

**Fray Nicolás Hidalgo, Franciscan Missionary in Taos,
Accused of Sodomy and Heinous Crimes
by Luis de Rosas, Governor of New Mexico**

November 25, 1638

Archivo General de la Nación, México
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Preface

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The document published here for the first time, and as yet untranslated, so far as I am aware, should, one would have thought, have brought a great deal of notoriety to Fray Nicolás Hidalgo for the horrific crimes the natives of Taos pueblo attributed to him. France V. Scholes' description of this document (1936:328, n. 16) is succinct, without excerpts, and seems rather dismissive of the charges involved, apparently on the grounds that Fray Nicolás went on after his ministry at Taos to the pueblo of Sandía and was recorded as participating in a convocation of Franciscan missionaries in 1640 (cf. Strolle et al. 2010:93), a circumstance which presumably would not have happened had he been guilty as charged.

So far as can be observed at this distance in time, no official action was taken in the case, which was brought to the attention of the viceregal authorities by the governor of New Mexico, Luis de Rosas. Hardly a disinterested observer, in the midst of his ceaseless conflicts with the Franciscan fathers of New Mexico he was no doubt eager to discredit the order as much as possible. Yet in his cover letter he mentions only the "pecado nefando", or sodomy, allegedly committed by fray Nicolás with various Taoseños, perhaps deeming that charge sufficient to damn the Franciscan utterly in the eyes of viceregal authorities. The governor levels his chief complaint against Fray Esteban de Perea, the Inquisition's commissary in New Mexico, for overly ostentatious display of his Holy Office regalia, both in the Santa Fe church and in the Franciscan convent of that city.

Governor Rosas' cover letter of November 25, 1638, accompanies sworn testimony taken by his secretary of state, Francisco de Anaya Almazán between October 30 and November 5 of that same year at Taos pueblo. The testimony is truly horrific and if it is to be believed, Fray Nicolás Hidalgo was a genuine psychopath. The description of how he snatched a nursing infant from its mother's breast and threw it into the fireplace leaves an image that is hard to efface from the memory, an act so truly diabolical that a superstitious person would have to assume he was possessed. By comparison, his sexual abuse of members of both sexes, including the murder of a husband in order to gain access to his wife, and his torture of a man by twisting his penis, are merely heinous in a man of the cloth. Apparently neither the secular nor the religious authorities showed any concern and the document was filed away in the archives of the Inquisition. It was his successor, fray Pedro de Miranda, who in 1639 may have suffered the consequences of Fray Nicolás's alleged crimes, when he perished in the Taos revolt of that year, though in the Franciscans' view it was governor Rosas who provoked the rebellion by telling the Taoseños not to obey the friars (Strolle et al. 2010:91-96, report of Fray Juan de Salas, March 16, 1640; cf. Scholes 1936:320, 332n48; Knaut 1995:101, 209n35). One could speculate that the horrors of the revolt overshadowed the crimes of Fray Nicolás in the minds of his contemporaries.

In recent times, more notice has been taken of Fray Nicolás' sexual transgressions than of his other alleged offenses, esp. in a work devoted to the erotic aspects of colonial and independent New Mexico (Gutiérrez 1991:123, 368n75; 209-210, 376n5). Fray Nicolás's misdeeds have been taken up in two recent popular works, Lucero 2008:136-137 and Dornan 2014:31-32, primarily based on Gutiérrez's account.

The transcription is paleographic, but abbreviations have been tacitly resolved. Punctuation, word division, and the use of capital letters have been modernized. 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 text has some passages that are difficult to read; they are signaled in this fashion: yellow highlighting = uncertain text; ?? = unreadable text. Any assistance with deciphering those passages would be most welcome.

A cross appears at the head of each page, against the usual practice which places crosses only at the head of the first page of documents, until fol. 442v and 443r, where a flourish appears. The latter was not noted in the transcription.

I would like to express my appreciation to Professor Larry Larrichio, University of New Mexico, for obtaining for this edition facsimiles of the photostats housed in the Center for Southwest Research, Zimmerman Library, University of New Mexico. John Polt, in addition to providing a translation of the document, proofed the preface and the transcription to very good purpose, for all of which I am much indebted.

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Carta de Luis de Rosas, gobernador de Nuevo México,
acusando a fray Nicolas Hidalgo de cometer el pecado nefando

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ramo Inquisición, tomo 388, expediente 22, fols. 441r-443r

[fol. 441r]

[left margin] *??xō esta cartta del gouernador | ?? del Nueno Mexico al secreto | [del] señor fiscal a 4 de jullio de
[16]39 | dia que se la escriuio el dicho | gouernador*

[right margin] *n. 22*

†

Señor mio, estos dias an dado quexa los yndios de la
doctrina llamada Taos de que su doctriero llama-
do fray Niculas Hidalgo, religioso de la orden de San
Francisco que asiste en estas probincias oy, hijo de
5 (de) Pedro Lopes Hidalgo, cometia con ellos el peca-
do nefando y abiendolos remitido a su custo-
dio me respondio que le abian acusado aun mas
feamente ante el que ante mi y abiendo pasado-
se ocho meses, yendo estos dias a correr la fronte-
10 ra se bolbian los yndios a quexar porque
me fue fuerça tomar la quexa por escrito y aten-
diendo a que su custodio no yço caso de lo que
los yndios decian ni menos el qu'es comisario
de la Santa Ynquisicion sino que antes
15 me pedian que yo lo rrebocase, me a echo escrupu-
lo y ansi e querido dar cuenta a Vuestra Merced para que
la de a estos señores y se bea lo que declaran
los yndios en ese santo tribunal.

Y por lo que a mi toca de gouernador y capitan general destas
20 probinçias suplico a Vuestra Merced se sirba de que esta
republica sepa la comision que ese santo tribu-

[left margin] *[A]l fiscal don Francisco d'Estrada*

[fol. 441v]

†

nal tiene dada al padre fray Esteban de Perea porque se
estraña mucho el ber aqui estrado de ynquisicion
suprema y que en la yglesia se ponga doser al l[a]-
do del ebangelio y aun cubriendo el misal

5 para que se siente el padre fray Estaban con otros dos re-
ligiosos que dice tienen su futura, todos con abitos
de San Benito encima de los de San Francisco y ansi-
mismo le trae otro religioso que el dicho fray
Estaban a nonbrado para su secretario y mas
10 abaxo pone vn banco en que sienta vn alguacil
mayor que nombra de la Santa Ynquisicion y vn
fiscal y otro que dice es para llebar el estandar-
te de la fe, todos con sus nombramientos quien
no solo ponellos alli sino que esto aya de ser es-
15 tando yo en la yglesia y ansimismo tiene do-
sel en su celda a fuer de Santa Ynquisicion y
se sienta debajo desde adonde recibe todas las
bisitas que se le acen y tiene sobre vna mesa vn
Christo bestido de luto, todo lo qual se les ace grande
20 nobedad a estos becinos y yo dudo de que ten-
ga tan anplia comision que sin mas ynformacio[n]
que su nonbramiento se den a onbres que no son conoc[i]-
dos y casados el oficio de fiscal y los demas que e dicho
e l'e suplicado en amistad me enseñe su comis[i]on
25 y no lo e conseguido y para que se le respecte y **benen-**
tida la que tubiere, suplico a Vuestra Merced y de parte destas pro-
binçias nos la aga saber que en ello la recibire
mui grande, cuya bida guarde nuestro señor como puede. De
la billa de Santa Fe a 25 de nobienbre ??
30 Luis de Roças **{rubric}**

[fol. 442r]

†

Yo Francisco de Anaia Almaçan escriuano de governacion destas pro-
(pro)uincias de la Nueva Mexico, doy fee y uerdadero tes-
timonio como oy que se contaron treinta dias del mes
de octubre deste año de mill y seisçientos y treinta y
5 ocho, yendo el señor gouernador y capitan general don Luis de Ro-
ças en persona a correr la frontera de los taos con una
tropa de soldados llego a la estança que esta en el dicho ualle
de Thomas de Ortega, en la qual estança paresieron
ante su señoria todos los capitanes del dicho pueblo de
10 los taos y en mi presençia y por lengua de Pedro Tiguas
ladino en lengua castellana, dijeron los dichos yndios
que auia siete meses que dibersas ouses auian dado queja a
su señoria de como el padre frai Nicolas Hidalgo su ministro
cometia con ellos el pecado nefando y asimesmo tenia
15 el dicho rrelijioso dos hijos en dos yndias del dicho pueblo y
disiendoles su señoria que mirasen bien lo que desian porque
de ser testimonio les auia de quemar publicamente en la plasa de

su pueblo, a lo qual dijeron que ellos desian la uerdad como
siempre que alli estauan para que si fuese mentira les
20 quemasen y bolbiendo su señoria a los soldados les dijo
estubiesen atentos a las dichas declaraciones para que de
ello fuesen testigos y preguntandoles a los yndios
que si ya no auia ynbiado el padre custodio vnos religiosos
a haser la aueriguacion de lo que ellos desian, respondi-
25 eron que si que era uerdad que vnos padres auian benido a es-
cribir, los quales escribieron en el conbento y no saben
que por que ellos no lo bieron ni les llamaron para que confe-
sasen la uerdad sino que escribieron con otros yndios que n[^o sa]-
bian de aquello y que seruia de ynterprete el criado de ??
30 fray Nicolas Hidalgo y que el mismo padre estaua alli presente [en]
el conbento y que les tenia amenasados que les auia de a??
el señor gouernador y capitán general y dijeron que para que mas bien sup[ie]-
se su señoria y los españoles la uerdad presentauan y [pre]-
sentaron luego alli a un yndio que llaman el mulato, [el]
35 qual dijo que el dicho padre fray Nicolas Hidalgo abia cometido con
el el pecado nefando y quitandose el cuero de çibola que
traia cobijado hiso la demostracion con las manos y el
cuerpo y asimismo llamaron a otro yndio llamado
Francisco Quaelene capitán que es del quartel llamado del sepo y dijo
40 que el dicho padre fray Nicolas Hidalgo auia cometido con el el pecado
nefando y hizo las mesmas demostraciones disiendo que a-
quello que desia era la uerdad y asimesmo acusaron al

[fol. 442v]

dicho padre todos los capitanes de como auia preso un yndio lla-
mado Enpanadilla y metidole en una estufa y que a la
mañana amanesio aorcado y que les dijo el dicho padre que el se
abria aorcado y que luego bieron que el dicho padre trataua con
5 su muger del dicho difunto llamada Ysabel Yantula y
que tenia en ella un hijo, el qual estaua en el conbento bes-
tido como español, a lo qual les dijo el señor gouernador que aquello
que desian lo hiziesen bueno y dijeron los dichos yn-
dios que lo harian quando su señoria fuese al pueblo como cosa
10 publica y que sabian todos los del pueblo, todo lo qual declararon
ante su señoria estando yo presente y muchos que fueron
testigos como son el sargento mayor Francisco Gomes, el capitán
Marcos Laso de la Bega y los capitanes Francisco de Madrid, don
Roque de Cassaus, Juan Griego, Gaspar Peres, Diego Martin
15 y el alferes Juan Marques y Juan Luis y Juan Gonzales y el ayuda[n]-
te Juan Lopes y Sebastian de Sandobal y Rojas y Agustin de Y-
nojos y Visente Pacheco y Luis Martin, todos los quales
yuan acompañando a su señoria. Y asimesmo ser-
tifico y doy fee como yendo dentro de seis dias el señor
20 gouernador y capitán general al pueblo de los taos en cumplimiento

de lo que los dichos capitanes auian dicho le enseñaron el niñ[o]
que ellos dijeron que al pareser tiene como quatro años, el qual
estaua bestido a la española y se uia dentro del dicho con-
bento y presentaron la madre del dicho niño llamada
25 Ysabel Yantula y declaro deuajo de juramento ante su se-
ñoría abiendo primero rreusado un poco dijo que era verda[d]
que aquel niño era su hijo abido del dicho padre fray Nicolas Hidalgo
con quien ella trataua por auerle el dicho padre perseguido
y obligado a ello despues que murio su marido y que al dicho
30 su marido el dicho padre fray Nicolas Ydalgo estando mal con el
le metio en priçion en una estufa y amaneçio aor-
cado y el dicho padre dijo que auia aorcadose el mismo y que
desde entonses trato el dicho padre con ella y asimesmo
presentaron otra yndia del dicho pueblo llamada Mar-
35 garita Tultamu, la qual debjo de juramento dijo que
despues de muerto su marido que lo mataron los apaches
tubo exseso el dicho padre con ella aunque ella lo rreuso mucho
y se hizo preñada del dicho padre y pario una criatura, la qua[l]
enseño al señor gouernador y a todos los que alli estauamos que al pa-
40 reser ternia un año de hedad poco mas o menos y asi-
mesmo presentaron otra yndia llamada Felipa Aoua-
ye, la qual dijo debajo de juramento que estando ella en el con-
bento del dicho pueblo moliendo arina de trigo como

[fol. 443r]

siempre lo hasen, entro el dicho padre fray Nicolas Ydalgo y la
empeso a aporrear y ella se abraso con un hijo suyo que
criaua a los pechos y el dicho padre se lo arrebató y lo tiro a la
lumbre que estaua ardiendo en el aposento o cosina donde
5 ella estaua moliendo y se quemó todo el cuerpo el dicho
muchacho de que estuvo a la muerte, el qual trujo a pre-
sençia de su señoría y de los que presentes estauamos,
el qual tenia el cuerpo todo quemado por las espaldas
con algunas llagas de que no esta aun bien sano y asi-
10 mesmo presentaron un yndio llamado Pedro
Acomilla del dicho pueblo, el qual dijo debajo de juramento
que el dicho padre fray Nicolas Hidalgo lo cojió un dia y le dio muchos
asotes porque desia que el dicho yndio yua a la uilla a desir
y dar cuenta de lo que el dicho padre hasia y que despues de auer-
15 le asotado mucho se abalansó a el y le hasió del miembro
y se lo torsió mucho y le quebró la mitad del y para
que se biese lo enseñó y doy fee tenia menos todo lo que
dise la cabeza del miembro y aun no estaua del todo
sano y asimesmo presentaron dos yndios [^moçe-
20 tones] naturales del dicho pueblo segun dijeron, los
quales dijeron que mucho tiempo auia que se auian ydo
a los apaches ynfielos a viuir con ellos de temor de los

castigos que el dicho padre fray Nicolas Hidalgo les hasia, donde
abian estado hasta aora que se binieron por sauer que abia
25 ya salido del dicho pueblo el dicho padre y abia benido otro.
Todo lo qual declararon todos los aqui contenidos en
presençia de su señoria y de mi el escriuano y testigos de ay
a seis dias que hizieron la declaraçion los primeros que aqui
están declarados y fueron estas postreras declaraçiones
30 a çinco de nobiembre de mill y seisçientos y treinta y
ocho años y las primeras en el dicho año a treinta de otu-
bre, siendo testigos a estas declaraçiones hultimas
el capitan Juan Griego y Visente Pacheco y Alonso Gu-
tieres y Pedro de Montoya y de mandamiento del señor
35 gouernador y capitan general **doy** el presente en el dicho dia en el pueblo [y]
ualle de los taos. Emendado “moçetones”.

En testimonio de uerdad

?? Francisco de Anaia Almazan {rubric}
escriuano de gobernacion

Archivo General de la Nación, México
ramo Inquisición, tomo 388, expediente 22, fols. 441r-443r

**Letter from Luis de Rosas, Governor of New Mexico,
accusing Fray Nicolás Hidalgo of committing sodomy**

[fol. 441r]

[left margin] ... *this letter from the governor of New Mexico to the secretary of the prosecutor on 4 July 1639, ... when the said governor wrote it.*¹

[right margin] No. 22



Sir:

The Indians of the Taos mission have recently complained that their missionary, Fray Nicolás Hidalgo, a religious of the Order of St. Francis currently serving in these provinces, the son of Pedro López Hidalgo, was committing sodomy² with them; and after I had referred them to his custos,³ that official replied to me that they had brought even more vile accusations against him before him than before me. And now, after eight months, as I was going to patrol the frontier, the Indians have been complaining again, so that I was forced to receive their complaint in writing; and since the custos paid no attention to what the Indians were saying, any more than did the friar who is commissary of the Holy Inquisition, but rather both of them asked me to disallow the charge, I have been disturbed by this, and so I have decided to inform you so that you may inform those gentlemen and that the Indians' statements may be examined by the Holy Tribunal.

[left margin] *To the prosecutor Don Francisco de Estrada*

And as governor and captain general of these provinces I beseech you that you be pleased that our citizens should learn what commission the Holy Tribunal [fol. 441v] has issued to Father Fray Esteban de Perea, because we are much surprised when we see seating here as for the Supreme Inquisition and a canopy placed in the church on the Gospel side, even covering the missal, so that Father Fray Esteban may be seated with two other friars who he says are next in line to him, all of them wearing the habit of St. Benedict over that of St. Francis, as does another religious whom the said Fray Esteban has named his secretary. And below he has had a bench placed on which a chief bailiff of the Holy Inquisition sits, whom he has appointed, as well as a prosecutor and a man who he says is to carry the standard of the faith, all of them appointed by him, and not only are they placed there but this occurs when I am in the church.

¹ Italics indicate marginal text.

² *el pecado nefando*, 'the unspeakable sin.'

³ A superior in the Franciscan Order.

And he also has a canopy in his cell in his capacity as representative of the Holy Inquisition, and he takes his seat under it, from which he receives all visits to him; and on a table he has a crucifix dressed in mourning, all of which strikes our citizens as something most unusual.

And I doubt that his commission is so broad that without further ado and merely upon his appointment the post of prosecutor and the others I have mentioned should be given to men unknown and unmarried; and I have asked him in a friendly manner to show me his commission and have failed. And so that such commission as he may have may be respected and properly understood, I beseech you, [in my name] and that of these provinces, that you inform us of it, which will be a great boon to me.

May Our Lord keep you, as is in His power.

From the town of Santa Fe, 25 November [1638]

Luis de Rozas [*sic*] {rubric}

[fol. 442r]



I, Francisco de Anaya Almazán, clerk of the department of state of these provinces of New Mexico, do certify and witness that this day, the 30th day of the month of October of the current year 1638, as Governor and Captain General Don Luis de Rozas was on his way personally to lead a body of troops to patrol the frontier with the Taos, he arrived at the ranch of Tomás de Ortega, which is in the said valley, at which ranch all the chiefs of the said village of the Taos⁴ appeared before his lordship, and in my presence and through the interpretation of Pedro Tiguas, who knows Spanish, the said Indians said that for seven months they had repeatedly complained to his lordship that Father Fray Nicolás Hidalgo, their minister, was committing sodomy with them, and that the said religious also had two children by two Indian women of the said village. And when his lordship told them that they should be careful of what they said, because if they bore false witness he would burn them in public in the square of their village, they stated that they were telling the truth as they always did when they came there, and let them be burned if they were lying. And turning to the soldiers, his lordship told them to pay heed to the said declarations so that they might witness to them.

And when he asked the Indians whether the father custos had not already sent some religious to investigate what they were saying, they replied that it was true that some fathers had come to write, and they wrote in the monastery, and they do not know why they did not see it and why they were not summoned to declare the truth, but instead they wrote with other Indians who did not know about this matter, and that Fray Nicolás Hidalgo's servant served as interpreter, and that the father himself was present there in the monastery, and that he had threatened them that the governor and captain general would [illegible] them.

And they said that in order for his lordship and the Spaniards better to know the truth, they would produce, and forthwith did produce, an Indian called the Mulatto, who stated that the said Father Fray Nicolás Hidalgo had committed sodomy with him; and taking off the buffalo hide that covered him, he showed how with his hands and his body. And they likewise called up another Indian called Francisco Cualene, chief of the

⁴ *Taos* is the name of the "nation," or, as we should say, the tribe, after whom the town that exists to this day is named.

Cepo quarter,⁵ and he stated that the said Father Fray Nicolás Hidalgo had committed sodomy with him, and he gave the same demonstration, declaring that his testimony was the truth.

And likewise [fol. 442v] all the chiefs accused the said father of having seized an Indian called Empanadilla⁶ and put him into a kiva, and the next morning he was found hanged, and [they stated] that the said father had told them that he had hanged himself. And they saw that the said father had relations with the wife of the deceased, called Isabel Yantula, and had a son with her, who lived in the monastery dressed like a Spaniard. At which the governor told them that they should prove what they were saying, and the said Indians said that if his lordship went to their village they would do so, it being a matter of public knowledge known to everyone in the village.

All of which they declared before his lordship in my presence and before many witnesses, such as Sergeant Major Francisco Gómez, Captain Marcos Laso de la Vega, and Captains Francisco de Madrid, Don Roque de Casaus, Juan Griego, Gaspar Pérez, Diego Martín, and Ensign Juan Márquez⁷ and Juan Luis and Juan González and the adjutant Juan López and Sebastián de Sandoval y Rojas and Agustín de Hinojos and Vicente Pacheco and Luis Martín, all of whom were accompanying his lordship.

And I likewise certify and attest that when, within six days, the governor and captain general went to the village of the Taos to comply with what the said chiefs had told him, they showed him the boy they had spoken of, who seems to be about four years old and was dressed like a Spaniard and was found in the said monastery. And they presented the mother of the said boy, called Isabel Yantula, and after some initial resistance she declared under oath before his lordship that it was true that that boy was her son, fathered by the said Father Fray Nicolás Hidalgo, with whom she had relations because the said father had harried her and forced her into them after her husband had died, and that because of his enmity with the said her husband the said father had imprisoned him in a kiva and the next morning he was found hanged. And the said father said that he had hanged himself, and since then the said father had relations with her.

And they likewise presented another Indian of the same village called Margarita Tultamu, who said under oath that after the death of her husband, whom the Apaches had killed, the said father had transgressed with her despite her strong resistance and she became pregnant by the said father and bore a child, which she showed to the governor and all of us who were there and which seemed to be about a year old.

And they likewise presented another Indian called Felipa Aouaye, who stated under oath that while she was at the monastery of the said village milling wheat as [fol. 443r] they always do, the said Father Fray Nicolás Hidalgo came in and began to beat her, and she hugged to her the child that she was nursing, and the said father tore it from her and threw it into the fire that was burning in the room or kitchen where she was milling, and the said boy sustained burns all over his body, which nearly caused his death. And she brought him into the presence of his lordship and those of us who were there, and his back was all burned with some lesions that have not yet healed.

And they likewise presented an Indian of the same village, called Pedro Acomilla, who stated under oath that one day the said Father Fray Nicolás Hidalgo caught him and gave him a sound whipping because he said that the said Indian was going to Santa Fe⁸ to report on what the said father was doing; and after a thorough whipping he fell upon him and seized him by the member and twisted it violently and broke off half of it.

⁵ That is, a quarter or district of the village in which, apparently, the *cepo* or stocks was located. *Cepo* could also mean 'trap,' but this interpretation seems less likely.

⁶ 'Patty' or 'pie.'

⁷ *Marques*.

⁸ *la villa*

And he showed it so that we might see, and I attest to his missing all of what is called the head of the member, and it still had not fully healed.

And they likewise presented two young Indians, natives of the said village according to what they said, who stated that for fear of the punishments that the said Father Fray Nicolás Hidalgo used to inflict on them they had long ago gone to live with the infidel Apaches, where they had remained until now, when they had come back because they had learned that the said father had left the village and another had come.

All of which the above mentioned declared in the presence of his lordship and of myself, the clerk, and of witnesses. It has been six days since the first declaration was made, and these last declarations were made on 5 November of the year 1638, and the first on 30 October of the same year, the witnesses to the last declarations being Captain Juan Griego and Vicente Pacheco and Alonso Gutiérrez and Pedro de Montoya.

And by order of the governor and captain general I issue this certification on the said day in the village and valley of the Taos.

In witness of its truth,

Francisco de Anaya Almazán {rubric}

Clerk of the department of state

Yo el Sr. Juan de Guzman
Comisario de S. M. Inquisición
Dada en Q. de México a 29 de
Febrero de 1592

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Yo el Sr. Juan de Guzman que xa los yndios de la
Yndia llamada de Segura su d. n. n. n. llama
de Francisco de Salazar religioso de la orden de
Francisco de esta ciudad de Segura y de su
de su orden de Salazar cometidos a ellos el peca
por donde yabiendo los remitido a su d. n. n.
dió respuesta q. habian acusado a un tal
francisco de Salazar y a otros yabiendo pasado
de otros yndios de esta d. n. n. a con la fronte
ra de los yndios de Segura porque
me fue fuerza de mas de 200 y en
viendo a q. su d. n. n. no se lea de lo que
lo yndios decian ni menos el que comitieron
de la Santa y Inquisición si no que antes
me pedian q. se les diese un auto de fe
lo parti quando se oyo a un yndio
de la d. n. n. y se lea lo que declaran
lo yndios en el auto de fe

y por lo que antes de q. se lea de estas
y por lo que antes de q. se lea de estas

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X

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exp. 1441 v.

mal Trinidad, a la vez de la buena por que
 eterna muchacha el baragil el modo de y que sea
 Suprema y de la iglesia de y que sea
 de el evangelio ya unca boricada el no me
 parag, sediente el de y eteban con otros dos
 ligeros q dice birona supetora todos con abito
 de sanberit en a made los de san fran 7 con
 mismo abraa otro religio q el de chop
 eteban anabrado para su secretario y mas
 abaxo ponevabamos unq, sienta un alguacil
 mayor q nombrade la santa y que sicut q
 fiscal y otro q dice ayava deber el estand
 de de la fe y otros consus nombramientos q
 nose le ponellos alli sino q el de ayade toru
 y ande q en la iglesia y antiano uno birona
 del on suelta a fuer santa y quidion y
 de benta de bap del de adonde me beto daltat
 bisitas q de la cen y bione sobre un mite v
 chido bellido de berto todologual de los au q
 cobedad ael no bce inos y qo fudo de queter
 gatan anq, bñ comision q sin mas y nformacion
 q su nombramiento seden a otros q no pona
 do y calados el oficio de fiscal y bide ma q de
 de duplicado en amestad me entere sus comi
 y no bion sigido y parag, de los pelt y bencia
 toda la q, tubore suplicio ora, y de parte de la p
 si nua, no, la agasaber q inella lona bice
 onu q de a bion q el nuel de v comi pudes
 Tabilla de wanta fe a 25 dono bion bion
 Claudio

siempre se laboren en volutas y finislas y dalgos y la
 en fero a aporreas y ellare abarso con un brio y ungo
 criano al d'p'cto del d'ro B. zelo arrebatado. y glorioso a
 lumbré q' estana ardiendo en la poren de la rina de que
 ella es una motiendo. y sequenio todo el d'ro po el d'ro
 muchacho. de q' es sube a la muerte el qual r'uso a pre
 senia de r'osioria y de la q' p'rentes estana mos
 el qual tenia el d'ro po todo quemado por las espaldas.
 con algunas llagas de que no es a ambien rano. y ari
 mismo p'rentaron una grado llamado Pedro
 acornilla del d'ro pueblo. el qual d'ro de ba po de fusam
 y el d'ro B. fr. nicolas hidalgo loco y unida y leido muchos
 d'roses por q' desia q' el d'ro grado y na ala cilla aderin
 y dar cuenta de lo q' el d'ro B. haria y q' despues de auer
 le arado mucho se abalanzo a el y le haria. del miembro
 y zelo torrio. muchos y le quebró la mitad del y para
 q' rebiere lo enseno y dos fel senia menor. todo lo que
 dice la cilla del miembro y a un no es gava del d'ro
 rano y ari mismo p'rentaron dos y r'udios a el
 r'osos naturales del d'ro pueblo segun d'ro yeron los
 quales d'ro yeron q' mucho tiempo avia q' se avian q' do
 alor a p'ches y r'p'les a r'ichir con ellos de r'emos de los
 castigos q' el d'ro B. fr. nicolas hidalgo les haria y de que
 abian estado las r'as q' rebieron por r'aves q' abia
 y arado del d'ro pueblo el d'ro B. y abi abiendo d'ro
 Todo lo qual declararon todo lo aqui con sentido en
 p'rentia de r'osioria y de m'ides. y se r'igo de la q'
 as l'idas q' tubieron la declaracion los p'meros. q' aqui
 es un de clavado y fueron estas por r'etas declaraciones
 acin a de noviembre de mill y seis cientos y r'ein r'as
 otro año. y las primeras en el d'ro año a r'ein de
 bre. siendo r'os r'igo de r'as de clava ciones tultimas
 de apan y r'isep y r'isense padre y alon r'og
 r'os. y Pedro de mon r'oga y de manda m'ien del
 r'os y r'os y en del d'ro r'os en el d'ro dia en el pueblo
 ualle de r'os = emendado = m'os r'os

en ses r'os m'os de r'os da
 Fr. nicolas hidalgo
 Pedro

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 FIN