Manje Account of Tubutama Uprising

"Luz De Tierra Incógnita:   
Unknown Arizona and Sonora 1693-1721 from the Francisco Fernández Del Castillo Version of Luz De Tierra Incógnita"

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Chapter III  
[Manje's Third Trip with Kino - Gulf of California Coast]

We expect to build a flourishing and magnificent Christianity in this Pima nation through preaching and by making small gifts. For this purpose there are available fertile valleys, lands adapted to agriculture, with rivers and creeks. It is populated by thousands of souls who have never had the privilege of seeing the light of the Holy Gospel. His Excellency, Señor Viceroy and Reverend Father Provincial of Mexico, expects to accomplish this by means of charity and priests, so as to extend the royal domain of His Majesty as well as the law of Jesus Christ. It is his duty to do so by virtue of His Majesty and as lord of the Western Indies. His Majesty transferred these pious duties to his Excellency the Viceroy; and, of any omission on the part of his royal ministers, Almighty God will demand a strict accounting on the Day of Judgment.   
  
One time, three Indians of the Ópata nation, from the Christian towns of Sonora, entered into service |44| in the town of San Pedro del Tubutama. One of them was named Antonio, a foreman engaged by Juan Nicolás Castrioto, friend of Father Daniel Janusque, his minister, to instruct the Pima Indians on how to take care of cows. These Indians were severely punished. One of them, one time, was herding cows and Antonio beat him with his spurs on his side and back, wounding him so badly that he became deathly sick. To another Indian, who had disposed of some wheat belonging to the priest, Castrioto gave more than one hundred lashes with a whip. The excuse that the horses entered and ate this wheat while he was asleep - he could not keep awake all night - availed him nothing. He was told to shoot with his bow and arrow anybody who entered, and then they would know who the trespasser or thief was. Three weeks passed, and on a dark and rainy night a mule entered the field; and, by the flashes of lightning, the Indian on guard shot two arrows at the mule, which was killed and lay just outside the fence. In the morning when Castrioto to came down to the field, he noticed the dead mule and saw nearby an old heathen Indian. He jumped to the conclusion that he was the one who had killed the mule. Castrioto had him tied up to a post and beat him severely, until the Indian lost consciousness, When the Indian who was guard at the wheat field, admitted that he, himself, had killed the mule during the night, not knowing whether it belonged to the priest or to the Indians, Castrioto also flogged him and called the soldiers so as to make an example of him. |45|  
  
The soldiers arrived in command of Lieutenant Antonio Solís, bringing with them a native of the Pima tribe who they had captured on the way. He was manacled with chains on his feet, since he was supposed to be guilty of aiding and abetting the common enemies, the Apaches, in carrying on their thieving raids in Sonora. This prisoner was destined to be their interpreter at Tubutama. I met them on the road (this happened before I went on the trip referred to in this narrative). I tried to reason with the lieutenant and advised him to go gently with the new people, but he defied me. We had several quarrels on the subject. Imbued with the spirit of military wantonness and aided by the soldiers, he paid no attention to my protests, but meted out punishments right and left. He abused the prisoner on his return trip to the "presidio," where I understand he was taking him. Several Pima families came to the Father Visitor to put a stop to this treatment or to secure the removal of the Ópata Indians without result. It is feared that these abuses will lead to some form of rebellion in this unhappy nation.   
  
During the month of March, 1694, some horses were stolen from the missions of Sonora by the common enemies, the Apaches, Jocomes and Janos, who confederated together. I understand that these raids were credited to the Sobas Puris of the Pima tribe, upon very inadequate grounds. Captain Nicolás de la Guerra, accompanied by troops from the "presidio" of Sinaloa, destroyed and laid waste to the settlement of the Pima Indians of Mototicachi, and because of this depredation the tribe revolted. They slaughtered |46| nine Indians working in the Tepetates mines, which were depopulated. This kindled an open warfare, including troublesome quarrels with the tribes of Bacuache and in the mountains of Guachuca. From this time on, while the enemy lasted, the raids continued.   
  
Lieutenant Antonio Solís (one month previous to his visit to Tubutama) came north searching, or seeking, the Sobaipuris of the Terrenate River. Following the mountain range of El Comedio to the west, he passed through the Pimas of the Río San Xavier del Bac, and in the entire trip he could not find a trace or any sign of the stolen horses. They arrived in a crowd at one of the settlements with such an uproar that the Indians fled, frightened by the commotion.   
  
The troops upon seeing a piece of meat which they thought was horse meat, from the stolen horses, killed three Indians after overtaking them and flogged two Indians who were captured alive. After doing all this, they found out it was only deer meat which the Indians had killed. The report of the soldiers did not agree in any particulars, although they wished to make it appear that the lieutenant was trying to terrify the Indians in order to earn their respect, and that this was why he killed them.   
  
Upon his return to the "presidio," he proposed to the tribe that, if they were loyal friends of the Spaniards, they would come to the fortress when called upon to make a campaign against the avowed enemies that were making raids and committing murders throughout the province. They were asked to come |47| .....   
  
we would have undoubtedly all perished at the hands of the Indians. Just about dusk, we came to the creek of Guadalupe where General Jirónza with a guard of soldiers had remained with the horses and baggage. We rested, and the wounded were cared for.   
  
After two days, General Fuentes arrived, and we returned together to the battlefield to bury the dead. We could not find any trace of the enemy who, in the space of two nights and one day, had put 50 leagues between themselves and us, moving farther down the Jila River. General Fuentes, on viewing the rough-canyon, said he was sorry he had entered such a place and that 300 troops were not enough, to handle the enemy in such rough terrain.   
  
Since that time, the Pima tribe has declared itself to be the sworn enemy of the Apaches, Jocomes and Janos, and to be the loyal friends of the Spaniards. We returned to the garrison, having traveled 100 leagues in both directions.  
  
In between parts of this campaign, but in the same month and year, Reverend Father Francisco Eusebio Kino set out to discover the river and "Casas Grandes." When I was told by the Pimas about the "Casas Grandes," his Reverence did not give much credit to the story for some time, at least until some Indians from the town of San Xavier del Bac came to see him at Dolores and certified to the fact of their existence. They went as guides on the trip of discovery.   
  
On the trip he registered many people and traveled 200 leagues, both ways. As I did not go on this trip he was obliged to make rough notes. |50|  
  
Chapter IV  
[Tubutama Uprising and Chiricahua Campaign]  
   
"This narrative tells the following: Arrival of Reverend Father Francisco Xavier Saeta, Jesuit, at the missions of Pimería Alta toward the end of 1694; his death; his reward for preaching the Gospel, which took place April 2, 1695 at the mission of Concepción del Caborca; the expedition to recover his body in order to bury him; the punishment inflicted upon the Pima Soba tribe by the soldiers throughout the year; the suit of the Indians for peace; other battles the troops engaged in against other nations; and Father Kino's trip to Mexico in 1696."  
  
The year 1695, dawned, notable because of the Sacred Company of Jesus which furnished a martyr, a son of God, sacrificed in a holocaust in the course of duty while preaching the Holy Gospel to the Soba nation and High "Pimería." Woe came to these tribes because of several battles and uprisings, and the anxiety visited upon them because of the death of this priest and minister. His death was perpetrated by a few Indians, but all of the tribes suffered for what the chiefs of the rebellion deserved.   
  
Before telling of the event of the Reverend Father's arrival, the foundation of the mission and his death, I will narrate first how the soldiers of the "Compañía Volante," early in January of this year, set out on a campaign against the Conchos and Jovas tribes who had fled to the mountains of Baynopa. From that base they made raids on the mission of Nacori and carried on their horse stealing operations. |51| They did not take into account the many peace overtures made to them during another campaign among their rugged mountains, a campaign during which they were punished for their temerity and courage. (I have already told of this in the first chapter of this book).   
  
With the idea of preventing greater mischiefs, General Jirónza, on a petition from Reverend Father Francisco Carranco, their minister, sent troops and killed 10 of them and made prisoners of the chief ring leaders of the rebellion. The remainder were returned to the town of Casas Grandes [note: not the Casa Grandes on the Gila River] and to other towns where they belong, thus removing the obstacle.   
  
I will tell of the arrival of Reverend Father Francisco Saeta at the mission. The narratives described in the preceding chapters, and other reports, were sent by the Reverend Missionary Fathers of the "Pimería" to the Reverend Provincial Father at Mexico and to General Don Domingo Petriz de Cruzat. The latter reported on his part to His Excellency, Señor Viceroy, of the peaceful and gentle behavior of the Pima tribe of the Soba nation, pointing out that while we were making the discoveries of their rivers, lands and settlements, they requested the Sacrament of Baptism and a priest to instruct them. They were provided for from one source and another until the coming of Reverend Father Francisco Xavier Saeta, Jesuit, was made possible by the assignment of alms from the Royal alms boxes. Father Saeta arrived in the Province of Sonora toward the end of the year, |52| 1694. On his way, stopping at some of the older missions, he was provided with some cattle, as alms, for the sustenance of the Indians working at the newly established mission.   
  
On January 2, 1695, Father Saeta acted as deacon at the mass of the feast which General Jirónza celebrated each year in the Real de San Juan Bautista, capital of Sonora, in honor of Nuestra Señora del Pilar. After this feast, his Reverence left for the Saba, or Pima, nation to establish a mission at Concepción del Caborca, where numerous heathen Indians lived.   
  
He took with him as interpreter and fiscal agent, the Indian, Francisco Xavier, a Christian of the ancient "pueblo" of Ures. This Indian was proficient in the Castilian language. (This same Indian accompanied me on the third trip which I made to the northwest). The idea was to have this Indian help him teach the heathen Indians while his Reverence was learning the Indian language.   
  
To provide food for the year around, he planted wheat. He renovated a small house to live in. This house had been built since our previous trip of discovery, but it was in bad shape. He began to convert the people, baptizing children and adults. Some of them were taken by the Lord as offerings to His Glory, in accordance with notes in a memorandum book kept by the priest.   
  
At one time, some of the Indians of the parish were away making a "corral" for the few cattle that had been furnished as alms, and which had arrived on the last day of the Holy Week, April 2, 1695. |53|  
  
That morning a detachment of Indians, armed with bows and arrows and weapons constructed of wood and sharp flints, fell upon the town, venting their wrath on the interpreter and fiscal agent, Francisco Xavier, and two other attendants of the father. Upon hearing the uproar, his Reverence went out of his house to quiet the tumult.   
  
After killing the men mentioned above, the Indians threw themselves upon the priest, beating him and shooting him full of arrows while he was on his knees in the public "plaza." Mortally wounded, the venerable father walked to his house and knelt in front of a picture of Christ, to commend his soul to his Creator. He died with 22 arrows embedded in his body.   
  
These arrows constituted his coat of arms, the insignia of his nobility of character and, piously, we believe his soul went to Glory singing halleluiah of the Resurrection of Our Lord.   
  
After his death, the Indians looted, profaned the sacred vestments and vases and destroyed mass books, thus showing their hatred for our Holy Faith. When the news of these deaths and of the rebellion reached the Province of Sonora, General Don Domingo Jirónza immediately got the troops under his command ready - troops which had recently returned from a campaign.   
He also called upon the neighboring citizenry for volunteers in his capacity of governor "alcalde" of the province. I set out with the general, and the rest of his command, and the Reverend Fathers Fernando Baierca and Agustín joined us as field chaplains and |54| [|55| Drawing: "Father Saeta's Death"; |56| blank page] missionaries of the nation. They went to recover the mementoes and relics of the martyred, mutilated body, and also any small pieces of jewelry which might have been left in the church.   
  
After traveling a distance of 26 leagues to the town of Tubutama, we found it completely destroyed, deserted and abandoned with no sign of life. There were only the bodies of three Ópata Indian servants, who were killed at the beginning of the uprising. We encountered no trace of the Indians in all of the 26 leagues to Concepción del Caborca, where the venerable priest was killed. All the chiefs of the rebellion, as well as all the rest of the tribe, who took no active part but who had knowledge of the outrage, had fled, frightened, abandoning their homes and cultivated fields and seeking refuge among the hills and mountains.   
  
The military camp was unknown to the culprits, and there were no Indians of the Soba tribe available from whom any information could be obtained. At different times the soldiers set out for Tubutama, Uquitoa and Pitiquín which they assaulted at daybreak killing 10 Indians of the rebellious tribe. The soldiers were accompanied by the Seri and Pima Indians of the north who had come to our aid.   
  
Upon arriving at Concepción del Caborca, I scouted ahead of the troops, acting as guide since I knew the ground. Suddenly I met three Indians in a field of mesquite. The Seri Indians with me hit one of them with an arrow and while he was dying, Father Fernando Baierca arrived and gave him the Sacrament of Baptism after which the Indian died. An older one |57| escaped, although wounded. I saved a young boy from death and left him with Father Agustín de Campos, who gave him the name of Antonio after baptizing him.   
  
On April 15 we came to the town. General Don Domingo Jirónza ordered the soldiers of his command to search for the rebellious Indians among the surrounding hills and mountains and as far west as the Gulf of California and "Pímico." We remained over to care for the ashes and bones of the body of the venerable priest, which had been burned by an Indian we had sent ahead as a spy. This was because the remains had started to decompose because of the many wounds and the poison of the arrows, and because 13 days had elapsed since he had been killed.   
  
It is the custom of the Indians of this nation to burn the dead bodies of those most beloved and venerated. This Indian placed an image of Christ in a small box which was lined with red plush, and came out to the road, and, kneeling down, presented me with the box. The Crucifix was so flexible that, upon touching it, it seemed to be like real flesh. It was so transparent that we could see the veins, nerves and arteries. Father Agustín donated this exquisite gift to Lieutenant Antonio Solís, and the Crucifix rests today in the mission of Arizpe, where it is venerated. It rests in a richly gilded sepulcher containing six mirrors of crystal which serves as a coffin in the procession of the burial service during Holy Week.   
  
The cross, to which this Crucifix was nailed, I |58| found to be broken and I carried it and gave it to Reverend Father Francisco Eusebio Kino, who placed it on the altar of his mission of Nuestra Señora de los Dolores.   
  
I had the honor to help gather the bones and ashes of the dead priest. We also found the head which had some hair still on it. We placed the remains in a medium-sized box. Nearby we came upon a picture on parchment of a nun (that as per the grayish black garment was either Benedictine or Franciscan, with the title of Saint Coleta). We also found the image of an angel pierced with an arrow; another arrow pierced the heart of the Saint; and still another was between her and the angel, which I brought to Father Kino, who retained it as a relic and used it to mark his prayer book.   
  
We also collected 22 spears from the floor of the room where the dead priest slept. The room was badly stained with dry blood. It would appear that the Indians used these spears to finish killing him off. Mass books, books, stamps, sacred vases were gathered together and all destroyed. Only the field of wheat remained intact. It was high enough to cover a man, and it had large sheaves heavily loaded with wheat, while the fields we had left in Sonora were only starting to bloom. This was evident proof of the fertility of this soil.   
  
We cut all this wheat, allowing 300 horses we had to pasture there. We did the same with all the other fields of corn and wheat which we encountered in this nation, so that, because of hunger, the people who had no guilty part in the death of the priest and |59| in the rebellion would be more inclined to deliver the guilty ring leaders.   
  
The detachment of soldiers sent in pursuit of the rebellious Indians returned with only one Indian, who they caught alive after breaking one of his legs with an arrow. He was baptized and given the name of Louis. He was taken care of; and, after recovering, he confessed that only the Indians of Tubutama, Uquitoa and other neighboring settlements had taken part in the assault on the town and the killing of the priest. They were unable to control them because of the furious attack, and the fact that the people were scattered and unprepared.   
  
We also learned that the relatives of the Indians, who the previous year had been punished and mistreated at Tubutama, had done it in revenge, luring other heathen Indians to their side. They had been the chief leaders of the rebellion. From this, we came to the conclusion that a few Indians from a different tribe should not be allowed to dominate another tribe as large as the Pimería.   
  
We left with the remains of the venerable priest, carrying them with the greatest care on the 55 league journey between two files of soldiers and neighbors and many Indians of the same Pima tribe from the rivers of the north, and the Seri Indians, who had helped us against the rebels.   
  
With rifle shots and other demonstrations, the chaplains, who had gone ahead near the town of Cucurpe, came out to meet us in full dress. With them was the Reverend Father Antonio Kappus, their minister. The box of relics was unloaded from the |60| mule, and my uncle, General Don Domingo Jirónza, carried it on his shoulders. The box was covered with a light rug and was placed in a coffin with great ceremony. The church bells began to peal and rifle shots were fired in honor of the occasion.   
  
He was buried on the Epistle side of the main altar of the Royal Kings. All these demonstrations were ordered by the clergy and General Jirónza to honor the pious life and noble works of the deceased priest. They were meant also to set an example to the many Pima and Seri Indians accompanying the funeral procession and to show the respect and veneration due even to the ashes of the clergy.   
  
After the funeral ceremony and the burial were concluded, it was decided not to allow the incident to pass without setting an example and allotting a fitting punishment for such hateful wickedness. It was to the honor of God to avenge such an outrage to His Sacred Law, namely; the death of his prototype and vicar and the profaning of the images, ornaments and sacred vases.   
  
The general of the camp ordered that his lieutenant, Antonio Solís, accompanied by the greater part of the troops, should return to the towns of San Pedro del Tubutama and Uquitoa, where it was known the chief ring leaders of the rebellion were, in order to punish them. The general, with a few soldiers, remained at the missions of Dolores and San Ignacio, where there had been no revolt of any kind, and all the Indians were quiet and peaceful. He ordered the soldiers to remain on guard at this frontier in case something should happen. |61|  
  
Lieutenant Solís killed several in an engagement he had. Others, the less guilty of the culprits, came and sued for peace, which was granted under the condition that they should surrender their leaders who, through their malevolence, had urged the others to accompany them in the atrocious murder.   
  
They were to bring them into camp unarmed. They offered to bring them in without letting them know of their intentions by infiltrating among the Indians who had had no part in the uprising. Accordingly, they left for the mountains.   
  
On the 3rd day, 50 Indians arrived. Upon seeing in del Tupo the camp of the troops, resting near some springs of water near a level plain and a hill clear of brush, they left their bows and arrows stacked against a small clump of mesquite, at about a distance of four shots of an "arcabuz." Then, in accordance with the agreement, they came unarmed to the camp where the soldiers, mounted on horseback, formed a ring surrounding the Indians.   
  
The four Indians who had sued for peace indicated the ones who had accompanied the ring leaders and who had started the rebellion and murder (the leaders did not come because of the enormity of their crime). Three of them were tied up and they were proceeding in that manner with the others indicated, when all the Indians began to show fight and to move in various directions. The soldiers mounted on horseback were unable to keep them within the circle. The Indians started to run to grab their weapons. With no indication of who started the fight, all the Indians were killed. The soldiers said |62| that the lieutenant had given them strict orders and told them he would decapitate anybody who allowed the Indians to escape.   
  
With this punishment and the deaths of the previously killed Indians, the military camp believed that the nation would be terrified; and they set out on a campaign against the common enemies of the north, the Apaches, Jocomes and Janos tribes, who had harried the missions and mines of the Province of Sonora by their thieving raids. Leaving Corporal Juan Bautista de Escalante with three soldiers as a guard and escort to Father Agustín de Campos in his mission of San Ignacio, and leaving me at the Dolores Mission with three armed neighbors, the remainder of the troops went into camp at the town of Cocospera to start their campaign from that point.   
  
The Indian tribes, aroused by the deaths of their comrades, must have had spies watching our movements. Even those who had remained neutral heretofore declared war. They divided themselves into large groups and set out to burn the houses of the new missions of Caborca and Tubutama, and they sent about 300 Indian warriors to San Ignacio.   
  
Father Augustín de Campos, having heard of these movements, immediately dispatched a trusted Indian by the name of Cosme, to warn the soldiers to return in order to prevent the premeditated depredation. The Indian on his own initiative remained in the town and settlement of Ymures" [note: also Ymmi and Imuris] to gather together the horses of the priest, so that, when the soldiers |63| arrived with their tired horses, they could have fresh mounts. Instead of going ahead to warn the soldiers, he sent the message with another Pima Indian, who, because of his laziness and because of his having gone to sleep, did not arrive at the camp until daybreak the following day. Although the soldiers mounted their horses immediately and galloped the 14 leagues distance to relieve the settlements, they found the towns in ashes as well as the churches and houses of the mission of Father Agustín. They found the sheep of the town skinned alive running around. Upon seeing such sorrowful and desolate sights, the soldiers advanced against the enemy who were loaded down with spoils to take up the mountains. They overtook the Indians and killed them.   
  
Father Agustín and the four soldiers of his squad, after learning that the Indians were going to attack the town, had had the horses saddled awaiting help from the soldiers' camp. At 8 0' clock in the morning when they were having breakfast, the enemy fell upon the town with a frightful yell. A guard remained with the priest while he was putting on his spurs, and the corporal and two soldiers went out to stop the first onslaught. When all was ready they left town toward the east by the "Camino Real" which goes to the town of Cucurpe of the Egudebe nation. The priest rode in between the two soldiers who fought for two leagues while the enemy pursued them.   
  
In the mission of Dolores, where I was on duty, we were ignorant of this last attack until the Yaqui Indian, Cosme, who had escaped from the battle, |64| notified us. He had been placed to watch on a hill. He did not See the father and the soldiers leave town, but he saw the flames of fire, so he crossed the mountain and ran the distance of 10 leagues to the mission of Dolores.   
  
While Father Kino and I were eating, the Indian arrived with his hair disheveled, crying and saying that the enemy, the Pimas, had burnt Father Agustín and the squad of soldiers alive, burnt the house and everything. Immediately I mounted a good horse and galloped the 16 leagues to the town of Opodepe where I arrived at three o'clock and found Reverend Father Marcos Antonio Kappus and General Jirónza drinking chocolate. I told them what had happened. Gathering the horses, we all mounted and returned the same afternoon. Traveling 12 leagues, we arrived at the town of Cucurpe, and there we found Father Agustín de Campos and the four soldiers who helped him get away. At the sight of them we were relieved of our anxiety. They told us what had happened to them.  
  
Next day, I returned to my post at Dolores with two soldiers since we feared that the Indians would set fire to the town, which belonged to the rebellious tribe. When I got there, I found that my companions, the three neighbors, had left for their homes in the valley of Bacanuche, leaving Father Kino alone. Father Kino could not detain them since they were going to remove their families.   
  
Father Kino and I had a new warning that Indians were coming to burn his church and mission. We went out at night to hide, in a cave one league away, |65| the boxes containing the ornaments, chalices, books, mass books and other jewels of the church. Although I begged him not to return to the town, he assured me nothing would happen. We returned, arriving at dawn. I confessed myself as if about to die. I did not want to leave Father Kino alone.   
  
The general of the camp, foreseeing that the rebellion would not be confined to the Pima nation but that it might spread to all the other Christian tribes and heathen neighbors, dispatched from the town of Cucurpe a letter-carrier advising Señor Governor of the kingdom, Don Gabriel del Castillo, of what had happened and asking for help. The soldiers in his charge stopped and made fresh attacks against the conspirators.   
  
Generals Don Juan Fernández de la Fuente and Don Domingo Therán de los Rios arrived with troops under their command and entered the rebellious nation of the "Pimería." The three companies together destroyed all the fields and supplies, thus punishing some of the accomplices. The latter, seeing so many soldiers and suffering hunger and thirst and being solicitous for their families, sued for peace which, was granted on condition that they deliver the principal chiefs of the rebellion who were still at large.   
  
The Reverend Fathers intervened in behalf of the Indians, praying to Heaven that they would return like the Prodigal Son to the friendship of God and His Law. They were all pardoned. Under this assurance, all came out of their hiding in crowds, hunger forcing them back to their lands to serve, and thus to eat, with the Spaniards and the priests. |66| Reverend Father Marcos Kappus, with the Indians' help, built a difficult irrigation ditch to carry water for a mill.  
  
About September of the current year, seeing that the nation was pacified, the three companies with Father Agustín de Campos as chaplain (he was now without a charge to care for, his mission having been burnt) left to make war on the common enemies, the Apaches, Jocomes and Janos, who were making raids and committing murders in the missions, mines and haciendas belonging to the residents of the Province of Sonora. They pursued them through mountains and hills, killing 60 in a battle. Those who were caught alive were hung, and about 70 were taken prisoners. The women and children were divided up among each of the three companies.   
General Don Domingo Therán died in this campaign; and almost all the soldiers returned sick, even the Father Chaplain, who was young and robust. Their sickness was attributed to their arriving thirsty and drinking water from some springs which had been poisoned by the enemy.   
  
Only the town of the mission of Nuestra Señora de los Dolores escaped (if not from the fear) from the depredation and conspiracy. This was attributed to the virtue and fervent prayers of Father Eusebio Kino, the first missionary of the rebellious nation, and because of the fact that Father Kino had. been the spiritual father and was always ready to defend and help in their troubles and afflictions. Perhaps because of these things they had pity and did not burn and destroy his mission and church, which was |67| so well painted and adorned.   
  
During November of the same year, all was in peace, Reverend Father Eusebio Kino left his mission on a trip to Mexico leaving in his place, during his short absence, Father Agustín de Campos. Father Kino negotiated with the Reverend Provincial Father to send new missionary priests to preach the Holy Gospel to the Pima nation. With the arrival of Father Gaspar de las Barillas, Father Kino and I, with his Reverence, made a trip to Tubutama and up to Caborca, traveling back and forth 100 leagues, so the new priest could choose between the two missions. He chose the one at Caborca because of the fertility of the land, and, also, because it was sprinkled with the blood of a priest and brother. He stayed there only until 1702, when he left because all his brothers were far away (the nearest was Father Agustín at 50 leagues). Father Agustín, with great fervor and zeal, founded again his mission on the same site as the one which the Indians had burnt. He made progress in the saving of souls.   
  
During this time, the rioters of the Concho tribe had escaped from the "mortero," became restless and fled to the mountains. In January, 1696, Captain Antonio de Solís with his soldiers pursued them, taking them prisoners and killing three chiefs in the town of Nacori where they had committed so many depredations. They were administered the Sacraments of the dying by Father Francisco Carranco. The prisoners who returned made peace and continued in their Christianity. They had been led astray by the three wicked Indians who were killed. |68| The nation remained peaceful, never again going into rebellion.   
  
The other nations never left the soldiers of the Flying Column in peace. When the soldiers were through with the campaign against the Conchos, in March, 1696, the enemies, the Apaches, Jocomes and Janos, and other allies threw themselves against the settlements of Tonibavi where they stole 200 animals,   
  
The soldiers pursued them and overtook them in company with their Indian allies. They killed 18 enemies but recovered only 100 horses since the rest had been killed and eaten. After the soldiers returned to the fortress from this campaign, the enemy, numbering 500, entered again the mountain of San Cristóbal where they encountered Captain Cristóbal de Leon and his men who were on their way to Real Cusiguriache where he had his home. The Indians attacked them, killed him and his son, Nicolás. They also killed two other Spaniards and six of his Indian servants from the town of Arispe and from the parish of Father Francisco Javier de Mora. The Indians took all the mules, harness and silver they were carrying.   
  
The soldiers of the Flying Column immediately went to get the bodies and bury them; then they pursued the enemy who they encountered in the mountain of Batepito. However, when the soldiers were ready to attack them, a wild horse, tied with a rope, broke loose and ran towards the enemy's camp revealing the fact that they were being pursued by the troops. They fled up into the mountain, and the soldiers were able to kill only three. They did |69| take away from them their mules, silver and harness, but the Indians had already eaten some of the mules. General Don Domingo Jirónza called upon General Don Juan de la Fuente, Captain of the fortress of Janos of the Pima nation, to go on a campaign. They placed themselves in the Florida Mountain near the Jila River, where they engaged the enemy, and they killed 32 of them and took 50 women and children prisoners, since the enemy would not accept peace overtures.   
  
One uprising followed another. During the year 1696, the conspiracies to rebel continued throughout all the towns and missions of the provinces of Tarumares, Tacupeto and Sonora, incited by the pernicious influence of the Indian Don Pablo Guigue, Governor of Santa María Baseraca, and other chiefs who were his allies.   
  
The towns of Cunquirache, Cuchuta and Teuricachi revolted before the others, the people fleeing for the mountains carrying the sacred ornaments. The soldiers brought them back three times with repeated overtures of peace, which they finally kept, but not until they had gone back to the mountains many times. By December 8 they again became peaceful, joining all the other towns in peace. General Don Domingo Jirónza at the Real de San Juan Bautista hung five rebels. Another five were hung in Tacupeto by orders of General Don Jose de Zubiate. After this the nation remained in peace. Only the chief leader, Don Pablo, and four other Indians left Sonora, fleeing to Tarumara and Janos to escape orders of arrest, publicly proclaimed. But although |70|   
they escaped human justice, Divine Justice intervened, and they were struck by lightning and killed near the portal of the fortress of Janos. With this incident I conclude this chapter. |71| [|72| map |73| chapter title]  
  
Chapter V  
[Manje's Fourth Trip with Kino - San Pedro River to Casa Grande]   
  
"This is the narrative of the trip I made with Reverend Father Francisco Eusebio Kino and his 22 soldiers to discover two rivers, lands, and the nation of the Pimas Sobaipuris of the north: It lasted from November 2 until December 2, 1697. We also arrived at Casas Grandes and the Jila River which carried a large flow of water. Hostility was displayed by the enemy, and punishments were inflicted upon them to subdue their pride. Some of these Indians sued for peace in 1698."   
  
Traces, or roots, of what is imprinted on the mind, although being informed by contradictory evidences of facts, always remain to judge with rash judgment that which was first imprinted.   
Since Nicolás de la Higuera destroyed the settlements of Mototicachi of the Pima, killing all the people with daggers, these Indians have declared war against the Spaniards for the grievance received by their nation (I have written of this incident elsewhere). The Spaniards depopulated some of the frontier towns, taking away all the cattle and horses, except for a few wild mares which remained at large after the nation was pacified. The newly born colts were taken care of by the Pimas who lived on the arid frontiers; and the Spaniards, seeing some Indians on horseback, jumped to the conclusion that they were stealing them. They believed that the settlements of the north must have had "corrals" full of |74| horses. Captain Solís with a squad of soldiers went north but did not find any, discovering instead that only the Indians at the frontiers had horses without marks or signs of ownership.   
  
Though for the time, the Spaniards were appeased by the discovery of their error, and still more so because of the attack which the Pimas made upon their enemies, the Apaches and their allies, when they killed 60 and captured 70 and took away from them the stolen horses. Yet, in a little while the Spaniards returned to their former prejudice against the Pimería.  
  
To erase this erroneous impression towards the Indians which delayed the coming of the priests, I begged my uncle, the General, very cautiously, to give me a squad of soldiers so that in company with Father Kino I could start this trip of discovery. He accepted so that the soldiers would be aware of their misunderstanding. On November 2, 1697, after the Mass of the Dead at the mission of Nuestra Señora de los Dolores, Father Kino and I setout, taking only three loads of viaticum and ornaments, 10 Indian servants, 30 horses and some gifts to give to the Pima Sobaipuris tribe which we were about to discover. Benevolence is the only thing with which you can attract those Indians.   
  
Traveling eight leagues to the north, we camped for the night in the town of Nuestra Señora de los Remedios, jurisdiction of the priest, where he said the Mass of the Dead, the next day. We stayed here for two days in order to kill some cattle to provide meat for the journey. ... |75|

Manje Account of Tubutama Uprising

"Luz De Tierra Incógnita   
Unknown Arizona and Sonora 1693-1721

from the Francisco Fernández Del Castillo Version of Luz De Tierra Incógnita"

Captain Juan Mateo Manje - Author

Harry J. Karns - Translator

Chapter III - excerpts

[Manje's Third Trip with Kino - Gulf of California Coast]

Chapter IV - entire chapter  
[Tubutama Uprising and Chiricahua Campaign]  
  
Chapter V - excerpts  
[Manje's Fourth Trip with Kino - San Pedro River to Casa Grande]