

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

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

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based on revisions of transcriptions by Barbara De Marco
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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.¹ 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 terminos de ablar Ticlas y otros Chillescas y Caburcos, los cuales no estan descubiertos y para yr a ellos me parece 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 (|). 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*): (*fuieron*, *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.

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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

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

✠

Excelentísimo señor:

El fiscal de su magestad dice que V. E. tiene tomada resolucio[n] [sobre] esta pretensio[n] y sin perjuicio ni alteracion de lo resuelto, se puede mandar que don Pedro Portel de Casanate aviendo llegado a aquella tierra y informado de todo lo perteneciente a esta pretensio[n] y dando primero noticia a los religiosos de la Compañia de las diligencias que para ello conviene hacer, por el perjuicio que les pudiere resultar ynforme a V. E. sobre lo que se pide. V.E. mandara lo que convenga. Mexico 5. de [ag]osto de 1646.

?? ?? Melian {rubric}

Mexico 9 de agosto de [1]646
como parece a el fiscal {rubric}

Fray Thomas Manso, procurador general de los religiosos del seraphico padre san Francisco que asisten en las conversiones del Nuebo Mexico, digo que el año pasado de cuarenta y cinco siendo custodio de aquellas provincias ymbie con orden del governador de ellas quatro religiosos
5 a predicar el santo ebangelio a la nazon 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 sazón 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 nasiones circunbeccinas a la suya que obligaron a Alonso Pacheco que era governador y a mi a embiar dichos quatro religiosos y haviendo llegado a dicha nason de los ypotlapiguas y otras circunbeccinos a ellas que confinan con las doctrinas que tienen los padres de la Compañia de
20 Jesus por aquella parte, alegaron pertenezer la administracion 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 Compañia de Jesus, embie orden a dichos religiosos para que se ocupasen en las nasiones que hallasen algo distantes de las doctrinas de dichos padres de la
25 Compañia para que con esso no se embarazen los unos a los otros. Y por el mes de agosto proximo pasado en compañia de don Pedro de Perea que a la sazón 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 llegaron a la nazon de los ciplas veinte leguas distante de estos valles adonde asimismo fueron bien rezevidos y tubieron noticia de tres rios que ay en esta nazon 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

[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 descubrimiento y de lo mucho que promete en lo spiritual y temporal segun las relaciones antiguas y de las modernas que en el Nuebo

5 Mexico emos tenido en diferentes tiempos y por relazion de diferentes naciones. Y viendo los dichos yndios ciplas la resoluzion que tomava el dicho don Pedro de Perea y los religiosos de volverse, diziendoles que en brebe tiempo volverian a enseñarles nuestra santa fee, ofresian sus hijos para que los baptisasen y hazian grande ynstansia

10 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 haviendose vuelto con el dicho don Pedro de Perea para comensar la conversion

15 de los dichos dos valles embiaron dentro de un mes una tropa de yndios ciplas para llebar los dichos religiosos y su ropa y los despidieron con esperansas de que con brebedad vendrian otros religiosos a ayudarles y que entonses les yrian a enseñar y baptiçar, con lo qual se volvieron a su tierra. Y

20 sin embargo de haver dejado a los padres de la Compañia de Jesus lo que al prinsipio digeron que les pertenesia por vezindad, volvieron nuebamente a hazer requerimientos pidiendo que uno de aquellos dos valles pertenesia a su administrazion, siendo así que xamas havian llegado a ellos. Y que don Pedro de Perea

25 justicia de aquel partido que hizo este descubrimiento dio possession en nombre de su magestad a los quatro religiosos de san Francisco. Y siendo como es notorio que no ay provinsia que se aya descubiert[o] 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

30 que ubiese religiosos de la Compañia de Jesus en esta Nueba España 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 sazón go-

35 vernaba esta Nueba España para que tomase possession en nombre de su religion de lo que descubiesse (como lo refiere Herrera) y paso trecientas 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

40 Sur y la California. Por todo lo qual deven ser remunerados sus serviçios y buenos yntentos en aumento del bien de la[s] almas y de la real corona. Y siendo así que estos nuebo[s] descubrimientos pertenezan a la religion de san Francisco por la posesion que tienen tomada antes que otra religion alguna,

45 con razon pudieran los religiosos de san Francisco [corr sp] tener queja (si así 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

[fol. 2r]

- 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 presidios sino solamente con ciento y cinquenta pesos cada año que se gasta
- 5 para lo for[ç]oso 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 nueva y que no es bien entiendan los yndios que ay disgustos ni disençiones 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 perteneze por mandamiento de Vuestra Excelencia y muerte de son Pedro de Perea esta juristizion ynforme a Vuestra Excelencia del estado de aquellas provinsias y nuevas conversiones, 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 ebangelio en los dos valles que an descubierto llamados Nacasuras y
- 20 Mochiras y la nazione de los cipias, en que rezevire merced con justicia de la grandeza de Vuestra Excelencia.

Fray Thomas Manso {rubric}

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DICTAMEN del Fiscal Melian, su fha. 5 de Ag.to de 1646, al margen de vn Memorial presentado al Virrey Conde de Salatierra por el P. Proc.or de la Cust.a del N. Mexico Fr. Thomas Manso, en rason del descubrimiento de los Valles de Tacasuras y Hochiras y de la Nacion de los Cipias, que aun que confinando con las posesiones de los PP. de la Comp.a de Jhn. de Sinaloa, no son ni deben ser de la administracion de estos sino de los Religiosos de S. Fran.co. - Fr. Marcos de Hiza (1559). - Pídese al Gen.or de Sinaloa D. Pedro Portel de Casanate, haga las diligencias conducentes al caso. - MS. En fol.º, 2 ff.

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645. Y 646.

El Fiscal de su Mage. Diego V. C. tiene tomada resolucion en su pretension, y sin perjuicio de lo que se altera no de lo que se manda que Don J. Portel de Canate sea enviado a aquella tierra y informado de todo lo que se le pide de esta pretension, y dando primer noticia a los Religiosos de la Comp. de los Dilectos que de ello conuiniere la causa, por el perjuicio que se puede resultar conforme a V. C. sobre lo que se pide. V. C. manda que se cumpla. Mex. 5. de Mayo de 1646

Mex. 8. de Mayo de 1646
Catalo de Religiosos

D. Thomas Manso Procurador gen. de los Religiosos del seraphico de S. Fran. que asisten en las Condemnaciones del nuevo Mexico. El año pasado de quarenta y cinco siendo Custodio de aquellas Provincias ymbie en Orden del Governador de ellas quatro Religiosos a predicar el E. Evangelio ala Nacion de los Indios Apotlaguicual y Cipias y por otro nombre llaman Imiri. por haberlos dho Indios y la Particular los Apotlaguicuals de dhlano de seiscientos y treinta y dos. que go los descubri, yntado en qd se fueren a abandonar en la Isle para lo qual hauiendo qdo el año de treinta y ocho D. Luis de Rojas y Pala sazon la Gov. de aquellas Provincias con algunos Españoles y Religiosos a Yucatan. le dio un muchacho para qd aprendiese una lengua Cateca de la nra. a los Religiosos qd vivien de yr, y siendo ya Christiano de Indio y labio Roxaba mucho a los Religiosos fueren en el anterior dando noticias de otras muchas naciones viruantes a las suyas qd obligaron a Alonso Pacheco y su conuena de yr a combiar dho quatro Religiosos. y hauiendo llegado a dha Nacion de los Apotlaguicuals y otras circunbezinas a ellas qd confinan con las Doctrinas qd tienen los P. de la Compañia de Jesus por aquella parte alegaron pertenecer la administracion a dhas P. qd estando de noticia en esta ciudad de la oposicion qd en esta parte hacia el Prelado de los P. de la Compañia de Jesus Com. de Yucan a dho Religiosos para qd se ocupasen en las misiones qd hallaren algo distante de las Doctrinas de dho P. de la Compañia para que con esso no se combansen los Indios a los otros qd el mes de Agosto proximo pasado en Compañia de D. J. de Perca y a la sazón con su Juticia mayor de la y aquien de aquel valle qd llaman de sonora. Entraron dho quatro Religiosos hacia el Conitome y descubrieron dos Valles de gerse poblados y lindos a donde fueron muy bien recebidos. y pasando mas adelante llegaron a la Nacion de los Cipias y de las distantes de estos Valles y a donde asi mismo fueron bien recebidos, y tubieron noticia de tres Rios qd ay en esta Nacion con muy gran cantidad de Pueblos de gente y de Indios con gran numero. y por ser tan pocas los Religiosos qd ay en esta Nacion se determinaron voluerse a los dos Valles referidos

Mex. 8. de Mayo de 1646
Compara de Religiosos

a ocuparse en enseñar a la fe a aquellos Indios por ser menor
 numero de gente en el intento q se daba noticia a V. C. de este
 descubrimiento y de lo mucho q promete en lo spiritual y temporal
 segun las relaciones antiguas y de las modernas que he lluebo
 Med. Comos tenido en diferentes tiempos y por relacion de dife-
 rentes Naciones = Viendo los dho Indios Capas la Resplucion q
 tomava el dho D. P. de Perea y los Religiosos de S. J. de Perea diciendo
 les q. En brebe tiempo volverian a enseñarles a la fe, sperian
 sus hijos para q los baptizaren y hazian grande yntancia
 en q los Religiosos se quedasen en sus tierras, y q los Espanoles
 se volverien a aquellos Embassian gente a traer la ropa de
 los dho Religiosos a un q fueron Baras. Tan grande como se
 fue el Amor que mostraron a los Religiosos = Haviendose
 vuelto con el dho Don P. de Perea para fomentar la conversion
 de los dho dos Valles Embraron dentro de un mes una tropa
 de Indios Capas para llevar a los dho Religiosos a su Ropa
 y los despedieron con esperanzas de q con brevedad vendrian
 otros Religiosos a ayudarles para entonces les trian alise-
 nar y baptizar con lo qual se volveron a su tierra = Y
 sin embargo de haver desado a los P. de la Compania de J. J.
 lo q al principio dijeron q les pertenecia por herencia, vol-
 vieron nuevamente a hazer Repuñimientos pidiendo q
 uno de aquellos dos Valles pertenecia a su administracion siendo
 asi q a Namar lo avian llegado allor: y q D. P. de Perea
 Justicia de aquel Partido q hizo este descubrimiento dio posesion
 en nombre de su Mage. a los quatro Religiosos de S. Fran. =
 siendo como es notorio q no ay Provincia q se ay descubierta
 en toda esta Nueva Espana q no ay sido por Religiosos de la
 Orden de S. Fran. por q el año de quinientos y treinta y ocho antes
 q fuese Religiosos de la Compania de J. J. en esta nueva espa-
 ña dos Religiosos de S. Fran. fueron los primeros q entraron
 por toda la Costa de Sinaloa, y segunda vez el P. Fr. Marcos de
 Nira el año de quinientos y treinta y nueve salio de Culiacan
 con Orden del Sr. D. Antonio de Mendoza a q la razon lo
 ueñaba esta nueva Espana para q tomare posesion con nombre
 de su Religion de lo q descubriere como lo refiere Herrera
 y para trescientas leguas adelante de lo q los Espanoles 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. Lo todo lo qual deuen ser remunerados sus
 servicios y buenos Intentos en aumento del bien de la
 Almas y de la Real Corona. Y siendo asi q estos nuevos
 descubrimientos pertenecieron a la Religion de S. Fran. por
 la posesion que tienen tomada antes q otra Religion algunas
 con Razon pudieran los Religiosos de S. Fran. tener que se
 si asi se puede llamar) de q los P. de la Compania de J. J.
 se ay en el mundo en lo q no les toca ni pertenece q aun que
 esta es una sancta Emulacion, es justo que cada uno tenga

El Premio de su trabajo y que son tan Conocidos lo q la
 Religion de S. Fran. ha a hecho en esta tierra fentan
 poco parte de su Mage. pues sin soldados ni presidios sino
 solamente con ciento y cinquenta pesos cada año q se gasta
 para lo foroso de la administracion firben de buena gana
 con amor y voluntad y a porfia y deuen ser amparados y
 fomentados = y por ser como son estas conversiones tierra
 nueva y pueno es bien intencionar los Indios q ay digus-
 tos ni divisiones entre los ministros. =
 ANEX. Pido j. impl. mande q D. Pedro Potel Caranate a quien V. C.
 tiene hecha Mra. del Gobierno de Sinaloa la quien pertenece por
 Mandamiento de V. C. y muerte de D. P. de Perea esta jurisdiccion
 Informe a V. C. del estado de aquellas Provincias y nuevas Con-
 versiones, agubando lo que se due dar a cada Religion para q
 con vista de su Informe V. C. mande lo q fuere necesario
 y en el interin se ade servir V. C. de mandas por otras
 digus. y altercaciones q ninguna Justicia ponga a los
 dho Religiosos de S. Fran. la predicacion del v. Evangelio
 en los dos Valles q ay descubiertos llamados macasubas y
 Mochinas y la Nacion de los Capas, en q require Mra.
 con Justicia de la grandeza de V. C.

fr Thomas manso

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22

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SOUTHWESTERN CHRONICLE THE CIPIAS AND YPOTLAPIGUAS

By ALBERT H. SCHROEDER

I N 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*,

Albert H. Schroeder is Archeologist with the National Park Service at the Headquarters of the Southwestern National Monuments at Globe, Arizona. Mr. Schroeder has deposited a copy of the original transcript in the office of the ARIZONA QUARTERLY, of the manuscript which is here translated; it may be consulted there by any interested persons. Mr. Schroeder has prepared a map of the areas concerned, which technical reasons prevent us from publishing, but which may also be consulted in our office.

Mexico, Tomo 385, dealing with the Inquisition of the 17th Century. I also wish to express my gratitude to Mr. Charles N. Rudkin of San Marino, California, for his help in working out two particularly troublesome passages in the manuscript, and also to Miss Eleanor B. Adams of the University of New Mexico for further refinements of my translation and for furnishing me with a copy of pages 242-244 of Volume 2 of Alegre's *Historia de la Compañia de Jesús en Nueva España* (referred to in note 7), as well as for data cited from *Archivo General de Indias, Sevilla*.

Translation

Fr. Thomas Manso¹, 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 Ymiris². Because the said Indians, and in particular the Ypotlapiguas since the year 1632 in which I discovered them³, 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 them⁴, 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 Alonso Pacheco⁵, 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 received⁷. 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 interior⁸, 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 Fathers⁹. 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 Sinaloa¹⁰, 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 expeditions 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 possession 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 ¹¹, 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 Mochiras¹², 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). Potlapiguas 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 Oyata.

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 Oyata to the west which the Spanish adopted before entering the Oyata territory. Similarly Cipia may have been the Oyata 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 others accompanied him—Fray Juan Suárez of Socorro and Fray Francisco of Isleta and lay brothers Fray Garcia de San Francisco and Fray Julio de San José—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 Suárez 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 José testified similarly on these occurrences.

Mange, in the early 1700's, gives a different version (Karns, 1954, pp.

280-281). 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, Techicodeguachi, and Vatepito (north fork of upper Rio Batepito); Fray Julio de San José in Turicachi, Cuchidrachi and Tejas; Fray Juan Suárez in Arispe, Chinapa, Bacuachi and other rancherías (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.

5 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.

6 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.

7 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 Salmaripa (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.

8 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 Capias 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.

9 Manso here credits Pedro de Perea with the discovery of the valleys of the Ypotlapiguas (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 Castaño, went to them and formed three pueblos from various rancherías, 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 Montefrío was in the Moctezuma Valley, though Perea ten years previously had given this over to Jesuit Father Tomás Basilio.

10 Manso evidently is referring to the rumored expedition of two Franciscans, Fray Juan de la Asunción (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.

11 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.

12 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 Opata (Castañeda in Winship, 1896, p. 515; and in Hammond and Rey, 1940, p. 250).

Fray Alonso 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
descubrimiento

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 ínterin" 'while, meanwhile' is translated correctly as "in the interim" on p. 105.

1v12-13 ellos embiarían 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 Franciscso 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