

# THE MANSO INDIANS

COAS The Manso Indians Beckett & Corbett



by  
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and  
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Illustrated by Marquita Peterson

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As in all publications the authors take full responsibility for the contents and the interpretations of the data presented.

## INTRODUCTION

At the time of Spanish contact, the Manso were the native Indian people of the El Paso and Mesilla valleys of far west Texas, southern New Mexico and northern Chihuahua. Since they disappeared as a separate ethnic group over two hundred years ago, not much is known of these important indigenous people.

We have made a diligent search for archival and archaeological information pertaining to the Manso. In this monograph we have brought together the available historical, ethnological, linguistic and archaeological data pertaining to this relatively unknown group.

We believe that the Manso were one of the groups descended from the Jornada Mogollon Culture found archaeologically in the same region. We do not believe that all descendants of the Jornada Mogollon became Manso. The Manso were one of several groups inhabiting the northern Chihuahuan Desert and sharing a similar culture. Several of these groups, including the Manso, spoke Uto-Aztekan languages.

## GEOGRAPHY

The extent of the territory the Manso occupied is not well defined. It seems to have extended from south of El Paso, Texas, to at least as far north as Hatch, New Mexico (Hammond and Rey 1953:661). Both Espejo and Oñate met Mansos in the El Paso Valley. The early Spanish explorers found rancherías of straw houses in the area of the Caballo Mountains. There is no way of knowing if the inhabitants were Manso or Apache (Hammond and Rey 1966:219). We may presume that their territory included the Franklin and Organ Mountains to the east, as these were known as the Sierra de los Mansos (Rivera 1945:69, Kinnaird 1958:84). The range of Manso country to the west must have been at least to the Florida Mountains, where one band had a ranchería as early as 1667 (Forbes 1959:118).

To the west and southwest lived their relatives, the Jano and Jocome. The Suma occupied the country south of the Manso. The Piro inhabited the Rio Grande in the area of Socorro and San Marcial. To the east, near Mountainair, were the Tompiro. There were also Apache bands, relative newcomers to the region, living in adjacent areas (Benavides 1945:12-17).

On December 18, 1692, De Vargas mentioned that there was an abandoned Manso ranchería at Doña Ana (Espinosa 1942:110). Pedro Rivera reported that

Ranchería, a *paraje* 21 leagues north of Paso del Norte, had formerly been the chief campsite of the Manso (Rivera 1945:69). This is undoubtedly the Ranchería Grande of Miera y Pacheco's Map (Adams and Chaves 1956:268).

Evidence presented by Forbes (1959:107) demonstrates that the Jano and Jocome were politically and linguistically part of the Manso. The territory of this larger ethnic entity extended as far as Janos in northwest Chihuahua and to the Chiricahua Mountains of southeastern Arizona.

## NOMENCLATURE

The first name applied to the Manso may have been *Tanpachos*, a name used by Luxán in his journal of the Espejo expedition of 1582 (Hammond and Rey 1966:169).

Sixteen years later, Oñate met people in the same region and reported: "...*sus primeras palabras fueron manxo, manxo, micos, micos, por decir mansos y amigos*. Their first words were manxo, manxo, micos, micos, by which they meant "peaceful ones and friends" (Hammond and Rey 1953:315). Oñate called them *arreadores* because to say yes they rolled their tongues against their palates as the Spaniards did when driving animals, *arre* (Hammond and Rey 1953:315).

What meaning the Manso intended when they used the word *manxo* and *micos* will never be known.

In 1601, Juan de Ortega stated that the Gorretas or Pataragueles were fishing in the Rio Grande half way between El Paso and the Piro Pueblos (Hammond and Rey 1953:661). Fray Alonso de Benavides notes that Gorretas was another name for the Manso. The term Gorreta was used, "...because they cut the hair in such a fashion that it looks [as if] they wore a small cap set on the head." Benavides indicated they were called Mansos because it was their custom to shout "*Sal ai! Sal ai! Manso! Manso!*" (Benavides 1916:13).

Researched by  
ANTHONY REY MOJARRÉS  
HISTORIC

The Manso greeted most of the expeditions and caravans that were heading for New Mexico's heartland. The first record of missionary activity among the Manso is the visit of Fray Juan de Perea's convoy of friars in 1629 (Benavides 1945:211). In 1630, Fray Alonso de Benavides recommended that a mission be established among the Manso (Benavides 1916:13). Later, Fray Antonio Arteaga attempted to convert the Manso (Hughes 1914:304). In 1655, Fray Juan Pérez and Fray Juan Cabal were left in charge of a mission that they and Fray García de San Francisco had started among the Manso. The Manso revolted,

and Governor Bernardo López de Mendizábal sent troops to rescue the missionaries (Hughes 1914:304).

Finally in 1659<sup>1</sup>, Fray García de San Francisco succeeded in establishing the mission of Nuestra Señora de Guadalupe de los Mansos at Paso del Norte (Presently Cd. Juarez, Mexico). He was assisted by six Christian Indians from the Piro pueblo of Senecú in New Mexico (Hughes 1914:306). He also brought ten families of Piro Indians from Senecú to aid in setting up the mission to convert the Manso and Suma Indians of the area (Hughes 1914:308).

Soon, the missionaries and their Piro assistants had gathered many of the Manso into the mission. Some Manso under the leadership of Capitán Chiquito remained unconverted and in their old homes in the Mesilla Valley (Forbes 1960:162).

The cornerstone of the church of the Guadalupe Mission was laid in 1662 (Hughes 1914:307). In 1667, the Manso of the Mission at El Paso revolted. Later testimony by Governor Mendizábal indicated that the Manso were aggrieved at being forced to work on the construction of the irrigation ditch (Forbes 1960:152). Captain Andres de Gracia, the alcalde of the El Paso area, put down the revolt and executed two of the Manso leaders (Hughes 1914:304-5). During the same period, the Manso of Capitán Chiquito also revolted

<sup>1</sup>Some contend the date should be 1657 or 1658 (Walz 1951:16).

(Forbes 1959:118). Capitán Chiquito's Manso had earlier allied themselves with the Apaches (Forbes 1960:162).

The mission of Nuestra Señora de Guadalupe de los Mansos at Paso del Norte was formally dedicated on January 15, 1668, with a great celebration and with 400 Manso in attendance. There were fireworks, and the Manso danced to celebrate the dedication of the church. The mission had an acequia and an orchard. The Indians were given three meals each day as an enticement to come to the mission (BNM 1668; Scholes 1929:195-201).

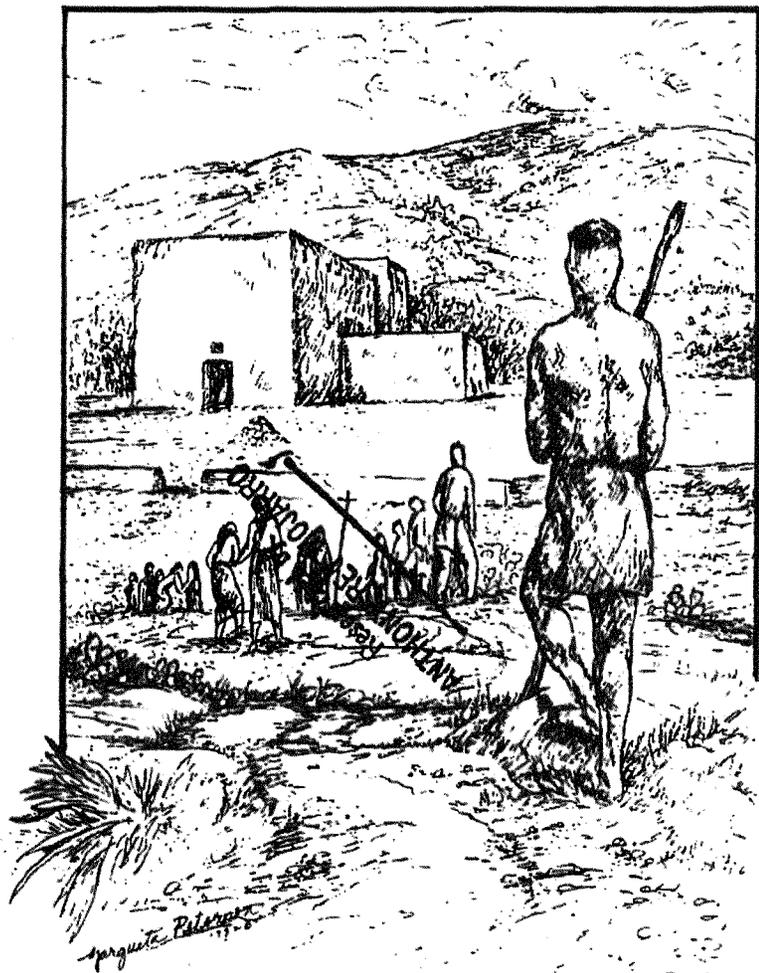
The Great Pueblo Revolt of 1680 brought a flood of Hispanic and Christian Indian refugees to Paso del Norte. After almost a century of exploitation and abuse the Pueblos of northern New Mexico united in an outburst of fury that drove the Spanish and their Indian allies out of New Mexico.

The Spanish were joined in their retreat from northern New Mexico by 317 Indians. These included Piro from Sevilleta, Alamillo, Socorro and Senecú, as well as Tiwa from the pueblo of Isleta, New Mexico (Hackett 1942:159). In 1682 three hundred and eighty five (385) more Indians from Isleta, New Mexico were brought to the El Paso area by Governor Otermín as a result of his failed attempt to reconquer New Mexico (Hackett 1942:ccix).

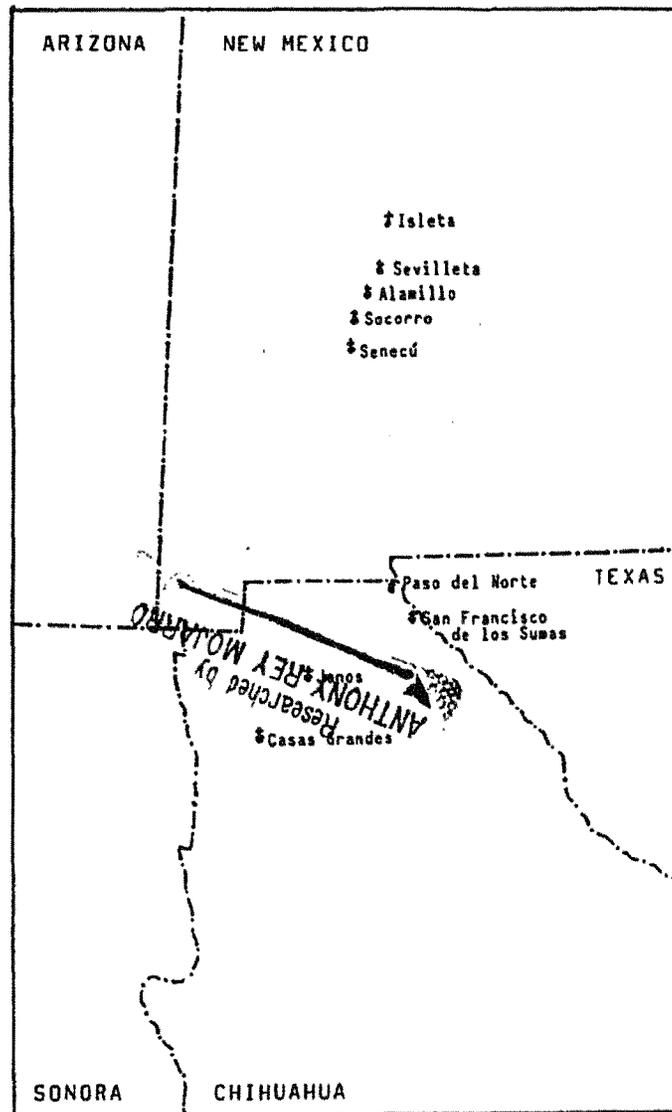
Governor Otermín established four new pueblos to accommodate the new refugees. These pueblos were moved closer to Paso del Norte and were reorganized in 1683 (Hughes 1914:328-9). In the same year, Governor Cruzate moved the presidio to Paso del Norte (Hughes 1914:365). In doing so, he acquired several houses in the Manso Pueblo to be used as the Casas Reales. These were apparently located just west of the mission (Urrutia Map of 1766 in Gerald [1966:38]). Escalante describes the new Indian pueblos of the El Paso area in 1685 in the following manner:

Two leagues [or more] below Nuestra Señora de Guadalupe del Paso, with Piro and Tompiros Indians, the pueblo of Senecú; a league and a half toward the east, with Tiwas Indians, the pueblo of Corpus Christi de la Isleta; twelve leagues from El Paso, and seven and a half from la Isleta, following the same Río del Norte, with Piro Indians, a few Thanos, and some Gemex, the third pueblo, with the appellation of Nuestra Señora del Socorro. [Hughes 1914:323]

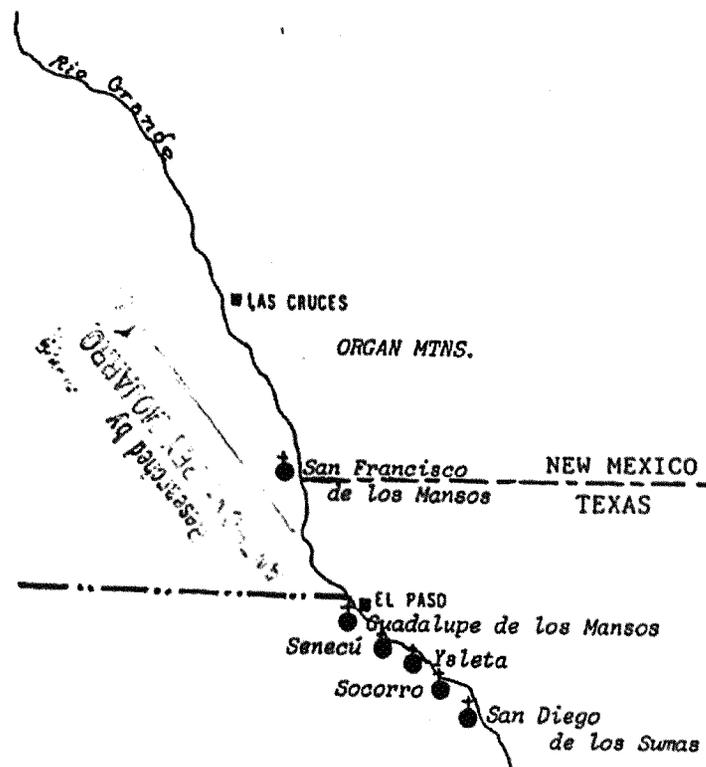
In 1684, some Manso of the Guadalupe Mission plotted a revolt against Spanish rule. On March 14, 1684, the Manso Governor, Don Luis, and other leaders of the Christian Manso of El Paso met with Capitán Chiquito, the leader of the unconverted Manso. They attempted to recruit the Piro to assist in the revolt, but instead of cooperating the Piro informed Governor Cruzate, who arrested Don Luis and several conspirators. Diego, the Lieutenant Governor of the Manso, later escaped. In May 1684, at the order of



Mission at Paso del Norte



El Paso Region Missions 1680



El Paso Area Missions in 1692

Diego, many of the Christian Manso fled to the rancheria of Capitán Chiquito. At about the same time the Jano and Suma of La Soledad revolted, as did the Suma of Santa Getrudis and San Francisco de Toma. These were joined by the Jocomé and Chinarra (Hughes 1914:340-7).

Evidently some of the Manso of the Guadalupe Mission remained loyal, since Governor Cruzate reported sending a loyal Manso to persuade those who had joined Capitán Chiquito to return to the mission. In the last part of July of 1684, another loyal Manso was sent to the rebel rancheria which was located in a dense wood twenty leagues from El Paso (Hughes 1914:348; Walz 1951:153). This messenger was met on his way back to El Paso by Governor Cruzate and a squad of soldiers. The Manso were alerted to Cruzate's approach and sent their women and children across the river for safety. A battle followed, and the Manso fled across the river. Cruzate set fire to the rancheria and returned to El Paso (Hughes 1914:350).

Upon returning to El Paso, Cruzate determined to declare war on the Manso and to execute their leaders that he held captive, including Diego the Lieutenant who had been recaptured in July. On August 5, 1684, the prisoners were hung (Hughes 1914:350).

The rest of the Seventeenth century was a period of unrest and conflict at Paso del Norte. Peace was restored with some of the Manso in 1686 (Hughes 1914:361).

In 1691, Fray Francisco de Vargas founded the new mission of San Francisco de los Mansos at a Manso rancheria (AGN 1691). Governor Don Diego de Vargas locates this mission eight or nine leagues from Paso del Norte (Adams and Chavez 1956:260). He notes that the mission was in an isolated situation (AGN 1691). In his recommendation of 1693 that San Francisco be abandoned, Fray Joachin de Inojosa reported that the mission was six leagues from El Paso and one league from the river (AASF 1693). De Vargas does not mention San Francisco in his journal of 1692 (Espinosa 1940). He traveled north on the east side of the river on his way from Paso del Norte to Northern New Mexico. De Vargas would have passed near San Francisco if it were on the east side of the river and would have certainly mentioned it in his journal. Had it been to the south, it would have been near Socorro del Sur and not in an isolated locale. This information indicates that San Francisco was north of Paso del Norte on the west side of the river. The marriage records for this mission end in 1693 (Chavez 1958:16). After 1693, this mission is not mentioned in known records. Presumably the recommendations of Fray Joachin de Inojosa that it be abandoned were heeded, and its people were transferred to Paso del Norte (AASF 1693).

Peace with all Manso bands was not reached until 1698 (Forbes 1960:278). The last colonial period record of the Manso as an independent group occurs in 1711. On November 16, 1711, the Manso and the Jano of Paso del Norte fled to the Organ Mountains. By the

27th of November, they had been persuaded to return to Paso del Norte (JMA 1711). In the same year, the Manso are reported raiding into Chihuahua (Griffen 1979:23). After this time, the history of the Manso merges with that of the other Indians of the Guadalupe mission at Paso del Norte. As late as 1751, Spanish government records list the Manso as one of the ethnic groups at Paso del Norte (JMA 1751).

El Paso Area Indian Census Reports

	Paso	San Lorenzo	San Jacinto	Ysleta Sur	Socorro
1730 <sup>a</sup>	300	51	280	300	102
1749 <sup>b</sup>	200+	150	300	500	250
1752 <sup>c</sup>	234	.	297	353	135
1760 <sup>d</sup>	249	58	429	353	135
1765 <sup>e</sup>	222	62	407	349	181
1795 <sup>f</sup>	212	30	250	194	-
1798 <sup>g</sup>	180	24	308	236	77
1803 <sup>h</sup>	221	30	318	239	50
1804 <sup>i</sup>	191	30	320	205	37
1806 <sup>j</sup>	222	30	343	226	43
1815 <sup>k</sup>	239	19	291	226	68

<sup>a</sup>AAD 1730  
<sup>b</sup>BNH 1749  
<sup>c</sup>AGN 1752  
<sup>d</sup>AAD 1760  
<sup>e</sup>Cutter 1975  
<sup>f</sup>JMA 1795  
<sup>g</sup>BNH 1798  
<sup>h</sup>JMA 1803  
<sup>i</sup>JMA 1804  
<sup>j</sup>JMA 1806  
<sup>k</sup>JMA 1815

## LOSS OF ETHNIC IDENTITY

From its foundation, the Mission of Nuestra Señora de Guadalupe had a tribally mixed population. The Franciscans established the mission for the Manso and Suma, but there were Piro aiding the missionaries from the beginning. The 1670s were troubled times in New Mexico. Drought and an ever-increasing threat from the warlike Apache tribes forced the evacuation of the Salinas region. Records indicate that some of the people of that area sought refuge at the Guadalupe Mission in Paso del Norte (Scholes and Mera 1940:284).

The Guadalupe Mission at Paso del Norte became a center for an increasing stream of Indian refugees. In 1670, many Indians from Las Jumanas Pueblo (Gran Quivira) were living in El Paso. By 1671, Indians from Abó were at El Paso (Bandelier 1890:267), as were others from Quarai (Bandelier 1890:262). In 1675, Apaches destroyed the pueblo of Senecú del Norte. Some of the Piro survivors fled south to El Paso (Bandelier 1890:250).

By 1680, sixty two Piro, seventeen Suma, ten Tano<sup>2</sup>, five Apache and five Jumano had been baptized at the Guadalupe Mission (Hughes 1914:314). Otermín in 1680 remarked with apprehension about the large numbers of Piro and other New Mexico Indians at the Guadalupe Mission (Hughes 1914:335). The early church records note a variety of different peoples at El Paso (JCA 1663-1821). So also do the reports concerning the Mission made by both religious and civil authorities. In 1698, a group of Jano Indians were settled at Paso del Norte (Hackett 1937:377).

When Pedro Rivera inspected El Paso in 1728, he commented that the Indians of the Guadalupe Mission lived in separate areas, one area for the Manso and another for the Piro. The church records also indicate that two separate Indian settlements were attached to the mission. One was referred to as Pueblo Arriba or Pueblo de los Mansos and the other as Pueblo Abajo or Pueblo de los Piros. Each of these pueblos had its own separate governor. After the numerous Indian deaths that took place in the epidemic of 1748, the government of the two pueblos was merged (JCA 1748).

When Lafora (1939:88) visited El Paso in 1766, he commented that the Mission had originally

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<sup>2</sup>Perhaps a misinterpretation of Jano.

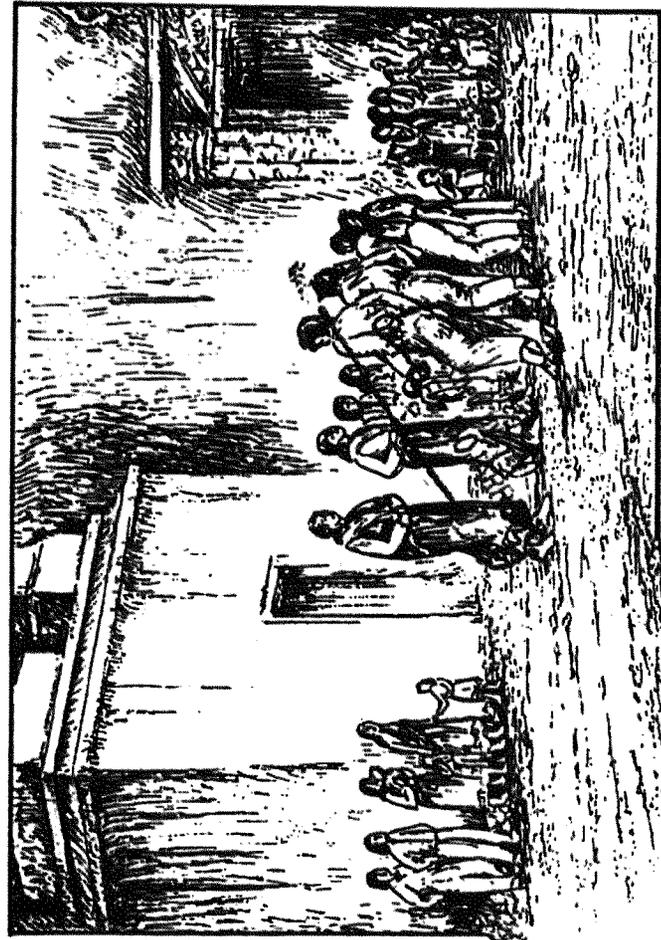
been for the Manso Indians, but that they were nearly extinct by 1692. In 1773, a Spanish settler at El Paso, in a contradictory manner, stated that the Indians of El Paso were Manso, Piro and Pima<sup>3</sup>, but that the Manso were totally extinct (Hackett 1937:507).

By the 1760s, the Manso were too few in number to retain a separate tribal organization. The church records of Nuestra Señora de Guadalupe indicate that a few Manso continued to live at the mission. They intermarried with the other tribal groups living at the Guadalupe Mission and lost their Manso identity. However, the Mission Indians of El Paso continued to recognize their Manso heritage. In 1836, during a legal dispute over a piece of land, the Indians made note of their *antecesores*, the Manso (Mojarro 1836).

When Bandelier visited Paso del Norte in the 1880s, he commented on the confused tribal identity of the Manso at El Paso:

It is much more difficult to separate, among the descendants of the Mansos living to-day in the so called Barreal (one of the outskirts of the newly fledged Villa Juarez), the original Manso element from its admixture with Tiguas, Piros, Sumas, Janos and other tribes who have married or crept into the original blood of the settlers of

<sup>3</sup>Probably a copyist error for Tiwa.



Indian Dancers at Guadalupe Mission

El Paso del Norte and founders of the Indian mission there. I have been misled myself by not paying sufficient attention to the numerous miscegenations (from the standpoint of tribal integrity and purity of blood) that have occurred here (Bandelier 1890:247).

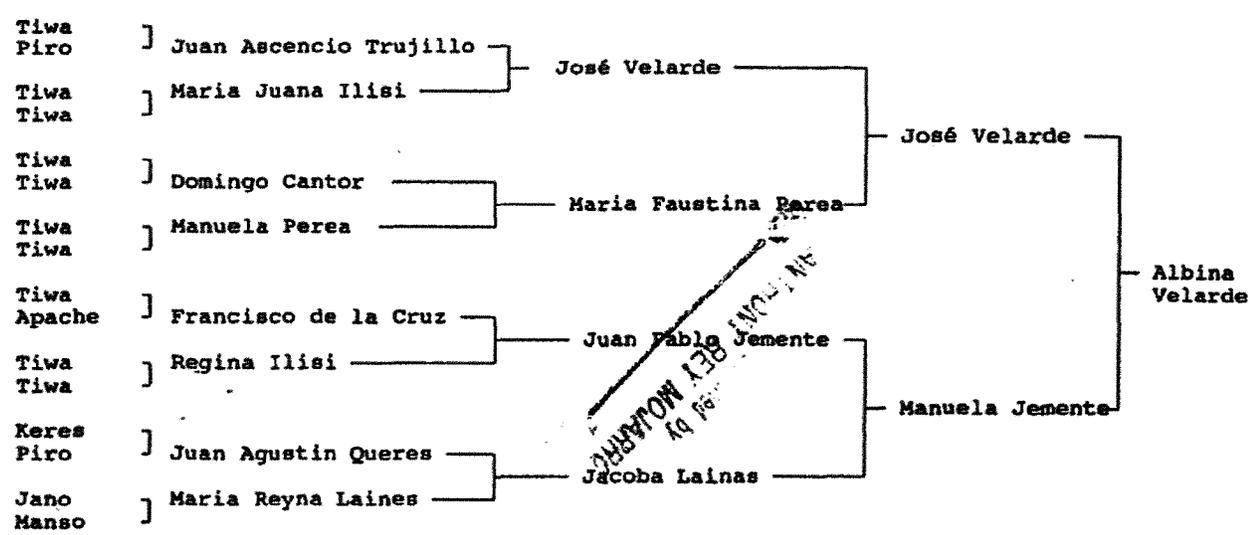
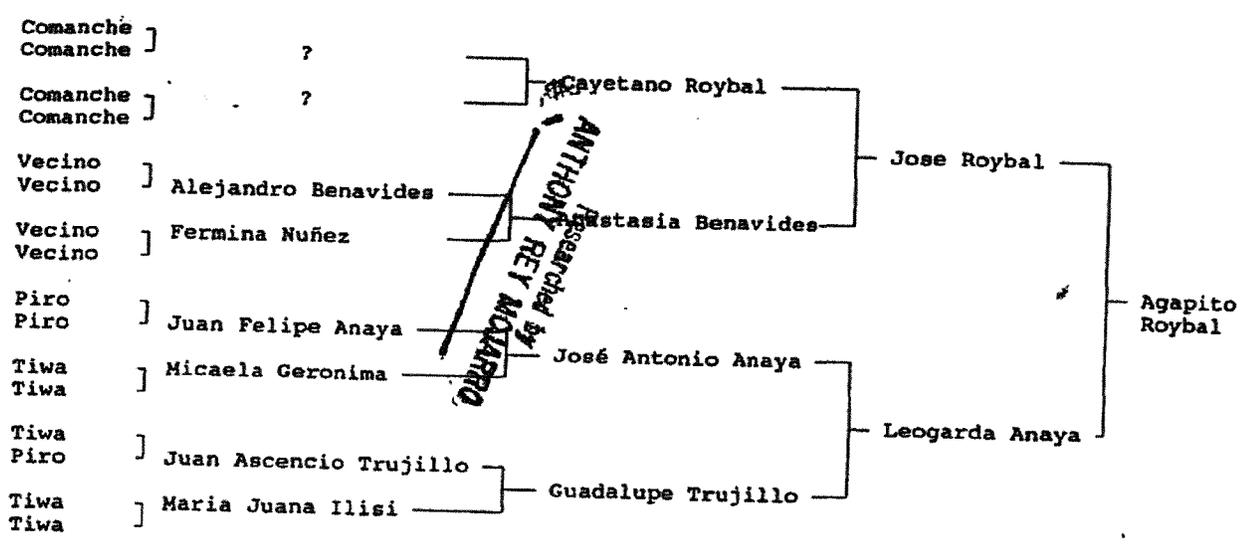
#### Ethnic groups of the Guadalupe Mission

DATE:	ETHNIC GROUPS:
1706	Manso, Piro and Jano (Hackett 1937:377)
1727	Mansos, Piros, Tiguas and Zumas (BNM1727)
1728	Manso and Piro (Rivera 1945:67)
1730	Tigua, Piro and Manso (AAD 1730)
1749	Tegua and Piro (Kelly 1940:363)
1751	Mansos, Piros and Tiguas (JMA 1751)
1766	Tigua and Piro (LaFora 1929:88)
1790	Piro (JMA 1790)

## MODERN DESCENDANTS

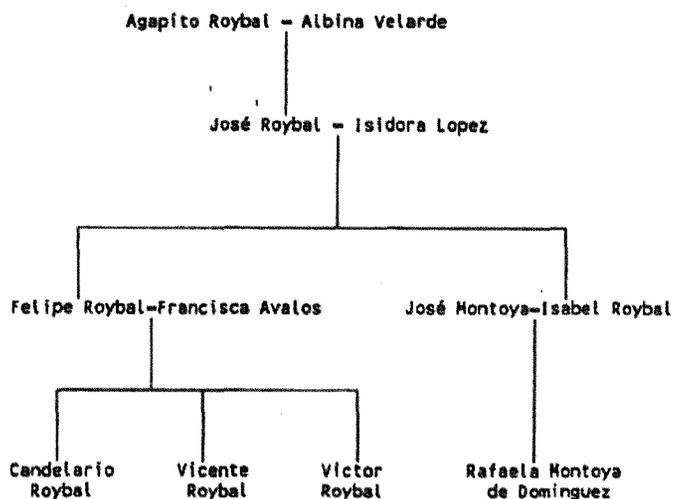
Today there are still people who can trace their lineage back to a Manso ancestor. In the last half of the nineteenth century many of the Indian families from the Guadalupe mission moved north to the Las Cruces area. Some of these people eventually joined with other immigrants from Senecú and Ysleta del Sur to form the group known today as the Tortugas Indians (Beckett and Corbett 1990:7). The Roybals are one of the leading families of this group. The first cacique of the Las Cruces area Indians was Felipe Roybal. His son Vicente was also the cacique for many years (Reynolds 1982:7). Although this family is mostly Tiwa in Indian ancestry, they have Manso ancestors (Corbett n. d.).

GGGP ETHNIC ID G-G Grandparents Great Grandparents Grandparents Parents



The parents of Maria Reyna Lainas were Gabriel Lainas (Jano) and Josefa (Manso). (JCA)

Genealogical Chart 1  
José Roybal's Ancestors



Genealogical Chart 2  
José Roybal's Parents and Descendants

## ETHNOGRAPHY

Most of our knowledge of Manso culture is based on the observations of Fray Alonso Benavides in 1630 and 1634 (Benavides 1916, 1945). Additional information is found in the journals and reports of the early Spanish explorers.

The first notice of people who can be identified as Manso occurs in the Hernán Gallegos report on the Chamuscado-Rodríguez expedition in the summer of 1581. Two days after leaving the Amotomanco Indians, the expedition came to another nation speaking a different language. Hammond and Rey (1966:78-9) identify these people as Caguates and speculate that they may have been Sumas, but according to Luxán (chronicler of the Espejo expedition) the Caguates spoke almost the same language as the Amotomancos, whom he calls Otomoacas. Gallegos indicates his party had an interpreter for the Amotomancos, but none for these people (Hammond and Rey 1966:168). Gallegos describes this "different nation" as follows:

After two days we came to another nation of friendly people, fine men who received us well and offered us of what they had, in the same manner as the others had done. These people call the arrow "ocae," the name given to bamboo by the Mexicans. Among the things they gave us were two conchets of

numerous macaw feathers. [Hammond and Rey 1966:79]

The second account of the Manso occurs in Diego Pérez de Luxán's account of the Antonio de Espejo expedition of 1582. After leaving the Caguaste Indians on January 7, 1582, they traveled north along the Rio Grande for ten leagues. On the ninth of January they came upon a different nation called the Tanpachos (Hammond and Rey 1966:168-9). Luxán gives the following description of the Tanpachos:

A large number of Indian men and women from a different nation, called Tanpachos, came to this place [Los Charcos del Canutillo]. During the six or seven days that we rested there in order to refresh our horses, they brought us large quantities of mesquite, corn, and fish, for they fish much in the pools with small dragnets. They are people of the same blood and type as the Otomoacos, and of the same dress, except that the men tie their privy parts with a small ribbon.

Their mode of fighting is with Turkish bows and arrows, and bludgeons as much as half a yard in length, made of tornillo wood [Hammond and Rey 1966:171].

After leaving the Tanpachos, according to Luxán the expedition met no other people until they reached the first Piro pueblo, but they "...found numerous traces of them and many abandoned rancherias (Hammond and Rey 1966:170)." Espejo, however, states that the expedition came across a rancheria after

traveling fifteen days from the Tanpachos (Hammond and Rey 1966). Espejo's account of the area between El Paso and the Piro Pueblos is as follows:

From the place where we left these Indians, we traveled upstream another four days and came upon large numbers of people who lived near several lakes through which the Rio del Norte flows. These people, numbering upward of one thousand Indians of both sexes, dwelling in rancherías and straw houses, came out to welcome us — men, women, and children — each one carrying a present of Mesquital (made from a fruit resembling carob beans), and many varieties of fish, which abound in those lakes. They brought also other samples of their food, in such great quantity that most of it was wasted because of the amounts they gave us. During the three days we spent among them they performed their *mitotes* day and night, both dances of their own and others like those of the Mexicans. They gave us to understand by means of signs that there were many of their nation at some distance from there, but we failed to learn what this was, for lack of interpreters.

Among these people we found a Conchos Indian who told us by means of signs, pointing toward the west, that a fifteen days' journey away there was a very large lake, on whose shores were numerous settlements with houses of many stories. He added that Indians of the Conchos nation dwelt there, people who wore clothes and had an abundant supply of corn, turkeys, and other provisions. The natives offered to take us to that lake, but we did not go, as our itinerary called for a continued march



The Manso Greeting Oñate

with hostility, and that when they come peacefully and tame [*mansos*] we say to the dogs: "*Sal ai!*" [get out!] so that they may not bite them, they also are accustomed to take precautions that we tie up the dogs, crying to us, "*Sal ai! Sal ai! Manso! Manso!*" [Get out! we are tame, or peaceable!] And by this name of Mansos they are commonly known among us. This also is a people which has no houses, but only huts of branches [*ranchos de ramas*]. Nor do the [men] wear any clothing in particular, but all [go] naked. And the women only cover themselves from the waist down with two deer-skins, one in front and the other behind. Likewise, they are of the temper [*condicion*] of the foregoing; that if they see their way they do all the evil they can; but if unable [to do any] they all come peacefully to seek us, that we may give them something to eat, which is their chief aim. And between a few of them they eat a cow raw, leaving nothing of the paunch since they do not even pause to clean it of its filth but swallow it as it is, like dogs, grabbing it with the mouth and cutting it off with knives of flint, and swallowing it without chewing. These Mansos, then, since they are at the crossing [*El passo*] of this river, have always to be encountered. And they are accustomed to take us to their own rancherias, that we may give to eat to their women and children. And likewise they are accustomed to regale us with what they have — which is fish and mice. It is a people very comely, well featured and robust. [Benavides 1916:13-4]

northward in order to succor the above-mentioned friars and the persons who remained with them. In this rancherfa and its vicinity the land and climate are very good, and near by there are buffalo herds, abundant game beasts and birds, mines, many forests and pasturelands, water, salines of very rich salt, and other profitable resources.

Continuing up this same river, we traveled for fifteen days away from the site of the lakes, without meeting any people. We passed through mesquite groves and cactus fields, and over mountains wooded with pine forests producing pifion nuts like those of Castile, as well as with savins and junipers. At the end of this march, we came upon a thinly populated rancherfa containing a number of straw huts. Here we found many deerskins as well dressed as those brought from Flanders, quantities of excellent white salt, some jerked venison, and other provisions. The Indians of the rancherfa welcomed us and accompanied us for a two days' journey from that spot to some pueblos, always keeping to the course of the aforesaid Rfo del Norte which we consistently followed upstream ever since reaching it. [Hammond and Rey 1966:218-9]

In 1598 when Don Juan de Oñate encountered the Manso a few miles below present day El Paso, Texas he described them thus:

On May 1 we marched two leagues up the river. On the 2nd we traveled a league and a half. On the 3rd, two leagues. At this place the first Indians of the river were brought to camp

by the sargento mayor. After being clothed they were sent to tell their friends and to bring them in. That day about eight Indians came of their own accord. They were of the kind we called muleteers (arreadores), because to say "yes" they roll their tongues against their palates as we do when driving animals, "arre."

On May 4 we did not travel farther than to the pass of the river and the ford. Forty of these Indians came to the camp. They had Turkish bows, long hair cut to resemble little Milan caps, headgear made to hold down the hair and colored with blood or paint. Their first words were *manxo, manxo, micos, micos*, by which they meant "peaceful ones" and "friends." They make the sign of the cross by raising their thumbs. They told us very clearly by signs that the settlements were six days distant, or eight days along the road. They mark the day by the course of the sun; In these things they are like ourselves. [Hammond and Rey 1953:315]

Fray Alonso de Benavides' best description was contained in his published Memorial of 1630:

Having traversed these one hundred leagues, we reach the famous Rio del Norte, which has this title because it brings its current from that direction many leagues. A hundred leagues before reaching New Mexico, this river is inhabited by a nation which we commonly call Mansos or Gorretas, [the latter] because they cut the hair in such fashion that it looks [as if] they wore a small cap set upon the head. And in the like manner, warned by [the fact] that our dogs have bitten them sometimes when they met us

Benavides in his revised memorial of 1634 adds the following:

They sustain themselves on fishes from that river, which are plentiful and good, devouring them raw, just as they do the meat of all the animals they hunt, not leaving even the blood. As for the entrails, they do not even take much trouble to clean them; they devour it all like animals. They are a robust people, tall, and with good features, although they take pride in bedaubing themselves with powder of different colors which makes them look very ferocious. [Benavides 1945:52-2]

From this information we may conclude that the Manso possessed a hunting and gathering subsistence similar to that of their Suma neighbors. They lived in wickiup-style shelters. It is interesting to note that Hodge in an article in the *Handbook of North American Indians*, states that the Manso: "... before the coming of the Spaniards, had changed their former solid mode of building for habitations of reeds and wood (Hodge 1907:80)."



Manso Fishing in Rio Grande

## LANGUAGE

The Manso language is known from two words recorded in early Spanish sources and from seven words recorded by Bandelier in 1883. Numerous personal names for Manso Indians are recorded in the records of the Guadalupe Mission, but there is no way of knowing if the words are actually in the Manso language. Even if we could establish that they are Manso, they would be of almost no linguistic value, because their meanings are not given. Even their value for determining the phonetics of the language is practically nil, because we have no idea what sounds the missionaries were trying to convey.

Oñate recorded a word that sounded to him like *arre* to be the Manso word for yes (Hammond and Rey 1953:315). In Yaqui this would be *alla* (Johnson 1962:248), in Opatá it is *ore* (Lombardo 1702:210), and in Tarahumara it is *iri* (Lippmet 1972:47). The /r/ and // are interchangeable in the Sonoran languages, and as the Yaqui, Opatá and Tarahumara words show the vowel sounds are somewhat unstable. It looks very probable that the Manso word is cognate with the Sonoran examples and is closest to the Yaqui form.

Gallegos reported that the people of the El Paso area used the word *ocae* to mean arrow (Hammond and Rey 1966:79). He noted that this word was the

same as the Nahuatl word for cane which is *acatl*. It is likely that *ocae* is a copyist error for *acal*, which would be phonetically /akal/.

One form in Tarahumara for arrow is *wáka* (Bennett and Zingg 1935:115). The Tubar, another Uto-Aztecan tribe of the Sierra Madre, called an arrow *wakát* (Hartman 1893). The *t* at the end of the Tubar word is a nominative suffix that varies with *r* in the Tubar language. The original Manso form may have been *wakal*, which sounded to the Spanish like *akal*.

The words recorded by Bandelier in his journal in 1883 and partially published in 1890 are: *atsherehue* [*acerewe*], cacique; *tsherehuepama* [*cerewe-pama*], captain; *tshamhuimere* [*camwi'imere*], governor; *tshahuiireue* [*cawi'irewe*], men; *topei* [*tope'o'i*], women; *hiuetataiue* [*hiwetata'iwe*], sun; and *himamapao* [*himamapa'o*], moon (Bandelier 1883). Bandelier notes in his 1890 discussion that the word for sun is used to address the sun deity, which was male, and that the word for moon was used to address the moon deity, which was female (Bandelier 1890:249). Bandelier got the words from Nicomedes Lara only after Lara had told Bandelier several times that he did not know the Manso language. Lara's genealogy indicates that his father was Hispanic and his mother was of mixed Piro-Tiwa ancestry (Corbett n. d.). The words are therefore suspect. The words for cacique and captain seem to contain the same root, *icerewel*. It is interesting to note that the Tarahumara

word for governor or chief is *siri-ame* (Lionnet 1972:87).

Forbes (1959:97-159) attempts to show that the Manso spoke an Athabaskan language. Through the use of nonlinguistic historical data, he concludes that the Jocomes, were Apache because they were intermarried and allied to the Apache, and that the Chiricahua Apache later had a band named Chokome. He also notes that the Jocomes, Jano and Manso are mentioned in several documents in connection with the word Apache. Using information from early Spanish documents that state that the Jano and Jocomes spoke the same language and that the Jano and Manso spoke the same language, he concludes that the Manso must have also been Apachean in speech.

The main problem with Forbes's argument lies with the first link in his chain connecting the Manso with the Apache. There is no direct statement or indirect evidence in the early documents that either the Jocomes, Jano or Manso spoke the same language as the Apache. As Forbes himself points out in his introduction, the fact that two peoples are allied or intermarried does not prove that they spoke the same or even related languages. Neither does the fact that a people merged with the Apache identify their original language. Perhaps part of the Jocomes merged with the Chiricahua Apache, gave up their own language, and became the Chokome band.

Forbes attempts to strengthen his argument with references from seventeenth-century sources that are quoted as saying "Apaches Jocomes," which he believes proved the Jocomes were Apache. As Forbes notes, however, the Yavapai are referred to as Apache. The Yavapai are a Yuman-speaking people.

Cultural evidence also argues against the Manso being Apache. Most Apachean groups had a taboo against eating fish, which sharply contrasts to observed Manso customs.

The evidence he presents for a link between the Manso, Jano, and Jocomes languages is based on much firmer ground. The statements in the early documents are clear and direct:

1. Testimony of March 1683: "...[the Manso] es una misma lengua con los Janos" (Forbes 1959:105; SANM 1683). [The same language as that of the Janos.]
2. Ramirez Report of May 12, 1684, states the language of the Jano and Ojocomes is the same (Forbes 1959:105).
3. In 1691, Fray Marcos de Loyola of Chinipa requested interpreters to deal with the rebel Jano and Jocomes, indicating any Spanish-speaking Manso would do (Forbes 1959:106).
4. In 1707, several Janos were questioned through a Manso interpreter (Forbes 1959:107).

That Jano and Jocomé were the same language is further attested to by a letter from Francisco del Castillo Betancourt of July 16, 1686, in a record from the Parral Archives concerning the trial of the Pima Chief Canito (Sauer 1934:75). The document states that Jano and Jocomé are all the same language. These several pieces of evidence establish that the Manso, Jano and Jocomé spoke the same language.

In 1695, It was necessary for the Spanish to use both Cristóval Granillo, a Spanish soldier who knew Suma, and a Jocomé woman, who also knew Suma, to communicate with the Jocomé (Griffen 1979:43). In 1706, a similar situation occurred during peace talks with the Jano and Jocomé (Forbes 1959:110). This indicates that the Jano, Jocomé, and Manso spoke a different language than the Suma.

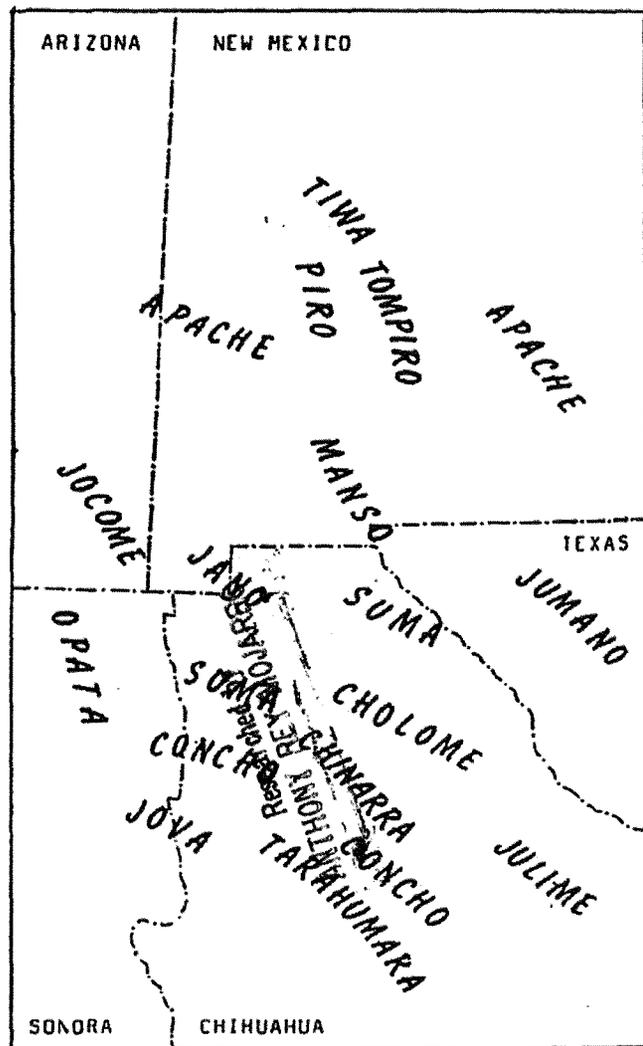
There is also circumstantial evidence linking the Manso language with that of the Chinarra and Concho. In talks with the Jocomé, Jano, Manso, Chinarra, and Suma chiefs, the Spanish were able to communicate with only the aid of Cristóbal Granillo and a Chinarra who knew Spanish. This indicates the probability that the Chinarra spoke the same language as the Jocomé, Jano and Manso. It should be noted that, for legal reasons, the Spanish officials were usually careful to establish that they had provided a proper interpreter in such situations. In this case, they apparently did not need to mention that the Chinarra could speak any other Indian language. Perhaps this is because it was

generally known that the Chinarra spoke the same language as the Manso, Jano, and Jocomé.

The Chinarra have been identified as Concho (Griffin 1979:31). In 1716, the Concho governor of San Pedro de los Conchos acted as interpreter for the Chinarra, which seems to support this identification (Griffin 1979:43). The Concho language is known from three words recorded by Gallegos (Hammond and Rey 1928:275). These were: *sanate*, corn; *bate*, water; and *yolly*, people. The root */bal* is the common Sonoran root for water, and */sunul* is the common root for corn. Hewe, a Sonoran language of the Opatan group, uses the word *deht* to mean person. The Hewe */dl* is the regular reflex of */yl* in many of the other Uto-Aztecan languages.

Rudolph Troike (1988:240), after reviewing the data, concluded that Concho and Tanpachoa were Uto-Aztecan languages of the Sonoran group.

The preponderance of the evidence, meager as it is, strongly indicates that Manso was a Sonoran language. It is most closely related to Tarahumara, Varojio, Yaqui, Mayo, Opata, Hewe and Tubar. It is more distantly related to Pima, Tepehuan, and the other Uto-Aztecan languages.



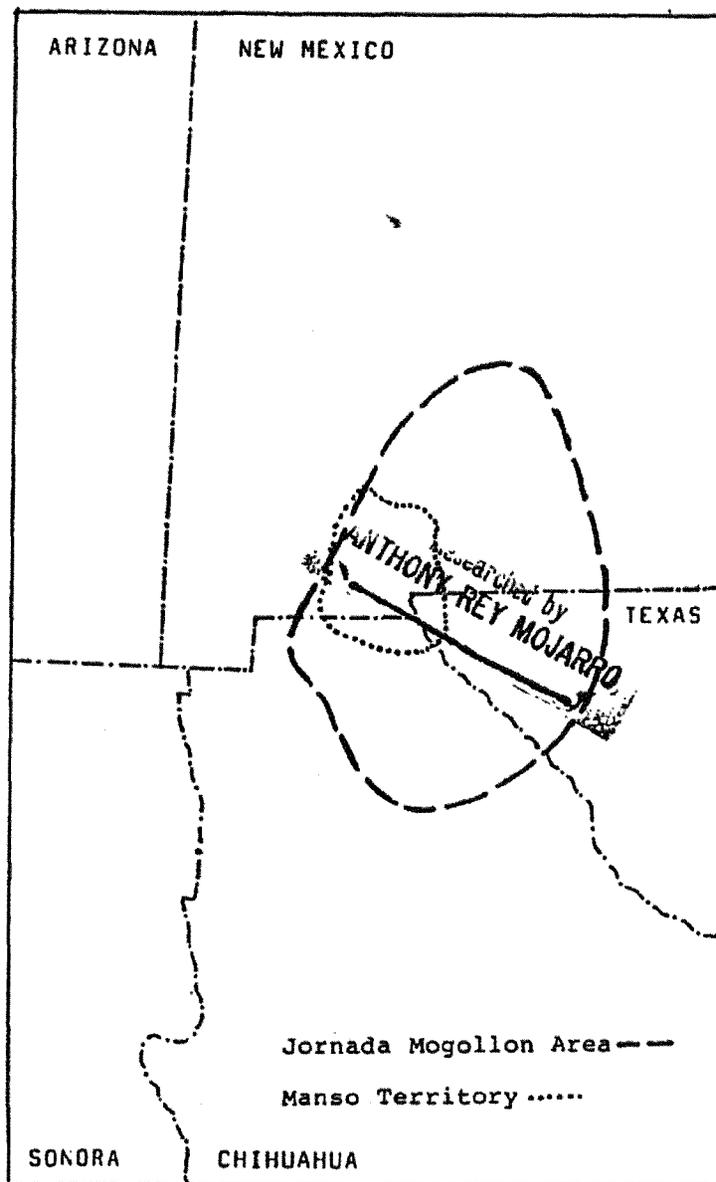
Indigenous Groups 1650

## ARCHAEOLOGY

No archaeological sites specifically identified as Manso have been found. This is partly because few archaeologists have looked for them and partly because it is difficult to know what to look for.

If the Manso did not make pottery before colonization by the Spanish, their rancherías could resemble Archaic stage campsites. If they did make pottery (presumably a local brown ware), then these sites might be mistaken for Mesilla phase pithouse villages. Sites without ceramics might resemble Archaic hunting and gathering camps. Bandelier states: "they [the Piro of Senecú del Sur Pueblo] make the same pottery as the Mansos (Lange & Riley 1970:163)." This refers to the situation as he observed it in 1883. The early documents are silent on this point.

We believe that the Manso were descended from the El Paso Phase of the Jornada Mogollon. Hodge (1907:801) indicates that the Manso lived in permanent dwellings until shortly before the coming of the Spanish. If so, perhaps some El Paso Phase pueblos are ancestral Manso sites. The total area of known Manso occupation is within Lehmer's (1948:11) geographical distribution of the Jornada Mogollon.



Lehmer(1948:11) divides the Jornada Branch of the Mogollon into the northern and southern variants. The El Paso phase is the last period of the southern Jornada Mogollon (Lehmer 1948:80). Wiseman suggests, "Some [El Paso phase people] may simply have remained in the El Paso region and abandoned agriculture for a hunting gathering existence (Wiseman 1988:153).

Some archaeologists have contended that there was an abandonment of the Jornada Mogollon area between the end of the El Paso phase (A.D. 1400-1450) and the occupation of the area by historic groups such as the Manso. This theory is based on ceramic cross dating and the presumption that late radiocarbon, archaeomagnetic, <sup>14</sup>C, and dendrochronological hydration, and thermoluminescence dates from brown ware sites in the Jornada Mogollon region are in error.

The authors believe that there was not abandonment of the Jornada Mogollon Area, but that around A.D. 1350-1450 events took place that caused the abandonment of permanent adobe village sites and shifted the settlement pattern to a more mobile rancheria type of dwelling.

Both the Manso and their ancestors, the El Paso phase of the Jornada Mogollon, exploited the northern portion of the Chihuahuan Desert. Climatic fluctuation and the resulting ecological changes caused a change in the subsistence and habitation patterns, but not total abandonment. Others have suggested this pattern (e.g.

Wimberly and Rogers 1977:451-53; Tainter 1985:146; Carmichael 1986:17).

Lehmer's (1948:87) cutoff date for the El Paso phase is A.D. 1375-1400. He based this on the fact that Rio Grande Glaze ware found on sites in the area was Agua Fria and Arenal (Glaze A) and that later glaze wares were not present in El Paso phase ceramic assemblages. Glaze A was not produced in the El Paso Phase of the Jornada Mogollon but was a ware traded into the region. However, Glaze A pottery lasts over a long period of time in the Piro and Tompiro regions. In both of these regions, there is very little production of the Middle Glaze wares. What few there are in the archaeological record were probably produced in manufacturing centers to the north.

Cordell and Earls (1984:90), who excavated at LA 282, a Piro site near Socorro, suggest that the earliest glaze types, Group A, continued to be produced or used in the Rio Abajo until about A.D. 1500. In the Piro pueblo of Qualapu, Glaze A rim forms appear throughout the entire stratigraphic section, which dated between A.D. 1400 and 1500 (Marshall 1987:72). Glaze A is also the predominant glaze ware of the Tompiro pueblo of Gran Quivira (Beckett 1981:109) and appears to last almost until Spanish contact. Marshall points out, "Indeed Glaze A rims are known to have persisted throughout the glaze continuum (Marshall 1987:72)."

In addition, Chupadero Black-on-white, which also occurs in El Paso phase sites, and has been used as a time horizon marker, continued to be manufactured in Tompiro pueblos until the mid 1500s. Breternitz (1966:72) lists Chupadero Black-on-white as a trade ware from A.D. 1051 to 1612+. Smiley, Stubbs, and Bannister (1953:58) list the end date for Chupadero Black-on-white as about A.D. 1675. Alden Hayes (in Hayes et al. 1981:72) lists the terminal date of Chupadero Black-on-white at Gran Quivira as A.D. 1545. This coincides with the introduction of Tabira Black-on-white, a ware that originated from Chupadero Black-on-white. Tabira Black-on-white was made in the three Jumano pueblos and is characterized by broader line designs, some life forms, feathers and the addition of Spanish styles (e.g. candlestick holders, plates, etc.). Tabira Black-on-white was named by Toulouse (1949:19) from his excavation at Ab6.

The reevaluation of the terminal dates for Glaze A wares and Chupadero Black-on-white indicates that sites in the Paso del Norte area containing these wares could have been occupied as late as the Spanish-contact period, thus pushing the cut off date of the El Paso phase to circa A.D. 1550-1600.

In the Northern Jornada Mogollon area, Jane Kelley reports that:

The Robinson Site chronometric dates fall within a time frame consistent with other evidence but exceed the time frame at both the lower and

upper ends. The later dates are especially noteworthy (Stewart, Driver & Kelly 1991:188).

These dates also bring the northern area occupation closer to Spanish contact times.

A number of late chronometric dates have also been found within the area of Manso occupation. Pickup Pueblo, an El Paso phase site in northeast El Paso, yielded a radiocarbon date of A.D. 1530  $\pm$  110 (Gerald 1988:46). This site produced El Paso Brown, El Paso Polychrome, and Chupadero Black-on-white.

Two small field-house sites have been found along the western edge of the San Andres. These have been dated to the late El Paso phase (LA 72147 at A.D. 1480  $\pm$  50 and LA 72861 at A.D. 1365  $\pm$  60). The structures are associated with El Paso phase ceramic types (Browning 1991)

LA 49340 (Laboratory of Anthropology site files, Santa Fe) is only a few miles from known historic Manso occupation sites near Santa Teresa, New Mexico. The site was assigned to the Archaic and Mesilla phase. Three hearths, lithics and brownwares were in association. One hearth produced an A.D. 1450-1654 radiocarbon date (Ravesloot 1988:59).

O'Laughlin's (1980:48) excavations at Keystone Dam in northwest El Paso (Site 33) yielded a MASCA corrected radiocarbon date of A.D. 1500  $\pm$  110 in pit fill. Sixty-five percent of the ceramics from Sites 33

and 34 were considered a variant of El Paso Brown and are medium to coarse tempered with sand (O'Laughlin 1980:150). Carmichael (1986:249, Fig. 5) indicates four chronometric dates falling between A.D. 1400 and 1500+ from Site 37 at Keystone dam. The hut structures at Site 37 are not at all like pueblo houses; their nearest archaeological analogies are the houses recorded at Site 33 of Keystone Dam (O'Laughlin 1980), Castner Range (Hard 1983), and Fort Bliss Site 3:739 (Whalen 1978), all of which are attributed to mobile foraging strategies (Carmichael 1986:252).

Another interesting site that produced El Paso Polychrome is Site 3:1642, a late pueblo period site excavated by Whalen (1980:47, 50) in the Hueco Bolson northeast of El Paso, Texas. It had a thermoluminescence date of A.D. 1561. Whalen (personal communication 1991) feels that the thermoluminescence dates in the Hueco Bolson are off by hundreds of years. This site (3:1642) was not cross dated by carbon-14 and is located on the periphery of known Manso territory.

The main problem with establishing a Manso connection with the Jornada Mogollon is that no pure Manso site has been positively identified in the archaeological record. As a result, Manso material culture is not well defined.

The location of the Manso settlement at the Mission of Nuestra Señora de Guadalupe del Paso del

## CONCLUSION

The Manso were part of a larger tribal group that included the Jano and Jocomé. This group spoke a language in the Sonoran branch of the Uto-Aztecan language family. They were not Athabascan speakers. They had a culture similar to that of the tribes of northeastern Chihuahua such as the Suma and Concho. The Manso are the direct descendants of the El Paso phase of the Jornada Mogollon. By the mid 1700s they had ceased to exist as a separate ethnic group, as a result of decreased numbers and intermarriage with other groups. It is to be hoped that more information on this group can be found in the archives and that historians and archaeologists in southwestern New Mexico and southeastern Arizona will be on the lookout for Manso-Jano-Jocomé sites and historic documents that could increase our knowledge of the Manso.

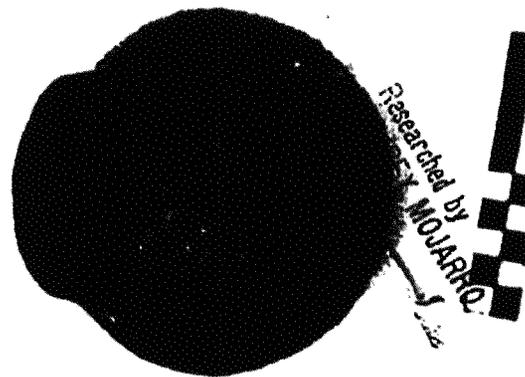


photo by T. Corbett

El Paso Brown Ware

Norte is known. This site has two major problems. It is located in downtown Ciudad Juarez, and it is mixed with Piro, Tompiro, and Tiwa artifacts from the 1660s onward.

Dr. Rex Gerald collected artifacts, including some ceramics, from the area near the Guadalupe Mission. This area was the site of the Manso mission settlement when the mission church was built in the 1660s. Dr. Gerald (personal communication 1989) stated that he believed the Manso were using brown ware ceramics. Some sites with late chronometric dates have ceramics with a different temper than those found at earlier sites. If these are Manso ceramics, they would be similar to those described by David Hill (Appendix A), and also those recorded by O'Laughlin (1980:48) at the Keystone Dam Site 33.

The historical literature gives the general location of several Manso rancherías in southern New Mexico. The best site of these in terms of known history was the Mission of San Francisco de los Mansos and its associated ranchería. This ranchería was located near La Union, New Mexico. The mission was occupied between 1691 and 1693 (AASF 1691, 1693, AGN 1691). Additional references refer to rancherías in New Mexico near Las Cruces and Doña Ana, and in the Florida Mountains. Locating any one of these rancherías could answer many of the questions about Manso material culture.

Based on the archaeological dates presented and the new data on Glaze A and Chupadero Black-on-white, there does not seem to be a temporal hiatus between the Jornada Mogollon and the historic Manso population encountered by the early Spaniards in the El Paso region.

It is likely that some of the pit structures at the Keystone Dam Sites 33 and 37 are late El Paso phase or early Manso structures. Most sites with late chronometric dates also have brown ware ceramics. Those near the Rio Grande Valley generally are a variant of El Paso Brown with coarse sand temper. This agrees with David Hill's (Appendix A) findings on the brown wares of the region.

A climatic shift circa A.D. 1350-1450, could have caused local population to move from the pueblos along mountain bases and large playas. This would create a more mobile population with strong riverine adaptations, as observed by the Spanish and called Manso.

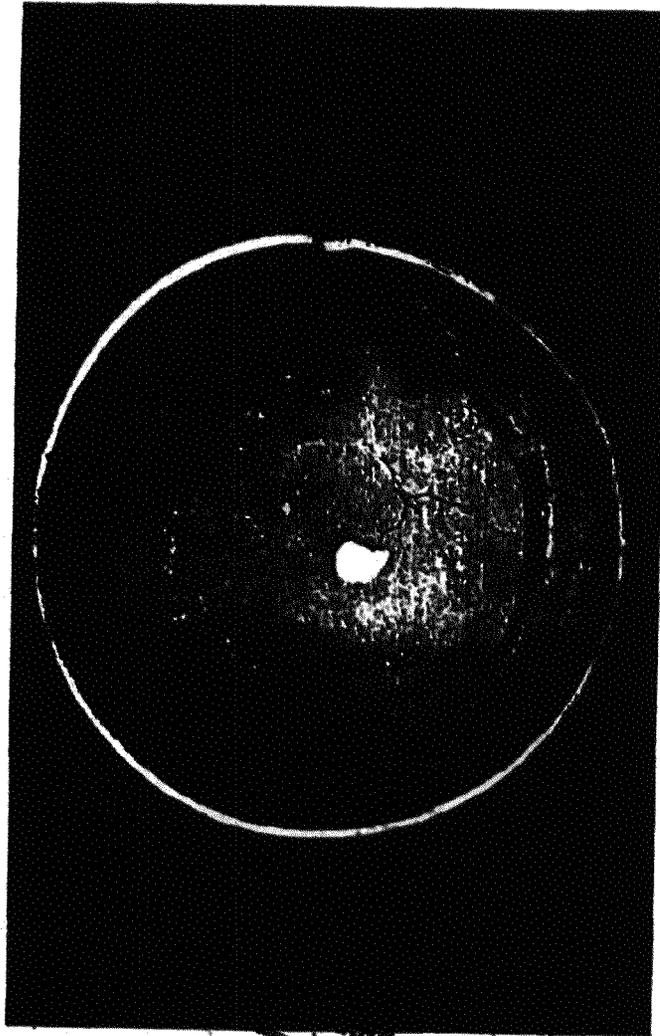
## APPENDIX A

### The Possible Bearing of Historic Native Ceramics on Manso Archaeology

David V. Hill

Patterns of human settlement have been studied by determining the relationship of communities to their local environment. Shifts in settlement patterns should produce corresponding changes in the procurement of raw materials. Changes in the pattern of procurement of raw materials for producing ceramics in the Paso del Norte area between the prehistoric and historic periods reflect such a settlement shift.

Historic, native-made pottery found in the Paso del Norte region is produced by essentially the same manufacturing technique as the prehistoric wares of the area, with the exception of the tempering material. El Paso Polychrome and El Paso Brown generally have a granitic temper. The historic brown wares found in the region are tempered with sand or andesite. One possible explanation for this difference in temper is that most large El Paso phase villages are found in the well-watered mountain runoff zone (Wiseman 1988:152) close to the mountains and a convenient granite source. The river and nearby sand dunes contributed the temper for historic potters and possibly, the Manso. Ethnographic studies have shown that clay



Glaze A

photo by Stephen Larson

**El Paso Polychrome**

photo by T. Corbett

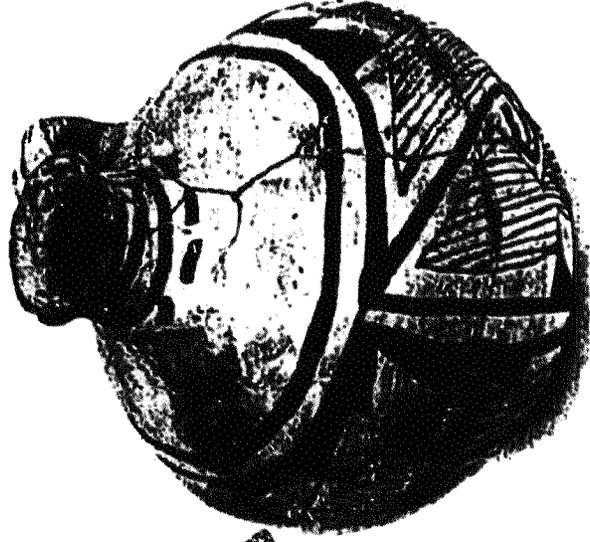


photo by T. Corbett

**Chupadero Black-on-white**

moisture. It has also been suggested that the environment was moister before A.D. 1400 (Horowitz, Gerald, and Caiffetz 1981). However, detailed paleoclimatic and paleohydrologic studies of this critical period are only just beginning. If Southern New Mexico and west Texas underwent a climatic change that reduced rainfall to a level below what was necessary for runoff horticulture, the nearest source of permanent water would have been the Rio Grande. It was along the Rio Grande trench that the Spanish first encountered the Manso and apparently where their small settlements were located (Hammond and Rey 1929; Benavides 1945). It is assumed that the Manso practiced a ceramic technology that was based on procuring resources that were locally available along the Rio Grande Valley.

Settlements in the Rio Grande valley persisted until coming of the Spaniards and the use of irrigation agriculture for growing both New and Old world crops (Adams 1954).

Researched by  
ANTHONY REY MOJARRIC

APPENDIX B

ORIGINAL BENAVIDES TEXT

Nacion Mansa del rio del Norte.

P Assadas estas cien leguas, llegamos al famoso rio del Norte, que tiene esta denominaciõ, por traer de allà muchas leguas suco rriete; està este rio cien leguas antes de llegar al Nucuo-Mexico, habitado de vna nacion, q comunmente llamamos, Mansos, ò Gorretas; porque de tal suerte se aseitan el cabello, que parece traen puesta vna gorreta en la cabeça: y asimismo, escarmentados de que nuestros perros los han mordido algunas vezes, quando ellos nos reciben de guerra; y quando vienen de paz, y mansos, dezimos a los perros, sal ai, porque no los muerdan; suelen ellos tambien preuenirse, que les atagemos los perros diciendonos, sal ai, sal ai, manso, manso; y por

and temper are usually collected within 4 to 7 km of the potter's residence unless these materials were procured during other pursuits (Arnold 1985; Gayton 1929).

Limited petrographic studies have been conducted of native-made ceramics from historic settlements in the El Paso/Ciudad Juárez area for the purpose of examining regional patterns of ceramic resource acquisition (Hill 1991). Ceramics were examined from four sites: Nuestra Señora del Socorro, Ysleta del Sur, Presidio de San Elizario and Casa de Huesos. Casa de Huesos is located some 48 km south of Ciudad Juárez on the first terrace above the Rio Grande floodplain. The site consists of a six-room adobe structure with associated, less well-constructed outbuildings. The ceramics were derived from contexts dating from the late 17th (Casa de Huesos, Nuestra Señora del Socorro), 18th (Presidio de San Elizario) and 19th centuries (Ysleta del Sur, Nuestra Señora del Socorro). The 19th century sample from Nuestra Señora del Socorro came from a vessel that may have been associated with a burial that was excavated into the ruins of the 17th century mission.

The sherds from Nuestra Señora del Socorro, Ysleta del Sur and Presidio de San Elizario were tempered with rounded quartz sands that could have been derived from channel bars or terrace deposits. The Rio Grande terraces served as a source of clay and sand temper during the early 1970s, based on the

potter's memories of where their grandmothers had collected these materials (Hedrick 1971).

Ceramics from Casa de Huesos were tempered using different kinds of andesite. Andesites are present as intrusives along the Rio Grande Rift, most prominently on the University of Texas at El Paso campus and across the Rio Grande in Ciudad Juárez, though other outcrops are present in the Sierra de Juárez, Sierra del Cristo Rey, and Sierra de San Ignacio (García 1970; Harkey 1985; Wacker 1972). While some andesitic intrusives occur in the Sierra de San Ignacio, near the Casa de Huesos Site, no fragments of andesite were recovered from excavation. The ceramics tempered with andesite from Casa de Huesos may have derived from trade.

Historic potters' use of sand and andesite, both of which could have been obtained near the Rio Grande, contrast sharply to El Paso Phase ceramics from northeast El Paso that were tempered using granite from the nearby Franklin Mountains (Deen 1974; Hill 1988). Granite need not have been collected from outcrop sources, as granite pebbles are abundant on the alluvial fan deposits.

The larger El Paso phase communities within the Hueco Bolson are located primarily on alluvial slopes to take advantage of the rainfall runoff from the mountains for agricultural purposes (Whalen 1978). Simple moisture retention devices such as check dams were probably used to increase the effective soil

situado para socorro de los Religiosos, y Iglesias a q̄ V. M. acude con tan Catolico zelo, y aunque es verdad, que està situado y determinado, que se haga puntualmente cada tres años, se suelen passar cinco y seis, sin que los oficiales Reales se acuerden de nosotros; y sabe Dios lo que cuesta el solicitarlo. Està ya esta nacion Mansa muy dispuesta para su conversion; porque todas las vezes que les hablamos de Dios, nos oyen con mucho agrado, y sienten mucho que ayan de ir a arder al infierno si no se bautizan: y assi dicen, que estan con pena de que no tienē, como las demas naciones, Religiosos que alli los enseñen. No puedo dexar de dezir, lo que aqui me sucedio; y fue, que entrando en vn rancheria desta nacion Mansa, puse en ella vna Cruz del tamaño de vna lança, y les dixē, entre otras cosas, que aquella era la señal de Dios, q̄ todos los Christianos la teniamos cō nosotros, y la teniamos en los pueblos, y casas en que viuiamos, que en nuestras necessidades, dolores, y enfermedades le pediamos el remedio, y por virtud de aquella santa Cruz, nos las remediaua: y que

assi

assi ellos tuuiesse muy grande fee con ella, que en sus enfermedades la adorassen, y tocassen, que si rentan fee, que sanarian dellas: Cosa de verera los que llegauan luego a la santa Cruz de rodillas a tocarla y besarla, como me lo auian visto hazer, y entre otras vi llegar vna India con dolor de muelas, y que con grande afecto abria la boca con las manos, y arrimaua las muelas a la santa Cruz; y otra con dolores de parto, con la misma fee llegar, y arrimar el vientre a la santa Cruz; y aunque alli no tuue interprete cō quien saber el efeto, tengo gran fee con la diuina Magestad, que obraria tambien alli sus marauillas en confirmacion de su diuina palabra, y como *non est vestrum nosse tempora vel momenta, que posuit Deus in sua potestate*; el sabe quando se llegará la hora tan dichosa a esta nacion, y consuelome con ver solamente por aora la disposicion que tiene.

#### Principio de la nacion Apache.

**P**rosiguiendo pues al mismo Norte treinta leguas por esta nacion Mansa, topa-

B 3

mos

este nōbre de Mansos son conocidos comun-  
mente entre nosotros. Tambien esta es gente  
que no tiene casa, sino ranchos de ramas, ni  
siembran, ni se visten ellos en particular, sino  
todos desnudos; y solamente se cubren las  
mugeres de una cinta a baxo, con dos pellejos  
de venado, uno adelante, y otro atras. Tam-  
bien son de la condicion de los anteceden-  
tes, que si ven la suya hazen todo el mal que  
pueden; pero no pudiendo, se vienen todos  
de paz a buscarnos, para que les demos de co-  
mer, que este es la principal fin, y se comen  
entre pocos vna baca cruda, no dexando na-  
da de la pança, pues aun para limpiarla de la  
vascosidad, no reparan en tragarsela assi, co-  
mo perros, cogiendola con la boca, y cor-  
tandola con cuchillos de pedernal, y tragan-  
do sin mascar. Estos Mansos pues, como es-  
tan en el passo deste rio, es fuerça topar siem-  
pre con ellos, y suelen lleuarnos a sus propias  
rancherias, para que les demos de comer a  
sus mugeres, y hijos, y tambien nos suelen re-  
galar con lo que tienen, que es pescado y ra-  
tones. Es gente muy dispuesta, bien agestada y

for-

fornida. De tantas vezes como les auemos  
predicado, me dixeron aora quando pasè por  
ellos, que se holgarian de tener alli Religio-  
sos que los enseñassen, y bautizassen, y fuera  
de muy grande importancia; porque de mas  
de lo principal, que es la conuersion de las al-  
mas redemidas, como las nuestras, con la san-  
gre de nuestro Señor; fuera tambien asegurar  
el passo destas dozientas leguas, y principio,  
para que de alli se conuirtieran, y redugeran  
las otras naciones con marcanas, cosa que se pu-  
diera conseguir, poniendo alli tres ò quatro Re-  
ligiosos, cō solos quinze ò veinte soldados de  
escolta, con que se euitasen las demas que se  
hazē tan a costa de V.M. cada vez que se passa al  
Nucuo-Mexico, y se poblarian con esta seguri-  
dad muchos reales de minas muy ricas que ay  
por todo este camino, y grādiosos sitios de es-  
tācias, cō aguas, y paninos de tierras muy bue-  
nas, cō q̄ se tragarina aquel camino cada año,  
y todas las vezes que se quisiese, y no que por  
falta desta seguridad se pasā cinco y seis años,  
sin que en el Nucuo-Mexico sepamos de la  
nacion Española, hasta que va el despacho

B 2

fi-

y en los Españoles, y gente de otras clases 47, que junta una parida con otro resulta 90 mas.

En los dos años se verificaron en las referidas misiones 9 casamientos de Indios, se bautizaron 66, y murieron 23. Asimismo en los Españoles, y gente de otras clases hubo 15 matrimonios, se bautizaron 99, y murieron 52.

#### NOTAS

1ª... Las ante dichas misiones fueron establazidas y fundadas como sigue: La de San Antonio de Senecù, que es la mas antigua de los quatro de esta jurisdiccion que sujiste a cargo de la Cutodia esta situada como las demas en el margen de poniente del Rio del Norte en los 32 grados poco mas de latitud norte y en lo 27 grados y como 15 minutos de longitud. Son Indios que la pueblan. Son de nacion Piro, vivieron antiguament en la primera mision o pueblo que se encontraba al llegar a las de Nuevo Mexico a lado oriental de referido rio sobre una mesa que se llama Senecù, en donde se registran las tierras no solo del pueblo, sino tambien de las azeqias de una y otra banda del rio donde azian sus labores. Por las relaciones que pide a mi del antiguo vecino que vive en dicho pueblo aunque era de bastante Indiana, Determinaron de comun acuerdo, no alzarse para las sierras, como hicieron quasi todos los de la Provencia de Nuevo Mexico algunos años despues, sino salir en busca de otro sitio commodo donde establazarse por el sur cerca donde hallanse Españoles y otros pueblos Christianos. Aviendo caminando los exploradores que nombraron

para el fin algunos dias rio abajo, encontraron con los Indios Mansos, eran ya Christianos, antiguos pobladores del Passo que vivian entonces los mas una jornada mas arriba de dicho pueblo, y otros en el donde fueron despues reunidos todos. y aviendo entendido que tambien los acompanaron asta El Passo adonde estaba la otra gente de Ellos, y finalmente a esta sitio y aun mas abajo para que reconozijeron en bien el terreno, el que aviendoles gustado. Volvieron por sus familias, las que condixeron aqui con mucho trabajo y abandonando lo mas de sus intereses, cargaron todas las cosas pertenesientes al Divino Culto. trajendo en su compania su Padre Ministro que se apellidaba Zabaleta y estimaban mucho. y los mugeres trajeron como en prosession a Nuestra Señora del Rosario que se halla colocada en la Iglesia del Passo, oy curato secular, donde se aonaron con ella por mas que la reclamaron los Indios no la han conseguido. La translacion de estos Indios a este sitio, y que abrio la puerta que los de la misma nacion los siguieran despues en la General subelevacion, parese fue por el año de 1660 a 65 con corta diferencia, la que fue aprobada por real orden la que al Cazique y Governador se concedian algunos privilegios particulares, pero al presente no gozar venada por haberles haze mucho tiempo emboruado dicha real orden con otros docionentos que tenian a caso del virreynato de Nueva España amas de haberles quitado algunas de sus tierras estos años por el Teniente Governador de la Jurisdiccion para dar quito abulliciojos que no pueden dexar a nadie en paz.

## APPENDIX C

(Transcribed with original spellings)

### Pueblos de la Jurisdiccion del Passo dependiente de la Provencia de Nuevo Mexico

Noticia de las misiones del Passo del Rio del Norte que cargan los religiosos de la regular observacion de Nuestro Santissima Padre San Francisco pertenecientes a la referida Custodia que depende de la Provencia del Santo Evangelio. Sus fundaciones, estado actual en que se hallan, y sus progresos en los años de 1801, y 1802, el número y noticia de los Ministros, que les sirven, sinodos que gozan, y total de almas con distinciones de clase y sexos

#### Real:

Fray José Gonzalez, 40 años de edad, natural de Villamor de Orbigo, Obispado de Astorga, Su provencia: Santiago, Su graduacion: Predicador, 11 años de existencia en esta Custodia.

Indios: Hombres 016, Mugerres 014, total 030.

Espanoles y Castas: Hombres 140, Mugerres 135, total 275

Total de Real 305.

#### Senecù

Fray Diego Muñoz Jurado, 55 años de edad, natural de La Villa de Santa Eujemia, Obispado de Cordova, Su provencia de Los Angeles, Su graduacion Predicador General, 25 años de existencia en esta Custodia.

Indios: Hombres 164, Mugerres 154, total 318.

Espanoles y Castas: Hombres 093, Mugerres 092, total 185.

Total de Senecù 503.

#### Ysleta

Fray Raphael Benavides, 60 años de edad, natural de Zultepec, Arzobispado de Mexico, Su provencia Santo Evangelio, Su graduacion Predicador General, 23 años en existencia en esta Custodia.

Indios: Hombres 115, Mugerres 124, total 239.

Espanoles y Castas: Hombres 113, Mugerres 089, total 202.

Total de Ysleta 441.

#### Socorro

[Visita de Ysleta]

Indios: Hombres 026, Mugerres 024, total 050.

Espanoles y Castas: Hombres 263, Mugerres 295, total 558

Total de Socorro 608.

Total en 1802: 1857

Indios: Hombres 321, Mugerres 316, total 637.

Espanoles y Castas: Hombres 609, Mugerres 611, total 1220.

Total en 1800 1767

Indios: Hombres 300, Mugerres 294, total 594.

Espanoles y Castas: Hombres 582, Mugerres 591, total 1173.

Por la demonstracion antecente se acredita que hubo de aument en los Indios de estas misiones 43 personas,

La de la Purissima Concepcion de Socorro que esta quasi al Este=Sudeste de la de Senecù, y casi tres leguas de distancia fue poblada en el año 1680 con parte de los Indios de nacion Tompiro, que salieron de las misiones del Nuevo Mexico con el Governador y Religiosos que quedaron con vida, pues avian matado los Indios 20 en la General Subelevacion que acababa desuocer, junto con las familias de los soldados y vecinos, que escaparon. En compania de los ante dichos salieron los Indios de nacion Piro que ocupaban los misiones que subseguian a la que avian abandonado los ya establecidos en Senecù, como la dicho guardando el nombre de su primitiva. De estos Indios Piros se establecieron algunas en el Paso con los Mansos, aunque en Pueblo separado y todos los demas con parte de los Tompiros se fueron a extableser en la Nueva Vizcaya en dos o mas Pueblos en las inmediaciones del Real que oy nombran de Indeè caminando de Parral para Durango.

La de San Antonio y Corpus Christi de la Isleta de Indios Tiguas, que esta al Este=Sudeste de la de Senecù y cerca de legua y media de distancia uno o dos años despues de la anterior con Indios de la nacion Tigua y Keres (aunque de estos se establecieron con Piros en la del Socorro) que traídos en las companias que hazian a los Indios rebelados del Nuevo Mexico. Los Governadores de la Provencia que se avian establecido en El Paso por que aunque se alzaron los Indios de dicha Provencia y mataron los Religiosos. Dichas y varias vezinos contribandoles sus familias. muchos no abandonaron sus Pueblos, y en ellos hacian la Guerra.

La de San Lorenzo del Real establecida quasi al Oeste=Noroeste de la de Senecù, y a una legua de distancia. Fue fundada el año de 1757 {en el mismo sitio en que se establecieron muchas familias de los vezinos de los que salieron de Nuevo Mexico con el Governador quando la Subelevacion General del año de 1680. . Arriba dicha dándole el nombre de Real de San Lorenzo} fundando en ella las familias de Indios Zumas, que pudieron bajar y reducir de los que abian sublevado años antes de la Labor de las Caldas, siendo su primer ministro el Padre Fray José Paez.

2... Las Iglesias de las expresadas Misiones son sus fabricas de adove, como tambien los altares, y se hallan en la forma siguiente: Los de Real y Senecù amenazando ruina, por estar la 1ª todo quaricada, y de Sacristia derrocada: y la 2ª a mas de años como la 1ª por ser el terreno salnitroso tiene los Zimientos, que son de la misma materia, huecos. La de Isleta solo necesita resellarla por fines por estar deslabbada de las lluvias, y la de Socorro esta razonable, pero sin ninguna adorno interior. La del Real estafadan de ornamentos, pues todas las que tiene estan casi inservildes. La de Senecù aunque provista de ornamentos, estan mas deteriorados los mas por la falta Hoya blanca. La de la Isleta esta sarta de ornamentos de viendo a la solicitud de su actual Padre Ministro los que le faltaban, poco no tiene capa negra, ni margas de cruz de ningun color. La del Socorro solo tiene tres Ornamentos, que estan mas domediados, y son blanco, encarnado, y verde, pero defalta todo lo de mas.

3... Las referidas misiones estan dotadas con 330 pesos cada año. los que se perjiban en la Real Tesorario de Chihuahua, aunque en la realidad lo tiene suspendido la de la Isleta, la que primero fue agragada como Visita a lade Senecù, y despues por una orden subreprecia de la Comandancia General vive en ella el Reverendo Padre Ministro del Socorro cuidando esta desde aquella.

4... En todas estas misiones se enseña la Doctrina Cristiana todos los dias por mañana y tardea todos los muchachos y muchachas capaces de ello, que no estan casados, y los Domingos y fiestas principales por la mañana a todos, y como hablan y entienden quasi todos mui regular el Castellano no obstante tener sus Idiomas propios, estan segun sus capacidades mas que medianamente instuidos en las obligaciones de Christianos.

5... Estas misiones como todos las demas de la Custodia fueron declaradas Doctrinas el año 1791, anterior por orden dimonada de la Comandancia General de estas Provincias Interiores con dictamen de su asedor, y los Indios que havitan nunca han pagado tributo alguno pues siembre han sido libres de toda gabela a lo menos de este se establecieron en ellas. Tampoco ha vido ni ay en dichos misiones fondos de comunidad ni cofradias.

6... Estas misiones nunca ha tenido Pueblos agregados que las conoscan por cabecera por que los Españoles y Gente de otras clases que se administran

en elas viven interpopulados con los Indios, o dispersos inmediatos de los Pueblos, a que pertenesan y soi de sentia, que atendida la mucha pobreza de estas misiones, y lo abertidas que se hallan a mas de su cortedad, no eran, ni estaran en muchos años para erigirse en Curatos Seculares.

7... Los Ramos de industria de estos Indios se reducen a sembrar maiz, trigo, frijol, algun algodón, chile, zebolles, pero todo en corta cantidad, pues los mas años por mucho que cosechen, no le sufraga a lo mas para el gasto del año. Algunas tienen unas mas cortas viñas {no bastante aver in reducido dichas planta en esta Jurisdiccion que en el dia es su pricipal comercio los Indios de Senecù quando poblaron en ella, pues ya la cutibavan en su primera residencia} pero los mayores pierden el fruto como tambien de los arboles por los yelos de la primavera, y quando se los da, no les aleanza, lo que sacan de ello, para medio vestir sus familias. Crias de ganado no tienen, y oi adquirieron algunas bestias y bueyas para la labor, suelen durarles mui poco, ya por continuas invasiones que por todos rumbos han han padezido y padezen de los Gentiles Apaches, o ya por que se les muere por causa de uns yerba no e iba de que abunda en esta Jurisdiccion, y partilarmente en las Misiones.

San Antonio de Senecù Octubre 27 de 1803  
Fray Diego Muñoz Jurado (BNM 1803)

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