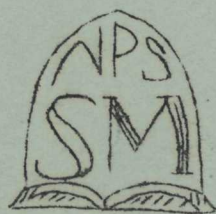


SOUTHWESTERN MONUMENTS
SPECIAL REPORT

NO 12

KINO MISSION RECORDS



RESEARCH & TRANSLATION
BY ROBERT H ROSE

DEPARTMENT OF THE INTERIOR
NATIONAL PARK
SERVICE

BANCROFT LIBRARY

RESEARCH

By Robert H. Rose.

INTRODUCTION

The November Supplement contained the first of a series of Special Reports covering research done at Bancroft Library, University of California, on original records of the Missions of Pimeria Alta. This first report dealt chiefly with names of priests officiating at various missions with dates and such historical notes as could be found. Important among the material contained in this report is a mimeographed reproduction of the Padre Kino Burial Record taken from "Libro de Entierros" of Santa Maria Magdalena.

There is sufficient additional material for another one or two Special Reports on historical notes, padres officiating, etc., which has been practically worked into shape for publication. However, in order to vary the subject material as the reports appear, the second Special Report (#12) has been organized about the official reports of Bishop de los Reyes as the material of central interest. Most of the following pages are taken up with translations from Bishop Reyes' reports.

These reports have been known to students of Southwestern history for quite some time and passages from many of them have been cited by various historians. It was thought, however, that translations of the complete reports on those missions of interest to us would be very worth while because having these complete translations in hand during trips among these missions makes possible minute checking up on historically important details.

Perhaps first in importance among historical items this month is the reference, page 427 this report, to the building of a church at Cocospera. Noted here we find "...in the visita of Santiago de Cocospera where the missionary lives at the present time, and where there is being constructed the church..." The writer visited Cocospera in October 1935 with the NPS survey party. At this time it was noted that the present beautiful structure is the ruin of an enlarged and remodeled earlier mission structure. The earlier structure reveals itself as an adobe building with plastered and decorated interior walls. It seems that this adobe church is the building that was under construction in the early 1770's when Bishop Reyes is writing. The extension in front and rear of this adobe church together with the remodeling of the interior, done in burned brick and plaster, were probably accomplished in the very late 18th or early 19th century. No specific reference was found on this point.

A second item of great interest is found on page 431, this report. In the report of the Scientific Commission to Puerto Libertad we find reference to the fact that construction on Caborca Mission was started in 1803 and completed in 1810. Since Fr. D. Tomas Robinson, Chief of the Scientific Commission, is writing of an expedition made in 1861, this would place the construction of Caborca Mission some 50 to 60 years prior

to the work of the Commission. It would be interesting to find other records more nearly contemporary with the actual building of the Church.

Present day visitors to Caborca note the appalling damage being done to the rear of the church by the incessant battering of the river. On page 433 of this report we find Fr. D. Tomas Robinson refers to the river and the damage it is doing. He states that formerly the stream ran in a channel some distance away and that it changed its course as a result of a great flood of the river happening in the year 1828. He further infers that the damage had not yet started in 1828 for he says that "...the church with this change being the nearest to the point of deviation, would be endangered in some new flood, and it would be desirable as a work of public welfare, that the Minister of Promotion, Colonization and Industry, would take it under his exalted consideration." All of the damage we now see at the rear of the church has apparently been done by floods subsequent to the inundation of 1828. Thus, we make two observations of interest; Vix., (1) in the 108 to 109 years past the damage observed has occurred; while (2) it is of intense interest geologically to observe how much transformation has occurred in the meander loops of this river in the period of slightly more than 100 years. Of further interest is the fact that in these 108 to 109 years the Minister of Promotion, Colonization and Industry has apparently not taken the matter of altering the stream to its original course under his high consideration.

Because of its interest in helping us spot the location of the earlier San Xavier Mission I am including in full the article by Rev. Father Mark Bucher, which appeared in the February 1936 number of the Hispanic American Review. No translation was involved in this article so it appears exactly as written.

On Page 427, this report, we see reference to Tumacacori as follows: "The town of San Jose de Tumacacori is situated seven leagues south of Guevavi, and one from the Presidio of Tubac..." This would just about describe the location of Tumacacori as we know it today. Again, on page 426, this report, we find "...The mission of Guevavi with three visita towns, is the most easterly of Upper Pimeria; to the east (oriente) at a short league from the town of Tumacacori is situated the Presidio of Tubac; to the west (occidente) at a distance of 12 leagues, the Mission of Suamrica ..." According to this last note, for Tubac to be located a short league east, Tumacacori at that time would have to have been situated a short league west of Tubac. This would describe the location of Tumacacori as womewhere along the flanks of the Tumacacori Mountains and in one of the valleys that opens out just west of Tubac. Since there is a discrepancy in describing the location of Tumacacori, between pages 426 and 427 this report, and since both references are from Bishop Reyes, one or the other is in error. It would be well, however, to explore thoroughly the canyons and mountain flanks west of Tubac because to date nobody seems quite sure of the location of the original Tumacacori Church of Kino's day, or of any church that might have within a few decades replaced this Kino Church. I call attention to these two varying descriptions in location in the hope the someone may do a little scouting.

CUCURPE

Reyes - July 6, 1772 (Los Santos Reyes de Curcurpe) P.749-
Pimeria Baja (Lower Pimeria)

The Mission of Cucurpe is the last and most northerly of these which are commonly called Lower Pimeria and the province of Sonora. At the present time it is reduced to a lone (sole) visita town, due to the other town's, named San Juan Bautista de Saracache, having been abandoned by order of the governor of the provinces. The soil of this abandoned town is very advantageous and the most rich in minerals of the province; in the year 78 (Is this an error and should it be 1768 and not 1678?) some gold and silver mines were being worked, and it was peopled with nine storekeeper's shops, and one hundred and thirty-seven families of Spaniards and "gente de razon." Of Indians native to the town it is evident according to the censuses: that before (the town's) becoming a mining camp there were forty-eight families; but at the time of the abandonment in the year 70 there were left only five families who congregated in the visita town of this mission of Cucurpe. All the land of this mission is continuous, broken, hilly country and ravines barren of trees for building (purposes) and of small valleys and level lands ("planes") for tilling and sowing. To the East at a distance of fifteen and twenty leagues this mission borders upon the towns and missions of Banauchi and Arispe, belonging to the Valle de Sonora. To the west all is deserted land up to the California Gulf thirty leagues distant more or less. To the south fourteen leagues (away) is situated the preceding mission of Opodepe, and fifteen leagues to the northwest (is) the mission of San Ignacio of Upper Pimeria.

DELORES: 750 -

In order that one may understand the actual state of Cucurpe Mission, it is necessary to mention, that four leagues north of the town of Cucurpe, is found situated a small farm of Spaniards and "people of reason" - who say they bought, or had given to them, all the land occupied by the towns and the old Mission of Delores which Padre Eusebio Kino administered for many years, and (which) served as a yardstick (model) and base for settling and establishing the missions of Upper Pimeria. This ancient mission is the one which is now called (the) town of Delores, whose fertile and extensive lands are divided up among farmers, who for the cultivation of their farms, (and) help with their cattle, admit and give a share to as many evil-doers and vagabonds as care to accommodate themselves. Of "Hiaquis" (probably Yaqui) Indians, alone, the missionaries of Cucurpe have counted sometimes thirty-five families who were publicly regarded as married, almost all being Indians fugitive from their villages and thieves and whomen unfaithful to their husbands; with this liberty some deviltries increase notably in this town of Delores, where there is no longer a church nor a minister, as this missionary of Cucurpe administers to them, without the least bit of interest, the holy Sacraments and performs the offices and burial services (interments) when, they bring the dead, in order to bury them in lands of the mission. This disinterest is common (general)

and notorious with all of the missionaries of the college of Santa Cruz with the Spaniards and "people of reason" who live in the missions, in mining camps and farms (which), although they may be very distant, always when they are called help quickly; and if some died without the holy sacraments it was because they did not give notice in time, or because they did not want to enjoin in the known risk and danger of those frontiers and enemy lands. The missionaries do not find reason to obligate the Indians of the mission to accompany them. They serve in this continual and painful administration of the towns, farms of the Spaniards and "people of reason", and for (the occasions) when these die, only the Indians serve as pall-bearers, to dig the graves, and set the tombs in order to bury them; and, finally, it appears to be against reason and justice, these Spaniards' and peoples neither serving nor supplying with the least thing for the construction and maintenance of the churches of the missions. They solicit and desire to be the only ones to have the right of burials, (and) reserved (designated) sepulchers within the temple, and that the Indians of the town should be buried in the striums or cemetaries; but the Indians have to do all this and the missionary has to conform, if he does not wish that they should slander him with the accusations and complaints which these residents (neighbors) of Delores have made several times against the missionary of Cucurpe, writing to the governor of the provinces "that the Padre-missionary wishes to order all that which is the royal jurisdiction; that he offers resistance to the decisions of the governor and orders of the King; that he is the enemy of the Spaniards and of "people of reason" and other tales which they have skillfully fabricated and (which they) know are listened to with pleasure.

CUCURPE - Cont. P. 751

The town of Cucurpe is situated on a highland or plateau hard by a stream which in rainy season runs turbulently. It is entirely surrounded by mountains and high, useless, barren hillocks, and only on the northern side does it have a narrow valley with good lands where the Indians cultivate, and work their individual plots of wheat, corn, chickpea and other seeds; but they are (involved) in continual disputes with the residents of the neighboring town of Delores, who aspire to and say that the limits of their town will be extended very near to the plots of the Indians of Cucurpe. The Padre Nicolas de Perera, Jesuit missionary, in behalf of the Indians, bought for the sum of six hundred pesos the lands of a ranch which were in between the farms of the Indians and the lands of Delores; in their claims (pretensions) and contentions with the Indians of Cucurpe, this means had not been sufficient to curb those of Delores. Those of Cucurpe are of the Eudebe and Opata nations, similar in tendencies and customs to their neighbors and relatives of the preceding Mission of Opodepe. The church of the town is ornamented inside with two tiny collaterals and four altars with various paintings or several (pictures) and (lienzos) linen hangings with their borders gilded. The structure of earth has roofs of good wood and straw, and the sacristy has four

chalices, a custodia, a large drinking cup, a high cross, processional candleholders, an incensory, a holywater pot, four candlesticks, and a lamp, with other little adornments all made of silver, vestments (ornamentos) of all kinds and colors, with (the) decorations sufficient for altar and divine worship. The house of the Padre-Missionary forms an inner patio (court) with the church; (he) has an ample and adequate dwelling, and corresponding offices; the structure of earth, and although it is new, ruin is threatening some (of the) dwellings and offices. The settlement of Indians appears to make a plaza with the church and missionary's house; some have constructed their houses of adobes, but very squatty, and so little elevated that they do not attain the average height of a man; they are generally very poor in furniture and temporal goods. The most diligent and energetic ones have yokes of oxen. During these last years they have been spoiled by wandering over sandbanks neglecting to plant or cultivate their plots, for which they have suffered many needs and hungers. Owing to the shifting about of the Indians, the women are the ones who work in their individual plantings, but due to this method, although it meets the necessity, there arise great ills and injuries because being a frontier of enemies, these are able to kill and steal at will, and the Indians continuing in their disordered liberty there is no one to till the soil and defend the town, and it will be necessary to abandon it to the enemies. By the census which I have now there must be seventy-three families, four widowers and nineteen widows, twelve orphans, and the (total) number of souls is two hundred eighty-six; almost all understand and speak the Spanish language, and those who are willing to attend (the teaching of) the catechism are fairly well educated. The communal properties (temporalities) of the Indians are five hundred head of sheep, sixteen (head) of cattle, nine horses and mules, some ranches or small farms where they say there are wild cattle (being) raised belonging communally to the mission. They sow a plot of wheat, corn and other seeds and an orchard of trees adjoining the house of the Padre-Missionary; some Spaniards live in this town and many families of those who are called "people of reason" ("gente de razon") and in some years the number of these is greater than that of the Indians of the town.

TUAPE (San Miguel de Tuape) 752.6

The town of visit San Miguel de Tuape is situated on the flat top of a hill above the arroyo, seven miles south of the preceding town of Cucurpe. The next year of seventy, a terrific freshet of the river carried away all the lands and orchards of the natives of this town, so that at present there are none, nor does this town have lands for tilling and sowing within a distance of two or three leagues; they are of the Eudebe and Opata nations, speak their own language and very few understand the Spanish; generally, they are ill-inclined, idle and disobedient to the counsels and corrections of the Padre-Missionary. The children and some (of the) old people know the catechism and principal tenants of our holy religion, but the rest, because they are not willing to attend the teaching of the catechism, are ignorant of the necessary

(knowledge) with the (consequent) necessity of a medium in order to be able to save themselves. Almost all live needily, hungry, (starved) and naked. The church is large, the construction is of adobes (unburnt sun-dried bricks) roofed with straw and earth. Inside (it is) ornamented with two collaterals of linen, their borders gilded. The sacristy with two chalices, and a silver case; five chasubles, a white priest's gown, an amice, and other ornaments of altar and divine worship all very old and almost unserviceable. The house of the Padre-Missionary was ruined completely this next year of seventy. The town of the Indians composed of scattered huts and tiny houses of adobes is situated in the flat top of the aforesaid hill. By the census which I have now there must be forty-eight families, three widowers, twelve widows, and the (total) number of souls is two hundred twenty-eight. The properties (temporalities) or goods which are communal, are seventy head of cattle, a small planted field of wheat, corn, and an orchard of trees, whose fruits, although it is said they are for the Padre-Missionary, belong in common to the whole town. This is the present day state of the Indians and missions without any omission of any information for personal and material reason.

GUEVAVI

Documentos para la Historia de Mexico

Page 582: - F 1203 - D63-3 Ser. X

From Guevavi we took Southward along the Las Bolas Road towards the missions which remain (falten) and it is through a ridge of mountains whose pass is about ten leagues from Guevavi towards the south; and from Bolas we arrived two leagues farther to Agua Caliente, the old capitol, but at present very small, because of having been destroyed and having had killed a number of its residents in the uprising. (That) from here to Saric, (head) headquarters of the Mission of this name, with protection of Nuestra Señora de los Dolores, along a southwesterly direction, five leagues through the town of Bussani, visita and station of this mission, two leagues distant from its headquarters, which is located at 31 degrees 56 minutes of latitude and 262 degrees 56 minutes of longitude. The Padre Miguel Gersmer works there (in the mission); he has three visita towns, the one which we already saw from Bussani; another about a half a league from the capitol, Agua Caliente, to the northeast; and the third located at two leagues to the east. In Saric the uprisen (Indians) killed sixteen people consisting of eight Spanish men and the remainder women and children on the night of November 20 of 751 (1751), and the Padre-Missionary on information which he had received succeeded in leaving a half hour before they searched for him at Tubatama, seven leagues away to the south, which is the headquarters of the Mission which follows.

Tumacacori - (F 1203 - D63) -
(3 Ser x)

Page 583: "Doc. para de la Hist. de Mex. Chapter VII & IV
Reyes in 1764

"Here we have to travel another thirty leagues south, to the royal Presidio of Tubac, where we will be able to rest and, in the afternoon, to move on to Tumacacori and Calabasas, two other towns of Guevavi, on the "Gussadac Pima" or "agua grande" which is the principal part and is found in 32° 28' latitude and 263° 12' of longitude. Its missionary (is) the Padre Custodio Jimeno. (It or he) has three towns of visit which we already saw from the road, Bonostac, Calabasas and Tumacacori. The first is ten leagues distant to the northeast; the second four to the north and the third seven to the northwest; about one league from the Presidio (is) the fourth which it has, and it was called "Arivaca"; together with its locality the Pimas devastated it in the year 751 (1751), and it used to be about twelve leagues from the headquarters. There is a gold mine near to this town and several silver mines, and they are worked at the present time."

(This note on Tumacacori by Pinart is translated from the French and is placed here for comparison purposes.)

Tumacacori: F 811 P 64 "Voyage Dans L'Arizona"

by Alphonse Pinart.

Excerpt from the Bulletin of the Geographic Society
Paris - March 1877. (Translated from the French)

Page 14 -

Having concluded my observations at the Casa (Casa Grande), I left Mr. Walker on the 18th of February (1876) and arrived at Tucson, the capitol of the territory of Arizona, on the morning of the 19th. Tucson does not present anything remarkable, if it were not that it is the first town built by the Spaniards in Upper Pimeria and owes its existence to a mission where the ruins, are seen still on the left side of the town. This one here (Celle-ci) is built American style and preserves all the originality of this population. After Tucson I visited the Mission of San Xavier del Bac where there is found a magnificent church still in good condition and built by the Jesuit missionaries during the course of the last century. It is also at San Xavier that there is found the principal village of the Papago Indians, allied to the Pimas and speaking their language. I took the direction to the south from there, attempting to penetrate into Sonora and visit the two ancient missions in ruins at Tubac and Tumacacori: I arrived near to the Sonoran town of Santa Cruz, but there difficulties presented themselves, and by reason of revolutions which were desolating this unfortunate country, I had to retrace my steps.

(Has desc. Casa Grande also)

TUBUTAMA

Page 583 "Documentos para de Historia de Mexico."

1. Its missionary is the Padre Luis Vivas, (who) has a visita town two leagues to the Southwest. Another four leagues farther in the same direction, comes the town of Ati, headquarters of this mission.....Due to the death of its Padre-Missionary Jose Hafenrichter, he administers this mission pending the arrival of a successor from Mexico. Padre Luis Vivas administers it with its visita Uquitoa three leagues away in this same direction; as also Niterin administers to the extent of his ability the Mission of San Miguel de Sonostac, where the Pimas killed, in the year already cited, Padre Enrique Ruen. Near Uquitoa there used to be a silver mining town in which on the night before the 21st day of November 757 (1757) the besiegers cruelly put to death Bomesario and some other Spaniards.....

....Padre Antonio Maria Beroz cultivates this mission (Caborca).... with its two visita towns Pitic which we saw, and Bissani eight leagues further to the southwest (the direction of nearly this whole river) and about twenty leagues from the ocean....

In Caborca there had died at the hands of the besieging Pimas two Padres of the Jesuit order, in the year of 1694, the Venerable Padre Fr. Javier Saeta; and in 1751, on the 21st of November Padre Tomas Tello; at the same time they cruelly put to death Padre Enrique Ruen in San Miguel de Sonostac, about fifty leagues to the northwest of Caborca.

OPODEPE

(Mission de Nuestra Señora de la Asuncion de Opodepe)
746 - Doc. Para de la Hist. de Mex. 3d Ser.

The mission of Opodepe with a visita town is situated on the banks of a stream which runs north (and) south between hills and has small plots of level ground for tilling and sowing; to the east, fifteen or sixteen leagues distant are situated the towns and mission of Aconchi; to the east, at a distance of eight leagues, is situated the ruined and destroyed mission of Populo where the Seris used to live stably prior to their rebellion and uprising of the year 40 (1740); to the south, at a distance of twenty leagues, is situated the mission of Ures, and fourteen leagues to the north, the towns and mission of Cucurpe, and on account of the Seris having revealed themselves, the Synod of the mission of Populo determined and assigned that there should be established a missionary in this one of Opodepe, with its visita town.

The town of Opodepe is situated on the mesa of a hill adjoining the stream which runs narrowly encased (encajonado) between a nearby mountain to the west, and the "plan" (Table land) on which the town is situated;

all the neighboring land is barren and has no level ground for tilling and sowing. The good lands which are somewhat distant in a northerly direction, have been taken and appropriated to themselves by twelve or thirteen families of people of reason, who are established in a ranch which is commonly called El Realito; at a short league from this town of Opodepe to the south at two and three leagues there are some level lands adjoining the stream with good soil, where the Indians go to sow their individual plots of wheat, corn and other seeds; in the environs of the town and on shores of the stream some Indians have their tiny orchards with figs, peaches, quinces, pomegranates, and other trees and fruits; the church of this town is being constructed of adobes (while) at the present time a bower with vestibules (porches) of the house of the Padre-Missionary serves as a church. This (the house) is composed of a patio and two inconvenient (uncomfortable) dwellings of which one serves as a sacristy. The adornments and service of altar and divine worship are two chalices, a high cross, processional candle holders, incensory, a lamp, "azetre", and an all silver baptismal case, three new vestments of gallooned (braided, trimmed) cloth, with some other ordinary ones of all kinds and colors. The Indian village is situated on the "plan" of the same hill, its houses badly disposed (placed) and embowered. The Indians say that they are of the Eudebe and Grata nations, but in reality they are a deviation and composite (mixture) of Spaniards, (mulatos) natives (coyotes) and other breeds. These crossbreeds, which almost all who are registered (included in the census) in the town are, wish to be Indians, so that the priest of the locality should not ask and collect his dues and prerequisites, so that the Padre-Missionary should administer, should aid and rescue them in their needs; but they do not wish to be commanded and governed like Indians, nor do they obey the corrections and counsels of the Padre-Missionary; from this original cause there result many ills and gravest disturbances; it is impossible to instruct and indoctrinate them as they require (need); they are of a lively temperament, generally understand and speak the castillian tongue, and solicit clothes to dress themselves with but they are very poor in earthly (temporal) goods; they do not have furniture and their possessions reduce themselves to the small town plots which they harvest and sell immediately or barter for cloth (dry goods) to dress themselves in, and they are always in need of maintaining themselves on the communal goods of the town, or living wandering and (searching) looking for gold in the placers. In the spiritual realm, they generally are ignorant of Christian doctrine and of the principal mysteries so that of necessity they must know (or be instructed in) of a medium in order to save themselves; they have gotten into the habit during these last years of many vices, principally of inebriation, because of the neighbors' and people of "razon's" having instructed them and shown them the method of making (concocting, composing) mescal and rum (chinquirito) from lees of sugar and other drinks which previously the Indians of all these missions were ignorant of, and because this vice and license the missionaries have pitiful experiences. By the census which I have now there must be seventy families, twelve widowers, eight widows, fifteen orphans, and the (total) number of souls two hundred

fifty-seven. The communal properties (temporalities) are a ranch (farm) or plot of land where it is said there are some cattle being raised, thirty or forty head of sheep, six or seven teams of oxen (Yuntas-yokes de bueyes - bulls), fifteen or twenty cows and ten or twelve beasts (probably of burden; i.e. horses, mules, donkeys), a fruit tree arbor (orchard, garden) adjoining the house of the Padre-Missionary, and a small plot which they cultivate communally of wheat, corn, kidney bean, "lanteja" and chickpea (garbanzo); the Spaniards, mulatos and other breeds established in this town are many, and seemingly will be (number) more than thirty families.

748.5 -

The town of visit of Nuestra Señora del Rosario de Nacameri, seven leagues to the south of the preceeding one of Opodepe, is situated on a high land next to the river. To the west (it) is surrounded by high hills and mountains barren of trees for construction (purposes). Between east and south this town has an extensive valley with (of) good land for tilling and sowing. The nearest and best have been appropriated by many (Span. I presume) residents and people of "razon" who are established in this town, and the Indians sow little (land) or none, and in truth they are not to blame, because they are a very small number of families. The native Indians of this town which according to the census appear to have twelve families, are the only ones who have to bear the burden of attending and serving in what is necessary to the Padre-Missionary; of keeping up the communal houses; serving and giving escort to the (continual) mail couriers (possibly passengers of the mails) in order to deliver to their destinations the letters of the royal service and private ones; and, finally, of many other burdens to which the Indians who are of the mission, alone are obligated; and although there are Indians of other missions or gentiles of the frontier nations who serve in the capacity of slaves to the Spaniards and "people of reason" this is the cause which moves the nations of some towns to press (insist on) and beg the sacking of (the) mission rule because as they are simple (souls) it appears to them that by this means they will see themselves free from these burdens and (mis) treatments like the "people of reason". In this town the church and the house of the Padre Missionary are completely ruined. In order to celebrate the holy sacrifice of mass and to administer the holy sacraments, there is a chalice, an incensory, and an all silver (probably baptismal) case; there are three vestments of various colors, with other adornments, very old and almost unserviceable. By the census which I have now there must be 12 families, two widowers, a widow, and the (total) number of souls thirty-four; they are of the lower Pima nation; they talk their native tongue and some understand the Spanish tongue. All are very poor in furniture and (temporal) earthly goods, and some are very ignorant and backward in the catechism and Christian Doctrine. The communal properties are three or four hundred sheep which belong to Opodepe and there are in this town due to the goodly size of the pastures, three or four teams of oxen, and the fruits (harvest crops) of a small plot of wheat,

corn and other seeds. There live in this town more than fifty families of Spaniards and "gente de razon."

SAN XAVIER DEL BAC F 1203 D63 3d Ser. X

- (1) "Documentos ... Historia de Mexico "FrAnt^o. de los Reyes -
July 6, 1772.

Page 756 #15

"The town of San Xavier del Bac is situated on a plain, abounding in water and good lands, where the Indians sow some small plots of wheat, corn and other seeds; the church is of moderate capacity ornamented with two collaterals of linen with their gilded borders. There are the (sacristry) vestry with four chalices, two of them unserviceable, a custodia, an incensory (a thurible), an extra conventual dish, and some all-silver mass wine vessels, four vestments of various colors, with other adornments of altar and divine worship, all very poor. By the census which I have now there must be forty-eight families, seven widowers, twelve widows, twenty-six orphans and the total number of souls is two hundred and seventy.

"The visita town of San Jose del Tucson is situated six leagues north of San Xavier. It has neither church nor a house for the missionary. Because of the fertility of the soil, a large number of Christian and Gentile Indians are united and congregated in the form of a town. It has not been possible to make a census, but it stands to judgment (reason) that the heads of families are more than two hundred."

Pimeria Alta (Upper Pimeria): Reyes - 1772

#15 P. 754 - Doc. para de la Hist. de Mex. - 3d Ser.

Speaking of the missions of Pimeria Alta, Reyes says: (754) 754.9 "The churches and dwellings of the missionaries are all constructed of adobes, roofed with timbers, straw and earth. The towns adjoin the churches, but are composed of scattered huts and poorly made native dwellings. Some Indians, in order to please the missionaries, build some houses of adobes, roofed with straw and earth; they plant very little; and in order to cultivate and benefit by their individual plots it is necessary that the Padre Missionary provide them with seeds, axes, hoes and all that is necessary, and if these are lacking (755.2) there is no planting.

"755.8 In the first survey (perhaps a report) it is observed that these missions, towns, and presidios of Upper Pimeria, are situated almost on the same parallel between 31 and 32 degrees north latitude, but it is necessary to note that the three missions of San Xavier del Bac, Guevavi and Suamrica, which occupy the most easterly land are higher

(either in north latitude or altitude?) than the five remaining ones situated to the west; and in order to proceed with clarity I shall arrange the description in the following manner:

(San Xavier - Guevavi, etc.)

PITIQUITO - (San Antonio del Pitiquin)

P. 765 - Reyes.

The visita town of San Antonio del Pitiquin, two leagues east of Caborca, has neither church nor missionary house. By the census which I have now there must be 75 families, 8 widowers, 11 widows, and the (total) number of souls 370.

The visita of San Juan Del Bisanig, six leagues west of Caborca, has a church and a house for the missionary, but is devoid of ornaments and furniture. The Indians, although they have good lands, plant little or nothing, and have a great predilection for fishing in the estuaries (inlets) and shores of the sea, eight or ten leagues distant. By the census which I have now there are sixty-three families, 11 widowers, eight widows, six orphans and the (total) number of souls 271. In this mission and the towns there have recently recongregated some families of rebels who were reduced in this last campaign; and by the letters of the padre missionaries it is known that at the beginning of this year of 72 some of these rebels were deserting and running off to the hills (cerros).

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The river Gila runs from east to west directly opposite these towns of Pimeria, until it empties into the famous Colorado River which runs its course from the north, and united, these two rivers form a bow deflecting to the south, emptying their waters into the upper part of the Gulf of California. In the area of land which the missions bound, together with the two cited rivers and the sea of California, there are found settled the Sobaipuris Indians, the Papagos, the Yumas, the Guaicamas, and the Cocomaricopas, and all gentle; and they have manifested great love for the missionaries, especially for Padre Garves (Garces?) missionary of San Xavier del Bac who has visited them often; and they have requested (him) that he should come to live with them and bring other poor Padres, similar to Padre Garves, towards whom they had attained a great inclination and affection. Of all these nations or factions the one of the Papagos who are settled at short distances to the north of the missions, is the most numerous. These Papagos, part gentile and part Christian, speak the same language as the Pima Indians; from the towns and with the proper arrangements, the Padre Missionaries can gather them and reestablish and augment the missions of Upper Pimeria whose present day state (or poor condition) remains annotated clearly and truthfully.

1. Mexico, July sixth, seventeen twenty-two - Fr. Antonio de los Reyes

Note:

2. This reverend father was then the first Bishop of Sonora

(1 & 2 above apply to the accounts of all of the missions copied thus far. Cucurpe is in another section.)

TUBUTAMA

Page 76 - 4th Ser. Doc. Hist. Mex.

Reply

Which Padre Jacobo Sedelmair gave to the charges which the Padre Inspector General made against him.

"I entered as missionary in Tubutama in the year 1736; and in the twelve towns which were entrusted to my administration I did not find a single decent church or cemetery, and the majority of the towns were without houses, with few people present; and so it is true that taking the people out of their mountains (wilds) and gathering them together, I made them build in each of the seven main towns a church, construct and fence the cemeteries, and in eight towns I built a house for my subsistence, while all the time, not staying in one place, I went visiting these towns for their administration and for the teaching of the catechism which they need so much. These churches, cemeteries, and house, I built, constantly changing the Pueblos (crews of workmen) for the work; and with the roaming Papago Indians, gypsies and good for nothings who came down to work gladly, who ordinarily seemed so hungry as to appear as skeletons, and at the end of five or six weeks some of them returned to their lands fat, and others came. In this construction work their manner of work was: to gather between eight and nine o'clock and to quit about four; those who dig the ground do it seated; they carry two baskets of mud in their hands; they sit down to rest, and the same with the others; but something was accomplished with them, because of their being many. This construction work was done during the most leisure times, and when the Indians were not busy with their corn crops."

79.3 - "I now refer to the land situation: I say, and it is the truth, that since I gathered so many Indians at Tubutama, following my instructions in the harvests, I was assigning the Indians the best lands or very good ones near the town with all its conveniences, under the (irrigation) channel of the church, and above a tableland -- I was lending to them very often, and to others, the axes with which to open up (new) lands, never (not) occupying them with other things at those times; so that the town of Tubutama, by my direction and benefaction was seen (very)

much improved even in the dry farming (temporal) of the Indians; and other pieces of land, in this area, they always sowed them for themselves in addition to their own lands, of which I am not in charge, which doesn't worry me since I had not taken them away from them piece by piece, neither good nor bad; and I say that in order to liquidate this (situation) I would have to go to Tubutama to see the strips (of land) which they say were theirs and which I took from them: I say, in particular, of the Indian Ciprian that he is not (a native) of Tubutama but that I converted him to Tubutama together with his village which was of about sixty heads (of people) whose children and adults I baptized; as if for myself I built at my cost in the town a decent house of adobe, beams and flat roof, enabling them of his village to sow, and assigned them land; and thus do not know what lands Ciprian had in Tubutama which I took away from him. I have taken nothing from him; considered and reconsidered I say so, that the Indians have the habit of saving that lands loaned to them and then taken back by the original owner have been taken away from them. But even so Ciprian is not in the right, because if I had taken back from him a piece, I always loaned him another, just as I made loans to so many others; and how come this same Ciprian found so much new land to cultivate, according to what I've now found out in Pimeria, and before he had not done so?

GUEVAVI

(Los Santos Angeles de Guevavi)

Page 757 - Doc. para la Hist. de Mex. (3 Ser.) July 6, 1772.

The mission of Guevavi with three visita towns, is the most easterly of Upper Pimeria; to the east (oriente) at a short league from the town of Tumacacori is situated the Presidio of Tubac; to the west (occidente) at a distance of twelve leagues, the Mission of Suamrica - to the south at twelve and fifteen leagues the missions of the Valley of Sonora, and to the north the preceding mission of San Javier.

The town of Guevavi is situated on level and fertile land, adjoining a stream with good lands, where the Indians cultivate their individual plots of wheat, corn and other seeds, and a small communally sown plot. The church is interially ornamented with two altars and a tiny collateral of linen with gilded frames; the vestry with three chalices, two conventual dishes, and mass wine vessels. There are also a custodia, a large cup (drinking vessel or ciborium), a thurible, an incensory, an all-silver case, vestments of all kinds and colors with other adornments of altar and divine worship. By the census which I have now there must be nineteen families, five widowers, seven widows, twelve orphans and the total number of souls is 86.

The town of San Cayetano de Calabazas is situated two leagues east

(oriente) of Guevavi on a plain with good lands, but the Indians plant it little or not at all. There is neither church nor a house for the missionary. By the census which I have now there must be seventeen families, four widowers, seven widows, and the (total) number of souls is 64.

The town of San Ignacio of Sonoitac is situated in a valley encircled by mountains, six leagues east (oriente) of Guevavi and two from the preceding town of Calabazas. The lands are many and good ones for tilling, but the Indians cultivate them very little. The church and house of the Padre-Missionary has no adorned ornaments nor any furniture; when the Padre comes to this town and the other visitas to administer (them) he brings along all the necessities from the town of Guevavi. By the census which I have now there must be 18 families, 20 widowers and single men, 12 widows, and the total number of souls is 94.

Tumacacori: Page 758

The town of San Jose de Tumacacori is situated seven leagues south (al sur) of Guevavi, and one from the Presidio of Tubac, on a plain and with good lands. In this town there is a church and a house for the padre-missionary, but they are nude of ornaments or furniture. By the census which I have now there must be 22 families, 12 widowers, 10 orphans, and the total number of souls is 93.

Suamnea (Santa Maria de Suamnea)

Page 758:

This mission and town of Suamnea was attacked by Apache enemies in the following year of sixty-eight. They burned the church and houses of the mission and reduced them all to blood and fire. By the will of the savages the Padre-Missionary was saved, who, gathering some men, women and children, took refuge and gathered in the visita town of Santiago de Cocospera where the missionary lives at the present time, and where there is being constructed the church; but the soil of this town is infertile and there is a lack of water, due to which the Padre-Missionary and the Indians native to Suamnea have made repeated petitions to reestablish their ruined town which used to stand in a spacious valley with good lands for tilling and planting, five leagues from the Presidio of Terrenate. This is the present situation of the mission of Santa Maria de Suamnea whose natives, united with those of the visita town, comprise the number of 30 families, five widowers, 20 widows, and the total number of souls is 110.

Note: In the above account we find the following:

".....in the visita of Santiago de Cocospera where
the missionary lives at the present time, and where
there is being constructed the church....."

On the occasion of visiting Cocospera Mission in October, 1935, it was noted that the present structure is the result of remodeling and extension of an earlier adobe mission building. The plaster could be discerned on the inner walls of adobe. Apparently at some later time burned brick and adobe were used to remodel the interior of the adobe church and extend it on the front and on the Sanctuary end.

Judging from the fact that other mission structures like Caborca, San Xavier and Tumacacori are early 19th century structures, the remodeled and extended mission at Cocospera also probably dates from the early 1800's. If this is the case then the church referred to above as being under construction in 1770 at the time Bishop Reyes is writing, was the earlier adobe church.

San Ignacio (San Ignacio de Caburica)

Reyes - 1772 (Doc. para la Hist. de Mex.) 3d Ser. - F 1203 D 63 X

Page 759

The Mission of San Ignacio with two visita towns is situated in a spacious flat lowland surrounded by high mountains; hard by the towns there runs a stream which offers easy irrigation for the many and good lands of these towns. To the east of this mission at a distance of 12 leagues is situated the town of Cocospera of the ruined mission of Santa Maria of Suamrica. To the west with some deflection to the south at a distance of five leagues are congregated some Spaniards and "Gente de Razon" in a small farm or stock raising ranch of cattle and horses which is commonly called the Santa Ana Camp, without a church or minister of the gospel. To the south with some deflection to the east is the mission of Cucurpe, fifteen leagues distant, and to the north the gentile nations and all the known land up to the river Gila.

The town of San Ignacio is situated on highlands surrounded on the north by high mountains. The Indians cultivate their individual plots and also communally plant corn, wheat, beans and other seeds. The church is interiorly adorned with three tiny collaterals. The sacristy has four chalices, four candlesticks, a custodia, a lamp, an incensory (censer) a wafer cup, and an all silver baptismal case, vestments of all sorts and colors with other adornments sufficient for the altar and divine worship. The house of the Padre-Missionary adjoins the church, but there were ruined during the next (proximo) year of '70 (1770) several dwellings and offices adjoining the church. The house of the Padre-Missionary has a large orchard with many choice quince trees, peach trees, and pomegranates, and due to the lack of cultivation there has been lost a good vineyard. By the census which I have now there must be 36 families, four widowers, seven widows, 15 orphans, and the total number of souls is 148.

Imuris - Reyes - July 6, 1772

The town of San Jose de Himuri three leagues east (al oriente) of San Ignacio is surrounded on the west and north by the mountains; it enjoys good lands, but the Indians work little or not at all at cultivating them.

The church and the house of the missionary are almost ruined. The ornaments of the altar and divine worship reduce themselves to a chalice, three chasubles, two white priest's gowns, three amices and other adornments, everything old and almost useless. By the census which I have now, there must be seven families, six widowers, nine orphans, and the total number of souls is 39.

Tubutama

(S. Pedro Y S. Pablo de Tubutama)

Reyes - "Doc. para la Hist. de Mexico - July 6, 1772"

Page 762:

The mission of Tubutama with a visita town is situated to the west with some deflection northward from the preceding one of Sario; eight leagues distant to the south lies the abandoned land of lower Pimeria; and the Papagos and other gentile nations are to the north up to the Colorado and Gila Rivers, about seventy or eighty leagues distant from this mission.

The town of Tubutama is situated in a spacious flat lowland of good and fertile soil where some Indians cultivate their individual plots and plant communally, wheat, corn, beans, and other seeds. The house of the Padre-Missionary is tidy and roomy, with an adjoining orchard of quince, pomegranates, peaches and other trees. The church is fully ornamented with two altars of linens with their borders gilded, with a tiny collateral in view (de perspectiva). The sacristy has three chalices, a custodia, a high cross, processional candleholders, a thurible (censer), three extra conventual dishes with their mass-wine vessels made entirely of silver, vestments of all kinds and colors, with other rare adornments for the altar and divine worship. By the census which I have now there must be forty-five families, twelve widowers, six widows, 18 orphans, and the total number of souls is 176.

Santa Teresa - Reyes 1772

The visita town Santa Teresa, two leagues east of Tubutama, has a tiny church denuded of ornaments and adornments, and a small Padre-Missionary's house. By the census which I have now there must be 13 families, seven widowers, two widows, and the total number of souls is 52.

Ati

(Mission de San Francisco Ati). Reyes - 1772 - July 6th.

The mission of Ati with a visita town is situated in a valley six or seven leagues long and two or three leagues wide, surrounded by high mountains and a stream with good and abundant waters. To the east with some deflection northward is situated the preceding mission of Tubutama four leagues away, and seven leagues to the west with some deflection southward is the Presidio of Altar.

The town of Ati could be the most prosperous and fertile settlement of Upper Pimeria, but at the present time it is reduced to that which the Indians wish to plant, which is little or nothing, individually (en particular) or communally. The church is a tiny chapel without ornaments. The sacred vestments of the sacristy are a chalice of silver, an incensory (censer) of copper, three old chasubles, a white priest's gown, an amice, and other vestments of altar and divine worship, almost useless. By the census which I have now there must be 36 families, seven widowers, two widows, 15 orphans, and the total number of souls is one hundred and thirty-seven.

The visita town of San Antonio de Oquitoa (Huquitoa), five leagues distant to the west of Ati, does not have either a church or a dwelling for the missionary. By the census which I have now there must be 23 families, nine widowers, five widows, ten orphans and the total number of souls is 106.

Sario

(Mission de N.S. de los Dolores del Sario) - Reyes

The town of Santa Maria Magdalena is situated two leagues west of San Ignacio and three from the aforementioned camp of Santa Ana. The house of the Padre Missionary is entirely ruined. The church is large, but almost ruined and only a chapel of San Francisco Javier has decent adornments. There are the sacristy with a chalice and a silver baptismal case, three chasubles, a white priest's gown, two amices, an incensory and two copper candlesticks, with other adornments of altar and divine worship very poor and almost useless. The native Indians of this town, although they enjoy good lands, plant them little or not at all. By the census which I have now there must be 19 families, five widowers, one widow, six orphans, and the total number of souls is 86.

This mission is reduced at the present time to a single visita town, because of the two towns of la Arizona and Busani having been abandoned in the following year of sixty-six, because they were continually being attacked by the ferocious Apaches, whose natives gathered in the two towns which exist at present. To the east at a distance of twenty leagues is situated the preceding mission of San Ignacio, and eight leagues west

of Tubutama; to the south the abandoned land of Lower Pimeria, and to the north the villages of heathen Indians and other gentiles who populate all the known land up to the river Gila.

The town of Sario is situated in a valley encircled by high mountains. Hard by the town runs a stream to the many and good lands of this mission. Some Indians cultivate their individual plots and also plant communally wheat, corn and other seeds. The church is interiorly ornamented with a collateral of linens, with its frame (borders) gilded. There are the high cross and an all silver baptismal case, vestments of all kinds and colors with a scarcity of other ornaments for the altar and divine worship. By the census which I have now there must be 32 families, 15 widowers, four widows, 12 orphans, and the total number of souls is 136.

The visita town of San Jose de Aquimuri two leagues southwest of Sario, has neither a church nor a house for the missionary. By the census which I have now there must be 14 families, five widowers, two widows, and the total number of souls is 58.

Caborca and Pitiquito

"Geografica y Estadistica" Vol. 10 (F 1201; S 62 a V 10)

A. "Account of Puerto de la Libertad"

In the Altar District (by the Scientific Commission to Port Libertad)

Page 273.

1. Pitiquito: This town is 24, 17-100 leagues distant from the port of Libertad along a good wagon road (observe the chart): it is situated one and a half leagues below the confluence of the San Ignacio and Altar Rivers, and is one of the greatest agricultural localities that this district contains. The town, which contains 1,200 inhabitants, extends about 750 meters from east to west by 160 from north to south; it has a good church and excellent farming lands located lengthwise along the river lowland with dimensions of one and a quarter leagues by three-quarters of a league in width. There are harvested superabundantly corn and beans; about 8000 fanegas of wheat; and its settlers (Span.) who also apply themselves to the raising of cattle possess more than 2,000 head.

2. Caborca - p. 273

"This town, distant 24,22-100 leagues from the port of Libertad along a good road is found situated on the lowland of the river Altar after it has formed the San Ignacio, and it is the second of the district in agriculture and the first in mining, for in the mountains which surround

it (Caborca) most of the mines are found there which the ancients (old explorers probably) used to work and four which are actually being worked. It contains a population of 800 souls; its farm lands which extend one league from east to west by a quarter of a league from north to south produce annually 6000 fanegas of wheat; plenty of corn, some beans, cane, etc. There are about 5000 head of cattle and horses raised on the surrounding farms and ranches, principally on the Calera Ranch belonging to D. Diomsio Gonzales. It has the best church in Sonora which the Jesuit Missionaries began to build in 1803 and which was completed in the year 1810. The farming of this town could be increased considerably and at very little cost, by changing the course of the river to the old channel which it had before, because in the old channel are to be found deep holes full of water which its current carries under neath the sand by which they are covered, and which formerly used to serve not only to irrigate some lands of Caborca but also those of Bisani which are extensive and of good fertility. The great flood of the river happening as a result of the rains of the year 1828, made it change the east to west course which it formerly had diverting it almost into the first houses of the town towards the south; the church with this change being the nearest to the point of deviation, would be endangered in some new flood, and it would be desirable that as a work of public welfare, the Minister of Promotion, Colonization and Industry, would take it under his high (exalted) consideration.

Notes (R.H.R.)

Commission

1. Formed during administration of Fr. Don Ignacio Pesqueira of Sonora.
2. Fr. D. Tomas Robinson - Chief of the Scientific Commission.
3. Done in 1861.
4. "Jesuit Missionaries" an error; must have been Franciscan.

(Vol. 10 - "De Geografica y Estadistica")

F 1201 - Sqr Co. Vol. 10

a. Page 673 contains material on Nuestra Señora de Loreto.

Caborca: F 1245 V 43

R. Velasco Ceballas: - Will the United States possess itself (take possession) of Lower California?" Pub. Mex. - 1911.

The Crabb Filibuster: - page 12.

The seed of the filibusterers Long, Edwards, Walker, continued giving its fruits. In the year 1857 it produced Henry Crabe who boldly penetrated into the State of Sonora.

The Sonorans, in gallant proof of their love of their native land and of bravery, attacked Crabe in the little town of Caborca, surrounded him, defeated him and knocked him to smithereens. Of the hundred and sixteen

men who composed the filibustering company, one hundred and fifteen died at the hand of the defenders. The remaining one, after having him in their power, they granted his life so that he could return to the United States to tell of the disaster.

Guevavi
"Documentos para la Historia de Mexico"
Series 4 Vol. 1

In "Informe a su excelencia por el Padre Miguel Quijano" the following excerpts are found:

P. 45. "The history of the prisoners of Guevavi, the account of their witnesses who were present and knew very well that which occurred; D. Jose Antonio Ortiz, D. Joaquin de Cazares and Jose Romero and another; those who affirm that it is untrue that they were to blame for the lance thrusts which they (the prisoners) wish to represent; that what happened was that having known in Ariac, whither Padre Garrucho had gone to give a confession, they had stolen from his mission a drove of horses. An Indian, offering himself to find the theft and the robbers, the Padre had said to the governor Lorenzo, to the Captain and to the Mayor of Ariac, that they, guided by the Indian who was offering himself to find the theft, should go in (search) hunt of the thieves, and finding them with the plunder, should bring them to Guevavi....."

Mission San Xavier del Bac, Tucson, Arizona. P. 190

Vol XVI; Feb. 1936; No. 1; page 91.

By Rev. Mark Bucher, O. F. M.

"Who built the present Mission San Xavier del Bac, has of late been a mooted question. Two assertions have been made. The first was that the structure was the work of the Jesuit missionaries. Later, when certain architectural features, distinctly Franciscan (eg. the Franciscan coat of arms on the facade), were pointed out, it was asserted that the mission was begun by the Jesuits and completed by the Franciscans. The purpose of this paper is to show that still greater modification must be made to the original assertions, for the mission was entirely the work of the Franciscans.

While I was staying at the Old Mission of San Xavier near Tucson, several questions gave me great concern. Why was the name Bac or Baac (meaning "where water comes out of the earth") given to this Indian village, when there is not even a traditional water spring nearby, and the river is over a mile away? How could the Jesuit missionaries, who followed Kino in the first half of the eighteenth century, complain in their reports that the mission was located in a swampy place, frequently inundated by the river, when the present mission site and the village lie on

ground several hundred feet above the river bed? Again, how could H. E. Bolton of the University of California imply that Grotto Hill was about a "quarter of a league" distant from the mission, when they are next door neighbors? Finally, how could the Jesuit missionary, Kino, enter in his diary the observation that water would flow into each room of the completed mission buildings, for which he had laid the foundation that day, when even now, no water can be led to the lowest point in the present buildings, even after the government has built a dam several miles up the river?

In order to solve these puzzles, I began to interview the Indians in the village of Bac, as well as the old inhabitants of Tucson, to learn, especially from the former, their traditions concerning the mission. According to these, Bac, the Indian name for the village, had reference to the Santa Cruz River, which is mostly a subterranean stream, but here and there emerges to the surface and flows like a normal river. One of the places, where the river flowed above ground, was about two miles northeast of the present village of Bac. However, I was informed that this village had not always been located at its present site, but lay to the northeast, on the left bank of the river. Hence originated the name "Bac". The first query was, therefore, readily answered.

The solution of the first question furnished a key to the remaining queries. Aided by what I had gathered in lengthy talks with the Indians and almost equally long conversations with old Mexican families in Tucson, and assisted by Father Bonaventure Oblasser, O. F.M., an Indian missionary among the Papagos, I set out to locate the place, if possible, where the village once lay, and with this, the conjectural spot of Kino's church. From different sources, I had learned that until the close of the previous Century, there could be seen in a field lying to the north of the present village adobe walls ranging in height from three to nine feet. That these walls were the remains of Kino's Church, no person would even remotely maintain, since the missionary himself tells us that he used tezontle rock for foundation, while these ruins, to all appearances, were adobe. Appearances were deceitful in this instance, for the adobe, as investigation proved, had been laid upon a tezontle foundation, and had washed down on both sides and completely enveloped the foundation stones. This was brought to light by the plowing up of that whole section by a land company, which was unaware of what it was doing (in an historical sense). On finding these stones, the workmen carried them to the southern boundary of the field, as was learned from one of the men who had worked on the project. Here these stones lay, hidden for the most part by mesquite and ironwood, until in one of my exploration trips I happened to stumble over them. On digging nearby, I found fragments of pottery lying in great profusion all around. On another occasion I found a wide ditch now only faintly traceable and running down to the river bed. At the jagged edge is the cliff. Upon digging in the sand, I uncovered what looked like the remains of a dam. Likewise, where the water had washed broader and deeper, human bones could be seen.

These discoveries pointed to the evident conclusions that the old village of Bac or Baac had been located here; and that this was the place where Father Kino had laid his foundation stones of Tezontle. He says in his diary under April 28, 1700:

"On the twenty-eighth we began the foundation of a very large and capacious church and the house of San Xavier de Baac, all the many people working with much pleasure and zeal, some in digging for the foundations, others in hauling many and good stones of tezontle from a little hill which was about a quarter of a league away. For the mortar of these foundations it was not necessary to haul water because by means of irrigation ditches, we very easily conducted the water where we wished. And that house with its great court and garden nearby, will be able to have throughout the year all the water it may need, running to any place or work-room one may please....."

As one stands in that field which was the original site, there looms up to the south, a short mile distant, the hill from which the tezontle rock was hauled, and where even today, that same variety of stone can be found in abundance, while on Grotto Hill, there is no such stone, either on it or in it.

These discoveries satisfactorily solved in various queries. Even now when the river, swollen by heavy summer rains, breaks its bounds, this section is still inundated and still suffers from unchecked erosion despite money appropriations by the Federal Government. When Kino's buildings were finished, water could be led "very easily" into any room for it ran naturally down hill. Finally, Dr. Bolton, writes me that he was unacquainted with the topography of Bac and that he is ready to accept my findings.

Rev. Mark Bucher, O. F. M.

Santa Barbara, California.

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KISHMUS PARTY

By Sallie Pierce Brewer

The Navahos gathered at the big "show" hogan for the Christmas party this year---thirty-six of them, by a fairly accurate check-up.

Four days before the 16th we had gotten the fir tree from the Peaks; two days before we had gotten the presents in Flagstaff; and the day before and day of the party we had cooked, wrapped presents, and trimmed the tree. At one time on the afternoon of the 16th I counted seven pots on the stove in the cook shack, not including a washtub full of beans which two Navaho boys had just carried over to the hogan; the other pots were full of rice and dried fruit.

Our friends of Wupatki Basin were all there of course; Nezca Yazzie and his family had made a 25-mile wagon trip from above Grand Falls, arriving a day ahead of time; seven of the Bela Cody family came almost as far; a nephew of Clyde's rode down from Gray Mountain (Coconino Point) with sacks of pinons and greetings from some of the Peshlacaïs up there; the inevitable modern touch was added when two Navahos arrived in a car--they had come for Nanil Cady, the medicine man, to sing the next day at their hogan--and had come in time for the feast.

Jimmie and I were awakened about sunup the morning of the party day by Nezca Yassie and family coming in to sit on the benches and wait for us to get up; it appeared that since he had come a day early he thought it was high time the party started--we had asked them to come, here it was sunup, and they had no flour or sugar! We realized how lax we were being in our duties as host and, as soon as we could persuade them to leave, got up and about the business of providing food.

Clyde and Sarah were the next arrivals, and set to helping us immediately; Clyde marshaling the boys to carry food and Sarah producing enough pots to cook with. With the gathering of the rest of the guests in the late afternoon I was asked for tissue paper and cards and they wrapped their presents to us; I stood discretely to one side and wrote "Jimmie from Katherine" and "Sallie from Clyde" on cards as they brought them to me.

That important business being over everyone adjourned to the hogan; after the tree was trimmed (with Hendron and Clyde throwing tinsel and snow with a will) we ate. And we really ate; besides the beans, rice, and fruit, we had tomatoes, and mutton, and bread and coffee. And I think we had enough, because the men left the bowls half full when they leaned back to smoke the cigars Jimmie passed, and that's the first time I've seen Navaho men fail to eat all that was put before them!

Before we went out to the tree the Brandeis came--they are long-time friends of the Peshlacaïs--and brought a crate of oranges and candy. They were passed after distributing our presents; then came the opening of the big box of clothes (contributions from whoever would contribute). Clyde

