
Chronology for Tumacacori National Monument

With Bibliography

By H. E. Rensch



U. S. Department of the Interior
NATIONAL PARK SERVICE
FIELD DIVISION OF EDUCATION

Berkeley, California
1934

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This bulletin produced with
assistance of personnel pro-
vided through SERA.

FOREWORD

This paper, the chronology of Tumacacori National Monument, is one of several prepared by a special research group employed under the Civil Works Program of 1933-34, by the Field Division of Education, National Park Service, Berkeley, California. Its purpose is to satisfy specialized needs existing in the National Park Service and it must not, therefore, be judged or regarded as a complete statement of the subject with which it deals.

The objective of this paper is the compilation of such pertinent information as will be helpful in the preparation of historical museum exhibits at Tumacacori National Monument and more specifically to outline the story to be interpreted by such exhibits. It is thus designed to aid museum preparators and Park Naturalists. For this reason the paper stresses the background chronology of Tumacacori and the mission chain of which it was a part. Consequently, some readers may be disappointed in the paper, because of its limited scope; or may discover the omission of certain features which were not considered significant in the interpretation of this chapter of southwestern history. Nevertheless, such interest has been manifested in the group of research papers, of which this is a part, that it seems worth while to make some of them available in the office mimeographed form. Not the least valuable feature of the paper should be its bibliography.

The format of the paper has been slightly modified from customary scholarly standards in order to save time and expense in mimeographing. Footnotes have been virtually eliminated and citations and comments are included in parentheses in the body of the text.

The mimeographing of this paper is made possible by assistance provided by the California State Emergency Relief Administration.

CHRONOLOGY FOR TUMACACORI

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H.E. Rensch.

1536. Alvar Nunez Cabeza de Vaca and three companions crossed northern Mexico from east to west. He crossed the extreme southeast corner of present Arizona leaving Arizona territory in the vicinity of Douglas and going south along the road later traversed by Coronado. (Sauer, 1932, map.)
- 1539 Friar Marcos de Niza, a Franciscan, accompanied by the negre, Stephen, one of Cabeza de Vaca's companions, was sent by Viceroy Mendoza to find the fabled Seven Cities to the north. He may have gone as far as the Zuni pueblos and in doing so he must have used either the San Pedro or the Santa Cruz River as his route of travel across Arizona. Sauer thinks that Friar Marcos, "penetrated at most a very short distance into the modern State of Arizona." (Sauer, 1932, 28)
- 1540 Francisco Vasquez Coronado led an expedition that made many discoveries in modern Arizona and New Mexico. One contingent under Melchior Diaz crossed southwestern Arizona en route to the Colorado River in order to make contact with Alarcón, leader of the sea expedition. The main company under Coronado followed down the present San Pedro Valley and northwest to Cibolo (the Zuni Villages) in New Mexico. Two reconnoitering parties were sent out to the northwest, one under Tobar, who found the Moqui Villages, and the other under Cardenas, who discovered the Grand Canyon of the Colorado.
- 1564-5 Francisco de Ibarra made an expedition along the west slope of Mexico, following north from Culiacan practically the same route as that followed by Coronado. According to Sauer he went up the Senora River past Uras and Arispe to Fronteras and east from there to the Casas Grandes in Chihuahua. (Sauer, 1932, 38-49 and map.)
- 1540-1685 Period of advancing occupation and settlement northward from Mexico City to Sonora.
- 1599 Zaldivar sent by Juan de Oñate, governor of New Mexico, across Arizona to the lower Colorado.

- 1604 Juan de Oñate made a trip from Santa Fe, New Mexico, across northern Arizona and down Bill William's Fork to the Colorado, which he descended to the Gulf of California. (Bolton, Marshall, 1920, 73.)
- 1636 Jesuits extended mission work, (begun on west slope of mountains by entering Sinaloa in 1691) as far as Ures in the Sonora River Valley.
- 1650 Mission stations reached Cucurpe and Arispe in the upper Sonora Valley. The rectorate of San Francisco Xavier established (Bolton and Marshall, 1920, 239.)
- 1630-1680 Settlement of Chihuahua . "By 1680 missionaries, miners and settlers had reached....Janos and Casas Grandes" (Bolton and Marshall, 1920, 242.)
- 1679-80 "Thirty missionaries in the Mayo, Yaqui, and Sonora Valleys were serving about 40,000 neophytes in seventy-two pueblos." (Ibid., 240.)
- 1687.March.Father Eusebio Francisco Kino entered northern Sonora. Mission Nuestra Señora de los Dolores founded on the San Miguel River near Cosari, north of the frontier outpost of Cucurpe. This was to be Kino's headquarters for his twenty-four years of work of exploration, conversion, and mission building in Pimonia Alta, present Northern Sonora and Southern Arizona. (Ibid., 301 ff.) The father visitor Manuel Gonzalez, Father Rector Juan Munos de Burgos, Father Jose de Aguilar of Cucurpe accompanied Kino to Dolores where they arrived March 13, 1687.
- March. Kino and Aguilar made a journey to San Ignacio Imuris and Remedies northwest and north of Dolores.
- April This trip was repeated by Kino. Buildings, agricultural work, and Christian teaching began.
- May Kino made a trip north-east from Dolores to the mining town Bacaniche to show the royal cedula to Captain Francisco P. Zevallos.
- 1689 Winter and early spring, Kino and the Father visitor Manuel Gonzalez went to San Ignacio de Caborica, San Jose de Imuris, Santiago de Cocospera, and Nuestra Senora de Los Remedios.

Dolores was reported as having a church, a house, rich lands planted to crops, a goodly number of instructed neophytes.

- 1689 Four new fathers arrived and were stationed as follows: Luys Maria Peneli at San Ignacio de Caborica, south Maria Magdalena, and San Miguel del Tupo; Antonio Arras at San Pedro del Tubutama and San Antonio de Uquetoa; Pedro San Doval at San Lorenzo de Laric, and San Ambrosio del Tucubabia; and Juan del Castillejo at Santiago de Cocospera, San Lazaro, and Santa Maria de Bugota, later known as Suamca, and at the present time Santa Cruz.
- 1690
December Father visitor Juan Maria Salvaterra arrived at Dolores and on Christmas conducted mass in the "new and capacious church".
- 1690-91 The visitor and Kino made a journey northward and northwest-
Last of ward passing through Remedios, Imuris, San Ignacio, Magdalena,
December, Tupo, Tubutama, Saric, Tucubabia.
January
- 1691 At Tucubabia Sobaipuri messengers from the present Santa
January Cruz Valley came to beg the fathers to visit them. Accordingly, they went northeast 15 leagues to San Cayetano de Tumacacori. They returned via Guebavi, South Maria (present Santa Cruz) and Cocospera. This was the first trip that Kino made to the Santa Cruz Valley.
- 1692 Kino went to the Santa Cruz Valley, (called Santa Maria by
August Kino) a second time, accompanied by Indian servants and fifty
Sept. pack animals. He preached to the 800 Sobaipuris of San Xavier del Bac for the first time. He then went east to the Sobaipuris of the San Pedro Valley (called by Kino, Rio de San Jose de Terrenate or de Quiburi.)
- 1693 The new church at Dolores was dedicated.
April 26th.
- 1693 Father Kino and Augustin de Campos and Captain Sebastian
Dec. Romero made a journey to Caborca and El Nazareno. Caborca was named La Concepcion de Nuestra Senora del Caborca.
- 1694 Fathers Kino, Marcos Antonio Kapus and Lieutenant Juan
Feb. Matheo Mange traveled to the coast via Caborca.

March- Kino and Mange went to the coast again via Caborca. The April construction of a boat was begun. An adobe building was finished at Caborca. Wheat and maize were planted.

June Kino was at Caborca once more.

Oct. Kino accompanied Francisco Xavier Saeta to Caborca where he was placed as missionary.

Nov. 1694 Kino travelled north as far as Casa Grande passing Tumacacori and San Xavier enroute. Kino made a description of Casa Grande in his Favores Celestiales. He said mass in the structure.

1694 At the end of 1694 there were five missionaries in Pimeria Alta, (1) Kino at Dolores, (2) Saeta at Caborca, (3) Campos at Magdalena and San Ignacio, (4) Daniel Janusque at Tubutama, and (5) Pedro de Sandoval at Cocospera.

As early as 1694, 100,000 head of cattle ranged at Terrenate, Bate-pito, San Bernardino and Janos.

1695 Uprising of Pima Indians at Tubutama where the house and March church were burned.

April Father Saeta suffered martyrdom at Caborca. Four Opata 2 Indians were killed, the father's house was plundered, and cattle, sheep and goats were stampeded. Later, San Ignacio, Imuris, Magdalena, and Caborca were burned.

Nov. to Kino made a journey to Mexico City to obtain greater support for his mission and to obtain new missionaries in order
May 1696 to found new missions.

1696 Kino went to San Pablo de Quiburi via Santa Maria (present Santa Cruz) and Santa Cruz on the San Pedro River. The little adobe house was begun for the father and a few cattle and a drove of mares were placed for the beginning of a ranch.

1696 Left Quiburi for San Xavier del Bac, taking cattle, goats, Jan. and a small drove of mares, thereby establishing a ranch there. The ranch of San Luis del Bacoancos on Santa Cruz River on present international border line was begun with cattle. At San Cayetano de Tumacacori there were already flocks of sheep and goats which had been gathered at Caborca in 1695 during the disturbances there.

Mar. Kino was again at San Pablo de Quiburi and returned via San

Cayetano and San Luis.

April The same journey repeated.

Spring Father Pedro Ruiz de Contreras was set over Cocospera and Santa Maria.

Sept.-
Oct. Kino went with Pima chiefs to Santa Maria de Bazeraca on the upper Yaqui River in order to ask the Father Visitor Oracio Police for more missionaries and to obtain protection of soldiers against inroads of the Apaches.

Nov. Kino, Captains Bernal and Mange, with 22 soldiers made an expedition down the Rio de Terrenate (San Pedro). The valley was well cultivated by the Indians who raised extensive crops of beans, squash, maize, and cotton by means of irrigation. Reaching the Gila River, the company followed it to Casa Grande and beyond to San Andres, home of chief Palacios. The party returned via San Xavier del Bac in the vicinity of which there were more than 6000 people who lived by raising cattle and growing crops. Leaving Bac, they passed Tumacacori, Guebavi, Bacuan-cos, San Lazaro, Cocospera, Los Remedios and thence to Dolores, arriving there December 2nd.

1698
Feb. Kino, Mange, and Ramos Sarmiento made a journey to Tubutama, Tucubabia and Caborca.

March
30th The Sobaipuri Pimas of San Pedro Village, led by their Chief Coro, won a signal victory over the Apaches, etc.

April Kino and Mange went to Quiburi. Cocospera had been attacked by Apaches, Jocomes, etc. in February, destroying the Missionary establishment. These enemies did the same the next month at Santa Cruz de Quiburi. Captain Coro of Quiburi came to the rescue with Pima allies and drove the enemy away. Kino made the journey to Quiburi in order to make an exact report on what had occurred in order that the valiant Pimas should be given the promised reward for repulsing the enemy.

Sept.
Oct. Kino and Captain Diego Carrasco made a journey to the Gila River going by way of Tumacacori and Bac as far as San Andres beyond Casa Grande. The party then turned south and southwest to the Gulf of California, at present Adair Bay, passing through San Marcelo de Sonoita. Returning to Dolores they passed Caborca and Tubutama, "in each of which places there are cattle, sheep, goats, wheat, maize, and a house of adobe for the fathers

whom they hope to obtain".

1699 Starting February 7, Fathers Kino and Adamo Gilg accompanied
Feb. - by Lieutenant Mange made an expedition to the Gila River via
Mar. Sonoita with Indian servants, "and more than ninety pack animals".
Thirty-six head of cattle were ordered sent to Sonoita to establish
a new ranch there. The Gila was reached at San Pedro, fifty miles
from its mouth, where, among the presents received, "were some
curious and beautiful blue shells". Santa Cruz Valley via Bac
and Tumacacori, up the Gila, was the route of their return journey.
They arrived at Dolores March 14.

Oct. The Father Visitor Antonio Leal with Fathers Kino and Gilg
24th- and Lieutenant Mange, with two soldiers and fifty pack animals
Nov. made a journey through Pimeria Alta north and northwest via San
18th Xavier del Bac. They reached San Cayetano de Tumacacori on
October 27th and on the 28th mass was said in an adobe house
that the Indians had built with the hope that a missionary
would come to live in it.

There were adobes also at San Luis Bocoancos, Guebavi and
San Xavier del Bac, and at all of the places there were cattle,
goats, sheep, horses, and cultivated fields watered with irrigation
ditches. At San Cosme del Tucson there were as "splendid fields"
as at Bac.

The journey was continued west from San Xavier on November
4th and after visiting several rancherias in the present Papaguera
they returned to Dolores; Kino and Mange went southwest to Sonoita
to get information on a land passage to California, making inquiry
as to the origin of the blue shells. Father Leal went by carriage
to Tubutama where Kino and Mange arrived on November 14th. Here
there was a small earth-roofed adobe church, a house, 100 head of
live stock and supplies of wheat, maize, and beans. Caborca had
practically the same outfit. Father Agustin de Campos welcomed
the travelers when they passed through San Ignacio on the 16th.

Nov. Captain Christoval Martin Bernal of the Presidio of Coro de
Guachi (Fronteras) made a punitive expedition against the Apaches
on the northeast frontier aided by Chief Coro's Indians from
Quiburi.

1700 Kino began a systematic investigation of the origin of the
Springblue shells which he had on more than one occasion received as a
gift from Indians living on the Gila River. He had seen similar

shells on the Pacific shore of Lower California and was certain that they had come overland from California, indicating that California was not an island but a peninsula.

April
21st-
May 6

Kino went to San Xavier del Bac to have a conference with Indian delegates who were to come there from all directions to discuss the blue shells and their origin. He passed en route, Cocospera, where 150 natives had just returned to settle and were repairing the little church and father's house. Next, San Lazaro was reached, and, in turn, San Luis Bocoancos, Guebavi and San Cayetano de Tumacacori at all of which were cattle, cultivated fields, and adobe houses.

April
28th

"The foundations of a very large and capacious church and house of San Xavier del Bac" were begun.

April
30th-
May 1

Kino had conversations with Indians, who had come from far and near, as to the blue shells. It was agreed that they did not come from the Gulf of California but from the south sea.

May

Kino said mass at sunrise at Tumacacori on the return journey. At Tumacacori a messenger met Kino begging him to hurry to San Ignacio to intercede for an Indian with the soldiers in order to save his life. The ride to San Ignacio was a remarkable one for endurance.

Sept.
24th-
Oct.

An expedition was made by Kino to the north and northwest in search of a land route to California. He reached as far as the junction of the Gila and Colorado rivers. He went by way of Busanic and Tucubavia, Santa Eulalia, and Batki. He returned the more direct way, via Sonoita.

According to Duell's computation there were twenty-nine missions and seventy-three visitas in Pimeria Alta and Sonora (Duell, 1919, 57.). Very few places had resident missionaries, however, Kino ministered at Dolores, Remedios, Cocospera, etc. Agustin de Campos was at San Ignacio de Caborica, having charge also of Santa Maria Magdalena and San Jose de Imuris.

Gifts of cattle were sent to Lower California.

1701
Jan.-
Feb.

There were many Apache raids on the frontiers of Sonora. Kino called them "their accustomed annual robberies". Soldiers were sent in pursuit. Kino provided for the defence of his missions by erection of towers and by sending Pimas in pursuit of the enemy.

Feb. Kino, Salvatierra, and Mange made an expedition westward to
Apr. the gulf, to Puerta de Santa Clara (Adair Bay) from which place
it was hoped supplies could be shipped to Lower California.
Salvatierra started ahead with a pack-train and Kino followed,
going by a more northern route via Remedios, San Ambrosio de
Busanic and San Pedro de Tubutama and Caborca, where he caught
up with Salvatierra. On March 14th the party arrived at San
Marcelo de Sonoita. From there they went westward past Carrizal
to the Gulf, hoping to be able to go around its head to California.
This was found to be impossible. Salvatierra returned by the
southern route while Kino went the northern route eastward to
San Xavier del Bac, leaving Sonoita April 6, 1701.

Apr. A small chapel was begun at San Marcelo de Sonoita.
4th

Apr. Kino, with Mange, arrived at Bac, where he found prosperity,
10th and that many men had gone in pursuit of Apaches.

Apr. 1701 On the night of April 11th Kino and Mange slept in the adobe
11th house at Tumacacori, which had been erected for the missionary
that the natives were awaiting to come to live among them.

Apr. Passing San Gabriel Guebavi, San Luis Bocoancos, they arrived
12- at Cocospera the night of the 13th, where Kino spent two days
15 in supervising the erection of a church and a house.
While there, he received reports of a successful outcome of
the Pima campaign against the Apaches.

Four new missionaries were sent to Pimeria Alta by the
father provincial, Francisco de Arteaga. Father Juan de San
Martin took charge of the three rancherias of San Gabriel de
Guebavi, San Cayetano de Tumacacori and San Luis Bocoancos. A
house and church were erected at Guebavi, "small but neat".
Foundations of larger structures were laid. Father Francisco
Gonzalvo was stationed at San Francisco Xavier del Bac of the
Sobaipuris. He died August 10, 1702, at San Ignacio. Father
Ignacio de Yturmendi went to San Pedro and San Pablo del
Tubutama. Father Caspar de las Barillas was placed over the
mission at La Concepcion del Caborca. Buildings were begun at
all of the above places.

Nov. Kino started the expedition to the Quiquima Indian Country
3rd on the lower Colorado River, accompanied by twelve servants.

He passed through Remedios, Cocospera, San Lazaro, San Luis Bacoancos, San Jose de Guebavi, where he said mass in Father Martin's little church. From Guebavi, Kino went southwest on November 5th for San Ambrosio del Busanic, passing the new ranch of San Simon y San Judas del Siboda, where there were a thousand cattle and seven droves of mares. From Busanic they passed northwestward through San Estanislao del Ootcam, Santa Eulalia, and Santa Ana del Anamic, to San Marcelo de Sonoita, where they arrived the night of November 11th. The little church of Nuestra Senora de Loreto was roofed and white-washed. There was a plentiful harvest of wheat and maize and the cattle had been well cared for. Kino's party arrived at the confluence of the Gila and Colorado rivers on November 17, 1701. On the 19th, accompanied by three hundred Pimas and Yumas, who wished to get provisions, he arrived at the Quiquimas country. On the 21st, Kino crossed the Colorado River on a raft. Going down the river some distance the land passage to California was discovered and the next day the return journey was begun. He was back at Sonoita by the 28th and at Dolores on December 8th.

1702
Feb.
5th-
Mar.

Kino and Father Rector Manuel Gonzalez made the final trip to the lower Colorado River. Fifty or more pack animals, eighty horses and mules, and more than twelve servants went with them. The same route as the previous expedition was followed. On March 10th Kino reached the head of the Gulf of California. Father Gonzalez became ill on the return journey and died at Tubutama early in April 1702.

1702

After returning from the discovery of the land passage to California, Kino went to tend to work pertaining to the building of churches at San Ambrosio del Busanic and Santa Gertrudis del Saric, and the "large church of La Concepcion del Caborca". He also looked after "the cattle, crops, and harvests of wheat and maize which the Indians were tending for the fathers whom they hoped to receive". A journey was also made to San Marcelo de Sonoita from whence he sent wheat to sow at the Colorado River of the Yuma and Quiquima nations. Later in the year, Kino made his last trip to the San Xavier del Bac, where "he began the very large church of San Xavier del Bac."

1703
Jan.

Serious inroads of the Apaches reached as far as San Ignacio where a drove of horses was driven off on the 4th. Chief Coro led Pimas in pursuit of Apaches, doing much to restrain them. Work on the churches at Remedios and Cocospera was completed by the end of the year.

1704 The large church of Nuestra Senora de los Remedios was Jan. dedicated. January 18-20, the dedication of Nuestra Senora del 15th-Pilar y Santiago de Cocospera took place. Father Rector Adamo 16th Gilg performed the ceremonies.

Father Geronimo Minutili was put in charge of San Pedro y San Pablo del Tubutama where the house was repaired and where gardens and orchards were planted.

Kino made a trip to Guaymas to give his encouragement to the new mission, thereby helping to strengthen the work in both California and Pimeria Alta. Gifts were later made by Kino to California in the form of cattle and supplies sent from Pimeria Alta via the new road to Guaymas.

1705 More Apache raids were reported at Cocospera, San Ignacio, Feb. and Magdalena.

Spring The Father Visitor Francisco Maria Picolo made a tour of Pimeria Alta. During this year Kino undertook to build the church at Tubutama at his own expense.

1706 Accompanied by Father Minutili, Kino traveled to La Concepcion del Caborca to install Father Domingo Crescoli, passing enroute San Ignacio and Tubutama. A large church had been started at Caborca and it had many other buildings. There were also gardens and much live stock.

From Caborca, Kino and Minutili went to the coast through the country of the Seris to that of Tepocas to win new converts. The island of Santa Inez (present Tiburon) was discovered. Kino later suggested that this island be used in developing communication with California.

Kino and Minutili made another journey to Caborca, stopping en route at Remedios and Cocospera where Kino looked after the planting of gardens and orchards, then at Magdalena, where a new church was being built, San Simon y San Judas, where there was a little new church, Busanic where work on a church was in progress, Santa Gertrudis del Saric, Tubutama, and San Antonio del Uquitoa.

Churches were being constructed at Santa Maria Magdalena under Father Agustin de Campos, at San Ambrosio del Busanic,

Santa Gertrudis del Saric, San Pedro y San Pablo del Tubutama, San Diego del Pitquin, Nuestra Senora de la Concepcion del Caborca, etc.

- Apr. 7th Kino set out for Santa Maria Bugota (present Santa Cruz), going via Los Remedios, Cocospera, and San Lazaro. At Santa Maria the foundations of a capacious hall and of two good lodges were laid. The foundations of a large church with a transept were already laid and the walls were ordered to be put up.
- June This journey was repeated.
- May A mission was made to Caborca and more encouragement in building operations was given at missions en route.
- Autumn Plans were made to build a launch for communication with Lower California.
- Made journey to Corodeguachi (Fronteras) for supplies.
- Nov. Father Kino, Father Manuel de la Oyuela, a Franciscan, Juan Mattheo Ramirez, and Juan Duran went to the Sierra de Santa Clara to get a distant view of the land route to California. They went via Remedios, Busanic, Saric, Tubutama, San Antonio de Uquitoa, Pitquin, Caborca, Sonoita, and Carrizal.
- 1709 Kino continued work on his Favores Celestiales in addition to his manifold other duties.
- 1710 Kino made a special report of his work to Phillip V.
- 1711 Father Eusebio Francisco Kino Died at Magdalena. He was
buried at San Ignacio.
- Mar. 15th

This chronology to 1711 is based on Herbert E. Bolton's Kino's Historical Memoir of Pimeria Alta and the map which accompanies it. The index is so complete and so well worked up that a chronology (1687-1711) for every mission and missionary could be made from it alone. Bolton supplements Kino's work by references to Mange's La Luz de Tierra Incognita and to various diaries and letters written by contemporaries.

1711- Period of neglect of the Pimeria Alta missions. There
1732 were no missionaries stationed in present Arizona and there had been none resident there since 1702. Father Martin left Guebavi in 1702 and Father Gonzalvo was at San Xavier del Bac less that a year. The Indians went back to their old ways, neglecting the cultivation of their fields.

1711- There were only two missionaries in present north-
1720. ern Sonora. Father Agustin de Campos had been stationed at San Ignacio de Caborca as early as 1693 and remained there until 1735. Father Velarde had been at Dolores since 1702 and remained there until 1730.

1715. Salvatierra of Lower California proposed a journey to make final proof that California was not an island. Campos and Velarde made signal fires at night and smoke by day at Caborca to guide the ships into the port of Ascencion, discovered by Campos in January 1715. This was done again in September. Salvatierra had to finally give up the expedition. (Velarde, 350-354.)

1720. Father Luis Maria Gallardi came to the assistance of Campos and Velarde. He went to Caborca. (Hammond, 1929, 222) Father Gallardi was at Caborca 1720-1727 and at Tubutama 1727 to about 1732. Caborca and Tubutama were the most populous and prosperous of all the missions during this time. (Mills, 1932, 24-26)

"In the year 1720 new missionaries came to Conception de Caborca and Tubutama; and afterwards going to the rancherias of San Eduardo de Baipia, San Louis de Bacapa, and San Marcelo lying far north; they found a great defection among the Indians; the little churches built by Kine in ruins, and the cultivation of the fertile plains.....utterly neglected." (Venegas, 1759,II,P.176)

Venegas goes on to make a list of missions and visitas as follows:

1. Dolores with two villages of visitation (Remedios and Cocospera)
2. San Ignacio with two villages of visitation (Imuris and Magdalena)
3. Tubutama with nine villages of visitation (Santa Teresa de Adid, San Antonio de Uquitoa, San Simon y Judas del Siboda, San Ambrosio Busanic, Tucubavia,

- San Estanislao del Octam, Santa Gertrudis del Saric,
San Bernardo Aquimuri, Santa Barbara de Sonoita.)
4. Caborca with four villages (Pitquin, San Valentin,
Bacpia, Bacapa.)
 5. Suamca with several rancherias (San Lazaro and many places
along the San Pedro River.)
 6. Guebavi with Spanish farms and considerable number of
Indians.
 7. San Xavier del Bac had also a considerable number of
Indians.

1721. There was an Indian rebellion in northern Sonora when
the missions were attacked and sacked. (Elliot, 1884, 48.)

Ugarte arrived at mouth of Altar River where Gallardi
met him. He proved California was a peninsula.

1723. The king requested the Viceroy, the Marquis de Casa
Fuerte, to reduce the Moqui Indians. Bishop Crespo of
Durango advised that they give this work to the Jesuits,
but there was so great a distance in order to reach the
region from Sonora and there were so many hostile Apaches
that it was necessary to suspend the carrying out of the
orders until the arrival of recruits in Pimeria Alta.
(Venegas, 1759, II, 178-180.)

1722-3. Father Luis Maria Marjiano substituted at San Ignacio
while Campos was absent in Mexico, asking the government
for reinforcements and that there be a villa established
at the mouth of the San Pedro River to act as a buffer
against the northern Apaches and Moquis. (Alegre, III,
213.)

1725-6. Bishop Benito Crespo of Durango made a visit to
Pimeria Alta in order to make a special report to the
King, who was interested in learning whether or not the
Moquis could be reached through Pimeria Alta. While at
San Ignacio the bishop had an audience with a delegation
of seventy messengers from the Sobaipuri Indians of the
Santa Cruz Valley, begging for a resident missionary.
(Ortega, 340-2) Crespo, in his report, made a request
that three additional missionaries be sent to Pimeria
Alta. (Venegas, 1759, II, 176.)

1724-8. Pedro de Rivera, accompanied part of the time by Father Rector Ignacio Arzeo, made an inspection of the northern frontier. Arzeo baptized many children of the Pimas at their urgent request. Rivera in his report to the crown (1727) recommended that more missionaries be sent to Sonora.

1728. The petitions of Bishop Crespo and of Rivera were Oct., answered with a royal codula ordering the Viceroys "to take 10th. immediate measures" for sending Jesuits to the upper Pimas.

1730. There were still only three fathers in Pimeria Alta. Velarde of Dolores was nearing the end of his career, dying before the end of the year. Campos was at San Ignacio. Callardi was at Tubutama. Decline of all the missions was fast setting in with the exception of San Ignacio and Tubutama. Even Dolores was almost depopulated. The northeast part of Sonora was especially subject to Apache attacks, which caused the pueblos and missions to become more and more depopulated. The beautiful churches and other buildings were falling into ruins and the gardens were not being cared for. The natives would not work without the supervision of a missionary. Another factor that made for decline was inadequate military protection. Between 1690 and 1740 there was only one Presidio at the northern frontier, located at Fronteras, and it was seldom adequately manned. (Ortega, 1754, 337-339; Mills, 1932, 15-20.) Even the diligence displayed by Campos did not prevent a loss of population at San Ignacio. The natives at other places would no longer raise cattle, cultivate their lands, build houses and live in their villages as Kino had taught them to do. (Alegre, 1842, III, 173.) When Gallardi arrived at Caborca in 1720, he found that mission and Tubutama in a state of decay and the Christian faith nearly forgotten. To the north at San Eduardo and at Sonoita the small churches erected under Kino's supervision had fallen down and agriculture was neglected. (Mills, 1932, 22; see also last chapter of Venegas, 1759.) Even worse was the destruction north of Cocospera, for the valleys of the San Pedro and the Santa Cruz were in the direct path of the despoiling Apaches. No missionaries had been there since 1702.

The Spanish Government was interested in the colonization and the Christianization of the northern frontiers but European wars had taken up all its attention. The

decade beginning with 1730 was to see a change. New missionaries came in, the missions were re-established, and better military protection was provided for. With the discovery of silver and gold mines, Spanish colonies were established until quite a large Spanish population occupied northern Sonora for a time, settling at the mines, the new presidios, and establishing ranchos.

1732. Three new Jesuit missionaries entered Pimeria Alta, Early Spring. escorted by Juan Bautista de Anza, Sr., Captain of the presidio of Fronteras. Revival and renewed activity ensued. The new fathers were from Germany: Ignacio Javier Keller, Juan Bautista Grasshoffer, and Felipe Segesser. Segesser went to San Ignacio, where Father Campos was, and Grasshoffer to Tubutama, where Father Gallardi was located, in order to learn the Indian tongue and become accustomed to their field of work under the tutelage of veterans in the service. It is not known to what place Keller was first assigned. (Hammond, 1929, 229) Anza went to his presidio.

May. In May the three fathers went to their separate charges, accompanied by Anza. On May 4th they arrived at Los Santos Angeles de San Gabriel y San Rafael de Guebavi where Grasshoffer was to be left in charge. He also had oversight of the visitas, Los Reyes de Sonoita to the east, Arivaca to the west and San Cayetano de Tumacacori and Jamac to the north, 1400 souls in all. Father Segesser was left at San Xavier del Bac. The visitas of Bac at the time were San Agustin, Santa Catharina, and Casa Grande. There were 1300 neophytes at these places. From Bac, Keller and Anza went east to Tres Alamos on the San Pedro River and then went south to Santa Maria de Bugota, known at the time as Santa Maria de los Pimas, and a little later as Suamca. In time the place came to be known as Santa Cruz, where a presidio was located. Santa Maria served the whole San Pedro Valley (1800 souls.) By the end of the year 800 baptisms took place at Bac. Guebavi and Santa Maria. (Hammond, 1929, 229-30; Alegre 1841-2, III, 245-6.)

1733. Father Gasper Steiger succeeded Segosser at Bac. Guebavi was left vacant because of the death of Grasshoffer.

1733- Other fathers on the mission records: At San
1751. Ignacio, Miguel Capetillo (1734), Jose Toval (1736),
Alejandro Rapuani (1740), Lorenzo Gutierrez (1740-1);
at Suamca, Jose Torres Perea (1741-3), Joaquin Felix
Diaz (1774), Jose Garrucho (1744 and 1748), Miguel de
la Vega (1749-1751). (Bancroft, North Mex. States,
I, 525.)

1735. Father Agustin Campos died at San Ignacio.

1736. Steiger left Bac to succeed Campos at San
Ignacio. He remained there until his death in 1762.
Keller was at Suamca and possibly Segesser at some
other mission. Keller probably had oversight also
of San Xavier del Bac, San Cosme de Tucson, as well
as Guebavi and its visitas. He made a trip up the
Santa Cruz Valley as far as Casa Grande in 1736.

Father Jacob Sedelmair, the greatest of the
Jesuits missionaries to work in Pimeria Alto after
Kino, came to Tubutama which became the head mission
until the expulsion of the Jesuits in 1767.

Sept. As part of the work of building up the mission
at Tubutama, Sedelmair made a round trip of 100
leagues to the Papago Indians in the vicinity. He
was received joyfully and many children were baptised
(Mills, 1932, 42; Ortega, 351-2).

Oct. The famous silver mine, Bolas or Planchas de Plata
was discovered near the rancheria of Arizona a short
distance southwest of the present town of Nogales. The
exact location is not known today. A great number of
miners rushed to the spot. By 1740 this mine was worked
out and the place was abandoned. This was the beginning
of an intense interest in mining ventures in present
southern Arizona and northern Sonora. It seems that
during the next few years there was quite an influx of
Spanish settlers locating at the mines, at the missions,
a few new pueblos, and the Presidios at Fronteras,
Terrenate, and Altar. Ranchos also were established.
Apache inroads and the Pima uprising of 1751 caused
most of the mines, pueblos, and ranchos to be abandoned
by 1752. (Mills, 1932, 4-5; Sedelmair, "Relacion,"
856-8, translated in Mills, 1932, 104-139.)

1737. Captain Juan Bautista de Anza, Sr., sent a proposal to the
 March 2. government that he be permitted to conduct an expedition to
 discover an overland route to California. Nothing came of it
 at the time.
- July- Keller made another journey to the Gila River, this time
 August. by way of the San Pedro River without escort. He noted the
 sorry plight of the Sobaipuris, the result of Apache raids.
 At many places there were only the remains of once prosperous
 rancherias. Keller went down the Gila as far as the villages
 of the Coccomaricopas. He returned via the Santa Cruz Valley.
 (Ortega, 1754, 348-9.)
- Sept. Sedelmair made his first northern journey, probably by
 way of the Santa Cruz River, since he preached and performed
 baptisms at San Xavier de Bac. (Ortega, 351.)
- The Seris Indian uprising to the west was put down by
 Juan Bautista de Anza, Sr. He then went in pursuit of Apaches
 to the northeast and lost his life.
1739. The Marquis de Villa Puente willed money for the foundation
 Feb. of two more missions in Pimeria Alta; "yet in the year 1749,
 they had not been erected for want of Jesuits." (Venegas,
 1759, II, 177.) This, with the discovery of the silver mine
 of Plancha de Plata (1736) and the royal cedula made in 1742
 and in 1744, asking that Primeria Alta should be on the high-
 way to the Moqui Country, all caused much attention to be
 centered on Pimeria Alta during the next decade. (Mills, 1932,
 44-46.)
- 1741-2. The Presidio at Terrenate was established. Another one
 was placed at Pitic (Hermosillo) where the new Governor, Don
 Agustin Vildosola, resided. (Bancroft, N. Mex. States, I,
 528)
1742. The cedula of Philip V to the Vice-roy again recommended
 that the Jesuits be asked to undertake "the reduction of the
 province of the Moqui."
- The camp of San Felipe de Jesus, which had been moving
 about to protect the missions from Apache attacks, became
 fixed at Terrenate on the chief high road from the Apachena.
 (Shea, 1886, I, 531.)

1743. In an attempt to fulfill the royal wish as expressed more
July than once, that Pimeria Alta be connected with the Moqui
province to the north, Keller made another journey to the
north. With an escort of soldiers he did reach the Moqui
region but the natives proved to be so hostile that he had
to return without accomplishing anything. (Ortega, 1754,
349-350.)

Father Jose Torres was missionary at La Concepcion de
Caborca. He and Sedelmair went to San Marcelo Sonoita to
make a beginning of reviving the mission and ranch. (Ortega,
353.)

Nov. Sedelmair went northwest from Tubutama to the Coccomari-
Dec. copas on the Gila. The route of the return trip is not
known.

1744. In another attempt to carry out the orders of the Vice-
Oct. roy to open a way to the Moquis, Sedelmair went to the Gila
Nov. River via the Santa Cruz Valley, Casa Grande, etc. Going
down the Gila from Casa Grande, he crossed to the northern
bank at Santa Teresa before its junction with the Rio
Asuncion (Rio Salado.) At Santa Maria del Agua Caliente
he went northwest to the Colorado up which he followed to
the mouth of Bill William's Fork. His supplies giving out,
he returned down the Colorado to the Gila, crossed to the
southern bank, and went upstream beyond the Coccomaricopas.
Then he crossed the Papaguera southeast to his mission at
Tubutama. (See Mills, 1932, map also page 55; Venegas, 1759,
II, 181; Ortega, 1754, 355-8.)

Nov.13. Another royal cedula showed interest on the part of the
king regarding the road to the Moquis via Pimeria Alta. It
also asked regarding opening up a road to the far northwest.
In order to facilitate the opening up of a way to the north-
west it was ordered that each mission should have two fathers,
one of which should occupy himself in exploration. Spanish
soldiers were to be put at the command of the fathers. This
was a start in developing the road to Alta California which
Kino had opened years before. (Ortega, 1754, 372.)

Father Keller of Suameca reported that he had baptised
more than 2000 Indians and had a flock of 1000 brave and
industrious Pimas who were tilling the soil and tending
flocks and herds. (Shea, 1886, I, 530.)

1745. Cristobal Escobar, provincial father, answered the
Autumn royal cedula with a detailed report upon the conditions
and possibilities of Pimeria and California. He insisted that the presidios must be kept close at hand for protection from Apaches.

1745-6. Father Sedelmair, anxious to see the contents of the royal cedula and in order to further the works of his missions, made a trip to Mexico City where he presented an account of what had been done, a description of the country, and his own ideas of the region and peoples not yet seen. New missions, he said, would help push the frontier to Monterey in Alta California. (Ortega, 1754, 371-382; Sedelmair, "Relacion.") On his return, Sedelmair went west to the gulf, but found no place suitable for a port.

1746. The Apaches attacked Cocospera, burning the church.
Feb.16. (Guiteras, 1894, 254.)

After 1746, interest shifted from the problem of the reduction of the Moquis to the old dispute of whether or not California was a peninsula. Kino and Salvatierra had explored extensively and labored hard to prove that California was not an island but a peninsula. Many were not convinced, including Mange and Father Campos. In 1721 Father Juan de Ugarte had satisfied himself that California was a peninsula. Yet in 1736, Sedelmair found many geographers still calling California an island. The question was not settled in 1746, and Sedelmair was ordered to make an overland trip to make the final proof, but Apache attacks called for the use of all the soldiers at home. In 1748, Father Fernando Consag explored the Gulf of California, and this, together with the overland journeys made by Sedelmair, 1747-1750, did much to convince geographers that Baja California was a peninsula. Consag reached the head of the gulf shortly before Sedelmair reached the same point, having come by the overland route. Father Link's land journey up the peninsula, in 1766, to the head of the gulf was the final step in Jesuit explorations. (Bolton and Marshall, 1920, 307)

The interests of California and Pimeria Alta were closely intertwined during the whole mission period. "Sterile California needed overland communication with a mainland base," and it was to accomplish this, as well as to prove the peninsular theory, that the Jesuits conducted the greater part of their exploration activities. (Ibid, 307.)

1747. Father Sedelmair made a search of the gulf coast for a harbor suitable to receive boats from California. He did not meet with success. On his way back, he brought 210 Indians from a rancheria on the coast, and settled them at Ati, where a church was built for them. (Bancroft, N. Mex. States, I, 539)

March Sedelmair reported to Father Rector Jose de Echeverria
20th. that he could make no journey to the Gila and Moqui country without military escort..(Bancroft, opus.cit., 539.)

1748. Sedelmair, with a small escort of soldiers, made the
Oct. greatest of all his entradas. He went to the Gila via
13th the Papaguera, and continued down that stream to the
Nov. junction with the Colorado. He reached as far as the
15th. Quiquima tribes on the lower Colorado. (Sedelmair in Doc. Hist. Mex. Ser.4, vol., I, 18-25.)

1749. Sedelmair's request for escort of soldiers to make another entrada was not granted.

1750. Father Sedelmair made a trip to the Gila River. He
Nov. followed Kino's old trail via Busanic and Sonoita. He
17th- reached the Quiquima tribes on the lower Colorado. On
Dec. the return trip, he went directly southeast from the
15th. Colorado, thus being the first white man to cross this stretch of country. (Ortega, 1754, 362-4.)

Father Keller was still at Santa Maria Suamca, Father Jose Garrucho was at Guebavi. (Shea, 1886, I, 531.)

Sedelmair of Tubutama was Visitador Provincial of seven missions. Steiger was still at San Ignacio. Father Juan Nentvig was at the newly established mission at Saric. Francisco Paver was at San Xavier del Bac. Father Thomas Tello was installed at Caborca, where he was soon eagerly at work in conversions and explorations along the gulf. Father Michael Sola was at Basaraca. (Bancroft, opus.cit., I, 543.)

The Seris, being hard pressed, retired to the island of Tiburon. The Spanish soldiers pursued them but accomplished little.

1751. Sedelmair reestablished San Marcelo de Sonoita, calling it
May San Miguel de Sonoita, with the thought that it would be a great aid in future journeys to the Colorado and to the Gulf of California. Father Henry Ruen was put in charge. He was the first and the last missionary to occupy this outpost mission. (Bancroft, Idem.)

Conditions seemed bright in Pimeria Alta. The missions were flourishing and there was hope of further discoveries to the north and west. (Mills, 1932, 72.)

Nov. The Pima Indians arose in revolt. As early as September,
21st. Father Nentvig at Saric had noticed many strange Indians in his vicinity. A Pima Indian Chief, Luis by name, appointed by Governor Parilla, Captain of his nation as a reward for service against the Seris, was the leader of the insurrection, which broke suddenly on November 21, 1751. The first victims were Spaniards trapped in Luis' own house, the evening of the 20th. After killing all the Spaniards they could find, they went to the house of the missionary, but Nentvig had been warned and he had fled to Tubutama. After destroying the church at Saric, the Indians went to Tubutama where Nentvig, Sedelmair, two soldiers and a few other Spaniards defended themselves in the cemetery while the followers of Luis burned the father's house and the new, finely decorated church. The fathers escaped to San Ignacio under cover of the night, after a night and two days of fighting. At San Ignacio, Sedelmair and Nentvig recovered from the severe wounds they had received in the fight at Tubutama. Many Spaniards had gathered to protect the mission, but San Ignacio was passed by.

The outlying missions to the west at Caborca and at Sonoita "experienced the main fury of the uprising." Both Father Tello at Caborca and Father Ruen at Sonoita suffered martyrdom and the churches were destroyed. (Ortega, 1754, 449-450.)

The revolt did not bring so much ruin and damage to the missions of the Santa Cruz Valley. Paver of San Xavier del Bac and Garrucho of Guebavi fled to Santa Maria del Suamea where Keller was located. The latter place was not attacked.

After much parleying, peace was brought about by Governor Parilla, but an acrimonious quarrel ensued between Parilla and the Jesuits, as to who was to blame for the uprising. Finally, after five or six years, the missionaries were entirely exonerated of charges of cruel treatment of the Indians and of not giving them enough to eat. "However, the province never recovered from the shock of the Pima uprising, and the last years of the Jesuits in Pimeria Alta were not prosperous ones." (Mills, 1932, 9-81.)

1752. One important result of the Pima uprising was the establishment of a Presidio at Tubac in order to protect the Santa Cruz Valley missions, the fathers, and the neophytes. This seems to have been the first settlement of Spanish soldiers and civilians in what is now Arizona.

Autumn. Governor Parilla made peace with the revolting Indians.

1753-4. The Presidio of Altar was established.

Some time after the Pima revolt Sedelmair made his last entrada to the Gila River and the Colorado River, going by way of the Santa Cruz River. (Mills, 1932, 82)

1754. Father Paver was back at San Xavier del Bac. Sedelmair may have gone to Guebavi.

1755. Sedelmair was transferred from Pimeria Alta to Sonora. (Mills, 1932, 82-3.)

1756. An influx of German Jesuits took place, some of them coming to Pimeria Alta. Bernardo Middendorf began a new mission among the Papagos at Tucson. He could not stay, for the Indians treated him disrespectfully and stole his food. (See Doc. Hist. Mex., Ser. 4, Tom. I, 125.) The Indians to whom Howe and Gerstner were sent would not receive them. Father Miguel Gerstner finally settled at Saric, having charge, also, of the visitas of Busanic, Arizona and Aquimuri. Ignatius Pfefferkorn was at Los Santos Angeles San Gabriel y San Rafael de Guebavi. Guebavi had at this time the visitas at Calababus, Tumacacori and Sonoita (to the east.)

1759. Father Ignacio Xavier Keller died and Father Diego Jose Barrera succeeded him at Santa Maria de Suamca. Cocospera was its visita. (Guiteras, 1894, 222.)

1762. The Rudo Ensayo, written by an anonymous Jesuit about 1763, gives the information that makes it possible to name and locate the Jesuit missionaries in Pimeria Alta 1756-1762.

Francisco Paver was at San Xavier del Bac until 1762, when he went to San Ignacio to succeed Father Steiger, who died in April. Magdalena and Imuris were two visitas of San Ignacio.

Miguel Gerstner was still at Saric, having oversight also of the visitas of Busanic, Aquimuri, and Arizona, and Barrera was at Suamca.

Ildefonso Espinosa was now the missionary at San Xavier del Bac and its visita Tucson. Father Espinosa had a larger congregation than any other mission in Pimeria Alta. At Tubutama was the Father Rector Luis Vivas. Santa Teresa was one of its visitas. Vivas also had taken charge of the mission at Ati since the death of Joseph Hafenrichter. Uquitoa was the visita.

Caborcas and its visitas, Pitic and Bisni were administered by Father Antonio Maria Venz. Custodio Ximeno succeeded Venz at Caborca sometime after 1762. (Guiteras, 1894, 223-226.)

The Rudo Ensayo says that Pfefferkorn was still at Guebavi. (Guiteras, 1894, 223.) Although Shea, 1836, I, 532, cites Pfefferkorn's own book as stating that he was transferred to Cucurpe in 1757. This may have been a missprint for 1767. I could not get hold of a copy of Pfefferkorn's book to check it.)

The Sobaipuris of the San Pedro Valley, although warlike, had tired of constantly opposing the Apache attacks and had abandoned their rancherias, some retiring to Suamca and other to Bac. (Guiteras, 1894, 192.)

In Sonora there were 29 missions, 73 towns, and several ranches of Christian Indians. There were eight missions in Pimeria Alta.

Dolores was abandoned before 1762 because of "the insalubrity of the climate, causing great mortality among the natives." Remedios was abandoned for the same reason, the natives moving to Cocospera. There was a small Spanish settlement at Dolores.

Soon after the Pima uprising, Sonoita was destroyed by its own inhabitants. At the same time the following places were also depopulated: Aribaca, Tucubaba, Ocuca and Sopori, (Guiteras, 1894, 231.)

Aside from naming numerous Indian rancherias as having been abandoned because of Seris or Apache inroad and other causes, the Rudo Ensayo mentions many abandoned mining towns, Spanish ranches, and other settlements which would lead one to believe that during the 4th decade of the 18th century there was a considerable Spanish population in Pimeria Alta, brought there to mine and to raise cattle.

Juan Bautista de Anza was commander of the Presidio of Tubac with a population of 500. The church established here was called Santa Gertrudis del Tubac.

There were 1250 mission Indians in the Santa Cruz Valley.

Most of the mining towns, the ranchos and other Spanish settlements had been depopulated and destroyed by Apache raids. (Guiteras, 1894, 241,-257)

Four Presidios in Pimeria Alta: (1) Fronteras or Santa Rosa Corodeguachi, the only garrison in upper Sonora from 1690 to 1740; (2) Terrenate erected in 1742 against the Apaches; (3) Tubac, established in 1752, (it was a visita of Guebavi but in 1762 the natives lived at Tumacacori. All the following ranches in the vicinity were deserted: Sopori, Tucubavi, Aribaca. Thirty leagues south was the abandoned mining settlement of Bolas de Plancha.); (4) Altar was established in 1753 and 1754 on account of the Pima uprising. (Guiteras, 1894, 251-257.)

In the province of Sonora:
Mining settlements and Spanish towns including five presidios-----22

Uninhabited mining settlements-----48

Inhabited ranches----- 2

Uninhabited ranches-----126

Total uninhabited----174

Total inhabited-----24

(Guiteras, 1894, 257.)

1763. Because of Apache attacks, Father Espinosa of Bac reported that the Indians were deserting the Santa Cruz Valley. Pfefferkorn also stated that the Indians were leaving Tumacacori and Calabasas. (Lizazoin 1763,686.)

Serious consideration was being given to devise means by which the Indians could be held on the land. (Aguirre, in Doc. Hist. Mex., ser. 4, Vol., I, 127-9; Pineda in same, 136-8)

1766. Saric's visitas, Arizona and Busanic, were deserted on account of Apache raids. (Englehardt, 1899, 34.)

Spring. San Xavier del Bac was raided and all the live stock was driven off. (Anza to Pineda, Doc. Hist. Mex., ser. 4, Tom. 2, 112.)

1767. The Jesuits were ordered by the Spanish monarch to leave their missions and go out of the country.

Father Barrera was the last Jesuit at Suamca; Custodio Ximeno, at Guebavi; Anthony Castro, at San Xavier del Bac. (Shea, 1896, I, 532.)

Pfefferkorn had been transferred from Guebavi to Cucurpe after 1763. According to Engelhardt (p.29), Ximeno was at Guebavi in 1764 and Pedro Rafael Diez was the last Jesuit there in 1767.

The Jesuit missions of Sonora and California were put in charge of overseers. Meanwhile the Apache raids increased so that no settlements could be made at the mines or at rancho locations.

The 200 or so Spaniards that had been located at Guebavi, Santa Barbara, and Buena Vista had to leave the country because of Apache incursions.

THE FRANCISCANS IN PIMERIA ALTA

1767-8. There was a short period of neglect of the missions in Sonora. They were pretty well plundered by greedy overseers sent by the government to administer the properties after the Jesuits left. The Apaches took advantage of the situation to make raids, and the Indians were scattered. Only 270 Indians were attached to the missions of the Santa Cruz Valley when Garces came.

1768. The Franciscans of El Colegio de Santa Cruz de Queretaro were ordered to take over the abandoned missions of Northern Sonora.

June 30th. Father Francisco Hermenegildo Garces arrived at San Xavier del Bac. (Garces in Doc. Hist. Mex., Ser. 4, Tom. 2, p. 365.) Sixty families at Bac at this time.

Tucson also welcomed the missionary, and the Indians there built a hut for him to stay in whenever he should visit them. Garces's report stated that the "adobe church" at Bac was capacious but that it was poorly equipped with furniture and vestments. (Snell, 1919, 69)

Aug. 29th. Garces left San Xavier with one Indian from the mission and four Indian guides to make his first missionary journey, going west and north to the Gila River. He established friendly relations with the Gila Pimas on this trip. (Carrillo, 1915, 8)

June. The same year that brought Garces to Bac brought at least twelve other Franciscans to northern Sonora from the Franciscan Colegio de Santa Cruz de Queretaro: Chrisostomo Gil de Bernave took charge of Los Santos Angeles de Guebavi, with its visitas, San Jose de Tumacacori, San Cayetano de Calabasas, and San Ignacio de Sonoita. Francisco Roche went to Santa Maria de Suamca with its visita of Santiago de Cocospera. Martin Garcia was at San Ignacio de Caborica with visitas, San Jose de Imuris and Santa Maria Magdalena.

President Mariano Antonio Buena y Alcalde took charge at San Pedro y San Pablo de Tubutama at the beginning of Franciscan occupation. Jose del Rio succeeded Buena during the same year. (Santa Teresa was the visita.) Jose Soler was the first Franciscan at San Francisco Ati with San Antonio Oquitoa as visita. Juan Diaz was assigned to La Purisima Concepcion de Caborca with San Antonio Pitic and Nuestra Senora del Populo (or San Juan) Bisanic as visitas.

Bancroft does not list any missionary for Dolores de Saric until 1783 when Florencio Ibanez took charge. San Jose Aquimuri was the visita, Arizona and Bisanic having been abandoned in 1766 on account of savage raids. Aquimuri was abandoned before 1784.

Antonio de Los Reyes went to Cucurpe. (For list of missionaries, 1768-1800, see Bancroft, North. Mex. States, 1883, I, 689-92.)

Other missionaries who came to Pimeria Alta in 1768 may have been Juan Sarobe, Estevan Salazar (at Tubutama 1769-1771), Jose Maria Espinosa, Juan Zuniga, and Felipe Guillen, (Engelhardt, 1899, 31.)

1769.
March.

Garces made his second missionary journey, probably to the north and east of Tucson.

The raids of Seris, Apaches, and other wild tribes caused depletion of population from 1,315 Spaniards in 1763 to 178 in 1769. Elizondo was sent against the Seris with a thousand men in 1768. This campaign was not a success. Jose de Galvez came to Sonora in May, 1769. Still the Seris were not subdued.

Tumacacori was attacked by Apaches who burned the church.

While Father Gil was absent from Guebavi, the Apaches attacked and sacked the mission buildings and killed all but two of the little band of soldiers that was guarding it. Gil was substituting for Garces, who was suffering from sun stroke acquired on his recent missionary journey. Later in the year, some of the buildings were destroyed at San Xavier del Bac. They were quickly repaired under Garces' direction. (Robinson, 1919, 62-3)

1770. Viceroy Croix and Visitor Jose de Galvez drew up a new plan of government for the northern provinces. The intendent system was to be established in New Spain and the northern provinces were to be erected into an independent commandancy general. One or more new bishoprics were to be formed. This was not put into effect until 1776. (Bolton and Marshall, 1920, 386-7)
- Oct.19. Father Garces started on his third missionary journey, going northwest. He went as far as the Gila Bend, thereby reopening a country that had been neglected for a third of a century.
1771. Elizondo terminated his military campaign in Sonora. This year, while in pursuit of a band of Indians, he discovered rich gold placers at Cienegmilla near Altar. Within a few months, over two thousand men rushed to the spot. These mines were worked for over a decade. (Chapman, 1921, 238-9)
- The Indians at Tucson, having suffered from repeated Apache raids, threatened to vacate it. This would have removed the buffer to San Xavier del Bac and the missions and visitas to the south, and the government intended to prevent it. Garces asked that a mission be established at San Agustin de Tucson.
- Feb.20. Garces wrote a letter to President Buena informing him of conditions on the northern frontier. He stated that the Sobaipuris had entirely vacated the San Pedro Valley because of Apache raids. (Brady, 1925, 38)
- Aug.8. Garces made his fourth expedition. One of his
 Oct.27. purposed was to verify the belief that, without great difficulty, the frontier provinces of New Mexico, Pimeria Alta, and California could communicate with each other. On his journey of 1770, he had noticed that the Indians had blue shells characteristic of the California coast. Garces left San Xavier with three Indian companions and mounted on a mule. He went to Sonoita and set out from there, going northwest to the Gila, which he reached on the 20th.

He passed the junction without knowing it, crossing the Colorado when he thought he was crossing the Gila. He got as far as the vicinity of Dixieland in Imperial County, California, September 29. Thus Garces was the first white man to cross the Colorado Desert. (Bolton, 1917, 325-330.) He opened up the way for the Anza expedition of 1774.

Garces in Paul, 1917, 156-164.

1771. The Apaches attacked Tucson, the third or fourth time
Feb.1. within three years. Although there were but few people, the attackers could do no harm because the inhabitants took refuge in the house, which had fortified towers and was in an inclosure made of adobe.

Afterwards the Apaches threatened San Xavier and drove away horses, cattle and sheep, killing two boys.

Feb.20. Garces reported to Father President Fray Mariano Buena y Alcalde that it was the purpose of the Apaches to lay waste both Tucson and Bac, the two pueblos which are the main protection of the Pimeria, since the Sobaipuris had abandoned their pueblos on the San Pedro River.

He recommended that the Tubac presidio be moved to the Gila, that the Terrenate presidio be moved farther north on the San Pedro River so that the Sobaipuris could return to their pueblos. This would bring war into the Apache country and prevent these savages from destroying the Pimeria.

Summing up, Garces asks that missionaries be sent to the following places: Santa Cruz on the San Pedro River, Tucson, San Marcelo de Sonoita, Ati, Aquitum, (a total of three in the Papageria.) Four missionaries should be sent to the Gila River and many others could be sent to the Cocomaricopas, the Opas, and the Yumas, "and this does not present insuperable difficulties, it requires only a presidio, but a large one on the Azul River, or (on the) Colorado River well upstream." In this way the Moqui and the Apache could be reduced and communication could be established between New Mexico and Pimeria "and between these and Monterey."

Aug. 8. Garces left San Xavier for a third missionary journey. He went west to the Coyote Mountains. August 15, he reached Sonoita, 50 leagues west of Bac. He now determined to make a visit to the Yumas, since he could approach them from the region of their friends. August 23, Garces reached the Gila, ten leagues above its junction. Garces's farthest point reached was the base of the San Jacinto Mountains. He was thus the first white man to break a path across the Colorado Desert.

October 21. Garces got back to Sonoita and five days later was at Caborca. The experience of Garces on this journey was fruitful in arousing interest in the possibility of opening communication between Sonora and California and led to the Anza expeditions of 1774 and 1775.

1772. Father Antonio Reyes, while in Mexico City, drew up a report on the state of the missions in both Pimerias. July 6. Father Engelhardt has made a summary of the life at the missions which he gleaned from Reyes (Engelhardt, 1899, 68-71.) He says that the Indians learned the rudiments of the Christian faith very slowly. "Only baptism distinguished them from pagans." To remedy this evil as far as possible, a uniform method was adopted at all the missions. At sunrise the bell called all to mass, after which the missionary led a Spanish recitation of prayers and the catechism. "At sunset the Christian doctrine and prayers would be repeated in the little court in front of the church, when the rosary would be said," followed by other chants. Particular attention was paid to instruction on Sundays and holy days. "On the more solemn days of our Lady there would be processions through the village, during which the rosary was chanted."

The missionaries ruled in civil and political matters through headmen and other officials who were elected annually by the Indians in the presence of the missionary. These Indian officials saw that the land was cultivated and the cattle taken care of. (See Engelhardt 1899, 70, for details)

For the most part of the churches as well as the other buildings at the missions were constructed of adobe and roofed with timber, grass, and earth. The Indian huts were constructed of boughs. Sometimes, in order to please the fathers, the natives would build their dwellings of adobe, roofed with thatch.

Reyes also described the appearance of the Indians, their manners, dress, customs, etc.

Engelhardt translates part of that portion of Reyes' report which concerned the local missions in Pimeria Alta. (Engelhardt, 1899, 72-77)

At San Xavier there was a fairly capacious adobe church with 170 parishioners who cultivated wheat and corn and raised some cattle. At San Jose del Tucson, there were about 200 heads of families, with no church building.

The church at Guebavi was well furnished. There were about 86 Indians who did some cultivation of the soil. At San Cayetano de Calabasas there was neither church nor house for the visiting priest. Only sixty-four remained faithful to the missionary. There was a church and a house at San Ignacio de Sonoita, but both were devoid of furnishings. Ninety-four Indians lived here. There were 93 souls at Tumacacori, but like Sonoita the church and house had no furnishings. The church and buildings having been destroyed by Apaches in 1768, the missionary lived at Cocospera. The whole population was not more than 110 in number. After making some attempts to re-occupy Suamca, the place was finally abandoned. Engelhardt (1899, p.183) says that Suamca was probably never rebuilt. (Query: Was the presidio later established at Santa Cruz on the same site as the old mission of Santa Maria de Suamca? Descriptions made by members of the boundary commission and emigrants of 1844 and the early 50's, speak of the old church at Santa Cruz. Santa Cruz seems to have had more than one location before being established at the present site.)

There were 148 souls at San Ignacio. Wheat, corn and beans were cultivated. The church had three altars and was well furnished. The church and house at Imuris were almost in ruins and were poorly furnished. Only 39 people lived there. The church at Santa Magdalena was large but in a ruinous condition. Eighty-six Indians formed the community.

Tubutama was comparatively prosperous. The house was neat and capacious, and a garden furnished some of the needed produce. The church was well supplied with the necessary articles for the divine service. There were 176 souls. Santa Teresa had a little church, devoid of ornaments, and a population of only 52.

There were 634 Indians at Caborca, the most prosperous of all the missions in 1772. Cotton, beans, corn, and wheat were raised on the fertile bottom lands of the Altar River. The house and garden of the missionary were ample and well supplied. The church and sacristy were well kept up. At San Antonio del Pitiquin were 360 people with no church. San Juan del Bisanic possessed an unfurnished church and house for 271 Indians. They got most of their food from fishing in the gulf.

At Nuestra Senora de los Dolores del Saric there was a well furnished church for a population of 137.

San Francisco de Ati had a small unadorned chapel. The soil was good, but the 137 Indians did little to cultivate it. San Antonio de Uquitoa had neither church nor house for the visiting missionary. There were 106 Indians.

Tubac was a small military post with less than 50 soldiers.

Father Baltazar Arrillo succeeded Gil de Bernave at Guebavi. Father Gil became president of the Pimeria Alta missions, succeeding Buena y Alcalda who died and was buried at Ures. Gil was sent to found the new mission of Carrizal among the rebellious Seris. He suffered martyrdom March 7, 1773, the first of the Franciscans to be put to death in the Pimeria. (Engelhardt, 1899, 61-66)

The Viceroy, the Marquis de Rubi, recommended in a "Dic-tamen" the establishment of new presidios in the north. In the autumn the "Reglamento" embodying these recommendations was promulgated. They were never put into effect and Garces made complaint that the local authorities were not acting.

Garces continually insisted the presidios should be so placed as to be complete barriers to the Apaches and so as to open communication with New Mexico.

- Dec.4. Hugo Oconor was appointed commandant inspector of the frontier provinces to establish the new line of presidios. He ruled for four years subject only to the Viceroy and did much to reduce the ills from which the frontier was suffering.
1774. Garces went on his fifth expedition, accompanying Anza's
Jan.8- first expedition to Alta California, the first overland jour-
May27. ney to the California settlements. Garces got back at San Xavier del Bac, July 10th. (For details see Coues, "---Diary and Itinerary of Francisco Garces," 1900, I, 1-38; Bolton, 1930, I., 1-200.)
- 1775- Anza, on his second expedition, led the colonists to be
1776. settled at San Francisco. This was Garces sixth expedition.
Oct.21, The party started from Tucson with 248 people and 825 head of
1775- live stock. (For details see Coues and Bolton, cited above,
Sept.16 and Eldridge, "The Beginnings of San Francisco." 2 volumes)
1776.
1776. The garrison at Tubac was moved to Tucson in order to protect San Xavier del Bac from the Apaches. The Indians were quartered in a little village adjoining the presidio, called San Augustin del Pueblito de Tucson.
- 1776- Teodoro de Croix reigned as the first comandante general
1783. of a new government of the frontier provinces. Croix was a failure because he was incapable of taking a broad view. He did not see the importance of Sonora as a link in the chain of northern advance and took little interest in California and the Colorado-Gila establishments. The failure of establishing communication with New Mexico and California is due to him. (Chapman, 1916, 387.)

1779. Father Garces left San Xavier del Bac and established himself on the Colorado River as a missionary among the Yumas. Father Diaz accompanied him. He founded La Purisima Concepcion on the site of the later Fort Yuma.
1779. The new diocese of Sonora was established under Bishop Reyes.
1781. The Spanish settlements and missions on the Colorado
July were wiped out.
17.
- July Father Francisco Garces suffered martyrdom at the hands
20. of the Yuma Indians. The other three fathers were also killed, together with the Spanish colonists. The destruction of these missions and settlements meant the abandonment of the Sonora-California overland route by 1783. Chapman blames Teodoro de Croix's policies for the result. (Opus cit: 391-400)
1786. General Ugarte, aided by Opatá and Pima allies, began a thorough campaign against the Apaches. Between 1786 and 1810 the Apaches were held in check comparatively well. (Robinson, 1919, 72.)
1791. Arricivita brought his account to a close in the year
1791. He treated of the Franciscan occupation.
1800. Duell states that the church at Tumacacori was completed in 1800. Bancroft says it was not completed until 1820-'22. (Duell, 1919, 66; Bancroft, opus cit.)
- 1810- The Hidalgo revolution was one of the events that took
1811. the attention of Mexican officials away from the frontier provinces. Money and food were not regularly furnished the presidios. The rations to the Apaches were cut down, resulting in their returning to their old habits of stealing stock, raiding ranchos, and murdering settlers. (Robinson, 1919, 75.)
1821. Visit of bishop.
- 1821- Mexico was declared a republic. Spain withdrew finan-
1822. cial aid from the missions.
- 1820- Tumacacori was burned by the Apaches. No attempt was
1822. afterwards made to rehabilitate it.

1827. The Arizona missions are abandoned by the missionaries. San Xavier del Bac and Tumacacori as well as the presidios at Santa Cruz, Tucson, and Tubac were under the care of the priest at Magdalena who rarely was seen in the more northern settlements.
1835. "Don Ignacio Zuniga, who had served for years as commander of the northern presidios, writing in 1835 on the condition of Sonoran affairs" indicates the former prosperity of the region as compared with his time. He said that between 1820 and 1835, 5000 lives had been lost; that at least 100 ranchos, hacienda, mining camps and other settlements had been destroyed; that 3000 to 4000 settlers had to leave the northern frontier; and that in the extreme north absolutely nothing was left but the demoralized garrisons of worthless soldiers. Zuniga advocated that everything be restored as nearly as possible to the old condition. "The presidial companies must. . . . be discharged and new ones organized, to be paid and disciplined as in Spanish times, control of the temporalities must be given again to the friars; colonists of good character must be sent to occupy the deserted northern ranchos; some of the presidios should be moved to better positions; and finally the Colorado and Gila establishments should be founded as proposed in the last century." (Quoted from Bancroft, op.cit., 403-404.) These reforms were never carried out.
- 1828-
1845. American trappers, no doubt, penetrated Pimeria Alta. Little record is extant to show that they traversed the San Pedro and Santa Cruz Valleys. The Daily Alta ff. Jan. 12, 1857 states that in 1834 a certain Hammond with 12 others, Americans from Missouri, went south of Tucson and found gold.
- 1846-7. Cooke's party of Mormons and General Kearney passed through Tucson on their way to California.
1848. The Graham party of Dragoons passed down the Santa Cruz Valley from Chihuahua to California.
- In the late autumn the new appointed governor to Oregon territory passed this way.
1849. Thousands of gold seekers used the route that passed by Santa Cruz, Calabasas, Tumacacori, Tubac, San Xavier and Tucson. (See notes taken from a few diaries in the Bancroft Library)

- 1851-55. The United States boundary commissions visited the regions. Tumacacori, San Xavier, Tubac and Tucson are described in their reports.
1852. A French colony from San Francisco settled in the Santa Cruz Valley. French and American adventurers were numerous in Sonora in the 50's. (Syllys, The French in Sonora 1850-1854.)
1854. Charles D. Postin, the first American settler in Southern Arizona, established himself at Tubac, where he found was deserted. He was soon followed by others who became engaged in opening up mines.
- Pete Kitchen established his ranch north of Nogales. He successfully withstood continued Apache raids.
1856. There were over 500 inhabitants (largely Mexican) at Tubac, brought there because of revived mining activities. There were 150 silver mines within a radius of 25 miles.
1859. Vicar general J. B. Macheboeuf was sent to Arizona by Bishop J. B. Lanry of New Mexico to ascertain conditions. He received a most enthusiastic welcome by the Papagos at San Xavier. (Duell, 1919,70)
1861. Between 1854 and 1861 the Apache raids were stopped by the presence of U.S. troops. With the outbreak of the Civil War, the army abandoned Arizona and the Apaches were free to go on the rampage. Tubac and the various American ranches along the river were abandoned for the most part. Pete Kitchen managed to hold out against them by taking extraordinary measures to fortify himself in his ranch north of Nogales.
- 1862-3. The California Volunteers arrived and brought about a semblance of order. J. Ross Browne wrote up his experiences and observations as a member of this company in his book, "The Apache Country."

Local History 1772-1835 (See Engelhardt, 1899, 179-189)

San Xavier del Bac

1780- Father Baltazar Carrillo was superior. His assistant
1794. was Narciso Gutierrez.

1794- Gutierrez was superior. He had the following success-
1799. ive assistants: Mariano Bovdoy, Ramon Lopez, and Angel
Alonzo de Prado.

The only other missionary mentioned by Engelhardt was
Pedro Arriquibar, who was at Bac in 1819.

1783-4. Robinson calls the period from 1785 to 1815 the golden
period of missions and settlement in Pimeria Alta. Certain-
ly the Apaches were kept in better control then the period
before or after. Settlement was encouraged. Commerce thrived
and mining revived. It seems that most of extant mission
churches date from this period. The present church at San
Xavier was begun about 1783. Tradition has it that the
Gaona brothers were the architects. It is not known whether
or not they were connected with the Franciscan order.

1797. It is thought that this was the year in which the church
at San Xavier was dedicated. This date is carved above the
front door. After the establishment of a presidio at Tucson,
a brick church was erected, probably of adobe bricks for the
most part. (For details of location of church and presidio
enclosure see Lockwood and Page, "Tucson the Old Pueblo.")

Los Santos Angeles de Guebavi and San Jose de Tumacacori

1772- It seems that Father Baltazar Carrilo was in charge of
1780. Guebavi. It was difficult to deal with the Indians. They
refused to work and paid little attention to the priests be-
yond attending mass.

1784. By 1784, the Indians seemed to have largely abandoned
Guebavi, the prey of so many Apache attacks. The mission
was removed to Tumacacori. Guebavi may have been used as a
visita now and then later for it is recorded that a new
roof was put on the church building before 1791.

San Ignacio de Sonoita east of Tumacacori was also abandoned, although a new brick church had been erected there. San Cayetano de Calabasas had no church in 1772, but before 1791 a church and a father's house was erected.

According to Bancroft, there were no soldiers at Tubac for some time after 1776, although the settlers living there were required by the government to remain. After repeated petitions that soldiers be sent to Tubac, a company of Pima allies was established there before 1784. Later Spanish soldiers were added to the garrison. The law of 1826 provided for a permanent presidio at Tubac as well as at Tucson. In 1828 a silver mine was being worked near Tubac. In 1842 a friendly pueblo of 1694 Apaches lived near Tubac. The spiritual interests (1784-1828) were attended to by the missionary located at Tumacacori. The church here was called Santa Gertrudis de Tubac. (Bancroft, Arizona and New Mexico, 362-3) Father Carrillo went to Tumacacori in 1794, where he remained until his death in 1798. Narciso Gutierrez succeeded him. Gutierrez died at Tumacacori about 1820. Ramon Liberas succeeded him. Bancroft names Juan B. Estelric as being the missionary, 1821, 1822. (opus.cit. 385) Tumacacori during this period was a flourishing mission. Before 1791 a new roof had been put on the church and many other improvements made. "Houses of adobe for the Indians and a wall of the same material for the protection of the mission were likewise constructed." The present church at Tumacacori was probably erected at the beginning of the 19th century. It had extensive gardens, orchards, and vineyards with an excellent system of irrigation.

(For the names of the missionaries located at the other missions see Bancroft, North Mexico States, I, 689-690; and Engelhardt, 1899, 180-183)

The mission at Caborca continued to prosper and in 1782 there were still 1,265 Indians there. The church was renovated. A brick church was erected at the visita of Pitic.

The churches at Ati and Oquita were renovated.

The missionary at Tubutama from 1774 to 1778, Father Felipe Giullen, was killed by Indians in the latter year while on his way from Santa Teresa to Ati. Father Giullen initiated the erection of a nicely ornamented brick church.

Tubutama was the head mission of Pimeria Alta. Father Pedro Font wrote out his diary of the Anza Expedition here. The bodies of the Colorado Martyrs rested here from 1781 to 1794 when they were transferred to Queretaro.

A brick church was erected at San Ignacio and its two visitas, Imuris and Magdalena, continued to be ministered to. In 1776 Magdalena was attacked and nearly destroyed by Apaches.

The old presidio of Terrenate was located at or near the abandoned mission Santa Maria de Suarica in the early part of the 19th century, and was known as Santa Cruz. (Bancroft, Ariz. and N. Mex., 386)

See Bancroft, op.cit., 407, for origin of Robinson's statement that the golden era of Pimeria Alta history extended from about 1790 to 1820. This was only so "in comparison with past and future misfortunes." The Apaches were under control and this gave a chance for the missions to have some prosperity. Mines at Aribaca, Tubac, Calabasas and other places were worked "and stock raising ranchos and haciendas were built up in the region extending from Tucson to the south-east and the southwest."

ABSTRACTS FROM JOURNALS OF AMERICANS IN THE SANTA CRUZ VALLEY

DURING THE 40's AND 50's

Abstracted by

W. E. Rensch

Cave J. Coutts Diary (Bancroft Library)

Oct. 19, 1848. (p.66) "St. Cruz is an old and compact rancho inhabited I may say by one company of Mexican State Troops, though none of them would be taken for soldiers. . . The company is about 80 strong and was once cavalry, mounted lanciers, but some three weeks since a party of Apaches made an attack and carried off all their animals but one single mule, and all their clothing. . .The town is completely surrounded by a wall."

Oct. 20, 1848. (p.68) Left Santa Cruz for Tucson. The Santa Cruz "is a beautiful little stream, passing through the mountains lined on either side by a large growth of cottonwood. . .Houses are thick along its banks. . .but all are deserted." Deserted ranchos are passed. . ."The people were particularly friendly: they understood that we were after Apaches." Some inhabited ranchos passed.

Oct. 22, 1848. (p.72) Sunday arrived at Tubac "A small presidio today." (p.74) Near Goibabe" (Guebavi?) was a gold mine where 20 men were working in dread of Apaches.

Two and half miles from Tubac passed a nice Indian village. The church looked very well (Tumacacori?) "Tubac itself might be called an Indian village for there are two Apaches to one Mexican. Their huts are built of straw and grass around the edge of the town. (p.75) Apaches were friendly. Chief told his people to be friends to Americans and not to steal from them.

Oct. 25, 1848. (p.78) The churches in this valley are remarkable--"At Tumacacori is a very large and fine church

standing in the midst of a few common conical Indian huts, made of bushes, thatched with grass, huts of most common and primitive kind. This (the church?) was built by an old padre who died at Monterey, Mexico last summer, and who was highly thought of." The funeral procession was the largest ever seen in the city. "This church is now taken care of by the Indians, Pimas, most of whom are off attending a jubilee, or fair, on the other side of the mountains. No priest has been in attendance for many years, though all its images, pictures, figures, etc., remain unmolested and in good keeping. No Mexicans live with them at all."

(pp.78,79) "The church at Xavier del Bac. . .is said to be the finest in Sonora. 'Tis truly a noble and stupendous building. Its domes and spires. . .was of itself sufficient to guarantee a City with many churches and other large and fine buildings. But when we came up, found it standing solitary and alone, not another building nearer to it than Tucson, save the few old Indian huts of the most rude description, whose inmates (Pimas) had charge of the fine old church. It is built of burnt brick, the first any of us had seen in Mexico. . .The dressing, which always attend their churches is truly magnificent. Wax figures and paintings, particularly fine. Standing under the large dome and looking directly up, its whole inner surface is a complete elegant painting, indeed, the same might be said of its whole interior surface. . .The faces are exceedingly handsome. The wax figure of the Virgin Mary deprived of one arm by time has as handsome a face as I ever saw. The exterior shows no age, on the contrary, looks rather new: but there is an appearance of age about the interior which rather adds to, than deteriorates from the sublimity of the picture. It is kept by these Pimas with incredible care and neatness."

C. C. Cox Journal (Martin 1925-6, 142-144)

"Santa Cruz, a garrisonal town, was the first settlement the emigrants came to after leaving Dona Anna and a considerable emigrant literature was created about it." (Martin, 1925-6, 142.)

C. C. Cox (Aug.31, 1849) and party stopped at Santa Cruz a few hours and then moved down Santa Cruz River to the deserted ranch of San Lazaro, "a beautiful place" that "had once

been in a high state of improvements. There was an orchard of peaches, apples, pears, quinces, etc.

Sept. 1, 1849, "This morning we passed a deserted mission (Tumacacori) and obtained a further supply of peaches.

Sept. 3. "Passed another mission (San Xavier). . .occupied by Mexicans and Indians - the Elucia was really a splending looking building, the interior of which presented a solemn and imposing scene." Camped at Tucson the evening of the 4th. (Martin, 1925-6, 142-3). A fandango was held in honor of the Americans. On 5th "we bid adieu to Tosone and its friendly people."

* * * * *

Dec. 1849. Hayes found "some 50 peach trees in an enclosure" at Tumacacori, "the ground in places covered with the seeds - the fruit has fallen and none to gather it. Corrals still standing - not a living thing seen. It had a melancholy appearance. The walls of the church still stand, no roof, and only the upright piece of the cross. It looks desolate indeed....(It was) built of beautifl large burnt brick; the walls inside plastered with cement, and adorned with paintings in the cement. The dome over the altar covered with cement which shines white in the sun; portico in front, with two tier of columns; Rich and exquisite carving inside, 4 bells, one has been taken down; sweet-toned, probably a chime. This would be an ornament to any of our cities." (Quoted from Hayes manuscript by Coy, The Great Trek, 1931, 247)

Coy, 1931, 247-9.

San Xavier and Tucson

"The route continued down the Santa Cruz Valley past deserted ranchos until at last the river lost itself in the sand and the road crossed a barren desert country to a village of Indian huts and adobe houses. Here in contrast to their poor dwellings was a once magnificent church. . ."Hayes makes the following observations, (See Coy, 1931, 248-9 for quotation from Hayes' Journal) (p.249). "About nine miles from San Xavier was the town of Tucson. This was quite a settlement with two blacksmith shops, and a shoe factory employing seven

workers. The women were expert in needlework. Here as at San Xavier the emigrants were able to secure a supply of milk as well as grain and flour The Americans were well received and occasionally a fandango was held in their honor."

"After leaving the Tucson the California route led across the Tucson desert northwestwardly and reached the Gila River near the Pima Villages. This was a trying jornada of 90 miles and the stock suffered greatly.

Coy, Santa Cruz Emigrant Route

"The valley of the Santa Cruz which the emigrants . . . followed" north from the garrison town of Santa Cruz to Tucson made a very pleasing contrast to the desert country over which they had come. All unite in describing it (in their diaries and journals) as beautiful country with good soil and a good supply of timber, although the effects of Apache raids were sadly evident in the deserted ranches along the way.

This first church ruin that the emigrants made note of were those of the old mission of San Gabriel de Quebavi founded by Kino, about 1702. "It was nearly a mile off the regular route but many of the emigrants took occasion to get a closer view. A long trail of ashes indicated that before its destruction there had been an extensive enclosure." (Mentioned in Hayes Diary)

Fifteen miles brought them to another village in which were the ruins of an even more extensive church. This was Tumacacori mission. The deserted mission orchards furnished a very welcome supply of fruit to the California emigrants." (Here quote from Hayes m.s.s.) (Coy, 1931, 247)

Powell, 1931, 131.

In the autumn of 1848 Joseph Lane, appointed governor of Oregon territory, took the Santa Fe Trail and then pressed far to the south to avoid snows of the mountains. It seems that he blazed the trail to Santa Cruz followed by the later emigrants (see Biography of Lane by Western ((pseud.)) Washington 1852, p.25)

Journal of Powell noted Sept. 28th "We are entirely off Cooke's route, and do not, now, know anything of the road. We suppose it a new route made by Governor Lane last year, as we saw

his name marked on a tree a short distance back."

p. 133. October 1st, evening. "The first view of the town was very beautiful. It is a rise of land in the centre of the valley." Detailed description of the beautiful country follows.

"most of our train are much annoyed at being off Cooke's route so far. This way, we learn, is four days the farther."

Oct. 2nd entered Santa Cruz. Corn fields. (p. 136) "Santa Cruz is an old looking place, very dilapidated; the grama grass growing on the top of the houses. Two churches, one quite large and much ornamented, the other smaller, are quarters for the soldiers 130 of whom are stationed in the town; 130 more I understand, being out on country parties after the Apaches who stripped them last spring of every thing except a few sheep and goats." Took in all 3700 cattle, mules and horses." (2 months since . . . killed 3 or 4 women and children in Tubac) got supplies at Santa Cruz. Flour plentiful, quinces, melons, pumpkins, sugar.

(p. 137.) Oct. 3rd. Passed a deserted rancho; large establishment with a tower having loop holes and S. E. corner Adobe two stories high. Burnt brick for sides of door ways and for floors. Lime kiln, furnaces. Cemented cisterns, tools, etc. Fine peach orchard, apples, pears, grapes, apricots, figs. Cemented vats. Santa Barbara Rancho

(p. 139) At what he thought was Guebavi, Powell said there was one house with four rooms, one with six rooms, in each a furnace and outside much cinder. Seventy or eighty adobe houses in back, on left bank of river. Three miles beyond was another ruined rancho on an elevation on right bank of river. Pile of crumbling adobe. One mile below this on opposite side was what he thought was Calabasas.

(p. 138) Some Mexicans gave following, which was surprising to Powell since he thought the valley a wilderness like that which they had passed before coming to Santa Cruz; 7 miles from Santa Cruz-deserted rancho, 3 leagues farther to Rancho Santa Barbara; from there to Guebavi (r) 2 leagues; to Calabasas (r) 2 leagues; to Tumacacori 6 leagues; to Tubac 1 league; to San Xavier 16 leagues; Tucson 3 leagues.

(p. 141) Made sketch on south side of Tumacacori Oct. 6.

1849. "The church is built chiefly of brick, plastered over. The square tower looks as if it had never been finished. The houses, extending East, are adobe. The church inside is about 90 x 18, painted and gilded with some pretensions to taste. The altar place under the dome was, of course, more carved, gilded, and painted than anywhere else. Behind the church, north side, there is a large burying ground enclosed by a neat adobe wall plastered and having niches in it at intervals. There was a circular ovatory at the south end of it near the church. East of the Church there was a large square yard, on the west side of which, passing under some solid arches, we came to a flight of steps leading to a granary, etc. It is a very large establishment and the monks or priests had every accommodation to make life comfortable.

"In the square tower there were three large bells, and there was one lying inside the church, dedicated to Senor San Antonio --dated 1809." Found Tubac deserted, Apaches two months since had killed two women and two children. "It is a mere pile of tumbledown adobe houses. The church has no roof; it is built in the form of a cross--main building 90 x 25." (Snelling family mentioned)

(145) Reached San Xavier. Oct. 9th. Oct. 10th reached Tucson.

Emory

The Emory expedition "saw the remains of mining operations," everywhere formerly conducted by the Spaniards and more recently by the Mexicans. On the Santa Cruz River a few miles north of the boundary the remains of a mill for **crushing** gold quartz were found. Said Emory, "I hope nothing I may say will induce persons to run off in unprofitable searches in these distant and unprotected regions. . . . The country is now full of prospectus from California, who will undoubtedly discover anything worth knowing." (Emory, 1857, I, 95)

At Tucson there were about 70 families of the mixed Spanish and Indian races, engaged in the pursuit of agriculture and south of Tucson there was a small settlement at San Xavier of semi-civilized Indians, called Papagos; "and further on, at Tumacacori, a small settlement of Germans". (Ibid., 95)

Lieut. Michler of the Emory survey party and his men were

encamped at Tucson the month of June 1855. He says "During this time we became the recipients of every attention and civility from Captain Garcia, who commanded the place, and from his family." (Michler, in Emory 1857, I, 118)

Michler proceeded down the valley of the Santa Cruz to have a conference with Emory at the base camp at Nogales. "You pass through the towns of San Javier and Tubac, and the mission of Tumacacori. The first place has been ceded by the Mexicans to the Papago Indians. A beautiful church, with its exterior walls richly ornamented, carved and stuccoed, and the interior handsomely decorated and painted in bright colors, with many paintings in fresco, still stands as a monument to the zealous labor and religious enthusiasm of the Jesuits of the past century.

"Tubac is a deserted village. The wild Apache lords it over this region, and the timid husbandmen dare not return to his home."

"The mission of Tumacacori another fine structure of the mother church, stands, too, in the midst of rich fields; but fear prevents its habitation, save by two or three Germans, who have wandered from their distant fatherland to this out of the way country." (Michler in Emory, 1857, I, 118)

"Ojo del Agua de Sopori is a spring, twelve miles from Tubac, in a westerly direction; it once irrigated the valley of the same name, which was cultivated by Mexicans. We found a solitary peach tree," says Michler, "loaded with fruit, and signs of acequias, relics of other days. The stream is a small and pretty one. A league from it, in the Sierra Atascora, rich mines of copper, silver, and gold are said to exist." (Ibid, 119)

Eighteen and one half miles south and west from Sopori was the deserted Mexican rancho, in the valley of Aribaca. "Within four miles, and south of the deserted rancho, are to be found large excavations made by men previously engaged in mining; piles of metallic ore lay near the springs where they had been engaged in smelting." A mule trail ran south to Tubutama about thirteen miles from Aribaca. (p. 119)

The main escort and train were encamped at Aribaca in July and to the middle of August 1855.

The latter part of August the surveying had been completed. Lieut. Patterson was found at Imuris near Magdalena. Here some Apaches attempted to stampede the animals but were unsuccessful. Here the Mexican and U. S. Commissions separated.

"From Imuris we travelled the road up the San Ignacio River by Cocospera, a deserted mission, to the rancho de San Lazaro, where we struck the main southern emigrant road." The road led via Santa Cruz, Janos and Corralitos to El Paso, etc.

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