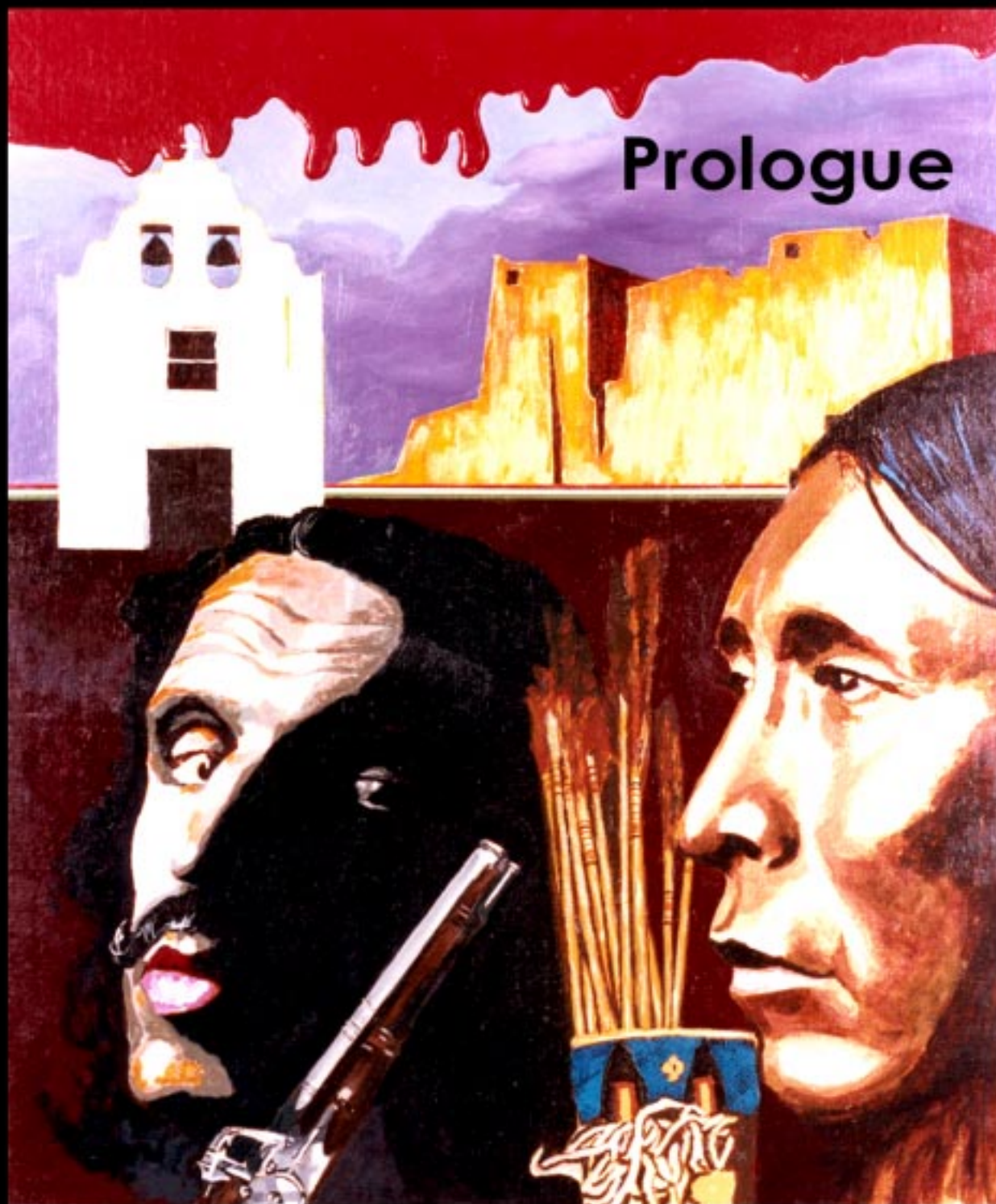


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Huachuca Illustrated

A Magazine of the Fort Huachuca Museum

Prologue



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Acknowledgements

The Fort Huachuca Museum has assembled over the years an extensive collection of photographs. Most were obtained from the U.S. Army Signal Corps group within the National Archives. Others were donated by families having a connection with Huachuca. And still others were obtained from collections at the Arizona Historical Society and other history institutions. Most of the Signal Corps photographers have achieved a singular artistic detachment. They are unknown.

The light of a distant day was trapped in an emulsion and preserved to illuminate a present moment with its black and white realism. The photograph brought us an accuracy that even artists despaired of matching. They are wonderfully documentary. They put the viewer in the presence of the past.

There is no spontaneity in the early photos, the subjects are rooted in their moment, careful not to blur their chance at permanence.

If surviving words tell us how people thought, the photograph tells us how they looked. Ideas and appearance are both inextricable for human understanding. The photo, as a historical moment arrested in time, speaks unmistakably of the lifestyles of a given period, revealing, sometimes in ghostly blurs, sometimes with crisp clarity, a picture of the past that far surpasses any wordy description for impact.

The photo will tell us how the uniform looked, how the soldier delighted in taking liberty with uniform regulations in an attempt to assert his own identity in a sea of uniformity. It will tell us that cavalry troopers tried to accomplish much of the same purpose by using mounts all of one color, to make them a distinct as a unit.

How much better we seem to know someone when we know what they looked like. The human face, with all of its clues to character, with its ability to make us feel comfortable with the familiar, will seize our attention before a printed page.

The maps are also an important part of the historical record. They document the changing landscape, graphically showing man's attempt to adapt his environment to his needs. Old structures come down, new buildings supplant them, until, like a palimpsest, the land reveals the layers of change. The maps satisfy our need for a measured view of the world which we inhabit.

Historic maps were once again obtained from U.S. Army records in the National Archives. Situational maps were prepared by the Fort Huachuca Museum staff.

Prologue: Prehistory at Huachuca

Some 11,000 years ago prehistoric men would gather here to loose their spears into bog-mired mammoths and leave their projectile points lying around, like careless tourists, to be picked up by thoughtful archaeologists over ten millennia later. Some of those who have sifted through their litter speculate that these may have been the first inhabitants of our continent, enabling us to take that speculation one step further and claim that the first Huachucans may have been the first Americans.

In present day Arizona and New Mexico 12,000 years ago there were lush vistas that would be alien to the desert dwellers of today. Tropical rain forests teemed with saber-toothed tigers, giant sloths and were crisscrossed with herds of giant mammoths. There was one other important animal species—man. The environment would change as glaciers melted away and climatological conditions were altered. Many of the species would fall by the evolutionary way-side, unable to adapt to change. Despite their tendency to destroy one another out fear, anger or cold calculation, man would survive. He would learn how to fashion spear points out of stone and hunt the game which abounded.

In a marshy runoff of the San Pedro River near Naco, Arizona, hunters moved quickly toward the confused Columbia mammoth, their chert and felsite-tipped spears at the ready. While some of their number distracted and encircled the animal, others rushed in and launched their weapons at its most vulnerable point at the base of the skull on the right side where there was a good chance of hitting its spinal cord. At least eight of the Clovis-fluted spear points found their mark between the front of the mammoth's rib cage and the base of its skull. As they moved in to finish off the disabled beast, they could not have known that their spears would travel some 11,000 years and pierce the membrane of the unknown with the very fact of their existence.

The Naco projectile points landed 100 centuries later in 1951 at the feet of Fred Navarrete and his son, Marc, who had been walking down Greenbush Draw near Naco. They had been scouting the area for years, knowing it to be a source of fossils, and the erosion caused by the heavy summer rains that year encouraged them. Their instincts were right for they found protruding from the banks of the wash the skull, teeth and tusk of a large animal, and, importantly, two projectile points. They reported their discovery to the Arizona State Museum in Tucson and they were referred to the foremost investigator of early man in the Southwest, Dr. Emil W. Haury.



Dr. Emil Haury, renowned University of Arizona archaeologist, and Jon Young, a graduate student heading the excavation at Huachuca's Garden Canyon, confer about a pit house in July 1964. U.S. Army photo.

Dr. Haury, who had surveyed more territory and excavated more archaeological sites than anyone since, was once called by his cowboy field guide "...a ramblin', scramblin', driftin', climbin', edjicated son-of-a-gun." Haury began excavations at the Naco site in April 1952.

Coincidentally, at the same time that Haury and his team were unearthing the first mammoth kill site west of the continental divide, only ten miles northwest, off the same San Pedro River, another even more important discovery was being made. The same heavy rains which had exposed the Naco elephant remains had eroded an arroyo washing into the river further north.

Edward F. Lehner was shopping for a ranch in the Spring of 1952 and had his eye on some property on the west side of the San Pedro River just a few miles south of Hereford, Arizona. While inspecting the land, which he would eventually buy, he ran across some bones protruding from the newly eroded banks of an arroyo which washed into the San Pedro. They were at a depth (2.5 meters) which immediately alerted Lehner to the possibility that they might be bones of an extinct species. He carefully dug out some pieces and took them to the Arizona State Museum where they were identified. They were the tooth plates of a prehistoric elephant.

The site was visited several times in the next few years by scientists from the university but it wasn't until another summer of heavy rains in 1955 that a decision was made to make an exploratory excavation to see if evidence of man could be found.

Work began on the dig in December 1955 and continued into March 1956. Dr. Haury oversaw the project which involved the same scientists who worked with him at Naco. The arroyo, henceforth known as Mammoth Kill Creek, yielded up some startling discoveries which were summarized by Haury:

The remains of nine Columbian mammoths and at least one animal each of horse, bison, and tapir, occur in a single bone bed on the Lehner ranch in southeastern Arizona, in and on the gravels of a fossil perennial stream bed.

Directly associated with the bones of these animals was evidence of man's pursuit and destruction of at least some of them: 13 spear points of the Clovis fluted type, eight cutting and scraping tools, and the remains of two fires.

Subsequent to the killing of the animals, the formation of swamp soil and then heavy alluviation concealed the bone bed, followed by the cutting of an arroyo (Altithermal) which destroyed an indeterminate part of it. Further alluviation filled this channel and elevated the local ground surface to its present position. The modern arroyo has exposed the preceding events in its banks.

The episodes enumerated constitute the basis for the geologic dating of the site to a time of 13,000 or more years ago. Radio carbon measurements place the time of the kills between 11,000 and 12,000 years ago.

The implement typology identifies the hunters as related to the big-game hunting Llano complex best known from the High Plains.

The site establishes that man has been living on the North American continent as long ago as 10,000 B.C., the earliest date for which there is proof so far. Scientists call it simply the Lehner Site. The property owner has another name. A sign he erected at the gate to his ranch announces "Ed's Used Elephant Lot."

The men who used the Clovis Fluted points were a part of what is called the Big-Game-Hunting Tradition or the Llano complex. The next stages in human development in the Southwest are murky.

The discovery of grinding stones associated with the plant-gathering Cochise culture and the spear points of the Clovis (or Llano complex) hunting tradition in the same time span, 11,000-12,000 years ago, give rise to some puzzling questions. It is not known whether there was an orderly transition from hunting to gathering by the same people. It is possible that the hunters were submerged by newly arrived plant-gatherers, or that the hunters arrived to supplant the gatherers. A third possibility is that the same people engaged in both activities on a seasonal basis. Haury is inclined to see a scenario more closely resembling the last mentioned. He writes, "The probability is...substantially increased that a continuity existed, that we are seeing the kill sites of Clovis-Cochise the Hunter and the gathering sites of Cochise-Clovis the Gatherer under the stressful conditions of a changing climate; the likelihood that one culture replaced the other is greatly reduced."¹

In other words, as the climate became drier, the Clovis-Cochise people became gatherers. In the next chapter in Paleoindian history in southeastern Arizona, the San Pedro Valley became the scene for the overlap between two cultures: The Mogollon, a people who ranged from the confluence of the Salt and Little Colorado Rivers south to the mountains of southeastern Arizona; and the Hohokam who moved into southeastern Arizona and New Mexico from the south. Both of these cultures also show influences from the Anasazi people to the north.

Dr. Emil Haury dates the Hohokam in the Southwest from about 200 A.D. and divides them into the four periods of Pioneer, Colonial, Sedentary and Classic, until the culture fades in about 1400 A.D.

Prologue: Hohokam (Tono Ootam): Those Who Have Gone

The name Hohokam was assigned to these people by pioneer Southwestern archaeologist Harold Gladwin. It was taken from a Pima Indian expression which translates “those who have gone” or “all used up.”

Dr. Charles Di Peso, who did extensive work in the area between the Huachucas and the San Pedro Valley puts forward an alternate theory. He interprets the cultures believed to be a blending of Mogollon and Hohokam as a single people whom he calls the O’otam. These were the old local inhabitants of southern Arizona and New Mexico who were associated with the late Cochise culture and the ancestors of today’s Pima and Papago Indians. According to Di Peso, they were assimilated by the Hohokam people who pushed northward from Mexico in about 900 A.D. and settled among the Ootam. The Hohokam brought progress with them and introduced new means of irrigating the desert, different pottery techniques, ornamental shellwork and a ball game resembling kickball.

The Hohokam settled in large communities, built extensive irrigation canals, and lived within a stratified social system. These patterns are different from the earlier O’otam lifeways, so Di Peso and others believe them to be migrants from Mexico. Di Peso compresses the time frame for the Hohokam to about 350 years from 900 to 1250 A.D.

In what is believed to be the first archaeological field expedition conducted under U.S. Army sponsorship, Jon Nathan Young supervised in 1964 the excavation of a fifteenth century Hohokam Indian settlement in Fort Huachuca’s Garden Canyon. Young thought the Garden Canyon people were fairly advanced.

On the whole, the material culture of the people who inhabited Garden Canyon during the late prehistoric period was rich and varied. The relative scarcity of bone artifacts is, undoubtedly, attributable to the nature of the site, which was not especially conducive to the preservation of items of a more perishable nature. The quality and quantity of the shell artifacts is a testimony that the people of Garden Canyon had reached a relatively high level of culture which could command artifacts, or, perhaps, raw materials, which had their points of origin at least as far away as the Gulf of Mexico or the coast of California.

The University of Arizona graduate student was assisted by a work crew which averaged about 15 enlisted men. The 11-week dig was curtailed by heavy rains and never resumed because of the operational and budgetary demands of the Vietnam War.

They cremated their dead with burial offerings and placed ashes in a specially prepared pit, and later in pottery urns. They made clay figurines, stone and wood implements, and a great variety of ornaments and decorations of beads, shell, turquoise, steatite, and argillite. Their skill in pottery making developed to a high degree of excellence. They were also great traders and Hohokam artifacts have been found in different regions.

Judging by the polychrome pottery found there, the Garden Canyon village was occupied between A.D. 1400-1450, at about the time the Hohokam culture disappeared, and maybe as early as A.D. 900. It was considered to be an important find because two kinds of houses were found here—one an above-ground adobe house, the other a sunken house or “pit house.” This may have meant that two different groups of people lived here side by side or that village was in transition from one kind of dwelling to another. Both the above-ground adobes and the sunken pit houses were found to have some features in common. Both were rectangular and used three rows of

interior posts to support the roof and had dual centerposts, an almost identical building plan. The entrances always faced general east and were located in the middle of one of the longer walls. Just inside each doorway was a firehearth. Plaster was used to cover all of the walls.

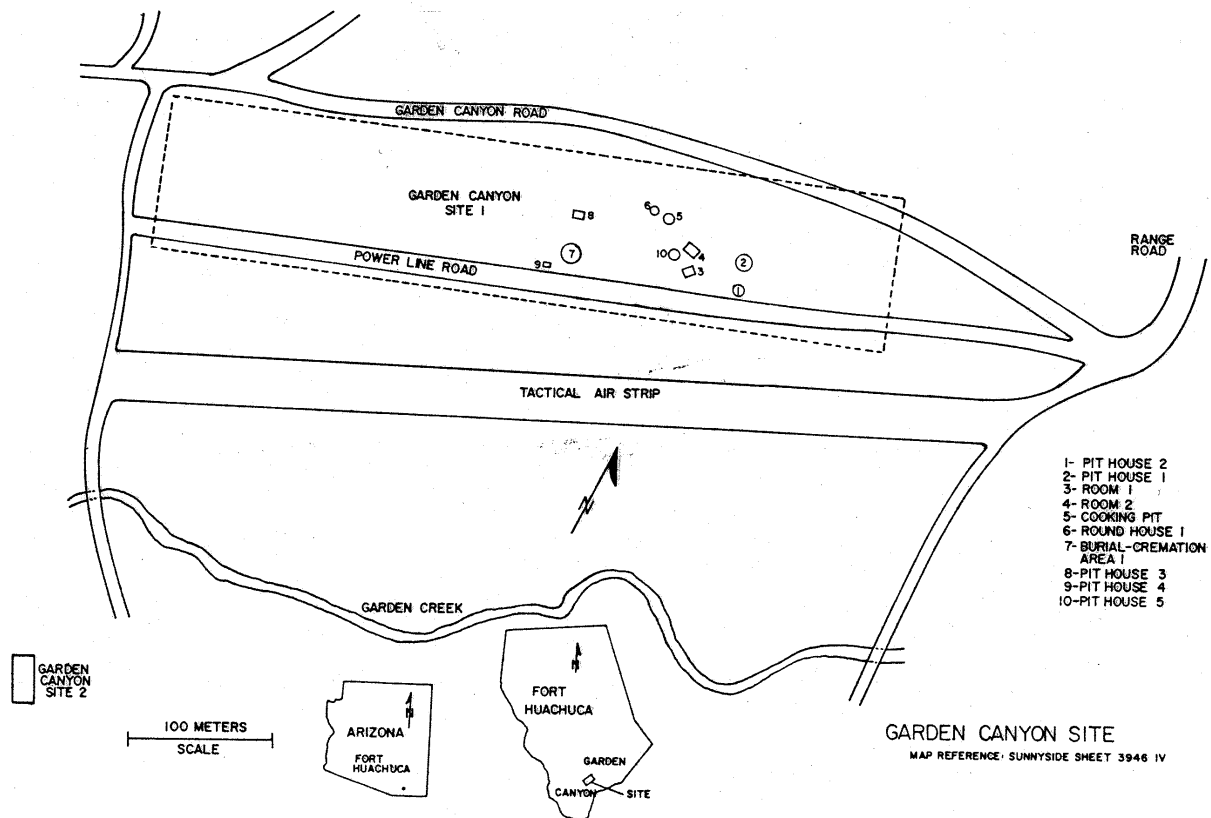
Traces of the Hohokam disappear after 1400 A.D., the people probably forced out of their homelands by an enemy, possibly the Athapascan Apache. Or they may have been assimilated by the Mogollon and Anasazi cultures. Some undoubtedly stayed on in southern Arizona to later appear as the Papago and Pima tribes, who today share some of the social and cultural traits of the Hohokam.



1964.00.00.026 Site of the archaeological excavation in Garden Canyon in 1964. U.S. Army photo.



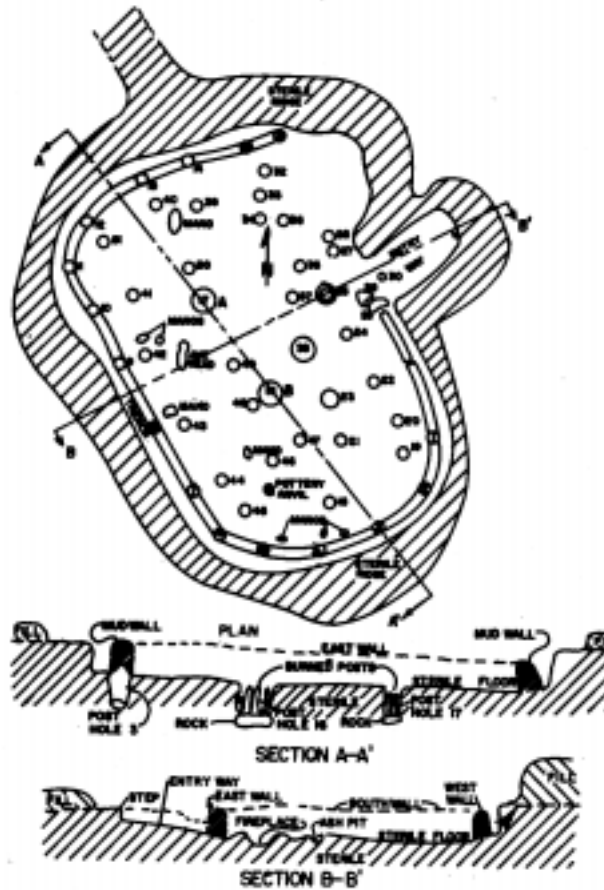
1964.06.24.001 Beginning of room 1 excavation. U.S. Army photo.



Garden Canyon Archaeological Site

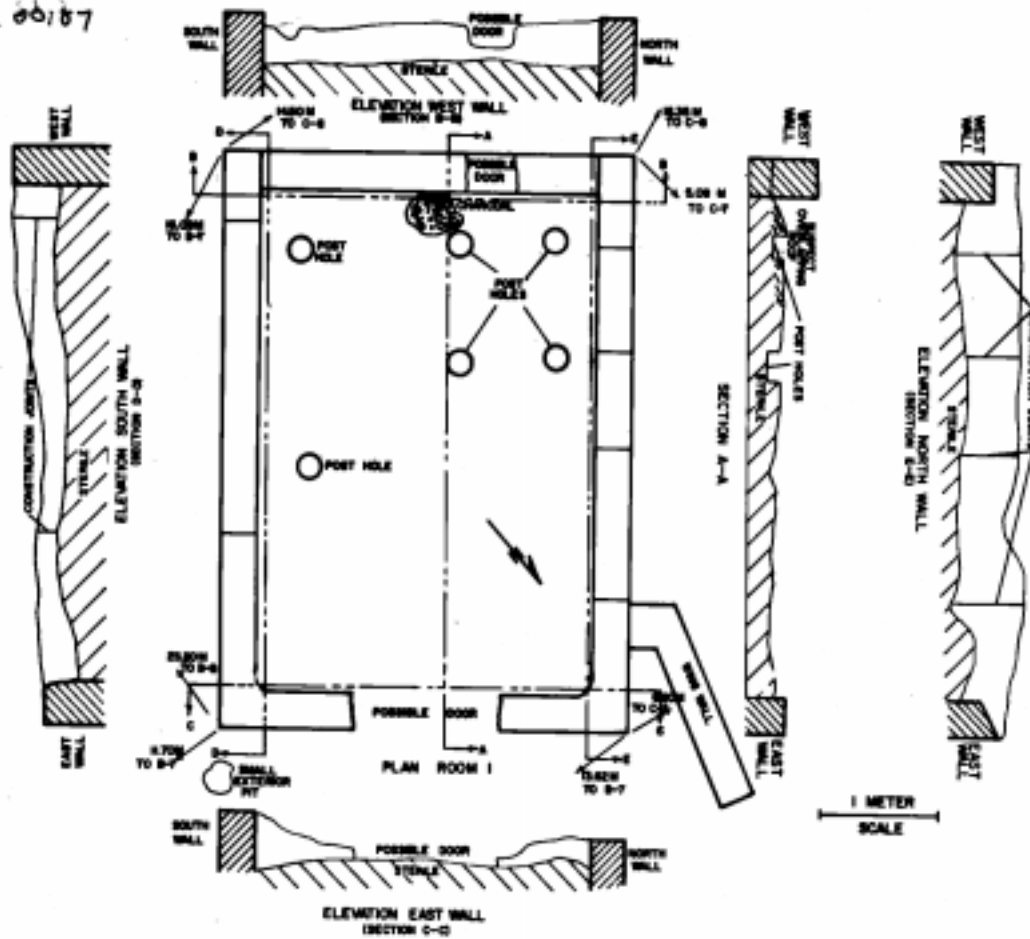
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2		18	33
3		20	32
4		22	31
5		20	32
6		39	34
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8		18	34
9		14	45
10		18	37
11		18	45
12		27	45
13		22	35
14		20	33
15		22	33
16		39	39
17		49	60
18		14	35
19		17	27
20		16	39
21		16	31
22		19	24
23		30	37
24		39	17
25	FIREPLACE	31	14
26	POST HOLE	27	37
27		34	32
28		21	39
29	BOWL		
30	POST HOLE	9	13
31		27	35
32		30	19
33		34	27
34		27	35
35		30	45
36		19	33
37	ASH PIT	34	39
38		16	35
39	POST HOLE	14	32
40		16	34
41		17	30
42		35	33
43		16	34
44		16	35
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1 METRE
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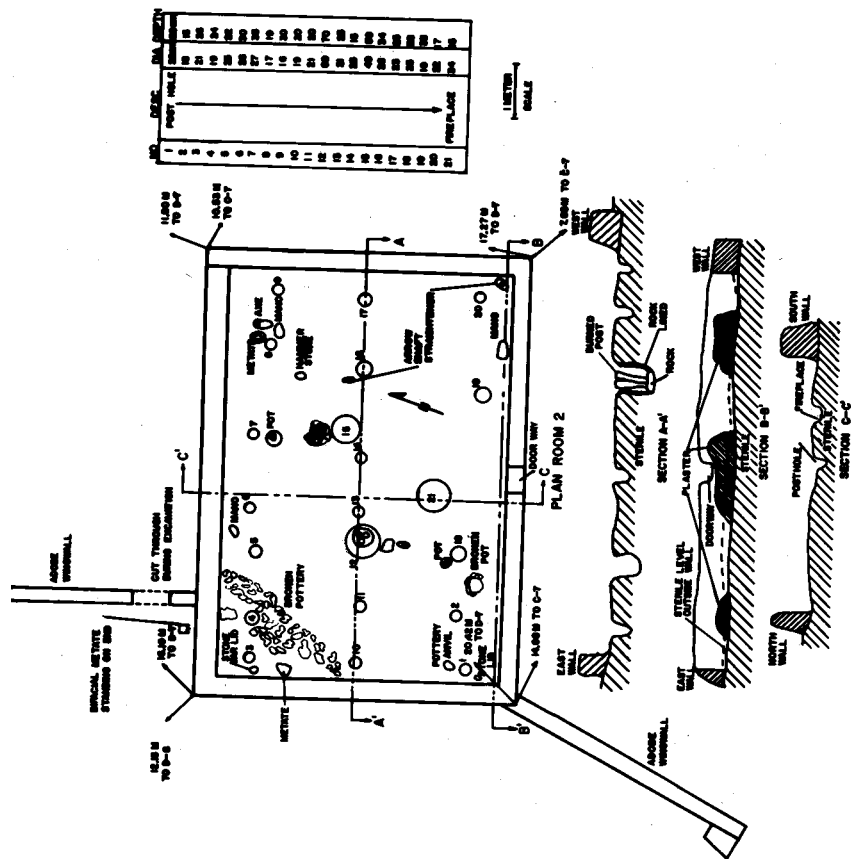


Drawing of Pit House.

00187



Drawing of Pit House.



Drawing of Pit House.



A clay figurine excavated from the Garden Canyon site. U.S. Army photo.



An aerial view of the archaeological camp in Garden Canyon in 1964. U.S. Army photo.

Prologue: The Babocomarites

The Babocomari River, which takes its name from a Spanish land grant of the area, runs east and west just north of the Huachuca Mountain range. It is a tributary of the San Pedro River to the east. In 1948 and 1949, Dr. Charles DiPeso excavated an Indian village which was situated against the northern foothills of the Huachuclas. DiPeso calls the villagers Babocomarites and postulates, based on the types of pottery found there, that they moved into the river valley between 1200 and 1450 A.D. He concluded that:

...in late prehistoric times, an agricultural people who had certain affiliations with the people to the south, in Sonora, Mexico, and peripheral to the Chihuahuan Culture area, moved into the area of the eastern slopes of the Huachuca Mountains. They came unmolested, and built at least four loosely knit villages, and apparently were at peace with the world and busied themselves with their farming. One of the villages was the Babocomari Village. As the prologue of the historic period evolved, we find that the early Spanish found a people termed the Sobaipuris living in the area. These people were, so to speak, the buffer against the Apache Indian attacks coming from the east, and the peaceful Papago-Pima groups living to the west. It is still a moot question as to whether the Babocomarites were the forerunners of the Sobaipuris or not. There are strong archaeological suggestions for and against this possibility which can be solved only when a recognized historical site, bearing the remains of the Sobaipuris, is excavated, and the materials coming from the Babocomari village are compared with this Sobaipuri village.

Prologue: Sobaipuri of Quiburi

The next step in the quest for answers about the Huachuca people to which DiPeso referred shifts our interest to a site called Quiburi just north of Fairbanks on the San Pedro River, midway between Fort Huachuca and Tombstone. It was investigated in 1950 and 1951 in order to bridge the gap between the late prehistoric period of the Garden Canyon people and the Babocomarites and the early historic period when the Spanish recorded encountering the Sobaipuri Indians. The study established that the inhabitants of the Babocomari village discussed earlier were a people known as Pima Proper, a group historically distinct from the Sobaipuri of Quiburi. Historian Herbert E. Bolton asserts that "The Pimas, Sobas, Sobaipuris, and Papago were all of the Piman stock and all spoke the same tongue."

The historical record shows that the Spanish colonizers cultivated the Sobaipuris as an ally against the Apache. Despite their warlike nature, the Sobaipuris were no match for the Apaches who raided from the north and drove them out of the San Pedro Valley in 1698 and again in 1762. By the end of the 18th century they had moved to San Xavier del Bac and Santa Maria Soanca.

The San Pedro was a strategic key to the Spanish defense of their colonies and they built a fortress, the presidio of Santa Cruz de Terrenate, at Quiburi in 1772, ten years after their allies, the Sobaipuri, had abandoned it. But even this fortified position could not withstand the onslaught of the Apache, and it was vacated and transferred to Sonora in 1789, leaving the entire San Pedro Valley and Huachuca Mountains under the sway of the Apache. These fierce warriors would dominate the area for the next 70 years until the arrival of the U.S. Army and the ensuing Apache Campaign.



Aerial view of Quiburi (Terrenate) in 1963. U.S. Army photo.

Prologue: Conquistadores—The Children of the Sun

The Spaniards were operating in the borderlands of New Spain for three centuries before the United States conquered this region in 1846. The story of their struggles and triumphs are prologue to the U.S. Army's operations in the American Southwest, that bizarre region that bears such a decided Hispanic imprint.

The Spanish explorers, soldiers and missionaries have left an indelible mark on the country in terms of language, architecture and culture. Their hard won colonization of New Mexico and Pimeria Alta² were some of the earliest European inroads to what is today the United States.



1970

THE FIRST OF THE RACE.

Frederic Remington's characterization of the Conquistadore entitled the "First of the Race," a reference to the breed of horse reintroduced to the North American continent. Remington's sketch has a Quixotic feel.

The adventures of the Spanish soldier on this frontier are tales of hardship, of heroism, of

success and failure, and too often are tragedies arising out of the clash of cultures.

Continuous war in 16th century Spain produced a new class—the conquerors. For seven centuries the way to lands and distinction had been to go out and conquer them from the Moors. With the Moors defeated, there was the New World with its gold. In 1536 Cabeza de Vaca, leading an expedition which had been shipwrecked on the coast of Texas eight years before, miraculously arrived in Sinaloa, Mexico. He told stories of great riches in the cities to the north in present-day Arizona and reenkindled the feverish quest for the fabled Seven Cities of gold or Cibola. So now the Conquistadores would push the frontier of the Spanish Empire out of Mexico and into today's United States, marching in suffocating medieval armor toward a dream.

Appointed in 1539 to lead the expedition into Arizona in search of Cibola was Francisco Vasquez de Coronado (1510-1554). He had come to the new world with Viceroy Antonio de Mendoza and was serving as governor of Nueva Galicia, New Spain's northernmost province. Following Fray Marcos de Niza's preliminary 1539 exploration and glowing reports of untold wealth in the Seven Cities, Coronado set out with 336 Spanish cavalry, 1,000 Indian allies and 1,500 horses, mules, and uncounted cattle and sheep. In the Spring he and his advance guard crossed into what is today Arizona at a point visible from the Huachuca Mountains. On July 7, 1540, his army reached its goal, the Zuni Indian pueblo of Hawikuh. He found no riches, only Indians willing to fight for their meager food supply. After continuing as far east as Wichita, Kansas, he returned to Mexico City in the spring of 1542 to face charges for his failure. He was absolved six years later. The Coronado National Monument in the southern Huachucas commemorates this conquistador.

Though he failed to find any golden cities, or for that matter even any territory worth colonizing, Coronado did hear from an Indian whom they called "Turk" that there was a rich land farther to the east called Quivara. This was enough to fire the imaginations of those still interested in the mineral wealth of the far-reaching northern outposts of New Spain. They marched into Arizona and New Mexico, across deserts and over mountain ranges, picking their way through the bizarre flora and fauna that would now bear Spanish designations, names like mesquite, desert mariposa, ocotillo, cholla, palo verde, saguaro, jojoba, yucca, agave and manzanita. In the course of their wide-ranging explorations, they would meet, convert, and subjugate the land's Indians. These natives had not always been at peace with one another, but they were united now with one thought—to resist to the death the Spanish invaders of their homelands. They unlimbered their bows and picked up rocks to hurl at the armored Iberians. It would be a battle of the Stone Age against the Iron Age and, after much bloodshed, the advanced European armies would prevail.



The routes de Vaca (1535-6), de Niza (1539), Esteban, de Alarcon (1540), and de Coronado (1540-1).

Prologue: The Spanish Colonization of New Mexico

Other early forays into what is now New Mexico were launched to convert Pueblo Indians, to rescue the convertors, or to search for booty. They were led respectively by Friar Augustin Rodriguez in 1581, Antonio de Espejo in 1582, and Castana de Sosa in 1590.

In the same year another group, led by Francisco Leyva de Bonilla and Antonio Gutierrez de Humana, was slaughtered somewhere on the plains of Kansas.

It was not until 1598 that Juan Onate with 400 followers crossed the Rio Grande at El Paso and proceeded north to permanently settle New Mexico. Onate sallied forth from his headquarters in New Mexico on expeditions to find Quivara. One of these took him into Arizona along the Colorado River. A capital was established at Santa Fe in 1610 and it was from here that the

Spanish rushed north intent on trading with New Mexico. Throughout the latter part of the 17th century they were preoccupied with stamping out revolts by the Pueblo Indians.

Prologue: Soldiers of the Cross: The Spanish Frontier

After the Spanish conquistadors came the soldiers of Jesus, and foremost among them was Eusebio Francisco Kino (1644-1711) who entered southern Arizona in 1691 to found the mission of San Cayetano de Tumacacori. Gradually he worked as far north as the Gila River, mapping, exploring, preaching and giving agricultural instruction. By the time of his death, the scholarly Jesuit had added a new region to the Spanish domain. San Xavier del Bac is one of his better known missions. A fellow traveler described him as a man of courage and frugality: "He never had any other bed than the sweat blankets of his horse for a mattress and two Indian blankets. He never had more than two coarse shirts, because he gave everything as alms to the Indians."

In 1696 Kino introduced cattle and horses into the San Pedro Valley at Quiburi, a Sobaipuri Indian village located between present-day Fort Huachuca and Tombstone. It is recorded that he left "a few cattle and a small drove of mares" there. (Bolton, 1948, Vol 1:165)

Kino enlisted the Sobaipuris as allies of the Spanish against the Apaches and they proved to be effective warriors, routing a combined party of Jocomes, Mansos, and Apache raiders in the battle of Santa Cruz in 1698. The Apaches returned for revenge later that same year and eventually drove the Sobaipuri out of the San Pedro Valley.

The only protection Kino had was a *compañia volante*, or "flying company," which operated from presidios further to the south in Sonora. In 1695 a Pima uprising made a martyr of one Jesuit at Caborca. But Kino's influence among these Indians eventually allied the Pimas and Sobaipuris to the Spanish in their efforts to withstand the ever-dangerous depredations of the Apaches.

A bold entrada was undertaken in 1697 when separate columns march north to join at Quiburi on the San Pedro River between present-day Fort Huachuca and Tombstone. At Quiburi Manje estimated there were 100 houses and 500 inhabitants. He found the surrounding valley fertile and irrigated. There was an abundance of corn, beans and cotton. A twenty-three man force led by Lieutenant Cristobal Martin Bernal came up from Fronteras through Terrenate while Captain Juan Mateo Manje, along with Kino and ten servants marched from Kino's headquarters at Delores on the San Miguel River about 100 miles south of Tucson. The joint force, now accompanied by thirty-one Sobaipuri warriors continued up the San Pedro River to its confluence with the Gila. Traveling west along the Gila to Casa Grande, they then returned south along the Santa Cruz River to Delores. On the trek they baptized scores of Indians.

Here is Kino's version of the 1696 expedition:

His Reverence wrote to the senior governor of the arms of this province that he also ought to try to inform himself of the good state of this Pima nation, since if it were promoted it would be very advantageous for everything, and especially to restrain the enemies of this province of Sonora, the Hocomes and Apaches. His lordship therefore sent twenty-two soldiers to Quiburi, whither we went and found Captain Coro, who with his people was dancing over the scalps of some hostile Hocomes whom he had killed a little while before. On this occasion, when I made a mission, or Journey, to the neighboring Pimas Sobaipuris, and met the twenty-two soldiers and

their captain, Cristoval Martin Bernal, since it was said that in the interior there were horses stolen from this province of Sonora, and since I knew the contrary to be the fact, and that not these Pimas, but the Hocomes, Apaches, and Janos were the ones who were committing these injuries, stealing horses from this province and its frontiers, I took them with me, that they might become eye-witnesses to the very friendly and good state of all Pimas obaipuris. Their principal cacique and captain, called Almaric [Humaric], had come with his two sons two years before to Nuestra Senora de los Dolores to be catechised and baptized, and he was named Francisco; and his elder son was named Francisco Xavier, and the other son Horasio Polise.

We entered together from Santa Ana de Quiburi by the valley and river of San Joseph de Terrente [San Pedro], Captain Coro also accompanying us. We arrived by the same river at the very pleasant valley of the Pimas Sobaipuris, and at the Rio Grande de Hila, the above-mentioned Captain Francisco Humari coming more than thirty leagues to meet and receive us, with his two sons, one of whom was governor and the other alcalde of his great rancheria of San Fernando. In no place did we find the least trace of horses stolen from this province of Sonora. Everywhere they received us with crosses and with arches erected on the roads, and with various gifts, and with their many viands. By the Hila River we descended more than forth leagues farther to the west, to the Casa Grande and to La Encarnacion del Tusconimo, where we were received with much joy on his part and on ours, with many crosses and with many arches placed on the roads, by the captain of that great rancheria, who was called Juan de Palasios, for we had given him this name of the actual Father Provincial at his baptism, he being one of those who two months before had gone to Santa Maria de Baseraca to see the Father Visitor Horacio Polise.

Afterwards we returned by the extensive valley of the other Pimas Sobaipuris to the west, namely, San Francisco Xavier del Bac of the Rio de Santa Maria; and coming by San Caietano, San Gabriel de Buebavi, San Luis de Bacoancos, and Santiago de Cocospera, to this pueblo of Nuestra Senora de los Dolores, we went also to the neighboring pueblos of Curcurpe and Toape. . . .

Hearing that we had found those more than seven thousand Pima Sobaipuris so friendly, and disposed to receive our holy Catholic faith, and without the very least trace of hostilities, or of having stolen horses, and that in almost all places they received us with arches and with crosses placed on the roads, and with their many provisions, and that they had given us more than seventy little ones to baptize, and that we had given more than sixty staffs of office to justices, governors, captains, alcaldes, fiscales, constables, etc., and that the principal captain of these natives, Humaric, had come more than thirty leagues to meet and receive us, said Father Melchor de Bartiromo chanted another solemn mass at Toape to Nuestra Senora de la Concepcion, in thanksgiving for so happy a result and for the great ripeness of that harvest of so many souls.

This was just the first of many journeys Kino and Manje would make over the next several years, crisscrossing southern Arizona or Pimeria Alta to bring Christianity to all but the recalcitrant Apaches. Kino's efforts and personal example would have long-lasting effect on the region's Indians and there was relative peace in this area until some fifty years later when an influx of Spanish settlers seeking to work mines precipitated a Pima revolt.

Kino himself describes the magnitude of his mission work in southern Arizona:

With all these expeditions or missions which have been made to a distance of two hundred leagues in these new heathendoms in these twenty-one years, there have been brought to our friendship and to the desire of receiving our holy Catholic faith, between Pimas, Cocomaricopas, Yumas, Quiquimas, etc., more than thirty thousand souls, there being sixteen thousand of Pimas alone. I have solemnized more than four thousand baptisms, and I could have baptized ten or twelve thousand Indians more if the lack of father laborers had not rendered it impossible for us to catechise them and instruct them in advance. But if our Lord sends, by means of his royal Majesty and of the superiors, the necessary fathers for so great and so ripe a harvest of souls, it will not be difficult, God willing, to achieve the holy baptism of all these souls and of very many others, on the very populous Colorado River, as well as in California Alta, and at thirty-five degrees latitude and thereabouts, for this very great Colorado River has its origin at fifty-two degrees latitude.

Kino recognized the military advantages of bringing the Pima and Sobaipuri Indians into the Christian fold, for as allies they had great potential in neutralizing the Apaches in the area:

For many years this province of Sonora has suffered very much from its avowed enemies, the Hocomes, Janos, and Apaches, through continual thefts of horses and cattle, and murders of Christian Indians and Spaniards, etc., injuries which in many years not even the two expensive presidios, that of Janos and that of this province of Sonora, have been able to remedy completely, for still these enemies continue to infest, as always, all this province of Sonora, with their accustomed murders and robberies and their very notorious and continual hostilities. They have already reached and they now go as far as Acenoquipe, in the Valley of Sonora itself; and as far as Tuape in the Valley of Opedepe; and as far as San Ignacio and Santa Maria Magdalena in this Pimeria.

But, by founding very good missions for them in these new conquests and conversions, particularly in the good eastern valley of the great valley of Santa Ana de Quiburi, where Captain Coro is at present, who already is a Christian and is called Antonio Leal, a great restraint can be placed upon these enemies, who are accustomed to live in the neighboring sierras of Chiguicagui [Chiricahua Mountains]; and by fortifying for said Captain Coro his great rancheria for a new pueblo, as shortly, God willing, we shall fortify him for the protection of Santa Maria Baserace, he will continue better his accustomed expeditions against these enemies; and he will be able to chastise them, as he is accustomed to do, winning very good victories, as always, and even much greater, for the total relief of this province of Sonora, just as when a few years ago he killed at one blow more than two hundred of those enemies, and as four months ago, in the expedition which he made in pursuit of those who were carrying off cattle and horses from the Real de Bacanuche, he killed fifteen adult enemies and carried off ten little prisoners.

* * *

With the promotion of these new conversions not only will the Christian settlements already formed, new and old, have more protection, and be defended by them, as has been suggested, but at the same time a way will be opened to many other new conquests and new conversions, in many other more remote new lands and nations of this still somewhat unknown North America: as for example, to the northward, to

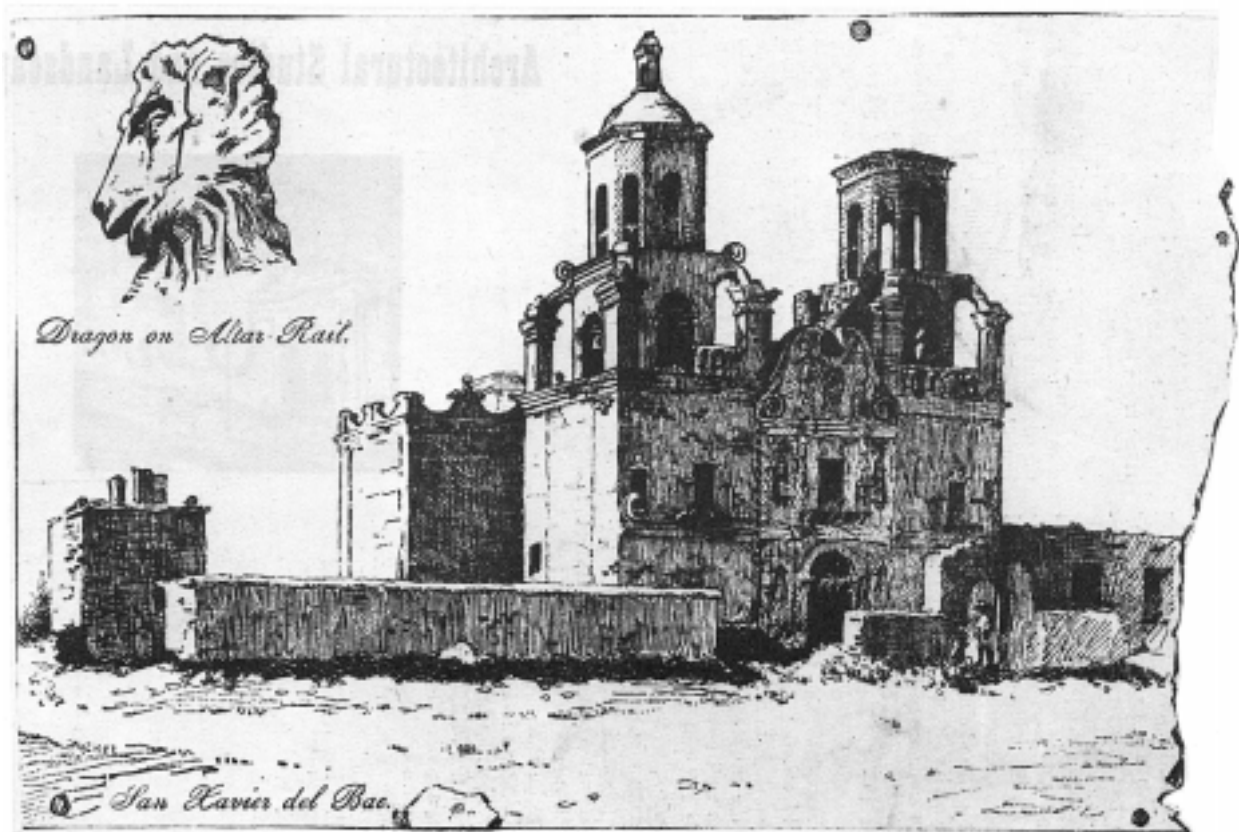
the Gran Teguayo; to the northwest, to the Gran Quibira; and to the west, to California Alta, . . .

After Kino's death in 1711 followed a period of some twenty years during which no Spaniard is known to have lived in what is now Arizona.

The Spanish intensified their efforts to fortify their northernmost colonies after a 1751 uprising by the Pima Indians. They built a presidio at Tubac in 1752 to protect their settlers while the Jesuits maintained a mission just three miles away at Tumacacori. From Tubac in 1774 was launched the expedition of Juan Bautista de Anza to open an overland route to California. The presidio at Tubac was replaced by a new fort in Tucson in 1776 to meet the increasing Apache threat in the north.



Kino, Padre Eusebio Francisco, S.J.



Mission of San Xavier Del Bac, Frederic Remington. Built between 1783-1797, this church replaced the original built by Kino after it was burned down during the Pima Revolt of 1751.

Prologue: The Battle of Santa Cruz on the San Pedro River

The Sobaipuri Indians who lived in the San Pedro Valley at the time of the general uprising against the European encroachment were suspected by the Spanish of being covertly in league with the rebel tribes of Jocomes, Sumas, Monsos, and Apache. A visit by Ramirez and his “flying company” in 1691 and by Bernal, Manje and Kino in 1697, found them at war only with the Apaches. Manje reported:

The chief [Captain Coro] celebrated our arrival by giving a dance in a place arranged in circular form. Hanging from a high pole in the center were thirteen scalps, bows, arrows and other spoils taken from the many Apache enemies who they had slain.

In all the settlements the Indians celebrated the triumph against the enemies with dances. We confirmed the fact that the nation is friendly to the Spanish and opposed to the enemies, with whom it was believed they were allied in the raids on the missions and on the ranches of the Spaniards. Our soldiers gladly joined in the dance.

Father Kino insisted that they were friendly to the Spanish and, recognizing their traditional hostility toward raiding Apaches, thought they could be valuable allies in a region where Indians friendly to the Spanish were nonexistent. Manje agreed and had written, "Benevolence is the only thing with which you can attract these Indians."

The villages of the Sobaipuri were located astride the raiding trails between the camps of the rebels in the Chiricahua Mountains and the Spanish settlements upon which they preyed in the San Pedro and Santa Cruz valleys. They themselves had become victims of raiding Indians and so had fortified their village at Quiburi and determined to fight off their more powerful neighbors.

In March 1698, Indians identified as Jocomes, Sumas, Monsos, and Apaches led by Chief Capotcari hit a Spanish mission at Cocospera, destroying the home of Father Ruiz de Contreras. Riding back to their rancherias in the Chiricahuas, they descended on the outlying Sobaipuri village of Santa Cruz de Gaybanipitea (the Holy Cross of the Horn) which was situated on the north side of the Babocomari River, at a point before it runs into the San Pedro. Charles Di Peso's archeological investigations give us a picture of the village:

. . . [It] consisted of some 21 dome-shaped thatched huts randomly clustered around the centrally located adobe brick fortress, built in 1696 at Father Eusebio's request. Actually, these were quite small temporary hovels which often were blown away by high winds, and their archeological remnants consisted of little more than a shallow, lozenge-shaped floor area. Their grass and branch superstructures made them highly flammable, and only their ashes remained as proof that the rebels had put the entire village to the torch.

Father Kino's description of the incident puts the number of raiders at 600 and says they attacked the rancheria at daybreak on the morning of March 30. They killed its captain and two or three others, and forced [the remainder of the villagers] to retreat to their fortification, which consisted of a house of adobe and earth with embrasures. But the enemy, defending themselves and covering themselves with many buckskins, approached the fortification, climbed upon its roof [where the only entry was located], destroying and burning it, and with a shot killed one man, for they had one of the arquebuses which on other occasions they had taken from the soldiers. They sacked and burned the rancheria, killed three cattle and three mares of the ranch which I had here, and began to roast and stew meat and beans, and to parch and grind maize for their *pinole*, both the men and women, who had all fought as equals, considering themselves as already quite victorious.

The smoke from the destroyed village rose in the Arizona sky and signalled the Sobaipuris living a short distance away at Quiburi (later to be the site of the Spanish presidio of Terrante) that their neighbors were in distress. The chief of these people was Captain Coro (or "The Crane" as he was known by Opata Indians) and he was entertaining some Pima corn traders on this day. Together with the Pimas, Coro and his warriors raced to the rescue. They found the enemy chief, Capotcari, feeding on roasted beef while coordinating an attack on an adobe house. Captain Coro proposed the battle be decided by combat to the death of two handpicked squads of ten. Capotcari agreed and chose five Apaches and one representative each from the Sumas, Janos, Monsos, Chinarras and Jocomes. In his *Memoirs*, Kino describes the ensuing combat:

They began shooting their arrows, and, as the Pimas are very dexterous in shooting and also in parrying the arrows of their adversaries, and as the Apaches, although dexterous in shooting arrows and with the lance, are not dexterous in parrying the arrows, five Pimas soon wounded the five Apaches who were their antagonists,

as did four other Pimas their adversaries, the Hocomes and Xanos. Captain Capotcari was very skillful in catching the arrows, but his opponent, a valiant Pima, grappled with him and struggling, threw him to the ground and beat his head with stones. Thereupon all the rest of the enemy began to flee, and the Pimas followed them through all those woods and hills for more than four leagues, killing and wounding more than three hundred, of whom fifty-odd remained dead and stretched out nearby, and the rest, as they were wounded with poisonous her, died along the trails. The remainder, about three hundred, went after this ill fortune, and from fear of the Pimas, as they confessed, to ask and to offer peace in the presidio of Xanos to Senor General Juan Granillo, and in the pueblo of Socorro, as the letters and authentic reports from there attested. And there have remained still in revolt only sixteen braves and twenty-seven non-combatants.

Kino reported that fifty or sixty of the enemy died outright and hundreds of others were wounded. A 20-man Spanish patrol, led by Manje and Juan de Escalante, was sent to the site to confirm the victory and they counted thirty-one dead males and twenty-three females. The Sobaipuris lost five dead and nine wounded.

The Sobaipuri victory was cause for celebration. Church bells were rung throughout the countryside, peaceful settlements in *Pimeria Alta* sent presents to the Sobaipuri, and the Spanish rewarded these courageous Indians with gifts of clothing and other goods. But the elation of victory was short lived. The rebels returned in force to exact their revenge. In a surprise attack they routed the Sobaipuri and torched their village.

In the year 1703 the Apaches were ravaging Sonora and *Pimeria Alta*, stealing livestock and murdering any Spaniards or Christian Indians in their path. In his *Memoirs*, Father Kino described the state of affairs and included the testimony of others who had written to him.

Every year, especially since the Jocomes, Janos, and Sumas revolted, there are regularly many thefts of horses, cattle, sheep, and goats, and even murders of Christian Indians, Spaniards, soldiers, etc., particularly on the frontiers of this province of Sonora, but also on the frontiers of this Pimeria. And although for the prevention of so many and so grievous injuries there have been conceded and provided by his royal Majesty two presidios of fifty soldiers each, that of Janos, and the flying company and presidio of this province of Sonora the enemies, the above-mentioned Hocomes, Janos, and Sumas, as well as the Apaches, etc., have been pushing and each year continue to push farther inland into the lands of the Christians, and into the province of Sonora and this Pimeria, there being no adequate check or resistance to so many robberies and murders as every year so grievously have been experienced since Captain Coro, of this Pimeria, . . .killed somewhat more than three hundred hostile Jocomes most of which tribe are enemies still at large.

* * *

On March 16 the father visitor, Antonio Leal, wrote me the following: “. . .Near here they killed Manuel de Urguiso; I am just about to bury him. My God keep him in His holy glory. They left him stark naked, scalped him, shot him four times with arrows, wounded him several times with a lance, and killed his horse. They left the tree and bows, but carried off the skins and the iron portions of the saddle. God protect us and keep your Reverence for me. . . .”

. . .At the same time very near there, on the road to San Juan, these same

enemies killed the son of Nicolas de la Crus, and in other places they killed others of Arispe. On March 20 Father Francisco Xavier de Mora wrote me these words: "Over here the incessant attacks and signs of the enemy still continue."

The Senor Lieutenant, Cristoval Granillo de Salazar, on March 12 wrote me the following in regard to the unfortunate deaths of two other soldiers: "I have received your Reverence's letter and appreciate it greatly on account of the success of the friendly Pimas. May God grant them the same in future against our enemies, in order that there may be some degree of security. In this quarter everything is misfortune and failure. A squad of soldiers having gone to convoy a drove of cattle belonging to the captain of this presidio to Janos, on the return march, as they were coming from San Miguel de Bavispe, Sierra de Chiguicagui, two soldiers turned aside to get a young bull which they had left tired out in going; and while they were killing it the enemies sallied out upon them and killed them, their companions being unable to prevent it, because they were some distance behind and occupied with the pack train loaded with saltpetre, etc., while the two soldiers in question were without arms, since they left them on the horses, and the enemies took them. May God provide a remedy for so many misfortunes and bring harmony to this province, so that as Christian vassals of so Catholic a king we may rally to the defense of the territory and his royal majesty."

The soldiers and presidios were of little help and were charged with indolence and self-interest by Kino and his correspondents.

On February 25 the neighboring deputy alcalde mayor of the Real de Bacanichi, Captain Christoval Granillo de Salazar, wrote me the following: ". . . God grant that the Pimas may have good success in their expedition, for little help is to be expected from the captains, because some are lazy, and others engaged in litigation, thereby wasting time and the salary which they receive from the king. . . . Of all these and many other things which are happening little notice is taken and no remedy is provided. Poor, we would like to do something, but cannot for lack of equipment, etc. The captain of the presidio is lazy and the alferes [ensign] is in prison, and because I reported these things to the Senor alcalde, he replied as follows: 'Senor Captain Cristoval Granillo de Salazar, My Dear Sir: I have just received your letter containing the sad news that the enemies had killed the Indian of Chinapa, and I am greatly grieved to see the inactivity of the soldiers of the presidio of this province, who neither go out on campaigns nor exert themselves at anything else, a cause sufficient to have led the enemies to hold a powerful gathering, of which Father Daniel Janusque wrote me yesterday. They are assembled in the Sierra de Tonivavi in great numbers, well armed and provided with shields, and it is presumed that they are planning to devastate some pueblo of this district. For this reason I was compelled by the urgent necessity to dispatch some men as an escort, which may find difficulty enough.'

Also, Father Oracio Pollize wrote me that these enemies had mortally wounded two Indians of his district, and a few days before had murdered two other Christians between Oputo and Nacosari; but I consider it superfluous to make demands upon the captain of the presidio, for it all ends in meaningless arguments and replies, with his doing anything or fulfilling the obligations of his office, for if he would go out on a campaign the enemies could not hold such powerful gatherings. Be on your guard,

your Reverence, and see to it that the citizens of your jurisdiction be on theirs. May God grant us a remedy, for we lack human aid.

With the military under strength and unwilling to take to the field, Father Kino and his fellow missionaries turned to the Pima and Sobaipuri Indians to help keep the Apaches from plundering at will.

Since the presidios were not helping as much as was desired in regard to the many invasions and hostilities, robberies and murders. . . which the hostile Apaches committed so frequently and every year, we in the West undertook to make an expedition with the Pimas to the district through which these hostile Apaches are accustomed to travel and come, for on many other occasions these Pimas have achieved fortunate successes and victories. . . .I notified Captain Coro and the Pima and Sobaipuris braves that they should make an expedition to the country through which the hostile Apaches travel and come, the result being that through some good victories by our Pimas the hostile Apaches were greatly restrained, and now molest us somewhat less frequently in this Pimeria.

On February 28 of this year, 1703, the lieutenant of the Real de Bacanuchi, Captain Cristoval Granillo Salazar, wrote me the following: "I am greatly rejoiced at the friendly Pimas. God grant that they may be as successful as we all desire, in order that the enemy may be somewhat chastised, for they are very arrogant on account of the small effort mad by our captains to punish them, and are now becoming so bold that there is no hope of help unless God, our Lord, provides it through our friends the Pimas."

The Battle of Gaybanipitea in the San Pedro Valley, and subsequent Pima and Sobaipuri campaigns against the Apache, were to have far-reaching effects on the victorious Sobaipuri. Their choice of homelands was unfortunate. It put them at the center of a war that was far beyond their comprehension and isolated them in the midst of their truculent neighbors who would decimate their numbers and force them away from this fertile valley.

The Sobaipuris were moved from Quiburi in 1762 by Captain Francisco Elias Gonzalez to the west along the Santa Cruz River. A large group were resettled at Tucson. Eight years later, feeling unprotected from the Apache and unsupported by the soil, many left Tucson to live among their brethren along the Gila River. They were on the road to assimilation and extinction.

Voices from the Canyon: Huachucas Recommended in 1766

One of the earliest known commentators on the Huachucas was a Spaniard, Captain Nicolas LaFora. He was an engineer officer who accompanied the Marquez de Rubi on an inspection tour of the Spanish frontier during which they covered some 7,600 miles. The captain's diary has survived to give us a picture of conditions on the war-torn northern frontier of New Spain at a time when the Apaches plundered at will. A decade before the United States declared themselves to be independent, he wrote in 1766:

...despite the danger, settlers plant on the banks of the San Pedro River in the Sobaipuris valley.... They maintain a storehouse there which has been burned two or three times by the enemy. This valley is very suitable for settlement and it would be well to move the presidio there so that settlers might gather under its protection. Undoubtedly they would be attracted

by the good and abundant land there. In time this would facilitate and encourage work in the mines in the adjacent mountains, especially in the Guachuca mountains, which are now producing good silver, notwithstanding the scarcity of people and the excessive risk [from Apaches].

So more than 200 years ago, the first Europeans thought this a good place to settle down. But despite this early enthusiasm for the area, the Americans, with the exception of a few mountain men, would not arrive on the scene until some 70 years later.

Jose Maria Cortes: A Spanish Intelligence Officer on the Apache Frontier

The significance of the Spanish explorers to our times and our milieu is twofold. First, they defined and shaped our geography. Second, they were mostly military men who faced problems and made sacrifices that would be recognizable to any soldier at Fort Huachuca in the 1990s. The Spanish soldiery who pushed the frontiers of New Spain northward into present-day Arizona, New Mexico, and Texas, form the prologue for the eventual arrival of the U.S. Army in this same bizarre, sun-drenched landscape that we now call the American Southwest.

Jose Maria Cortes spent five years in the provinces of New Spain and in 1799 wrote a report detailing his observations about this region. [*Views From the Apache Frontier: Report on the Northern Provinces of New Spain*, University of Oklahoma Press]

Lieutenant Jose Maria Cortes was a member of the elite Royal Corps of Engineers in the Spanish Army. But by today's qualifications, he would be an intelligence officer. It was his job to analyze a largely unknown and wild country, collect information about its resources and idiosyncracies, and evaluate the capabilities of its Army, the hostile Apache. In his remarkable *memorias* he also analyzed the threat to Spanish colonies from other Europeans pushing into North America.

At the age of 15, Cortes enlisted in the Toldeo Regiment in 1785 as a cadet, a common age for young men to begin their military careers. Four years later he received his commission as a *subteniente* or second lieutenant and realized his ambition to be posted to the Royal Engineers, a select unit in the Spanish Army. His first assignment was to Andalusia, his home country on the southern coast of Spain, and then to Galicia. In 1794 his adventures in the wilds of New Spain were to begin with his assignment to the Interior Provinces and a promotion to *teniente*. He sailed for Veracruz a year later, eventually arriving at Chihuahua in Nueva Vizcaya, the headquarters of the Commandancy General of the Interior Provinces.

Not much detail is known about Cortes's service on the northern frontier except that his engineering duties took him to some of the presidios that picketed the northernmost reaches of the Spanish empire in the New World. His service enabled him to meet and interview some of the most experienced officers on this frontier, men like Brigadier Pedro de Nava, the commandant general of the Interior Provinces from 1790-1802, Lt. Col. Antonio Cordero y Bustamante, and Captain Manuel Rengel, as well as some of the missionaries that had extensive knowledge of Apache culture.

By the time his frontier service was ended in 1799, he had compiled an impressive store of information about the Apaches. Back in Mexico City, Cortes wrote his *Memorias sobre las provincias del norte de Nueva Espana* which was 142 folios long and included his map of the region. His research was comprehensive and it is thought that he used the archives at Chihuahua

while he was stationed there. He had combed through all of the reports written by earlier commanders and leaders of patrols into what he termed on his map *Naciones Apache*.

He was motivated, he says in his preface, by the lack of understanding about that far-away frontier on which he served. "The lack of information and ideas [about the northern provinces] is so widespread that in Mexico and the other provinces of the king of New Spain the people speak with as much ignorance about the regions immediately to the north as they might about Constantinople." His method was historical and objective. "I could not help but confine myself to what I have seen," he wrote, "to my observations, to my reflections, and to the most scrupulous verification of all information that should be accepted with the mark of truth."

The headings Cortes penned for his Part One gives an idea of the scope of his work.

Description of the Interior Provinces of New Spain: the State of Its Population, the Line of Presidios, and Quality of the Troops that Garrison Them; Nature of the Savage Indians Against Whom We Wage War; ...and the Dangers Facing the Spanish Territories in that Same Part of America.

Let us look at some of his description of the country in which we live to see if we would agree with his characterization. "The climate is salubrious, and epidemics are rarely, if ever, seen. The sky is serene, and the land is an impressive spectacle." He went on to talk of the fertile soil and mineral wealth with all the enthusiasm of a Chamber of Commerce booster.

Cortes delineated the presidial wall that stretched from today's Arizona to Texas and presented an Order of Battle for the Spanish forward area in 1775.

The true frontier line should be understood to consist of the following presidios: Tucson, Buenavista, Santa Cruz, Bavispe, and Fronteras in Sonora; Janos, San Buenaventura, Carrizal, and San Eleazario in Nueva Vizcaya; Babia or Santa Rosa, Monclova, Aguaverde, and Rio Grande in Coahuila; and Bexar and Bahia del Espiritu Santo in Texas. The presidial company of Santa Fe should be considered an advanced post beyond the line whose purpose is to defend as well as possible the province of New Mexico.... The other presidial companies occupy, within the domain of our territory, positions that have been deemed advantageous, and the same is true of the five flying companies and that of the Opata Indians of Bacuachi.

The life of a soldier along this wilderness was not an easy one and would not become any easier for the *Norte Americanos* who would replace them. Cortes has a sympathetic understanding of the soldier's lot.

The king's troops defending this territory deserve much praise. They are faithful, long-suffering, and of such humble character that the most reverent obedience comes to them by nature. Exposure to the elements for fifty days or more does not bother them. They live on horseback day and night and travel with such determination that it is amazing to see the territory they can traverse in a very short time. They enter combat with courage and tenacity, and this circumstance varies only when their officers and corporals fail to set them an example. The most amazing thing is the frugality with which they sustain themselves: a bit of toasted corn flour dissolved in water is their main nourishment, and on rare occasions some biscuit or cracker and a very small portion of the supplies of sugar loaves that they call sweets. Supplied with these provisions, they can undertake any mission, even though it may be over a great distance and time....

It was not the unrelenting heat, the scarcity of water, or the often impassable terrain that most challenged the Spanish Army. It was the Apache, at home in this seeming inhospitable land and trained from birth to be a warrior.

Cortes was cognizant of the necessity to pacify the Apaches and realized the task must be undertaken with an understanding of the Apache point of view. He also realized the need to use Indian auxiliaries to track the Apache, a lesson that would not be missed by the American general George Crook in the 1870s.

Through a careful study of written reports in the Chihuahua archives, interviews with the veteran officers, and talks with Spanish missionaries, Cortes was able to analyze the Apache way of warfare. He touched upon their use of high ground and the natural defense of the rugged terrain. The favored kinds of ambush were set down in detail. Their use of rearguard forces to enable their families to escape, the importance of smoke signals, an inventory of their weapons, and the high degree of their bravery were all set down with care. Here he talks about the security of the Apache marching order.

No matter how populous a rancheria might be, it can make such forced marches on foot or horseback that in a few hours it loses its pursuers. It is impossible to imagine how quickly they strike their camp when they have detected superior enemy forces in their vicinity. If they have animals, these are immediately loaded with their household goods and children. Mothers travel with their nursing infants suspended from head straps in straw baskets, where they are very securely placed, while the men are armed and mounted on their best horses. With the greatest promptness and good order they all head for the place they judge to be best suited to their safety. If they have no transport, then women and boys carry the household goods. The men take up the vanguard, rear, and flanks of their caravan, and choosing the most difficult and uncomfortable ground, they make their migration through the most impenetrable and rugged terrain as if they were wild beasts.

This was the kind of tactical intelligence that would have saved many American lives 100 years later if the American Army only had access to it in time.

Perhaps the most astute observations of the report of Jose Cortes lie in the area of strategic intelligence analysis. The young lieutenant saw not only the immediate dangers posed by the hostile Apaches. He saw beyond that immediate threat to the problems posed by both British and American explorations and expansion. The British were likely to move south from their posts along the northern Pacific coast into California and the Americans were moving westward into Texas.

The Anglo-Americans posed the greatest danger and fifty years before the war with Mexico Cortes was warning his superiors of the forces at work on the North American continent. After discussing the dangers of English fur trapping along the Missouri River, he wrote:

The other nation that demands our vigilant caution, and forces us to contain, in part, its expansion, is the new power known as the Republic of the United Anglo-American Provinces. these states, which have risen so suddenly to such a colossal height, have extended to points so dangerously near and surround us so closely that we must fear the expansion of their borders over Louisiana and Florida and their proximity to the province of Texas, where they can enter undetected. The developments that will emerge in time will bear out my fearful warning, and them the consequences will be more tragic: they will be incurable and permanently damaging....

Leading a band of colonists out of Chihuahua in February 1598, Juan Onate crossed into present-day West Texas near El Paso on 20 April of that year. There they stopped for ten days in order to build a chapel in which they could offer thanks to God and king for their opportunities. Official commemoration ceremonies got under way on 30 April 1598 and to cap off the day of

celebration a comedy was performed about the conquest of New Mexico.

The first permanent English colony was established at Jamestown, Virginia, in 1607. The Pilgrims landed at Plymouth Rock in 1620.

The imprint of the Spanish *entrada* in the American Southwest is unmistakable and indelible. It is also audible. It assails us daily with the euphonious patter of its vowel-rich syllables when we pronounce the place names that make the Southwest so unique.

Likewise when we catalog the bizarre flora and fauna of this corner of the globe, we encounter the melody of the Spanish language.

The name of our state itself may very well be a designation on some ancient Spanish explorer's map of the "arid zone." Our eastward looking history celebrates Thanksgiving to mark the first big sit-down dinner on these shores. Long before those Pilgrims were declaring their gratitude for their abundant harvest, Spanish colonists celebrated their good fortune at a fiesta along the Rio Grande in April 1598.

Voices: Mountain Men on the San Pedro River

The first of the mountain men, American fur trappers who made their headquarters in Santa Fe, to enter and record his impressions of Arizona was James Ohio Pattie. Pattie was a young man when he first joined his father's party of trappers in 1824. In the next few years he would criss-cross what was then northern Mexico and is today southern Arizona in search of beaver pelts. In 1825 he made a trip down the San Pedro and described the javelina he found in the same neighborhood Captain LaFora had looked at fifty years earlier.

Its banks are still plentifully timbered with cottonwood and willow. The bottoms on each side afford a fine soil for cultivation. From these bottoms the hills rise to an enormous height, and their summits are covered with perpetual snow. In these bottoms are great numbers of wild hogs, of a species entirely different from our domestic swine. They are foxcolored...towards the back part of their bodies. The hoof of their hind feet has but one dew-claw, and they yield an odor not less offensive than our polecat. Their figure and head are not unlike our swine, except that their tail resembles that of a bear. We measured one of their tusks, of a size so enormous, that I am afraid to commit my credibility, by giving the dimensions. They remain undisturbed by man and other animals, whether through fear or on account of their offensive odor, I am unable to say. That they have no fear of man, and that they are exceedingly ferocious, I can bear testimony myself. I have many times been obliged to climb trees to escape their tusks. We killed a great many, but could never bring ourselves to eat them. The country presents the aspect of having been once settled at some remote period of the past. Great quantities of broken pottery are scattered over the ground and there are distinct traces of ditches and stone walls, some of them as high as a man's breast, with very broad foundations.



Title unknown, a trapper watering his horses, c.1890, Frederic Remington.

