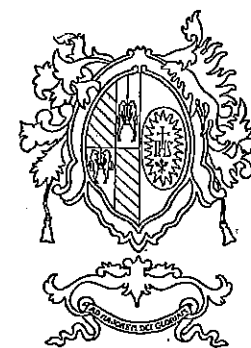


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APR 14 1994



# JACOBO sedelmayr

MISSIONARY FRONTIERSMAN EXPLORER  
IN ARIZONA AND SONORA

FOUR ORIGINAL MANUSCRIPT NARRATIVES

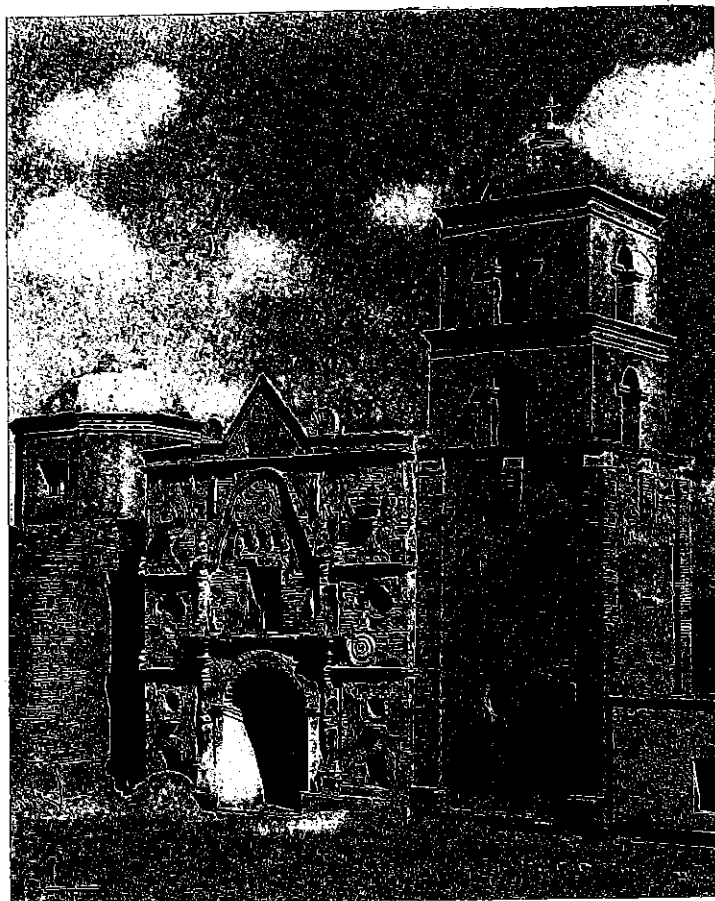
1744-1751

*Translated and annotated by*

PETER MASTEN DUNNE

ARIZONA PIONEERS' HISTORICAL SOCIETY

MCMLV



SAN PEDRO Y SAN PABLO DE TUBUTAMA  
Founded by Kino in 1691. A Jesuit mission church  
preceded this Franciscan church (1774-1778) that stands today.

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GREAT SOUTHWEST TRAVELS SERIES  
NUMBER ONE

JACOBO SEDELMAYR  
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Arizona Pioneers' Historical Society

to  
kino ✠ SALVATIERRA ✠ ugarte  
AN INTREPID TRIO OF BLACK-ROBED  
MISSIONARIES, FRONTIERSMEN  
AND EXPLORERS

He was indeed baptized and named Juan de Palacios in honor of the then ruling Provincial. It is now more than fifty years that these natives have been rendered friendly by contact with the fathers. For this reason and in the hope that they will soon be receiving missionaries I have baptized those who have petitioned it and other padres have baptized their children.

Leaving behind these Pima settlements and trekking down stream we come upon broad savannas of reed grass and clumps of willow and a beautiful spring with good land for pasture. We named the place Santa Teresa. Passing on down river another five or six leagues and keeping it always in view with its willows and cottonwoods, we come to its confluence with the Río de la Asunción, which in its turn is formed by the Salado and the Verde.<sup>39</sup> A very pleasant country surrounds this fork of the rivers. Here the eye is regaled with creeks, marshes, fields of reed grass and an abundant growth of alders and cottonwood. From this fork begins the great bend of the Gila which now flows northwest and then swinging south turns again continuing west. I explored this bend in 1744 and travelled its whole distance. It is about twelve leagues from the fork to the nearest ranchería and it is a large one made up of Pimas and Cocomaricopas. It is called Stuc Cabitic. Most of these people speak both the Pima and the Cocomaricopa idiom. Running down the basin of the Gila at short distances and along either bank, we touch the following villages: Norcheam Gohate, Noscario Guiass, Cociu, Tuessapit, Comarch Dut, Jajahaye, Tuburhaborh, Pipiaca, Oxitahibuis, Aycatum, Pitaca, Sonacdut, Aopo Mué, Arihi-aqui, Cohate, San Felipe de Upash, Arotutoc, Urchaoytac, Tububabia, Tahapit, Amoque, Shohotarcham, Aqui, Tuburch Tucsass, Cuaburidurch, Oytac, Toha Caborica, Cuduri Muhitac,

Sudac Ssasabac, Si Bupue, Aycate, Aquimuridurch, Toac Dut, Tuburch Duoz, Tumac.<sup>40</sup>

Nearby is a spring of hot water. At this point the trail leaves the Gila and sets out in the direction of the Colorado which is forty leagues distant.<sup>41</sup> Here ends the country of the Gila Cocomaricopas. Their lands extend from Stuc Cabitic along down the river for about thirty-six leagues. From this point it is about forty-five leagues to the confluence of the Gila and the Colorado. In this region the Yumas live. From the junction of the two rivers to the mouth at the Gulf of California in the thirty-third parallel the distance is about thirty leagues. Here live the Guicamopa tribe. The oft-mentioned Río Colorado is not the Río del Norte, because the latter empties into the Gulf of Mexico.

A Guicamopa is one of those who are my interpreters in my entradas, although on my last trek to the Colorado I took as interpreter a Yuma Christian Indian, whom the Cocomaricopas had captured and sold to the Pimas. These in turn sold him to the Spaniards who loaned him to me. The reason why those two tribes<sup>42</sup> have been considered different, although speaking the same language and having the same customs, is because among them are guerrillas. They spy on one another, take captive those from an enemy ranchería, and murder them. But greed has taught them to keep apart the young boys and girls whom they sell to the Pimas for objects of slight value and these in turn sell them to the Apaches for ten different articles and the price must not be less than ten, including knives, a measure of ribbon, and the rest. All such captives they call *nijores* in this region, though there is another distinct Nijora tribe.<sup>43</sup> And so one sees along the Colorado placed as a trophy on a tall pole the remains of a Nijora woman whom they have killed. Occasionally they will make peace, but it does not last long. Because of these wars and