

The recollections of the battle at Yaquimi were still vivid when the Cabeza de Vaca party reached this highway pueblo and river-crossing a little over two years later. Coming from Texas by way of the pueblo of Corazones, that party, it seems, crossed from the upper valley of the Rio Matape to that of the Rio Tecoripa, and passing down the Tecoripa Valley, stopped three days at a pueblo therein not far from present San José, and the next day, which was about Christmas, 1535, at thirty leagues from the Corazones, reached another pueblo—~~probably~~ ^{Cumuripa and} ~~probably~~ ^{near the junction of the rivers Tecoripa and Yaqui.} Navame—~~probably~~ ^{near the junction of the rivers Tecoripa and Yaqui.} There they were overtaken by heavy rains, and a swollen river detained them for fifteen days. They at length went on down valley, on the right side of the Rio Yaqui, to another pueblo about "twelve leagues" distant, which can have been no other than the Pueblo of the Yaquimi, now Buena Vista, where ultimately they crossed. While here, they saw the first sign and heard the first advices about Spaniards. ^{One of the party} Alonso del Castillo, seeing a sword-belt buckle with a horseshoe nail attached to it, suspended from the neck of an Indian, ~~he~~ took it in his hand and ~~it~~ ^{asked} ~~what~~ ^{"other men like these Christians"} writes Oviedo, or asked what sort of things those were; and the Indians replied that ^{like us} "some men who were beards," writes Cabeza de Vaca, had reached that river with horses and lances and swords, and had lanced them and killed some of them. It was also learned that, from where the rain detained the party, it was a hundred leagues or more to the country of the Christians.*

*See the Spanish accounts of these experiences of ^{the} Cabeza de Vaca party on Rio Yaqui, quoted from Oviedo's Historia and Cabeza de Vaca's Naufragios, by Bandelier in his ^{South} Hist. Contributions, pp. 43 and 44.

~~From the Proceso del Marques, Bancroft finds that formal possession was taken of the Yaquimi, or San Francisco, River by Diego de Guzman on October 4th, which we have already seen, was the day on which the latter reached the town of Yaquimi.~~

But if a substitution of Navomes for Yaquis ever took place at Yaquimi, it is ~~probable~~ probable that it was at a much later period than that of Diego de Guzman's expedition. For, ~~in 1645~~ ^{in 1645} in connection with the establishment of missions among ^{them} the Yaqui people, originally scattered in many small farming ^{villages, etc.} ~~villages, etc.~~ were segregated

*In 1645 Ribas wrote, "When the Hiaquis in their heathenism peopled this river, it was by the method of rancherias maintained on its banks. And adjoining its planting-grounds, and the number of these rancherias might be about eighty (seisan de ochenta), in which there might be thirty thousand souls." (Translated from an ~~extract~~ extract quoted p. 120, in Bandelier's Contributions.)

^{based on certain of these rancherias, presumably the larger}
into "eight large towns," which seem to have been those of ~~the~~ Yaquimi, ^{and} ~~add~~ ^{and} ~~and~~

Cocorimi, Bacumi (or Bacumi), Torimi, ~~and~~ Bicami (or Vicami), Potami, Huirivimi, and Balem; otherwise, Yaquim (Buena Vista), Cocorim (or Cocorit), Bacum, Torim (or Torin), Vicam, Potam, Huirivis, and Belem* (or Belen).

Footnote

"Belem" appears on the sixteenth century map of New Spain, by Battista Agnese, as reproduced in Plate XLII of the Fourteenth Annual Report of the Bureau of Ethnology, in connection with Winship's Historical Introduction.

There is evidence also, as we shall show presently, that as late as the seventh decade of the eighteenth century, the name, Yaqui, was still sometimes applied to the place then and now called Buena Vista.

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~~and taken up the Yaquimi, or San Francisco River on October 4th.~~

Captain Guzman explored the Yaqui River "up to Nevame, ten or twelve leagues above Yaquimi," and the officer who wrote the anonymous narrative went down the river "to the sea, but found no prospect of a pass northward by the coast." The latter "noted the western projection of the coast in what is now the Guaymas region, and after returning to Mexico and learning of the discovery of a western land by Jimenez," concluded that the new land was not an island but a south-

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*This ~~allusion~~ throws light on the date of the expedition described in the Segunda Relacion Ardnima. Had the officer who wrote this Relacion made that expedition in 1531 or '32, he would not, on his return to Mexico early in the year following, have heard of the discovery of a western land by Jimenez, as that discovery ~~had not made~~ ~~making~~ ~~the winter of 1533-4~~ ~~had not made~~ ~~the winter of 1533-4~~ (of the Lower Californian La Paz district colonized as "Santa Cruz" by Cortés in 1535) was not made until the winter of 1533-4; but if he made his northern tour as an officer in Diego de Guzman's expedition of 1533, returning to ~~Mexico~~ Culiacan at the close of the latter year, he would ^{have} reached Mexico in the early part of 1534, which is about the time when the news of Jimenez' discovery of the western land would also have ~~arrived~~ arrived there. Some differences of dates, might seem to indicate that the expedition of the anonymous officer and that of Diego de Guzman were distinct; but these differences may be due either to the former officer having led an advance party of the latter's command, or to ~~which may have been~~ ~~possibly~~ ~~made~~ ~~admitting~~ by the former in writing his narrative (as it ~~seems~~ that he did) some time subsequent to his ~~returning~~ journey.

western projection of the mainland, the mouth of the Yaqui being the head of the gulf thus formed. Thus early was the theory advanced that California was a peninsula."

Ten leagues up the Yaqui valley, ^{the} ~~from~~ ~~the~~ ~~Basna~~ Vista, would have brought Diego de Guzman to the ~~region~~ confluence of the rivers Yaqui and Tocoripa, ^{above which for a considerable distance} ~~where, and on~~ ^{of} ~~it~~ ^{in later} ~~centuries,~~ ~~the~~ ~~territory~~ ~~and~~ ~~in~~ ~~the~~ ~~Low~~ ~~Pima~~ ~~territory~~. Near this confluence, and near the **Low Pima** town of Cumuripa, ~~and~~ probably ~~described~~ stood in 1533, the ~~so-called~~ ^{farthest} ~~Yaqui~~ ~~down-stream~~ ~~Basna~~ Yaqui Valley town of the ~~Nevome~~, ~~the~~ ^{so-called} ~~Low Pima~~ town of which Diego de Guzman called "Nevame."

The Spaniards set out on their return journey November 2nd, and stopping ^{for} a number of days on ~~each~~ ^{several} ~~of~~ ~~the~~ rivers along the way, they "arrived at Culiacan on the 30th" ~~midst~~ ~~midst~~ ~~midst~~ of December according to ~~the~~ ~~Diego de Guzman~~, or "on Christmas eve" according to the anonymous officer, whose party may have gone a few days ahead of ~~the~~ ~~Diego de Guzman~~ that of Guzman.

To the considerations already presented upon Buena Vista-Yaqui and Navame, the following fragmentary observations, being of ~~some~~ interest in the same connection, may here be added:

In 1765, referring ~~to~~ to a tour of Sonora in 1760, "Buenavista" was described as situated 12 leagues south of "Cumuripa", and as being a visita of the latter, with 299 Indians; ~~Bishop Tamaron, as cited by~~ Bancroft, ~~North Mexican States and Texas, I, 573).~~ and in the later decades of the same century, we hear of "San Carlos de Buenavista, on the Yaqui River," as a "presidio; not apparently deprived of a garrison until after 1800", the place having, in 1772, a population of 327. ~~Bancroft, ibid., p. 685.~~ Because it was "attached to Cumuripa for religious services", it does not

~~follow that in those decades Buena Vista was, like Cumuripa, a village of the Low Pimas. In the Rudo Ensayo (1762) we read, "The villages of the low Pimas are like landmarks in this Province; from Taraitzi to Cumuripa, Onapa, Huri, Movas, Onabaw, they form such towards the South, and from Cumuripa, Zuaqui, San Joseph of the Pimas, Santa Rosalia, Ures and Nacameri, towards the West, they form the border line with the Seris. These villages constitute the low region of the Pimas". Guiteras' Translation, p. 189.~~ We observe that in this invoice of the village constituency of the Low Pimas, ~~that it was in 1762 no longer a~~ ~~Indian village, is also indicated in the Rudo Ensayo, which~~ ~~states* that Cocorim was then the first (or most easterly) town of Hiaqui."~~

~~* Ibid., p. 106.~~

~~In the Rudo Ensayo we read also, * Ibid., p. 122. "Twelve leagues more to the Southwest [from Cumuripa] the Rio Grande reaches the town of Buena Vista where it loses its name and takes that of Yaqui." As the oldest known form of the name of this river is "Yaquimi", this statement indicates that the aboriginal place-name,~~

~~Yaquimi, as applied to the particular village of Yaqui Indians that has bequeathed its name to the Yaqui Nation and River that were visited by Diego de Gussman in 1533, pertained to the place now called Buena Vista. Indeed, although the name "Buenavista" dates back ~~at least to 1760, and apparently to 1741 or earlier~~ ^{Spanish village} in later years, the place seems still to have been sometimes also called "Yaqui"; for we note that Father Mentreig, or at least the undoubtedly German author of the Rudo Ensayo, himself uses "Yaqui" as the name of a town, where he says, "The climate of Sonora is more warm than temperate, particularly in all the country bordering on the Rio Grande, from Opote to Yaqui, in the vicinity of which latter place it is even warmer"; and again shall he tell us that the parish of St. Francis of Assisi~~

*See Bancroft, History of the United States, XV, pp. 631, 638, 645 and 647.

What became of the town of "Nevame, ten or twelve leagues above Yaquimi", is a conundrum. No town of the former name seems to have existed there since the beginning of Yaqui ~~River~~ ^{River} missionary annals in 1617. Yet it ~~never~~ gave name to the ^{Nezame} tribe, that dwelt thence up-stream on that river; as the town of Yaquimi gave to the tribe, that dwelt from the latter town down-stream.

Whether the inhabitants of Nevano were among the Low Pimas who were induced by Cabeza de Vaca to go south and settle at Bamea and other points on Rio Pecos in 1536; or whether "Nevano" was

"Among the Indian villages named as having been christianized by the Jesuit missionaries in the region of the rivers Petatlan and Rio Macorito in 1591-1600, are Samoa, Ures, and Matapan. (See Bancroft XV, 119-120.) Of these, Samoa is certainly a Low Pima immigrant town; while of Ures and Matapan the names indicate apparently a derivation from the towns of Ures and Matapa in Pimeria Bajo. Among the eighteen also is one called Lopoche; which reminds us of the "two pueblos called the one Popuchi and the other Apucha", which, according to Mota-Padilla, the immigrant Indians "founded on the banks of the river of Petatlan." (See Bandelier, Contributions, p. 65.) Perhaps such of the Petatlan immigrants as were Low Pimas, wherever at first settled, were all later aggregated ~~and~~ at Samoa.

~~Sketches~~ *In 1564 or '65, with Pedro de Tovar, (who a quarter of a century earlier had discovered Tusayan, the province of the Moquis) and with Father Pablo Acebedo and other Franciscan friars, and with fifty soldiers, Francisco de Ibarra, first governor of Nueva Vizcaya, made an exploration northward and eastward through and beyond what are now the states of Sinaloa and Sonora. The route went to the right of Coronado's road to Cibola, and reached "great plains adjoining those of the Vacas" (buffalo), where he found "Paguemsi", that is, "an abandoned pueblo whose houses were of several stories", and (a few days later?) "Pagma", described as "a most beautiful city, adorned with very sumptuous edifices, extending over three leagues, with houses of three stories, very grand, with various and extensive plazas, and the houses surrounded by walls that appeared to be of masonry." This town was also abandoned, and the people were said to have gone eastward." As the nearest buffalo plains were those between the Rio Grande and the Rio Pecos (Rio Grande Vacas), and as Ibarra's route was "to the right of that followed by Coronado" and extended but "three hundred leagues from Chonetta", or in other words, only about 640 miles from Culiacan, and therefore could not have reached so far as the inhabited pueblos that Coronado had found in Cibola, Tusayan, and the upper-middle Rio Grande region, the plains adjoining the

buffalo plains must have been those west of the Rio Grande and in larger part north of the Mexican boundary, which sweep in a wide circuit around the mountains of the Laguna de Guzman region from the region of El Paso to the northern end of the Sierra Madre, being known in part as the "Florida Plains", and in their southwestern limb in the northwestern corner of Chihuahua as the "Llanos Cuernos". "Paguemsi" is

~~probably~~ but a duplicate reference to Pagma, ~~which was~~ but if

be some of the great houses ~~then all of these pueblos~~ ruins of the Ascension and Janos series;

while Pagma was the Casas Grandes of Chihuahua, we can only infer that that route swung eastward around the northern end of the Sierra Madre, through Cañon Guadalupe and Puerto San Luis or over the Cuesta del Torito; or if he pursued a ~~route~~ somewhat more northerly than by either of these passes, he may have reached the Florida Plains by a route substantially the same as that which the El Paso and Southwestern Railway follows from Douglas, Arizona, to Hermas, New Mexico.

In the course of his exploration, Ibarra ~~it is said that~~ that ~~he~~ found large settlements of natives clothed and well provided with maize and other things for their support; and there were many fertile tracts fit for wheat, corn, and other grains, parts of which might be conveniently irrigated from the rivers; and they also had many houses of several stories. But because it was so far from New Spain and Spanish settlements, and because the governor had not people enough for settlement, and the natives were hostile, using poisoned arrows, he was obliged to return." Some of these things, like the large

houses and clothed people, he probably found in the country of the Low Pimas, who were adobe house and fort builders and corn and cotton raisers; and others, in territory of the Opatus, who, like some of the

~~other~~ ~~they~~ were dreaded for their poisoned arrows. In fact, the use of poisoned arrows by the natives whose fertile lands Ibarra dared not try to settle, seems in itself conclusive evidence that those natives were not Moquis, nor Zuñis, nor Pueblo Indians of the Rio Grande valley, and that Ibarra's exploration was confined to country south of the Gila River. Ibarra's return ~~route~~ apparently the

well-known trail by way of Carrizas Pass, ~~and~~ Guachinera, and Guasavas, described by Mendoza in 1762 and traversed by Bandelier in 1884; since this route would have obliged him to cross mountains for thirty-five leagues, with great rivers, as in returning he is

said to have done. A considerable part of this route ~~crosses~~ ~~is~~ rough volcanic rocks and is exceedingly barren; nor did large towns then exist along the way, those of a century or so later being, as Bandelier has noted, ~~the~~ the result of concentration of the inhabitants by the missionaries to facilitate religious instruction and to better resist

~~invasions~~ ~~for~~ nomadic invasions from the north and east. The hostility of the Opatus, engendered first in Sonora Valley by the Alcaraz or San Geronimo wing of Coronado's army in 1541, and ~~increased~~ increased by the fierce onslaughts of Juan Gallego's north-bound party in the spring of 1642 and by the immediately following defensive operations

or whether, upon the establishment of missions in the Valley of Rio Tecoripa in 1618-19, the inhabitants of Nevame were segregated with the ~~lower Pimás~~ ^{Mayuim} of Cumuripa or with the ^{of Naguimí}; does not appear.

There is a possible ^{however, and suggestive} relation between "Nevame" and "Movas", unlike as those two names at first appear. "Movas" is apparently an aboriginal name pluralized after the Spanish fashion. But Captain Gusman approached the town of Nevame through Cahita (Mayo and Yaqui) territory; and the name by which he heard of it was therefore very likely a Cahita name. The Cahita plural of Nova would be Móvami or Movame, ^{even} or (since M and N, in Cahita names, are often interchanged) ~~Novame~~ Novame, which bears no small resemblance to "Nevame." If "Movas" and "Nevame" be merely different linguistic forms of a single name, the Low Pima inhabitants of the Rio Chico town of Movas may be, in large part, the descendants of the people of ancient Nevame.

[Since the above was written, I have found that Bancroft (XV, 223) cites Padre Diego de Guzman to the effect that "It would seem to have been in 1615 that missionaries first visited the Nevomes and Nuris, and a large party of the former came down from their northern home to join their countrymen who had been settled at Bamoa since the time of Cabeza de Vaca's arrival"; and that "One hundred and sixty-four Nevomes came down at this time." The inhabitants of Nuri, which may be the same town as the Nevomes, are described as a small independent tribe according to a Spanish missionary and the name of a missionary Spanish padre's term, "Nuris," seems to have meant the inhabitants of the town called Nuri; and his "Nevomes", ~~which~~ ~~are~~ ~~similarly~~, ~~those~~ ~~of~~ ~~a~~ ~~town~~ ~~called~~ ~~Nevome~~ — presumably the "Nevame" which Captain Diego de Guzman had visited 82 years earlier. Apparently not all, but only "a large party" of the ^{inhabitants of the} original town of Nevame, or Nevome, on Yaqui River, emigrated to Bamoa in 1615; the remainder seem to have removed eastward ^{about this time} ~~to~~ ^{perhaps} ~~a~~ ~~place~~ ~~once~~ ~~also~~ ~~called~~ ~~Nevome~~, or Nevame, but now called Movas. It is noteworthy that the people of Nevome ~~are~~ are mentioned in connection with those of Nuri, as if, in 1615. The two towns were closely associated geographically, just as the towns of Movas and Nuri are to-day.]