what truth there was in all that they had said and testified against our friars, I sent for the one who had come from New Mexico two days ago; and when he confronted them he made them confess that neither they nor anyone else who lived there had received the least injury from any friar, and that all their depositions before [fol. 2v] Don Juan de Palafox and many other persons were false. And the worst they could find to blame on the friars was to say that they suspected them of having incited this or that fellow to persecute them and others. And what the friar especially aimed at was that they should acknowledge the poverty and great need in which our friars live, because he knew that some of them, along with the governor's other allies, had affirmed that they were so rich and powerful that they could found entails and support whole provinces. And in this way he explored many other things whose truth they had vouched for, and in the presence of this friar they had to declare the contrary, because there was no basis for that other than their malice and that of the governor who had sent them, who would also have fled if the magistrates and council did not have him safely locked up until his audit is completed and he has remedied all the wicked deeds that they say he has committed.

The custodian whom I sent inspected his custodia and in it found no one blameworthy other than the two apostates who were sheltered in the governor's house. Against these two he instituted lengthy proceedings that I have not yet been able to see, because they are in the office dealing with Spanish and Philippine affairs. I have only read the enclosed heading, from which Your Reverence can form an idea of the contents of the proceedings against the friar who has been unfrocked [and] by order of the commissary of the Holy Office was being brought as a prisoner in the carts to be handed over to the tribunal, and who escaped en route.

This is the state of that custodia, to which I shall send a number of friars if we should retain the missions, and from which I shall not withdraw those who are there suffering in that exile, where a strong spirit is needed to do the work and where monastic obedience is required for anyone to be willing to go there after they have seen that they are not achieving their aim of conversion because of the persecution they have suffered for some years at the hands of the governors who have been appointed, who, though here they may seem like good men, once there they are so transformed by black greed that they change from being Christians into being heretics, because help is so far off that carts take longer to go from here to there than do the fleets between here and Spain, and no one is sent but in these carts because of the many hostile Indians along the way.

My only other request to Your Reverence is that the viceroy be asked to find out the truth and that along with his findings he send [fol. 3r] to the Council the audit of Governor Don Luis de Rosas, all of which will show that he is a Christian in name only; and despite this, although in New Mexico they are asking that this governor be brought to justice there as an example to other governors, we are convinced that Don Juan de Palafox will keep him safe and sound precisely because he persecuted our friars. Pardon my speaking this way, Your Reverence; no matter how much I try, I cannot keep from telling the bare truth.

God keep your Reverence.

Mexico, 12 March 1642.

Most reverend father, I kiss Your Reverence's hand,

Your grateful servant,

Fray Juan de Prada

[fol. 3v blank]

[fol. 4r blank]

[fol. 4v] [Title, reproduced above, p. 1]

[fol. 5r]

**Copy of the report that Father Fray Bartolomé Romero sent to [Fray Juan de Prada, Franciscan] commissary general of New Spain, and from there to the [Franciscan] commissary general of the Indies in this capital [Madrid]. It deals with what occurred in the custodia of New Mexico between the governor, Don Luis de Rosas, and the religious of the Order of St. Francis.<sup>3</sup>  
[Custodia of the Conversion of St. Paul in New Mexico,  
7 October 1641]**



Most Reverend Father:

My obligations make it necessary for me to inform Your Reverence concerning what must be the most astonishing event ever to occur in our holy order, though in the interest of brevity we must refer for many things to the proceedings and documents we are sending. There is a great deal to this matter; it cannot be condensed in a few lines.

Fray Juan de Vidania, a son<sup>4</sup> of our province of Michoacán, came to this holy custodia, apparently as a friar; and since hypocrisy cannot remain long hidden, it was revealed when he came face to face with the worst man of this age, Don Luis de [Rosas],<sup>5</sup> who became governor in '37.<sup>6</sup> At a meeting of the chapter held in this custodia, the said Fray Juan de Vidania was not given what he wanted. By then the said governor had already made evident his wickedness. The governor and Fray Juan de Vidania joined forces and took to persecuting our prelate and all the other friars, and Fray Juan de Vidania gave opinions and advice to the said governor concerning what he could do, and many other things; and thus the governor, the said Fray Juan de Vidania, and many wicked men who were enemies of the Church and envious of the friars maliciously joined in opposition to the said our prelate and all the other religious. Some of us upbraided the said Fray Juan de Vidania for his wickedness toward his prelate and all his brothers, and one of these was Father Agustín de Cuéllar, whom, Your Reverence will see, one need only look at to know him. And all those who chastised the said Vidania for his imprudent malice became his mortal enemies, and so he considered them and raised grave accusations against them by word of mouth and in writing; and the governor persecuted all those who opposed the said Fray Juan de Vidania, vexing them in whatever way he could. Thus some

---

<sup>3</sup> This title appears on fol. 10v, apparently the wrapper of the preceding folios.

<sup>4</sup> *hijo*: This might mean that Vidania was a native of Michoacán, but the more likely meaning is that he took the Franciscan habit there, as reported by Fray Juan de Prada. See above, p. 207.

<sup>5</sup> Fray Bartolomé writes *Hocez*.

<sup>6</sup> The ms. reads 31, an error for 37.



who sided with the said Fray Juan de Vidania and the governor formed one band, and others could not repudiate the love and friendship of the friars and saw them suffering unjustly because of the wickedness of Fray Juan de Vidania and the governor, which this evil man used as a means of isolating them, vexing them more intensely, because seeing themselves vexed and persecuted they drew closer to the prelate and all the other friars, protesting against the offenses done to them.

Fray Juan de Vidania proceeded to put in practice the reckless wickedness that this evil man had been planning since the beginning of his governorship, which was to abolish the offices of the Crusade and the Inquisition in this kingdom; and although he could not do this at first, once the said Fray Juan de Vidania had joined him he abolished the post of commissary of the Crusade and its holy bull, saying that it was unnecessary in this country. And Fray Juan de Vidania preached very injudicious things against the holy [fol. 5v] bull, as will be seen in his papers. Ever since his arrival, the governor wanted no courts in this kingdom other than the secular, saying that he could hear all sorts of cases. And if during this time he did not proceed against the Inquisition and its commissaries, it was because two of its commissaries had died; and so he abolished the post of commissary of the Holy Crusade, that of its treasurer, and its bulls, and the two of them did other unheard-of things.

Once the wicked men, with Fray Juan de Vidania at their head, had carried out this evil plan, they proceeded to another even rasher, which was to repudiate, remove, and totally abolish the ordinary ecclesiastical judge, after having received, maintained, and obeyed him for more than a year and a half; and so that Your Reverence may judge the malice of this rash action, I refresh Your Reverence's memory, reminding you that the prelate of these missions named by Your Reverence or by the canonically elected chapter has a prelate's full judicial authority, and has the same jurisdiction as do bishops in their dioceses, and this general judicial authority of the prelates of these territories is subject to the approval of the royal *audiencia* of Mexico and the viceroys, and established and recognized in this kingdom since the Church was first established here, which is almost 50 years ago. And all the prelates have exercised this jurisdiction without any opposition, and this community has recognized it; and as soon as a prelate takes up his office and is received by his council and friars, the laity know that he is the custodian and prelate of this community, just as when the chapter of a cathedral receives the bishop of some diocese, the laity know that he is its prelate. Well, though matters had stood like this from the beginning and they had been even more deferential with Father Fray Juan de Salas, the former custodian, because he was a very peaceful and amiable person, and they had obeyed him for more than a year and a half, the malignity of Fray Juan de Vidania and the governor turned to rejecting his authority, saying that they had no proof of his being anything but a simple friar, and that he should show his letters patent and commission to the council composed of a handful of mestizo dogs, and if the council accepted him as prelate they would acknowledge him as such, and in the interim they would not obey him or consider him a prelate.

As the said Fray Juan de Vidania was the leader of this conspiracy and its guide—a man so lacking in everything that the solecisms in the Latin of the letter he wrote to Your Reverence are by themselves reason enough to forbid him to

celebrate mass, and for his incorrect use of canons and scripture he ought to be permanently forbidden to teach<sup>7</sup> canons and scripture, since he applies what he has read so erroneously—with him at the head of this wicked enterprise, the hostility of all the friars toward him grew, as he was the declared enemy of all, and dangerous in the present case; but in letters and speeches he arrogantly puffed himself up as a learned man, [saying] that his prelate and all those who sided with him were a pack of ignoramuses, and charging them with other very grave offenses and faults. This was the origin of remarkable events.

1. First, he and the said governor scandalously removed the guardian of the town by force, the said guardian having been installed in the town [fol. 6r] by the chapter; and in his place the said governor appointed the said Fray Juan de Vidania guardian of the town. A suit with 29 counts is under way against Fray Juan de Vidania, which will show the great malice with which they proceeded in this act of removing a guardian and replacing him with one picked by the governor.

2. The second remarkable event was that, since the said Fray Juan de Vidania was, as guardian, an interloper put in place by the governor, and was such a bitter enemy of the Church and the Order, its members resisted him. This led to some disputes: that he was acting badly, yet according to him that he was not, but rather acting very well; and on one of these occasions the said Fray Juan de Vidania attacked one of his brothers and they laid hands on each other, although the brother has shown that he acted in self-defense. The case is pending, brought by Fray Alonso Yáñez against the governor *et al.* Fray Juan de Vidania made a good deal of noise about this case, stirring up this kingdom and even New Spain with his letters and reports. Since this case produced such a scandal concerning the governor and the other wicked conspirators, the custodian had to send a friar to investigate the offense and take control of the monastery and the presidency; and they all obeyed him and signed his letters patent, and this is a legally sound proceeding against the said Fray Vidania. The case will be heard on three issues to put a stop to Fray Juan de Vidania's wickedness.

3. The third remarkable event is that while Fray Juan de Vidania was in the town monastery because of the absence of the president who had assumed control of it, a man publicly excommunicate was killed, a very wicked man who had broken into a monastery where our prelate lived, stolen many things, and plastered the street corners with some most notorious libels against our prelate, calling him a foreign drunkard and other infamous things. Two of these I enclose with the documents. Now the aforementioned wicked man was killed because of some shameless words and deeds against honorable women of this town and their husbands, officers and leading citizens. All this is well known. And if there were no other complaint against Fray Juan de Vidania, this one would suffice to reveal him as a pernicious enemy of his prelate and his order, and hostile to the precepts that our mother the Church has always observed. He and the wicked governor, and another petty magistrate who is a creature of these two, gave orders that the said excommunicate be buried in hallowed ground, alleging that the judge could not excommunicate because he would not show his letters patent

---

<sup>7</sup> *leer*: In addition to its primary meaning of 'to read,' this verb can mean 'to teach' and 'to interpret.'

and commissions as judge to the council. After the said excommunicate deceased had been buried in hallowed ground, the guardian came and reproved the said Fray Juan de Vidania for having pronounced himself in dissent from the Church and its precepts. They had some words, and the guardian ordered the said Fray Juan de Vidania to shut himself up in his cell and not administer the sacraments until the prelate had been informed, and so the said Fray Juan de Vidania was guilty of an improper exercise of clemency in a case of burial and suspended in his functions by a lawful prelate.

[fol. 6v] 4. The fourth case: That night he sent for the governor, who came through the garden fence with many soldiers. They talked a long time through the windows and agreed that he would take him out of the monastery and take him to the governor's residence and would appoint him royal chaplain and apostolic penitentiary, but that he would have to absolve him of the excommunications which he had incurred for having abolished the bull and his other misdeeds against the said bull and against the Church. The said Fray Juan de Vidania agreed to all the governor's terms so that he would remove him from the monastery and take him to his residence; and that same night, at 10 o'clock, he forcibly removed him with soldiers bearing harquebuses and took him to his residence and threatened the guardian and the others who were in the monastery that if anyone said or did anything he would burn it down.

5. Neither the guardian nor anyone else dared to stir from his cell, and the next day the said Fray Juan de Vidania came with an escort of 12 men armed with harquebuses and carried off all his effects, which were many. He did not leave so much as a nail in the wall, and he took it all to the governor's house; and at nightfall of that same day, 13 January '40, in a season when many freeze and die from the severe cold, they expelled and banished the guardian of the town and his companions, the most inhumane act ever heard of. See the proceedings of that expulsion, all of it devised by Fray Juan de Vidania against his enemies because they criticized his wicked deeds. And at the time of this expulsion, which would draw tears from the very stones, the said Fray Vidania said, "Let the so-and-so's go, etc."

6. The next day, since they had banished the rector and his companions and only the said Fray Juan de Vidania was left in the governor's residence, they removed the Host from the church and took it to a storeroom for pine nuts in the governor's house that they prepared for this purpose, locked the doors of the church, and set up a church in the guardhouse of the governor's residence, where all that wicked household went to hear mass celebrated by that apostate. Lewd jests passed between men and women, along with other shameless acts. They used the drum as a summons to mass until they took the bells away from the hospital. It is said that when they played the drum, the soldiers incited the women, "Come to the guardhouse, ladies; it's a call to arms, etc."

7. Once the said Fray Vidania was safely established in the governor's residence, he assumed the title of royal chaplain, apostolic penitentiary, and penitentiary preacher that the governor had bestowed on him; and he produced an appropriate announcement of this and affixed it to the gates of the residence so that it should become known to all that he had this authority to grant absolution in all cases and from all sanctions, even those reserved to His Holiness. This document is included with the cases and will be found in that of the three issues, and this matter clearly seems to be a Lutheran heresy.

8. When the prelate saw what the said Fray Vidania had done without any justification, he wrote him, in keeping with his authority and in a tone of fatherly love, that [fol. 7r] he should return to his order, that he would receive him in peace and with love and hear all he had to say. And no one who knows the said prelate will doubt that he would receive him as though he had done nothing, and that if he did not return to the order and give back all he had taken out of the monastery he would declare him an apostate from the order and bar him from exercising priestly functions. I include this letter with the case, along with all its legal apparatus, which is extensive. In reply the said Fray Juan de Vidania sent a four-page letter along with the contents of the said letter by means of Fray Pedro de Santa María, and since it can be seen there I refrain from copying it here; but his audacity, born of a heart so distant from its true Lord and God, to whom man's heart belongs, grew even greater. In his letter he says that he suffered an affliction that caused him to sweat blood on both sides of his body, like Christ in the garden, and that this affliction obliged him to leave the Order.

9. Since he did not obey our prelate's letter, his name was posted on the doors of the town church as an excommunicate apostate. They greatly derided this decree, and it is said that the said Fray Juan de Vidania tore it with his nails and preached very pernicious doctrine to his followers against his prelate: all of us who followed our canonically elected head were in error, and he could not err in obeying the governor who was there in the King's name. I refer to his writings included with the proceedings, which will show how far this bad priest strayed from the truth of the Church.

10. When the prelate saw that the said Fray Vidania would not hold back and that he continued to administer all the sacraments as rector and royal chaplain with no fear of excommunication, he issued a decree ordering the parishioners not to hear mass from him or receive the sacraments from his hand, since he was publicly excommunicate, and he issued this decree on pain of prompt punishment. This decree, too, they all contemned, and Fray Juan de Vidania preached that it was merely the nonsense of the prelate, who did not know what he was doing, although many, seeing that matters were going from bad to worse, drew away from the said Fray Vidania and did not wish to follow him, and these the governor persecuted cruelly. Since this notice not to follow the said Fray Juan de Vidania was to no avail in the town, our prelate reinforced his order, forbidding them on pain of automatic excommunication to accept the errors taught them by Fray Juan de Vidania, because what he was teaching and preaching was misguided, or to hear mass or receive the sacraments from him. Aided by the grave fear that the governor aroused and by the vexations he inflicted, the said Fray Juan de Vidania induced those who feared excommunication to hold it in contempt and not fear it, [saying] that since [the prelate] had not presented his judge's papers to the town council, he was no judge, nor should his excommunications be feared.

11. Seeing and fearing the danger, our prelate sent supplicatory letters to the governor, saying that although he had banished the rector and his companions from town, he would take no offense if he was allowed to install another rector, a legitimate one so that the town might be able to follow the precepts of the Church, since Fray Juan de Vidania could not officiate. This letter was sent in the second half of Lent. [fol. 7v] The governor would not reply to the

prelate, as he and his followers were satisfied with Fray Juan de Vidania and wanted no one else.

12. The said our prelate also besought the town council in writing to facilitate his naming priests to serve in the town so that the faithful might confess and receive communion with them, because they could not discharge their obligation to the Church with Fray Juan de Vidania; and the said council refused to reply in writing, although orally they said they wanted no one but the said Fray Vidania. And without fear of excommunication, many men and women confessed and received communion with the said Fray Vidania during two Lents and on a holiday during the year, and the said Fray Vidania did not confess for nearly two years; and this was all part of his scheme to avoid there being any other priest in town, so that people would not abandon his side and leave him and the governor on their own.

13. He led Fray Pedro de Santa María, who was our prelate's secretary, to side with him. This man maintained a scandalous relation in town. In order to stay in town he abandoned his duty of obedience and became a follower of Fray Juan de Vidania and the governor. He rebelled against his vow of obedience and the excommunications and persisted in the wicked ways of Fray Juan de Vidania and his own for a year and five months.

14. When our prelate saw that a second apostate had rebelled against him and that the governor protected them both, he asked him, on pain of 2000 ducats and in keeping with papal bulls and His Majesty's decrees, to hand the two apostate friars over to him, because they were spreading evil doctrines among the faithful. The governor refused to hand them over, [saying] rather that he would extend his protection, in His Majesty's name and under the royal standard, to all who might abandon their prelate.

15. At this time of distress our prelate gathered us in the monastery of Santo Domingo to decide what we should do, and he brought me from my mission at Oraibe, 100 leagues from here; and when the governor and Fray Vidania learned that he had gathered us in the said monastery, they thought of surrounding and arresting us and burning the said monastery, and they eventually sent us an order of banishment with the threat of expelling us by fire and sword. I send Your Reverence this order, which will show the conditions to which they subjected us, although in it they allege egregious falsehoods.

16. At this meeting in Santo Domingo it was decided that I should go to see whether they would allow me to preach some sermons and to take confession from those who had not wanted to confess with the apostate. I went as decided, with good and godly intentions. To accompany me I took the oldest lay brother in this custodia, a man of excellent reputation, very thin because of his great age and ailments, but in spirit ready for any suffering. I do not know what our enemy can find to criticize in the form or spirit of this voyage. At 7 o'clock on the morning of 29 May '40 I came to town on foot with my companion, who could walk no farther, at my side, rosaries around our necks and our hats in our hands. We went to a hospital of our order, from which the governor had banished the caretaker, as will be seen in the legal proceedings. As soon as the said governor and Fray Vidania learned that I was in the hospital, they sounded [fol. 8r] the drum of alarm and took other precautions as though we were enemies. The governor came to the said hospital with a squad of soldiers. I came out more than 30 paces to meet him with every sign of humility. He accused and blamed me,

saying, why had I not first presented myself to the royal standard. I replied, "Am I a soldier, that I have to present myself before the royal standard before going to a hospital of my order? Don't we have the right to go to a hospital of my order?" Because I said "a hospital of my order" he repeatedly challenged me, saying that I was lying, that the hospital belonged to the King. At this point my companion, who was a little off to one side, said, "Gentlemen, here comes our father *lector*<sup>8</sup> to preach the truth to you, how that friar is an apostate and is deceiving you." When the governor heard this he left me and struck my companion many blows on the head with his staff until it broke, saying, "The scoundrel is lying, by ...," and he blasphemed. The blessed brother fell to his knees giving thanks to God. When I saw him kneeling with blood running down his forehead, I also fell to my knees raising my hands and eyes to Heaven, and said, "Milord, I deserve those blows more than does my companion." I then told them clearly that I was going to preach to them and hear their confessions. They seized me and dragged me off. The governor broke two staves with blows to my head and body wherever he could reach me, although the very men who were taking me away were defending me against his blows. The witnesses say he thrashed me four times; I do not remember how many times, because I was preaching and running out of breath. They took us as prisoners to the governor's residence and set armed men to guard us. The town was racked with tears and groans. He charged us with being traitors and spies; at first he talked of planning to hang us, then he wanted to drive us through the streets of the town with 200 lashes. In short, I doubt that mortal men have ever heard the vilification and injuries uttered that day to my face against us and all my brothers. Near nightfall and in connection with our prosecution as treacherous spies, they read me a document such that in order to bear it I drew a crucifix out from my habit and contemplated it while the reading continued [with] unspeakable wickedness against me and my brothers. Fray Juan de Vidania, who was in the residence with the governor and these perverse men, was behind all of this; he supplied books and arguments to confound me. I was banished by decree, with clerk, chief bailiff, and witnesses, on a very dangerous road and on foot, at night, and both of us exhausted from the day's mistreatment; and my companion could not stand or move, and I thought he had every right to yield his soul to the Lord that night, and I sat up with him for some time. The next day the said Fray Juan de Vidania absolved them all and they heard him celebrate mass and preach that the governor had not committed a venial sin, as he had every right to do what he did, because of which the said governor has never sought absolution.

17. Then the said governor demolished the hospital, plundered the monasteries, banished the priests, sent a garrison to San Ildefonso, and kept it there for more than a year. All will be seen in the cases we are sending Your Reverence, and the fault lies with the wickedness of Fray Juan de Vidania, who gave the governor his opinion that he could do anything, and did so in writing.

---

<sup>8</sup> According to the *Diccionario de autoridades*, in some religious orders the title of *lector* corresponds to that of *professor* in a university. It thus indicates a teaching function, as does *lecturer* in English; Father Romero was charged with instructing Indians, and probably Spaniards, in theology. Since both *lecturer* and *professor* are so suggestive of an academic environment, I have preferred to retain the Spanish term, even though *lector* also exists in English with another meaning, now unusual, I believe, that of a person having received minor orders and reading from Scripture during services.

Have the documents that he sent and placed in the registers<sup>9</sup> read to you, although they will be examined by the Inquisition because of the abundant wickedness they contain.

18. The Church and state being in this turmoil, many had not confessed or even thought about it, some in order not to confess with Fray Juan de Vidania for fear of excommunication, others in order not to confess against the will of the governor, who did not want them to confess with anyone but his antipope, because [fol. 8v] of which our prelate ordered them to comply with their obligations as Christians, and that those who confessed with Fray Juan de Vidania were not making valid confessions or complying with the Church. Many obeyed this decree; and when Fray Juan de Vidania saw this, he issued and posted a declaration against his prelate, the ecclesiastical judge of this territory. A look at it will show whether Lutheran apostasy could have produced a worse one.

19. By another decree our prelate ordered that tithes should not be paid to Fray Juan de Vidania, because he was not a prelate or tolerated by the Church. In reply, Fray Juan de Vidania issued a declaration stating that tithes should not be paid to our prelate, and he had it posted on the doors of the churches; and since this declaration speaks for itself, I refrain from discussing it further.

20. He wrote a great many letters full of blasphemies, false declarations against his prelate and those of us who sided with him, and a letter of eight sheets to Your Reverence. He publicly disavowed it all here, as will be seen, giving as his excuse that the governor had made him write it, and since he was already under such obligation to him, he had written it to please him. And they are putting great pressure on the clerk who testified, and he also promises to recant in public in order to be spared greater penalties.

21. As the said Fray Juan de Vidania continued to head the church that followed Don Luis de Rosas and was royal chaplain as an apostate, and since they rejected the prelate and ecclesiastical judge, the faithful here were divided almost half and half. Some said they recognized Fray Juan de Salas as custodian and prelate of this Church, and that they preferred to err, if that were possible, following all the friars and their prelate rather than Fray Juan de Vidania. These are on the right path, because they truly obeyed the Church. On the other hand, the partisans of the governor and Fray Vidania said that they recognized no head of this Christian community and that there was none, and therefore they obeyed the governor and Fray Vidania. Thus there were two churches, one opposing the other: one consisting of Fray Juan de Salas, custodian and canonically elected and accepted prelate; the other consisting of Fray Juan de Vidania, an excommunicate apostate put in power by a perverse judge who obliged men to follow him, while the faithful who took our side were obliged to do so only by their being Christians—two churches opposed one to another. The sacraments were celebrated in both; of necessity there was heretical fraud and nullity of the sacraments in one of them, but there could be no fraud in the church that followed Fray Juan de Salas, because he really had been canonically elected to head this church, and with this election the authority of the universal head of the Church flows onto the man elected. We therefore proceeded with papal authority

---

<sup>9</sup> *los papeles que embio registrados*: 'that he sent [envió] and placed in the registers' or 'that I am sending [envío] after examining them.' Probably the former, in view of what follows.

and could not err; where there clearly was error and clear English heresy was in the opposing side, where they denied the authority of the Pontiff and set up as their head a sinful idol, a corrupt member cut off from the universal Church, chosen by an accursed governor. This is the crisis that Fray Juan de Vidania provoked in this Christian community.

22. It pleased God that we should discover who Fray Juan de Vidania was and what he had been, because when those whom he solicited saw the insolence of the said Fray Juan de Vidania, one of the vilest abominations told of Sodom was revealed with respect to him, one that Your Reverence cannot hear without God's special help, nor is it something that should be read to the friars. God willed that the life of the man who worked against the true Church should be revealed and become known, [fol. 9r blank] [fol. 9v] so that his life should reveal the falseness of his teachings. His teachings matched the ugliness of his life; and as we have been discovering, a great part of this kingdom must be infected by wretched contact with him—at least all his closest friends—and [he is] an abomination to the natives. He has been sentenced in five cases whose seriousness Your Reverence will see, stripped of our holy habit, sent to prison in Mexico until we learn what the Holy Tribunal thinks of what this God-forsaken priest has done, written, and preached. We are sending much information about all of this.

I close this report thanking Your Reverence and, insignificant as I am, congratulating Your Reverence on your wise choice of Father Fray Hernando Covarrubias, which is what the present occasion calls for, and [a sign of] God's care for His people in order to counteract the spreading damage and perdition. He is a very wise man, steady and strong, who immediately understood the truth and how to suffer for it while firmly hating wickedness. His coming and effective action have produced far more than we had hoped for; and Our Lord, whose cause his afflicted servants defended, has caused truth to be fully revealed and wickedness to be confounded. The wicked are scattered and confused, and everything is being reborn, and now we are left only with the struggle against the Apache enemy, who amidst the discord I have related has laid waste the lands and lives of the Christian natives. The years have also been hard ones.<sup>10</sup>

In this report I have not made special mention of that perverse man Don Luis de Rosas, because all the other letters will do so. A few words will show Your Reverence who he is: he has not confessed or received communion since the year '38, he has been excommunicate since the same year, we charge him with 104 excommunications that he has incurred with his brazen acts, and with almost as many other offenses. He says that he is not excommunicate and that he refuses to reply. His excommunication has been publicly posted, but he laughs at everything.

Our Lord keep Your Reverence.

New Mexico, custodia of the Conversion of St. Paul, 7 October 1641.

Your Reverence's most humble servant,  
Fray Bartolomé Romero

---

<sup>10</sup> Presumably because of the weather.



[fol. 10r blank]

[fol. 10v title, reproduced above, p. 4]

[fol. 11r]

**[Letter from Don Juan de Palafox, Bishop of Puebla and  
provisional viceroy of New Spain, to King Philip IV.  
Mexico, 25 July 1642. Original]**



Sire:

[Marginal note] *Reports to Your Majesty on what he has now learned of the insurrection in New Mexico and on what he has resolved concerning the matter.*

Before taking up this post I wrote Your Majesty concerning the insurrection in New Mexico. It remains in the same condition, or worse, because I have received letters from New Biscay in which the governor informs me that he holds prisoner a man who in jail mortally stabbed Don Luis de Rosas, who had been governor and captain general of that province, because he had found him with his wife, although it is believed that the woman was put there to provide a pretext for killing him so treacherously.

Your Majesty will order an investigation of the state of all this as a consequence of the petition sent by Licenciado Don Pedro Melián after he had examined the documents, which I sent him so that the matter might be examined and discussed in the council. Since so bad an example is set in these provinces when these men and friars rebel against Your Majesty's governor and ministers, it seemed justifiable to send Your Majesty's troops there to restore tranquility; yet since there is still time for that, it seemed desirable first to discuss and institute other gentler measures. Therefore I have written to summon four men from one side and four from the other, pretending ignorance of all previous excesses, and using such words that they might not think that their actions have led me to plan harsh measures, and also making arrangements with the Franciscan commissary general to bring three or four of the most unruly friars on pretext of reconciling them all; and once they are here I shall take the measures most conducive to Your Majesty's service and to the faithful administration of justice. I hope to God that with a general pardon to those who remain there, tranquility will be restored.

[fol. 11v] As for the excesses of the friars and the means of avoiding repetition in the future, I am taking the mildest and most essential measures, since the Franciscan fathers are now somewhat more submissive and ready to

obey Your Majesty, as they have recognized that, in this kingdom and all others, this is the best and only way.

God keep Your Catholic Majesty for the good of Christendom.

Mexico, 25 July 1642

The Bishop of La Puebla de los Ángeles [rubric]

[fol. 12r]



Concerning the insurrection in New Mexico and the death of Don Luis de Rosas, with the petition of the *fiscal*<sup>11</sup> Dr. Don Pedro Melián.

Council decree of 17 June 1643

Write to the successor [governor] with this notice, strongly urging him to attempt to pacify this province, telling him that we expect of his prudence that he will have restored it to peace and obedience, but that if any additional measures be needed, he see to it and attempt with all possible mildness to have justice respected, without allowing its ministers to use any violence; and send him a copy of Melián's petition and charge him with attempting to investigate the case of Rosas's death.

Further, summon the commissary of the Indies and read him this petition and the letter and tell him he should realize that under the conditions in which the friars have placed things there, he needs to be strict in writing to his subordinates there, so that with the expected loyalty, and in keeping with the virtue and spirit of so holy an order, they might pacify the unruly and restore obedience and quiet among them.

To summon the Father Commissary of the Indies.

[fol. 12v blank]

---

<sup>11</sup> The *fiscal* is the Crown's attorney and adviser in both civil and criminal matters.

[fol. 13r]

## Opinion of Dr. Don Pedro Melián concerning the insurrection in New Mexico [copy, undated, probably 1642]

Dr. Don Pedro Melián, His Majesty's fiscal, declares that he has examined the dossier concerning the disturbances in New Mexico that Your Excellency was pleased to have sent to him, and which shows that the ministry to and conversion of the Indians, public tranquility, obedience to the King our lord, [and] recognition of and respect for his laws have long been in a wretched and dangerous state; and reports, letters, and accounts from reliable persons tell of various incidents, all of which are occasions for sorrow and for a desire to keep them from becoming common knowledge, which conflicts with the need for Your Excellency to order a prompt and effective remedy to maintain and constrain those vassals in the service of God and in allegiance and faithfulness to the King our lord. And because of these incidents the native Indians are also in peril, as is religion, which has been established among them with such care and expense on His Majesty's part, and which it is difficult to preserve and propagate in view of the scandal and contagion of such bad examples.

And leaving many of these to the examination of the said dossier that Your Excellency will order, it seems that the most notable cases are that when Don Luis de Rosas was governor and captain general of those provinces, because he kept the missionaries who minister to Indians and Spaniards there from doing some things contrary to their obligation, such as forcing Indians to work in a monastery, and themselves distributing those who were to be assigned to serve the settlers, without wanting the governor to handle this matter or his orders to be obeyed, they arrived at an open break with him.

A number of men treacherously killed a certain Ensign Sandoval,<sup>12</sup> and it was alleged that two friars participated in this killing, one of them having predicted it and threatened it; and when the governor tried to investigate the case and punish the guilty, they sought the protection [fol. 13v] of the friars, and among them they forced him to ignore the matter for fear of his life.<sup>13</sup> After the dead man had been buried in the church with the permission of the guardian, the other friars, with an order from the custodian, had him disinterred a few days later and dumped him out in the country. They declared excommunication against the governor and council of the town of Santa Fe, and the citizens who obeyed his orders and stood by him in His Majesty's name, and this they posted on the church doors; and although they urgently and repeatedly asked for absolution, it was denied them, along with the sacraments of penance and communion, although Lent came and went. And they tried also to kill the guardian<sup>14</sup> who had allowed the ensign whom they had killed to be buried, and they forced him to seek the King's protection in the governor's residence.

---

<sup>12</sup> *Saldoval* in the ms., by error.

<sup>13</sup> *por no perdersse*: 'for fear of his life' or perhaps simply 'to avoid damage to himself.'

<sup>14</sup> Fray Juan de Vidania.

The custodian and the other friars stirred up the majority of the soldiers and citizens, 73 out of 120, and persuaded them that in neglect of their duty they should rebel against their governor and, having been summoned and gathered, should join with 40 friars who, in the same manner and with the same precautions, along with a great number of Indians whom they summoned, withdrew to a monastery in the village of Santo Domingo and fortified themselves there with trenches and other military supplies as in a castle. From there they made sorties to range over the countryside, attacked travelers, stole the cattle and horses of the governor and loyal soldiers, and several times went out to intercept the royal messages on their way to the city<sup>15</sup> in the carts and those coming from there, in order to prevent word of their unlawful actions from spreading. And the soldiers and friars remained in this monastery and fort for 16 months, publicly proclaiming their hostility to the governor and that they would invade the town and occupy it, expelling him, while the villages and monasteries of their missions supplied and fed them all.

And the witnesses say that during this time, for lack [fol. 14r] of clergy many children died unbaptized and many adults, without confession, and that the father custodian, wearing a general's insignia, would lead the soldiers, raising the flag of the Holy Crusade and another that they call the flag of the faith. And he and the friars argued and preached that only the Pope, and they in his name, were to be obeyed in that country, and that the King our lord and his royal authority played no part there, along with other circumstances and acts that appear in the dossier, unworthy of repetition, and that they would not absolve or administer the sacrament of confession to those whom they had excommunicated even *in articulo mortis*, unless each of them first signed a paper saying that what the governor had written against the custodian and the friars was false, and that the strictures that they had issued against them were valid.

And it seems that at this time, as Juan Flores de Valdés was on his way to take over the governorship, the friars and mutinous soldiers who had gathered under arms in their fort persuaded and urged him that if he wanted them to receive him he should disregard their crimes<sup>16</sup> and join with them against his predecessor and remove the loyal members of the council and establish a new one formed from among the mutineers, restore to them the *encomiendas* of which his predecessor had stripped them, and other wickedness contained in the document that the friars brought him for his signature. And he signed, acceding to their wishes and acting in accord with them, thereby offending against God and his conscience and the truth, as governor Juan Flores himself declared in a letter that at the hour of his death he wrote to Your Excellency and that is in the dossier. [fol. 14v] And there you will also see that when this governor died before completing the audit of Don Luis de Rosas, his predecessor, the members of the newly appointed council took authority for themselves and stripped it from the lieutenant governor whom the deceased had appointed to rule; and then they humiliated Don Luis by arresting him, seized his property, placed him

---

<sup>15</sup> *yuan de la çuidad*: In view of what follows, I take this to be a scribal error for *yuan a la çuidad*. The city is Mexico.

<sup>16</sup> *no excitase de sus delitos*: I can make sense of this expression only by supposing that the scribe has mistakenly repeated the verb *excitaron* that I have translated as 'urged.'

under restraint,<sup>17</sup> and repeatedly threatened to kill him. And after some time a citizen by the name of Nicolás Ortiz reported to one of the magistrates that his wife was missing from his house and he had been told she was committing adultery with Governor Don Luis de Rosas. The magistrate gathered some men and went to the jail, where it seems the woman was found hidden in a chest under the bed. The husband lodged a verbal complaint and declared that he would lodge a more formal one. The magistrate took away the woman and left four men armed with harquebuses to guard the governor; and when the husband subsequently lodged a written complaint, the magistrate forwarded it to the council, and the council sent it back to the magistrate. And while they all put off reaching a judgment, some days went by, at the conclusion of which the husband, accompanied by seven armed men, most of them from among the mutineers, entered the jail one night and with no interference from the guards stabbed Governor Don Luis de Rosas to death, and then he presented himself to the other magistrate, who absolved him and set him free. Those loyal to the governor sent a messenger to the governor of New Biscay, through whose jurisdiction the killer had to pass on his way to this kingdom,<sup>18</sup> and he diligently arrested and arraigned him; and having investigated the matter as best he could, he took his confession, in which he openly confesses having committed the murder as stated above. [fol. 15r] And two witnesses in the case state that they have heard it as public knowledge that the woman had been deliberately placed there to provide a pretext for killing the governor.

And because these incidents are so evidently important, and the distance is so great, and distance and the weakness and powerlessness of the forces of order may give the miscreants the opportunity<sup>19</sup> for greater crimes and the total ruination of themselves and those provinces, it is necessary that Your Excellency be pleased to provide a remedy with the skill and care that the state of the matter and of those people requires, Your Excellency's great prudence accomplishing through artfulness and dissemblance what the open severity of the magistrates would be unable to achieve while the accused are desperate and at liberty. And the father commissary general could be informed of the contents of this dossier, so that in keeping with the provisions of several royal edicts he might summon and remove from New Mexico the guiltiest friars and chief instigators of the disturbances, who might then be suitably dealt with. And for the laity Your Excellency could select and appoint as governor a person both valorous and prudent, possessed of property and general acceptance in those parts, who with skill and mature judgment would govern and initiate a general pacification, and once it had been achieved would secretly conduct the appropriate investigation and would send to Your Excellency those who have been ringleaders and the most guilty, and who would likewise carry out a more thorough investigation of the death of Don Luis de Rosas, [fol. 15v] seeking to discover whether the killer's wife had been deceitfully placed as a pretense. He being under 25, a

---

<sup>17</sup> *le echaron una toba*: Dictionaries give no meaning for *toba* appropriate to the context; but *toa* is listed as an Americanism for 'rope' (Martín Alonso, *Enciclopedia del idioma*, and the dictionaries of Americanisms of Augusto Malaret and F. J. Santamaría), and *tobar* as a Colombianism for *toar* 'to tow' is similarly listed (as well as by M. A. Morínigo). My conjecture is that *toba*, with an antihaptic *b*, is here used either literally for 'rope' or figuratively for 'restraint.'

<sup>18</sup> New Spain, i.e., Mexico.

<sup>19</sup> *y grande ocasion que enolla*: I can find no verb *enollar* and suspect a scribal lapse for *en ella*.

guardian should be appointed to prepare the case, and once it is ready for judgment [the governor] should report to Your Excellency. In the meantime he should remain under the strict custody of the governor of New Biscay,<sup>20</sup> whom Your Excellency should order that in every possible and necessary way he should assist the governor of New Mexico, both of them seeking the mildest and most effective means to execute [justice].

I ask and beseech Your Excellency so to order, or to order whatever may be most conducive to His Majesty's service, the security of that country, and the full execution of justice, which I request, and as necessary, etc.

Dr. Don Pedro Melián

[fol. 16r]<sup>21</sup>

**[Report of Fray Hernando Covarrubias, Franciscan custodian of  
New Mexico. Monastery of Cuarac (Quarái),  
New Mexico, 19 September 1643. Copy No. 1]**

Report on Events in New Mexico

On the 22<sup>nd</sup> day of the month of July of the current year 1643, feast of the glorious St. Mary Magdalene, while I was residing at this monastery of Santo Domingo, which, despite the duties and tasks with which I am charged for lack of clergy, I agreed to take over and administer for the service of both Majesties, that of God and that of our natural King, and while I was enjoying my tranquil isolation and seclusion as is my custom, known to all, there occurred the following, which was that the day before, on the eve of the said day, on 21 July, on the ranch called del Álamo, the governor had beheaded<sup>22</sup> Captain Antonio Baca, Captain Diego Márquez, and Captain Diego Martín Barba, and done so without confession or any opportunity to achieve this supreme good. On the same day, between 3 and 4 in the afternoon, Captain Juan de Archuleta, our syndic, Captain Diego Henríquez, and a soldier called Nicolás Pérez were decapitated in town a few hours after their arrest. These men made confession with the town guardian. At 4 or 5 in the afternoon of that same day, at La Cañada, Captain Francisco de Salazar's throat was cut with his own dagger; and as it was broken and dull, he begged for God's sake that they sharpen it so that his torment would stop. This his killers did; and after his throat had been cut he very deliberately recited the entire Creed, as though he had suffered no injury at all, a wonder and prodigy from God, etc.

---

<sup>20</sup> *teniendola hasta entonces en segura custodia el gouernador de la Nueua Vizcaya*: The feminine object of *teniendola* must be an error, because it is the husband who is being held in New Biscay.

<sup>21</sup> Here begins the first of two copies of a report. Neither of the two copies seems to be derived from the other. The first one seems to be on the whole preferable, but where noted I adopt the reading of the second.

<sup>22</sup> *degollado*, literally, 'cut the throats.' Other references to this event make it clear that the heads were actually severed.

On the next day, the 23<sup>rd</sup> of the said month, as my companion Fray Juan de San José was coming to recover from a grave illness, the governor met him near the church, accompanied by all the other men of the community and with the royal standard, [fol. 16v] and stopped in the presence of all and told him in a loud voice for all to hear, “Father Fray Juan—and he took him by the hand—tell the father custodian that I am the greatest devotee of religion and of this holy habit, and that I esteem its humblest lay brother, and that I swear on the life of our King and by this holy church and by God and St. Anthony that if he does not accede to the action I have taken and I learn that he speaks ill of it and becomes unruly, I’ll cut his throat like a Moor or a Turk and throw him out for the wild beasts to eat; and I should do this with a bishop, let alone with a custodian.” And he said this as well as other things that the said messenger will report, as will all the others [present], to which the said Fray Juan replied: “Milord Governor, our father custodian has never become unruly; nothing disturbs him or will disturb him. Do as you wish,<sup>23</sup> and if you give me a letter I shall do whatever you ask.” And at this he went ahead with those accompanying him. That same day he gave me the message, and I gave thanks to Our Lord, etc.

In the afternoon of the following Sunday, which was 26 July, the governor sent me a document in which he summoned me on pain of being declared seditious, banished from His Majesty’s kingdoms, and a traitor to his royal crown, to appear within three days in the town of Santa Fe in the company of my council and the senior fathers, to which document I replied with all calm and courtesy that as soon as I heard the name of my King and lord I was more than ready to obey, along with the friars under my authority, as will be seen in [fol. 17r] the said document and in the reply that I enclose with it. I then employed all diligence, so that although two members of my council were more than 20 leagues from the town of Santa Fe, one of them 11 leagues from this monastery of Santo Domingo, and the other 13, with the river, which at the time was running very high, in between, and the other fathers of my council were, one of them nine leagues from this monastery and the other ten, all came, together with other senior friars, so that 11 of us entered the said town, which with two other friars that were there made 13. As soon as we arrived on the third day of the term set, which was Wednesday morning, with eight or nine hours of daylight remaining, I went to call on the governor accompanied by Father Fray Cristóbal de Quirós and a member of my council; and after greeting us, he spoke of his execution of justice in the killing of those men on secret orders from the royal audiencia. And speaking in my turn, I, the said custodian, replied to the governor that it was only right that what the King our lord commanded and his royal council in Mexico decided should be carried out most scrupulously and with the greatest vigilance and care, along with other words that I pronounced to the same effect. Soon after this we took our leave and went to our monastery.

The next day, which was Thursday the 30<sup>th</sup> of the said month, the governor decided that a mass of the Holy Spirit should be sung. All was done exactly as the said governor ordered, and at the conclusion of the said mass I, the said custodian, stepped forth and sat down on a chair by the high altar so placed that it touched the lowest step of the high altar, where I spoke on three topics: [fol. 17v] The first, the peace, harmony, and love that should obtain among all, so

---

<sup>23</sup> *pues hagalo asi*: My translation is only a conjecture; the precise meaning is not clear to me.

that they might show themselves to be Christians observant of God's law. The second, observance of God's other precepts in order to reach the blessed state promised us in return. And the third, obedience to our King and natural lord, his royal councils, and his governors and other ministers. This must have taken about half an hour, during which I also urged upon the friars the esteem in which they should hold the travails that in the service of the two majesties, God's and the King's, they were undergoing in this province, maintaining, as true sons of our father Saint Francis, the obedience they had sworn to Our Lord, and relieving the royal conscience of the King our lord, whose most faithful vassals and chaplains we were, and [reminding them] that the King our lord was not only our natural lord but also our father and general benefactor who supports us throughout the world with his royal alms, because of which it was not only most true that we were his most faithful vassals but that if necessary we were obliged to take up arms when there was no other recourse against the disloyal and rebellious who disobeyed his royal commands, etc.

After finishing the said remarks, as I was getting up with the other friars, the governor signaled to me, and turning his chair toward his soldiers he addressed them<sup>24</sup> in the same church, and when he allowed it we stood up, and as we entered an inside corridor on the garden side of the said monastery of the town, he informed all of us religious [fol. 18r] of an old royal writ from before the affair of Don Pedro de Peralta. And when Father Fray Cristóbal de Quirós challenged him, saying that, as his lordship had seen, a new royal writ had come containing the one he was conveying to us and others that His Excellency the Marqués de Villena and Duque de Escalona as viceroy of Mexico had issued for these provinces of New Mexico, the governor disagreed and insisted that the earlier writ was to be published; and after talking of other things, he took his leave when it suited him and departed, all of us accompanying him and the bells ringing, because he has ordered the sacristan or bell ringer, on pain of his life, to ring the bells when he enters or leaves the church, etc.

At 3 o'clock on the same afternoon he returned to the monastery and all we friars went out to the cemetery to receive him. We all entered a cell, where several things were discussed; and in the presence of my council and of all the other friars he spoke to me more freely than would any of my superior prelates even if very annoyed with me. And among other things he told me that I was the world's most arrogant friar; and to the other friars he said, among other things, that he had gone to inspect some villages of their districts and missions and they had not given him anything. That day we took our leave in order to depart on the next, which was Friday, so that not all the monasteries in which the said friars were serving should be left without mass. In the afternoon of the Tuesday before we got to the town he had [fol. 18v] beheaded Captain Juan Ruiz de Hinojosa, etc.

After a few days, while I was as usual quietly in the monastery of Santo Domingo, and the other friars at their posts, without our interfering in anything, on 16 August the governor wrote me a note in which he told me that he had come to carry out God's law and therefore had disinterred the bones of Ensign Sebastián de Sandoval, buried in the countryside, and had placed them in a room, and that I should forthwith send a license for the guardian of the town,

---

<sup>24</sup> *les hiso platica*, inserted from the second copy of this document.



Fray Juan Suárez, to bury them in the church. I sent him a modest reply, pointing out very valid difficulties, as will be seen from the said reply, which I forward with the letter that he wrote me; and among other things I told him that when I came to this province and custodia, the town church of Santa Fe had been under interdiction for 15 or 16 months because Don Roque<sup>25</sup> and other laymen had buried the said Sandoval, who is excommunicate, in it. This was when Fray Juan de Vidania removed the Host and took it to the palace and set up a church in a room that had been used for shoe repair and other worse things. [I also told him] that by order of Governor Juan Flores de Valdés the said body had been ordered removed from the church after an investigation conducted on my orders, and that I therefore [fol. 19r] did not dare to do such a thing.

The next day, the 17<sup>th</sup> of the said month, he sent me Sergeant Major Francisco Gómez and the secretary Librán and Agustín Griego to tell me that I should instantly deliver the license for the burial of the said bones, and that if I did not so deliver it the governor would come in person the next night and remove me from this monastery and send me on a packsaddle with soldiers who would take me to El Paso and abandon me so that either enemies or wild beasts would tear me apart; and that if with these threats and many others that they made against me, all of it in the presence of Fray Juan de San José, I did not grant<sup>26</sup> the said license, they were to present me with a document listing the greatest iniquities that one could expect from a heretic and a man wholly abandoned by God. And that it was because of me that the country was in such a wretched state; and that assemblies against the interests of the King' crown were held in this monastery, along with other most serious charges; and that he would raze this monastery and take my life, and other horrible things. Being alone (because although Father Fray Cristóbal de Quirós was in the monastery, he was very sick in bed) and facing such determination and force, I had to give them the license for the said Sandoval's bones to be buried a second time in the church, doing as demanded by the said governor and the officials who came on this errand and to present the said document; yet I asked them to give me a certified copy thereof for the record and that they also give me time to reply, to which they replied that they would not do so and had no orders to do so, whereupon they left without my [fol. 19v] being able to delay the matter even for an hour, fearing as I did for my life.

And when I believed that at this point they would for a while leave me in the peace and quiet of my monastery, the next day, which was the 18<sup>th</sup> of the same month of August, he sent Captain Francisco Luján, lieutenant of the village of Cochití, administered by this monastery, and two soldiers, Juan Varela and Diego Romero, with an order and an accompanying note<sup>27</sup> in which he commanded him, on pain of his life and of being declared a traitor to the King, to come to this village of Santo Domingo, and that having gathered the whole village, men, women, and boys and girls receiving Christian instruction, he inform them of that decree, which the said lieutenant and soldiers did as

---

<sup>25</sup> Presumably Roque de Casaus, Casaos, or Casas, mentioned several times below.

<sup>26</sup> I here adopt the reading of the other copy, *no diese*, which makes better sense than the *no viese*, 'if he should not see,' of the present copy.

<sup>27</sup> *vn mandamiento y vn papel inçierto en el*: I prefer the reading of the other copy, *inserto*, for what is surely a scribal error.

ordered, in the presence of Father Fray Juan de Salas, Father Fray Cristóbal de Quirós, and my companion Fray Juan de San José. The contents of the said order or decree were, in sum, that on pain of their lives no Indians within or without the monastery should obey me or do anything that I, the custodian and priest of this monastery of Santo Domingo, might command them, which so scandalized and terrified the poor Indians, men and women, boys and girls, that they went about in their fields and elsewhere as though dazed and withdrawn. Not a soul appeared in the squares and neighborhoods, and when they did come they hid themselves as though it was a matter of life or death whether the friars saw them. This brought on a shortage of water, because there was no one to bring it, and there was no bread because there was no one to make it, as the aforesaid friars and other persons will testify, so that to get by we were obliged to boil wheat in inferior water, unable as we were to find an Indian who for God's sake would go to one of the nearest monasteries to ask them for God's sake to give us some loaves of bread. And the friars and I were not dismayed so much by this hardship, which God can remedy as surely as His word is sure, as we were by the bad example and scandal offered to the poor recent converts, who are so easily led into every perversion and wickedness, and this all the more as we saw that not even the lieutenant dared to deliver [fol. 20r] a single Indian or order the women secretly to make some tortillas.

The next day, the 19<sup>th</sup> of the same month, Father Fray Juan de Salas came by on his way from his monastery of Quarái to the town of Santa Fe, a distance of over 30 leagues, summoned by the governor, who had earlier summoned Father Fray Bartolomé Romero of the monastery of the Picurís, where he is temporarily ministering before going to serve under the Reverend Father Fray Juan de Prada. He had summoned both of them, and they obeyed his summons without my knowledge or orders. The said Father Fray Juan de Salas arrived in the town and at the palace, where he found the governor so irate, incensed, and stubborn that with many oaths he told him that in addition to what he had already done he would not allow us to make use of the small amount of wheat and maize ready for harvest unless he authorized it, and that in order to obtain this I should have to go in person to ask for it on my knees; and among a thousand other things, he said that he would appoint someone to collect the tithes for the bishop of Guadiana, along with other things not fit to be written down. Finally the said Father Salas calmed the governor with his modesty and prudence, and he wrote me that on the following Friday, 22 August, he would come to this monastery of Santo Domingo, as he did in the company of the said Father Salas, Fray Juan Juárez,<sup>28</sup> guardian of the town, his secretary, and three or four soldiers; and although it was night when he arrived, the bells were rung and those of us in the monastery went out to the square to meet him, as did the town guardian, who had arrived a little before; and as though nothing at all had happened, I received him with a friendly face and with the hospitality I could offer in the monastery. Only bread was lacking, and if the town guardian had not thought of bringing two loaves in his saddlebags, they would have partaken of the boiled wheat.

The next day, the 22<sup>nd</sup>, after the mass of Our Lady, he gathered all the Indians and told them that he had given his earlier orders [fol. 20v] to see

---

<sup>28</sup> *Xuarez*: In the other copy, *Suares*. Thus also in the signature of this one, which, however, is not autograph.

whether they were obedient to the King our lord and to his commands, and also because he was angry. With this, matters were left as they had been before, and with the governor and me pledged not to take or give offense. The previous evening he had asked that a friar who had been suspended from his mission should be reinstated, and I unhesitatingly said that I would gladly do it; and from his return trip on Saturday he sent a message with two soldiers that since the town guardian would be absent for about a fortnight, for which the said guardian had requested my permission, the said father,<sup>29</sup> before returning to his monastery, should serve as a substitute in the monastery in town, to which I replied that all that his lordship might command would be done to the letter.

On the day that Sergeant Major Francisco Gómez, the governor's secretary, and Agustín Griego came for the aforesaid permission to bury the bones of Sandoval and to communicate the aforesaid decree, refusing to give me a copy or grant me time for a reply, I sent a message to the governor pleading with him that he not keep me from going to New Spain, because I wanted to live in peace and quiet, and that my superiors should promptly send another prelate. The said sergeant major answered me by the hand of Pedro Lucero de Godoy and a note from the governor that I should go, on condition that I take along Father Fray Francisco de la Concepción; and to celebrate my departure he promised me a very valuable mule that he rides, named Estrella, and two excellent pack mules. (And while this was being discussed, he said before reliable witnesses that soldiers were to escort me as far as El Paso, where after we had crossed the Rio Grande they would leave me and the said Father Concepción for infidels or wild beasts to kill, and if any friars should come to me to accompany me, he would cut their throats.) I answered thanking him for letting me go, and he received my note in the presence of Father Salas, to whom he said that he would be custodian, and who replied that he would not do that for anything in Heaven or on earth. I also wrote him that while I was [fol. 21r] arranging my voyage and the affairs of the custodia were being put in order, I was going to wait at some monasteries where they would take care of me for the love of God, since here at this monastery, by his command, there was no order for anyone to bring me a jar of water or anyone to make some bread for me and my companion and poor Brother Diego Gómez, and that might God grant his lordship and his household bread in abundance. At this point he decided to come, as I have said.

All of this occurred in a few days after the said governor prepared the convoy<sup>30</sup> that his brother led, with orders not to take any letter from me or any other friar, and that he should send him any letter that he might receive from a friar. He took only three, which he<sup>31</sup> could not avoid—one for His Excellency, one to Your Reverence, and one to the father provincial—and which I first read to his brother, Sergeant Major Lucas de Subia, which, as I said, I could not do but at great risk to myself; and I prepared this general account so that I might not forget certain things, omitting circumstances that are more important than the things themselves, with the aim of including them in a longer report to Your

---

<sup>29</sup> Salas.

<sup>30</sup> *despacho*: This noun can mean a despatch but in these documents seems more usually to refer to the convoys or caravans of carts that traveled between Mexico City and Santa Fe.

<sup>31</sup> *pude* in the ms., but the reading of the other copy, *pudo*, makes better sense.

Reverence, because when the said governor sent me notification of that terrible and ignominious decree, when his secretary asked him whether he would give me a copy should I request it, he replied that he should fire two bullets at me, because that decree was not for publication, nor did he want it to be seen. This he said in the presence of Father Fray Juan Juárez, who had been the town guardian, and he made me remove him and replace him with Father Fray Nicolás Hidalgo. Many others heard what he said about bullets; and he also repeatedly said, in the presence of the said guardian and many other persons, that how could he better eternalize his name than by hanging a custodian, or, better yet, a bishop.

Finally, as we were in the midst of all this, the Lord was pleased to call to Him Father Fray Cristóbal de Quirós, a firm support of this our poor community, who was to sign this account as a person who had witnessed most of what it contains, being at the time convalescing in the village of Santo Domingo, [fol. 21v] and also Fray Jerónimo de Pedraza. The death of the holy friar occurred on 13 August in the village of Sandía, and as soon as the said governor learned of his death he sent a request for a painting of St. Joseph,<sup>32</sup> which is highly esteemed, and I did not dare deny it to him and sent it to him with the guardian of the town; and a few days later he sent a request for oil, and I sent him a jar, taking it from the lamp of the Host; and then he sent me another note asking that I send him the organ of the monastery of San Felipe, where the said decedent had been guardian, so that it might be installed in the monastery in town. I turned a deaf ear, and from day to day I expect him to go or send someone to the said monastery and use his authority to remove it. Seeing myself alone amidst these afflictions and demands, and the said governor so arrogant and powerful, I decided to come to these monasteries in the Salinas to see whether I could escape his harsh and contemptuous measures; and fearing also that he might take my life either publicly or with some poison, I alleged as a pretext that I was coming on a visit of inspection. And before I reached the said monasteries, at 8 or 9 in the evening a letter from him reached me in that of Sandía, asking me to grant a license for the marriage of Ensign Antonio de Salas; and although there are very serious impediments that invalidate any marriage, I was forced to grant the said license, which will show Your Reverence the condition in which this hapless custodia and provinces of New Mexico find themselves.

This account is signed by Father Fray Juan de Salas and by the former town guardian who is now guardian of the monastery of San Felipe upon the death of Father Quirós; and although my companion Fray Juan de San José and other friars were also to sign it, I do not dare to send this letter, even though they were present, because my letters are opened, and the danger in which I find myself is great. For the sake of our good Lord and His Most Blessed Mother and our father Saint Francis, [fol. 22r] Your Reverence should seek a remedy for us as soon as possible and release us from the afflictions and dangers in which all these friars and I find ourselves, for I trust in God that this account will reach Your Reverence's hands by means of someone who manages to get out of here.

---

<sup>32</sup> *lienzo de San José*: *Lienzo* is commonly used for a canvas, i.e., a painting. A *lienzo* can, however, also be a piece of cloth, such as a shroud, like the shroud in which St. Joseph of Arimathea wrapped the body of Jesus, and the connection with the death of Fray Cristóbal is suggestive; but I have been unable to find the words at issue used in this sense.

Monastery of Quarái, 19 September 1643.

Your Reverence's humblest and most obedient subject

Fray Hernando Covarrubias

Fray Juan de Salas

Fray Juan Suárez [rubric]

[fol. 22v]

An Account of Events in New Mexico from

22 July until the year 1643. [sic]

A pitiful story!

[fol. 23r-29r Here appears the second copy of Covarrubias's report, textually almost identical to the first.]

fol. 29v]

Report on Events in New Mexico since July 1643

[fol. 30r]

**[Letter from Alonso Pacheco de Heredia, governor of New Mexico, to his uncle, Fray Lucas Benítez. Santa Fe, 1 August 1643. Original]**



Reverend father and esteemed uncle,

I have no doubt that you and everyone have had more than enough worries because of the great delay with which I report to you, although at this time I am enjoying the greatest tranquility and most inviolable peace that one can wish for in this life, thanks be to God, Who is the prime mover of our successes; and with regard to earthly things, thanks are due to my glorious Saint Anthony, who must surely have been appointed my guardian angel, to judge by the help and intercession on my behalf that I recognize, for it can well be said that in all my successes I see him in the name of the mighty Lord, and in his portrait I see all his missionary brothers who serve in this custodia, who are as deserving of praise for their piety and good behavior as they are calumniated with infernal

intentions; for if such good works and virtues are not to be recognized, I cannot but pity as doomed to Hell those who have besmirched such blameless honor as I have everywhere encountered in the nine months that I have served here [fol. 30v] since I took up this position, sparing no effort in visiting and inspecting all its provinces and missions.

And so that Your Reverence, as steward of my honor, may know that I pay my debts, I first mention the great favors shown me by our father custodian, for beginning with the first monastery, 50 leagues from this town, the celebrations and rejoicings and presents heaped on me were so great that I believe that all the guardians were left as destitute of all necessities in their monasteries as my house was full and overflowing for the whole year, all of this accompanied by such acts of submission, allegiance, jubilation, and brotherhood that in their efforts and devotion they did all they might have done for a visit from our Most Reverend Father Commissary General, and this is what I shall be able to report to the King our lord in the matter of the wicked friars of New Mexico. And I shall not forget to attest to the advance of the Holy Gospel through the work and merits of these brothers, for as one who has administered justice in New Spain, [New] Galicia, and [New] Biscay, I can give assurance that those of New Mexico are true and perfect missions, children of their priests as they are of my lord and seraphic father Saint Francis. I praise God, for I am sure that Your Reverence's salvation<sup>33</sup> and glory [rest on] this truth, and even more my own, for I affirm it as a Christian.

And if these good men have been wickedly accused of standing by while criminals took shelter in the monastery of Santo Domingo and fortified themselves there, their accusers had the facts right but not the truth, because [fol. 31r] how can friars in good conscience bar outlaws from the house of God when they come seeking sanctuary, especially if there were so many of them and so furious and heartless that if they had offered any resistance they would have torn down the building, for all its being a house of God, along with its priests; and the poor [friars], taking pity on the travails of these men, sought with spiritual means to bring the governor to forgive their misfortunes, and for this purpose our Father Lector Romero came to town as an apostle, and for his pains he brought back a good thrashing. He came back disconsolate, offered his offense to God, and with this example no one dared further to see the governor. This is the origin of the calumnies against my friars, that they were complicit in the crime of the traitors; and I would ask, what could they do under the circumstances, or how could they resist more than 60 doubly armed<sup>34</sup> men who seized the monastery and remained in it until my predecessor arrived, and then they all entered the town with him, and when he died they again seized control, doing whatever they wished? And I also ask, what were the friars to do under such circumstances other than to ask for God's help with their sacrifices? This, my lord and father, is all the blame that can be laid to the friars of New Mexico, who in my opinion and in defense of the King's service are the truest vassals that His Majesty has in his realms.

---

<sup>33</sup> *salud*: perhaps only 'health' or 'well-being.'

<sup>34</sup> *con armas dobles*: This may mean 'armed with offensive and defensive arms,' or 'armed with steel and firearms,' but this is only a conjecture.

My success is clear proof of this, for preparing the execution ordered by the King my lord with such care and cunning as God granted me, I have cut off the head of Antonio Baca, the chief traitor, and seven others who led the dance in disobeying the King's orders. I carried out this punishment last Tuesday in fewer than six hours, although more than 12 leagues separated some from the others; [fol. 31v] and then the royal standard was raised where the portrait of my father Saint Francis hangs, whereupon the entire kingdom gathered in a show of loyal allegiance, and first of all our father custodian, his council, and the guardians. And as an act of thanksgiving to the glory of God and in honor of our Catholic King, a solemn mass of the Holy Spirit was celebrated, with a sermon by our prelate, who is worthy of being a prelate in Rome, and his words most worthy of being printed, as they were imprinted on my soul; and like another Fray Francisco Jiménez, general at Oran,<sup>35</sup> he said that if I should lack the strength to punish disobedience against the King's majesty, he and all his brothers were ready to take up arms in the King's service in order to render assistance against whatever traitors might disobey the commands and orders of our Catholic King and natural lord. And these, in a word, are the friars of New Mexico on whose reputations and credit I shall gladly stake my life and all I have. And indeed the entire kingdom is [satisfied]: not only do those who proved themselves loyal during the past misfortunes enjoy total peace and comfort, but the relatives of those executed are also grateful for the general amnesty and more than relieved at being rid of the leaders whose authority dragged them into such danger to their lives and honor. And although the punishment has been exemplary, everyone has been more than struck by the circumstances.

I shall not elaborate further, leaving this matter [fol. 32r] to my brother the sergeant major, who is most deserving of all Your Reverence's favors, both for his effective collaboration in everything and for the great effort he exerted at my side in executing justice, resembling a kinsman of the great Captain Martínez; and as he is concerned with all my affairs, I am sure that Your Reverence will be concerned with his advancement and mine. Because the service I have rendered has never been performed in this manner and in so large a jurisdiction,<sup>36</sup> I request permission from His Excellency to advance to a better post, with a subsidy<sup>37</sup> of 15,000 pesos, which is what all this has cost me to date, though this expense does not match the reputation I have gained. And [I] also [request] a strict order that when I leave, the people who are to go [to New Mexico] should set out at my command, because until now, in violation of the law, it has been customary for the new governor setting out to appoint someone to be in charge with no regard for the prerogatives due to a captain general who has just completed his service. And [I also ask] that my brother's title of sergeant major be confirmed and that he be granted the reimbursement appropriate to the great service he is performing on this occasion and that is customarily granted to a military chief, for if God grants him life he is sure to come, in keeping with his obligations.

Turning now to mine, father, if I, being the chief and receiving such a large salary, wish to get out, it is small wonder that all the friars who after so

---

<sup>35</sup> Cardinal Fray Francisco Jiménez de Cisneros, who commanded at the conquest of Oran in 1509.

<sup>36</sup> *en todos los señorios de su tamaño y manera*: I can only conjecture as to the meaning here.

<sup>37</sup> The ms. reads *aorro*, 'saving,' but the context leads me to suspect that the writer meant *socorro* 'payment, subsidy.'

many years of travails and service are subjected to such unjust calumnies and false witness should also wish to leave, [fol. 32v] concerning which I beseech Your Reverence that they be consoled by being transferred, an equal number being sent to replace them with the same allowance, thereby giving them some compensation for the great debt that the King and religion owe them; and in the meantime, and as stated, I have kept the four for whom His Reverence sent from leaving, both for the reasons stated and because at present a third of the parishes are without priests, and they are as indispensable as Your Reverence will see from the urgency of my request to His Excellency.

And in this and all matters I stake success on the kind and vigorous intervention of Your Reverence, whose hand Doña Sebastiana and I kiss a thousand times with all our love.

Santa Fe, 1 August 1643.

I kiss the hands of the father secretary and Fray Ignacio and ask them to receive this letter as being addressed also to them with my love, and I am not forgetting my little nun.

Your Reverence's obedient nephew,

Alonso Pacheco [rubric]

Fray Francisco Cornejo has left without notice saying that he was going to await<sup>38</sup> the convoy in Senecu, which is 50 leagues from this town and the last village as one leaves this kingdom. I shall be glad if he has no trouble—I doubt that he will—and if the dispatch he is bearing conforms to this one, which will fulfill all my desires, etc.

---

<sup>38</sup> *iba a guardar* 'going to guard,' but I suspect a *lapsus* for *iba a aguardar*.



[fol. 33r]

**[Letter from Fray José Maldonado, Franciscan commissary general of the Indies, to Don Juan Sáenz Navarrete, secretary to the Council of the Indies. Madrid, 10 August 1643. Original]**



J[esus] M[ary] J[oseph]

Sir:

I am told that a vessel is leaving for Mexico, and I have therefore prepared the dispatch I deem necessary concerning the admonition that the Council orders me to deliver to the religious of New Mexico; and so that the Council may hear both sides and decide as it may deem appropriate, I present the reports I have received from Mexico and New Mexico, retaining the originals. I beseech you to read my resume to the Council, as well as my orders and the said reports, for the service of God, Who I pray may keep you.

From my cell, 10 August 1643.

Fray José Maldonado [rubric]

Secretary Juan Sáenz Navarrete

[fol. 33v blank]

[fol. 34r]

[Note] In Madrid, 17 August 1643. Send these orders now with the next ship, and take this resume and the documents it mentions and what is the cause of it to the fiscal. [rubric]

[Note] These orders were sent in keeping with the Council's decree.



Sire:

The commissary general of the Indies of the Order of St. Francis states that in keeping with Your Majesty's decree the secretary Juan Sáenz Navarrete has read him an opinion and petition of the fiscal in Mexico and a letter from Don Juan Palafox, bishop of Puebla, commanding him that in view of this evidence of the bad behavior of the religious charged with the missions in New Mexico he should chastise them. And in due obedience to this order and command he has prepared the dispatches that he presents to Your Majesty with this petition, so that, once examined by the Supreme Royal Council of the Indies and meeting with Your Majesty's approval, they may be sent to the viceroy of Mexico.

And because it seems to the said commissary general that the reports of the said bishop of Puebla and the said fiscal are based only on the reports and accounts partial to Governor Don Luis de Rosas and consequently lay blame exclusively on the religious without hearing them, he presents to Your Majesty copies of two reports, one sent by Fray Bartolomé Romero, a servant of God active in the missions of [fol. 34v] the said New Mexico, and the other from the commissary general of Mexico, Fray Juan de Prada, and he asks and beseeches Your Majesty that it may please you to order them read to the Council, and so that there may be punishment for both clerics and laymen, that you order and command the viceroy of Mexico to send a reliable person to New Mexico to investigate all that has occurred, his report to be sent to this Supreme Council along with one to be prepared by the said commissary general, for this measure carried out by royal command will serve not only to allow Your Majesty to be fully informed concerning the events and conditions in that kingdom, but also to impose greater respect and restraint on both clergy and laity so that together they may serve God and Your Majesty.

[fol. 35r]

[marginal note]

Madrid, 27 August 1643

Check whether among the letters that have arrived with this fleet there are some documents concerning this, and have the fiscal examine them and take them to the Council along with his opinion, and if no documents have come bring this once more. [rubric]

The commissary general of the Indies

[main text]



Sire:

The fiscal states that the second point in this petition and the documents submitted with it consists only of the commissary of the Indies' request that in order more fully to vindicate the activities of the religious in New Mexico, the viceroy of Mexico be ordered to send a wholly reliable person to New Mexico to investigate these matters; and since the investigating bishop states in his letter of 25 July 1642 that he has on his own summoned some persons from both sides, and since the Franciscan commissary general for that kingdom took the same steps with his religious to have them come to Mexico so as to learn the truth from both sides and, once more fully informed, to remedy the situation by punishing the guilty, it does not seem advisable, for now, to undertake anything new in the matter, at least until whatever has been written about it has been examined by the secretary's office, for it seems that both the viceroy and the said bishop must have acted as they did because of the seriousness of the matter. And he therefore requests that this [dossier] be reviewed and thereafter brought to him so that he may request whatever may be suitable.

Madrid, 20 August 1643 [rubric]

[note at the end]

Among the letters that have come in the fleet none has been found that deals with this matter.

[fol. 35v blank]

[fol. 36r]

[marginal note] Decree enclosed.



### Concerning the Rebellion in New Mexico

After the Council had examined these documents, it issued an order to write to the viceroy Conde de Salvatierra that he should seek to pacify that province, telling him that we trust in his prudence to have restored peace and obedience there, but that if anything more needs to be done he should do it and attempt by all gentle means to achieve respect for the administration of justice, sending him a copy of the petition of the fiscal in Mexico so that he may seek the truth in the case of the death of Rosas, and that this petition be read to the commissary of the Indies and he be told that he should write sternly to his subordinates so that with the requisite loyalty and in the spirit of so holy an order they pacify the unruly.

The commissary general wrote to his subordinates; and the Council, on full examination, ordered that these documents be examined by the fiscal.

After examining them, the fiscal replied that [fol. 36v] for now it seemed to him inadvisable to do anything new in the matter.

In view of the aforesaid, the Council ordered that such letters as may have come in the fleet be examined, and that if any documents concerning this matter be found, the fiscal should examine them and that they should be brought back to the Council with his opinion; and should none have come, [the dossier] should also be brought.

No documents concerning this matter have come, and thus the dossier is again presented so that the Council may order what it may deem best.

Madrid, 15 January 1644.

For now, send the decisions taken, and if there should be any news before they are sent, bring it, and not otherwise. [rubric]

[fol. 37r]

**[Letter from Fray Juan de Prada, Franciscan commissary general of New Spain, to Fray José Maldonado, Franciscan commissary general of the Indies. Mexico, 19 January 1644. Original]**



Reverend Father:

I have carefully looked for the report that the new governor of New Mexico sent to the King's ministers and a letter that he wrote to His Excellency and to his uncle, Father Fray Lucas Benítez, and the only documents that we have found among those of that administration are those that will accompany this letter and the letters that Your Reverence will see, all of which will show Your Reverence that the governor whom Don Juan de Palafox y Mendoza sent did not find the religious of that custodia to be such as they were depicted in the investigations undertaken by His Excellency to besmirch their good repute. In another letter I have already told Your Reverence that it is to our disadvantage for the custodian to be judge in this matter, because there are no secular clergy there, and for the Inquisition and commissary of the Crusade here to appoint friars to be their commissaries, because having this jurisdiction they must necessarily act against the accused, and in a country so remote, where two or three years regularly go by without our learning what is going on there, they all take on themselves more authority than is desirable for the preservation of peace and quiet. And this is especially true of the governors, because, not satisfied with secular jurisdiction, they also intervene in the ecclesiastical, thereby committing many errors that lead to [fol. 37v] the events we have now witnessed. I do not wish to exempt our friars from all blame, although I am consoled by the fact that the man sent against them, with the sole mission of bringing back those whom Don Juan de Palafox had ordered him to bring, has detained them there, as Your Reverence will see from his letters, although until now I have been unable to find the one he wrote me strongly supporting them and explaining why he did not let them come. If it should turn up it will accompany the others; otherwise, Your Reverence should be satisfied with those from the said governor and should do for us whatever you may consider necessary.

God keep Your Reverence, as He can do and as we need.

Mexico, 19 January 1644.

The reports that the governor of New Mexico sent to His Excellency and to his council have now been found in the files of the secretariat, along with other papers that are being sent in their originals so that Your Reverence may examine

them and present such as may seem appropriate to the royal Council. I am also sending letters I have received and a copy of a certificate from the most important people in that country. Please examine them when you have leisure, so that you may see how little succor we shall find in maintaining peace and tranquility between the religious and the governors, because, since the latter go there with an insatiable thirst of coming back rich, and this cannot happen without severe offenses and harassment against the Indians, the friars, the only fathers of these Indians, necessarily aid them, and being priests, there being no others for Spaniards and natives, they preach against evident vice and injustice, clashing always with the ruler who is so absolute there that he does not recognize ecclesiastical jurisdiction or obey the Head of the Church or remember that rewards and punishments belong to God. In view of which our ultimate remedy [fol. 38r] is to abandon the custodia and send secular clergy, who will perhaps be treated with more respect, although that will never be my choice, because I know what harvest the friars reap and the zeal they show for souls. We have not seen such zeal in the secular clergy, or seen even one of them zealous for conversions, although, once the country is at peace, there are many zealous to enjoy in peace what the friars have paid for in lives and immense travails. And although I consider it certain that they will always be persecuted by any and all governors, who, like tyrants, will produce whatever reports they wish against the religious in that country where their power is more absolute than that of the viceroys of New Spain and where they govern tyrannically, I shall always consider it right for us to offer these affronts to God so as to save the souls of all those who will be condemned the day we abandon that country.

In this and all other matters I bow to Your Reverence's judgment and to the means you will devise, for here we find none, despite all the efforts of a commissary, nor do the religious of New Mexico find consolation until such time as the governors are at death's door or without a confessor ready to absolve them, which is when they speak the truth and ask forgiveness for the false witness they have borne us.

Father, [I kiss] Your Reverence's [hand] etc.

I have been unable to finish copying from the government offices the letters written by the governor of New Mexico to His Excellency and his council, in which he says the same things as in the one enclosed with the present one. As soon as it is authenticated I shall send it with the letter of the father provincial.

Father, I kiss Your Reverence's hand

your grateful servant,

Fray Juan de Prada

[fol. 38v]

Mexico, from Father Prada, 15 January 1644

[fol. 39r]

**[Letter from Fray Juan de Prada, Franciscan commissary general of New Spain, to Juan Bautista Sáenz Navarrete, secretary of the Council of the Indies. Mexico, 16 January 1644. Original]**



Secretary Juan Bautista Sáenz Navarrete

On arrival of the ship now setting out you will find some letters from me in which I express the great pleasure I took in learning of the grace bestowed on you by His Majesty (God save him), on which I duly congratulated you, and as your devoted chaplain I now do so again, and I kiss your hand for kindly informing me, in a letter of 2 September received with the last ship, of your good health. May Our Lord, Who can do so, preserve it for the defense of my seraphic order, which needed a person on that Council as well-disposed as you for the favorable resolution of our cases, especially at a time when these provinces are in such need of this remedy because of the distress they suffer at the hands of the bishops.

I have received the orders that you have sent me from our Most Reverend Father Commissary General of the Indies concerning matters in New Mexico, and they arrived most opportunely as a new custodian was being sent to that custodia, and I commissioned him to conduct an investigation of the events, after I had first consulted the viceroy, as I had been ordered to do, and asked His Excellency that, as he is sending a new governor, he order him also to investigate, in order properly to comply with the fathers of the Council. And I hope fully to comply on behalf of my order, thereby undoing the [fol. 39v] iniquitous reports sent from here by those who bear us ill will, as they do in other matters without regard for the righteous procedures of the Council that hears both sides. I do not wish to tire you with my reports, especially when I think of all your official duties, and I say only that you will have me always at your service, as my gratitude and obligations require.

God, Who can do so, keep you, and in the higher positions that you deserve and that I wish for you.

Mexico, 16 January 1644.

I have petitioned His Excellency and his council for the report from the governor sent to New Mexico by the lord bishop, which quite demolished the investigation and reports of Don Juan de Palafox y Mendoza, and I find that these and other documents in support of my order have been carried off and

hidden by the lord bishop, with the help of the fiscal Don Francisco Manrique, who has been the fiscal for His Reverence and not for His Majesty or for the poor, so that we shall have to wait for those sent by the new governor, and for help from God, etc.

I kiss your hand as your grateful servant and chaplain,

Fray Juan de Prada [rubric]

[fol. 40r]

Mexico, to the secretary, 1644

Fray Juan de Prada, vicar general of the Order of St. Francis, with his report on events in New Mexico, and acknowledging receipt of the orders sent him from the commissary general of the Indies to seek a remedy for the damage done at the time of the disturbances.

[Note] Madrid, 18 June 1644

Attach this to the letter written by the inspecting bishop concerning this matter and the decisions taken, and bring everything. [rubric]

[Note] The documents that led the father commissary general to send this order is taken to the reporter Dr. León J.<sup>39</sup>

[Note] Madrid, 18 June 1644

Have a reporter bring it for the whole Council and the Count. [rubric]

[fol. 40v blank]

[fol. 41r]

**[Letter from Fray Juan de Prada, Franciscan commissary general of New Spain, to Fray José Maldonado, Franciscan commissary general of the Indies. Mexico, 22 January 1644. Original]**



Most Reverend Father:

With this letter I forward the documents that were in the government offices, which will show Your Reverence how much the report that the governor of New Mexico sends to His Excellency and to his council differs from what was alleged by Don Juan de Palafox, whose persecution of us does not cease, for yesterday he wrote six folds of paper to His Excellency, which amount to six

---

<sup>39</sup> *Leon* is followed by something that may be an abbreviated name or a very rudimentary rubric.



charges that he makes against him of favoring the Indians by issuing orders that they might freely hear masses and sermons in our monasteries and say [such prayers] in them as they might wish,<sup>40</sup> and other things of this sort that the lord bishop forbids them; and because they asked His Excellency to grant them this freedom and, after consulting his legal adviser, he made the right decision, he writes the said six folds against His Excellency and against us. And a person of his household informed us that he did this in order to use the reply to complain to His Majesty about the viceroy, whom Your Reverence should support and thank for his favors to our order, which expose him to the calumnies of the lord bishop, who would calumny our father Saint Francis himself, should he come to govern New Spain, the moment he failed [fol. 41v] to obey the whims of his lordship, which are wholly to demolish and extirpate our Seraphic Father's order in New Spain, as Your Reverence can learn from all right-minded persons coming from here. At present he has tried to get many persons to write to the reverend father confessor of His Majesty, with whom he seeks to deal to the prejudice of our order and of His Excellency, whom Your Reverence should always support.

God, Who can do so, keep Your Reverence many years and prosper you in keeping with my wishes.

Mexico, 22 January 1644

Reverend father, I kiss your hand

Your grateful servant,

Fray Juan de Prada [rubric]

[fol. 42r blank]

[fol. 42v]

Mexico, from Father Prada, 22 January 1644

---

<sup>40</sup> *y decir en ellos las que fuesen de su deuotion*: The antecedent of *las* would seem to be the masses, but since I do not suppose that the Indians celebrated mass, I conjecture that *oraciones* may have been omitted.

[fol. 43r]

**[Dossier concerning New Mexico, dated 18 January 1644, independently foliated 1r-37r. The dossier is original, but all the documents it contains are copies.]**

[Sealed paper, dated 1644]

[Printed text] Second seal, 6 reales, 1640-1641

[Note] Corrected. [rubric]

**[Letter from Fray Juan de Prada, Franciscan commissary general of New Spain, to the viceroy of New Spain, Don García Sarmiento de Sotomayor, Conde de Salvatierra. Mexico, 8 January 1644]**



Excellency:

I, Fray Juan de Prada, censor of the Supreme and General Inquisition, president of the province of Santiago and commissary general of all the provinces of the Order of Saint Francis in New Spain by appointment of the Most Reverend Father Fray Juan Merino, minister general of the said Order, etc.,

Do state that having received by the current ship a rescript from the Most Reverend Father Commissary General of All the Indies Fray José Maldonado in which, as ordered by the royal Council of the Indies, he orders and commands me that in consultation with Your Excellency I name a fully reliable religious to investigate all that has occurred among the religious of my order in recent years in the custodia of New Mexico, which was brought to the notice of the royal council, and so that it may be better informed concerning all that has occurred and occurs in those provinces, to which Don Juan de Palafox y Mendoza, bishop of La Puebla de los Ángeles, while he was viceroy of New Spain, sent as governor Captain Alonso Pacheco, the current governor, whom he ordered and commanded to carry out a full investigation of what had happened there, and since it has come to my notice that he has carried it out and sent [his report] to Your Excellency and to your council, while in consultation with Your Excellency I proceed to appoint a reliable religious to go forthwith to carry out the investigation commanded and expected from me,

I ask and beseech Your Excellency that you be pleased to order as many copies as may be necessary to be made of everything done by the said governor Alonso Pacheco and to send them to the royal Council of the Indies, so that from

them it may learn what has occurred and the state in which the said provinces find themselves, and to order that two or more certified copies be given to me so that with them I may be able to accommodate my superiors and comply with the obligations of my office and the orders of His Reverence. I further beseech Your Excellency to order the new governor who is going to those provinces to report with [the results of] an investigation that he will immediately carry out concerning all that has occurred and the conditions there, so that Your Excellency may report the full truth to His Majesty and to the royal Council.

This will be for me a boon as well as justice, etc.

Fray Juan de Prada, commissary general

Mexico, 8 January 1644.

Decision: To be taken to the fiscal.

Excellency: His Majesty's fiscal has examined this petition and at present sees no objection to what is requested therein, and Your Excellency may therefore grant it or give such orders as you may please.

Mexico, 10 January 1644

Dr. Don Pedro Melián [rubric]

**[fol. 43v]**

*Decision*<sup>41</sup> Mexico, 12 January 1644. To be taken to Don Luis de Verrio.

*Opinion* Excellency: Should Your Excellency see fit, one could order the testimony and copies requested by this party to be delivered, with the approval of the fiscal. Mexico, 12 January 1644. Licenciado Don Luis de Verrio.

*Decision* Mexico, 12 January 1643 [sic] Execute as stated.

In compliance with orders from His Excellency the Conde de Salvatierra, viceroy and captain general of this kingdom, I, Don Felipe Morán de la Serna, chief official clerk of New Spain, had copies made of the documents mentioned in the said petition and attached decision, which read as follows:

---

<sup>41</sup> Italics indicate marginal notes.

**[Petition of Juan Hidalgo de Heredia on behalf of the relatives of  
the citizens executed by the governor of New Mexico, Don Alonso  
Pacheco de Heredia. Mexico, 27 November 1643]**

*Petition Excellency:*

I, Juan Hidalgo de Heredia, representing Alonso Baca, Don Fernando Durán de Chávez, Don Pedro Durán de Chávez, Don Juan Ramírez de Salazar, all of them brothers and cousins of the captains Antonio Baca, Francisco de Salazar, Diego Márquez, Cristóbal Henríquez, Juan de Archuleta, Diego Martín Barba, and Nicolás Pérez, captains in the province of New Mexico, in whatever form may be most in keeping with the law, and with my clients' declaration that they do not wish to prejudice any rights that they may have, and in particular the right to lodge a criminal complaint against Alonso Pacheco de Heredia, governor and captain general of the said province, to the effect that he be condemned to the capital punishment that he has incurred, and that he indemnify and pay for the damages, losses, and deterioration he has caused, which rights my clients will exercise when and as it may suit them, and also against the other guilty parties,

do state that,

as shown by the 19 sheets of supporting documents that I submit, the said Governor Alonso Pacheco and Governor Juan Flores de Sierra y Valdés and Don Luis de Rosas, his predecessors, have conducted themselves in various ways toward the religious of the Order of St. Francis who are charged with the administration of the holy sacraments, and toward the Spanish residents and the natives, because the said governor Don Luis de Rosas committed notable offenses against the said religious and residents, for he expelled the said religious from four monasteries and demolished the infirmary of the town hospital of Santa Fe, capital of the said province, [fol. 44r] and removed the Host from the church and placed it in the hall of the his residence, and laid violent hands on Father Lector Fray Bartolomé Romero and his companion, shedding their blood, committing the said crimes and criminal excesses and so gravely and seriously offending the said religious and Spaniards and natives in writing and by words and deeds that it is shocking to recount in detail all that happened, which is specified in the said documents, where the case is reported in the list of charges that Captain Francisco de Salazar presented to the judge conducting the audit of the said Don Luis de Rosas.

And the said Governor Juan Flores de Sierra y Valdés, judge of the said audit, having learned the truth and recognized the right conduct of the religious, returned the aforesaid to their monasteries so that without fear or misgivings they might continue to administer the holy sacraments in their missions, and restored the Spanish residents to the honors, positions, and encomiendas that they enjoyed for their merits and the services that they and their ancestors rendered to His Majesty as his true and faithful vassals, and he nullified all the decrees issued and prosecutions initiated by the said Don Luis de Rosas, after which the said governor Juan Flores de Sierra y Valdés died before completing

the said audit and leaving it in final form. And he appointed Sergeant Major Francisco Gómez to be governor until the viceroy of New Spain should appoint a governor, and the council and magistrates of the said town disputed this, saying that gubernatorial authority belonged to them and that the deceased had no right to name a governor in violation of their rights, and thus they took authority on themselves and gave orders that the said Don Luis de Rosas be arrested and not be allowed to leave the said town and province until his audit had been completed.

And some eight months later Nicolás Ortiz, resident of the said town, found his wife committing adultery with the said Don Luis de Rosas; and unable to kill him, he complained to the said council and gave proof of the offense against him, and the decision in the case was left to the judge who was to be appointed to conduct the audit of the aforesaid, whom, because of insufficient caution and vigilance, the said Nicolás Ortiz killed, and then he fled from the said province, and the governor of New Biscay detained him in El Parral, reporting this event immediately.

This being the situation in the said province, the said Alonso Pacheco de Heredia was appointed its governor [fol. 44v] and was received with due celebrations, rejoicing, acclaim, and respect, by both the religious and the said Spanish residents and natives; and he employed the aforesaid deceased captains in various incursions and raids to subdue and pacify some rebellious Indian nations and to punish the Apaches, the common enemy; and in all these they served His Majesty as true and faithful vassals so diligently and successfully that the entire province enjoyed peace, tranquility, and calm as never before, so that each man could and did attend to his buildings, crops, and cattle, cultivating his fields and pasturing his herds and flocks. This general tranquility was broken when the said governor proclaimed a general pardon, which showed that there was a supposition of guilt when none existed. The worst of it was that he became a partisan, taking the side of the residents who had supported the excesses of the said governor Don Luis de Rosas; and rashly believing their reports without taking note of the fact that all those of that faction were the declared mortal enemies of my clients and of the said deceased, and that the majority of them consisted of a foreigner, a Portuguese, mestizos, and *zambaigos* born of Indian women and blacks or mulattoes, long at odds with the nobles and Spaniards of the said province, he wrongfully decided and acted to deprive the said captains on behalf of whom my clients are suing of their lives, cutting their throats without sacraments or confession, and the same with Juan Ruiz de Hinojos, so that there were eight men in all; and he ordered the head of the said Captain Antonio Baca to be exhibited on the gibbet, and that their property be confiscated, declaring them to be traitors; and finally he published a general pardon a second time, summoning all the Spaniards and native chiefs from all the villages and gathering them in the said town, threatening severe penalties against such as might not come.

Previous reports clearly show how pained and disconsolate the said province was at the undeserved punishment inflicted on the said captains without their having offended the King's majesty or committed any deed that might deserve the atrocious penalty of losing their lives, honors, and property, without the said governor's considering, as he should have done, that the aforesaid and all their ancestors [fol. 45r] and relatives had served His Majesty

by conquering, pacifying, settling, and preserving the said province. And if they should have committed some excess—which I deny—, their past and present services were more important, as was the peace and quiet in which he found the country and which still prevailed when he suddenly imposed this unjustified punishment, against which we also assert that there is no specific statement of the crime that all or any of the said deceased may have committed. And if his motive was to avenge the death of the said governor Don Luis de Rosas, he could have sought and punished the culprit, who was the said Nicolás Ortiz, who killed him because of the offense against him, without aid or participation of the said deceased, who were in their homes working in their lands and fields to support themselves and their families, little expecting, being innocent and defenseless, the harm that fell upon them. But what will not a governor do who, disregarding reason, makes use of his great judicial power? And there can be no doubt that he disregarded reason, because in addition to the aforesaid violations of the laws of God and man, he never accused them or heard their defense; and so as also to violate the customary law, he introduced the matter of the killing of Ensign Sebastián de Sandoval, which took place at night, and he was a scurrilous slanderer, and as of now his assailant is unknown, and it has been wickedly insinuated that the said deceased were the guilty parties. Perhaps the said governor thought that my clients would be so subdued and frightened that they would forget the offense against them; but in this he is deceiving himself, because they are spurred to seek vindication by the ignominy of the deceased and the dishonor and poverty of the living, women, children, and relatives, as the said Captain Antonio Baca was the defender and support of the said province, and all the said captains were the most dedicated servants His Majesty has had.

Finally, there having been no guilt, the said captains were unlawfully killed because of evil and false reports, and the said province stripped of its defenders, and my clients and other relatives banished and complaining of their affront and dishonor, and the residents stirred into discord with a new bandying about of the term and word of “loyal” and “treasonous,” all of which must be attended to with suitable measures to avoid the loss of that province, which is exposed to invasions [fol. 45v] by countless surrounding infidels and common enemies.

I therefore ask and beseech Your Excellency that the supporting documents be received and rubricated after comparison with the originals, for they demonstrate what has been reported, concerning which I present further information in this petition, and that it having been presented to the degree required, Your Excellency be pleased to declare, and do declare, the said captains Antonio Baca, Francisco de Salazar, Diego Márquez, Cristóbal Henríquez, Juan de Archuleta, Diego Martín Barba, Nicolás Pérez, and Juan de Hinojos to be faithful and loyal vassals of His Majesty, their goods, land, and encomiendas to be returned and restored to their heirs, and that they did not incur the penalty of confiscation and the name and repute of traitors, and that for the future tranquility of the said province no resident, under severe penalties to be imposed, should speak or discuss past events in public or in private, or malign the said deceased or their wives, children, or relatives as traitors, and that under the penalties to be imposed, and other greater ones, the future governors of the

said province and all magistrates inviolably enforce this, firmly closing the door and imposing perpetual silence.

And if a more appropriate petition is required, I hereby submit it and consider it submitted, so that, above all, and in keeping with the declarations I have made and reaffirm, justice may be done, as I request. I demand payment of costs, and I swear by God and by the cross on the souls of my clients that my suit is not born of malice, and for this purpose, as necessary, etc.

Licenciado Luis Jiménez  
Alonso Baca  
Don Fernando Durán de Chávez  
Don Juan Ramírez de Salazar  
Don Pedro Durán y Chávez

Mexico, 27 November 1643

*Decision* Add this petition and documents to the others on this matter and take everything to the fiscal.

*Opinion* Excellency:

The King's fiscal counsel states that in the council of ministers Your Excellency ordered all the documents sent him by Governor Alonso Pacheco de Heredia or submitted by the religious of the Order of St. Francis to be taken to the two fiscales so that, having collected all earlier documentation and the orders under which the said governor proceeded, they should emit an opinion with regard to the civil and criminal aspects of the case; and it therefore seems that Your Excellency should give the same orders now, and that these documents and the others be collected and sent for review to Dr. Don Pedro Melián and then returned to you, and he is ready to comment on all [and] [fol. 46r] to make the appropriate recommendation. Your Excellency will so order, or as you may please. Mexico, 3 December 1643. The marshal.

*Decision* Mexico, 12 December 1643. [Do] as the fiscal says.

*Power of attorney*

In the city of Mexico on 26 November 1643, before the present clerk and witnesses, Alonso Baca, Don Fernando Durán y Chávez, Don Juan Ramírez de Salazar, [and] Don Pedro Durán y Chávez declared that the signatures appearing at the foot of this petition are their signatures and that they affixed them and signed their names so that the petition at whose foot they appear may be presented to His Excellency and that it may be urged, along with the necessary documents, until it is granted; and they signed, being known to me, and in the presence of the witnesses Miguel de la Parada [and] Don Juan Jerónimo López de Peralta, residents of Mexico.

Alonso Baca  
Don Fernando Durán y Chávez

Don Juan Ramírez de Salazar  
Don Pedro Durán y Chávez

Lucas del Pozo Vallejo, royal clerk.

**[Testimony of Francisco de Salazar, citizen of New Mexico, before  
the governor of New Mexico, Don Juan Flores de Sierra y Valdés,  
acting as judge of the audit of his predecessor, Don Luis de Rosas.  
Santa Fe, New Mexico, 5 July 1641]**

This a true and faithful copy, corrected and collated with the original in the state archives, which reads as follows:

In the town of Santa Fe in New Mexico, on 5 July 1641, before Juan Flores de Sierra y Valdés, judge for the audit of Don Luis de Rosas, his predecessor, the following charges were presented and read:

I, Captain Francisco de Salazar, resident in this town of Santa Fe, do appear before Your Excellency in the best form and manner permitted and allowed me by law and declare that Captain Luis de Rosas, Your Excellency's predecessor, has, in the exercise of his governorship, proceeded in so irregular a manner and with as rash a violation of the laws of God and man as has ever been heard of, and he would cruelly persecute in their persons, honor, and estate all those who did not follow and obey him in his actions. And in the first place the said Don Luis de Rosas has been disobedient to His Catholic Majesty the King our lord and his orders and commands, to the prejudice and discredit of the Holy Gospel, both among the Spaniards and among the natives, wherein he has also been a bad judge. For the pious will of the King our lord is the propagation of the Holy Gospel and the progress of the converted natives, the honor of the priests [and] the aid and favor to be rendered them, all of which he has violated, disobeying the royal edicts and provisions promulgated to this effect for both the natives and the [fol. 46v] settlers; and as at that time Your Lordship's predecessor ruled in so extraordinary a manner, he became unworthy of his office, as will be seen from the opinions of more than 30 doctors and masters of the University of Mexico, who, with regard to a far less wicked governor of one of our provinces, declared that he had incurred removal from his office; and being thus removed, [Rosas] could not administer justice and could risk, and in fact often did risk, the destruction of this whole kingdom.

And in addition to this impediment under which Your Lordship's predecessor ruled, he had others, having been publicly excommunicated and posted as excommunicate at the town church, having refused to submit to the Church or seek absolution, shocking this whole kingdom with such rash scandal, telling everyone that he was not excommunicate and that the excommunications were void and invalid, because of which many failed to shun him, led on by his scandalous behavior. And all of this being, as will be seen, public knowledge in deeds and words, whatever he pronounced, instituted, and acted against the plaintiff is void, invalid, and unjust, and I thus denounce it because of the offense he committed against the majority of the *hidalgos* of this kingdom with unjust



and void proclamations and sentences, because from the moment that he began to be obstinate and excommunicate, he increasingly violated the laws of God and man and offended against this kingdom.

And in addition to the aforesaid two impediments, each of which suffices to invalidate whatever he may have proclaimed, many of the witnesses who testified were also excommunicate, as will be seen from the dates of their testimony, and no excommunicate person is admissible as a witness in a case at law. Furthermore, his decrees, proclamations, and cases at law are void for other reasons, such as his having been judge and party against an absent man without issuing a citation, offending and defaming many hidalgos noble by the King's grace and by their merits, who avoided his grave outrages and retired to their lands and houses. And seeing that they abandoned him and fearing the claims they might present against him in his audit, and unable [fol. 47r] before that to convince them to support and further his deeds, he began cruelly to persecute them, so that he obliged them, fleeing from his harsh measures, to take refuge in the church; and thus, in keeping with God's plan to prevent the destruction of our Christian community, he was unable to achieve his aims, which were to complete the ruin and plundering of the churches and banish those priests who did not support his actions.

And among all the priests in this province there was only one who, for his own reasons, supported him; and all the others he banished from this kingdom, declaring them to be traitors along with the said hidalgos, and [declaring] that if they did not leave the said kingdom he would expel them by fire and sword, as can be seen from a decree that he issued as a sentence, giving them a deadline of only three days and retaining only the one priest who sided with him, whom his prelate had declared an apostate from his order, excommunicate, and in rebellion against our Holy Mother Church. And the said Captain Don Luis de Rosas did not carry out his evil intent because he saw that the said gentlemen who were escaping his unjust measures had taken refuge in the monasteries and would not permit his proclamations and decrees expelling the friars and priests to be carried out, lest the church in this kingdom be left without priests, by which they have accrued merit before God and the King our lord, for such excesses go against his will, and they acted in keeping with what he commands in his royal decrees, that care be taken for the honor and defense of the priests in the missions, [and not] as was done<sup>42</sup> in some monasteries where [the friars] were by themselves and where the agents of the said predecessor of Your Lordship acted most reprehensibly and to the grave discredit and disrespect of the preaching of the Gospel and of His Majesty's will, plundering the monasteries of San Bernabé, Santa Clara, and San Ildefonso and demolishing the hospital of San Miguel in this town. And a special example<sup>43</sup> is their breaking open the room that was used as a repository for papers and documents<sup>44</sup> [fol. 47v] of the Holy Office, and other actions that should seem so wicked to any Christian that even at the risk of property, honor, and life one should refuse to carry them out.

---

<sup>42</sup> *como se hicieron*: What follows seems to be rather the opposite of what precedes, hence my addition in brackets.

<sup>43</sup> *particularmente se declara*.

<sup>44</sup> *recaudos*: possibly 'funds.'

And although some residents took part in this banishment and expulsion of the religious of the town, they did so much against their will and grieving in their hearts, because this was the first time they had seen such deeds, and they were obliged to take part by being told that this was necessary for His Majesty's service and that loyal vassals obeyed in such cases. But many gentlemen, thinking of the discredit to the Holy Gospel and how the King our lord, Philip IV, God keep him, would disapprove of this, since he says that those who help the religious of New Mexico should be rewarded, decided not to take part in these expulsions and to come to the aid of the priests, thus carrying out the will of the King our lord. And for this reason he has proceeded against them both in writing and in deeds, and also because they would not sign an endorsement of his rule.

Therefore I ask and beseech Your Excellency, as a Christian judge so devoted to the service of His Majesty, that you be pleased to receive my report on all of the above, which will be documented in the following charges that I file against the said Captain Don Luis de Rosas, which I undertake to prove with sufficient witnesses; and should I not do so or fail to prove the above as required by law, I submit to the lawful penalty, so that, the crimes committed by the said predecessor of Your Lordship against God and the King being evident from the proofs I undertake to present, he may be punished as prescribed by law. I further ask and beseech Your Lordship that I be given a copy of the results of the investigation of the said charges to protect my rights. This will be for me a boon as well as justice, and I swear to God and this cross + that I am not motivated by prejudice or malice, but by my zeal for the service of Our Lord and of His Catholic Majesty, etc.

Francisco de Salazar Achoro

*No. 1*

First, I declare against the said Captain Don Luis de Rosas that he has not allowed anyone to present him with [fol. 48r] any royal decree or order, threatening that he would inflict 200 lashes on anyone who did so.

Further: that the said Don Luis de Rosas has allowed the Apache Indians, whom they call Chichimecas in New Spain, enemies of both the Spanish people and the baptized natives, to carry off many herds of horses; and although the said Apaches have killed a great number of the said baptized natives, he has not organized expeditions to put a stop to such destruction, nor has he personally led any in cases when he should have done so, disobeying His Majesty's orders to protect the said natives. And although he did give orders for two expeditions to be carried out, one by Captain Juan Gómez de Luna and the other by Captain Matías Romero, the purpose of the first was to trade with the long-haired Apaches, and that of the other, to take for himself the encomiendas of all the provinces of Moqui and to bring slaves to work for him and to be taken to pacified areas for sale, as will be clear from a letter he wrote.

Further: that the said baptized Indians have suffered countless woes, and throughout the land they say in their meetings and sweathouses<sup>45</sup> that he did not protect them but allowed them to be killed, and that his orders to them dealt only with their giving him blankets and deerskins and other things that they have.

Further: that since he came to this province, the aforesaid has done nothing that might be said to be in the service of Our Lord and of the King our natural lord, but quite to the contrary; and the rest of his time as governor he has employed in ordering the said natives to weave a great number of blankets and large draperies, which is the greatest and heaviest burden to the said Indians, and in having them dyed after they are woven. And the aforesaid was often to be found among the Indian dyers, his hands and face so smudged with soot that only his dress differentiated him from the Indians, an act gravely [fol. 48v] injurious to the majesty of the law that he represented, and he did this to obtain goods for sale.

Further: that the said Captain Don Luis de Rosas not only did not protect and promote the apostolic and royal tribunal of the Holy Crusade but was the cause of its falling into contempt by inflicting on it the greatest insult ever seen, violating the royal decrees issued and promulgated in favor of the said tribunal and its priests, banishing its father commissary, imprisoning its treasurer in the public jail, and tearing up a petition that its secretary was going to present to him.

Further: that it is common knowledge that the said predecessor of Your Lordship thrashed the councilman Cristóbal Henríquez because the aforesaid would not agree to proceed against the said tribunal, and that he also removed the said Cristóbal Henríquez from the church and gravely insulted his wife and his honor. And the cause of this was also his unwillingness to contradict a royal regulation that sought the common good against the said Captain Don Luis de Rosas. And the said ill treatment was similarly caused by his unwillingness to agree that there should be no tribunals of the Holy Office or the Holy Crusade in this country and that there should be no town council, but that everything should be under military rule, contrary to the common good of this community.

Further: that he mistreated two other councilmen, Captain Diego de la Serna and Ensign Diego del Castillo, by acts and grave insults because they would not share his opinion.

Further: that there has been no lawful meeting of the council from the time that the said Captain Diego de la Serna, Ensign Cristóbal Henríquez, and Ensign Diego del Castillo were kept from lawful election, while Your Lordship's predecessor seized absolute power and rejected the proposed election of worthy persons.

Further: that the said governor, Your Lordship's predecessor, has, in the council, supported [fol. 49r] Don Roque de Casas, whose writings and bad counsel have, from the time he was admitted to public office, caused very serious lawsuits and disturbances in this kingdom, and whom, along with other allies of his, he has unlawfully maintained in the said council for three years in a row because he found them, and others, to be compliant with his unjust actions.

---

<sup>45</sup> *estufas*: kivas.

Further: I testify against Captain Don Luis de Rosas, Your Lordship's predecessor, that he asked the Indian chiefs of the village of the Pecos that they should take him blankets and deerskins by night, and that he would allow them to appoint chiefs as they had done in former times, which said chiefs they choose by idolatrous practices.

Further: I testify against the aforesaid that he went to the village of the Pecos loaded with knives to trade with a number of Apaches, friends of the baptized natives, pretending that he was going on His Majesty's service; and since he was unable to do business, he grew angry and proceeded against the priest so rashly that he tried to take him to town as a prisoner and ordered him to receive the Host after having eaten; and he had a seventy-year old lay brother seized and arrested because he had interfered and was interfering with the bad language he was using, to the grave scandal of the natives, and put him in the porter's lodge under guard by four harquebusiers. And had the friar not pretended to feel a natural urge, he would have taken him to town publicly as a prisoner. And he tried to do the same thing with the guardian of the said monastery because he did not hand him over,<sup>46</sup> but for his offering the excuse that it was after midday and that he would not receive the Host nor leave it alone. And on the same occasion, while the said priest was preaching in the morning, he sent him word to drive out the Indians, because the person of the King was present.

Further: that during an expedition to Quivira undertaken on orders of the said governor, a great number of the said friendly Apaches were killed, and this killing was done in collaboration with many infidel enemies of the said Apaches, an action prohibited by a decree of His Majesty forbidding interference in their wars. And they captured some in this unjust war and took them to pacified territory to be sold, much to the chagrin of the Christian natives of the village of the Pecos, because they lived with them and carried on a trade by means of which they clothed themselves and paid their tribute.

Further: that this Apache nation, because of this war, grew hostile to the Spaniards, and on another occasion [fol. 49v] when Captain Sebastián González led an expedition to trade with the Jumanos, they forced him to withdraw with the loss of Ensign Diego García, his son-in-law, who was killed when they could not resist the great number of Indian archers who attacked them.

Further: that he waged another unjust war against the Utaca nation, which has not offended against the Spaniards or the Christian natives, and many were killed, and they brought about 80 persons as prisoners; and this nation is the most warlike of this kingdom.

Further: that during the time of his governorship he has taken many carts and wagons of merchandise to the mines of El Parral, and in them he has taken many Indians, male and female, most of them children, all of whom were captured in these unjust wars and sold at the said El Parral against the orders of His Majesty.

Further: that he has often raised the royal standard, saying that this was necessary for His Majesty's service; and sometimes, when most of the residents of the town were gathered, they engaged in ruinous gambling.

---

<sup>46</sup> *porque no se lo entregaua*: The *lo* could refer to the lay brother or to the monastery, probably the former.

Further: that in different years and months and on different occasions during his governorship and that of Sergeant Major Francisco Martínez de Baeza, whom the aforesaid audited, after the said hostile Apaches had killed a great many baptized natives in the villages and some religious and Spaniards, and carried off many horses, he has never attempted to remedy so great a loss, which will no doubt result in the ruin of these said provinces unless remedied with tireless<sup>47</sup> care and solicitude, because [such are] their boldness and the [number of] inhabitants they have seized, that they carry off horses from the very town and from the government house,<sup>48</sup> and they invade the villages and kill the baptized natives. And he has not engaged in this just war or sent anyone to do so, because there was no profit in it for him.

Further: that he has released some hostile Apaches whom Captain Juan Gómez chanced to capture when he went to trade with the long-haired Apaches, whereby they learned how to reach this town and the whole country for the mischief they are committing.

Further: that he has made many natives captured in unjust wars work for him, and many of the aforesaid have died unbaptized; and infidels and Christians have also commingled within the gates.

Further: that he has used some Mexican Indians to weave cloth for him, not allowing the aforesaid to work for the common good; and he has done the same with a Mexican Indian hatter, the only one there is, then selling the hats, [fol. 50r] all of it against the common good.

Further: that during an expedition to the villages of the Ipotlapiguas, he issued a proclamation that on pain of being declared traitors to His Majesty and losing their encomiendas, men should take part in the said expedition; and while en route he insulted the residents, and while the missionary preacher Fray Antonio de Arteaga was preaching the Holy Gospel, he told him that he was lying in what he was saying and marched out, causing a great scandal and taking with him most of the residents. And where the troops were camped he issued another proclamation that no one should go out to trade with the said villages, so as to reserve it all for himself, as he did, bringing things that the Indians used and annoying them so much that most of them fled into the hills; and on this occasion he did not raise the royal standard or take possession in the name of His Majesty.

Further: that he has often raised the standard to drive the priests from their churches, entering the monasteries by force of arms, opening doors and locks to the scandal of the natives and the humiliation of the priests, and this he sometimes did in person and others times by ordering it done.

Further: that he told the Taos Indians when they complained of their priest, "Don't complain; kill him," and the said Indians killed a saintly friar who was there and other Spaniards and destroyed most of the cattle and horses in this kingdom [and] demolished the church and the monastery, defiling and profaning the rites of our faith. And after these crimes he left such enormous wickedness unpunished for many months, while urging the citizens who had withdrawn from his harsh treatment and abuses to go to carry out the punishment. And the said governor Don Luis de Rosas sent them and he went

---

<sup>47</sup> *ynsensible*: I know of no such word and take it as an error for *yncansable*.

<sup>48</sup> *caños reales*, perhaps a *lapsus* for *casas reales*.

himself when the campaign was almost concluded, and what he did was to leave them worse off <sup>49</sup> because he robbed them of all they had, even the clothes they wore, as a result of which they fled from that country.<sup>50</sup>

Further: that the said Captain Don Luis de Rosas has with his lies blocked [payment of] most of the tribute, selling the goods to many people at high prices and sometimes, although they have paid him, he makes them pay part of their debt over again.

Further: that he raises the royal standard to send out his wagons and on other unjustified pretenses, saying that it is for the service of His Majesty; and once they were conveniently situated, they came back.<sup>51</sup>

Further: that he had the Host removed from the church and taken to the said governor's residence.

Further: that the said residence is not authorized as a government residence but has been a public tavern where wine has been sold, [fol. 50v] as well as chocolate, sugar, [and] spices, and has been something like a cobbler's shop, where doublets, shoes, [and] saddle pads have been sewn, and [it has been] a public gambling house.

Further: that in his presence a man specifically excommunicate was buried in the church of this town, which man had signed and posted a most obnoxious libel against the local prelate, and instead of punishing him he became more intimate with him than before, supporting him in what he had done, which so emboldened him that he called the residents patient cuckolds, and his boldness extended to other very dishonorable things, and he lived scandalously.

Further: that the said governor has ordered the natives not to obey the clergy, the result of which is that the clergy either have to leave them in their wicked ways or be subjected to many complaints,<sup>52</sup> as they saw that the said governor usurped ecclesiastical jurisdiction, preparing investigations against the priests without regard to a decree in which His Majesty forbids the judicial authorities from so doing either in public or in secret, whereby he violated ecclesiastical immunity.

Further: that he has slaughtered a great many cows, more than a third of those now owned by the residents of this country, in violation of His Majesty's orders. And the purpose of this was to support his workshop and other illegal things, such as paying for a great many draperies that, at great expense in taxes, he ordered made in most of the villages. And he also deprived the natives of their sustenance in a time of scarcity, claiming that he did so to relieve the poor; and he did the same to the residents of La Cañada.

Further: that when Father Fray Bartolomé Romero, a lector in sacred theology, went to enlighten him about his erroneous ways, he publicly thrashed the said father to the point that those present, out of compassion, gave him bandages, and he did the same with his companion, drawing abundant blood from his head; and afterwards he had them ignominiously taken to his residence under arrest, a deed that has produced great contempt for our holy Catholic faith

---

<sup>49</sup> *mas allados*: Since this makes no sense, I take it to be an error for *mal allados* or *mas mal allados*.

<sup>50</sup> *a la tierra*: I take this to be an error for *de la tierra*.

<sup>51</sup> *y en dejandolas en parte comoda se volvian*: I can only guess at the meaning of this expression, apparently referring to the wagons.

<sup>52</sup> *muchos testimonios*: 'much testimony,' presumably of complaint.

among the recent converts, since some Indians whom the said father had converted to our holy faith a few years earlier were present, and all this without regard to the venerable aspect and advanced age of each of the aforesaid.

Further: that he has taken the horses and cattle of some monasteries kept by the friars for their support, and he has not [fol. 51r] returned them.

Further: that the said governor ordered that if any friars should enter the monastery in this town, they should be shot.

Further: that he has sown and reaped much food at the cost of a great deal of native labor, in violation of His Majesty's ordinances.

Further: that in his own hand and over his signature he has written that he should be allocated his fifth, as though he were king; and the said fifth that he demanded was of Indians captured to be sent to El Parral or employed in his workshop, all of it in violation of His Majesty's ordinances and commands.

Further: that he has blasphemed against Our Lord and His Holy Mother, saying, "By God and by the life of the Virgin Mary, even if the saints say so, they're lying."

Further: that he has stripped the ecclesiastical judge of these provinces of his authority and has appointed as royal chaplain a friar who is an apostate from his order, addressing Father Fray Juan de Vidania as royal chaplain and vicar general for His Majesty, when the said friar holds no such title from the King our lord. And one can presume that if a man demands fifths and bestows such titles, in addition to other signs, he wants to usurp the country.

Further: that he would ask some of the noblest residents of these provinces to sign documents saying that he had governed very well and that they would lodge no claims against him in his audit, and that if they did this he would gratify their wishes.

Further: that on the basis of fraudulent letters that he is presumed to have written himself, informing him of a plot against his life, he immediately raised the royal standard, accusing and vilifying the citizens as traitors, solely in order to justify the grave excesses he had committed and to proceed with what he then did once the citizens had been intimidated.

Further: that he received a large bribe from his predecessor, Francisco Martínez de Baeza, and carried out the audit as he wished, thus leaving both the citizens and the natives with their grievances.

Further: that he employed a widow in his workshop and forced her to marry, and she is now divorced and separated, both by her petition and by that of her husband, who was also forced to marry by the aforesaid.

Further: that the said governor, when sending some citizens to trade among infidels, would have the clothes brought to his house and, exercising absolute power, seize all the best for himself.

[fol. 51v] Further: that in his account book of debits and credits for merchandise he would write down more than was owed him, and with his absolute power and abusive language he enforced its payment.

Further: that there has been no trade or commerce but he has interfered with it, and he has not allowed the poor natives to engage in trade but has constantly had dealings with the Rumanas,<sup>53</sup> with whom the said natives trade,

---

<sup>53</sup> *a embiado a los Rumanas*: 'has sent to the Rumanas,' which I take to mean that he has sent merchandise or traders. *Rumanas* is probably a slip for *Jumanos*.

so that they were left without merchandise and hence could not pay tribute to their *encomenderos*<sup>54</sup> except with great hardships and suffering great need.

Further: that one of the residents having pledged to give a yearling mule to the confraternity of Our Lady, [the governor] bought it and, holding him prisoner, made him pay more than 20 pesos, when its correct price was only five, and he threatened to have him whipped.

Further: that within his residence he has set up and by force of arms maintained a church, over the opposition of the ecclesiastical judge of these provinces; and for more than a year and four months all the divine offices and two Holy Weeks have been celebrated within the said residence, and never during all the said time in the church.

Further: that he has tried to create great disturbances among the citizens, setting them to kill each other.

Further: that it was his custom to initiate legal proceedings against everyone with the wicked design of disqualifying them [as witnesses], as he did with all those who withdrew.

Further: that the said governor has said that he would not receive any governor who might come to succeed him, and he spoke of this with Captain Juan de Herrera, as the aforesaid testified when he was a magistrate.

Further: that if all the citizens had supported his actions, the said governor would have caused great damage and distress to the priests who are preaching in these missions, in contempt of the Holy Gospel and against the will of the King our lord.

Further: that when some chiefs were going from the village of San Felipe to lodge a complaint against his predecessor, Francisco Martínez de Baeza, he thrashed them and so intimidated them that no one else dared to seek redress of his grievances.

Further: that he regularly had some 30 Indians dyeing his blankets and draperies, without observing holidays, and starving them to death, so that he forced some to destroy the cornfields of the residents and others to go to Río Arriba to fish at great risk to their lives, as a result of which the Apaches killed some of them.

[fol. 52r] Further: that when the natives did not want to declare or testify what the aforesaid wished, he whipped them, and a chief in the village of La Ciénega died of the whipping.

Further: that after having so often publicly offended Ensign Juan Márquez, general treasurer of the apostolic and royal tribunal of the Holy Crusade, he repeatedly ordered him killed in secret so that he would not notify the said tribunal.

Further: that many children have died unbaptized, and many natives without confession, in the villages that he has kept [the clergy] from administering and that he has occupied with soldiers, at a time when more than 3000 souls died of a grave sickness, because without justification, and by means of false documents, he had declared as traitors to His Majesty both the noblest citizens of the said provinces and the religious, decreeing that they would be persecuted by fire and sword if they did not leave in three days.

---

<sup>54</sup> The holders of *encomiendas*, in effect, the overlords of the natives.



Further: that he had the infirmary and hospital of the religious, where mass had often been said, demolished, and the beams were carried off to roof profane things, such as stables; and a great deal of private property and objects used by the religious and medicinal drugs disappeared.

Further: that he would say, "What are they complaining about? I thrashed them with sticks when I was governor, and when I no longer am I'll beat them with a horn full of water."<sup>55</sup>

Further: that he tried to establish a fort so as to allow only merchants to come in, and he sold it to some councilmen.

Further: that not only did he treat those who avoided his harsh measures as traitors, but likewise those who served him; and one day he noisily seized the royal standard that was raised and like a madman ripped it from its staff and stuffed it under his coat, ordering all those who were with him to leave the residence and leave him alone, saying that he so demanded in the name of their King and lord and under penalty of death, that he well knew that he would be killed and was awaiting it there, meanwhile starting to unbutton his coat and offer his breast. And all this he did because when the council met in his room, where he was taking his time considering a proposal, Don Roque told him that he should leave and let the council do its work, according to what the said governor shouted to many persons who were in another room as he came out.

Further: that he ordered the seizure of some small looms that belonged to some poor citizens, who worked them with their domestics in order to clothe their family and household, without affecting [fol. 52v] anyone else, so that only his workshop would remain, while he kept his people shut up in sweatshops without hearing mass, Christians and infidels mixed together.

Further: that in order to maintain the gratitude of his followers he bribed them with the encomiendas of those who had settled these said provinces.

Further: that in violation of His Majesty's orders and the command of the viceroys he established guardians over the encomiendas of widows and orphans.

Further: that for the services they rendered him in his workshop, and although they did not merit it, he named one of his servants who served there an adjutant and captain<sup>56</sup> and did the same with another, as is public knowledge.

Further: that of the great quantity of gunpowder and lead that by His Majesty's order was handed to him in the city of Mexico, and of that handed him by his predecessor, General Francisco Martínez de Baeza, he has given and delivered very little to your lordship, usurping the said ammunition from His Majesty, for he has used only a very small quantity in the service of the King our lord; and two arquebuses that Sergeant Major Francisco Gómez brought and some of the King's muskets have in part been lost and in part melted down, and the said governor refused to demand them of the said Francisco Martínez de Baeza or make him account for them because of the bribe he paid him.

Further: that he commanded under penalty of death that tithes should not be paid to the church's ecclesiastical judge.

Further: that when His Excellency the Marqués de Villena, prudent and most Christian prince that he is, sent him a letter of reproof for having

---

<sup>55</sup> *con un cuerno lleno de agua*: The literal meaning is the one I have given, but I cannot imagine what further meaning this strange expression might have.

<sup>56</sup> *capitan*, which would be 'chief' if referring to an Indian.

abandoned and persecuted the religious and priests of this kingdom, not only did he [not] cease doing so, but rather continued his persecution with greater intensity.

Further: that against the said Captain Don Luis de Rosas, Your Lordship's predecessor, I declare that he employed six lieutenants in petty matters of commerce and other things, such as sackcloth.

Further: I declare against the aforesaid that he issued the decree mentioned above in one of the counts against both the religious and the noblest citizens of these provinces because he had come to hate them because they refused to endorse the style of government [described in] the said counts by signing [a statement] to the effect that [fol. 53r] he had governed in a most Christian manner. And had they endorsed his style of governance, there is no doubt but that he would have overlooked even very serious crimes, had they been guilty of any, as he has done with some who have supported his actions. And all the prosecutions that he has initiated have been for the purpose of defaming those accused, with evident malice, which he has himself stated in public on many different occasions in order to intimidate the citizens and so that none should present his grievance in the audit.

Francisco de Salazar Pacheco.

A true and faithful copy corresponding to its original, and the copying, correction, and collation took place in my presence and that of the witnesses Ensign Cristóbal Henríquez and Francisco de Aragón and Diego Cisneros, residents of this said town of Santa Fe.

In the said original these counts are supported by two concurring witnesses; and because of the governor's death 18 others were not heard, as shown in a petition by Captain Francisco de Salazar that they be heard as stated, which was denied. Of which I give true faith and witness, and also that another copy of the said counts contains the sworn testimony, and the said copy is going to the inspector, to all of which I attest. 3 October 1641.

Alonso Varela, public notary and clerk of the town council

This is a true and faithful copy, corrected and collated with its original, that reads as follows:

**[The governor of New Mexico, Don Juan Flores de Sierra y Valdés, declares all the prosecutions instituted against the citizens of New Mexico by his predecessor, Don Luis de Rosas, to be null and void. Santa Fe, July 1641]**

In the town of Santa Fe in New Mexico, on the 16<sup>th</sup> day of the month of July of the year 1641, Sergeant Major Juan Flores de Sierra y Valdés, governor and chief magistrate and captain general of this province for the King our lord, etc., declared that

whereas General Don Luis de Rosas, his predecessor, gave and presented to him a number of prosecutions and dossiers against most of the residents and noble men of this kingdom, who are gentlemen and *hidalgos* by the grace of His Majesty, and the said dossiers, prosecutions, and edicts were the cause [fol. 53v] of this kingdom's being in that state of danger and discord that came to the notice of His Excellency the viceroy of New Spain, and when his lordship came to this kingdom he found that the public rumor was correct and found the kingdom at great risk and danger that would be sure to befall it in case of further delay, not only because of the discord that he found among the said citizens, but because of the fierce raids of the hostile infidels, who were pillaging and destroying throughout the said kingdom; and as soon as he arrived his lordship took measures concerning both these situations, subduing the Taos and the Apaches and crushing their forces, and he tried by all means to unite the said citizens [and] that their complaints and offenses be forgiven, and he offered to be their father, friend, and brother; and this second approach was ineffectual with the offended party, as the said his predecessor Don Luis de Rosas alleged, as did that party, that it had been offended in person, honor, and property in violation of justice, law, and the King's ordinances, and this said party asked and urged that if there were crimes and prosecutions held against them, they should be proven and determined before his lordship as competent and impartial judge, whose judgment and sentence they should and would respect, and if this should result in their being guilty, they should be punished according to the law, and if not, their honor should be restored, as His Majesty honors them and grants them favors, and that the said General Don Luis de Rosas should be penalized and punished as a judge who did not comply with justice or the ordinances of His Majesty and so offended them in their persons, honor, and property. And they likewise alleged that the said prosecutions, decrees, and proclamations presented by the said General Don Luis de Rosas were void and invalid and without force of law, and that therefore they should be declared such and revoked for lack of validity. And when his lordship saw that they were invalid as the party alleged, in the first place, because the said General Don Luis de Rosas had been excommunicate [fol. 54r] and disobedient to our Holy Mother the Church, refusing to seek absolution since 22 January of the year '38, when the tribunal of the Holy Crusade declared him to be excommunicate, and in the month of September of the said year he was so declared by the ecclesiastical judge, and in the month of March of the year '39 he was again denounced and declared [excommunicate] by the said tribunal of the Holy Crusade, and on 11 March of the year '40 he again incurred the excommunication of the ecclesiastical judge, because he set up a church on his own and took the Host to his residence and celebrated all the divine offices there, putting an apostate and excommunicate priest in charge of it; and on 28 May of the said year he publicly used violence against the religious who were coming to hear the confessions of the faithful of this town and to preach to them and bring them back to the truth of a single church, and for this reason he beat them severely, drawing abundant blood from their heads, imprisoning them, and inflicting other grave injuries on them, for which reason he was *ipso facto* relieved of his office and unable to act or institute proceedings without their all being void, in addition to which the secretary was known and declared to be excommunicate, and many of the witnesses as well. All of which his lordship knows and is aware of, both because it is public

knowledge and from documents originating with the church and the audit, and also because his lordship is aware that the said Don Luis de Rosas, his predecessor, proceeded in the said criminal cases and proclamations with no concern for the demands of justice, that he instituted such cases without publishing the list of witnesses or informing the accused, without anyone lodging a complaint against them, without having appointed a prosecutor or anyone to represent their interests if they were absent, without having filed charges or heard exculpatory evidence, since many of these cases he initiated in order to seize the property of others and so that the citizens would be defenseless if they sought to reclaim it or be paid for it, and that likewise he instituted proceedings against the majority of the citizens so that he could impugn those who might testify against him in the audit, that he did not notify the parties concerned, [fol. 54v] that he received testimony from many wholly incompetent witnesses and issued sentences by decree without being entitled to do so without express permission of His Majesty, as he did when he notified all the religious that they should leave and be banished from all of His Majesty's kingdoms within three days and should deliver silver and ornaments and all the appurtenances of worship to him, threatening them that if they did not do so he would carry out his order by fire and sword; and he instituted other cases against men of the Church and conducted these cases in a house that served as a public tavern, because wine, spices, and other goods were sold there, and shoes and doublets repaired, and many other mechanical trades were carried on, and where countless wicked deeds took place, as stated in the charges filed against him in the said audit; and likewise the said cases were instituted on impossible grounds, such as his wanting His Majesty's loyal vassals to sign and do things against the interests of God and King, and likewise suborning perjury by using threats to compel false testimony, which is documented by the retractions of some witnesses, and tricking some citizens to support him by awarding them the encomiendas of others; and finally because in all the cases, prosecutions, and decrees he testified as a party and sentenced as a judge, which clearly shows everything to be null and void,

consequently his lordship, knowing all this to be true, stated that he should by law decree and declare, and did so decree and declare, that the said cases, decrees, and proclamations issued and presented by the said his predecessor are null and void and invalid and cannot be executed against any parties. And because his lordship also recalled that His Excellency the viceroy of New Spain had ordered him to pacify and calm these provinces as best he could for the service of God and the King, and because he has [fol. 55r] seen the loyalty of the said citizens, for as soon as he arrived in the said provinces they came out to meet him to flee the cruelties and tyranny of the said his predecessor, taking refuge under the royal standard like loyal vassals and pleading for justice for the offenses against them, and his lordship entered this town of Santa Fe with the said citizens, his person secure; and then, to unmask the said his predecessor's malice toward them, he deliberately and designedly sent them on an expedition for the service of God and His Majesty, for which they mounted without any delay or argument, and with such good fortune that against all odds they pacified the provinces of the Taos and put to flight the arrogant nation of the Apaches, breaking their forces, so that security and tranquility came to these provinces, now therefore his lordship with Christian zeal, exercising justice in all

things and with the intention of pacifying the said citizens, and informed of the truth, in His Majesty's name returns to the said citizens the honors that his predecessor had so unjustly taken from them, and likewise declares them to be true and loyal vassals of His Majesty and that they should enjoy, as heretofore they have enjoyed, the honors and privileges of hidalgos as conceded by His Majesty, and he likewise declares and declared that all the proceedings of the said his predecessor are null and void, and that the said citizens should enjoy the titles and encomiendas taken from them by these decrees, and that they recover them as they had previously possessed them, barring grounds for the contrary in law and equity, and that all the encomiendas that his predecessor may have granted be immediately returned to his lordship.

For all of which reasons his lordship was moved to [fol. 55v] issue and publish this decree, deeming it to be just and conducive to the pacification of these kingdoms, and finding no other [means] to be more effective than to declare all of his predecessor's acts to be void; and so that justice may be done in all things, he orders and ordered that if the said general his predecessor has any complaints to lodge against the said parties he should lodge them and pursue them before his lordship as the competent judge who will in all things deal justly with him. And thus his lordship ordered that this decree be published in keeping with military custom in the public square of this town of Santa Fe so that all may be informed of it, and thus he ordained and ordered, and signed

Juan Flores de Valdés

By order of his lordship, Cristóbal de la Madris,<sup>57</sup> secretary of war and state.

#### Publication

In the town of Santa Fe, in New Mexico, on the 19<sup>th</sup> day of the month of August of the year 1641, this decree was solemnly published by the town crier in keeping with military custom in the main square of this said town, and by order of the council and magistrates of this said town I signed it in confirmation, having as witnesses Captain Alonso Ramírez and Ensign Cristóbal Henríquez and Captain Agustín Romero and many other citizens of this said town. Dated as above, Cristóbal de la Madris, secretary of war and state.

This is a true and faithful copy, copied, corrected, and collated in my presence and that of the witnesses, councilmen Juan de Herrera and Sebastián González and sheriff<sup>58</sup> Diego Pérez Granillo, residents of this said town of Santa Fe, and done on the 6<sup>th</sup> day of the month of September of the year 1641. In witness whereof I affix my signature and customary rubric,

Alonso Valera, council clerk

---

<sup>57</sup> *Madris*: possibly for *Madrid*.

<sup>58</sup> *alguacil mayor*: 'sheriff' or 'chief bailiff.'

**[Fray Juan de Salas, custodian of the Franciscan custodia of the  
Conversion of St. Paul in New Mexico, protests against the  
activities of the governor of New Mexico, Don Luis  
de Rosas. Monastery of Santo Domingo, 16 March 1640]**

I, Fray Juan de Salas, preacher<sup>59</sup> and custodian of this custodia of the Conversion of St. Paul in New Mexico, apostolic ecclesiastical judge [fol. 56r] with full powers and commissary subdelegate of the Holy Crusade, etc.,

Do state that in view and consideration of the dangerous disrespect shown daily by Don Luis de Rosas, the current governor of the town of Santa Fe and its citizens, against the Church and its priests, embarrassing and offending them by word, threatening to jail them and even daring to do so with some of the religious, and threatening me with having me arrested and ignominiously expelled to New Spain, and his words condemned him,<sup>60</sup> who, not fearing God and scandalizing the laity, would say that he would erect gallows and hang and quarter friars. And all this wickedness of the said governor arose from his belief that we were reproaching him for his evil deeds, and he did not want anyone to disapprove of what he was doing. And all of this was seen in action in his impudent expulsion of the father guardian and his companions from the monastery of the town of Santa Fe and from its hospital of San Miguel, in the course of which expulsion he would certainly have had them killed had they not obeyed his decree, as all those involved in the said expulsion affirm and assure us. And along with this [there is] another no less grave wickedness of the said Don Luis de Rosas, who because of his open hostility toward the said religious and priests had given orders in some villages that the Indians should not obey their priests, as a result of which the village of the Taos rebelled and killed its priest and along with him two other Spaniards who had fled from the harsh measures of the said Don Luis de Rosas to be with the said friar in that monastery, and the said natives killed all of them. And the said Taos came to the village of the Picurís to do the same, which they would have done had they found the priest in the monastery, and he escaped on this occasion because he had come to San Ildefonso to make his confession. And there was reason to fear the same danger in all the other villages of this custodia, because they are very far apart and there is only one priest in each of the said parishes.

[fol. 56v] Because of our fear of the said governor and the danger from the natives I held a small meeting of the religious: Father Fray Cristóbal de Quirós, one of the first preachers who established the Church here, and at present a member of its governing council; Father Fray Francisco de Ávila, preacher and guardian of the monastery of Santo Domingo; Father Fray Agustín de Cuéllar, preacher and guardian of San Marcos; Father Fray Nicolás Hidalgo, preacher and guardian of Sandía; Father Fray Juan Suárez, preacher and guardian of La Isleta; Father Fray Juan Ramírez, preacher and guardian of Ocoma; Father Fray Francisco Álvarez, preacher and guardian of Zia. Together and as a chapter we discussed what we should do when the country was in so great a danger of ruin,

---

<sup>59</sup> *predicador*: This title reflects the preaching function of the friars in the conversion of the Indians.

<sup>60</sup> *y hera lengua jues suyo*: I am conjecturing at the meaning of this expression.

and we unanimously agreed that we should gather in this monastery of Santo Domingo or in another where we might pray to the Lord for His Church and that His mighty hand might defend us, for we had no other defense, and that this was the right and most appropriate thing to do under the present circumstances, each one of us stating that this should be done, because of which decision by the aforesaid meeting I called the other religious to the said monastery of Santo Domingo as of 8 February of this year, when I sent out my letters of convocation, in which monastery we gathered and have remained, fearing the above-mentioned dangers and awaiting the day when the said governor would come to arrest me. All the religious unanimously decided that if he arrested me and expelled me from this country, they would leave with me, as their prelate, to suffer or to die; and as the tyranny of this governor roused compassion in some of the citizens and the most distinguished men in the country, they came to protect us and to guard the aforesaid monastery, where they accompanied us and spent the nights without regard for their houses and property.

And a few days after we gathered here, the said governor Don Luis de Rosas sent the decree that that will be found among the proceedings against him, and in the said denunciatory decree he declares all of us traitors to His Majesty and orders us to leave the country within three days under pain of his coming to drive us out by fire and sword. And the decree contains many other outrages, [fol. 57r] as can be seen therein. And every day we are frightened and startled anew, as a result of which I do not dare to send my religious to their monasteries, although these have not been wholly abandoned: some of us go on certain days, and upon their return others go, and thus, on the one hand, we take measures to guard against what we fear, and when possible we attend to the administration of the missions, confessions, and sacraments.

And so that before any tribunal there may be a permanent record of these truths and of my just grounds for calling this meeting, I have issued this letter signed by my hand and seal, of which our secretary will give true faith and witness and which will be signed as true and a matter of public knowledge by all the said my religious and laymen who are and have been accompanying and defending us.

Dated in my monastery this Sunday, 16 March 1640.

Fray Juan de Salas, custodian

Before me, Fray Antonio Pérez, secretary.

Fray Cristóbal de Quirós, Fray Andrés Juárez, Fray Bartolomé Romero, Fray Francisco de Ávila, Fray Agustín de Cuéllar, Fray Domingo del Espíritu Santo, Fray Nicolás Hidalgo, Fray Juan Ramírez, Fray Juan Juárez, Fray Juan del Campo, Fray Antonio de Aranda, Fray Francisco de Salazar, Fray Antonio de Ibargarai,<sup>61</sup> Fray Diego Franco, Fray Jerónimo de Pedraza, Fray Juan de San José, Fray Alonso Yáñez, Fray Antonio Jiménez.

---

<sup>61</sup> *Ybargarais*: The current form of the name is *Ibargarai*.

[The undersigned declare]<sup>62</sup> that the affliction and shock<sup>63</sup> suffered by the father custodian and his religious have been very great, and that many of the reasons set forth in the above explanation or document are public knowledge, in addition to others not mentioned, because of which, moved to pity by the tyrannical behavior of the said Don Luis de Rosas toward the Church, we are accompanying the said prelate and his religious; and if we have taken shelter in the said monastery of Santo Domingo it was not because of any crimes committed by us, nor can any such be proven against us in this country, nor do we wish it to be said that we have taken refuge, because we have not done so, but [have gone] because we saw that the said governor Don Luis de Rosas expelled the religious from the town of Santa Fe and ordered them to be killed and fired upon. Seeing this and many other things concerning which in due time we shall testify against the said Don Luis de Rosas, and fearing, as [fol. 57v] we have feared, and having ample reason to fear, that he wished to usurp the country, and at the same time seeing that he persecuted the Church, along with many other signs of his hostility to God's faith, to which we hold and which we defend, for these urgent reasons we stand by the Church for the sole purpose of blocking the power of his tyranny, because when he met opposition and saw that the Church had its defenders, he would not dare to carry out his other wicked plan of rebellion, of which the said Don Luis de Rosas has given many indications, as will be seen in the audit. And when we worked for the cause of God and the King, whose loyal vassals we are, we merely withdrew from his sight, because anyone who spoke on behalf of the prelate of the Church and his religious was his declared enemy, and we avoided the damage that for this reason he could inflict on us, since we await,<sup>64</sup> as every day we have awaited, [the arrival of] a convoy and a new governor. And should he allege criminal conduct against us because he raised the royal standard against the religious in order to drive them from the country by fire and sword, as the aforesaid declares in his decree, we declare that this is no crime of ours, because the royal standard should not be raised to order the killing of Catholic priests or to expel the Church from our town and country, as the said Don Luis de Rosas sought to do; and he has never brought forth the royal standard for His Majesty's service, but only for the most sinister purposes, as will be seen. And so that our truthfulness all along may be clear we refer to the new protest that we raised at the time in reply to a decree that the said Don Luis de Rosas communicated to us, to which [protest] he has not replied, and he refuses to hear our case; and this we declare and certify.

Antonio Baca, Juan de Archuleta, Francisco de Salazar, Juan Luján, Cristóbal Henríquez.

---

<sup>62</sup> The syntax of the manuscript is defective here, but the meaning seems to be as indicated.

<sup>63</sup> *conclusion*: I read this as an error for *conclusión*.

<sup>64</sup> Or 'hope for.'



*Order sending the religious to their missions*

I, Fray Juan de Salas, preacher, custodian of this custodia of the Conversion of St. Paul in New Mexico, ecclesiastical judge with full powers from His Holiness, declare

that I held a chapter meeting of the religious of the said custodia [fol. 58r] in this monastery of Santo Domingo, where I had summoned and gathered them for the reasons contained in the above document, which were the oppression and intimidation inflicted on me and my Christian community by Governor Don Luis de Rosas; and after the said my religious and I had been, from the day I summoned them to the said monastery until 2 April of the said year, offering our persecution to the Lord and preparing ourselves to receive even greater harm with which the said Governor Don Luis de Rosas was threatening us, and at the same time administering our parishes as best we could, and when the said my religious saw how necessary it was for each of the priests to serve and administer his charge, in the spirit of charity they decided to risk any danger or threat in order not to neglect the good and salvation of souls, and they asked my permission and blessing to go each to his mission, looking to God and trusting in Him, Whose cause they were going to further. And when I saw the determination, charity and devoutness with which they faced the dangers that beset us, ill treatment, lack of respect, and affronts, I did not wish to deprive them of the merit they might gain in the eyes of God and I detained them no further, but encouraging them in their charitable zeal, gave them my blessing and authorization for each one to return to his post, pleading with them as best I could in the Lord's name to exercise patience and long-suffering whatever might occur, and that they allow themselves to be arrested or expelled from their monasteries, because if the said governor should do this our case would be stronger before God the more we suffered for His sake and for His Church. And thus, with this intention and with the blessing I bestowed on them, beginning on Passion Sunday, each began to leave for his monastery as soon as he could get under way.

[fol. 58v] All of which is the truth known to all, who will sign at the conclusion of this my truthful testimony, which being true, I submit with my signature and that of our secretary, at the aforesaid monastery of the aforesaid custodia on 8 April 1640.

Fray Juan de Salas, custodian

Before me, Fray Antonio Pérez, secretary

Fray Cristóbal de Quirós, Fray Bartolomé Romero, Fray Andrés Juárez, of the governing council, Fray Francisco de Ávila, Fray Antonio Jiménez, Fray Juan Ramírez, Fray Diego Franco, Fray Agustín de Cuéllar.

These are two true and faithful copies of the originals, which are in the dossier, in witness whereof I have signed, and they accord with their originals.

Fray Antonio Pérez, secretary

**[Fray Bartolomé Romero denounces his treatment at the hands of  
the governor of New Mexico, Don Luis de Rosas.  
Monastery of Santo Domingo, 4 May 1640]**

Milord:<sup>65</sup>

I, Fray Bartolomé Romero, a friar in the Order of St. Francis, lector of theology [in the] custodia<sup>66</sup> of New Mexico, do appear before Your Highness, authorized by my prelate and in conformity with my case, and as may be most appropriate do lodge a complaint, not in my name nor in that of my order, but in the name of our Holy Mother Roman Catholic Church, in whose faith we live and labor and for the sake of whose faith we condemn all things visible and the glories with which they appeal so strongly to the heart, and in whose faith we believe in and hope for another life that will give us rest from the travails of this one. And lodging this complaint, as I do, in its name, I believe there is no need for the declaration that would have to be made were I to lodge it in my own name, despite which I make this declaration the more insistently, that my intention is only to call for a remedy against a wickedness that has here so boldly contravened the doctrine of the Church and that, as we see from its disastrous course, is now but little Catholic, despite its deceptive appearance.<sup>67</sup> And what is the use of our teaching and preaching to the savages if those who bear the obligations of Catholic Spaniards have now brought our holy faith to the state [fol. 59r] that we see? And not everything can be written down in full detail; and if this sad complaint and accusation that the Church here presents through me, her unworthy son, is heard by Your Highness, it would be [the result of] the love and providence of God, Who inclines Your Highness's ears to such laments; and if these sighs and tears of Christ's bride were not heard, that would suggest that He Who created us and redeemed us with His blood intends otherwise, and that because of the sins that we commit against His majesty, evil should succeed in bringing about total ruin and perdition, as He has permitted [with] the other sects that have risen up against His Church, to the glorious triumph of the martyrs and the condemnation of the wicked.

And so that Your Highness may be informed as to the origin and development of what is contained in this complaint, I beg as humbly as I should that you order the immediately preceding documents to be read to you; and it will also be of great help to Your Highness in understanding the state in which

---

<sup>65</sup> The address and the reference to the addressee as *Alteza* suggest that Fray Bartolomé is writing to the Council of the Indies.

<sup>66</sup> *custodio* in the ms., but there is no record here of Fray Bartolomé's being custodian.

<sup>67</sup> *y eso que queda enbuelto en muchas colores de perdision*: I take this to refer to the wickedness, but my translation is somewhat free.

the Christian community finds itself here, if you order that all the documents prepared by me since March of the present year be read to you.

And I declare that in virtue of the said immediately preceding documents, with the authority and blessing of my prelate, which in love and charity he gave me, and of all the religious and Catholics who were gathered in this monastery of Santo Domingo for the reasons explained in all the said documents, I set out and left the said monastery with a companion friar, the oldest who is now in this custodia, Fray Francisco Núñez, a man of known virtue and an example of spiritual fervor in suffering for the Lord's sake. We took the road to the town of Santa Fe, which is eight or nine leagues from this said monastery. The aim and purpose of all, both those who were going and those, both clergy and laity, who remained here, was that I go to the said town to hear the confessions of some persons of sound faith and conscience, who had not wished to confess or comply with the precepts of the Church with the bad and excommunicate priest who was there, rejecting<sup>68</sup> the erroneous paths along which, in support of their wickedness, the said priest Fray Juan de Vidania and Governor Don Luis de Rosas were leading those of the [fol. 59v] faithful who had remained. And we were also going to preach by word and example to strengthen the virtuous in their virtue and to bring back those who had gone astray.

We set out on this journey on Sunday, 28 April, after mass; and at different points along the road I met four residents, private citizens who joyfully congratulated me on my voyage and said that I was going opportunely to save souls and put an end to the injury to conscience and to the ruin of the country. Hearing this, I and the said my companion, rejoicing in the Lord and confident of achieving the ends we sought, reached the said town of Santa Fe on Monday morning at about 8 or 9 o'clock, both of us on foot, and my companion very tired because of his advanced age and poor health; and we carried nothing but our hats in our hands. We were walking in the company of two friends, Ensign Diego del Castillo and Jerónimo Morán, toward our order's infirmary or hospital, called San Miguel, which, after the said Don Luis de Rosas expelled the religious from the said town, had remained closed and abandoned, and it lies toward one side of the said town and a short way outside it. And we did not dare to go to the monastery because since the expulsion the said governor, against the will of our prelate, has placed a lay brother there, an apostate from the order and excommunicate, which said lay friar, called Fray Pedro de Santa María, is to the governor's liking. When we reached the said hospital the Indians had already opened the church door for us, and they all came out to receive us with their customary joy and reverence, especially since they are Mexicans.<sup>69</sup> After we had prayed to God and to the glorious Archangel, Jerónimo Morán took his leave of me in order to apprise the governor of our arrival; and I told him that he should inform his lordship that I was coming to hear confessions and so that all those who had the intention could satisfy the precept of the Church, for the confessions [fol. 60r] that the bad friar Vidania had heard were sacrilegious for both parties, and that I was coming to preach some sermons.

---

<sup>68</sup> *no se apartauan* 'not rejecting,' but the negative seems contrary to the sense of the statement.

<sup>69</sup> *siendo mexicanos*: The subject could be the friars or the Indians, but the term is usually applied to Indians, while the whites are called Spaniards, even if born in New Spain, or Mexico.

Shortly after the aforesaid left me, Captain Pedro Lucero came to kiss my hands on behalf of the governor and to ask why I had come. In the nave of the said church where I received the said message, I gave him the same reply;<sup>70</sup> and the said captain told me that my arrival had caused a commotion in the whole town, and this is one of the things on which the governor relies in his actions and friendships;<sup>71</sup> and the message having been delivered and received, I accompanied him out as far as the gate of the said hospital, where I saw that the governor was coming rapidly with a troop of men, armed with harquebuses and the other usual weapons. And as I saw him coming I leaned against the gate of the said hospital, and as he got there I walked out a good distance, I should say some 50 paces, to receive him. He greeted me, more in anger than as a courtesy, and then asked me why I had come; and I gave him the same reply, with humble mien and in a more timid voice than usual, that I was coming to hear the confessions of persons so inclined and to preach some sermons. To this the said governor replied, "Honest friars who come on business go first to the governor's palace, as vassals of His Majesty, to recognize his representative." I told him, "Don't start to tarnish our honor, Your Lordship," and at this expression he turned to his men with a fury exceeding all reason and said, "What, gentlemen, haven't you heard what he says? Look how arrogant this priest is!" And he said other things with a great deal of shouting, condemning the said expression. I told him, "Well, milord, let us not dwell on this expression that so angers Your Lordship, but why should I go to present myself to the royal standard? Am I a soldier? Can't I go to my hospital?"<sup>72</sup> "That's a lie, by God!" he replied, "It's the King's. Haven't I said that these friars are in rebellion against the King?"

Amid all this shouting my companion stepped a little away from me and in his lively way began to say in a loud voice, "Gentlemen, father lector has come to teach you [fol. 60v] the truth and to free you from the error in which that bad friar, apostate and excommunicate, is leading you." When the said governor heard what my companion was saying he left me, furious like a man deprived of all sense, and with the staff he was carrying in his hand he beat him on the head until the staff broke and abundant blood was flowing from so old a man. As he beat him, the said governor said, "Silence, swine! The swine is lying, by Christ!" The good friar fell to his knees, "This is what I desired for the Lord's sake. I am happy with this blood." And he said other things worthy of praise. When I saw that the enterprise for which we had come was under way, I knelt, lifting my eyes to Heaven, and loudly said that I deserved that beating more, because I was the one coming for this purpose. "Here I am, Lord," I shouted to the Lord of heaven and earth, "in Your cause and for Your truth I am not afraid to suffer or to die. Mark, Christians, that you are being deceived, that that bad friar is an apostate, excommunicate and illegitimate. Take care for your souls, do not forfeit eternal life! I tell you that I am coming to preach to you that you abandon your errors." At these words and others on this matter, the said governor ordered us taken to his residence under arrest. They pushed my companion ahead, wounded as he was, a prisoner with the blood dripping down his face. They

---

<sup>70</sup> That is, presumably, the same as what he had told Jerónimo Morán.

<sup>71</sup> I do not know to what this clause refers.

<sup>72</sup> *vn hospital*, but the governor's angry reply makes me suspect that Fray Bartolomé's question should read *mi hospital*, i.e., the hospital of my order.

lifted me from my kneeling position, from which I was preaching, to make me follow my companion as a prisoner. I told them that I should not go as a prisoner on my own feet or by my own will, that I should not inflict even the slightest injury to the immunity of the Church, and that they should drag me off by force.

At this point, since those who were holding me did not dare to drag me off, the said governor returned, leaving my companion, who was going ahead, and the said governor shouted, "What are you doing here with this rascal, gentlemen? Why don't you drag him away, because that's how these traitorous wretches should be treated!" And he seized my hood and was pulling me along, and I did not cease to shout my message, "I have come to preach the truth to you, and you are carrying me off as a prisoner. [fol. 61r] What the Apaches did not do to me when I was preaching to them, you are doing. What the village of Oraibe, which I have converted and baptized by the grace of God, did not do to me, you are doing." And as they were taking me away like that, with me crying out to God and to the [blessed] souls [in Purgatory], the said governor again tried to make me be quiet, because he was dashing from me to my companion like a rocket: "Be quiet, you rascally scoundrel, you are writing complaints against me." And he beat me on the head with another staff, because he broke the first one on my companion. Some of the men who were leading me blocked the first blows with the butts of their harquebuses, but at last he struck me a blow on the head that stunned me, while he uttered the aforesaid words, for nothing came from his mouth but blasphemous curses and that we were rascals, scoundrels, traitors. Two boys from Oraibe who were walking beside me weeping say that the governor broke his staff beating me. I noticed other blows on my right arm, which afterwards hurt me a great deal, and a nerve must have been injured. The men who were leading me off, holding on to me because that is what the said governor had ordered (and he was shouting at them and threatening them), drew out their handkerchiefs to wipe away the blood that was flowing from where he had struck me on the head, and I would not allow it, "Let it be; a bloodied head in such a cause is a badge of honor."<sup>73</sup> The said governor frothed at the mouth, like foul animals when fighting. A resident of the town, Ensign Diego del Castillo, seeing me beaten and more or less dragged by the feet and the head, sorrowfully said, "By God, this is no way to behave among Christians," at which the governor half drew his sword toward the said Diego del Castillo, who said, "Kill me here with my dear father." And as I was going along thus, with such difficulty and choking with thirst, and I kept on shouting, "You are angering God even more, because I came to save you from your erroneous ways, and you are taking me away, beaten and a prisoner, and he would not allow my teaching to be heard, so uncouth is he."<sup>74</sup> How can you do this, just because a governor orders you to do it and you are not afraid to do it, because God orders you not to do such things."

The said governor shouted over these and similar words [fol. 61v] that we were a pack of schismatic heretics and traitors to the King; and there is no possible insult that he did not utter against our birth, our faith, our honor, our order, [along with] another affront that we have never heard used but from his

---

<sup>73</sup> I take the ms.'s *era sangre* to be a lapsus for *esta sangre*.

<sup>74</sup> *vine y me lleuais assi que me lleuais preso y apaleado no diera lisençia a que me oyera antes mi teologia por ser tan corto*: My translation is only a guess at what this passage might mean.

mouth: he repeatedly called us sons of toadstools<sup>75</sup> and said that since we were the scum of the earth we took refuge in the Order of St. Francis. And we were able to say only a word or two, "That's not so," "I deny that," "Not true," to which he replied, "So you say, swine," "Shut up, swine." He said other foul things, that we were not worthy of kissing his —. Again and again, referring to us as the excrement of asses,<sup>76</sup> he said, "This is how you have to treat these rascals, because if you honor them they get puffed up." No human mind can grasp all the insults and foul words that spewed from his mouth that day against Our Lord and the absent members of my order. He insulted us most boldly, [accusing us of] every vice with evidence that he invented<sup>77</sup> there on the spot. Now and then I told him, "We are not saying anything in reply to the insults against us, because God will speak to them; [but] in matters concerning the truth of salvation I shall not be still, nor does my being still mean that I overlook the error of Your Lordship's ways and those of your friar." He answered as I have said and mocked my preaching, my title as teacher of theology, my being a judge to rule in the cases of canon law, an opinion that I sent to our prelate from Oraibe.

We reached the government house as prisoners, and he ordered us shut up in a wretched room under guard by men armed witharquebuses. As we reached the gate he said, "Go right in, brothers," and he swore to Christ that he would not give us any food and that we should perish of hunger, that he would have us taken out to receive 200 lashes apiece. I said, "Go ahead, Your Lordship, for if we have borne what has already happened to us, we shall bear what may still come." He called our acts of patience desperation, "I swear, [fol. 62r] they are in despair." He constantly came in and out of the place where we were, he squatted down like a man of the lowest rank, he would not speak a word to convert us to his erroneous ways, and when one answered him he would jump up like a firecracker spewing his words. I asked him that, since we were prisoners and he was saying that he would kill us and hang us if anyone came to our assistance, he might put us in some place where we might not hear him and his followers and might be able to pray and commend ourselves to God. He did not grant us this; rather, the rest of the day was a time of great affliction. I said to him, "Do not swear so hastily, Your Lordship." He replied by calling me a swine, "The swine tells me not to swear." He told me that in a *mixti fori* case<sup>78</sup>—whether it is or not, God knows—he has made an example of a friar. There is a report to the contrary that the said governor induced the Indians to testify because of his special hostility toward this friar. He said that he having been the first to investigate the case, it could not be removed from his jurisdiction, and that he would pronounce sentence in it; and it was useless to tell him that this was an ecclesiastic and that the civil judge could not investigate this case. He told me that the priest who lays hands on a layman is suspended from his functions.

---

<sup>75</sup> *hijos de hongos*, apparently an insult peculiar to Rosas. The *Diccionario de Autoridades* states, concerning *hongo*, that there are different types, "all of them despised by writers as unhealthy, and most of them poisonous."

<sup>76</sup> *dandonos muchas beses los excrementos de los jumentos*: While the primary meaning of *dar* is 'to give,' that meaning seems improbable here, and I have preferred another possible interpretation, although it raises some questions about the syntax or possible scribal errors or omissions.

<sup>77</sup> *fajaua*: I take this, meaning 'swathed, girdled,' as an error for *forjaua* 'made, created.'

<sup>78</sup> A case in the competence of both ecclesiastical and civil authorities.

While I was contradicting him he gave my companion a push from the door of the room that served as our prison, making him fall some way off and lift his feet in the air from the force with which his head struck the ground, and the said governor said, "Look at them, look at these fellows!", boasting of his brave deed in knocking down with the force of his fury an old friar who in his condition at that time could have been knocked over by a breath of air.

The bad friar Fray Juan de Vidania, the cause of all these evils and errors, must have been close by in another room. I did not see him, [but] the said governor, Don Diego de Guadalajara, and Don Roque de Casaus must have been going in constantly to consult him, [fol. 62v] and he would give them the arguments to bring to me, arguments on which he bases his error and which are mere affirmations. These are arguments drawn from books that they have understood in keeping with their ignorance and bad intentions; there is nothing in them that can serve even as an ostensible basis for anything as scandalous as what is evident here and will be evident to Your Highness from the cases. They presented me with two arguments produced by the said Fray Juan de Vidania: one, whether, while the aforesaid excommunicate priest was saying mass and had consecrated, I should dare to take the Host from his hands and say that it had not been consecrated; and the other, whether I should dare to sign a statement that all the books he had shown me were lying, since I had said it was not so.<sup>79</sup> I replied that with respect to the first point, I should not dare to do this, and they immediately shouted, "Then the mass said by Fray Juan de Vidania is legitimate, it is a mass." I told them, "A man on his way to the pyre might also consecrate if he has that intention, but I shall not hear that man's mass, if for no other reason because I could see that he is mistaken and deceived, for although he told me that he had said mass [and] had had the intention of consecrating, I should have my suspicions and should doubt whether he was telling the truth or was deceiving me, which is not what one would expect from a priest as the Church conceives of him. But the Church has declared that that man is cut off and separated from the mystic body of Christ and has ordered all of you not to listen to him or receive the sacrament from his hands or [hear] his sermons or mass, under pain of excommunication. {This,} concerning your first point. As for the second, I shall not say that the books are lying, but that you do not understand them. Bring me some paper, and I'll say this over my signature." They refused to do so. The said governor said that all standards are subordinate to the King's: that of the Church, that of the Crusade, and even the Inquisition's standard of our holy faith. I asked them all to take a stand, and it seems that in their confusion they believe that the governor here is superior to the Church and that it and even the standard of the Inquisition must submit to him. They told me that a Christian is obliged to hear mass on holy days, [fol. 63r] and that it is the priest's concern how he says it. I told them, "If the other formalities of the Church are complied with and the priest is not removed from the altar; but if the Church removes him and prohibits the priest from approaching the altar, it is a grave crime to hear mass against the orders of the Church." They said that the prelate could not order such a thing or order them not to hear mass from Father Fray Juan de Vidania. They repeatedly said that they were the Church and not we, because we were traitors and were all excommunicate, and they were not.

---

<sup>79</sup> The reference is probably to the question of consecration.

Because my companion said that he was a man of the Church ("I am the Church," he said), they called it blasphemy and would not admit that he was a man of the Church; and further arguing with us about what the Church was, they conceded its universal character and that its head is the Pontiff and that there is no ecclesiastic here in representation of him, alluding to what is shown in the first case, that they say that the Pontiff has authority only in Rome and in his states, and the King has full authority in his states, both spiritual and temporal, which is the Lutheran heresy. And one of those who most vigorously defended this infernal sect was Don Roque de Casaus. When I said to him that God forbid he should die in his present state, he repeatedly answered me that God grant that he die in his present state, that he knows very well that he is in the right; and with their silence and approval they all said the same as this man, none of them being pleased by what I was preaching and teaching to them. The said Don Roque repeatedly challenged why I had gone there, because they had a priest to say mass and preach, and they did not want any other and would not receive any other. Among themselves they raised the question of whom they should obey if the King should order one thing and the Pontiff something to the contrary, and they answered, cheering the said governor, "By God, I'll obey the King, and not the Church." And although I told them that these were not matters of the law but of bad ministers, they refused to listen; again and again they affirmed [fol. 63v] that in this community there is no spiritual head or any judge whose spiritual authority derives from that of the Pontiff. And from many other matters that they raised, such as subjecting the King's authority to the Church and to the standard of the faith,<sup>80</sup> and that the governor has jurisdiction over the cases of priests that were *mixti fori* if he was the first to investigate them, and saying that there is no ecclesiastical judge here other than the governor, it is clear that they believe and hold that the governor has both spiritual and temporal authority.

I wish to conclude the matter of affronts and insults directed at me that day by saying only that God will retain those that I cannot recall. I have remembered those mentioned above, all of which are true. With these words or others to the same effect they left us alone for a while that afternoon under guard. Seeing how things stood and mindful of the resentment that the faithful would feel at our imprisonment and mistreatment, we were sure that we should soon die, because it seemed to us that the said governor's anger was already plunging his sword into our entrails.

In our affliction we commended ourselves to God, and at about sunset or shortly before, the clerk Almazán, the sheriff, and others came in with their harquebuses and [other] weapons and told me that they were there to serve me with a decree by the governor; and when at its outset I heard his false allegations against us, beginning with that two friars who were traitors to His Majesty had that day gone to fortify themselves in the hospital, and this was followed by more serious affronts and false testimony against me and my brothers, I drew a small crucifix that I was carrying from my breast and before them all stood looking at it, offering [our affronts] to Him and contemplating the accusations and affronts that He heard for our redemption, and I paid no attention to the

---

<sup>80</sup> This is what the ms. says, but I suspect that the opposite is intended: subjecting the ecclesiastical to the temporal.



remaining contents of the decree, which, once it was read, the sheriff Don Diego de Guadalajara ordered me to go and comply with. "What am I to comply with?" "This, what the governor commands." They again read to me from "I therefore order that the said Fray Bartolomé Romero and his companion," etc. He ordered that [fol. 64r] we be released from the said prison and placed on the highway to Mexico so that like ordinary men we might leave the country and go to Mexico.

When I heard this I stepped out, and they deposited me on the highway to Mexico at nightfall, along with my companion, who was so weak that three men were supporting him so that he might take a few steps. And at this time we complied with the contents of the decree, coming near midnight to a ranch four leagues off, with the road dangerous because of the Apaches. Furthermore, as an indication of the final state of these matters, we have the bruises on our bodies, plain to see and enormous. They cannot deny that led on by the Devil they incurred [excommunication], as I repeatedly told them: "And how can you who arrested and seized and held us now say that you are not excommunicate?" etc. The next day, which was the feast of St. Philip and St. James, the apostate and excommunicate friar said mass in the governor's residence, as they have always done, and they all went to mass. Who absolved him, and how, and what penance did they do, etc.?<sup>81</sup>

I therefore ask and request Your Highness in the name of the Church, as I did at the outset, that you be pleased to investigate the affairs of this country with an eye to remedying them, for it is justice that I call for, and the evils that beset the Church are well known, and if their remedy is delayed this Christian community may soon be extinguished. And if the Spaniards do not do their duty, what good will Christian teaching do the natives, who [will be] emboldened to do worse things? And if they saw the punishment and remedy, the said natives would fear it.

And on my word as a priest I swear that this complaint arises not from hatred or bias on my part, but only from my zeal for the preservation of the Roman Catholic faith here in New Mexico where we are and in its provinces, and my desire for a remedy and just punishment of those who have so boldly offended.

Done in this monastery of Santo Domingo of the said custodia on 4 May 1640.

Fray Bartolomé Romero

[fol. 64v]

On 7 May of the aforesaid year in the aforesaid monastery, Father Custodian Fray Juan de Salas, as the superior of Father Fray Francisco Núñez, who accompanied the aforesaid father lector, ordered him under his vow of obedience to declare what happened to him in the town of Santa Fe when the said father lector went there to preach, and whether he knows the contents of the above complaint, as stated therein, to be the truth. And he replied in keeping with the said vow that everything contained in the said complaint is true, and

---

<sup>81</sup> There is a break in the syntax in this passage, and I conjecture at the meaning.

that many things have not been written down, insulting and dirty words that cannot all be recalled, all of it said and spoken impiously by the said governor Don Luis de Rosas as by a man accursed, and that it is common knowledge and report that the bad priest Fray Juan de Vidania has said mass for the said governor and that he hears it without compunction or fear of the excommunication that he incurred by the outrageous beating and spilling of blood. And this witness declares that he is not moved by prejudice or hatred but by zeal for the truth and justice, and that this is the truth in keeping with the command given to him, and he signed his name.

Fray Juan de Salas, custodian

Fray Francisco Núñez

Before me, Fray Agustín de Cuéllar, secretary

2. In this monastery of Santo Domingo of the aforesaid custodia, on 12 May, so that His Highness may be assured of the truth of the above complaint, the aforesaid father lector presented Ensign Diego del Castillo before our father custodian as an eye witness who was present, and the said father custodian placed him under oath before God and the cross +, as required by law, so that his testimony might be solid and valid in a court of law, and the said Ensign Diego del Castillo promised to testify truthfully concerning all that he saw and heard.

And this witness declares that he knows and saw how before reaching the outskirts of town the said father lector and his companion were met by Captain Sebastián González, Jerónimo Morán, and this witness, and that Jerónimo Morán was on his way to this said monastery of Santo Domingo to deal with matters of [fol. 65r] spiritual welfare. And as the said Jerónimo Morán and this witness were talking, he said to the said Jerónimo Morán, "Look here, my friend, this governor is treacherous and will not keep his word," and he said this to him repeatedly, and the said Jerónimo Morán answered him, "I'm going to discuss it, and if the fathers agree to it, the whole town will guarantee that there will be no risk to the father lector." And when this witness and the said Jerónimo Morán met the said father lector near the town on foot with his companion, they dismounted and embraced him very affectionately and welcomed him, and [said] that an angel was bringing him. And the said Jerónimo Morán said, in the hearing of this witness, "A thousand welcomes, father, because this is why I was on my way to Santo Domingo, to beg the father custodian to send Your Reverence to this town." And this witness and the said Jerónimo Morán walked with the said father lector between them to the hospital of San Miguel, and he knows everything else contained in the said complaint until the point where it says that the said Jerónimo Morán took his leave.

And this witness also heard the message for the governor that the said father lector gave the said Jerónimo Morán, which was as stated in the complaint; and this witness went with the said Jerónimo Morán to deliver the said message to the governor, and this witness knows that Captain Sebastián González arrived first to inform the said governor and told him, "Milord, the father lector and his companion are coming, and it is a sad thing to see them come on foot." And

before this witness and the said Jerónimo Morán arrived to deliver the message to the said governor, they heard the war drum, which surprised them. And this witness states that he did not see or hear the message that Captain Lucero took to the said father lector, and as this witness reached his house he saw the governor setting out with soldiers and harquebuses for the hospital, where the said father lector had gone.

And this witness states that when the said governor beat the companion of the said father lector he had already returned and was present, and that the reason for beating him was that the said friar [fol. 65v] his companion said that [the father lector] was coming to preach the Gospel and to free them from the errors of their ways, and the said governor was angered by these words and beat the said friar on the head until he was bleeding. And the said friar knelt down saying that he would die for the truth, and this witness blocked some of the governor's blows from hitting the said friar, and others there present did the same.

And this witness also saw the said father lector preaching on his knees. And the said governor ordered the said friars to be arrested; and because this witness and the others who were there did not take them away as quickly as the said governor wanted, he became angry with them, calling them traitors and other things. And he also heard the said governor say all the insulting words to the said friars that are contained in the complaint and other very dirty words that cannot all be written down. And this witness, after he was read the contents of the complaint up to the point where it says that the governor drew his sword against him, states that it is all true and that he saw it with his own eyes, except that he did not hear what the said father lector was writing about cases, but he did hear the said governor tell the said father lector that he had to be coming to set up a new religion or schism for these poor folks, [and] he does not understand it. And this witness believes that this was clearly wickedness on the said governor's part, because he supports the error of their ways and feared that if the said father lector should preach in the town and say mass, everyone would accept the truth and abandon the error in which Father Fray Juan de Vidania was leading them, because the townspeople have often said that if there were another priest from whom to hear mass they would not go to hear that of the said Fray Juan de Vidania.

And this wickedness is why [fol. 66r] the said governor did what he did with the said father lector. And this witness clearly saw the blood flowing from the said father lector's head from the beating that the said governor gave him, and this witness and those who were leading him away saw many additional [beatings]. And because the father lector did not want to go as a prisoner on his own, they were dragging him by his foot. And he heard him preach things about the salvation of the soul and against the error followed by the said Father Vidania and the governor. And it is true that he heard him tell them, "What the Apaches and the Indians of Oraibe did not do to me, you are doing. You are taking me off as a prisoner, and beaten, and you are following a friar who is not worthy to be my pupil." And the said father lector was preaching other things, not all of which it is possible to remember; and because of these things that the said father lector was preaching, the governor came and again beat him until he broke his staff. And as soon as they entered the government house this witness stepped aside and did not see the rest of [what is alleged in] the complaint.

And this witness saw that many women had gathered by the doorway of one of the most important houses and were weeping, and they did the same at other houses in great sorrow, as can well be believed. And this witness heard all the people of the town sharply criticize the said governor's actions and say that such things could not be done among Christians, but only among heretics. And if this case could now be tried in the town, they would all repeat these declarations. And that day seemed like Judgment Day and that is what they called it; and it seems to this witness that everyone was so distressed by the aforesaid events that if the said governor had not released the said father lector from prison that day, it would have been the undoing of the town.

And this is the truth as he knows and saw it under the oath he has taken. And his testimony having been read to him, he said that it was correct and reaffirmed and ratified it, and the general [questions required by law] do not apply to him, [fol. 66v] and that he is about 33 years old, and he signed it.

Fray Juan de Salas, custodian

Diego del Castillo

Before me, Fray Agustín de Cuéllar, secretary

I, Diego del Castillo, resident in the town of Santa Fe, certify that after the unfortunate event of the arrest of Father Lector Fray Bartolomé Romero and his companion, and the beating that governor Don Luis de Rosas gave the aforesaid two friars within sight of the entire said town, who, some from nearby and others from afar, saw it with Christian sorrow and tears in their eyes, I heard the bells ring for mass, which Fray Juan de Vidania said in the said governor's residence as he usually does on holidays and weekdays ever since the said Fray Juan de Vidania has been in the said governor's residence accompanying the said governor. And although neither I nor my household go to hear mass from the said friar, nor have I allowed anyone from my house to hear it since he has been there, I know for certain that it is common knowledge that the said father says it and the said governor and the others who were involved in the said arrest of the said friars hear it and have heard it; and I have been told that the said Father Fray Juan de Vidania told the said governor and the others that they had incurred excommunication for the arrest and great spilling of blood of the said friars, and the said Fray Juan de Vidania absolved them, and they say he said that the said governor was the guiltiest party and he had absolved him from sanction *in interim*.

And because this is true as I have recounted it I extend this certificate at the request of the said father lector, which as required by law I submit under oath to God and the cross + in this monastery of Santo Domingo on 12 May 1640.

Diego del Castillo

I give true and faithful testimony that a letter that Ensign Juan Márquez, treasurer of the Holy Crusade [fol. 67r] in the town of Santa Fe in New Mexico,

wrote to Father Lector Fray Bartolomé Romero on 12 May of the current year contains the following paragraph:

But Our Lord, since it was in His cause, has no doubt given Your Reverence the consolation that He knows to be appropriate in such cases. I only affirm truly that if Your Reverence was beaten on the head and body, I, when I saw it, was stabbed countless times in my heart and soul; and I should have been happiest had they stabbed me where I say rather than lay their bloody hands on you. But I trust in God, Who has seen it, to grant us life until we see both heavenly and earthly punishment.

And I, the present secretary, copied the aforesaid paragraph literally from the said letter at the request of the aforesaid father lector, in the presence of the father guardian of the Jémez, Fray Juan del Campo, and Father Fray Jerónimo de Pedraza, caretaker of the infirmary of this custodia; and in witness of its truth I signed my name.

Fray Agustín de Cuéllar, secretary

**[Letter from the governor of New Mexico, Don Alonso Pacheco de Heredia, to Fray Hernando Covarrubias, custodian of the Franciscan custodia of the Conversion of St. Paul of New Mexico. Santa Fe, 17 December 1642]**

Reverend Father:

By God's mercy I neither envy the valor<sup>82</sup> of the infantry of Flanders nor do I miss the comforts of Mexico, for God, blessed be He, has granted me far more than I deserve; and although to repay these favors I count on the glorious St. Anthony, through whose intercession I shall have the strength and determination to compensate such good will, I trust in Divine mercy that I shall be able to satisfy my obligations to the citizens of this kingdom and especially to Your Reverence, who, together with your sons whose head you are, have honored and endowed me with more favors than I can say, and above all the true recompense [fol. 67v] that I have found amid such long-standing vexations, and all of it due to the efforts and actions of Your Reverence, as I know very well, and as everyone unanimously proclaims. May Your Reverence live a thousand years, for through you I have reaped such abundant fruit in the service of God and the King, so that henceforth Your Reverence shall be called Fray Hernando de la Paz.<sup>83</sup> And I likewise give thanks to Your Reverence because by your favor this whole territory was blessed the day before yesterday and absolution granted to the bones of General Don Luis de Rosas, whom we gave a splendid military

---

<sup>82</sup> *lo belico*: 'the warlike nature,' which I take to indicate valor.

<sup>83</sup> *de la Paz*: 'of Peace.'

funeral in the chapel of St. Anthony, in whose name I beg Your Reverence to say a Christmas mass<sup>84</sup> for the soul of the said general. And since Your Reverence is my general, feel free to give me your orders, since I am under so many obligations to obey you, whom may God keep in accordance with my wishes. Doña Sebastiana and I kiss your hand. In this town, 17 December 1642.

Please remember us to our Fray Juan. The chief magistrate and military chief<sup>85</sup> will show you the papers and bring the powders that Doña Sebastiana is sending. Your Reverence's son kisses your hand,

Alonso Pacheco

**[Letter from the governor of New Mexico, Don Alonso Pacheco de Heredia, to Fray Hernando Covarrubias, custodian of the Franciscan custodia of the Conversion of St. Paul of New Mexico. Santa Fe, 10 May 1643]**

To the Most Reverend Father Fray Hernando Covarrubias, custodian of these provinces and commissary of the Holy Office therein, may God keep him, the governor of New Mexico.

Reverend father and esteemed sir:

In the letter received from Your Reverence yesterday you order me to send you the two letters that the council wrote to Your Reverence while you were governor and that you sent me to Senecu when I came to this kingdom so that I might have a good account of the peace and allegiance prevailing among the citizens and their readiness both to serve the King our lord and to receive me; and in the press of my manifold obligations my papers are so scattered [fol. 68r] that I have only been able to find one, which I enclose. And I give you my word as a soldier that I am extremely sorry about this, because I clearly remember that the missing letter was one long recital of congratulations and thanks that this community gave Your Reverence, both for having been the sole source of the peace now enjoyed by all citizens and in gratitude for the many good horses belonging to all the friars that Your Reverence lent them, which made possible the successful raid and punishment inflicted on the Apaches at Navajo, whose contribution to the service of God and the King has been shown in the good effects produced in these provinces, for which in His Majesty's name I am as grateful to all the citizens as I am obliged to the principal part played by the support and assistance of Your Reverence, whom I beg to excuse me for losing the said letter, especially because, if necessary, I shall attest to everything stated and shall proclaim the many obligations under which this kingdom and I are to Your Reverence, for everyone's debt to you is made clear when in New Spain they understand that the peace and concord now enjoyed would [but for you] come at a high cost in lives and treasure. And though Almighty God is the source of such weighty benefits, I trust in His Divine Majesty that Your Reverence will

---

<sup>84</sup> *una missa de aguinaldo*: I take this to be an error for *aguinaldo*, 'a Christmas or Epiphany present.'

<sup>85</sup> *capitan a guerra*.

be recompensed with His Divine help and the favors that I wish for you, whom may God keep a thousand years, and whose hand Doña Sebastiana and I kiss.

In this town, 10 May 1643.

Your Reverence's son who kisses your hand,

Alonso Pacheco

[fol. 68v] Tomorrow, God willing, I shall set out to inspect the frontier at Santa Clara. Please let me know if I can do anything there for Your Reverence.

**[Proclamation by the governor of New Mexico, Don Alonso Pacheco de Heredia, announcing the extrajudicial execution of several residents of the province for rebellion against his predecessor, Don Luis de Rosas. Santa Fe, 21 July 1643]**

I, Alonso Pacheco de Heredia, His Majesty's governor and captain general of this kingdom and provinces of New Mexico, hereby inform Captain Diego de la Serna (or his lieutenant), Captain Don Juan Ramírez de Salazar, and Captain Don Fernando de Chávez, that in compliance with the order of the King our lord, I have this day beheaded Antonio Baca, Diego Márquez, Diego Martín Barba, Cristóbal Henríquez, Juan de Archuleta, Nicolás Pérez, Francisco de Salazar, and Luis Martín, as leaders of the disobedience and disloyalty to the service of our King and lord that they displayed in their heinous and lamentable killing of General Don Luis de Rosas, for which reason and by express order of the King our lord and his royal council, the royal audiencia of Mexico, I have taken the lives of these men, who were not included in the general pardon proclaimed in this town, which expressly excluded those executed and applied only to those who were accomplices and involved in the case, none of whom have sought exclusion from the general pardon. Therefore, after carrying out the said executions I have brought forth the royal standard, which is at present placed under guard at the gate of this palace, so that all of His Majesty's vassals serving in this kingdom and its provinces may present themselves under its shelter and protection, to all of whom I promise and give my word [fol. 69r] in the name of the King our lord to receive them in peace and to pardon whatever excesses and offenses they may have committed against the King's majesty, since this is his will after the said leaders have been punished, which is what His Majesty has ordered me by royal command and general pardon, for indeed, had the men executed asked for pardon, I could not have punished them.<sup>86</sup>

And the above being public knowledge, I convey it to the said officers, my chief magistrates, each in his own jurisdiction, whom I order that within the first two weeks after the current date the said officers, along with all the citizens of their jurisdictions, without exception, appear in this town under the shelter and protection of the royal standard, with the assurance and royal pledge stated

---

<sup>86</sup> This assertion is contradicted by the text of Pacheco's instructions, fols. 70v-71r, p. 284.

herein, which order they shall observe and obey on pain of their lives and of being declared traitors to the King our lord, with notice that after the said deadline of two weeks I shall march out to carry out the said penalty without fail. And so that none may claim ignorance in carrying out this order, the said Captain Diego de la Serna or his lieutenant, after seeing this order, shall convey it to Captain Don Juan Ramírez, and he to Captain Don Fernando de Chávez, as soon as possible, because this is His Majesty's will and a test of who is most loyal in his service.

Done in this town of Santa Fe in New Mexico, on the 21<sup>st</sup> day of the month of July of the year 1643.

And all the Indian chiefs of the villages shall come, under the same penalty.

Alonso Pacheco

By order of the governor [fol. 69v] and captain general, Lorenzo Librán, chief secretary of state and war.

I, Lorenzo Librán, chief secretary of state of this kingdom and provinces of New Mexico by appointment, which is in my possession, from Alonso Pacheco de Heredia, their governor and captain general for the King our lord, was ordered in the King's name by decree issued in this town of Santa Fe on 21 July 1643 to make an exact copy of certain documents, which read as follows:

*General Pardon*

I, Don Juan de Palafox y Mendoza, bishop of La Puebla de los Ángeles, archbishop elect of Mexico, member of His Majesty's Council of the Indies, his viceroy, lieutenant governor, and captain general of New Spain, president of the royal audiencia resident therein, and inspector of its tribunals, etc.,

Whereas in the provinces of New Mexico there have for some years been various incidences of unrest, disturbance, and differences between the citizens and Governor Don Luis de Rosas, both before and after he ceased to be governor, and these have produced several killings, quarrels, injuries, and other crimes, and complete peace, quiet, and tranquility need to be restored in these provinces, and I trust that their inhabitants and those who have taken part in this sort of excess will in future act in keeping with their duty and obligations to public peace, quiet, and security,

I therefore authorize and permit Alonso Pacheco, governor and captain general of New Mexico, to issue a general pardon with or without limitations, as may seem appropriate, to any officers, citizens, soldiers, and residents of the said province; and whatever he may affirm, pardon, and forgive, I henceforth affirm, confirm, forgive, and pardon in His Majesty's name, because so doing is conducive to His Majesty's service.

Mexico, 13 August 1642

The Bishop of La Puebla de los Ángeles



By order of His Excellency, Don Felipe Morán de la Cerda

In the town of Santa Fe at about 3 o'clock in the afternoon of the 6<sup>th</sup> [fol. 70r] day of the month of January of the year 1643, Alonso Pacheco de Heredia, governor and captain general of this kingdom and provinces of New Mexico for the King our lord, in his royal name ordered the war drum to be sounded to summon all the people of this town; and all the men thereof being gathered, this command was read in a loud and clearly intelligible voice by Antonio, an Indian who knows the Spanish language, whereby all those present were informed of the contents of the said command. And so that there may be a permanent record of its publication, the said governor ordered the appropriate document to be drawn up and signed it.

Alonso Pacheco

Before me, attest, Lorenzo Librán, chief secretary of state

*Proclamation*

In the town of Santa Fe in New Mexico, on the 21<sup>st</sup> day of the month of July of the year 1643, Alonso Pacheco de Heredia, governor and captain general of this kingdom and provinces of New Mexico for the King our lord, on the said day, a Tuesday, at about 4 o'clock, after executing and beheading Antonio Baca, Francisco de Salazar, Juan de Archuleta, Cristóbal Henríquez, Diego Márquez, Nicolás Pérez, Diego Martín Barba, and Juan Ruiz de Hinojos as those who treasonably and rebelliously led the scandalously seditious imprisonment of Don Luis de Rosas, putting an end to his governorship and life, and before that of Ensign Sebastián de Sandoval, and because with the said punishment and execution His Majesty's will and that of the said governor have been carried out, in the King's name ordered that the proclamation of general pardon contained herein<sup>87</sup> be read a second time, so that all vassals who may have incurred guilt in the said sedition and rebellion may take advantage thereof, with the assurance given them in the name of the King our lord that they will receive a general and specific pardon for every crime that they may [fol. 70v] have committed before this date, on condition that they all appear beneath and before the royal standard that has been raised at the guard post of the public gates of this palace, which they must do within two weeks of this date, notice being given that on the expiration of this time limit they will be declared traitors and rebels and the said governor and captain general will immediately set out to arrest and punish them in the name of His Majesty. And thus he disposed, ordered, and signed so that all may be informed.

Alonso Pacheco

By order of the governor and captain general, Lorenzo Librán, chief secretary of state and war

---

<sup>87</sup> *en este pago*: I can understand this only if I take *pago* as an error for *pliego* 'sheet.'

Proclaimed on this said day by Jusepe,<sup>88</sup> town crier. Witnessed and signed with my usual signature.

**[Secret instructions to the governor of New Mexico, Don Alonso Pacheco de Heredia, on how to proceed against the residents suspected in the death of his predecessor, Don Luis de Rosas. Mexico, 12 August 1642]**

Confidential instructions for Captain Alonso Pacheco, governor of New Mexico, which he is not to communicate or reveal to anyone except when necessary for carrying out some of the decisions of which he will be informed.

As soon as he arrives in New Mexico he will gather information about everything that has happened in that kingdom since Don Luis de Rosas arrived there as governor, attempting by extrajudicial means to determine the circumstances of his arrest and death, along with everything else that happened in this matter, without taking any action concerning it, and informing me by a secret letter prudently transmitted, having ascertained the fidelity of the most dependable and reliable persons, if he should lack the overwhelming force required to carry out unchallenged those decisions that he might find suitable. He is advised that the pardon that he is allowed to grant to those complicit in the death of Don Luis de Rosas, should this be conducive to the pacification of that kingdom, shall not apply to Antonio Baca, Francisco de Salazar, Juan Luján, Francisco Luján, and Juan de [fol. 71r] Archuleta, leaders of the rebellion and of so grave and scandalous an act of sedition, or to anyone else who took a leading part in the rebellion, imprisonment, or death of the governor;<sup>89</sup> and this exception shall not be revealed to them, but rather kept secret as carefully as possible, lest mistrust lead them to some act of desperation.

And by all means possible and decorous inducements there shall be an attempt to have the aforesaid come to this court [of Mexico] along with two or three persons from the other side, to give an account of the state of that kingdom, so that with their accounts and reports the most appropriate decisions concerning matters of that kingdom may be reached.

And should it be impossible to get them to come by these means, and should Alonso Pacheco dispose of sufficient forces to carry out justice without risk to public tranquility, he will seize them, trying first of all to secure the person of Antonio Baca, and he will remove him from the kingdom and send him to the government of New Biscay, receiving assistance from its governor and other royal ministers through secret communications and such other arrangements as may be suitable, unless there be reason to fear the effect of such measures because of the power and authority that these men have acquired in those provinces, where there is a possibility of their being freed from the guards accompanying them, leading to new rebellions and disturbances, for in that event, since their guilt is evident, it would be best to get rid of them by prompt and exemplary punishment, after the execution of which there would seem to be

---

<sup>88</sup> *Jusephe*: Jusepe, or José.

<sup>89</sup> *gobierno*: probably an error, for *gobernador*.

no cause for concern, for seeing this punishment would open the eyes of all to the need to observe the respect due to the King's royal name and to his ministers.

Mexico, 12 August 1642

[fol. 71v] Licenciado Don Francisco de Rojas y Oñate  
Dr. Don Matías de Peralta  
Dr. Andrés Gómez de Mora  
Licenciado Andrés Pardo de Lago  
Licenciado González de Villalba  
Licenciado Don Melchor Gutiérrez de Torreblanca

**[Official documents produced by the governor of New Mexico,  
Don Alonso Pacheco de Heredia, while carrying out the secret  
instructions. Santa Fe, 23 July 1643]**

*Proceedings*

In the town of Santa Fe in New Mexico, on the 21<sup>st</sup> day of the month of July of the year 1643, Alonso Pacheco de Heredia, governor and captain general of this kingdom and provinces of New Mexico for the King our lord, declared that in obedience to His Majesty's will and to the secret instructions for action contained in this document, he revealed them to the present sergeant major of this said kingdom, Lucas de Subia Pacheco, and Sergeant Major Francisco Gómez and Captains Juan de Subia de Sosa, Pedro Lucero de Godoy, and Juan Griego, as the most dependably loyal and reliable persons.

No effort or human speech, or the proclamation of the general pardon, sufficed for those who during the recent<sup>90</sup> rebellion, sedition, and insubordination were leaders both in the death of the governor, Don Luis de Rosas, and in the earlier one of Ensign Sebastián de Sandoval, for they all took part in these crimes, and above all in usurping the governorship and judicial and military authority after the death of General Juan Flores de Valdés, an act of treason as grave and outrageous as that of Juan de Berganza in Portugal, everything showing Antonio Baca to be clearly the leader, captain general, and more than master of these provinces, whose uproar and insubordination were beginning to make an impression on the hearts of the native Indians, to remedy and rectify which situation, despite the scant forces at the disposal of the said governor, and impelled by his strong loyalty and reputation as a zealous servant of the King, he decided, with the secret opinions and extrajudicial report [fol. 72r] against the aforesaid, to inflict grave and exemplary punishment on them, making use only of his skill and energy, and above all of the energy that loyal vassals derive from the very mention of the King our lord's succor when they invoke his name, because the most foolish and daring traitor submits to his royal name as soon as he hears it; and under this authority and with careful planning

---

<sup>90</sup> ... *desobediencias palabras*: I take *palabras* 'words' as a *lapsus* for *pasadas* 'past, recent.'

he sent off most of the people in two squads on different raids and expeditions, so that the traitors should dispose of fewer forces than usual.

And they remained in their houses, confident as always, scattered among their properties in an area ten leagues from the borders of this town. And in conformity with the above, the said governor and captain general decided this day aforesaid to take up positions with the abovementioned friends from the council and five others whom he added from among the most loyal and reliable, and in less than eight hours by the clock, striking in one place after another with the true energy required by the defense of the King's reputation, he executed and beheaded Antonio Baca, Francisco de Salazar, Juan de Archuleta, Cristóbal Henríquez, Diego Márquez, Diego Martín Barba, Nicolás Pérez, and Juan Ruiz de Hinojo. As traitors they paid for their treacherous rebellion, some after making a confession and others without doing so; and before dying they loudly confessed their crime and named no one else as a leader of the said rebellion, but only named those who had been of their party as accomplices.

Whereupon, the aforesaid having been carried out, the said governor in the name of the King our lord ordered the royal standard raised and placed at the guard post at the main gates of this palace, where the said secret order was proclaimed, along with the general pardon, in virtue of which and of the said punishment, he assured all vassals that they would be pardoned and that [fol. 72v] justice had been served by properly executing the originators of so serious a rebellion, whose attempt had produced shock and the [bad] example of failing to render public allegiance to the King our lord, whom may God keep many years, in whose royal name and in conformity with the said instructions the said punishment was carried out. And this was duly documented and signed by the said governor and captain general.

Alonso Pacheco

By order of the governor and captain general, Lorenzo Librán, chief secretary of state and war.

Immediately proclaimed. Attest and rubricated.

*Proclamation*

Immediately thereupon, on this said 21<sup>st</sup> day of July of the year 1643, the said governor and captain general, having carried out the aforementioned sentence, and proclamation having been made of the said general pardon and of His Majesty's instructions [as determined] in his royal council in the city of Mexico, in virtue thereof and of the authority of the King our lord, he declared [the sentence] sufficient and appropriate, and that the remaining accomplices were not subject to the said penalty, provided that they observe the requirements of the said proclamation and the orders issued on this day, that all come to demonstrate their submission to the royal standard, assured that the King's justice has been fully carried out if within the two weeks indicated they appear to receive absolution from their misdeeds, and that in addition they will enjoy the good repute due to good loyal vassals.

And so that there may be a clear reminder of the exemplary punishment inflicted on those who have been executed and beheaded, the said governor and captain general would and did order that the head of Antonio Baca, as the chief instigator, be nailed to the gibbet with an iron nail [fol. 73r] half a yard long, as an example to those who may see it, and that all the aforesaid executed men be condemned to the perpetual loss of all their property, which the said governor conveys to the King our lord, so that in his royal name it may be used to pay 30 soldiers who will enlist at a yearly salary of 200 pesos, for the security, preservation and proper discipline that must exist in these as in His Majesty's other provinces. And he likewise condemns them to forfeit all their arms, offensive and defensive, to the said governor as the judge who arrested them to execute the said judgment on them. And for its full implementation [he orders] three commissioners to be sent forthwith to sequester<sup>91</sup> and confiscate the said property, which, being the King's property and intended for the pay of the said soldiers, shall in an orderly fashion be delivered to Captain Pedro Lucero de Godoy, as the person appointed depositary and general paymaster of the troops of this kingdom.

And an official certified copy shall be made of the said general pardon and instructions and other documents produced in the investigation and execution of the aforesaid, to be sent to the royal council of the city of Mexico, so that if it should so please it, it may in His Majesty's name certify and approve the contents and affirm the reward due to the said clique and to the said governor and captain general, because under the great difficulties encountered there and here in carrying out the said punishment, he has done so both competently and without any cost to the royal treasury, despite the restraining forces that in the King's name have been secured for at least a year with the pay that is to be given to the said 30 soldiers, making use of those extraordinary means to effectuate the said pay.

And so that there may be a permanent record of this, the said governor and captain general so disposed, ordered, and signed:

[fol. 73v] Alonso Pacheco

By order of the governor and captain general, Lorenzo Librán, chief secretary of state and war.

In the town of Santa Fe in New Mexico, on 22 July of the year 1643, Alonso Pacheco de Heredia, governor and captain general of this kingdom for the King our lord, declared that although Captains Don Fernando de Chávez, Diego de la Serna, Juan Luján, Diego Pérez Granillo, Don Juan Ramírez de Salazar, and Andrés López de Gracia, who at present are chief magistrates on various frontiers by appointment from his lordship, received the said appointments more than eight months ago to test their allegiance and loyalty, as they were among those who failed to demonstrate their allegiance to the King when summoned by Governor Don Luis de Rosas, their great loyalty has now been clearly proven to the satisfaction of the said governor, because in addition to their faithful service

---

<sup>91</sup> *sacrestar*, an apparent lapse for *secuestrar*.

to the King our lord during their time in office, they gave additional and better proof<sup>92</sup> of it in the punishment imposed and carried out yesterday, for although they were so distant from this said town, they promptly and speedily presented themselves to render homage to the royal standard that had been raised; and Juan Ruiz de Hinojos, one of the ringleaders of the condemned, was captured by the aforesaid captains, although the two parties were relatives, *compadres*,<sup>93</sup> and friends, which is abundant proof of their great loyalty and obedience.

In view of which and in recompense for which the said governor and captain general, in His Majesty's name, confirmed [fol. 74r] the aforesaid captains in the said appointments as military chiefs and chief magistrates of the said jurisdictions. And further, to reward their loyalty he confirms the encomiendas and rights of tribute that they enjoyed by grant of His Majesty, whereas his lordship declares void all the other encomiendas held and enjoyed by those executed and by all others who did not respond to the summons of the King our lord and express their allegiance to him, in whose royal name he has summoned them to true allegiance and issued a general pardon for whatever offenses they may have committed prior to this day, with the warning that if they do not appear within the time appointed, they are considered traitors to the royal crown and forfeit their lives and property, which, if they fail to appear, will be assigned to the royal treasury along with that of those executed, for the pay of 30 soldiers who have enlisted to maintain public tranquility.

And under the said penalty, within the first week after the publication of this proclamation, any and all vassals, without exception of estate or rank, shall present any property of those executed that may be in their possession, although it be within the confines of a church or monastery, because it belongs to His Majesty's royal treasury. And all those vassals who may present themselves to render the said allegiance shall be given proper certification as permanent proof of their general pardon, declaring them to be at liberty and loyal to the King, for it is well known that their guilt has been paid and discharged by the King's justice on the eight heads lost because they headed the recent insubordination.

And as this punishment complies with the royal will of the King our lord [fol. 74v] and that of the said governor and captain general in his royal name, and so that no one may claim ignorance and all may be assured that the execution and carrying out of justice has been completed, he ordered that the present document be proclaimed at the public gates and residence of this palace, and thus he disposed and ordered and signed.

Alonso Pacheco

By order of the governor and captain general, Lorenzo Librán, chief secretary of state and of war.

---

<sup>92</sup> *la sertificasion y acreditaron*: I take *sertificasion* to be a *lapsus* for *sertificaron*.

<sup>93</sup> Godfathers of each other's children.

*Proclamation*

On the 24<sup>th</sup> of the said month and year the above proclamation was made public, the entire population having been summoned by drum and trumpet, and the summons was issued with a time limit of two weeks, in the presence of the governor and captain general and all those gathered there.

Attest, Lorenzo Librán, chief secretary of state and of war.

*Decree*

In the town of Santa Fe in New Mexico, on the 26<sup>th</sup> day of the month of July of the year 1643, Alonso Pacheco de Heredia, governor and captain general of this kingdom and provinces of New Mexico for the King our lord, declared that whereas on this said day, in compliance with his proclamation and instructions, all the vassals, residents, and dwellers in these said provinces have appeared before him and the royal standard, as have the prelate, his council, and the other guardians, and all the principal chiefs of the villages, as a token of loyalty and of the true allegiance due to the King's majesty; and whereas in compliance with the general pardon that has been proclaimed, all those who had been accomplices of the executed leaders requested that they be absolved and left at liberty, in virtue of which the said governor ordered [fol. 75r] that a proper certificate of pardon be issued for the benefit of the aforesaid, and that the salaries of the 30 soldiers who have enlisted for the maintenance of authority and public tranquility should continue to be paid,

in implementation of all the aforesaid the said governor would and did transmit these documents to the King our lord in his royal council of the chancellery of Mexico, for which purpose he ordered a properly certified copy to be made and delivered to Captain Sergeant Major Lucas de Subia Pacheco with the additional order<sup>94</sup> charging him with taking it and delivering it to the said royal council, on whose mighty and generous hand the said governor relies and depends for the approval and confirmation of all that has been done and recounted, as well as for the reward for so grave and exemplary a punishment. And thus he disposed, and signed

Alonso Pacheco

By order of the governor and captain general, Lorenzo Librán, chief secretary of state and of war.

---

<sup>94</sup> *con el mas despacho*: I am conjecturing as to the meaning of this curious expression.

*Proceedings*

On this said day, month, and year the said governor and captain general ordered me, the present secretary, to take these documents to the council chambers and town hall so that on them and at the bottom of this one the said council may certify and approve the accuracy of their contents and that they were prepared by the said governor and captain general, approving and certifying in full compliance with the loyalty and prior service of the aforesaid, having been chosen for their loyalty and their adhesion to the royal standard during the time of the recent sedition and insubordination, for the better information of His Majesty and his royal council of the chancellery residing in the city of Mexico. And thus he disposed, ordered, and signed.

Alonso Pacheco

By order of the [fol. 75v] governor and captain general, Lorenzo Librán, chief secretary of state and of war.

*Certification by the Council*

In the town of Santa Fe in New Mexico, on the 25<sup>th</sup> day of the month of July of the year 1643, before the council and magistrates of this said town, who, being gathered and assembled in their council chambers as is their practice and custom, to wit, Captains Matías Romero and Francisco de Madrid, magistrates, Gaspar Pérez, councilman and chief bailiff, Álvaro García Holgado, councilman and business agent, Francisco Márquez and Francisco de Amaya Almazán, councilmen, before me, Francisco de Aragón, secretary of the council, there appeared Captain Lorenzo Librán, chief secretary of state and war of these provinces, before whom their customary form shows that the documents that he presented to the said council in this dossier were executed, beginning with the general pardon of His Excellency the viceroy of New Spain and the secret instructions of the royal council, all of which are contained in eight sheets wholly or partially written upon.

And this said council having examined them, it certifies to the King our lord, to his royal council, and to the viceroy and president of New Spain that last Tuesday, which was the 21<sup>st</sup> of July of the current month and year, in less than eight hours by the clock Alonso Pacheco de Heredia, governor and captain [general] of this kingdom of New Mexico and its provinces for the King our lord, with eleven loyal and wholly reliable companions, beheaded [fol. 76r] Antonio Baca, whose head is at present on the gibbet, Francisco de Salazar, Juan de Archuleta, Diego Márquez, Cristóbal Henríquez, Diego Martín Barba, Nicolás Pérez, and Juan Ruiz de Hinojos, successively executing justice on them within the said time and within ten leagues from this said town, and within it he finished by settling the said account of the last four to be executed with such great vigor, valor, and speed that when the said executions concluded after the said approximately eight hours, which was about 4 in the afternoon, it all seemed more like a dream than the real effect of a mortal man's plans and doing, so frightful was the exemplary punishment inflicted on the said eight men, a



punishment they richly deserved as perfidious traitors to the King's majesty and his royal administration, and a proper and legitimate payment that can be expected from his royal and generous hand.

And as soon as the said execution of justice in this said town came to an end, which was at about 4 o'clock, the royal standard was raised and placed in the guard house; and to protect it and public tranquility, the said governor and captain general enlisted and enrolled 30 men, who are being paid with the property of the said executed traitors, which as such he confiscated for the royal treasury and applied to the said pay. And the said general pardon was continually proclaimed, along with the secret instructions and the other documents contained herein, at the sound of which, and of the orders and call to allegiance, there was no one of right mind who failed to render his allegiance to the Crown within four days, all duly submitting [fol. 76v] to the name of the King our lord, under whose patronage and in whose royal name [pardon] was granted to the accomplices, all of whom together followed the said leaders, not of their own will but because of the furious violence with which they had seized and usurped absolute power, as was seen in the killing of gubernatorial authority in the person of General Don Luis de Rosas and of Ensign Sebastián de Sandoval, in the public robberies they committed by seizing the dispatches sent to superior authority, fortifying themselves in the monastery of Santo Domingo so absolutely that if the friars had resisted them they would have made short work of them and of the said monastery, in public disobedience and disturbance. And summoned by the King's name and his standard, under whose patronage and protection all the aforesaid were granted a general pardon, as the violence with which they were held and subjugated was plain to see, to which facts and the measures recounted in these documents this council refers and in His Majesty's name certifies all the above as well as the public tranquility that all this kingdom is enjoying and expects to enjoy.<sup>95</sup>

Glory be to God, and honor to our Catholic King and natural lord, from whose generous hand this council, duly convened, hopes for and requests in all due humility the reward for the singular and exemplary punishment carried out and executed by the said Alonso Pacheco de Heredia, the current governor and captain general of these said provinces, at whose request and command the present letter was prepared with the usual signatures [fol. 77r] of the aforesaid, authenticated by the council secretary with the seal granted to it by the King's authority. Matías Romero, Francisco de Madrid, Gaspar Pérez, Álvaro García Holgado, Francisco Márquez, Francisco de Anaya<sup>96</sup> Almazán.

As proof of authenticity and by order of the council I affixed my signature and customary rubric.<sup>97</sup> Francisco de Aragón, secretary of the council.

Which documents aforesaid have been copied, corrected, and collated by order of Alonso de Pacheco Heredia, governor and captain general of this kingdom and provinces of New Mexico for the King our lord, and the originals remain in his possession, as those attached hereto have been sent to the King our lord through his council in the royal chancellery of the city of Mexico. And to

---

<sup>95</sup> This is not a sentence, but it is the reading of the ms.

<sup>96</sup> In fol. 75v this name appears as Amaya. In neither case is it autograph. Both Anaya and Amaya are Spanish surnames.

<sup>97</sup> This being a copy, no rubric appears.

establish their full faith and credit he signed it with his name on the 5<sup>th</sup> day of the month of August of the year 1643.

Alonso Pacheco

Attested by my signature and customary rubric, Lorenzo Librán, chief secretary of state and of war.

In the meeting of the royal council on 24 September of the year 1643: these documents and letters and all the proceedings and papers to be gathered and submitted for examination to the civil and criminal fiscales, together with those that were already in the archives and the instructions sent to Governor Alonso Pacheco.

Marshal Don Francisco Manrique, fiscal [fol. 77v] in this royal audiencia, delivered these papers to me so that I should return them to him together with such others concerning this matter as might be in the archives; and despite a search in the offices of the secretary, Luis de Tovar Godínez, there is no record of any papers concerning the contents of this testimony having been there. On the contrary, the order that appears at the beginning of these papers shows that it was countersigned by the secretary, Don Felipe Morán de la Cerda, and that the secret instructions apparently given to the governor of New Mexico were issued by the royal council without being countersigned by any secretary. Mexico, 3 October 1643. Pedro de Anunsarris.

**[Petition of Juan Hidalgo de Heredia on behalf of the relatives of the citizens executed by the governor of New Mexico, Don Alonso Pacheco de Heredia. Mexico, 16 November 1643]**

*Petition*

Your Excellency: I, Juan Hidalgo de Heredia, in the name of Alonso Baca, Don Fernando Durán de Chávez, Don Pedro Durán de Chávez, Don Juan Ramírez de Salazar, all of the above being brothers and cousins of Captains Antonio Baca, Francisco de Salazar, Diego Márquez, Cristóbal Henríquez, Juan de Archuleta, and Diego Martín Barba, and Nicolás Pérez, officers in the province of New Mexico whom Governor Alonso Pacheco beheaded, confiscating their property and declaring them to be traitors, do state

that the said my clients, to protect their honor, seek to present a defense appropriate for persons so immediately affected, wherefore I request and beseech Your Excellency to order that upon acknowledgement of receipt I be given all the papers concerning this matter so that I may exercise the rights pertaining to my clients in a case of such importance. This will be for them a favor and justice, [fol. 78r] which they request, etc.

Juan Hidalgo de Heredia

*Decree*

Mexico, 16 November 1643

I gave him the full dossier.

*Power of Attorney*

In the city of Mexico, on the 14<sup>th</sup> day of the month of November of the year 1643, before me, the royal secretary, and before witnesses, there appeared Alonso Baca, Don Fernando de Chávez, Don Pedro de Chávez, Don Juan Ramírez de Salazar, the brother, nephews, and cousins of Captains Antonio Baca, Francisco de Salazar, Diego Márquez, Cristóbal Henríquez, Juan de Archuleta, Juan Ruiz de Hinojos, Nicolás Pérez, and Diego Martín Barba, deceased, all present and past residents of New Mexico, the grantors residing in this said city, and, in compliance with the requirements of the law,<sup>98</sup> granted their power of attorney necessary so that Juan Hidalgo de Heredia, attorney before this royal audiencia, might in the name and representation of the grantors appear before the King our lord and his royal audiencia in this said city and before His Excellency the Conde de Salvatierra, viceroy, governor, and captain general, and wherever else may be appropriate, and lodge a criminal complaint against Captain Alonso Pacheco, governor and captain general of the provinces of New Mexico, and against all others who may prove to be guilty of the deaths of the said Captains Antonio Baca, Francisco de Salazar, Diego Márquez, Cristóbal Henríquez, Juan de Archuleta, Juan Ruiz de Hinojos, Nicolás Pérez, and Diego Martín Barba, persons whose lives the said governor took, which said complaint and complaints he shall pursue, conclude, and terminate through all hearings and sentences [fol. 78v] presenting witnesses in writing, authorized documents, and proofs, protesting against the said executions and accusing the said governor of high-handedly killing them without cause or reason, and all else that may arise in the conduct of the said case, which, along with such others deriving therefrom, he shall pursue, conclude, and terminate through all hearings and sentences as would the grantors were they present, and in the conduct of which he shall present such petitions and documents and take such steps as may be necessary, for they grant him all required and necessary authority even as they possess it, and with free and general right of disposal in the said matter, responsible for bringing suit, delegating authority to other counsel, and exercising or waiving any legal rights, being exempt from liability for any costs of litigation against him; and this they granted, signing their names, their petition being unregistered, and whom I know, witnesses being José Sánchez, Juan de Cisneros, and Diego López de Haro, citizens and residents of this said city of Mexico. Alonso Baca, Don Fernando Durán de Chávez, Don Pedro Durán de Chávez, Don Juan Ramírez de Salazar, before me, Gregorio de Santa Cruz +, royal secretary, as can be seen more fully in the said original documents that are filed in the state offices under my charge, to which I refer; and as witness of the said petition and order I executed the present document in the city of Mexico on 18

---

<sup>98</sup> *cumplido el de derecho*: If *el* refers to *poder* 'power of attorney,' which precedes in the text, I do not understand the expression. If it does not, one would expect a noun to be omitted after *el*.

January of the year 1644, its copying and correction being witnessed by Luis Gómez de Escobar, member of this royal audiencia, and Juan Francisco Manito, both residents of Mexico.

Don Felipe Morán de la Cerda [rubric]

*Corrected.* [Rubric]

We the undersigned secretaries attest that the councilman Don Felipe Morán de la Cerda, whose signature appears [rubric] [fol. 79r] on the above document, is the chief secretary of state of New Spain, and that full faith and credit has been and is given to the documents presented. Mexico, 18 January 1644. And it is the first fold of stamped paper, dated as above.

[There follow the signatures, rubrics, and distinctive notarial marks of Tomás del Castillo, Francisco de Zúñiga, and Centurio de Cárdenas, royal secretaries.]

[fol. 79v]

[Heading for the dossier] Mexico, 18 January 1644, concerning matters in New Mexico

[fol. 80r]

**[Letter from Fray Hernando Covarrubias, custodian of the Franciscan custodia of the Conversion of St. Paul in New Mexico, to the viceroy of New Spain, Don García Sarmiento de Sotomayor, Conde de Salvatierra. Monastery of Santo Domingo, 1 June 1643. Original]**

Your Excellency:

I should not be a loyal vassal of the King our lord or a true chaplain and servant of Your Excellency, nor should I be attending to the obligations of my [clerical] estate and the duties with which my order commanded me to go to these provinces of New Mexico as custodian, inspector, and commissary of the Holy Office, did I not give Your Excellency a frank and faithful account of what has happened here; and in order to do so with full assurance and confidence, I beg Your Excellency, for the love of God and the sake of who you are, not to be annoyed at my letter, for I am moved to write it by the spirit of the Lord, the ease of my conscience, and my profound desire to see this hapless country receive the remedy that Your Excellency can so easily supply once informed of the following truths.

When I arrived in these provinces, their governor was Don Luis de Rosas, and the country was divided into factions, with many friars expelled from their districts, and their monasteries looted, some on his orders, and others by him in person, so that many religious (whom he had not yet expelled from the missions

under their charge), fearing his cruelties and tyrannical measures, decided to gather with their prelate in a monastery called Santo Domingo, where, so that the said Don Luis de Rosas might not take their lives, as he repeatedly attempted to do, they were accompanied by very faithful and loyal vassals of His Majesty the King our lord, but for whom not a church would have been left standing, nor a priest left alive. From this said monastery the poor friars, at great risk and in great fear, would go to the gorges closest to their missions and districts to baptize the children and hear the confessions of the sick that could go or be brought there, all this accompanied by countless other outrages of which Your Excellency has no doubt already heard.

The said governor was succeeded by General Juan Flores de Valdés, who showed every intention of pacifying the country; and as he was setting out to do this work so greatly in the service of God and the King, it pleased the Lord to take him to Himself, so that the governing authority devolved on the council [fol. 80v] and the magistrates. As soon as this came to the knowledge of His Excellency the Marqués de Villena, Duque de Escalona and viceroy of Mexico, he, at the request of my order, being indeed a father of the same, bestowed the post of governor and captain general on Alonso Pacheco, to whom, before he took possession of his office and to reassure him, I sent two letters from the said council, which they had written to me some months earlier, signed by all, in which they informed me that my good wishes and efforts to achieve the pacification, harmony, and peace of the country had been successful, and that for this purpose they had gathered three times along with the majority of the citizens, the result of which had been that they unanimously agreed and swore that they would no longer disturb the peace or allow the least discord, and that they offered to set out to inflict punishment on the infidel Apaches, common enemies of the Christians, almost innumerable and warlike. And because the aforesaid had carried off many herds of horses, they asked and requested that I lend them some of the mounts that the friars used in their ministry, so that they might be able to set out on this expedition. I immediately issued an order to all the monasteries that they should send me all the horses or mules that they had for their ministry, which served to equip those soldiers insufficiently equipped, with orders that at the conclusion of the expedition they should be returned, as was done, although some died and others were lost. I shall have these letters come into the hands of Your Excellency (if I can have them copied) in support of this plain truth.

Now I have learned that he has sent a secret report that he found the country in rebellion and that due to his care and diligence it is now at peace. If such a report should come to the hands of Your Excellency, may you be pleased not to credit it, to the discredit of this poor country, for it is not right to send sinister reports to a prince or to glorify someone who has expended no care or effort; and just as this is true, it is also infallibly true that from the time that this poor country was discovered it has not been so greatly oppressed as now, nor have such tribulations afflicted the soldiers who are serving His Majesty the King our lord without any pay, because he has placed mayors in most of the districts of the friars where there is no one [fol. 81r] but Indians, something unheard of, and this with strict orders that they may not go from one jurisdiction to another without his express permission, so that if a poor man with his wife and children does not have a grain of maize to eat he must die of hunger, all of which is

caused by his insatiable greed and selfishness, and by his fear that such things should reach the ears of a Christian prince like Your Excellency. Every day he issues proclamations threatening death and condemnation as traitors to the King, concerning almost trivial things, in contravention of royal orders that decree that governors should not make use of their powers as captains general except in councils of war and their decisions. Besides which this country has no need of such phantoms, commotions, and fears, but only of a God-fearing Christian and loyal vassal of His Majesty, because even a woman in her bonnet could rule and govern it if she had these qualities. There is no gold or silver here; and although there are some signs of both, God in His wisdom does not want them to be discovered, perhaps so that the governors will not further damn their souls with their selfishness and insatiable greed. That of the current governor is so great that he no sooner hears that someone has a mare, a horse, or a mule, although he be a friar and use it in his ministry, but he makes every effort to take it from him, either through intermediaries or directly or as a loan, until the owner grows tired and lets him take it as he wishes, although now he is improving, because his pleas have become threats,<sup>99</sup> and this happens with whatever he sees or hears of. In this way the soldiers are left powerless, which is why it is necessary for Your Excellency to order the said governor or his successor (if God should move Your Excellency so to favor this country) not to remove any mount from it except those needed for his functions, because in his capacity as probate judge he is step by step establishing his control over the country's herds of horses, auctioning them off to various persons as cat's-paws who will acquire them at a lower price and who will be thought to own them.<sup>100</sup> And what is just and in the service of God and the King is not for him to strip the country of something so badly needed, or to deprive individuals of what he has forcibly taken from them, but [fol. 81v] to restore and return such property to its owners. And it is a fine thing indeed that they should be troubling Your Excellency with requests for horses while those that are already there are forcibly taken by the governor.

In other things he arrogates to himself such grandeur and sovereign power that he leaves nothing to Your Excellency, and he has successfully sued to have the missal presented for him to kiss when the priest finishes reading the Gospel at the altar, even though the mass be a low one, and that he be allowed to kiss the paten and not the image dedicated to this purpose, because, for lack of friars, there is only one in each monastery, so that it becomes necessary for a layman to bear the missal and the paten, which is highly improper. He drives up to the very steps of the church in his carriage with his wife, passing through the cemetery, which is full of the bodies of the buried faithful; and although his attention has been called to this, there is no stopping it. All Your Excellency needs to know is that on Holy Thursday he was in the midst of the procession, directing it, riding on a mule, which greatly scandalized the poor recent converts and the inhabitants in general, because such a thing was unheard of. He has taken some encomiendas away from those who hold and deserve them, and he

---

<sup>99</sup> The "improvement" must be meant ironically, since it is hard to see how threats are an improvement; but the text is clear.

<sup>100</sup> *poniendolas en almoneda y en diferentes cabeças (siendo la suya de lobo) para que las saquen a menos precio y corran por suyas: Cabeza de lobo* is defined by Martín Alonso as "something displayed to gain the favor of others," but I do not see how this sense would fit the context. I therefore translate in keeping with what seems to me to be the governor's maneuver.

gives them to whomever he wants, so that he instigates lawsuits to recover them, and he benefits from them while the litigation is going on.

Now he is trying to impose new charges and tribute on these poor destitute natives, something that can only be done by the King our lord or, on his express orders, by his ministers, besides which anyone responsible for such an imposition incurs the excommunication prescribed by the bull *In coena Domini*. The tribute they have paid until now has been by the household, a bushel of maize at harvest time and a cotton blanket four or five months later; and this has been very difficult because the country is so bleak that five or six years will go by without their gathering a single boll of cotton, and it is deemed great good fortune when they can harvest maize two years in a row. The said governor wants them to pay this tribute on a *per capita* basis, which is impossible and so harmful for the country that if they are forced to do this and pay this new tribute there is reason to fear that in desperation they will head for the hills and join the hostile infidels, as I have experienced [fol. 82r] and seen in the time that I have been in this country. Were it not for the care with which the poor friars store such maize and wheat as they can, the Indians, and even some Spaniards, would starve to death.

I do not wish to trouble Your Excellency further, but limit myself, for my conscience's sake, to informing you of these plain truths so that, for the love of God, for the service of the King our lord, for the well-being and preservation of this country, and because you are a Christian prince, you might remedy them, casting eyes of pity on what happens here, for I swear *in verbo sacerdotis* that I am not moved by bias or partiality or by anything under the Heavens, but only by the obligations of my estate and the positions I hold and the ease of my conscience, which I discharge by reporting to Your Excellency, for I neither seek nor want any reward or favor other than to be true to God, to my order, and to our lord the King. I wish only to return to my province, as I shall do, God willing, with the next convoy, to account for myself both to Your Excellency and to my prelates, and then to join a community where I may have an infirmary in which to leave my sandals and receive in God's name the habit that shall be my shroud. This being understood, Your Excellency, I say that the present governor should not continue in office, but that Your Excellency should appoint whomever you may please, because with his appointment coming from such a hand and the breast of so Christian a prince, it will greatly benefit the country and greatly serve God and the King, raising expectations of great happiness among all the friars who are Your Excellency's faithful chaplains and who are very busy commending you to God, since they have had so little influence with the present governor that nothing they have asked for has been granted, although everything was in the service of God and for the preservation of the missions under their charge, so that it seems as though he was sent not only to oppose them and treat them insolently by word and in writing, but also to foment lawsuits and already-forgotten discord.

May Our Lord bestow His Divine grace on us; and on Your Excellency, along with His grace, health and a long life, with the advancement and honors that I wish for you and that you so fully deserve.

New Mexico, in this village of Santo Domingo, 1 June 1643.

Your Excellency's humble chaplain and servant who kisses your hand,

Fray Hernando Covarrubias

Fray Juan de Prada, commissary general of the Order of St. Francis, states that for the defense of his rights he should [fol. 82v] be given one or two certified copies of some letters written to the royal council and to Your Excellency by the governor of New Mexico, so that he may send them to Spain. I beseech Your Excellency to issue the appropriate order, which I shall consider a favor from Your Excellency's generosity.

Give it to him for the desired purpose. Rubricated by His Excellency.

Conforms to the original, which is filed in the offices of His Excellency the Conde de Salvatierra, viceroy of New Spain, and by his order I prepared the present document in the city of Mexico on 19 January 1644. Copying and correction witnessed by Luis Gómez de Escobar, treasurer of this royal audiencia, and Juan Francisco Manito.

Antonio Laínez [rubric]

We attest that Antonio Laínez, who appears to have signed the present document, is a royal clerk and treasurer of the royal audiencia of this city of Mexico and chief official of the secretary of state of New Spain, Don Felipe Morán de la Cerda, and consequently the instruments and other documents that he examines or has examined are and have been given full faith and credit. Mexico, 19 January 1644.

[Signed, rubricated, and marked by three royal clerks: Juan de Medina, José Galdós, and Francisco de Zúñiga]

*Corrected*

[Marginal note: On 1 June 43]

[Marginal note crossed out: On 19 January 1644]



[fol. 83r]

**[Letter from Don Alonso Pacheco de Heredia, governor of New Mexico, to the viceroy of New Spain, Don García Sarmiento de Sotomayor, Conde de Salvatierra. New Mexico, 6 August 1643. Original]**

Your Excellency:

I am sure that if I am accused of lateness in reporting, I must be absolved, if not because of the harshness of the weather here, then for my good intention of making the eyewitness report on the condition of these provinces that Your Excellency has commanded, by means of the general inspection that I have carried out through more than 200 leagues. I could also justifiably allege<sup>101</sup> that I was waiting a few more days to see whether adroit cultivation might gain me the support of the weightiest opinions to assure the good effects of the exemplary punishment of crimes as numerous and as rebellious as those I have encountered in the public contempt for the submission due to the King's Catholic majesty. Your Excellency will be so kind as to permit me to explain and report on [that punishment] and also to digress in what I write, since I am also sending a copy to the royal council, from which tribunal and authority I expect abundant rewards for my poor services.

Reams of paper would not suffice to tell Your Excellency all the circumstances and causes that put an end to the governorship and the life of General Don Luis de Rosas, and they would abuse the patience of Your Excellency, with whom I shall comply by recounting the essential facts and the infliction of punishment. After the miscreants, past and present, imprisoned Don Pedro de Peralta, second governor of these provinces, and saw that they remained completely unpunished, they developed a liking for power and a strong urge to engage in transgressions as grave as those in Portugal.<sup>102</sup> Although I might ask Your Excellency for 100 soldiers, they could accomplish nothing unless one carried out the punishment as suddenly as I did, because the traitors were so powerful and had gained such sway over the country that even the savage Indians feared and obeyed their machinations more than they did the proclamations of the King our lord. And although, engaged in such a conflict, I took all possible care and maintained a shrewd vigilance, I was forced to give them free rein; and pretending to prefer their friendship to the good will of those most loyal, I made them chief judges of the principal frontier districts and went about making them feel secure. Once I saw that they were quite tranquil I sent out three squads to attack our enemies so that the traitors and I might celebrate our honeymoon in private, as indeed happened, because while they were quietly staying on their ranches, and some of them in this town, last Tuesday, 21 July, in less [fol. 83v] than eight hours I struck so powerfully in one place after another

---

<sup>101</sup> *obligar*, which I read as a *lapsus* for *alegar*.

<sup>102</sup> The Portuguese asserted their independence from Spain in 1640, only a few years before the events in New Mexico. The "transgression" involved is thus treason.

that I removed the head of Antonio Baca, which at present is on the gibbet, and those of Francisco de Salazar, Juan de Archuleta, Diego Márquez, Cristóbal Henríquez, Diego Martín Barba, Nicolás Pérez, and Juan Ruiz de Hinojos, who, some after confession and others in confusion, paid the price of their treason, as should those who usurp and degrade the authority of the King.

And after carrying out the punishment on four of the aforesaid who were in this town, before 4 o'clock I raised the royal standard and proclaimed Your Excellency's general pardon and the secret order of the council approving the execution of punishment and [the confiscation of] property for the royal treasury, under whose auspices 30 soldiers enlisted and are being paid to maintain public order and discipline. I sent a copy of the proclamation by which I granted pardon to all who might come to render vassalage. They acted with such loyalty that with no thought for the just punishment of their crimes, they appeared without a single exception, for they truly lived under oppression and restrained by the authority and power of the traitors. I gave each one of them my certification of his pardon, whereupon they returned consoled to their posts, their loyalty and allegiance assured; and the Indian chiefs of the villages also appeared and through interpreters said that nothing better had been done in New Mexico and that the governor was like a thunderbolt that took many lives at once in the middle of the day.

Within the same limit of time the prelate, his council, and the guardians presented themselves in this town, submissive and obedient as though they were soldiers, and as an action of thanks to God and the King a solemn mass of the Holy Spirit was celebrated. In his sermon the prelate spoke words worthy of being printed, saying that if I should lack forces for punishing disobedience to our King and lord, he would at once take up arms along with all his brothers to sacrifice their lives in the King's service. And I certify to Your Excellency that the reputation of this holy order has been unjustly maligned, for they are indeed true emulators of the Apostles and exemplary sons of my father St. Francis, as would be better certified<sup>103</sup> by the progress of the Catholic faith and Christian teachings, had not the past disturbances and misfortunes been so great that no one escaped the storm. And the suffering of these good [fol. 84r] men was due to the beheaded traitors' having gone to the monastery of Santo Domingo, fortifying themselves there so aggressively that if the friars had resisted them, they would have killed them and even demolished the monastery, which was why everyone was saying that the friars were supporting them. They could not help it, Your Excellency, and that is the truth. Equally true is the lack of priests, and the absolute need for twelve more, because in 43 villages I have at present counted 20,000 Christians of all ages, minus 130, and in all of the said villages, churches and monasteries have been established, and there are 20 missions without any priest, and those there are cannot carry out their pastoral visits because the wild Rio Grande is impassable for eight months of the year, so that people die without confession, and there is no remedying it. Your Excellency will provide the remedy you deem best in the name of His Majesty, and above all in sending these vassals some cattle and sheep,<sup>104</sup> because otherwise I think they cannot continue to serve the King and wage his wars, because, being free men, they will

---

<sup>103</sup> *certifican*, which I take (perhaps mistakenly) as a *lapsus* for *certificaran*.

<sup>104</sup> *ganado mayor y menor*: The former include cows, oxen, and horses; the latter, sheep and goats.

leave in order to maintain their wives and children in keeping with natural law, as is specified in a paragraph of my instructions.

And with this I comply with my obligation as governor and put an end to this necessarily lengthy report by explaining the ultimate cause of the rebels' killing the governor and, shortly before, Ensign Sebastián de Sandoval. The governor arrested Juan de Archuleta for this atrocity, whereupon they rebelled, in view of which he released him; but this did not suffice, because they went from one rebellious act to another, inspiring fear of their crimes. My predecessor in the governorship arrived and died before finishing the audit, whereupon they usurped the governorship despite his having appointed Sergeant Major Francisco Gómez to take his place; and with this illegitimate power they arrested General Don Luis de Rosas and diabolically placed the wife of Nicolás Ortiz with him, and thereby trapped him.<sup>105</sup> And a few days later at midnight those who have now paid for this outrageous murder broke down doors and windows and killed him, a murder the more outrageous because they laid the sole blame on the husband of the woman with whom they connected the governor, Nicolás Ortiz, who also deserved punishment along with those executed. And the depravity of these leaders was so great that of the property of poor Don Luis I have only been able to track down [fol. 84v] a few insignificant pieces worth less than 200 pesos, and no document of any importance remains in the archives, so that, matching this treason and rebellion, Divine Providence granted me special vigor and skill to effect the gravest and most exemplary punishment of this sort that has been executed in the territories of our Catholic King, from whose generous hand and that of Your Excellency in his name I trust I shall receive promotion as an ample reward. And not the least of my rewards will be the confirmation, with your assent, of the documents and testimony that I am sending to the royal council, approving my paying the 30 soldiers at the rate of 200 pesos a year from the property of these traitors, and taking such additional funds as may be needed from the royal fifth of their booty in war, decisions by two governors that I have confirmed,<sup>106</sup> both for the said purpose and for some additional allowances to the soldiers. And should this arrangement not meet with royal approval, I am quite ready that payment be made from my limited funds and salary, for it is my natural duty to make this sacrifice, along with that of my life, at the feet of Your Excellency and of our Catholic King, under whose protection may Your Excellency permit the sergeant major of this kingdom, my brother, who is bearing this dispatch at his own expense, to present the accounts of my governance and reputation that he has prepared. I am confident that those decrees will produce results corresponding to the greatness of Your Excellency, whom, for the preservation of these kingdoms, may God grant the long life desired for Your Excellency by Your Excellency's ever obliged servant. New Mexico, 6 August 1643.

In your last letter Your Excellency orders me to report on the foreigners and Portuguese who reside in these provinces, where the only ones are Sergeant Major Francisco Gómez, whom I suspended for the said reason, and Captain

---

<sup>105</sup> *y por el caso una toba*: see note 17.

<sup>106</sup> *cuyas sentencias de dos gouernadores tengo confirmadas*: I am not sure that I have understood this phrase correctly.

Sebastián Gonzales,<sup>107</sup> both of whom came here as children more than 40 years ago and truly are and have been loyalty itself.

Alonso Pacheco

[Here and through f. 85r follows, with insignificant variants, the note concerning Fray Juan de Prada's request for copies, ff. 82r-82v. See above, p. 298.

[fol. 85v]

Letter from Captain Alonso Pacheco, governor of New Mexico, to Father Fray Lucas Benítez, former provincial of this province of the Holy Gospel, which describes the condition in which he found that custodia.

Original letter of Governor Alonso Pacheco, who became governor after the death of Governor Rosas<sup>108</sup>

[fol. 86r]

**[Letter of the Franciscan friars of the custodia of the Conversion of St. Paul in New Mexico to Fray Juan de Prada, Franciscan commissary general of New Spain. Monastery of Santo Domingo, 10 September 1644. Original]**



Most Reverend Father:

With filial love and affection we who write this letter wish Your Reverence the good health that you deserve and success in the governance of so many far-flung provinces.

When those of us who are at present in these newly-evangelized lands of New Mexico, 400 leagues inland from the city of Mexico, were gathered in chapter, Father Fray Tomás Manso, prelate and current custodian of this custodia, read us a message from Your Reverence, according to which it appears that in the eyes of His Majesty and of his royal council we are accused of stirring up trouble and disturbing the peace. Praise the Lord, how wickedness and lies have triumphed! For after this newly-established Christian community and its

---

<sup>107</sup> I give the names of the two Portuguese as they appear in the ms., but the first may of course be Gomes. The ms. does not distinguish systematically between patronymics ending in -s and those ending in -z.

<sup>108</sup> The vertical text on this page shows it to be the wrapper for a document, which in this case would seem not to be the immediately preceding one but Pacheco's letter to his uncle, fol. 30r et seq., pp. 231ff.

priests suffered such persecution and travails to resist the heresies and audacity committed and perpetrated by Don Luis de Rosas, counseled by one of our order disobedient to his prelate, excommunicate, and accursed, when in our opinion we deserved reward, we are now maligned and offended before the tribunals of a King as Catholic as ours, whom may God keep. If the calumny launched against us were true, we should indeed deserve any and all punishment, as we should be the first Franciscan friars to have caused disturbances in the Indies, when there is not a province in them but has been drenched in the blood of our brothers in order to convert souls to God and gain vassals for His Majesty; and although it is true that our regret, since it somehow suggests disloyalty to our King and natural lord, pierces our hearts, since Our Lord in His just judgment, which we cannot penetrate, permits us now to suffer so great an affront, it must be either because our sins are not yet expiated, or because He wishes the truth to become clear for the succor of this poor country, which is, as they say, at its last gasp thanks to the greed and misgovernment of some of its governors. And we trust in His Divine Majesty and in the favor and protection that we expect from Your Reverence that you will see to it that a Christian may be appointed to investigate our conduct and what occurred when Don Luis de Rosas governed these provinces. And so that Your Reverence may have some information while the truth is being ascertained, we shall give a summary account of some of the things that we suffer.

[fol. 86v] First of all, the said Governor Don Luis de Rosas caused a man who died publicly excommunicate for having posted libels against the custodian and the other friars to be buried in the church of the town of Santa Fe, capital of these provinces; and because three friars who served in the monastery of the said town told him that the church had been profaned, he expelled them by force of arms, ordering them to be shot<sup>109</sup> if they refused to leave.

And he took his intimate friend Father Fray Juan de Vidania into his house, after removing the guardian of the said town appointed by the chapter and making him guardian against the wishes of the prelate, which had been tolerated for the sake of peace. And the following day the said father, accompanied by the governor, took the Host out of the church and took it to the government house and set up a separate church there with himself as royal chaplain, preaching and hearing confessions and granting absolution from every kind of excommunication, all the while that he was under excommunication from his prelate for having refused to obey him. And the said father custodian was unable to put a stop to these wrongs, because the governor had given orders that no friar was to enter the town, and if one did enter it he should be shot.

Then he had the infirmary demolished; and by force of arms he evicted the religious from three other nearby monasteries, taking away everything that they had for their personal use and sustenance. And in one of them he stationed a garrison of soldiers, and he sent others to the monastery of Quarái and to that of Sandía in search of men who might have sought sanctuary there, and as they did elsewhere they broke open cells and workshops and carried off whatever they found. And when the father custodian saw this, and that we suffered such affliction and persecution, he ordered us all to gather in this monastery of Santo

---

<sup>109</sup> *que los peloteasen*: One meaning of *pelotear* is 'to toss something back and forth,' but here the verb recalls *pelota* 'bullet.'

Domingo to inform His Excellency and the royal audiencia of Mexico of what was happening, which we did at two different times.

And since a remedy was slow in coming, with unanimous approval our father lector Fray Bartolomé Romero, accompanied by an elderly lay brother, went to town, because it seemed to us that since he had been for more than ten years at the mission in the province of Moqui, which is a hundred leagues from the town, and had not communicated with the said governor by word or in writing, his age, prudence, and learning would oblige the said governor to change his ways and to give up the false opinions to which he had been led by Father Fray Juan de Vidania. And when he reached the town, he received him by thrashing him, along with his companion, which they accepted kneeling with great patience and humility while they were being struck on the head bathed in blood; and they were arrested and dragged off to the government house, something that produced great pity and compassion in the women of the town and in the recently converted natives, discrediting our Catholic faith when they saw [fol. 87r] priests being thus mistreated. And they kept them imprisoned until the afternoon, while they argued with the said father lector about grave matters of faith, because from the time that they began to beat him until he entered the government house he never ceased to preach; and after all this they served the two religious with a most offensive decree of banishment, ordering them to leave town, which they did on foot and in deep snow, because it was winter.

Secondly, the said Governor Don Luis de Rosas had ordered the Indians of all the villages not to obey their priests in anything, which led to the deaths of two religious, one in the village of the Jémez and the other in that of the Taos; and when the said governor learned of it he said that would to God they had killed us all. This is the support and defense afforded priests and the other vassals of our King by the governors whom His Majesty pays a salary of 2,000 pesos every year. And in this country no life, honor, or property is safe from them, because since redress is so remote and they see themselves enthroned with the title of captain general and lord, and in all this country there is only one clerk, who is appointed in keeping with their wishes, as soon as God forsakes them they do what they want, and they proceed by making these poor men, most of whom are mestizos and mulattoes who have never been outside this country, commit perjury in order to be given an encomienda or not to lose the one they have or the title of captain, and mostly so as not to be persecuted. As for us, we have no defense but to report to our superiors so that they may afford redress, as we have done, and there was never any redress until His Excellency the Marqués de Villena came as viceroy and appointed a new governor, because the said Don Luis de Rosas was a retainer of the Marqués de Cadereita, during whose time in office the above occurred.

This, Reverend Father, is, in general terms, what has happened in this custodia, which may be hard to believe, happening as it did in lands of our Catholic King Philip, whom may God keep, for had it happened in the lands of Moors or heretics it would be easy to believe. And if we were to tell of the offensive things that Father Fray Juan de Vidania has written to his prelate and the decrees of banishment of Governor Don Luis de Rosas and the affronts and shameful words with which he treated us, we should go on forever and tire Your Reverence; [fol. 87v] and we conclude by saying that the King's decrees and the orders of his viceroys and God's law are not obeyed here, and at present the

current governor is given the paten to kiss because he will not do this with the image, and after the reading of the Gospel he is given the missal to kiss when there is no priest to celebrate [mass], and every time he comes to the monastery he is to be received with ringing of the bells, and the sacristan who fails to do this risks his life. And he has gone so far as to assign four guards to our father custodian in the monastery of Zia. What with these things and others, think, Your Reverence, what progress we can make among these poor natives, who are certainly the world's best Indians, for what with their personal travails and the governors' taxing them and trading with them,<sup>110</sup> it is a miracle that they have not killed them all, they being so poor. And once, when an encomendero insisted on taking as a tax the one cotton blanket with which an Indian covered himself, he threw it at him, saying, "There, that's everything I own. Take it away." And he left him naked. This sort of thing annoys and exasperates the recent converts; and those who are not Christians resist conversion because they know how badly they are treated, even to taking away their children and sending them to be sold, against the orders of His Majesty. And if Your Reverence does not with Christian zeal make this known to the royal council so that it may be remedied, these provinces will soon meet their end, although this is so splendid a country and the greatest source of converts yet discovered.

We are currently being maligned with wicked reports, disconsolate at seeing that there is no redress and that the situation grows worse by the day and that in our province there is no one willing to come to our aid because they know what is happening, and we are all clamoring to move to another province because of the condition we are in. For God's sake we ask Your Reverence to help us [fol. 88r] as your sons and take pity on us and on these poor Indians, for in addition to your reward from God, you will be rewarded by our masses and prayers for your spiritual and temporal well-being and for the success of Your Reverence, whom may God keep as we your sons desire.

New Mexico, in the monastery of Santo Domingo, 10 September 1644.

Fray Juan de Salas [rubric]  
Fray Hernando Covarrubias [rubric]  
Fray Domingo del Espíritu Santo [rubric]  
Fray Francisco Álvarez [rubric]  
Fray Juan del Campo [rubric]  
Fray Antonio de Aranda [rubric]  
Fray Antonio Pérez [rubric]  
Fray Antonio de Ibargaray [rubric]  
Fray Francisco de Salazar [rubric]  
Fray Juan Ramírez [rubric]  
Fray Juan González [rubric]  
Fray Francisco de la Concepción [rubric]  
Fray Francisco de Acevedo [rubric]  
Fray García de San Francisco [rubric]  
Fray Juan de San Andrés [rubric]  
Fray Francisco de Ávila [rubric]

---

<sup>110</sup> *rescates*: This word is often used for 'trade.' In this context it probably means trade that the Indians were forced to carry on with the governor.

Fray Cristóbal de Velasco [rubric]  
Fray Nicolás de Echevarría [rubric]  
Fray Francisco de la Reguera [rubric]  
Fray Juan de San José [rubric]

I, Fray Jerónimo de la Llana, secretary of this custodia of New Mexico, certify that the religious who have signed this letter are currently at these missions and signed in my presence, and the rest did not sign because they are very far from here.

Fray Jerónimo de la Llana, secretary [rubric]

[fol. 88v blank]

[fol. 89r]

**[Letter from Fray Tomás Manso, custodian of the Custodia of the Conversion of St. Paul in New Mexico, to Fray José Maldonado, Franciscan commissary general of the Indies. El Parral, 30 January 1645. Original]**



Most Reverend Father:

I should be delighted if this letter finds Your Reverence in as good health as I desire for myself, and may Our Lord increase it for the preservation of your sons and especially of those who, as they are so distant and far removed from the court and city of Mexico, are rewarded for their great labors in the service of Our Lord and of their King by being maligned in wicked reports to the point of accusing them of treason, without more grounds than their attempting to protect the Indians and secure the execution of what His Majesty, his viceroys, and the royal audiencia of Mexico command in their favor.

For 18 years I have managed the business affairs of the custodia of New Mexico, and six times have I brought it the convoy and subsidy that His Majesty gives it for its operations; and it is a fact that during this time I have attempted to deal with actions by the governors so outlandish that their behavior there is beyond belief, and the reason is that they see themselves as absolute rulers, and redress is so far off, and no one can leave that country except with their permission, because there are 150 uninhabited leagues and hostile territory, and when the audit comes, everything is covered up by means of some gift given to the successor. This eventually led to such discord that Don Luis de Rosas was not satisfied with what his predecessors had done but burst all limits, persecuting the religious in word and deed, as Your Reverence will see from the enclosed report, which, were there more time, would have been amplified by the contributions of all the residents of this country; but since this matter has to be dealt with from its outset, I was not much concerned with accumulating witnesses. And after having sent the said report to the Most Reverend Father



Fray Juan de Prada, commissary general, I received other papers that shed light on the wicked accusations that have been made against those religious, and I decided to come in person for this case to the city of Mexico to request appointment of a judge to determine what occurred, because there is certainly not a shred of truth in any of the things alleged against the said religious, and I do not know with what justification charges were lodged against religious in a royal council on the basis of a report from a layman who at the time was excommunicate for having beaten Father Lector Fray Bartolomé Romero and his companion, bathing them in [fol. 89v] blood, dragging them off and imprisoning them, and this without the said religious being heard either in person or through their administrator, who at the time was I.

And I was in the city of Mexico, and the father commissary general spoke to Don Juan de Palafox, who was viceroy, and asked him to seek information from me. And when I went to provide the said information, His Excellency excused himself, saying he was very busy, and that four religious, whom he had already named to the father commissary general, should leave that custodia at once; and with no further investigation, they are now writing to His Majesty that the religious of New Mexico have created disturbances in that country and that the custodian was using the staff of a captain general and a standard, none of which I had heard even from the supporters of Don Luis de Rosas until I saw it in writing, and also that some had had a part in the death of Sandoval. This is a very serious matter, Reverend Father, and it must be cleared up and the truth made known, because in New Mexico there has been no rebellion or anything contrary to the submission owed to our King and lord, neither on the part of the religious nor on that of the laity.

What did happen is that some Spaniards sought refuge in the church, fleeing the grave offenses perpetrated against them by Governor Don Luis de Rosas. And after Fray Juan de Vidania joined him and they removed the Host from the church and took it to the government house, although the said Fray Juan de Vidania was excommunicate, the governor obliged the residents by force to hear mass from him and receive the other sacraments from him; and in order not to do this, many left town and went to the other monasteries to hear mass. And all of this was reported twice to the Marqués de Cadereita, who was the viceroy, and not only did he not remedy it, but when Don Luis de Rosas had served his term of three years he did not name a successor to him and detained the convoy that is usually sent every three years for one year more, because the said governor was his retainer, whereupon he became even bolder in persecuting the said religious and citizens, so much so that he forced them, in order to defend their lives, to gather in a monastery until a new governor should come. And as soon as he came they accepted his authority; and when he died, the council took the governing authority to itself and subdued all the rebellious Indians who during the time of Don Luis de Rosas had killed many religious, Spaniards, and Indians and had carried off cattle and horses. And when a new governor came upon the death of Juan Flores de Valdés, they were very happy to receive him and accepted his authority. And at this point, without any hearing, and Don Juan de Palafox being viceroy, this last governor brought secret orders and executed eight of the most prominent men of that country, four of them without confession, so that peace seems to be impossible there.

With matters standing thus, and because the people there have love and affection for me, they sent me as custodian to see [fol. 90r] whether I could remedy these things; and the Conde de Salvatierra, who is the current viceroy, appointed a new governor, whose other business kept him from leaving with me. Thus we did not fully achieve what we wanted; the best I could do was to counsel and admonish and dry the tears of all those injured by his exceeding the orders of the royal council. God will grant that with the coming of the new governor the truth of what has happened will come out, because Alonso Pacheco, who carried out the secret orders, took up the cause of Don Luis de Rosas as his own and proceeded in a ruthless fashion. And although he knew how kindly the inhabitants of this kingdom are disposed toward me, he was so disrespectful toward me that I feared I might lose my temper with him, because there was no calming him through patience, humility, or any other means, and I considered it a sign of God's great mercy that I managed to maintain the peace.

And thus I am en route to Mexico, whence as soon as I can I shall write to Your Reverence, whom I humbly beg to believe me concerning the truth of what I report, because had I learned that the religious of New Mexico had committed the acts alleged against them I should have buried them and tried to settle things; but it is clear that they are suffering unjustly, and I hope to God that He will bring this truth to light.

May He keep Your Reverence many years in the positions that you deserve and that we your sons desire for you.

Minas del Parral, 30 January 1645

Your Reverence's son and humble subject who kisses your hand,

Fray Tomás Manso [rubric]

[fol. 90v blank]

[fol. 91r]

**[Letter from Fray Tomás Manso, custodian of the Custodia of the Conversion of St. Paul in New Mexico, to Fray Juan de Prada, Franciscan commissary general of New Spain. El Parral, 15 January 1645. Original]**



Most Reverend Father:

Thirty leagues before I reached Minas del Parral I received a letter from Your Reverence, sent me by the inspector Cristóbal Valero; and [I have read] the calumnies and wickedness alleged against those poor religious who, after the harm done to their persons and honor, are now rewarded by being called traitors, when there was no trace of that in that country, either among the

religious or among the laity. And this is clear from the facts, because the gravest offense alleged against the laity is that they removed from office the lieutenant governor whom Juan Flores de Valdés left at his death; and on closer examination this offense is really a dispute between the council and the lieutenant governor that is as yet undecided. Let us see whether this council did anything against the Crown while it governed, because that is when it had power to do it and to rebel, as it is charged with doing, for it is clear and evident that during that time it subdued the Apaches who had ravaged the whole country during the time of Don Luis de Rosas, burning more than 20,000 *fanegas*<sup>111</sup> of maize, killing some and capturing a great many of them, thereby obliging the said Apaches to make peace, which they are all keeping now, which clearly shows that one who brings the enemies of the Crown into submission is no traitor. And when His Majesty or, in his name, the viceroy sent a governor while the council was governing, see how readily it handed over the governorship, receiving him with more elaborate ceremonies than any other governor.

If this is a truth clearer than the light of day, [to think that] the poor friars, who tremble at the very names of the governors and who have more obligations and experience of things, should undertake or proclaim anything against their King and lord is a delusion and a report made with false witnesses forced to sign what the governors write; and they say they do this in order to safeguard their lives, homes, and families. And as a proof of this, when we were united in chapter with all the religious of the custodia, Alonso Pacheco [fol. 91v] gave us a paper to sign that said that we had no complaints against him and that as governor he and his soldiers had venerated and respected the religious more than had any other, when as a matter of fact they have treated them more contemptuously and disrespectfully than would the Turks of Jerusalem, using such rare and extraordinary means to deprive them of what little they had that telling it all would be a long story. And although he admitted that I held everyone's good will in the palm of my hand (those are his words), he gave me so much trouble that after I had overlooked the first time he came to arrest me in the countryside 65 leagues from town in order to send me to Mexico under triple restraints, knocking the royal arms on the carts to the ground (so that I considered it a miracle that many people were not killed), and after I had subdued and calmed him and admitted him into the Third Order (which my predecessor had denied him because of his irreverence), and done everything asked of me by his lordship and the council and some Spaniards who had fled into the hills and those who had come to Mexico in search of justice, I won them over in such a way that, I taking care to avoid his foibles, we lived in the greatest peace and quiet imaginable.

And when I had taken my leave to come [to Mexico], because Don Pedro de Perea, chief magistrate and military chief of Sonora, which is also called New Andalusia, had come into New Mexico on matters of His Majesty's service and for the good of the country, thinking that Don Fernando de Argüello, a friend of his, had become its governor, because we all wanted to know how far we were from the Jesuit fathers and the nations found there, and also with the aim of asking me for some religious, the said governor ordered him arrested, saying

---

<sup>111</sup> One *fanega* is about 1.6 bushels or 1.6 acres. The syntax suggests, but does not prove, that it was the Apaches' maize that was burned.

that he was spying for the Dutch or for Juan de Berganza, and this order was carried out by removing him from a monastery. Because the friar there demanded that those making the arrest should respect the immunity of the church, he wrote me a thousand complaints against him; and upon my appeals he released this gentleman and I gave absolution to those who had incurred excommunication.

And just when I thought that everything was settled and one could attend to the service of God and His Majesty, because of a false rumor told him by his soldiers he wrote a letter to the said Don Pedro de Perea calling him a scoundrel and other very serious things; yet I convinced Don Pedro to ignore this, telling him how the governor had treated me on my arrival, and that he should write him most humbly, which would set everything to rights. He did so, and in reply to this letter there came another, worse than the first; and to me he wrote that this time the deaf should hear us, and that neither I nor Don Pedro de Perea nor the convoy nor the religious who were headed for Moqui would leave [fol. 92r] and that he would find out whether I had been infected by the traitors to His Majesty, in reply to which I wrote him the letter that Your Reverence will see when I get there, along with all of his, which I have kept. When Don Pedro de Perea saw this he fled, and the next day [the governor] came with 20 men to the monastery where I was staying, and the rashness of what he said and wrote is beyond description. I had ordered the religious who were there that they should not say a word and that I would respond to his arguments, which I did with the orders of the viceroys and His Majesty's orders and decrees in favor of the Indians. And when he found himself blocked and rebutted by my telling him, "This is the command of the King our lord," he said, "Well, now I want this," and I replied, "Well, let us speak no more about it." He shouted that he would behead the men in charge of the carts and would do so for sure if I did not go there and cast myself at his feet. I kept quiet, and on St. Francis's day he recognized he was in the wrong and called on some friars to be intermediaries. I received him most pleasantly as though nothing had happened, he accompanied me as far as the last village, 90 leagues, where he had sent 18 men in pursuit of Don Pedro de Perea, and he had another 10 with him. The whole country feared that he might insult me in some way, but God willed otherwise, and I took my leave of him in peace. And near El Paso I met Don Fernando de Argüello, who was hastening to take up his post, because his great delay has been the reason why all of that has not been settled, for I did my best to dry tears with my counsel and to help the needy as best I could.

Now that I say that I have received Your Reverence's letter, if I enjoyed my former vigor and did not have so much to do in that city [of Mexico], I should mount my horse and ride off with His Majesty's carts back to New Mexico to look into the points made in that petition, because, although in legal form, it is invalid because the investigating judge was a biased enemy and persecutor of the religious and a layman, besides which he was excommunicate for the dreadful beating he gave Father lector Romero and his companion Fray Francisco Núñez, thrashing them and bathing them in blood and dragging them off and arresting them, in addition to many other [offenses] he had committed under the law. And in a matter as grave as the one alleged against the said religious, the parties must be heard and judged by a competent judge. Otherwise, unless there are new laws, I do not know how, in good conscience,

one can write to our King and lord affirming something so questionable and so far from the truth.

[fol. 92v] It is necessary, Most Reverend Father, to start work on this business, and to request in the council or before His Excellency that these reports or depositions be presented and a judge be appointed to investigate the case, which is very serious, and the results should be submitted to the council and to His Majesty. If God grants me life I shall arrange it, because if somehow I found or thought that the calumny raised against those religious contained any semblance of truth I should bury them so that even their name would vanish. Some foolishness did go on, because they are not all learned and do not all understand certain niceties; and if I wanted to consult all the inhabitants of New Mexico for a report favoring the religious, Governor Alonso Pacheco would be very helpful to me; but judging by his words,<sup>112</sup> I always believed that he preferred to advance his interests by maligning the dead, and that is why I did not want to seek his help or tell him anything until an impartial judge was appointed, because it would be to the discredit of third parties, for although the distances are so great, God will make it happen.

I have gone on at great length, Reverend Father. The Lord knows that I am glad that God has relieved Your Reverence from a voyage as dangerous and difficult as that to Campeche and that you have returned in good health. May the Lord keep Your Reverence as we your sons desire, and especially I, who am so much affected. I was understandably saddened by the death of Father Secretary Pribigo,<sup>113</sup> both because of Your Reverence's loss and sorrow, and also because as soon as I saw him I knew he was kindly inclined. I had gone [to New Mexico] alone, and similarly I left alone, and so there is no one to go back and write what is going on, and this country from here to the Río Nasas is riskier than the country farther on, because four days ago a poor carter was robbed of his mules near the valley. May God protect those of His Majesty which are in my charge, and may He keep Your Reverence many years for the succor of your sons. El Parral, 19 January 1645.

My predecessor, Father Covarrubias, kisses Your Reverence's hand; and if it should be our good fortune that Your Reverence comes to the chapter meeting in Zacatecas, we shall go wherever you may be to kiss it.

Your Reverence's son and humble servant who kisses your hand,

Fray Tomás Manso [rubric]

---

<sup>112</sup> *por sus razones*: Another possible translation would be 'for reasons of his own.'

<sup>113</sup> We have not found this surname elsewhere.

[fol. 93r]

**[Interrogatory conducted by Fray Tomás Manso, custodian of the custodia of the Conversion of St. Paul in New Mexico, concerning abuses committed by Don Luis de Rosas, governor of New Mexico. Monastery of Santo Domingo, New Mexico, 17-24 August 1644. Original]**



Year 1644

Investigation carried out in the provinces of New Mexico pursuant to orders of the Most Reverend Father Fray Juan de Prada, commissary general of the provinces of New Spain, by Father Preacher Fray Tomás Manso, custodian, concerning offenses committed by Governor Don Luis de Rosas against the religious of the Order of St. Francis who are in the said New Mexico

[fol. 93v blank]

[fol. 94r]



Fray Juan de Prada of the Order of Friars Minor of our Seraphic Father St. Francis, censor of the supreme and general Inquisition, president of the holy province of Santiago and commissary general of all the provinces of New Spain, Philippines, Japan, Florida, New Mexico, and of the sisters of St. Claire, etc., with full powers from our Most Reverend Father Fray Juan Mermerón, our superior, etc.,

to Father Fray Tomás Manso, preacher and custodian of our custodia of New Mexico: greetings and peace in our Lord Jesus Christ.

Whereas by the latest vessel coming from Spain we have received an order from our most Reverend Father Fray José Maldonado, commissary general of the Indies, which reads as follows: Fray José Maldonado, of the Order of our father St. Francis and friar therein and commissary general of the Indies with full powers, etc., to Father Fray Juan de Prada, censor of the general Inquisition, president of the province of Santiago and commissary general of our province of New Spain: greetings and peace in the Lord. Whereas His Majesty, whom may God keep, has disposed in his royal Council of the Indies and ordered us to effect the appropriate remedy of certain disturbances and grave excesses committed by religious of our order in our custodia of New Mexico, and since in the reports that we have heretofore received from those provinces of New Spain we do not

find the consistency that might sufficiently guide the judgment and mind of a judge in reaching a decision in keeping with our laws, and since the parties must be heard, along with all arguments in their defense, as the present case is of an importance shown by the nature of the matter and its consequences and by the regulations of His Majesty as royal protector of the Indies, which we, the sons of our father St. Francis, are so especially obliged to respect by the prodigious largesse we receive from his royal liberality, now therefore

by the present order signed by my hand, sealed with the great seal of our office, and countersigned by our secretary, we order Your Reverence and, what is more, command you by your sacred vow of obedience by virtue of the Holy Spirit, that upon receipt of this rescript you present yourself with them before the Conde de Salvatierra, viceroy of New Spain, and in consultation with him name a reliable person who shall investigate whatever disturbances have occurred in our custodia of New Mexico, and who after hearing the accused and completing the cases up to the point of rendering judgment, shall send them to Your Reverence for sentencing according to their gravity and merits, in keeping with the laws of our order. And Your Reverence shall send us evidence and proof of having so executed it.

Given in this monastery of San Francisco in Madrid on 3 August of the year 1643. Fray José Maldonado, commissary general of the Indies. By order of His Reverence, Fray Manuel de Alameda, secretary general of the Indies.

And having conferred and [fol. 94v] discussed the said matter with His Excellency the Conde de Salvatierra, viceroy of New Spain, and upon consultation with and agreement of His Excellency, we have decided to entrust Your Reverence with a matter so important for the execution of the orders and commands of the royal Council of the Indies and the said our Most Reverend Father Commissary General of the Indies.

Therefore, by the present order signed by my hand, sealed with the great seal of our office, and countersigned by our secretary, we formally commission Your Reverence, with our full authority as we are able and obliged, to undertake a summary investigation, upon your arrival in the said our custodia of New Mexico, of all that has occurred in the said our custodia, in the manner specified in the said rescript of our Most Reverend Father Commissary General of the Indies, and upon its completion, to send it to us. And in order that this may be fully carried out, we so order you and, what is more, command you by your sacred vow of obedience by virtue of the Holy Spirit, and under pain of automatic major excommunication; and by the same vow and under the same pain of excommunication we order all the religious serving in the said our custodia, whatever their estate and rank, that they not contravene the contents of this our rescript but rather, each for his part, seek its successful implementation and the discovery of the truth.

Given in this our monastery of San Francisco in Mexico, on the 9<sup>th</sup> day of the month of January of the year 1644.

Fray Juan de Prada, commissary general.

By order of His Reverence, Fray Alonso de Echezarreta, secretary.

In the monastery of Santo Domingo, on the 17<sup>th</sup> day of the month of August of the year 1644, Father Fray Tomás Manso, preacher, custodian, and ecclesiastical judge in these provinces and new missions of New Mexico, endowed with full and complete powers by the authority of His Holiness Adrian VI and His Holiness Leo X, declared that three days ago, while serving as custodian and inspecting the religious of this said custodia, he received a rescript from our Most Reverend Father Fray Juan de Prada, commissary general of all the provinces of New Spain, enclosing another from our Most Reverend Father Fray José Maldonado, commissary general of the Indies, by which said rescript he is ordered and commanded and duly commissioned to investigate the disturbances and excesses of the religious of this said custodia occurring in the time of Don Luis de Rosas, late governor and captain general of these said provinces. And in order to proceed more clearly in this case, by virtue of the said commission he would and did order that it be the first document in these proceedings and that an interrogatory be drawn up for the questioning of the witnesses to be heard in this case. And he so ordained and signed.

Fray Tomás Manso, custodian

Before me, Fray Jerónimo de la Llana, secretary

In the said monastery, on the said day of the said month and year, Father Custodian Fray Tomás Manso declared that since the present case is brought against the religious of this custodia, generally and individually, none of them shall be allowed as a witness, since they are [fol. 95r] interested parties; rather the witnesses shall be dispassionate laymen, so as to be more unimpeachable, and the said witnesses shall be questioned in accord with the following interrogatory:

#### Interrogatory

1. Whether they know the religious of the order of St. Francis who currently serve in these missions and custodia of New Mexico, and those who served in the time of Don Luis de Rosas, late governor of these provinces.

2. Whether they have had relations with the religious of the said order and custodia, or whether they know that one or more religious have disturbed the peace and welfare of these provinces or have caused any disturbances or subversion therein or have disobeyed the royal orders and commands of His Majesty.

3. Whether they know the cause of the quarrels that took place between the said religious and the said Don Luis de Rosas while he was governor, and which religious gave occasion to these quarrels and discord. Let them declare what they know.

4. Whether they know that in the chapter meeting called by Father Fray Juan de Salas, custodian at that time, Father Fray Domingo del Espíritu Santo was elected guardian of the town where the governor and the Spaniards reside, and Father Fray Juan de Vidania of the monastery of the Picurís; and that after the said Father Fray Juan de Vidania had been in the said town and as he was on



the way to the monastery to which he had been assigned, he was detained after traveling two leagues on orders of the said governor Don Luis de Rosas and brought back to the said town, and Father Fray Domingo del Espíritu Santo, the incumbent guardian, was expelled from it, and what motivation the religious may have given for this.

5. Whether they know that after the said Father Fray Juan de Vidania had remained in the said town, Governor Don Luis de Rosas and the council wrote to Father Fray Juan de Salas, the custodian, asking him to name him guardian of the said town, and that the said father custodian so named and assigned him, sending him a commission as guardian in order to avoid trouble. And they should declare what happened during the time that the said Father Fray Juan de Vidania was guardian.

6. Whether they know that the said Father Fray Juan de Vidania removed the Host from the town church and took it to the government house, and what reason do the other fathers who were serving in the said monastery, who were Father Fray Antonio de Aranda, Fray Alonso Yáñez, Fray Pedro de Santa María, and Fray Jerónimo de Pedraza, give for their expulsion from the said town by order of the said Governor Don Luis de Rosas, and for the demolition of the infirmary of the said monastery.

7. They shall declare what motive and occasion the religious who served as guardians and priests of the three monasteries of San Ildefonso, Santa Clara, and Nambé, who were Fathers Fray Andrés Suárez, Fray Alonso Pérez, and Fray Diego Franco, gave for the said Don Luis de Rosas's expelling them from the said monasteries by force of arms and seizing all their appurtenances and supplies, and whether said religious resisted and took up arms against the said Don Luis de Rosas or against the soldiers who on his orders expelled the said religious. Let them declare what occurred on that occasion.

8. Whether they know what motives the religious, and specifically Father Fray Juan de Salas, their prelate at the time, had for gathering in this monastery of Santo Domingo, [fol. 95v] and whether during the time that they were here they did anything against His Majesty or against the public welfare of these provinces.

9. Whether they know that Father Fray Bartolomé Romero, lector of sacred theology and guardian of the monastery of Oraibe, and Father Fray Francisco Núñez, lay religious, gave any cause or motive to Don Luis de Rosas for beating them, or whether they know that he did or did not beat them, and whether the said religious defended themselves or took up arms in their defense, and whether it is true that he took them as prisoners to the council house. Let them say what they know.

10. Whether they know that the matters contained in this interrogatory are public knowledge.

Fray Tomás Manso, custodian

Before me, Fray Jerónimo de la Llana, secretary

In the monastery of Santo Domingo, on the 17<sup>th</sup> day of the month of August of the year 1644, for purposes of the said investigation, Father Custodian Fray Tomás Manso, by authority of a commission from Father Fray Juan de Prada, commissary general of all the provinces of New Spain, caused to appear before him Captain Don Fernando Durán y Chávez, who was placed under oath by God and the sign of the cross, as required by law; and having sworn, he promised to testify truthfully.

1. And when he was questioned according to the interrogatory, he answered the first question by stating that ever since he can remember he has known the religious of our father St. Francis who serve in these missions by sight and through personal contact and communication with them, and especially those who served there while Don Luis de Rosas was governor and captain general of these provinces. And this is his reply.

2. In reply to the second question he stated that, having been born in this country, he has, as he has said, been in contact with all the religious of this custodia, and he has always seen that in the quarrels and complaints that arise and have arisen between the governors and the residents, the said religious have endeavored to make peace, seeking the welfare and preservation of these provinces; and he neither knows nor has heard of their causing any disturbances or subversion, because, as he has testified, they have always endeavored to make peace, and they are and have been the fathers and protectors of the natives of this country and of the Spanish residents, consoling them in their travails and afflictions, which are always many, and not due to the religious. And some insignificant quarrels that occurred between the governors and the religious arose from the desire that the royal edicts, decrees of the royal audiencia of Mexico, and orders of the viceroys issued for the good government of these provinces and the protection of the natives and residents thereof be obeyed. And this is his reply.

3. In reply to the third question he stated that he does not know for certain what might have been the reason for the hostility shown toward the religious of this custodia by the said Don Luis de Rosas while he was governor, and from the outset of his governorship. But he did see that he began by clashing with Ensign Juan Márquez, treasurer of the Holy Crusade in these provinces, whom he arrested, and there was much unpleasantness the day the bull was published; and because Father Fray Juan de Góngora, who at the time was commissary of the Crusade, took up this cause, he began to quarrel with all the religious, speaking disrespectfully of them [fol. 96r] in public. And another cause of conflict was that from the city of Mexico the adjutant Juan de Trespalacios sent the said Father Fray Juan de Góngora a royal ordinance permitting the residents of this country freely to trade and traffic, and come and go, and containing some provisions against the governors, for which reason he developed a powerful hostility toward the said Father Fray Juan de Góngora, because he thought that the said father had requested the said ordinance. And this witness believes that [Fray Juan de Góngora] did not present the said ordinance to him, as happened with many other ordinances and decrees of His Majesty in defense of the Indians, because no one dares to present them, because, as there is no clerk in this country other than one appointed to serve always with the governors, there is no one to deliver the orders of His Excellency or of the royal audiencia. And this is his reply.

4. In reply to the fourth question he stated that, since it was public knowledge, he knows that at the chapter meeting held by Father Fray Juan de Salas when Don Luis de Rosas was governor, Father Fray Domingo del Espíritu Santo was elected guardian of the town, and Father Fray Juan de Vidania guardian of the village of the Picurís. The said Father Fray Juan de Vidania was a close friend of the said governor; and when he was on his way to the monastery of which he had been made guardian, he passed through the town, because that was on his way; and he does not know what he discussed with the said governor, but he did see that after he had gone almost two leagues beyond the town he was stopped by some soldiers, and they brought him back to town by order of the said governor and council, and he saw that from that time on he held the office of guardian. And he does not know, nor has he heard, of Father Fray Domingo del Espíritu Santo's having given cause or occasion for what was done. And this is his reply.

5. In reply to the fifth question he stated that he is sure that Father Fray Juan de Salas, who at that time was custodian, sent an appointment as guardian of the town to the said Father Fray Juan de Vidania in order to avoid trouble, and because he heard that the council had sent him a demand to this effect, which demand or order this witness did not see, but he infers its existence, because the said Father Fray Juan de Vidania exercised the office of guardian of the town in all peace and tranquility. And as for what occurred while he was guardian, all he knows is that he has heard that the said Father Fray Juan de Vidania had quarreled with his subordinate, Father Fray Alonso Yáñez, and to investigate the matter Father Fray Juan de Salas, the custodian, sent Father Fray Antonio de Aranda with a commission from him; and one night, while he was in the said monastery engaged in this investigation, Sebastián de Sandoval was killed, who had been publicly excommunicate; and the said Governor Don Luis de Rosas, without asking the custodian to have him absolved, had him buried in the said church. And when the religious who were present told him that the church had been violated, he became so angry with them that, although it was late on a winter evening, with much snow on the ground, he drove them out of town, giving orders that if they should refuse to leave they should be shot; and they left on foot in the snow with great hardship and discomfort. And he does not know of the said religious' having given any occasion for this other than what he has declared, and that the very soldiers who accompanied the said governor advised the fathers not to speak because the governor would kill them. And this is his reply.

[fol. 96v] 6. In reply to the sixth question he stated that he knows it to be public knowledge that Father Fray Juan de Vidania, on orders from the said Governor Don Luis de Rosas, removed the Host from the town church and took it to the government house, and it was placed in a room that had been a storeroom; and this witness often heard mass from the said father in the said government house, and the drums summoned to mass, and for more than a year Father Fray Juan de Vidania said mass in the said place, and on most Sundays he preached against the religious and their prelate. And for these reasons and many others the said Father Custodian Fray Juan de Salas summoned him to appear before him, and as he refused to go, he declared him excommunicate and ordered all the residents of the town not to hear mass from the said father for this reason, despite which he continued to celebrate [mass] and administer the other

sacraments, saying that the said governor had made him royal chaplain and that his prelate had no jurisdiction over him, and writing him insulting and offensive letters. And the said Father Fray Juan de Vidania continued in this way for about a year, and the prelate never dared to send for him because he enjoyed the favor and protection of the said governor, and because the said governor had given orders that any religious who might come to town should be killed.

7. In reply to the seventh question he stated that he knows, and knows it to be true, that by order of the said Don Luis de Rosas some armed soldiers went to the monasteries of Nambé, San Ildefonso, and Santa Clara and expelled their priests, who were Father Fray Andrés Suárez, Fray Antonio Pérez, and Fray Diego Franco. And the said soldiers took out everything there was for their use and sustenance, and without any argument or resistance the said fathers went to their prelate, who at the time was at Santo Domingo, to tell him what had happened. And he also knows, and it is a fact, that some months earlier the said Governor Don Luis de Rosas had gone in person to the monastery of San Francisco in Sandía, accompanied by many soldiers and flying the royal standard, and had broken open the cells and workshops of the monastery; and his soldiers took whatever they wanted, and specifically they drank or spilled the greater part of a cask of wine that was reserved for masses. And after a few days he sent another squad of soldiers to the monastery of Quarái, and they again broke open all the cells, including one that was dedicated to the business of the tribunal of the Holy Office, from which they took whatever they wanted. And likewise, when the said governor was going to the monastery of Socorro, on the road before reaching it he met the guardian of the said monastery who was going to see his prelate, and he left him the key to his cell so that he could be lodged, and they stole everything in it; and a soldier called Sebastián Gonzales, a Portuguese accompanying the said governor, put on one of the said father guardian's habits and in scorn and mockery summoned the Indians of the village to kiss his hand. And this is his reply.

8. In reply to the eighth question he stated that when Father Fray Juan de Salas, who was custodian at that time, saw the grave offenses committed against him and his religious by the said Don Luis de Rosas, as specified in the previous questions, and because he had learned that he had ordered the Indians not to obey the fathers in anything, and saw that Father Fray Diego de San Lucas had been killed in the monastery of Jémez, and [fol. 97r] Father Fray Pedro de Miranda in that of Taos, and that the said governor did nothing to remedy this and instead was glad and said that he wished they would kill them all, he convoked all his religious in this monastery of Santo Domingo in order to consult and decide what should be done. And their final decision was to inform His Excellency the Marqués de Cadereita, who at the time governed New Spain, as they did twice, once through Father Fray Diego Franco and the second time through Captain Diego de la Serna and some companions of his, to neither of which messages they received a reply. And seeing that there was none, as indeed none was forthcoming until His Excellency the Marqués de Villena came as viceroy and appointed a new governor, the religious went to their monasteries, except the four mentioned, which include the monastery in the town. And since the said governor had stationed soldiers in the monastery of San Ildefonso, the religious did not dare to return to them, for one thing, because they had been destroyed, and for another, lest they be killed. And this is his reply.

9. In reply to the ninth question he stated that when things were going so badly and the religious found themselves in such affliction, Father Custodian Fray Juan de Salas summoned Father Lector Fray Bartolomé Romero, who was guardian of the monastery of Oraibe, which is 100 leagues distant from the town, believing that because of his advanced age and learning and his having had no dealings with the said Governor Don Luis de Rosas or had any quarrel with him, he could be an intermediary to calm and pacify the said Governor Don Luis de Rosas. And when he arrived at the monastery of Santo Domingo, where the religious were gathered with their prelate, he wrote a letter to the said Don Luis de Rosas asking permission to go to kiss his hand, and he replied that he should by all means come, whereupon the said Father Lector Romero, accompanied by an aged lay friar called Fray Francisco Núñez, set out for the said town. And when they reached the chapel of San Miguel, which is on the outskirts of the said town, he entered to pray with his companion, and with the first man he met he sent a message to the said Don Luis de Rosas, informing him of his arrival and asking his permission to go to the government house. And the said Don Luis de Rosas set out for the said chapel of San Miguel with the royal standard and all the troops in the town,<sup>114</sup> and very angrily and furiously began to berate the said father lector, saying that the vassals of His Majesty had to go to pay homage to the royal standard and many other things in such a furor that he would not hear anything the said father lector said or any explanation. And when his companion came to calm the said governor and told him that the father lector was coming to preach and hear confessions and deliver them from the error in which they were living and in which Father Fray Juan de Vidania was keeping them, without waiting to hear any more he hit him on the head with his staff until it broke and bathed him in blood, which beating the said father received on his knees, his hands raised to Heaven. And when Father Lector Romero saw what was happening to his companion, he knelt down and said, "Lord governor, I deserve this beating more than does my companion, because he is blameless." And taking another staff from one of his officers he beat him with it, attacking him so vigorously that had it not been for those who accompanied the said governor he would have killed him, so angry was he. And he ordered the said friars to be taken away as prisoners [fol. 97v] to the council house, and they were dragged off and subjected to terrible insults. And the said father lector kept preaching and advising them to abandon the error in which they were living, and as they entered the square of the said town he thrashed him a second time. And when they saw such things the women of the town burst into tears, and the Spaniards were defending the said father and blocking the beating with their arms and wiping away his blood and sweat. And in this manner they took him to the government house, where they held them prisoners under guard until night time, when they served them with a most offensive decree of banishment and expelled them from the said town. And this is his reply.

10. In reply to the tenth and last question he stated that everything that he has testified is public knowledge and that all the residents of this country know what he has stated above, because the cases have been so public. And this he declares under the oath he has taken, which he reaffirmed and ratified upon his

---

<sup>114</sup> *con toda la gente de la Villa*: This could mean 'all the people in town,' but I think the more restricted and also common meaning is more likely.

testimony's being read to him. And he stated that he is about 35 years old, and that the general questions of the law do not apply to him, and he signed it with the said father custodian.

Fray Tomás Manso, custodian

Don Fernando Durán Chávez

Before me, Fray Jerónimo de la Llana, secretary

*Testimony*

In the said monastery of Santo Domingo, on the 18<sup>th</sup> day of the month of August of the year 1644, for purposes of the said investigation, Father Custodian Fray Tomás Manso, judge appointed by the Reverend Father Fray Juan de Prada, commissary general of New Spain, caused to appear before him Captain Nicolás de la Mar y Vargas, resident in the town of Santa Fe, capital of these provinces, who was placed under oath by God and the sign of the cross, as required by law; and having sworn, he promised to testify truthfully.

1. And when he was questioned according to the interrogatory, he stated that he has been stationed in these provinces for about 16 years in the service of His Majesty, and that he knows the religious of St. Francis who are now here and knew those who have been here during the said time that he has been stationed in this country, both by sight and through communication with them, and that he also knew Don Luis de Rosas, late governor and captain general of these provinces. And this is his reply.

2. In reply to the second question he stated that since he has been in this country he has never heard [fol. 98r] or seen the said religious of St. Francis to have caused any disturbance or unrest concerning the public tranquility and the orders of His Majesty, his viceroys, and the royal audiencia of Mexico. On the contrary, they have always been peace-makers in the quarrels that have occurred, intervening with the governors and mollifying them in the matters and cases that have arisen. And what he has seen is that they are concerned only with the teaching and evangelization of the Indians and with what pertains to divine services and their churches, and that thanks to their care and diligence those that they currently have in this country would stand out anywhere in the world. And he knows only that Father Fray Juan de Vidania, now deceased, prompted by the friendship of Governor Don Luis de Rosas, was the cause of the unrest that occurred during his governorship, and that his prelate tried to restrain him. He could not do so because the said governor had shielded him with the title of royal chaplain, and he proceeded against him to the point of defrocking him; and this friar caused many travails for the others in this country. And this is his reply.

3. In reply to the third question he stated that the main reason for Governor Don Luis de Rosas's hostility toward the religious was that Ensign Juan Márquez came as treasurer of the Holy Crusade with a commission from the said tribunal to collect the proceeds of the bulls from the preceding campaign from Don Roque de Cassaos, magistrate at the time. And the said Juan Márquez

and the said governor had many disputes about collecting this money and about his being received as a voting member of the council, and it reached the point of his ordering 200 lashes to be given to a black [slave] of his, and they were in effect given on the public streets of the town of Santa Fe. And then he arrested the said treasurer; and because Father Fray Juan de Góngora, then commissary of the Holy Crusade, took the part of the said treasurer, the said governor began to persecute the said commissary to the point of serving him with a decree of banishment and exile from His Majesty's kingdoms, and the said father died of grief at this dispute.

[fol. 98v] And another cause was a royal ordinance from the audiencia of Mexico in favor of the citizens of this country and against the governors, which had been obtained by the adjutant Juan de Trespalacios, who had been in this country and sent it to the said Father Fray Juan de Góngora so that he might serve it on him. And since there was no one who dared to do it, this witness, who at the time was the official clerk of the council, served it on the said governor; and for having served it on him he had him tied to a gun carriage in the government house to have him garroted, and he is sure that he would have done it had not the entire family and relatives of his wife charged [to his rescue]. And he knows that when the said governor had this quarrel with the said father commissary, he wrote to the father custodian to have him banished, and the custodian replied that he was his superior as a religious and that if he had committed any offense he would punish him, but that he had no authority over him as commissary of the Holy Crusade. And from then on the said governor began to persecute the father custodian and all his religious. And because this quarrel had arisen concerning the publication of the bull, six years after its conclusion the bulls are still not published or brought from Mexico. And this is his reply.

4. In reply to the fourth question he stated that he saw that while Father Fray Domingo del Espíritu Santo was serving as guardian of the town of Santa Fe and Father Fray Juan de Vidania was passing through the said town, the said Governor Don Luis de Rosas sent some troops to detain him<sup>115</sup> two leagues from town and placed him in the said monastery, saying that he was to be the guardian, and not Father Fray Domingo del Espíritu Santo. And he does not know and has not heard of the said Father Fray Domingo del Espíritu Santo's giving any occasion for this, and it seems to him that because of the said governor's friendship for the said Father Fray Juan de Vidania, which later became evident, and because of his resentment due to the quarrel he had had with the commissary of the Crusade, he would look for occasions to vex the father custodian and his religious. And this is his reply.

[fol. 99r] 5. In reply to the fifth question he stated that because he was present in the said town at the time, he knows that the said governor wrote to the said Father Custodian Fray Juan de Salas that he should appoint Father Fray Juan de Vidania guardian of the town. And although he did not see the written appointment, he infers it from the fact that the said Father Vidania served as guardian for many months, until the said governor expelled the religious from the town. And what happened was that one night they killed Sebastián de

---

<sup>115</sup> *deserle*: I know of no such verb; is it a slip for *detenerle*? That meaning, at any rate, is clear from the other accounts of this incident.

Sandoval, who was publicly excommunicate, and on the next day the said governor had him buried in the church without his body having received absolution; and because three or four religious who were in the town at that time said that the church had been violated and that no mass could be said in it until the prelate had reconsecrated it, the said governor went to the monastery with a good many soldiers and removed Father Fray Juan de Vidania with all his clothing and took him to the government house, and expelled Fathers Fray Antonio de Aranda, Fray Pedro de Santa María, Fray Alonso Yáñez, and Fray Jerónimo de Pedraza from the town, with orders that if they did not leave they should be shot. All of which this witness saw and witnessed, and that the said four religious left on foot with great difficulties because there was a great deal of snow.

6. In reply to the sixth question he states that [on the day] following the expulsion of the said religious, Father Fray Juan de Vidania, accompanied by Governor Don Luis de Rosas and most of the Spaniards in the town, removed the Host from the church and took it to the government house, and it was placed in a room that had formerly been used as a storeroom; and he does not know when it was received, but he did see that for about a year the said Father Fray Juan de Vidania said mass in the said government house and administered the other sacraments as royal chaplain. And when his prelate found out that he had removed the Host from the church, he summoned him, and he did not go; and he took measures against him until he publicly declared him to be excommunicate, declaring him to be an apostate from his order and commanding that no one should hear mass from him or receive the sacraments from his hands, despite which the said father said mass and administered [the sacraments] and granted absolution from any censure, as he did to the said Governor Don Luis de Rosas after he had beaten Father Lector Romero and his companion, as he will testify presently. And this is his reply.

7. In reply to the seventh question he states that when he was in the town of Santa Fe this witness saw troops march out by order of Governor Don Luis de Rosas; and although at the time he did not know the reason, he saw that within four days they returned [fol. 99v] with cattle and sheep, and when he asked what animals these were they told him that they had taken them from the guardians of Nambé, San Ildefonso, and Santa Clara, and that they had expelled the said fathers from their monasteries by force of arms and left a garrison in the monastery of San Ildefonso. And the said religious spent more than a year outside their monasteries and went to be with their prelate, until Juan Flores de Valdés came as governor, who immediately ordered the said monasteries to be handed back. And he knows that at the time of this expulsion the religious did not take up arms or defend themselves, but bore these and many other affronts with great patience and humility. And he knows that some months earlier the said Governor Don Luis de Rosas had gone with troops, and flying the royal standard, to the monastery of Sandía, where he broke open all the cells and workshops of the said monastery; and the soldiers accompanying him did considerable damage, especially to a cask of wine that was there for masses and that is very valuable and much esteemed in this country because it is more than 400 leagues from Mexico. And after having drunk all they wanted, they left it open and spilled a great part of it. And he also knows, because it is public knowledge, although this witness was not there, that the said Governor Don Luis



de Rosas sent other troops to the monastery of Quarái who broke open the workshops and cells, without sparing one that was reserved for the tribunal of the Holy Office, because the commissary of the Holy Office for these provinces was the guardian there. And in none of these places did the religious resist or defend themselves; the most that they did was ask Heaven for justice for so many offenses. And this is his reply.

8. In reply to the eighth question he stated that Father Fray Juan de Salas, custodian at that time, seeing that he and his religious were receiving offenses from Governor Don Luis de Rosas without his being able to remedy this in any way, convoked his religious in the said monastery of Santo Domingo, planning to go with them to his prelates and to His Excellency, since the said Don Luis de Rosas had had him served with a decree exiling him and his religious from His Majesty's domains and ordering them to leave these provinces forthwith and deliver to him the chalices, silver, and ornaments of the sacristies, or he would go to expel them by fire and sword, and seeing further that in the monastery of Jémez the Indians had killed Father Fray Diego de San Lucas, and in that of Taos, Father Fray Pedro de Miranda, and that the said Governor Don Luis de Rosas did not put a stop to this but rather said that he wished they would kill them all. Despite all this the said father custodian and his religious [fol. 100r] resolved not to abandon the country, but to inform His Excellency the Marqués de Cadereita, the viceroy at the time, which they did by sending Father Fray Diego Franco; and seeing that the new governor who was expected did not arrive, they sent a second message to His Excellency with Captain Diego de la Serna and some companions, and they had no reply to either of these documents until His Excellency the Marqués de Villena came as viceroy. And seeing that the Indians were dying without confession, and others without baptism, because there was a plague at that time, the said religious, ignoring the governor's threats, went to their monasteries to attend to their duties, with the exception of the one in town, where the said governor resided with his royal chaplain, the said Father Fray Juan de Vidania, and of the three near the town that had been sacked, Nambé, San Ildefonso, and Santa Clara. And this is his reply.

9. In reply to the ninth question he stated that when Father Lector Fray Bartolomé Romero, guardian of the monastery of Oraibe, came to town with a companion called Fray Francisco Núñez, a lay religious and an old man, he sent a message to Governor Don Luis de Rosas asking permission to come to kiss his hand; and this witness saw that the said governor went with many soldiers and a drum and the royal standard to the chapel of San Miguel at the entrance to town, where the said father was. And when the said governor got there and the said father was coming out of the chapel to receive him, the said governor began to berate him angrily and furiously with harsh words, without waiting for any reply or explanation. And when his companion came to calm the said governor, he told him that the father was coming to preach and hear confessions and deliver them from the error in which Fray Juan de Vidania was keeping them; and without waiting to hear any more he beat him repeatedly on the head with his staff until he broke it, bathing him in blood, which beating the said father received on his knees. And Father Lector Romero, seeing what was happening to his companion, knelt down saying, "I deserve that beating more than does my companion, because he is blameless." And taking another stick from one of his officers, he attacked the father lector with it, thrashing him so vigorously that

had it not been for those who were accompanying the said governor, he would have killed him, so angry was he. And this witness saw them take the said religious as prisoners to the government house, dragging and pulling them and speaking to them offensively; and the said father lector kept on preaching, advising them to abandon the error in which they were kept by Fray Juan de Vidania. And as they entered the square the said governor beat the said father lector again, and the women of the town wept at such a sight and the Spaniards defended the said father by blocking the blows with their arms and wiping away his blood and sweat. And in this manner they took him [fol. 100v] to the government house, where they kept them prisoners under guard until nightfall, when they served them with a decree of banishment and expelled them from the town. And this is his reply.

10. In reply to the tenth and last question he stated that everything that he has testified is well known and public knowledge; and when his testimony was read to him he reaffirmed and ratified it. And he stated that he is about 37 years old, and that the general questions of the law do not apply to him, and he signed it with the said father custodian.

Fray Tomás Manso, custodian

Nicolás de la Mar

Before me, Fray Jerónimo de la Llana, secretary

In the said monastery of Santo Domingo, on the 18<sup>th</sup> day of the month of August of the year 1644, Father Custodian Fray Tomás Manso, judge appointed by the Most Reverend Father Fray Juan de Prada, commissary general of New Spain, placed Don Pedro Durán y Chávez, resident in the town of Santa Fe, under oath by God and the sign of the cross, as required by law; and having sworn, he promised to testify truthfully.

And upon being questioned according to the interrogatory, he stated that he knows all the religious who serve in these missions and those who served in the last 20 years, and he also knew Don Luis de Rosas, late governor and captain general of these provinces. And this is his reply.

2. In reply to the second question he stated that ever since he can remember he has not seen or heard that any religious of those who serve and have served in these missions has caused unrest, disturbances, or sedition. Indeed he knows that all of them seek peace, friendship, and harmony among the governors, the Spaniards and the natives, and that if there has been any discord between the governors and the various prelates of the religious, it has usually been due to the religious' defending the Indians and insisting that His Majesty's decrees benefiting them, the orders of the viceroys, and the ordinances of the royal audiencia of Mexico be obeyed. Only Father Fray Juan de Vidania, now deceased, while he was guardian of the town during the governorship of Don Luis de Rosas, caused many quarrels, persecutions, and hardships suffered by the religious in this country and by its citizens, because he had become disobedient to his prelate, which led to his being defrocked. And this is his reply.

3. In reply to the third question he stated that he neither knows nor has heard that the religious of St. Francis who serve in this country gave any cause to Don Luis de Rosas, while he was governor, for the hostility he displayed toward them both in words and deeds, because he has always seen the religious to respect and venerate all the governors with great courtesy and hospitality, lodging them in their monasteries and giving them such gifts as they can, and not only the said [fol. 101r] governors, but also the other citizens of this country, because the monasteries are everyone's inns, for there is no lodging for travelers outside the town, as the Indians are very poor and the Spaniards, very few and living far from the road. And he knows that the cause of the said Don Luis de Rosas's contempt for and mistreatment of the religious was a certain dispute that he had with Father Fray Juan de Góngora, late commissary of the Holy Crusade, about important matters pertaining to the said tribunal, because the said governor had arrested Ensign Juan Márquez, the incumbent treasurer of the Holy Crusade, and because the said father commissary received a royal ordinance benefiting the citizens of the country, which was presented to the governor; and concerning this matter he was on the point of garroting Captain Nicolás de la Mar, who at the time was official clerk of the council. And from then on he began to treat and mistreat the religious with very offensive words, both in their presence and in their absence, calling them damned and "sons of toadstools" and other very offensive words. And this is his reply.

4. In reply to the fourth question he states that he knows and saw that when Father Fray Domingo del Espíritu Santo was guardian of the town, the said Governor Don Luis de Rosas removed him and appointed Father Fray Juan de Vidania, his close friend, as became clear later; and he does not know of the said Father Fray Domingo del Espíritu Santo's having given cause to the said governor or to anyone else for this offense, other than that he knows that because he would preach the truth, the said governor probably took a dislike to him, and that the said Father Fray Domingo del Espíritu Santo scrupulously observes the rules of his order. And this is his reply.

5. In reply to the fifth question he states that he knows for a fact that Father Fray Juan de Salas, who was custodian at the time, in order to keep the peace and avoid arguments and disputes, sent Father Fray Domingo del Espíritu Santo to serve in the village of the Picurís, where the chapter had assigned Father Fray Juan de Vidania, and to the said father he sent an appointment as guardian of the town. And after serving in this office for some months, the said Father Guardian Fray Juan de Vidania came to quarrel with Father Fray Alonso Yáñez, his subordinate, and when he complained to the father custodian, the latter commissioned Father Fray Antonio de Aranda to investigate the case. And it happened that one night, during this investigation, Ensign Sebastián de Sandoval, who had been publicly excommunicate, was killed; and the next day Governor Don Luis de Rosas had him buried in the church without his body having received absolution, and against the will of the religious, who opposed it. And that same night the said Governor Don Luis de Rosas came to the monastery [fol. 101v] with numerous soldiers and removed Father Fray Juan de Vidania and took him to the government house. And the next day he expelled four friars who were there from the town—the said Father Fray Antonio de Aranda, Fray Alonso Yáñez, Fray Pedro de Santa María, and Fray Jerónimo de Pedraza, who was in charge of the infirmary—with orders that if they should

refuse to leave they should be shot, against which the said friars raised no objection other than to ask him to give them four hours' time to look for mounts on which to leave, because there was a lot of snow. And they were not granted this but violently expelled. And this is his reply.

6. In reply to the sixth question he stated that the day after the expulsion of the said four religious, Father Fray Juan de Vidania, accompanied by Governor Don Luis de Rosas and the other residents of the town, removed the Host from the church and took it to the government house and placed it in an unbecoming room, which for more than a year served as the church where the said Father Fray Juan de Vidania administered all the sacraments against the wishes of his prelate, who, as soon as he learned what had happened, ordered him to appear before him and, when he did not obey, publicly excommunicated him and ordered the residents of the town not to hear mass or receive the sacraments from the hand of the said friar. And despite this he celebrated and said mass and administered the other sacraments, and the residents, for fear of the said governor, heard mass without the said father custodian being able to prevent any of these actions, because the said governor had given orders that if any friar should come to town, he should be killed. And this is his reply.

7. In reply to the seventh question he stated that he saw soldiers sent by the said Don Luis de Rosas leave town for the monasteries of Nambé, Santa Clara, and San Ildefonso, and a few days later he saw them come back with cattle and sheep and some appurtenances of the religious who were serving in the said monasteries; and when he asked what had happened, he was told that on orders of the said Governor Don Luis de Rosas they had expelled Fathers Fray Diego Franco, Fray Antonio Pérez, and Fray Andrés Suárez and had seized all that they had for their use and sustenance. And he subsequently confirmed this, because for more than a year the said fathers did not return to their monasteries and went to be with their prelate because the governor had stationed a garrison of soldiers in the monastery of San Ildefonso; and during all this time the poor natives lacked anyone to administer the sacraments. And this witness neither knows nor has heard of the said three [fol. 102r] priests' and guardians' giving any cause to the said Don Luis de Rosas for the said expulsion or of their taking up arms in the course of it or defending themselves or doing anything unbecoming to their estate. And before this the said Governor Don Luis de Rosas had gone in person to the monastery of Sandía flying the royal standard and had opened all the cells and given orders to break open the storerooms, and the men accompanying him had carried off many things from them. And specifically he knows that they drank and spilled almost half a cask of wine. And on another occasion the said Don Luis de Rosas sent soldiers to the monastery of Quarái on the pretext of looking for those who might have taken refuge there,<sup>116</sup> and they sacked the said monastery in the same way, without sparing the cell dedicated to the business of the tribunal of the Holy Office, because the father commissary of the Holy Office for these provinces lived and served in the said monastery. And he neither knows nor has heard of the religious' giving any occasion for all this, and he attributes it to the turbulent character of the said Don Luis de Rosas and to his bias against the said religious. And this is his reply.

---

<sup>116</sup> That is, sought protection from the law by taking refuge in a church or monastery.

8. In reply to the eighth question he stated that when matters were at this point, Father Fray Juan de Salas, who was custodian at the time, knowing that the said Governor Don Luis de Rosas had ordered the Indians not to obey the religious in anything, and that in the village of the Jémez the Indians had killed Father Fray Diego de San Lucas, and in that of the Taos, Father Fray Pedro de Miranda, and that Governor Don Luis de Rosas did nothing to remedy this but rather had intimated and said that he hoped they might kill them all, gathered and summoned all the religious to this monastery of Santo Domingo in order to consult and decide what should be done under such circumstances, and because it was feared that the Indians, emboldened by the governor, might finish off the religious one by one. And upon deliberation they decided as a last resort to notify His Excellency the Marqués de Cadereita, as they did through Father Fray Diego Franco, and again through Captain Diego de la Serna, telling him of the offenses that the said governor was committing against the said religious; and having had neither reply nor remedy for more than a year until the arrival of His Excellency the Marqués de Villena, who appointed a new governor, [and] seeing that the Indians were dying without the sacraments, they went by twos to administer them as though in secret, for fear [fol. 102v] of the said governor, except to the monasteries of the town, Nambé, San Ildefonso, and Santa Clara, where no one dared to go because they are near the town and the said governor had expelled their priests. And this is his reply.

9. In reply to the ninth question he stated that because Father Fray Juan de Vidania was publicly excommunicate yet celebrated mass and administered the sacraments and propagated errors contrary to our Holy Faith, Father Custodian Fray Juan de Salas, concerned for the welfare and salvation of the souls in his charge, sent Father Lector Fray Bartolomé Romero to the town along with a lay friar called Fray Antonio Núñez, to hear the confessions of the residents so that they might fulfill their religious obligation, because it was a few days after Lent. And when the said Father Fray Bartolomé Romero reached the chapel of San Miguel, which is just outside the said town, he sent word to the said governor telling him of his arrival and asking for permission to see him; and as soon as the governor received this message he set out with all the troops in town and with the royal standard toward the said chapel of San Miguel, where the said father was with his companion. And when he told him that he was coming to hear the confessions of the townspeople and let them fulfill their obligation, [the governor] grew so angry that he began to use very offensive language against him; and when his companion came to pacify him, he raised his staff and beat him repeatedly on the head, bathing him in blood, until the staff broke, which beating the said father received on his knees. And when the father lector saw what was happening to his companion, he knelt down with his hands [raised],<sup>117</sup> saying, "I deserve that beating more than does my companion, your lordship, because he is blameless." And taking another staff from one of his ministers, he turned on the said father lector and so beat him that this witness is convinced he would have killed him had not those present defended him. And this witness saw that they pushed and dragged them away from there to the government house; and as they passed through the town square, you should have seen the

---

<sup>117</sup> The ms. reads only *puestas las manos*, i.e., 'his hands in position,' but we can tell from other accounts what that position was.

weeping and sobbing of the women and of some God-fearing Christians who came to wipe away their blood and sweat. And when they reached the said government house, he shut them up in a room and stationed soldiers there until afternoon, when he had them served with a decree of banishment full of vituperation and insults, and he expelled them from the said town. And this is his reply.

10. In reply to the tenth and last question this witness stated that everything he has testified is well known and public knowledge throughout this kingdom and is the truth [fol. 103r] under the oath he has taken; and when his testimony was read to him he reaffirmed and ratified it, and he said that he is about 33 years old and that the general questions of the law do not apply to him. And he signed, along with the said father custodian.

Fray Tomás Manso

Don Pedro Durán y Chávez

Before me, Fray Jerónimo de la Llana, secretary

In the said monastery of Santo Domingo on the 19<sup>th</sup> day of the month of August of the year 1644, Father Custodian Fray Tomás Manso, judge commissioned by the Most Reverend Father Fray Juan de Prada, commissary general of all the provinces of New Spain, for purposes of the said investigation placed Ensign Pedro Varela, a resident of the town of Santa Fe, capital of these provinces, under oath by God and the sign of the cross, as required by law; and having sworn, he promised to testify truthfully.

1. And upon being questioned according to the interrogatory, he stated that he was born in this country, and ever since he can remember he knows the religious of St. Francis who have served and do serve in these missions by sight and through communication and dealings with them. And this is his reply.

2. In reply to the second question he stated that he has seen all of the said religious busy themselves in the conversion and teaching of the natives of this country, setting a very good example both to them and to the Spaniards, undergoing great hardships in the said missions both because of the harsh nature of the country and because of daily risks and danger of death, as already suffered by Father Fray Francisco Letrado, whom the Indians of Zuni province killed for preaching the Gospel and the law of God to them, and Father Fray Martín de Arbide, Father Fray Pedro de Miranda, and Father Fray Diego de San Lucas, all of whom died at the hands of the Indians, without counting others who, it is suspected, were poisoned. And despite all these dangers and hardships, not avoiding any of them, they have persevered and do persevere in the teaching of the said natives, and at present they have 28 missions with their churches and monasteries as fine as could be found anywhere, without counting many other churches established within the districts of the said monasteries;<sup>118</sup> and he has heard many people who have come from New Spain say that they have never seen Indians better instructed and better trained than those of this country. And

---

<sup>118</sup> *en las uisitas de dichos conuentos*: I take this to mean 'within the district under the supervision or inspection of the said monasteries.'

he has not seen or heard that the religious have caused disruption, public sedition, or any other disturbance of the peace; on the contrary, he has seen [fol. 103v] that in the disputes and quarrels that have arisen they are the intercessors before the governors, working always for the good of these provinces. And if there have been quarrels between the successive prelates and the governors, it has been so that the royal ordinances, decrees of His Majesty, orders of the viceroys, and regulations of the royal audiencia of Mexico on behalf of the natives and the citizens of this country be obeyed, and to defend the immunity of the Church. And since there is no bishop in these provinces, the father custodian has to defend the Church as its head, and this is the subject of the disputes and quarrels. And all he knows is that in the time of Don Luis de Rosas, Father Fray Juan de Vidania served as guardian of the town, and because he was a close friend of Don Luis de Rosas he was the cause of many disturbances that occurred then, and his prelate was unable to put a stop to them because he refused to obey him and enjoyed the favor of the said governor; and when a successor [in the governorship] came, he was punished and even defrocked, and this friar is now deceased. And this is his reply.

3. In reply to the third question he stated that he neither knows nor has heard that any religious of this country gave occasion to Don Luis de Rosas, while he was governor, to treat them as he did; and he saw only that because Father Fray Juan Góngora, commissary of the Crusade, defended its treasurer, Juan Márquez, whom the said Governor Don Luis de Rosas arrested, and because of an ordinance of the royal audiencia of Mexico benefiting the citizens, which the said father commissary conveyed to him, he was on the point of garroting Captain Nicolás de la Mar, who communicated it to him. And he proceeded against the said commissary until he exiled him from His Majesty's kingdoms, which sorrow caused his death; and from then on the said Governor Don Luis de Rosas began to persecute all the religious.

4. In reply to the fourth question he stated that he knows, as it was public knowledge, that in the chapter meeting held by the said fathers Father Fray Domingo del Espíritu Santo was chosen to be guardian of the town. And when he was in his monastery there, Father Fray Juan de Vidania passed through the said town on his way to be guardian of the Picurís; and when he had gone two leagues beyond the town, a troop of soldiers sent by Governor Don Luis de Rosas stopped him and brought him back, and they wrote to Father Fray Juan de Salas, who was custodian at the time, that the said Father Fray Juan de Vidania should be guardian of the town, calling on him so to order. And to avoid trouble, and knowing the ill will of the said Governor Don Luis de Rosas toward the religious, he acceded and sent an appointment as guardian [fol. 104r] to the said Father Fray Juan de Vidania. And he neither knows nor has heard that the said Father Fray Domingo del Espíritu Santo gave any cause for this, other than that when the said governor had arrested Father Fray Antonio Jiménez, a lay friar, in the monastery of Pecos, the said Father Fray Domingo had said that the soldiers who had served as guards at the time of the said arrest were excommunicate; and when the said governor heard of this he began to persecute the said Father Fray Domingo del Espíritu Santo. And this is his reply.

5. In reply to the fifth question he stated that he saw that Father Fray Juan de Vidania, under the appointment sent him by his prelate, served as guardian for a long time, and while doing so he quarreled with a subordinate called Fray

Alonso Yáñez. And when he appealed to his prelate, [the latter] sent Father Fray Antonio de Aranda to investigate the case; and one night while he was investigating, Sebastián de Sandoval, a man publicly excommunicate, was killed; and the said Governor Don Luis de Rosas had him buried in the church of the town against the wishes of the religious. And when they said that the church had been violated and mass could no longer be said in it without authorization from the prelate, the said Governor Don Luis de Rosas came in the middle of the night with troops, ordering them to open the doors or he would break them down, and he entered the said monastery and removed Father Fray Juan de Vidania and took him in his company to the government house. And the next day this witness heard that he had ordered the fathers who at the time were in the monastery and infirmary, who were Father Fray Antonio de Aranda, Fray Alonso Yáñez, Fray Pedro de Santa María, and Fray Jerónimo de Pedraza, expelled from town, shouting that if they did not leave they should be shot. And these religious, without resisting, left on foot through deep snow, because it was winter. And this is his reply.

6. In reply to the sixth question he stated that after the expulsion of the said religious, Father Fray Juan de Vidania went to the church in company with Governor Don Luis de Rosas and the other residents of the town and removed the Host from the church and placed it in the government house in an unbecoming room, where for about a year he said mass and administered the other sacraments; and when Custodian Father Fray Juan de Salas heard of this, he publicly excommunicated him for refusing to obey him; and then he sent [fol. 104v] orders that no Christian should receive any sacrament from the said friar or hear mass from him, as he was excommunicate and an apostate. And this troubled the consciences of some God-fearing people, who left the said town and went to other places where the religious were serving.

7. In reply to the seventh question he stated that he saw some soldiers coming from about two leagues off with a quantity of cattle, and when he asked what cattle these were, they told this witness it was the cattle of the monasteries of Santa Clara, San Ildefonso, and Nambé that they had taken from the religious along with everything else they had for their sustenance, and they had expelled them from the said monasteries and stationed a garrison of soldiers in that of San Ildefonso, of which he had further proof because for almost a year they did not allow the said fathers to return to their monasteries or to assign a priest to the town, and no friar dared to enter the said town. And this witness knows and saw that some months before this the said Governor Don Luis de Rosas had gone to the monastery of Sandía with many soldiers and flying the royal standard, and on the pretext of looking for those who might have taken refuge there he opened all the cells and storerooms of the said monastery, and his soldiers carried off whatever they wanted. And they drank what they wished from a cask of wine reserved for masses, and they left it half open and almost half of it spilled. And a few days later the said governor sent other troops to the monastery of Quarái for the same purpose aforesaid, and they likewise opened and broke open cells and storerooms without excepting the cell reserved for the business of the Holy Office, because the guardian of that monastery was the commissary of the Holy Tribunal in this country. And he neither knows nor has heard that the religious of the said monasteries had given any occasion [for this] other than to cry to Heaven because of the offenses done to them. And this is his reply.



8. In reply to the eighth question he stated that he knows that Father Fray Juan de Salas, who was custodian at the time, in view of the offenses committed against him and his religious by Governor Don Luis de Rosas, convoked his religious in this monastery of Santo Domingo to deliberate what they should do under such circumstances. And while they were gathered there, the said Don Luis de Rosas sent them a decree banishing him and his religious from His Majesty's kingdoms and ordering them to leave these provinces forthwith and deliver the chalices, silver, and ornaments of the sacristies to him, or else he would come to expel them by fire and sword. And [although] in the monastery of Jémez the Indians had killed Father Fray Diego de Lucas, and in that of Taos, Father Fray Pedro de Miranda, and the said Governor Don Luis de Rosas did nothing to remedy this but publicly said that he wished they would kill them all, despite all this the said father custodian and his religious decided not to abandon the country [fol. 105r] and to inform His Excellency the Marqués de Cadereita, who was viceroy at the time. [Fray Juan] sent Captain Diego de la Serna, and seeing that no relief was forthcoming, as none was until His Excellency the Marqués de Villena became viceroy and sent a new governor, the said father custodian exhorted his religious, because the plague had struck the Indians, to go to their missions, as they did, living cautiously and with spies so that they would not be killed; and no friar dared to go to the monasteries of the town, Nambé, Santa Clara, [or] San Ildefonso, because the said Don Luis de Rosas would not admit any priest other than Father Fray Juan de Vidania, appointed royal chaplain, and because, as has been stated, he had stationed a garrison in the monastery of San Ildefonso. And this is his reply.

9. In reply to the ninth question he stated that this witness knows that Father Custodian Fray Juan de Salas summoned Father Lector Fray Bartolomé Romero, who was serving in the province of Moqui, which lies a hundred leagues from the town, and who had not come to the said town for many years, so that his learning, advanced age, and authority might allow him to act as a peace-maker and to mollify the said governor. And after coming to this monastery of Santo Domingo eager for peace, he went with a companion to the town of Santa Fe; and when he reached the chapel of San Miguel, which stands at the entrance to the town, he informed the said governor of his arrival. And this witness saw that [the latter] set out from the government house for the said chapel with the war drum and many residents, and when the said Father Lector Romero and his companion stepped out to receive him, he shouted at him loudly that His Majesty's vassals went to pay homage to the royal standard and many other things. And Father Fray Francisco Núñez, the companion, came up on one side to tell the said governor that the father lector was coming to hear confessions and allow the residents of the town to satisfy their religious obligation, and to settle and put an end to quarrels. And the said Don Luis de Rosas turned on him with his staff, beating him on the head and bathing it in blood until the staff splintered, at which the said father fell to his knees and, raising his hands to Heaven, bore that affront with great patience. And when the father lector saw this he fell to his knees, saying, "I deserve that beating more than does my companion, because he is blameless." And seizing another staff from one of his ministers he turned on him, beating him, and saying, "This is the way to treat these damned sons of toadstools." And it seems to this witness that had it not been for some of those who accompanied him, who stopped him by

blocking his blows with their arms and harquebuses, he would have killed him, so furious was he. And from there they pushed and half dragged the said two friars to the government house, and as they passed through the square you should have seen how the women and other persons wept at seeing such a thing. [fol. 105v] And when they reached the government house they put them in a room under guard, where they remained until the afternoon, when they were served with a decree of banishment in very offensive language and were expelled from the said town. And this is his reply.

10. In reply to the tenth and last question he states that everything he has testified is well known and public knowledge, and upon his testimony's being read to him he reaffirmed and ratified it and said that all his testimony is the truth under the oath he has taken, and that the general questions of the law do not apply to him, and that he is about 36 years old; and he signed along with the said our father custodian.

Fray Tomás Manso

Pedro Varela de Losada

Before me, Fray Jerónimo de la Llana, secretary

In this said monastery on the said day, month, and year, for purposes of the said investigation, Father Custodian Fray Tomás Manso, judge commissioned by the Most Reverend Father Fray Juan de Prada, commissary general of New Spain, placed Agustín de Caravajal, a resident of these provinces, under oath by God and the sign of the cross, as required by law; and having sworn, he promised to testify truthfully, and when he was questioned according to the interrogatory,

1. in reply to the first question this witness stated that he was born in this country, and ever since he can remember he has known and does know the religious of St. Francis who serve in these missions by sight and through communication and dealings with them. And this is his reply.

2. In reply to the second question he stated that he cannot recall ever seeing or hearing that the said religious caused disturbances or unrest in these provinces; on the contrary, he has seen that they are always peace-makers, seeking the welfare and preservation of this country and clearly risking their lives to win souls for God and vassals for His Majesty, repeatedly going on expeditions into the lands of infidels for the greater power and glory of his royal crown. And at present they have 28 monasteries with their churches so well kept that they would be a credit anywhere on earth, complete with chapels, singers, organs, trumpets, and flageolets, and especially [for] the teaching and evangelization of the natives, [carried out] with such care and thoroughness that this witness has heard that there is none better in any part of New Spain. And he has neither seen nor heard that there has been any unrest or [fol. 106r] disturbance because of them; and those that occurred while Don Luis de Rosas was governor were not the fault of the religious, who rather suffered unjustly under great persecution and offenses until they reached the point of deciding to abandon the country. And this witness knows that some of the

quarrels that arose between the governors and the prelates of the religious have been due to their defending the Indians and [insisting] that the decrees of His Majesty issued for their benefit, the orders of His Excellency, and the royal ordinances of the audiencia of Mexico be obeyed, and because they defend the immunity of the Church, because the said governors refuse to honor it and institute proceedings against the religious even to the point of arresting them. And he knows only that in the time of the said Don Luis de Rosas, Father Fray Juan de Vidania, who is now deceased, being a close friend of the said governor and favored by him, played a very great part in the quarrels that occurred during his governorship, which his prelate could not remedy because he refused to obey him. And this is his reply.

3. In reply to the third question he stated that he neither knows nor has heard that any religious gave occasion to the said Governor Don Luis de Rosas for persecuting them as he did during all the time of his governorship. And what moved him to begin to abhor the religious was that after he had arrested Juan Márquez, treasurer of the Holy Crusade, Father Juan de Góngora, who was the commissary of the said tribunal, claimed the prisoner by virtue of the immunities enjoyed by such treasurers by virtue of apostolic rescripts and decrees of His Majesty; and in this dispute he went so far as to declare the said father commissary banished from [His Majesty's] kingdoms, because of which he died of grief. And he also knows that the adjutant Juan de Trespalacios had sent the said father commissary a royal ordinance from Mexico benefiting the citizens; and after the said father gave it to Captain Nicolás de la Mar, official secretary of the council, so that he might present it to [the governor], he tried to garrote him for having presented it. And this caused to the said governor to persecute and mistreat the said father commissary; and when he asked the father custodian to banish him, and he did not do so, he began to mistreat and persecute all the religious.

4. In reply to the fourth question he stated that he knows that in the chapter meeting held [fol. 106v] by the fathers, Father Fray Domingo del Espíritu Santo was elected guardian of the town, and Father Fray Juan de Vidania guardian of the village of the Picurís. And as Father Fray Juan de Vidania was passing through the town on his way to his mission, when he had gone two leagues, Governor Don Luis de Rosas sent some soldiers to stop him; and they brought him back to the said town to be its guardian. And in connection with this he wrote to Father Custodian Fray Juan de Salas; and to avoid trouble and keep the peace with the said governor, because he knew that he was looking for excuses to break it, he sent an appointment to the said Father Vidania, who was guardian for a long time. And he does not know of Father Fray Domingo's doing anything to annoy the said governor, as he is a friar who leads a virtuous life and scrupulously fulfills his obligations; and he knows only that the said governor had come to dislike him because he stated publicly that all those who had served as guards when the said Don Luis de Rosas arrested Father Fray Antonio Jiménez, a lay religious, in the monastery of Pecos had incurred excommunication. And this is his reply.

5. In reply to the fifth question he stated that Father Fray Juan de Vidania quarreled with one of his subordinates, a lay religious called Fray Antonio Yáñez; and when the father custodian learned of this he sent Father Fray Antonio

de Aranda, guardian of Xalistro,<sup>119</sup> to look into the matter. And the said governor, always partial to the person and affairs of the said Fray Juan de Vidania, violently expelled the said Fray Antonio de Aranda by force of arms, and along with him the said Father Fray Antonio Yáñez and Father Fray Pedro de Santa María and Fray Jerónimo de Pedraza, who at the time was in charge of the infirmary of the town monastery, ordering them under severe penalty to leave the said town, and that if they did not, they should be shot and killed. And the said religious left with great hardship and discomfort because it was the depth of winter and there was a great deal of snow; and the said religious did not resist or defend themselves, but obeyed the said order with great patience and humility. And he knows [fol. 107r] that at this time a man called Sebastián de Sandoval was killed one night in the said town, a man who was publicly excommunicate; and the said governor ordered him buried in the church without his body having received absolution, against which all the religious protested, and it was nevertheless done as the governor wished because the deceased was a friend of his. And he knows that on this occasion the said Don Luis de Rosas went to the monastery with his troops and took Father Fray Juan de Vidania out of there along with all his clothing.

6. In reply to the sixth question he stated that he knows, and it is unquestioned public knowledge, that the said Fray Juan de Vidania, accompanied by the said Don Luis de Rosas and many persons from the said town, removed the Host from the church and took it to the government house; and they placed it in a room that served as a pantry, where it remained a long time. And Father Fray Juan de Vidania said mass there, administering the sacraments. And when he was called before his prelate he refused to go and allowed himself to remain disobedient and excommunicate for a long time, for which reason the father custodian sent him an order not to celebrate mass or administer any sacrament, despite which he did celebrate, and everyone heard his mass with the exception of some God-fearing soldiers, who knowing that the father custodian was in the right and the said Father Fray Juan de Vidania was excommunicate and suspended from his functions and not in compliance with his order, left the said town, taking the better side and seeking refuge in some monasteries so as not to be without the sacrifice of the mass and the other sacraments. And the said father custodian was unable to remedy this mischief or many others caused by the said Father Vidania because he was sheltered in the residence of the said governor, who had given orders that any religious who should try to enter the town should be killed.

7. In reply to the seventh question he stated that he knows for a fact that Governor Don Luis de Rosas sent a squad of soldiers under the command of Captain Alonso Martín Barba to the monastery of San Ildefonso, whose guardian was Father Fray Andrés Suárez, with express orders to expel him and throw him out of the monastery. And they did expel him and throw him out with force and violence. And the said Father Fray Andrés Suárez, being a sick old man and almost crippled, asked and pleaded with them for God's sake that they leave him there at least that [fol. 107v] night, which they neither agreed to nor allowed, and the said father had to leave with great hardship and sorrow. And they plundered the monastery, opening the storerooms and cells and carrying off all his personal

---

<sup>119</sup> I retain the spelling of the ms. I cannot identify this place, which is evidently in New Mexico.

effects. And this witness likewise knows that these same soldiers, by order and command of the said governor, went to the monasteries of Santa Clara and Nambé and plundered and sacked them and carried everything off to town, even the cattle and sheep that the religious had for their sustenance. And he also knows that a garrison was stationed in the monastery of San Ildefonso by order and command of the said Don Luis de Rosas and that the said religious ministering in the three monasteries went to their prelate to escape the governor's harsh measures, leaving the Indians without priests to die unbaptized and without confession. And this witness also knows that the said Don Luis de Rosas went to the monastery of Sandía with many troops and they opened and broke into a storeroom and took out its contents, and they all drank from a cask of wine that was there; and since they did not close it properly much of it was lost, and this wine was intended for masses and was badly needed because there is no wine in this country and it is brought from more than 400 leagues away. And he also knows that the said Governor Don Luis de Rosas sent a number of soldiers to the monastery of Quarái and they plundered and sacked it also, including a cell that housed the archive and tribunal of the Holy Office, because the father commissary of the Holy Tribunal served in the said monastery. And he does not know of the religious' having given any occasion for such harshness, they always being, on the contrary, very obedient and docile, without resisting or defending themselves.

8. In reply to the eighth question he stated that it is true and he knows for a fact that when Father Fray Juan de Salas, who was custodian at the time, saw his religious so ill treated and afflicted, and that the Jémez Indians had been raided and attacked by the infidel Apaches, enemies of the Christians, in the course of which Father Fray Diego de San Lucas had been killed by their arrows, and that the Taos Indians had rebelled and had killed Father Fray Pedro de Miranda, their priest, and that the governor did nothing to remedy the situation but rather was saying that he wished they would kill them all, along with other very grave reasons that arose, he decided to convoke and gather all his religious, as in effect they gathered in this monastery of Santo Domingo to consider what should be done [fol. 108r] in so difficult a situation, and because the said governor obliged and strictly compelled them to leave the country, decreeing that they should surrender all the silver and ornaments of the monasteries, declaring them exiled from the King's realms. And [he knows] that their final and most reasonable decision, taken with an eye always to the public good and the preservation of the kingdom, was to send a message to Mexico to inform His Excellency the Marqués de Cadereita of what was going on; and to increase the chances of success they sent Father Fray Diego Franco, a very virtuous, wise, and prudent religious, to accompany the written account and documentary record. And not satisfied with this, the said religious and custodian sent a second dispatch, carried by Captain Diego de la Serna, in which they more urgently pleaded for a remedy to so great and grave damage as was being done to the service of God and the King's majesty. And when a long time had passed and the hoped-for remedy did not arrive from Mexico, and the Indians were and had for a long time been without their priests and were dying without the sacraments, the father custodian decided that all the religious should return to their missions and attend to the instruction of the Indians, as in fact they did return, although risking and fearing for their lives, except to the monastery of the town, which

Father Fray Juan de Vidania never relinquished, and the three said monasteries of San Ildefonso, Santa Clara, and Nambé, to which, being so near the governor, no one dared to go for fear he might order them killed, and because the monastery of San Ildefonso had been turned into a garrison.

9. In reply to the ninth question he stated that he knows, and it is clear to him, that when the religious were gathered together in the said monastery of Santo Domingo, the said Father Custodian Fray Juan de Salas summoned Father Fray Bartolomé Romero, lector in sacred theology and guardian of the monastery of Oraibe in the province of Moqui, which is [100] leagues<sup>120</sup> distant from the town, as a learned and skillful person of advanced years to discuss with the said Don Luis de Rosas how best to preserve the peace so eagerly desired, and so it was decided by accord of all the religious that the said father lector should go. And having set out, accompanied by Father Fray Francisco Núñez, an elderly lay religious, he came close to the town; and as they had gone on foot and arrived tired, they stopped to rest a while at a chapel that is near the entrance [fol. 108v] to town, and at the same time he sent word of his arrival to the said governor, who came with many soldiers, all armed, and flying the royal standard. And when he came to where the two religious were, he began to reproach them with loud shouts, saying very angrily that why had they not gone to present themselves before the royal standard. And in the course of this shouting the lay friar approached on one side and told him that the father lector came only to free the residents of the town from their errors and to allow them to confess and fulfill their duties to the Church and to explain to them what great errors and schism Father Fray Juan de Vidania had propagated, which words produced such resentment and fury in the said Don Luis de Rosas that he thrashed him with a staff that he was carrying and so injured him that he was bathed in blood; and the said father neither resisted nor defended himself, but received the beating with great love and patience after falling to his knees and raising his hands and eyes to Heaven. And then the father lector, seeing his companion mistreated, said to the governor, "Milord governor, my companion is wholly blameless; I alone am to blame, for I brought him," and so on. And he is quite sure that if those present had not blocked the blows with the butts of their arquebuses, he would have finished him off then and there, so great was the anger and fury of the said governor. And after this he ordered them taken to town under arrest, and they took them, dragging and pulling the father lector, which caused a great uproar and commotion in the town as many people gathered and, grieved at the sight of such a spectacle, wept and exclaimed their compassion and pity. And he knows that he took them to the government house [and] that he imprisoned them in a room until at nightfall he had them served with an order to leave town forthwith, which they did, coming before their prelate to report on their mission.

10. In reply to the tenth and last question he stated that everything he has testified is true and is well known and public knowledge in all this kingdom, under the oath he has taken, and that the general questions of the law do not apply to him, and he stated that he is about 30 years old; and upon his testimony's being read to him he reaffirmed and ratified it and he signed it [fol. 109r] along with the said our father custodian.

---

<sup>120</sup> *cinco leguas, a lapsus for cien leguas*, to judge by the other accounts.

Fray Tomás Manso, custodian

Agustín de Caravajal

Before me, Fray Jerónimo de la Llana, secretary

*Testimony*

In the said monastery of Santo Domingo, on the 20<sup>th</sup> day of the month of August of the year 1664, for purposes of the said investigation, Father Fray Tomás Manso, custodian and judge commissioned by the Most Reverend Father Fray Juan de Prada, commissary general of all the provinces of New Spain, placed Captain Alonso Baca under oath by God and the sign of the cross, as required by law; and having sworn, he promised to testify truthfully, and when he was questioned according to the interrogatory,

1. in reply to the first question he stated that he was born in this country and that as long as he can remember he has known and knows the religious of St. Francis who have served and serve in these missions by sight and through communication and dealings with them. And this is his reply.

2. In reply to the second question he stated that he does not recall ever seeing or hearing that the said religious have caused commotions or disturbances in these provinces. On the contrary, he has seen that they are always peace-makers, seeking the welfare and preservation of this country and undertaking clear risks to their lives in order to win souls for God and vassals for His Majesty, making various expeditions into the lands of the infidels to increase the sway of his royal crown; and at present they have 28 monasteries with their churches as well kept as anywhere on earth, complete with chapels, cantors, organs, trumpets, and flageolets, and the instruction of the Indians so successful that on feast days they all, without exception, come to mass at the first sound of the bell, with no need to count them as is done in New Spain. And he has neither seen nor heard of any uproar, unrest, or disturbance caused by the religious, and they were in no way to blame for those that occurred during the governorship of Don Luis de Rosas, but rather suffered the greatest persecution and affronts without giving any occasion for it, so that unable to bear them, they had determined to go to New Spain and abandon the country. And this witness knows that the quarrels between the governors and the custodians have arisen because the latter defend the Indians and [insist] that the royal regulations and decrees of His Majesty issued in their defense be obeyed, and because they defend the immunity of the Church, because the said governors refuse to honor it, [**fol. 109v**] instituting proceedings against the religious and even arresting them. And he knows only that during the governorship of Don Luis de Rosas, Father Fray Juan de Vidania, who is now deceased, being a close friend of the governor and enjoying his favor, was the chief cause of the quarrels that arose during his governorship, which his prelate could not remedy because he refused to obey him. And this is his reply.

3. In reply to the third question he stated that he neither knows nor has heard that any religious gave Governor Don Luis de Rosas cause for the ill will he showed toward them during the time of his governorship; and because [the governor] learned that the adjutant Juan de Trespalacios, who had been in this country, obtained an order from the royal audiencia benefiting the residents and sent it to Father Fray Juan de Góngora, who at that time was the commissary of the Holy Crusade, because in this country there were, and are, no secular clergy or religious of another order, and because the secretary of the council served it on [the governor], he had him tied up ready to be garroted. And because of a disagreement he had with the treasurer of the Holy Crusade, called Juan Márquez, he arrested him; and because the said father commissary of the Holy Crusade, in virtue of the edicts and privileges granted by His Majesty to these treasurers, asked him for the documents in the case, the said governor proceeded against him to the point of serving him with a decree of banishment and exile from His Majesty's realms, which led to the said father's dying of grief. And the two matters aforesaid were the beginning of the said governor's ill will toward the religious and of his persecution of them. And this is his reply.

4. In reply to the fourth question he stated that he knows, because it was public knowledge, that in the chapter meeting held by the friars, Father Fray Domingo del Espíritu Santo was elected guardian of the town, and Father Fray Juan de Vidania guardian of the Picurís. And when the said Father Fray Juan de Vidania came through town, Governor Don Luis de Rosas sent soldiers to detain him, and they brought him back to town; and the said governor wrote to Father Custodian Fray Juan de Salas to appoint Father Fray Juan de Vidania guardian of the said town, and he appointed him against his will to avoid disputes [fol. 110r] and quarrels. And he does not know of Father Fray Domingo del Espíritu Santo's having given any occasion for this action, being an exemplary friar; and he heard only that after the said Don Luis de Rosas arrested Father Fray Antonio Jiménez in the monastery of Pecos, Father Fray Domingo said that those who had served as guards were excommunicate, and when the governor heard of this he took a dislike to him. And this is his reply.

5. In reply to the fifth question he stated that when Father Fray Juan de Vidania quarreled with one of his subordinates called Fray Alonso Yáñez and reported this to his prelate, [the latter] commissioned Father Fray Antonio de Aranda to investigate the case; and one night, while he was in the said monastery engaged in the said investigation, Ensign Sebastián de Sandoval, who was publicly excommunicate, was killed, whom, against the wishes of the fathers, Governor Don Luis de Rosas had buried without absolution for his body. And in the middle of that night he went to the monastery with many soldiers and removed Father Fray Juan de Vidania and all his effects and took him to the government house; and because on the following day the fathers would not say mass, saying that the church had been violated, he expelled them from the town, ordering them to leave forthwith and that if they refused they should be killed. And his order was carried out and they expelled them in three feet of snow, and the said religious offered no resistance to any of this, nor does he know of their giving any occasion for it other than what he has said.

6. In reply to the sixth question he stated that this witness saw that after the expulsion of the said religious from the town, the said Father Fray Juan de Vidania, accompanied by Governor Don Luis de Rosas and many other persons,



went to remove the Host from the church of the said town, and they took it to the government house and placed in an inappropriate room, where it remained a long time. And when his prelate heard of this, he summoned Father Fray Juan de Vidania to come before him, and he did not come, and so he publicly excommunicated him and ordered all the residents not to hear mass or receive the holy sacraments from the said father, despite which he celebrated mass and administered all the sacraments. And when some of the residents saw this, they left the town and went to the other monasteries in order not to hear mass from him. And the said father custodian could not remedy any of this because the said Father Fray Juan de Vidania enjoyed the protection of the [fol. 110v] said governor, who had issued an order that no friar was to be allowed to enter the town. And this is his reply.

7. In reply to the seventh question he stated that he knows that Governor Don Luis de Rosas sent a squad of soldiers commanded by Alonso Martín Barba to the monastery of San Ildefonso, whose guardian was Father Fray Andrés Suárez, with express orders to expel him and drive him from the said monastery, as they did by force and violence. And the said Father Fray Andrés Suárez, being a sick old man and almost crippled, asked them for God's sake to let him sleep that night in the monastery, which they did not allow, and the said father had to leave under great hardship, and they plundered his monastery, opening the cells and storerooms and carrying off all his effects; and the said monastery was turned into a garrison. And this witness also knows that these same soldiers, by order and command of the said governor went to the monasteries of Santa Clara and Nambé and plundered and sacked them and carried off everything, including the cattle and the other things that the friars had for their sustenance. And he does not know of the said friars' having given the said governor any cause for such an action, during which they did not resist or defend themselves; and they went to their prelate, leaving the Indians without priests. And he likewise knows that the said Governor Don Luis de Rosas went to the monastery of Sandía to look for those who might have taken refuge there and opened all the cells and broke open a storeroom from which the soldiers removed everything they found; and they drank and spilled half a cask of wine that was reserved for masses, while the father custodian, who served there, was away from the monastery. And a few days later the said Governor Don Luis de Rosas sent another squad to the monastery of Quarái, and in the same manner they opened and broke open the cells and storerooms without excepting even one dedicated to the business of the tribunal of the Holy Office, as the father commissary of the Holy Office was the guardian of that monastery.

8. In reply to the eighth question he stated that it is true and he knows for a fact that Father Custodian Fray Juan de Salas, seeing his religious so afflicted and ill treated, and that in the village of Jémez they had killed Father Fray Diego de San Lucas, and in that of Taos, Father Fray Pedro de Miranda, their priest, and that Governor Don Luis de Rosas [fol. 111r] did not remedy this but rather said in public that he wished they would kill them all, gathered his religious in this monastery of Santo Domingo to discuss what should be done in so difficult a situation; and finally they decided to inform His Excellency the Marqués de Cadereita, viceroy of New Spain, of what was going on, as they did by means of Father Fray Diego Franco, and again through Captain Diego de la Serna, and they never received either remedy or reply. And when they were thus gathered

and assembled, the said Don Luis de Rosas had the said religious served with a decree ordering them to leave the country and declaring them exiled from His Majesty's realms, and that if they refused to leave he would expel them by fire and sword; and they remained in this tribulation waiting for a new governor, since [Rosas's] term had expired. And seeing that none was coming and that a plague had broken out among the Indians, they returned to their missions to minister to them, except to the monastery of the town, for the said governor refused to accept any friar other than the excommunicate one whom he kept by his side, nor did anyone dare to go to the three monasteries of Nambé, Santa Clara, and San Ildefonso, because they were near the town, for fear that the governor should have them killed.

9. In reply to the ninth question he stated that when the said religious were gathered as he has said, Father Custodian Fray Juan de Salas summoned Father Lector Fray Bartolomé Romero, who was in the province of Moqui, a hundred leagues from the town; and after he arrived he sent him to the said town to deal with the governor about establishing peace, thinking that since he had been so far distant, and the two of them had not seen each other or written to each other, he would more readily accept views and counsel from him than from any other religious; and because of his learning and advanced age he sent him to the said town accompanied by an elderly lay friar called Fray Francisco Núñez. And when they reached the chapel of San Miguel, which stands at the entrance to the said town, they went in to pray and sent word to Governor Don Luis de Rosas that they had come to see him and to discuss an end to so many things, and asking for permission for the residents of the town to fulfill their obligations to the Church. And this witness saw that on receiving this message the said governor set out with the drum and the royal standard and many soldiers for where the said fathers were, and after he got there [fol. 111v] he began to berate them very angrily because they had not gone to present themselves before the royal standard. And when the lay friar saw the said governor so angry, he came up to him on one side and said, "The father lector is coming to hear the confessions of the residents of the town and to free them from the errors in which Father Vidania is keeping them." And without waiting for another word, the said Governor Don Luis de Rosas raised his staff and beat him on the head until the staff splintered, wounding him and covering him in blood; and the said father fell to his knees and, raising his hands to Heaven, received that affront with great patience and humility. And when the father lector saw what was happening to his companion, he said, "Milord governor, I am to blame, and not my companion." And seizing another staff from one of his constables, he began to beat the said father lector with such fury that but for those present who blocked his blows with the butts of their harquebuses, he would have killed him; and he used very offensive language, "Accursed people, sons of toadstools," and [said] that that was the way to deal with them. During all of this the said father lector remained on his knees. And from there he ordered them taken off to the government house under arrest; and as they crossed the square, the women and other persons, moved by pity, exclaimed to Heaven in tears and stepped forward to wipe away their blood and sweat. And in this manner he kept them shut up in a room until afternoon, when, after they were served with a decree of banishment, they were expelled from the said town and came before their prelate. And this is his reply.

10. In reply to the tenth and last question this witness stated that all that he has testified is well known and public knowledge in all these provinces because these things had taken place so blatantly, and is the truth under the oath he has taken, which he reaffirmed and ratified upon his testimony's being read to him. And he declared that he is about 45 years old, and that the general questions of the law do not apply to him, and he signed with the said our father custodian.

Fray Tomás Manso, custodian

Alonso Baca

Before me, Fray Jerónimo de la Llana, secretary

In the said monastery of Santo Domingo, on the 21<sup>st</sup> day of the month of August of the year 1644, [fol. 112r] Father Custodian Fray Tomás Manso, judge commissioned for this case by the Most Reverend Father Fray Juan de Prada, commissary general of all the provinces of New Spain, stated that since, although the said commission was issued many months ago, he did not receive it until the 13<sup>th</sup> of this month because its bearers had stopped at El Parral, and since at present Governor Alonso Pacheco de Heredia uses four men to send dispatches to the said mines of El Parral and the said messengers are to leave here within a few days, and if he misses this opportunity there would not be another for many months, he would and did order that no more witnesses be heard and that those who have testified in this case reappear to ratify their testimony, since no charge has developed against any friar of those who are in this custodia or against those who have been here in the past, except against Father Fray Juan de Vidania, who has died; and thus he ordained and signed.

Fray Tomás Manso, custodian

Before me, Fray Jerónimo de la Llana, secretary

In the monastery of Santo Domingo, on the 22<sup>nd</sup> day of the month of August of the year 1644, Father Custodian Fray Tomás Manso, judge commissioned for this case by the Most Reverend Father Fray Juan de Prada, commissary general, placed under oath by God and the sign of the cross, as required by law, Captain Don Fernando Durán y Chávez; and having sworn, he promised to testify truthfully, and upon his testimony being read to him, he swore that he testified truthfully in what he has declared in this case before the said father custodian. He declared that to be his testimony and declaration, signed with his name, and that he recognizes it as such and reaffirms and ratifies it; and he must note only, concerning the eighth question of the said his testimony, that when Father Custodian Fray Juan de Salas gathered his religious, some citizens came from the town of Santa Fe to the said monastery of Santo Domingo, where they were gathered, to avoid hearing mass from Father Fray Juan de Vidania, because he was excommunicate and an apostate. And he knows that the said citizens came to the said monastery without being summoned by

the religious, and that sometimes they lived with them and at other times they went to their ranches in the Rio Abajo district. And he has nothing else to add [fol. 112v] or delete, and this is the truth, and he signed with the said father custodian.

Fray Tomás Manso, custodian

Don Fernando Durán y Chávez

Before me, Fray Jerónimo de la Llana, secretary

In the said monastery of Santo Domingo, on the said day, month, and year, Father Custodian Fray Tomás Manso, judge commissioned for this case by the Most Reverend Father Fray Juan de Prada, commissary general, summoned before him Captain Nicolás de la Mar y Vargas, one of the witnesses who have testified in this investigation; and having taken an oath by God and the sign of the cross, as required by law, and his testimony being read to him word for word, he promised to testify truthfully; and having heard it he declared under the oath he has taken that it is his testimony and signed with his name, and that he has nothing to add or delete in it, and that it is the truth, which he reaffirms and ratifies anew, and he signed with the said father custodian.

Fray Tomás Manso, custodian

Nicolás de la Mar

Before me, Fray Jerónimo de la Llana, secretary

In the said monastery, on the said day, month, and year, Father Custodian Fray Tomás Manso, judge commissioned for this case by the Most Reverend Father Fray Juan de Prada, commissary general, summoned before him Don Pedro Durán y Chávez, one of the witnesses who have testified in this investigation; and having taken an oath by God and the sign of the cross, as required by law, under which oath he promised to testify truthfully, and his testimony having been read to him word for word, and having heard it, he declared it to be his testimony and declaration and signed with his name, and that he has nothing to add or delete in it, and that it is the truth under the oath he has taken, which he reaffirms and ratifies, and he signed together with the said father custodian.

Fray Tomás Manso, custodian

Don Pedro Durán y Chávez

Before me, Fray Jerónimo de la Llana, secretary

On the 23<sup>rd</sup> day of the month of August of the year 1644, in the said monastery of Santo Domingo, Father Custodian Fray Tomás Manso, judge commissioned for this case by the Most Reverend Father Fray Juan de Prada, commissary general, caused to appear before him Ensign Pedro [fol. 113r] Varela, one of the witnesses who have testified in this case; and having taken an oath by God and the sign of the cross, as required by law, he promised to testify truthfully. And his testimony having been read to him word for word, he declared that what he testifies therein is the truth, and that he recognizes it to be his testimony and signed by him, and that he reaffirms and ratifies it, and he must note only, concerning the eighth question, that when the religious had gathered with their prelate in this said monastery because Governor Don Luis de Rosas had expelled the fathers from the monasteries of Nambé, San Ildefonso, and Santa Clara, obliging the residents to hear mass from Father Fray Juan de Vidania, who had been publicly excommunicated by his prelate, some residents of the said town, in order not to hear mass or receive the other sacraments from the said father, came to this monastery where the other fathers were. And while they were together awaiting a remedy from His Excellency the viceroy of New Spain, to whom they had sent two messengers informing him of what was going on, the said residents spent some days with the fathers and on other days went to their ranches in the Rio Abajo until a new governor came; and this witness knows that the said fathers did not call or summon them. And this is the truth under the oath he has taken, and he signed.

Pedro Varela de Losada

Fray Tomás Manso, custodian

Before me, Fray Jerónimo de la Llana, secretary

In the said monastery of Santo Domingo, on the said day, month, and year, Father Custodian Fray Tomás Manso, judge commissioned for this case, caused to appear before him Agustín de Carvajal, a resident of the town of Santa Fe, whom he placed under oath in the manner required by law; and the testimony that he has given in this case being read to him word for word, he stated that the contents thereof are the truth, which he reaffirms and ratifies anew, and he declares it anew, and he has nothing to add or delete, and he signed with the said our father custodian.

Fray Tomás Manso, custodian

Agustín de Carvajal<sup>121</sup>

Before me, Fray Jerónimo de la Llana, secretary

---

<sup>121</sup> The document is a copy, so the use of the more common form of the name here is no proof that its bearer signed thus.

In the said monastery of Santo Domingo, on the said day, month, and year, Father Custodian Fray Tomás Manso, judge commissioned for this [fol. 113v] case, caused to appear before him Captain Alonso Baca, a resident of the town of Santa Fe, whom he placed under oath by God and the sign of the cross, as required by law, and he promised to testify truthfully; and the testimony that he has given in this case and that is signed with his name having been read to him word for word, he stated that all the contents thereof are the truth and he declares it anew, and he reaffirms and ratifies it, and he has nothing to add or delete, and he signed with the said our father custodian.

Fray Tomás Manso, custodian

Alonso Baca

Before me, Fray Jerónimo de la Llana, secretary

In the said monastery of Santo Domingo, on the 24<sup>th</sup> day of August of the year 1644, Father Custodian Fray Tomás Manso, judge commissioned for this case by the Most Reverend Father Fray Juan de Prada, commissary general of all the provinces of New Spain, declared that since this case has been completed and the witnesses who have testified therein have ratified [their testimony], and since by law nothing else needs to be done, he would and did order that, having first of all prepared a copy of the proceedings, the original be sent to the Most Reverend Father Fray Juan de Prada, so that as soon as possible he may forward it to the most reverend father commissary general of the Indies. And so he ordained and signed.

Fray Tomás Manso, custodian

Before me, Fray Jerónimo de la Llana, secretary<sup>122</sup>

This copy is faithful to the original from which it was made, which is filed in the archive under my charge. Fray Francisco Jiménez, secretary general to the Most Reverend Father Fray Juan de Prada, commissary general of these provinces of New Spain, and by order of his reverence I signed this certification in Mexico [fol. 114r] on 23 February 1645; and to reinforce its validity his reverence ordered the great seal of his office to be affixed hereto and signed, declaring that other testimony to the same effect has been given.

Fray Juan de Prada, commissary general [rubric]

Attest, Fray Francisco Jiménez [rubric], secretary general

**SEAL**

---

<sup>122</sup> Here follow several lines of authentication of corrections.

[fol. 114v blank]

[fol. 115r]

**[Letter from Fray José Maldonado, Franciscan commissary general  
of the Indies, to King Philip IV. Original, no place or date.  
Probably Madrid, March 1646.]**



Your Majesty:

The commissary general of the Indies states that there have been frequent demonstrations of the need for maintaining the plenary authority with which King Philip II endowed his office and which it enjoys since the general of the order, Fray Cristóbal de Capite Fontium, granted it by his rescript of 1572, as did our order in the general chapter of Toledo, and which His Holiness Sixtus V confirmed by his apostolic brief of 1587, because the said commissary general of the Indies sees to the execution of Your Majesty's [commands] in all the provinces of this widespread Order of St. Francis in the Indies, where it serves as a model in all the vicissitudes that over time befall the other orders. And this has been made very clear in numerous matters, including that of missions, for all the administrators of the other orders have come to the cell of the said commissary general of the Indies for guidance in conducting their affairs, and the opinion that he has given them is that they should always prostrate themselves before Your Majesty and seek only to carry out Your Majesty's orders and commands, and they have done so.

At present the said commissary general of the Indies does so by fulfilling his obligation, the presentation of [fol. 115v] some orders that the Sacred Congregation *de Propaganda Fide* conveys to the Indies through the father general of his order; and if by chance the said commissary general did not seek to maintain the plenary authority and jurisdiction that was opposed by Father Fray Juan Merinero, bishop elect of Valladolid, when he was general, he would be unable to retain them and would not dare to allege them for lack of authority or entitlement, and to avoid new conflicts with the fathers general until Your Majesty makes clear the rights and privileges of this office. And thus it is necessary for Your Majesty to order the suspension and amendment of the ordinances and rules<sup>123</sup> contrary to or rescinding the said jurisdiction, as they are incompatible with Your Majesty's rights and power of appointment, and while they remain in force the said commissary general cannot have Your Majesty's orders and commands carried out.

He also presents the documents sent by the commissary general of the provinces of Mexico, whom the said commissary general of the Indies, by order

---

<sup>123</sup> *puntos*, which I take to mean parts of an ordinance.

of Your Majesty's royal council, directed to conduct an investigation and to punish, should he find them guilty, the religious stationed in the missions of New Mexico, so that the council, seeing [these documents], may learn the truth and understand the need to preserve the authority and jurisdiction of the office of the commissary general of the Indies.

Fray José Maldonado [rubric]

Commissary General of the Indies

**[fol. 116r]**

State, 1646

New Mexico



Your Majesty:

The commissary general of the Indies of the Order of St. Francis

Meeting of the council, 20 March 1646

Join the letters that gave rise to these proceedings, and the dispositions concerning them, to these documents and take everything to the fiscal. [rubric]

Everything taken.

The fiscal considers the sole purpose of these documents sent by the commissary general of the Indies to be vindication of his religious in New Mexico. They could be delivered to a special reporter to summarize them for the council so that the state of the matter may be made clear. He requests that this be done. Madrid, 10 April 1646. [rubric]

Council meeting of 12 April 1646

Have a special reporter bring it all. [rubric]



[fol. 117r]

**[Letter from Fray José Maldonado, Franciscan commissary general of the Indies, to the secretary of the Council of the Indies, Don Juan Bautista Sáenz Navarrete. Madrid, 23 March 1646. Original]**

[Marginal notes:]

Meeting of the council, 24 March 1646

The new documents are joined to the others concerning the matter held by the fiscal so that he may examine them all. [rubric]

As for this sealed letter, return it to the commissary general so that in respect of it he may obey whatever his general commands him. [rubric]

The fiscal states that he has seen these documents and has given his opinion as to what should be done concerning them all. Madrid, 10 April 1646. [rubric]



Secretary Juan Bautista Sáenz Navarrete

These documents that I forward and that also concern matters in New Mexico were inadvertently left on the table in the father secretary's cell. They need to be seen, so please present them to the council to be joined with the others that have been sent to the fiscal.

As for the small sealed letter that the father general of my order sends to the prefect of the Chinese missions, I do not know what it contains, nor can one tell from the letter that the father general writes to me, because concerning it he says only that I should dispatch the said letter. I have made inquiries elsewhere and have been told as a fact that it [fol. 117v] contains replies from the Congregation *de Propaganda Fide*, sent by order of His Holiness, to some questions and arguments posed to His Holiness on behalf of the missionaries in China concerning treatment of new converts, and what they should avoid and what they should observe with regard to our Holy Faith. If this is so, it seems to me that there can be nothing here that contravenes the King's rights and privileges.

I am greatly concerned that the council should reach a conclusion concerning the jurisdiction of my office, because otherwise I shall be unable to perform my duties properly.

God keep you in accord with my wishes.

San Francisco, 23 March [46]

Fray José Maldonado [rubric]

Commissary General of the Indies