

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} ~~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, ~~took it~~ ^{like us} in his hand and ~~asked~~ ^{writes Oviedo, or} "other men like these Christians" ^{asked} what sort of things those were; and the Indians replied that "some men who ^{like us} 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 Cabeza de Vaca party on Rio Yaqui, quoted from Oviedo's Historia and Cabeza de Vaca's Naufragios, by Bandelier in his ~~Southern~~ ^{the} 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 Nevomes for Yaquis ever took place at Yaquimi, it is ~~perhaps~~ ^{probably} probable that it was at a much later period than that of Diego de Guzman's expedition. For, ~~in 1617~~ ^{in 1617} in connection with the establishment of missions among ^{the} ~~the~~ Yaqui people, originally scattered in many small farming ^{villages, of rancherias,} ~~and~~ 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 (serian de ochenta), in which there might be thirty thousand souls." (Translated from an ~~extract~~ ^{extract} quoted p. 120, in Bandelier's Contributions.)

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

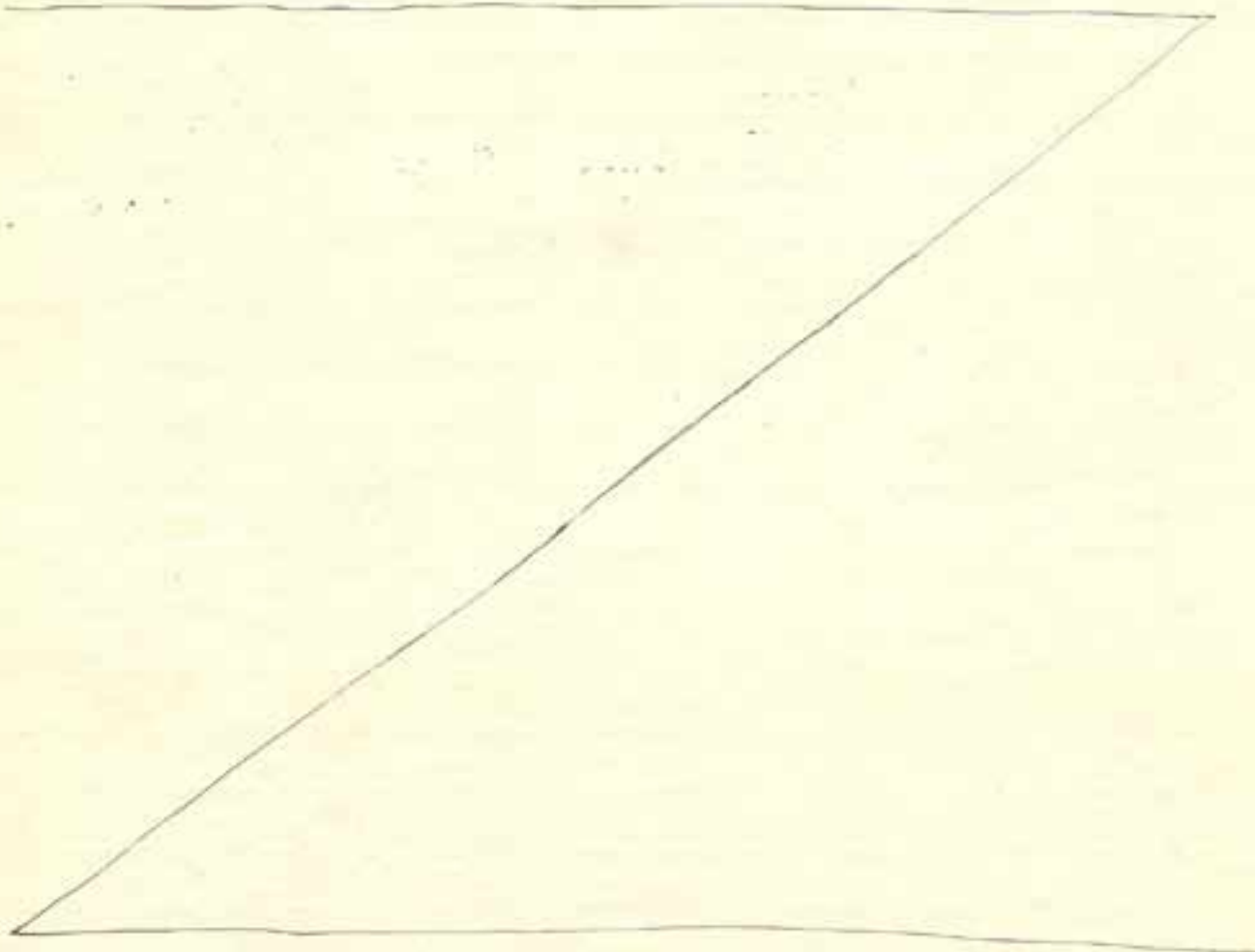
*Bancroft XV, 224.

Cocorimi, Bacami (or Bacumi), Torimi, ~~and Vicami~~ Bicosami (or Vicami), Potami, Huirivimi, and Belemi; 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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~~was taken of the Yaquimi, or San Francisco River in October 4th, 1533.~~

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-

*This ^{allusion} ~~statement~~ throws light on the date of the expedition described in the Segunda Relacion Andnima. 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 ~~was not made until the winter of 1533-4~~ ^{was made in 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 ~~been~~ 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} ~~himself~~ ^{himself} easily ~~misleading~~ ^{misleading} by the former in writing his narrative (as it seems that he did) some time subsequent to his ~~return~~ 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 place now called} ~~from~~ Buena Vista, would have brought Diego de Guzman to the ~~confluence~~ ^{confluence} of the rivers Yaqui and Teoricpa, where, ^{above which for a considerable distance} ~~and~~ ^{on either stream, was doubtless then, as in later} ~~centuries,~~ ^{the territory of the} Low Pima territory. Near this confluence, and near the Low Pima town of Cumuripa, ~~and~~ ^{probably} ~~stood~~ ^{stood} in 1533, the ~~most~~ ^{farthest} ~~down-stream~~ ^{down-stream} Yaqui Valley town of the ~~Nevame~~, ^{so-called, or Low Pimas} ~~the town~~ ^{the town} 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~~ ^{each} of ~~several~~ ^{several} rivers along the way, they "arrived at Culiacan on the 30th" ~~of December~~ ^{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 ~~that~~ ^{that} of Guzman.

Footnote

To the considerations already presented upon Buena Vista-Yaquimi 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, "Buonavista" 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~~ 573). and

in the later decades of the same century, we hear of "San Carlos de Buonavista, 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. 688. Because

it was "attached to Cumuripa for religious service", it does not

follow that in those decades Buena Vista was, like Cumuripa, a village of the Low Pimas. ~~It had in fact, as in 1760, as its Spanish name indicates, become practically a Spanish village.~~ ~~in the Rudo Ensayo (1762) we read,~~

"The villages of the low Pimas are like landmarks in this Province; for from Taraitai to Cumuripa, Onapa, Muri, Moras, ^{and} 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, Buena Vista is not included. ~~That it was in 1762 no longer a~~

~~of aqui Indian village, is also indicated in the Rudo Ensayo, which states that Cocorim was then "the first (and most easterly) town of Hiaqui."~~

~~*Ibid., p. 206.~~

~~... the fact that ...~~

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 Buonavista 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 ~~original~~ 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 was visited by Diego de Guzman in 1533, pertained to the place now called Buena Vista. Indeed, although the name "Buonavista" ^{Spanish village} ~~dates back~~ ^{apparently to 1741 or earlier*} at least to 1760, and

the place seems still, ^{in later years,} to have been sometimes also called "Yaqui"; for we note that Father Mentuig, 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 Magui, in the vicinity of which latter place it is even warmer"; and again when he tells us that the parish of St. Francis of Assisi

of Rio Chico "takes within its limits a considerable part of Sonora, consisting of the whole of the Western side of Rio Grande from Yaqui to San Miguel, exclusive of Ures, Matape and Batuco." ^{See Bancroft, XV, pp. 638, 645 and 647.} ~~XXXXXXXXXXXX~~ Of the five towns named, "San Miguel" is San Miguel de Horcasitas; and that "Yaqui" is Buena Vista, there is scarcely room to doubt. ^{See 1810, the} ~~XXXXXXXXXXXX~~ ^{captain of the Presidio San Carlos de Buena Vista was Bravo-Colonel Villacusa.} ~~XXXXXXXXXXXX~~ ^{also} The presidio was garrisoned with cavalry in 1826, ~~XXXXXXXXXXXX~~ during the whilem existence of the State of Occidente (United Sonora and Sinaloa) and ^{a rebellion} ~~an uprising~~ of the Yaquis, ^{whose uprising was} ~~due to vexation and encroachments~~ upon their lands; and ^(and perhaps later) in 1829, Leonardo Escalante, "a powerful promoter of the separation" of Sonora and Sinaloa, and who ten years later was the last governor of Occidente, was stationed there as colonel of militia.*

Footnote *See Bancroft, ~~XXXXXXXXXXXX~~ XV, pp. 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} ~~XXXXXX~~ missionary annals in 1617. Yet it ~~XXXXXXXXXXXX~~ gave name to the ^{Nevame} ~~tribe~~, that dwelt ~~XXXXXXXXXXXX~~ thence up-stream on that river; as the town of Yaquimi gave to the ^{Yaqui} ~~tribe~~, that dwelt from the latter town down-stream.

Whether the inhabitants of Nevame were among the Low Pimas who ~~XXXX~~ were induced by Cabeza de Vaca to go south and settle at Bamoa and other points on Rio Petatlan in 1536; or whether "Nevame" was

^{Footnote} *Among the ^{eighteen} ~~Indian~~ villages named as having been christianized by the Jesuit missionaries in the region of the rivers Petatlan and Rio Mocorito in 1591-1600, are Bamoa, Ures, and Matapan. (See Bancroft XV, 119-120.) Of these, Bamoa 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 Lopocho; 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 segregated ~~XXXX~~ at Bamoa.

merely an alternative name for Cumuripa; or whether the town of Nevame may have been wiped out by Francisco de Ibarra in one of the ^{many} ~~XXXXXXXXXXXX~~ fights that he had in this region, in 1564 or '65, ~~XXXX~~ ^{forming a nucleus} ~~XXXX~~ so badly punished ~~XXXX~~ that its site was abandoned, its inhabitants uniting with an old town, ~~XXXX~~ of Cumuripa or ^{XXXX} ~~XXXX~~ of Novas; ~~XXXX~~

or "85," with Pedro de Tovar, (who a quarter of a century
discovered Tusayan, the province of the Mogesi) and with
Diego Acobedo and other Franciscan friars, and with fifty
Francisco de Ibarra, first governor of Nueva Vizcaya, made
his expedition northward and eastward through and beyond what are now
the states of Sinaloa and Sonora. The route went to the right of
the old road to Cibola, and reached "great plains adjoining those
of the Pecos" (buffalo), where he found "Pagumi", that is, "an aban-
doned pueblo whose houses were of several stories", and (a few days
later) "Pagme", described as "a most beautiful city, adorned with
various edifices, extending over three leagues, with houses of
several stories, very grand, with various and extensive plazas, and the
city surrounded by walls that appeared to be of masonry." This
city was also abandoned, and the people were said to have gone east-
ward to the nearest buffalo plains, which were those between the Rio
Grande and the Rio Pecos (Rio del Norte), and as Ibarra's route
was to the right of that followed by Coronado", and extended but
about one hundred leagues from Chametla", or in other words, only about
one hundred leagues from Culiacan, and therefore could not have reached so far
into the inhabited pueblos that Coronado had found in Cibola, Tusayan,
and the upper-middle Rio Grande region, the plains adjoining the
Rio Grande must have been those west of the Rio Grande and in
the extreme north of the Mexican boundary, which sweep in a wide cir-
cle around the mountains of the Laguna de Guzman region from the
Sierra Madre to the northern end of the Sierra Madre, being known
as the "Florida Plains", and in their southwestern limb in the
extreme corner of Chihuahua as the "Llanos Carretan". "Pagumi"
is probably but a duplicate reference to Pagme.

Some of the great-house ruins of the Apascan and Juma series while Pagre was the Casas Grandes of Chihuahua, ^{then all of these series may have been Juma} ~~we can only infer~~ that ~~the~~ route swung eastward around the northern end of the Sierra Madre, through Cañon Guadalupe and Puerta San Luis or over the Cuesta del Torro; or if he pursued a ~~route~~ ^{passage} 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 Hermanas, New Mexico. ^{It is said that} In the course of his exploration, Ibarra ~~says 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, ^{Navaho} ~~who~~ were adobe house and fort builders and corn and cattle raisers; and others, in territory of the Opata, ^{their mountainous} ~~who~~ like some of ~~the~~ ^{the} ~~the~~ ^{the} 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 Zuni, 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, ^{from the country} ~~and~~ ^{apparently} the well-known trail by way of Carretas Pass, ~~Guachinera~~ ^{Guachinera}, and Guasavi, described by Mentuig 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 traverses 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 noted, ~~the~~ ^{the} result of concentration of the inhabitants by the missionaries to facilitate religious instruction and ^{not for} ~~to~~ better resist ~~the~~ ^{the} nomadic invasions from the north and east. The hostility of the Opata, engendered first in Sonora Valley by the Alcaraz or San Geronimo wing of Coronado's army in 1541, and ~~the~~ ^{the} increase by the fierce onslaughts of Juan Gallego's north-bound party in the spring of 1542 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 ~~Low Pimas~~ ^{of Cumuripa or with the ~~Yagüini~~}; does not appear.

There is ^{however, and suggestive} a possible 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 Guzman 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 Mova would be Móvami or Móvame, ^{or even} (since M and N, in Cahita names, are often interchanged) ~~the latter~~ 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.

Thus, Belem or Belen, Torim or Torin, etc. And ~~as the Cahita and the Nevame are but branches of the same linguistic stock~~ ^{it is not surprising to find that the towns of Nuri and Movas are} ~~on page 121, "Muri" and "Movas", and on page 137, "Nuri" and "Novas."~~ ^{on some maps Movas is spelled "Novas", and that in the Rude Emayo, called, on page 121, "Muri" and "Movas", and on page 137, "Nuri" and "Novas."}

[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~~ ^{According to a} ~~the~~ ^{padre's term, "Nuris,"} ~~meant the~~ ^{inhabitants of the town called Nuri; and his "Nevomes,"} ~~similarly,~~ ^{those of a town called Nevome — presumably the "Nevame" which} ~~Captain~~ ^{Apparently} ~~not all, but only "a large party" of the original town of Nevame,~~ ^{inhabitants of the} ~~or Nevome, on Yaqui River, emigrated to Bamoa in 1615; the remain-~~ ^{der seem to have removed eastward to a place once also called Nevome,} ~~or Nevame, but now called Movas.~~ ^{It is noteworthy that the people of} ~~Nevome~~ ^{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.]~~

(Gustaf's Translation)