Title
The Franciscan Fray Tomás Manso Claims for his Order Ecclesiastical Jurisdiction over the valleys of Nacasuras y Mochiras for the Evangelization of the Cipias Indians May 8, 1646

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The Franciscan Fray Tomás Manso
Claims for his Order Ecclesiastical Jurisdiction
over the valleys of Nacasuras y Mochiras
for the Evangelization of the Cipias Indians

Biblioteca Nacional de México, Archivo Franciscano, caja 19, expediente 406

Edited by Jerry R. Craddock
based on revisions of transcriptions by Barbara De Marco
University of California, Berkeley

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Preface

In the valleys of Nacasuras and Mochiras, there lived the nation of the Cipias, neighbors of the Ipotlapiguas, both collectively called the Imiris, wonderfully exotic names of tribes and valleys apparently otherwise unknown to geography and anthropology. Fray Tomás claimed to have discovered the two valleys, and the natives that dwelt in them, in 1632. In answer to their appeal for evangelization, fray Tomás returned in 1638 in the company of the governor of New Mexico, Luis de Rosas (see Scholes 1936:301-302, 326n4). Subsequently, in 1645, under the governorship of Alonso Pacheco, four Franciscan missionaries were dispatched by fray Tomás, then custodio of the Franciscan order in New Mexico, to the aforementioned valleys, accompanied by a youth from that region who had become Christian and spoke Spanish. However, this missionary expedition aroused the opposition of the Jesuits of Sonora who claimed ecclesiastical jurisdiction over the area, located in the province of Sonora or bordering on it. Fray Tomás’s letter to the viceroy is a plea that the dispute should be resolved in the Franciscans’ favor.

Fortunately, this document attracted the attention of the distinguished anthropologist Albert H. Schroeder who provided a translation, with an extensive commentary (1965) that attempts to identify the tribes and valleys mentioned. His annotations are all that could be desired for the historical and anthropological elucidation of this document; we are unaware of any other studies that refer to it. The editors of Arizona Quarterly have kindly permitted the reproduction of Schroeder’s article as an appendix to this edition. A few notes on the his translation have been added.

Note

1. The place names are lacking in the indices of Gerhard 1993ab, and the tribal names are absent from the indices of Ortiz 1979-1983. One cannot help recalling the fabulous tribal names mentioned by the abbess María de Ágreda in her account of her spiritual sojourns to the plains east of New Mexico in the 1630s: “Yo llamo a estos reinos respecto de nuestros términos Ticlas y otros Chillescas y Caburcos, los cuales no están descubiertos y para ir a ellos me parese a de aber grandes dificultades” (De Marco and Craddock 2018, fol. 2r33-35).

Editorial Criteria

The transcription of the Spanish text maintains the orthography and the formatting (marginalia and other emendations) of the original text, except that the abbreviations have been resolved tacitly. Editorial deletions are enclosed in parentheses ( . . . ), editorial emendations and additions in brackets, [ . . . ]; scribal deletions are signaled with a caret inside the parentheses (^ . . . ), scribal emendations and additions with a caret inside the brackets [ ^ . . . ]. Parentheses that actually occur in the text are represented with the special characters ( . . . ) to differentiate them from editorial deletions. Curly brackets enclose descriptive terms: {rubric}; square brackets also enclose information about format: [left margin], [right margin], etc. The text of marginalia is set off in italics. The line breaks of the manuscript have been maintained, with the exception of marginalia, where line breaks are indicated by a bar (I). The lines are numbered to facilitate references.

The editors have systematized the use of the letters u and v, the former for the vowel, and the latter for the consonant. Cedillas are omitted when redundant, that is, before the vowels I and e; conversely, they are added when required, before a, o, and u. The sporadic omission of the tilde over ñ is silently corrected. Punctuation has been adjusted to modern norms, primarily to assist in the
comprehension of text. Capitalization has been regularized: proper names of persons and places are set in caps: Consejo de Yndias, Rio de Guadalquivir, Nuevo ~ Nueva Mexico, Barbola ~ Barbara, Joan ~ Juan); names of pueblos are capitalized: La Nueva Tlaxcala, Piastla; names of tribes are not: la nacion concha (but Rio de las Conchas). Dios (Señor when referring to God) is capitalized as well as terms of direct address (Vuestra Señoria, Vuestra Merced). Word division has been adapted to modern usage, with certain exceptions: agglutinations of prepositions with definite articles and personal pronouns (del ‘de el’, dello ‘de ello’, deste ‘de este’, etc.), and agglutinations with the conjunction que, which are signaled with an apostrophe (ques ‘que es’, transcribed as qu’es). Scribal R, that is, capital R, is transcribed according to a specific set of norms: R is retained only for proper names (Rio de las Conchas); otherwise, at the beginning of words it is transcribed r: recibir, relacion, religiosos; within words, R is transcribed as rr; in accordance with Spanish phonology, that is, scribal R invariably corresponds to the trill /rr/ (algarroba, gorrillas, hierro) and never to the flap /r/ (scribal r): (fuero, Gregorio). Illegible portions of the text are signaled with “??” and dubious readings with yellow highlighting. The editors would be grateful for any assistance in resolving such difficulties.

References


De Marco, Barbara, and Jerry R. Craddock. 2018. Fray Antonio de Benavides Transmits to his Franciscan Brethren of New Mexico a Letter from María de Jesús, Abbess of the Convent of Ágreda, Concerning her Spiritual Visits to the Natives of the Region, 1631. https://escholarship.org/uc/item/17n5d70k


Memorial de fray Tomás Manso, procurador de los religiosos franciscanos de Nuevo México, al virrey conde de Salvatierra
México, 8 de mayo de 1646

Biblioteca Nacional de México, Archivo Franciscano, caja 19, expediente 406
(del Río 1975:160, §1238)

[fol. 1r]

{sealed paper, dated 1645-1646}

Excelentísimo señor

Mexico 8. de mayo de 1646.
Vealo el señor fiscal {rubric}

Excelentísimo señor:

El fiscal de su magestad dice que V. E. tiene tomada resolución [sobre] esta pretension y sin per-
nocencia de todo lo pert-eciente a esta pretension y dando
primero noticia a los religiosos de la Compañía de las diligencias que
para ello conviene hacer, por el
perjuicio que les pudiere resultar
informa a V. E. sobre lo que se
pide. V. E. mandara lo que
convenga. Mexico 5. de
[agosto] de 1646.

?? ?? Melian {rubric}

Fray Thomas Manso, procurador general de los religiosos del seraphico
padre san Francisco que asisten en las conversiones del Nuevo México, digo que
el año pasado de quarenta y cinco siendo custodio de aquellas pro-
vincias ymbie con orden del governador de ellas quatro religiosos
5 a predicar el santo ebangelio a la nacion de los yndios ypotlapiguas
y cipias que por otro nombre llaman ymiris, por haver los dichos
yndios y en particular los ypotlapiguas desde el año de seiscientos
y treinta y dos que yo los descubri ynstado en que les fuesen a enseñar
nuestra santa fee, para lo qual haviendo ydo el año de treinta y ocho
10 don Luis de Rojas que a la sazon era governador de aquellas provincias
con algunos españoles y religiosos a visitarlas, le dieron [un]
muchacho para que aprendiese nuestra lengua castellana ??
se la suya a los religiosos que ubiesen de yr y siendo ya christiano
este yndio y ladino rogaba mucho a los religiosos fuesen con
15 el a su tierra dando notisias de otras muchas naciones sircunbe-
cinas a la suya que obligaron a Alonso Pacheco que era governa-
dor y a mi a embbar dichos quatro religiosos y haviendo llegado
da dicha nacion de los ypotlapiguas y otras circunbezinos a ellas
que confinan con las doctrinas que tienen los padres de la Compañía de
20 Jesus por aquella parte, alegaron pertenezecer la administrazion
a dichos padres y tiniendo yo noticia en esta ciudad de la oposicion que en
esta parte hazia el prelado de los padres de la Compañía de Jesus,
embie orden a dichos religiosos para que se ocupasen en las na-
ciones que hallasen algo distantes de las doctrinas de dichos padres de la
25 Compañía para que con eso no se embarazen los unos a los
otros. Y por el mes de agosto proximo pasado en compañía de
don Pedro de Perea que a la sazon era justisia mayor y capittan a guerra
de aquel valle que llaman de Sonora, entraron dichos quatro religiosos
hazia el poniente y descubriendo dos valles de gente poblada y luzida
30 adonde fueron muy bien rezevidos y pasando mas adelante llega-
rón a la nacion de los cipias veinte leguas distante de estos valles
adonde asimismo fueron bien rezevidos y tubieron notizia de tres
rios que ay en esta nacion con muy gran cantidad de pueblos y la
gente vestida y con gran numero. Y por ser tan pocos los religiosos
35 y la gente que yba, determinaron volverse a los dos valles referidos
a ocuparse en enseñar nuestra santa fe a aquellos yndios por ser menor numero de gente en el interin que se daba noticia a Vuestra Excelencia de este descubrimiento y de lo mucho que promete en lo spiritual y temporal según las relaciones antiguas y de las modernas que en el Nuevo Mexico emos tenido en diferentes tiempos y por relazion de dife-
rentes naciones. Y viendo los dichos yndios cipias la resolucion que
tomava el dicho don Pedro de Perea y los religiosos de volverse, diciendo-
les que en brebe tiempo volverian a enseñarles nuestra santa fe, ofresian
sus hijos para que los baptisasen y hazian grande ynstansia
en que los religiosos se quedasen en sus tierras y que los españoles
se volviesen y que ellos embiarian gente a traer la ropa de
los dichos religiosos aunque fuesen ??asas. Tan grande como este
fue el amor que mostraron a los religiosos. Y haviendo
vuelto con el dicho don Pedro de Perea para comensar la conversion
de los dichos dos valles embieron dentro de un mes una tropa
de yndios cipias para llebar los dichos religiosos y su ropa
y los despidieron con esperansa de que con brebedad vendrian
otros religiosos a ayudarles y que entones les yrian a ense-
ñar y baptizar, con lo qual se volvieron a su tierra. Y
sin embargo de haver dejado a los padres de la Compañia de Jesus
lo que al prinispio digeron que les pertenesia por vezindad, vol-
vieron nuebamente a hazer requerimientos pidiendo que
uno de aquellos dos valles pertenesia a su administrazion, siendo
ansi que xamas havian llegado a ellos. Y que don Pedro de Perea
justicia de aquel partido que hizo este descubrimiento dio posesion
en nombre de su magestad a los quatro religiosos de san Francisco. Y
siendo como es notorio que no ay provincias que se aya descubierto
en toda esta Nueba España que no aya sido por religiosos de la
orden de san Francisco, porque el año de quinientos y treinta y ocho antes
que ubiese religiosos de la Compañia de Jesus en esta Nueba Espa-
ña dos religiosos de san Francisco fueron los primeros que entraron
por toda la costa de Sinaloa y segunda vez el padre fray Marcos de
Nisa el año de quinientos y treinta y nueve salio de Culiacan
con orden del señor don Antonio de Mendoza que a la sazon go-
vernaba esta Nueba España para que tomase posesion en nombre
de su religion de lo que descubiesse (como lo refiere Herrera)
y paso trecentas leguas adelante de lo que los españoles tenian
descubierto sin otros muchos religiosos que por mar y por tierra
en diferentes ocasiones han entrado a descubrir la Mar del
Sur y la California. Por todo lo qual deven ser remunerados sus
servicios y buenos yntentos en augmento del bien de la[s]
almas y de la real corona. Y siendo ansi que estos nuevo[s]
descubrimientos pertenezen a la religion de san Francisco por
la posesion que tienen tomada antes que otra religion alguna,
con razon pudieran los religiosos de san Francisco [corr sp tener queja
(si asi se puede llamar) de que los padres de la Compañia de Jesus
se ayan entrado en lo que no les toca ni perteneze, que aunque
esta es una sancta emulazion, es justo que cada uno tenga
el premio de su trabajo y pues son tan conozidos los que la
religion de mi padre san Francisco a hecho en esta tierra con tan
poco gasto de su magestad, pues sin soldados ni presídios sino
solamente con ciento y cinquenta pesos cada año que se gasta
para lo forçoso de la administrazion sirben de buena gana
con amor y voluntad y a porfia y deven ser amparados y
fomentados y por ser como son estas conversiones tierra
nueba y que no es bien entiendan los yndios que ay disgus-
tos ni disenciones entre los ministros.

10 A Vuestra Excelencia pido y suplico mande que don Pedro Portel Casanate a quien Vuestra Excelencia
tiene hecha merced del gobierno de Sinaloa y a quien pertenece por
mandamiento de Vuestra Excelencia y muerte de son Pedro de Perea esta juristizion
ynforme a Vuestra Excelencia del estado de aquellas provincias y nuevas con-
versiones, ajustando lo que se deve dar a cada religion para que
15 con vista de su ynforme Vuestra Excelencia mande lo que fuere servido
y en el interin se a de servir Vuestra Excelencia de mandar por oviar
disgustos y altercaziones que ninguna justizia ympida a los
dichos religiosos de san Francisco la predicasion del santo ebangeli
en los dos valles que an descubierto llamados Nacasuras y
20 Mochiras y la nacion de los cipias, en que rezevire merced
con justicia de la grandeza de Vuestra Excelencia.

Fray Thomas Manso {rubric}
DICTAMEN del Fiscal Melian, su fina. 5 de Ag. de 1846, al m.rgo. de un Memorial presentado al Virrey Gorda de Salustierra por el P. Procuror de la C. del H. Mexico Fr. Thomas Manse, en razón del descubrimiento de los Valles de Huaqufuras y Hochiras y de la Hacienda de los Cipreses, que son que continuada con las posesiones de los PP. de la Compañía de Jesús de Sinaloa, no son ni deben ser de la administración de estos sino de los Religiosos de S. Franciso. - Fr. Marcos de Bisa (1539). - Piénsese al Gov. de Sinaloa D. Pedro Portiel de Casemate, haga las diligencias conexientes — al caso. — M. En fol. 40, ff.
Dios. 8 de Mayo de 1616

Pale de Tepic

Subido a la Real y Eclesiástica Audiencia de la Guadalajara, en el año de 1616.

Los autos referentes a la relación de los hechos y su consecuencia.

La situación actual de los frailes en la ciudad de Tepic.

El gobernador de la audiencia de la Guadalajara, don Miguel de la Cueva, se dirige a los frailes en la ciudad de Tepic.

La orden de los frailes en la ciudad de Tepic.

La disposición de los frailes en la ciudad de Tepic.

El gobernador del estado de Nayarit, don Fernando de la Cueva, se dirige a los frailes en la ciudad de Tepic.

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La situación actual de los frailes en la ciudad de Tepic.
Biblioteca Nacional de México, Archivo Franciscano, caja 19, exp. 406

El señor de la Casa de Puebla se jura por el Señor en sus fingidas y aludidas Relaciones del año de 1755, que ha hecho una gran piedad para hacer de la Casa de Puebla su principal residencia. Ha tomado la dirección de la Casa de Puebla y ha hecho una gran piedad para hacer de la Casa de Puebla su principal residencia. Ha tomado la dirección de la Casa de Puebla y ha hecho una gran piedad para hacer de la Casa de Puebla su principal residencia. Ha tomado la dirección de la Casa de Puebla y ha hecho una gran piedad para hacer de la Casa de Puebla su principal residencia. Ha tomado la dirección de la Casa de Puebla y ha hecho una gran piedad para hacer de la Casa de Puebla su principal residencia.

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SOUTHWESTERN CHRONICLE
THE CIPIAS AND YPOTLAPIGUAS

By ALBERT H. SCHROEDER

In the April 1952 issue of the *New Mexico Historical Review* I published an article entitled "Documentary Evidence Pertaining to the Early Historic Period of Southern Arizona" in which reference was made to two unidentified tribes, the Cipia and Ypotlapigua. The Cipia I tentatively identified as the Yavapai.

I have since obtained a copy of a document from the Biblioteca Nacional, Mexico, through the kind efforts of Mr. Paul H. Ezell, which indicates that my tentative identification of the Cipia was wrong. The evidence contained in this document, augmented by additional material, strongly suggests that the tribe was an Upper Piman group, the southern neighbors of the Yavapai, and the Ypotlapigua were Opata.

The document leaves one basic question unanswered. Why did the Governor of New Mexico enter the country of the Ypotlapigua in 1638, when the El Paso region roughly marked the boundary between New Mexico and Nueva Vizcaya? In any case it does point out that there may have been more activity out of southern New Mexico than has commonly been recognized, and that the Franciscans had penetrated almost to the Arizona-Sonora line.

The translation which follows is amply annotated and I hope will stand to correct my previous identification.

I wish to thank Dr. France V. Scholes of the University of New Mexico for putting at my disposal his transcripts of Fray Estevan de Perea's investigation of Governor Rosas in 1638 (referred to in note 4), which are contained in *Archivo General de la Nacion*.
Fr. Thomas Manso\(^1\), Procurtador General of the friars of the Seraphic Father St. Francis who are present in the conversions of New Mexico.

I declare that last year, \(16\)45, while Custos of those provinces, on order of their governor, I sent four friars of the Order to preach the gospel to the nation of the Ypotlapiguas Indians and to the Cipias, who by another name are called Ymiris\(^2\). Because the said Indians, and in particular the Ypotlapiguas since the year 1632 in which I discovered them\(^3\), have urged that some should go to teach them our Holy Faith, for which purpose Don Luis de Rosas, who at that time was Governor of those provinces, having gone in the year year '38 with some Spaniards and friars to visit them\(^4\), they gave him a boy in order that he might learn our Castilian language and teach his own to the fathers who were to go. And being now a Christian and an apt linguist this Indian begged the fathers urgently to go with him to his land, giving information about many other nations surrounding his own, which put Alsono Pacheco\(^5\), who was Governor, and me under obligations to send the said four friars. And they having arrived at the said nation of the Ypotlapiguas and others their neighbors that abut on the Doctrinas that the Fathers of the Society of Jesus have in that region, they [the Jesuits] alleged that the administration belong to the said fathers [the Jesuits]\(^6\). And having notice in this city of the opposition that the Prelate of the Fathers of the Society of Jesus made there I sent an order to the
said friars to occupy themselves among the tribes which were some distance from the Doctrinas of the said Fathers of the Society so that neither one shall interfere with the other. And during the month of last August, in company with Don Pedro de Perea, who at the time was Chief Magistrate and War Captain of that Valley that is called Sonora, the said four Fathers went west and discovered two valleys of settled and splendid people where they were well received. And proceeding farther they came to the nation of the Cipias twenty leagues distant from these valleys where they were again well received. And they obtained information of three rivers that there are in this nation, with a large number of settlements and clothed people. And since the Fathers and the people who went along were so few, they decided to return to the two valleys referred to to devote themselves to teaching our Holy Faith to those Indians since there were fewer people in the interior, a report of which discovery was given to Your Excellency, and of the great results that it promises spiritually and temporally, according to the old and the recent accounts that we have had in New Mexico at various times and through information from different nations. And the Cipias, seeing the resolution that the said Pedro de Perea was adopting, and the Fathers, of going back, saying to them that in a brief time they would return to teach them our Holy Faith, they offered their children that they might baptize them and they insisted strongly that the Fathers should remain in their country, and that the Spaniards should go back, and that they would send people to bring the linen of the said Fathers even though they were many, so great was the love that they showed the Fathers. And having returned with the said Don Pedro de Perea in order to begin the conversion of the said two valleys, a group of Cipias Indians came within a month in order to bring the said Fathers and their wardrobes. And they sent them off with hopes that shortly other Fathers would come to help them and that then they would go to teach and baptize them, upon which they went back to their land. And notwithstanding that the Fathers of the Society of Jesus had that which
in the beginning they said pertained to them by its nearness, they
turned again to making demands, asking that one of those two
valleys might come under their administration, although they had
never reached them and Don Pedro de Perea, Justicia of that region,
who made this discovery, had given possession in the name of His
Majesty to the four Franciscan Fathers. And it being [true] as is
notorious that there is no province that has been discovered in all
New Spain that has not been by the Fathers of the Franciscan Order,
because in the year 1538, before there were Fathers of the Society
of Jesus in this New Spain, two Franciscan Fathers were the first
who passed along all the coast of Sinaloa, and secondly Father Fray
Marcos de Niza the year 1539 left Culiacan by order of Señor Don
Antonio de Mendoza, who at that time governed this New Spain,
in order to take possession in the name of his Order of that which
he might discover (as Herrera has it), and went 300 leagues beyond
that which the Spanish had discovered, to say nothing of many other
Friars who by land and sea on different occasions have made ex­
peditions to discover the South Sea and California. For all this their
services and good intent ought to be rewarded while augmenting
the good of souls and of the Royal Crown. And it being so, that
these new discoveries belong to the Franciscan Order by the posses­
sion which they have taken before any other Order, with reason the
Franciscans may hold that which the Fathers of the Society of Jesus
may (if one may say so) have entered which does not pertain nor
belong to them, because although this is a holy emulation it is just
that each should have the reward for his work, and because so well
known are those things which the Order of my Father San Francisco
has accomplished in this land with so little expense to His Majesty,
since without soldiers or presidios and with only 150 pesos each
year which are laid out for the necessities of administration they
serve willingly with love and good will and persistence, and they
should be protected and encouraged. And since these conversions
are new lands it is not well for the Indians to learn there are
quarrels or dissensions among their ministers.
Of Your Excellency I beg and implore that you order Don Pedro Porter Casanate, to whom Your Excellency has given the grant of the governorship of Sinaloa and to whom this jurisdiction pertains by order of Your Excellency and by the death of Don Pedro de Perea, to report to Your Excellency on the state of those provinces and new conversions, recommending what ought to be given to each Order so that with this report before you Your Excellency may order that which should be done, and in the interim it must suffice for Your Excellency to order that no magistrate shall, because of quarrels and dissensions, hinder the said friars of San Francisco in the preaching of the Holy Gospel in the two valleys which they have explored, called Nacasuras and Mochiras, and the Cipias nation, whereby I shall receive favor and justice, from the greatness of Your Excellency.

Fray Thomas Manso

(Rubric)

NOTES FOR THE TRANSLATION

1 Fray Thomas Manso came to New Mexico in 1629 and remained for eleven years. In 1641, he went to Madrid, (Hodge, Hammond and Rey, 1945, p. 208 and note, p. 243). He returned to New Mexico with the caravan of 1643-44, (Manso to Commissary General, Parral, January 30, 1645, Archivo General de Indias, Sevilla).

2 Modern Imuris is located on the Magdalena River, Sonora, Mexico. The Cipias, as indicated further on in this document, were some 20 leagues west of the Ypotlapiguas. Since Manso states that the Cipia were also called Ymiris, they apparently were an Opata or Upper Piman group in the Imuris area. Orozco y Berra (1864, pp. 58, 344) mentioned the Himeris with the Opata, and Hodge has suggested (1912, p. 604) that if the Himeris were Opata, the village Imures was doubtless the last Opata settlement to the north. Sauer (1934, pp. 47, 52) considers the Himeri as the southernmost Upper Pima. Orozco y Berra (1864, p. 348) placed the Potlapiguas near Bavispe because Manje mentioned Potlapiguas in association with the Opatas. This again suggests that the Cipia to the west of the Ypotlapigua were Upper Pima, since the Opata also ranged around Bavispe. Moreover, the Cipia were distinguished as separate from the Ypotlapigua.

Sauer places Ypotlapigua in Chihuahua rather than in Sonora because he felt that since they were being served by Franciscans they could not have been in Sonora (1934, p. 51). As this document indicates, the Franciscan Fathers were in Sonora in this instance, a point substantiated by Manje in 1699 (Karns, 1954, pp. 280-281). However, the Ypotlapigua range un-
doubtedly reached east to the present Sonora-Chihuahua line. The name is similar to several of the groups further east in the Conchos River area in the 1690's, which probably led Sauer to conclude they may have been Concho. Others listed in this eastern region with similar names were Satapayogliglas, Guazapayogliglas, Osatayogliglas, Sungugligla and Batayogligla (Hackett, 1926, Vol. 11, pp. 359, 433). Potlapiguis might easily be a corruption of "payogliglas" in the above names, and if so, the close resemblance to Batayogligla may be more than coincidence. However, as indicated above and in notes further on, the Ypotlapigua appear to have been Opata.

Before entering a new region the Spanish often obtained the names of tribes they hadn't yet visited from groups bordering the unknown area. Since Ypotlapigua appears to be a Concho word it may well have been a Concho name for the neighboring Opata to the west which the Spanish adopted before entering the Opata territory. Similarly Cipia may have been the Opata name for their Upper Piman relatives to the north and west.

3 There is nothing that I know of to support Manso's claim to the discovery of the Ypotlapiguas, though his 1632 date is the earliest referring to this tribe. The Cipias are first mentioned by Fray Francisco Letrado who learned of them while at Gran Quivira prior to 1632 or while among the Zuni of New Mexico. He applied to go to them, but Fray Martin de Arvide went instead. On February 27, 1632, five days out of Zun on his way to the Cipia, presumably to the southwest, he was killed in his camp by Zunis (Hodge, Hammond and Rey, 1945, p. 252). The fact that Arvide tried to reach the Cipia from Zuni is another indication that this group probably was Upper Piman. The Zunis were maintaining relations with the Sobaipuri, an Upper Piman group on the San Pedro River of southeastern Arizona as early as 1539 and 1540, when Fray Marcos de Niza and Coronado came through. The earliest documentary reference to the Ypotlapigua is found in the 1638 investigation of Governor Rosas' trip to their country.

4 Rosas was governor of New Mexico from 1637 to 1641. The trip he made to the Ypotlapiguas in 1638, to which Manso refers, was investigated by Fray Esteven de Perea, Commissary of the Province, at Quarai in the summer of 1638. Padre Fray Antonio de Artega, Preacher and Guardian of the Convento of San Antonio de Senecu and commissary of the conversions of the Ypotlapiguas and Cipias testified in July at this inquiry. He stated that four other accompanied him—Fray Juan Suarez of Socorro and Fray Francisco of Isleta and lay brothers Fray Garcia de San Francisco and Fray Julio de San Jose—to convert the two tribes with the hope of remaining among them. He accused the governor of plunder and violence while among the Ypotlapiguas with the result that the Indians fled to the hills, though they returned later.

Fray Juan Suarez testified that the governor threatened to burn the villages of the Ypotlapiguas and also threatened to go to the Cipias, their enemies, and have them make war on them. Fray Francisco and Fray Julio de San Jose testified similarly on these occurrences.

Mange, in the early 1700's, gives a different version (Karns, 1954, pp.
He stated that Pedro de Perea, in charge of the Sonora garrison, made a trip to New Mexico to obtain additional men to help fill out the quota for his garrison, that he brought back eight members of the Granillo family and five Franciscans, and that one of the latter was placed among the Potlapiguas, Bavispes, and Baceraca, east fork of upper Rio Bavispe or Batepito); another among the Guasabas, Oputa, Techicodemuachi, and Vatepito (north fork of upper Rio Batepito); Fray Julio de San José in Turicachi, Cuchidrachi and Tejas; Fray Juan Suárez in Arispe, Chinapa, Bacuchichi and other rancherias (Rio Sonora); and another in Tuape and Cucurpe (Rio de San Miguel).

Since Mange mentions Fray Juan Suárez and Fray Julio de San José as being present in the 1640's, one of several things must have occurred. Either these friars made a second trip in the 1640's or Mange confused the 1638 entry of Rosas with the entry of the 1640's referred to by Manso in this document.

Alonso Pacheco de Heredia served in New Mexico from about November 1, 1642, to December 5, 1644. Since Pacheco was not governor of New Mexico in 1645, it would appear that there is something wrong with this statement or date of 1645 for the trip as given by Manso. However, since his successor, Argüello, apparently did not arrive until about November, 1645, (Archivo General de Indias, Sevilla) Manso may have still been acting under Pacheco's orders.

From here on Manso gets involved in the jurisdictional dispute between the Franciscans and Jesuits that was current at that time. This had begun in the Durango area in the 1590's when the Viceroy wrote the King that the Franciscans were preventing the Jesuits from entering around that region. In June 1597, the King ordered that all who understood the native languages, which the Franciscans had failed to do, be allowed to enter the region, and that the Jesuits be thanked and encouraged to continue to assist in the area (Hackett, 1923, Vol. I, p. 121).

Gaspar de Contreras, a Jesuit, wrote Andres Perez de Ribas, Provincial of New Spain, that in 1629, Franciscan missionaries wanted to enter the Tarahumar country to the north and that there was danger of a clash of jurisdiction. The Viceroy, the Marqués de Cerralvo, was appealed to and he decided the field should belong to the Jesuits (Hackett, 1926, Vol. II, p. 43).

Later disputes led to the royal cedula of June 10, 1634, in which it was stated that the doctrinas should remain and continue under the religious as they had been up to that time (Hackett, 1937, Vol. III, p. 76).

The jurisdictional dispute of the 1640's was known as the Palafox controversy, between Juan de Palafox y Mendoza, Bishop of Puebla, and the Jesuits of his diocese. Bishop Evia y Valdes of Durango in 1642 became involved with the Franciscans and their missions, but Governor Valdés protested to the King. (Hackett, 1937, Vol. III, pp. 83-84). Manso evidently was attempting to use the Cipia and the Ypotlapigua situation as a lever in favor of the Franciscans in this controversy.

Pedro de Perea commanded the garrison in Sinaloa from 1626 to 1640 (Bancroft, 1884, Vol. I, pp. 231-232), and was replaced by Captain Juan
de Peralta y Mendoza. According to Mange, he was reported to have made a contract with the Viceroy in 1636 for the settlement of Sonora for which he was given the title Chief Magistrate and Captain of War, and he obtained permission to take part of the Sinaloa garrison to pacify tribes in Sonora. He established his house in the Sonora Valley and named the area Nueva Andalucía (Karns, 1954, pp. 280-281).

Alegre stated that in October 1641, Perea left Sinaloa with Father Gerónimo de Figueroa, missionary of the Tarahumares, by way of the Sinaloa River to the Jesuit-administered pueblos of Aribetzi (Arivechi) and Salmarripa (Sahuaripa) in Sonora. He also tells us that Perea desired to have other than Jesuits in the valley of Cumupas (Moctezuma Valley) where Father Visitor Pedro Pantoja, a Jesuit, had placed Father Egidio de Montefrío. Ten years before, Perea had given permission to the Jesuit Father Tomás Basilio. As a result of this plan he took four or five friars (Franciscans) to Vanamitzi (Banamichi in Sonora Valley) with him. The Father Visitor attempted to change Perea's mind and Perea took offense. Father Pantoja communicated these matters to Father Provincial Calderón in Mexico through Father Gerónimo de la Canal, a missionary of the valley of Sonora.

Meanwhile, Perea became interested in the Hymeris nation in the valleys (San Ignacio and Altar?) northwest of the valley of Sonora and made a trip there with the same friars and others. Frightened, the Hymeris took up arms, and Perea, with insufficient troops and supplies, retreated and fell sick. He was taken to Vanamitzi where, by late September, his health appeared to improve. Determined to go to Toapa (Tapu on the San Miguel River) to continue with his plans, he left, but his illness returned and he died October 4, 1644. The friars (Franciscans), who up to then had been detained in Babispe with hopes of going to the Himeris, were notified they should leave this field alone and should return to their former places (Alegre, 1841-42, Vol. 2, pp. 242-244). Alegre was writing this history at the time of the expulsion of the Jesuits from New Spain in 1767.

Alegre gives the date of Perea's death as October 4, 1644. Manso’s statement that Perea accompanied the friars in August, 1645, thus appears to be in error. Manso also stated that Alonso Pacheco was the governor involved in the 1645 decision to send the four friars to the Ypotlapiguas, and yet Pacheco's term ended in 1644 (see note 5). It seems that Manso, in his opening declaration in this document, may have been careless and cited the wrong year: He might have meant 1644, not 1645. If we accept this, other factual data fall into place. Thus, Pacheco would have been governor at the time (1644) and the four friars would have gone with Perea to the Himeris in August, 1644. On the return trip Perea fell ill, and in late September recovered only to suffer a relapse and die in October, 1644.

We have in this document several statements which help to locate the Ypotlapiguas and Cipias with some degree of accuracy, especially when compared with Mange's statements concerning the assignments of the various Franciscans.

Manso tells us that the Cipias were also known as Ymiris, and that they were 20 leagues west of the Ypotlapiguas who lived in two valleys. The Sonora Valley, around Arizpe, is about 60 miles or a little over 20 leagues
from Imuris. It appears then that the two valleys of the Ypotlapigua were the Sonora and Moctezuma Valleys. The Cipia, then, were located in the Magdalena (San Ignacio) Valley. Manso also states the friars decided to return to the two valleys instead of remaining with the Cipia because the latter were not as numerous. Later evidence does indicate that the Magdalena Valley was not as heavily populated as those to the east. Mange, as previously noted, listed villages in the San Miguel and Sonora Valleys which the fathers served, but none in the Magdalena Valley, the remaining friars being stationed in villages farther east. If his listing is correct then the San Miguel and Sonora Valleys were the two which involved the Ypotlapigua.

Just what three rivers in the Cipia nation are referred to by Manso is not at once evident. However, since a large number of settlements and clothed people are mentioned, apparently not in the near vicinity where the friars were, perhaps the San Pedro, Santa Cruz and Gila Rivers of southern Arizona were meant. Since the Cipia were distinguished from the Ypotlapigua, the former may have been Upper Pima, as Sauer has suggested for the Imuris people, in which case the three rivers of southern Arizona which I have listed would rightfully be included in Cipia (Upper Pima) territory. The fact that the Zuni referred to the Cipias in 1632 and had contact with the Sobaipuri (Upper Pima) of the San Pedro River in the middle 1500's further suggests that these three rivers were those referred to in Cipia territory.

Manso here credits Pedro de Perea with the discovery of the valleys of the Ypotlapigus (rather than himself) and states the Jesuits never reached them. Mange states that the Opata of the Sonora Valley requested priests in 1638 and that a Jesuit, Padre Castano, went to them and formed three pueblos from various rancherias, this being somewhat to the south of Arispe (Karns, 1954, p. 280). Padre Oliñano, another Jesuit, had reached the southern Opata as early as 1622 (Sauer, 1934, p. 46) and this may have been the nearest Jesuit claim to which Manso refers. Alegre (Vol. II, p. 242) stated that the Jesuit Father Montefrio was in the Moctezuma Valley, though Perea ten years previously had given this over to Jesuit Father Tomás Basilio.

Manso evidently is referring to the rumored expedition of two Franciscans, Fray Juan de la Asumpción (also referred to as Juan de Olmeda) and Pedro Nadal, who supposedly, according to some sources, went through Sinaloa to the Gila River in 1538. Bandelier, in his Contributions to the History of the Southwestern Portion of the United States, 1890, pages 84-105, presents a thorough study of the known facts concerning this occasionally-mentioned expedition and concludes that such a trip of exploration was not undertaken by these or any other two friars in 1538.

Pedro Porter Casanate. Porter, not Portal as shown in the manuscript, is correct. He formerly served as Captain of the Presidio of Sinaloa, and in 1643-1644 made an expedition to lower California. He succeeded Perea as Magistrate and War Captain of Sonora.

These two named valleys practically clinch the location and identity of the Ypotlapigua. Nacasori is the name of a former Opata village near...
the mountains east of Arispe on the Moctezuma River, a northern territory of the Yaqui River (Hodge, 1912, Vol. 2, p. 8). In 1645, Ribas referred to the inhabitants as Nacosuras (Bandelier, 1890, p. 58), Mochila or Mochilagua is a name applied to a village historians have placed in the Sonora Valley near Arispe, which Coronado visited in 1540, the natives of which have been identified as Opatia (Castañeda in Winship, 1896, p. 515; and in Hammond and Rey, 1940, p. 250).

Fray Alsonso de Posadas in 1686 gives a further clue as to the general location of the Cipia. He said, "the said Apache nation sustains wars and even makes many attacks on the Indians of the Cipia nation, who fall between them on the south and the province of Sonora and Sinaloa on the north." Of these Apaches he said they had "some fields and pieces of very pleasant and fertile land, in which place there are a number of inhabitants of this Apache nation, and the Sierra Azul..." (Duro, 1882, pp. 62-63). Thus, his "Apache" were the Yavapai, in which area the Sierra Azul is located (near Jerome, Arizona). This means the Upper Pima, the only tribe between the "Apache" of the Sierra Azul and Sonora, were the Cipia.

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Notes to Schroeder’s Translation

1r11-13 le dieron [un] muchacho para que aprendiese nuestra lengua castellana ?? | se la suya a los religiosos que ubiesen de yr

p. 102 they gave him a boy in order that he might learn our Castilian language and teach his own to the fathers who were to go

Schroeder’s readings of the two illegible passages are quite reasonable.

1r35-v3 determinaron volverse a los dos valles referidos | [fol. 1v]
a ocuparse en enseñar nuestra santa fee a aquellos yndios por ser menor numero de gente en el interin que se daba noticia a Vuestra Excelencia de este descubriemiento

p. 103 they decided to return to the two valleys referred to to devote themselves to teaching our Holy Faith to those Indians since there were fewer people in the interior, a report of which discovery was given to Your Excellency

This should be

they decided to return to the two valleys referred to to devote themselves to teaching our Holy Faith to those Indians since they were fewer in number, while a report of this discovery was being given to Your Excellency

The phrase “en el interin” ‘while, meanwhile’ is translated correctly as “in the interim” on p. 105.

1v12-13 ellos embiarian gente a traer la ropa de | los dichos religiosos aunque fuesen ??asas.

p. 103 they would send people to bring the linen of the said Fathers even though they were many

The form in question could be read “gasas” which makes no sense; Schroeder’s interpretation would require “muchos”.

1v45-47 con razon pudieran los religiosos de san Francsicso tener queja (si asi se puede llamar) de que los padres de la Compañia de Jesus se ayan entrado en lo que no les toca ni perteneze

p. 104 with reason the Franciscans may hold that which the Fathers of the Society of Jesus may (if one may say so) have entered which does not pertain nor belong to them
This should be

with reason the Franciscans could have a complaint (if one may call it such) that the Fathers of the Society of Jesus have entered into that which does not pertain nor belong to them