

[Cross]

Year of 1782

No. 54

Cuaderno containing an official letter from the lord commandant general of these Interior Provinces, with an opinion of the assessor thereof, approved by superior decree, ordering the method and terms by which war is to be made on the Carancaguaz Indians as a result of the killings which they have committed, as evidenced in some proceedings which precede the said documents; the execution of [which plans] is committed to the governor of the province of Los Texas, in consequence of which he has sent orders to the commander of the presidio of La Bahía del [E]sp[í]ritu S[an]to, so that he may put into effect [the orders] which have been disposed by the afore-mentioned lord commandant general.

[Cross]

Answered with No. 632

I am sending Your Lordship the attached copy of the opinion revealed by the auditor de guerra of this commandery general in view of the official letters which Your Lordship has sent to me concerning hostilities perpetrated by the Carancaguaces Indians and by apostate [Indians] from the missions there, who are accompanying and directing them.

Informed on what is contained in [the opinion], with which I by today's decree have concurred, Your Lordship shall proceed to its execution with the understanding that I am leaving to Your Lordship's practical knowledge and experience the discretion [to make] the decisions which you deem it appropriate to make for the capture of the apostate [Indian] J[ose]ph Marfa and for making war on the camps of the Carancaguaces // ^{lv} if the other [demands on your] attention and the present state of your province do not hinder its prosecution.

In case it is possible to initiate maneuvers against the afore-mentioned Carancaguas Indians, it seems to me suitable that you avail yourself of any news which the Indian [named] Luis may give and let him go as a scout on the expedition, but [that you take] the precautions necessary to prevent his fleeing. Understandably, this must be guarded

against, since he would go and turn against his brother Joseph María as head and principal author of the savagery committed by his companions and others of his nation.

I have told Your Lordship that I am leaving to you the option of taking where possible the steps you gauge to be amenable to ²// suppress those Indians. But if the trouble which has occurred up to now in your area and that which might occur should hinder making campaigns against the camps of the Carancaguaces, Your Lordship shall accord them peace --if they are still seeking it--on the terms prescribed in article 2 [of] title 10 of the royal regulations of presidios, and not in any other form.

I also am enclosing for Your Lordship a copy of the declarations received on Tomás de la Cruz, the originals of which Your Lordship sent me in your official letter no. 34, of March 14, [17]79, so that Your Lordship may conduct the proceedings advised by the auditor.

God keep Your Grace many years. Arispe, 25th of November, 1782.

El Cav[alle]ro de Croix
[Rubric]

Señor Don Domingo }
Cabello

^{2v}
// [Blank]

[L.S., 1-2 pp., in E. 11/25/1782-4/4/1783]

//³

Lord Commandant General ==

The latest news communicated by the governor of Texas in his official letter No. 428, [under date] of the 10th of August of the proximate past year, is summarized [as follows]: The apostate Indian named Antonio, of the Jaraname nation, who was being held prisoner and who is [MS altered to "was"] ordered taken to Havana, died of smallpox in the epidemic which struck that [province of Texas] and all the provinces. The other apostate, named J[ose]ph Luis, from the Carancaguas nation, who likewise was being held prisoner and was destined for Havana, was incapacitated by the same epidemic sickness. For that reason and because it was impossible for him to subsist in prison at the presidio of La Bahía [del Espíritu Santo], he had been permitted, at the request of the commander, to go to his mission, [that of Nuestra Señora d]el Rosario. There, with the aid //^{3v} administered to him by the reverend padre m[inis]tro, Friar Joaquín de Escovar, he had attained [MS added: some] relief. As a consequence of the Carancaguases' having stolen the canoe which served to cross from the above-mentioned mission to the presidio, the commander decided to repair one of those he had abandoned. But he lacked the type of resin called chicle, which the sea yields along the coast there,

for there was no one who would dare go to look for it and bring it back for fear of falling into the hands of the Carancagueses. The aforementioned J[ose]ph Luis offered to do it and was given permission to do so. He informed the commander of what advice he ought to give him about seeking news from the coast. In view thereof he did indeed depart. And when he returned to the mission on the 1st day of August of the same proximate past year, he brought not only the resin, or chicle, //⁴ which he had been sent for. He also brought with him three apostates, two from the mission of [Nuestra Señora d]el Rosario and the other from [that of Nuestra Señora de] la [Purísima] Concepción [de Acuña]. He indicated that he had left others at the sea, at the mouth of the arroyo of Aranzazu and would return for them if granted permission, which the presidio's commander in fact gave him. The same J[ose]ph Luis brought word that the perfidious apostate and subchief called Matheo had died fitfully with a stomach pain. [Joseph Luis also said that] he had been with his brother J[ose]ph María, who is the principal author of the hostilities and the cruel and treacherous killings committed on the coast. [The latter] indicated to [Joseph Luis] his desire to be reinstated at his mission, that of [Nuestra Señora d]el Rosario, as soon as [the Spaniards] would give him immunity from punishment for his serious crimes, for which he was repentant. He had

hoped that his own brother, [Joseph Luis], would bring him the reply to //^{4v} his request, and he offered--if pardon were granted--to put himself to use aiding us and [said that he] would not again commit his old absurdities. Joseph Luis likewise gave assurance that he had been with the three Carancaguas chiefs, who desired peace and offered to proceed in good faith. There would be no danger to anyone at the presidio, and it seemed to the governor that in pardoning J[ose]ph María he would attain great benefit for himself, since it would allow us to know all points on the coast and because it would also bring resultant peace [agreements] with the other Carancaguases. There would be security on that front, and on this supposition [the governor] was hoping that Your Lordship would give him orders on what he must tell J[ose]ph Luis when he returned from the arroyo of Aranzazu, of the results of which he would advise. But he has not done it up to now; //⁵ and finally the governor concludes by stating that he has advised the commander to feign uncertainty with J[ose]ph Luis regarding the pardon requested by his brother J[ose]ph María to see whether by this means he might obligate him to give some security. As for the peace sought by the three Carancaguas chiefs, [Joseph Luis] was to tell them that [the governor] was prepared to grant it, but [only] on the condition that they

come to the presidio to make assurances and leave hostages. [The governor] also charged the commander that if [his men] would admit the party, he should provide for entertaining them when they arrived at the presidio and discuss with them the method of apprehending J[ose]ph María, offering them a good reward in order to see if [the commander] could by this means bring about his capture and mete out the exemplary punishment to which he was entitled. This undertaking [the governor] did not consider ^{5v}// difficult to achieve in the absence of [Joseph María's] companion Matheo. [The governor] hoped that Your Lordship would resolve the point concerning amnesty for J[ose]ph María and [would state] whether you approved the peace with the heathen Carancaguases and the method of discussing with them the capture of the said J[ose]ph María.

Inasmuch as the apostate Jaraname called Antonio--who by a decree of the 17th of September, [17]78, was ordered taken to Havana--has died, the only [task] remaining is to examine and resolve the points relating to the freedom granted to the other apostate, J[ose]ph Luis, the amnesty sought by his perfidious brother J[ose]ph María, and the peace requested by the three chiefs of the camps of heathen Carancaguases. To make the appropriate provisions with information, knowledge, and certainty, ⁶// news of the re-

sults obtained from the second journey of J[oseph] Luis to the arroyo of Aranzazu would be most amenable, [as would news] of the latest events which have occurred since the above-cited 10th day of August, 1781, when the governor wrote the most recent [report]. But since it has not even now been received, it is necessary, so as not to delay the matter further, to proceed immediately to dictate those [provisions] which in the present state are considered conducive and opportune.

The above-mentioned J[oseph] Luis had been imprisoned at the presidio of La Bahía [del Espíritu Santo] since before the 18th of March, [17]78. On that date he was advised by the Lord Baron de Ripperdá, who was governor of the province [of Texas]. [The governor] stated that since [Joseph Luis'] brother J[oseph] María had apostatized and so that [Joseph Luis] could not follow him as he had [MS inserted between lines: done on other occasions, he had been] se-
curely held, on the assumption that he [thus] // ^{6v} could not get involved in an outbreak of war or other hostilities. This was related by Captain Don Luis Cazorla in his official letters of 27 March, 7 April, 11 June, and 22 July, and by the Lord Baron de Ripperdá in [his official letter] of the 23rd also [sic] of July, 1778. Nor [could Joseph Luis be involved], consequently, in the treacherous killings, theft, and other damages which [the Indians] committed later on the

two vessels grounded on the coast, and in the horse herds and cattle of the province, in the jurisdiction of Camargo, and in other [jurisdictions] adjacent to it. Added to this consideration [is the fact] that, having been freed in the month of August, 1781, after enduring a prolonged imprisonment of over three years, [Joseph Luis] not only faithfully rendered the service of going to the coast to find and bring back resin, //⁷ or chicle, as he was charged to do; he also brought three apostates whom he was able to reclaim and persuade to return to their missions. And besides the hope of attracting others, for which purpose he made a journey to the arroyo of Aranzazu, he also brought detailed accounts of the coast, the condition and disposition of his brother J[ose]ph María, and the three chiefs of the heathen camps. These acts seem sufficient to expunge the mistrust and suspicion which motivated his imprisonment and to approve the liberty granted him by the commander of the presidio of La Bahía [del Espíritu Santo], in which [state the commander] can order that he remain, as long as there is no cause to restrict his person, as [the commander] will advise the governor for his knowledge and governance.

As for the amnesty which has been sought by J[ose]ph //^{7v} María through communication with the same J[ose]ph Luis, his brother, he offers to turn himself in to his

mission as soon as he attains [pardon]. There can be no doubt that his return and that of the other apostates in his party and faction will secure the benefit of deterring the damages, deaths, and hostilities which they have caused and continue to commit in that area. But it is also true that, while there is no certainty at all that if granted this favor he and his followers will indeed return, neither can there be any [certainty] that they will long remain at the mission and not regress to their old mischief should they return. One must rather presume on the contrary that they will [revert to cunning], not only because of their warlikeness and inconstancy, but also because the ease with which they obtained pardon for the gravest and most atrocious offenses //⁸ could encourage them to repeat [their crimes] in the hope of gaining a similar amnesty in the future. [This is] especially so since they have experienced no persecution or punishment whatsoever by the armed forces of the province during the lengthy time which has elapsed since their desertion from the mission, and thus it is not to be hoped that fear and respect [for arms] will contain them in the future, as would have been the case had they been effectively searched for, pursued, and castigated on some occasions.

The offenses which, by the official letters and evidence remitted by the present governor and his predecessor, are known to have been committed by the treacherous apostate

J[ose]ph María consist of his having abused the confidence shown towards him when he was sent to find and bring back to the mission of [Nuestra Señora d]el Rosario the apostates from his nation: he remained [abroad] as their leader and chief, // ^{8v} and he led them to declare--as they actually did declare and make--war on the troops, residents, and natives of the province. He attacked the mission on various occasions, taking out and carrying away by sheer force the Carancaguases who peopled it. Consequently it was necessary to abandon [that mission], and the scant number of persons remaining there had to retreat to San Antonio de Béjar. And perhaps [those who stayed and went to San Antonio de Béxar] did not go with the rest because they could not have succeeded in their flight. In the year 1778 he perfidiously and maliciously deceived Don Luis Landrín, captain of [one of] His Majesty's schooner[s], who had departed Louisiana on orders from the governor thereof to reconnoiter and chart the coast, dealing wanton death to [the captain] and the entire crew, which consisted of the captain himself, his ⁹ // fourteen-year-old son, a second captain and navigator, a boatswain, a harbor pilot, two cooks, and eleven seamen--seven of them Spanish and the rest French. Only the Campechano Indian Tomás de la Cruz's life was spared. He hid in the hold and Josef María allowed him to leave it alive, but carried him away as a slave, in which condition

he was kept for ten months, until in February, [17]79, he gained release from captivity due to the mediation of the Reverend Father Friar J[ose]ph María [sic] Escovar. The same J[ose]ph María and his companions [at the time of the piratical raid] took control of all the arms, goods, and other effects on board the schooner and afterwards set fire to it. In the following year [17]80 he ambushed the crew of a schooner, or brigantine, which had run aground on the coast at the mouth of the Colorado River. [The crew] had succeeded // ^{9v} in getting ashore through water above knee depth. They were removing from [the ship] some goods and effects for their survival, when they were all attacked and killed. The crew consisted of a captain, named Don J[ose]ph Montezuma, seven Spanish seamen, and two French or English [sailors]. Only an Indian of the Copano nation, called Manuel Alegre, an apostate from the mission of [Nuestra Señora de] la [Purísima] Concepción [de Acuña], escaped with his life. On the island of Copano, where the schooner first landed, he went aboard [the ship] in order to steer it, as pilot, to the port of San Bernardo. But he could not get [to this position] for lack of experience. And when [the ship] was stranded he was able to escape by hiding in the wilderness thickets. Finally the aforementioned ¹⁰ // J[ose]ph María has committed the heinous crime of

Parricide, killing his own mother with the thrust of a spear, for no other reason than because, being one of the fugitives he had taken out of the mission of [Nuestra Señora d]el Rosario, she was not moving fast enough to avoid being overtaken, as the governor stated in his official letter of 15 March, [17]79.

If such oft-repeated and grave crimes--not to mention others which he must have committed, of which there can be no information--should go unpunished, and if the author [of such crimes] should obtain the pardon he seeks, [such an event] would serve as an ill example for the natives of that province, especially to those of [Joseph María's] nation, who would attribute [the pardon] to the weakness of our forces; having no respect or fear [towards Spanish arms], they would continue committing other [offenses] of a // ^{10v} like nature in times to come. This obstacle, which I consider to be of the greatest importance, demands the prompt and effective remedy of thwarting [their crimes] and dealing them exemplary punishment. And since this is the primary purpose for which the presidio of La Bahía del Espíritu Santo was established, it seems to me that by declaring that there can be no allowance for granting the pardon requested by the apostate Indian J[ose]ph María, Your Lordship may, if it please you, issue the orders you deem suitable, so that he and the rest of his apostate

companions and accomplices may be pursued to their death or capture. To this end sorties, campaigns, and scouting expeditions may be made in the manner and time and with the force and disposition which Your Lordship and the governor of that province deem most opportune, availing yourselves of such other ¹¹// means as may be considered appropriate for their success. To this end, since the governor has remitted the proceedings which he conducted with the Campechano mariner Tomás de la Cruz, you may return to him a certified copy thereof, advising him that, if they are not already secured, he is to proceed immediately to place in strong confinement the apostates from the mission of [Nuestra Señora d]el Rosario called Patricio and Joaquín. By Tomás de la Cruz's declaration it appears that they were present and consented to the ambush and murder of Landrín and his crew and the pillaging of his schooner. When [their capture] has been carried out, and when guardians or court-appointed defenders have been named for [representing] them, the cause shall be pursued and substantiated until it is in a state ready for sentencing. At that [point] it shall be remitted to this captaincy general [sic] so that [the judgement] appropriate in justice may be rendered.

From the same official letters and proceedings ^{11v}// it has been sufficiently proved that the three camps of the Carancaguases, whose chiefs asked for peace anew, have

conspired to attempt the excesses and killings [MS inserted
 between lines: committed by the apostate Joseph María],
 his companions, and [his] accomplices. For while they are
 savage pagans who have not professed our Sacred Religion or
 recognized the dominion of our Sovereign and fealty to him,
 and thus have not become guilty of the crime[s] of apostasy,
 rebellion, or infidelity, they have nonetheless committed
 [the offense] of violating the principles of humanity by
 treacherously taking the lives of the shipwrecked sailors
 and others who landed on the coast, and of willingly and
 wrongly having broken the peace granted to them and ob-
 served on our part, by commencing robberies, damage, and
 hostilities [MS inserted between lines: which are common
 to and inseparable from the character of their ilk]. It is
 true that the barbaric state in which they live // ¹² and
 their endemic belligerence and fickleness produce in them
 [their faults], if there be any excuse in such a grave and
 ponderous matter. But it is also [correct] that they may,
 even in the most favorable opinion, be considered in the
 [same] class with the Apaches and other savage tribes, who
 having sought and obtained peace, make war without cause.
 Article 2 [of] title 10 of the regulations disposes that
 new peace agreements or truces are not to be easily con-
 ceded to [such tribes] except when well-founded and secure,

for contemplation [thereof] with the nation as a whole is extremely pernicious. And experience has shown that they only ask for [a treaty] when their forces are inferior or when they are frightened by events; afterwards they break [the agreement] at their first chance, and they interpret // ^{12v} as weakness the clemency with which they have been dealt with and accepted. This is exactly what has occurred with the Carancaguases. [Peace] can hardly be conceded to them without observing those prerequisites, which are all the more necessary when, not having experienced the severity of our armies, they cannot be daunted by the successes thereof. This is the major reason for being convinced that they will interpret as weakness the facility and clemency with which they are accepted and dealt with, and that when they have obtained peace they will violate it again at their first chance or whim. A most appropriate means to avoid this obstacle would be to make--before // ¹³ conceding the peace sought by the three camps--a sortie, campaign, or expedition against them, in which they could experience the fury of our forces and some part of the just chastisement merited by their excesses and cruelties. Thus terrified and certain that such maneuvers could be repeated whenever there is cause for it, they would more effectively persist in [the peace] which they now have requested by

means of J[ose]ph Luis and would take care to maintain and observe it more closely than they previously have. I readily admit that the punishment they receive could make them lose faith and could at least retard--if not obstruct--the peace which they are attempting to procure. But it might likewise lead them to be fearful enough to request it with greater determination and to desire to achieve it as quickly as possible. Besides this I consider it a preferable
 // ^{13v} difficulty that they should remain in the class of declared enemies if the obtainment [of peace] is frustrated than that they should be covert [enemies] if [peace is] achieved and continue on the pretext of being friends, while committing their wonted theft, damage, and hostility. And above all [the aforegoing is to be preferred] over their attributing to debility and lack of strength what is a pure and necessary effect of the kindness and clemency of our Sovereign and of the just laws which govern us.

If Your Lordship deem it suitable in spite of these considerations--and attending to the difficulties which must be overcome to effect the castigation of the three camps--to accede to the peace which [the Carancaguases] have requested, you neither can nor should grant it to them in
 any other form // ¹⁴ than the one decided upon in the above-cited article 2 of title 10 of the regulations: they are to hand over hostages to ensure their stability and con-

tinuation [in peace], ceasing all hostilities in the
 province and in neighboring [jurisdictions], and they are
 to free and return any captive Spaniards or friendly
 Indians they may have and [any] apostate [Indian]s who
 have taken refuge and live with them. For [the apostates]
 would not have committed this excess nor would they have
 repeated it in the future, if they had been reassured and
 restored to their respective missions instead of finding
 the aid and shelter which [the heathen Indians] have pro-
 vided for them until now. They shall be instructed on
 these conditions in advance, so that they will be obliged
 to observe them. And they shall be advised that if they
 should default therein, there will be open warfare against
 them and they will be chastised till they be disciplined
 and corrected. But Your Lordship shall above all,
 nonetheless, decide // ^{14v} as you see fit. == Arispe,
 7th of November, 1782 == [Pedro] Galindo Navarro ==
 [Inserted] between lines == "done on other occasions,
 he had been" == "committed by the apostate J[ose]ph
 M[arí]a" == "which are common to and inseparable from
 their ilk" == and "contain" == replaced by ==
 "continue" == Valid [as corrected].

[C.C., 3-14v pp., in E. 11/25/1782 - 4/4/1783]

[The aforegoing] is an [accurate] copy of the original thereof; this I certify. Arispe, 25th of November, 1782.

Christóval Corvalán
[Rubric]

[D.S., 14v p., in E. 11/25/1782 - 4/4/1783]

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[Cross]

Lord Governor == My dear sir: When the Most Reverend Father Friar Joaquín de Escovar had returned from the coast, bringing ten fugitive Christian Indians and a captive who was among those heathen, as I reported to Your Lordship in another [letter] of this date, I ordered the said captive into my presence to question him on how he came to be under the custody of the said heathens. He replied as follows. He was [of the] Roman Catholic Apostolic [religion], a native of the city of Nisamal, in the province of Campeche, and his name was Tomás de la Cruz. He had departed on a small ship of the type called a goleta [schooner], with a party of seamen under the command of its captain Don Luis Landrín, of the French nation, whom he heard say that he was going by order of the King to reconnoiter and map the coast of S[an] Bernardo, its bays, and its harbors. Having arrived at the environs of one called [the harbor] of Matagorda, almost in a direct line to this presidio, they could just make out an Indian camp on the shore. Travelling among the said sailors was one named Cristóval Gómez, a former private in the company at this royal presidio, [now] discharged, who told the captain that there were among those Indians some that he knew, and that one was a good friend by the name of Joseph María.

Therefore // ^{15v} [he asked the captain] if he would be so kind as to give him permission to go ashore to talk with [his friend] and get information for the greater security of navigation. The captain agreed to this suggestion and ordered that [Gómez] should do what he had said [he would], accompanied by four mariners, all armed. After they had begun [the trip ashore] nothing more was heard from them, and the captain, seeing that they delayed, ordered some cannon shots fired and hoisted the colors to see whether the said five men might have wandered away. At the end of three days the captain, now without hope of getting [the men] back and fearful that they had met some adversity in the place [to which they had gone], continued his voyage until he arrived at the harbor of Matagorda, where he dropped anchor. Immediately two Indians appeared on shore and approached till they were alongside the ship. After greeting the captain, speaking with him in the Castilian tongue, they told him that they had been posted there by Don Luis Cazorla, commander of this presidio [of La Bahía del Espíritu Santo], to advise of whatever unusual events might occur on the coast. The said captain had seen such contrivances of the Indians which could only lead him to suspect some treachery; thus he ordered two sailors to go on a boat to bring the two Indians to the ship. And // ¹⁶

and [sic] having [come to the ship], they told the captain on their arrival that one was named Joseph María and the other, Matheo. They offered the captain some meat which they had, saying that the soldiers from this presidio had brought it to them for their sustenance. They also told him to be especially cautious because those [sic] Indians were very bad and that [the sailors] might be risking their lives. All of what was said, the warning [the Indians] gave him, and the fidelity they demonstrated to the said captain persuaded him to avail himself of [their services] to alleviate his apprehensions. It was by his doing that five men needed [as replacements on the crew] were requested. Joseph María promised [all this] again, with the depraved intention of later doing otherwise. Three other sailors landed in search of oysters and they have yet to return. During this time the above-mentioned Joseph María was distracting the captain with false messages, even telling him that he had sent an Indian to find the said five seamen, when this statement was contrary [to fact]. For it became apparent that [Joseph María's purpose] was to postpone his plans to give the rest of the Indians time to come. Then when [all the Indians] were united and the said Joseph María and Matheo had already explored and investigated the ship, at [the moment of] the slightest inattentiveness they took

possession // ^{16v} of the arms and therewith killed [the Spaniards]. Most of the malefactors, with the exception of three or four heathen, were Christians from among the fugitives going along the coast. The narrator, [Joseph Luis], escaped. While standing guard in the ship's hold, on hearing shots he hid himself among some sacks of provisions, calling upon the sacred name of Most Holy Mary to pacify those tyrannous murderers. Her protection was vouchsafed to him, for at that moment, while Joseph María was going about with the others plundering what the schooner was transporting, he found [Joseph Luis] and spared his life. [Joseph María] took [Joseph Luis] with him as a slave and he stayed with him about ten months, until the arrival of the Most Reverend Father Friar Joaquín de Escovar, to whom he was presented by the said Indian at the very disem-bouement of this river into the bays. This captive is now, at the request of the said padre m[inis]tro, at his mission awaiting Your Lordship's decision.

The crew of this ship was composed of a captain, a pilot, and eleven sailors with one additional navigator and two cooks. The arms which they were carrying were sixteen fusils, eleven with bayonets and five without them; six pedreros, one barrel of powder and two balls. These armaments and all the side arms as well remain in the

possession of that //¹⁷ Carancahuaz nation.

These occurrences, which take place almost every year, are irremediable. For though the latter [sic] is present to guard the coast and to succour shipwrecked sailors who come upon it, when any news is acquired or any cannon shot heard, no matter how soon [aid] is called for, it is impossible to help. For the said heathen Indians and some Christians travelling among them as fugitives have come to terms with each other on the bays and islands, so that whenever they see the misfortunes of any luckless [persons] who arrive there, they take possession of all they are carrying, even if they do not take their lives. Besides all that has been said about this coastal region, during the winter and part of the summer the terrain thereof is most impassible because of the great amount of water and because the land is by nature quite soggy, not to mention the impossibility of passage by water for want of a boat suitable for [such travel]. Thus aid can never come in extreme necessity. On this basis--barring a better opinion from Your Lordship--in accordance with the experience which I have acquired in this matter, I am of the thought that to remedy such grave occurrences and so that the miserable men coming to these shores shipwrecked may not perish at the hand of //^{17v} those tyrannous murderers' savagery, it would

be most appropriate [to build] a fort on one of the islands that extend along the harbor of Matagorda and as far as that of Las Nueces, on the site which is judged to be appropriate in that area. [It should be manned] by a detachment of thirty men and also [guarded by] a ship of small burden with a navigator as pilot. In this way the entire coast would be travelled and there would be immediate assistance to remedy any shipwreck, [to guard against] persons of any foreign nation, and finally [to see] that the Carancahuaz nation would leave entirely in a short time or [be] subjugated, [brought] under [the jurisdiction of] a mission, or totally destroyed. This information was given me by my captain, Don Luis Cazorla, at the inspection.

All this I relate to Your Lordship in fulfillment of my duty so that you, in view thereof, may decide as you deem suitable.

May Our Lord protect Your Lordship's valuable life many years. 13th of February, 1779 == Your Lordship's most attentive servant kisses your hand. == Joseph Santoja [signatory] == Señor Don Domingo Cavello [addressee]

[C.C , 15-17v pp., in E. 11/25/1782 - 4/4/1783]

Decree [I have] seen the report [given] in the afore-

going letter from Lieutenant Don Joseph Santoja, interim commander of the presidio of La Bahía del ¹⁸ // Espíritu Santo. The matter treated therein is of the greatest importance and seriousness, one on which the lord commandant general of the Interior Provinces of this kingdom of New Spain ought to be kept fully aware with the necessary substantiation [of the facts], so that he may adopt the most opportune provisions which his great love and zeal for the service of both Majesties lead him to make. Yet missing from the account in the said letter are several circumstances which can only be learned or found out by causing to appear in my presence Tomás de la Cruz, who is the only person to remain alive following the catastrophe suffered by the men on the ship which landed on the coast of La Bahía del Espíritu Santo. Thus he, giving his statement, may say under the sacredness of an oath whether what is mentioned in the said letter is true. He will continue to be questioned and queried as is deemed appropriate on the condition and location of the ship, on what the Indians did with the arms and ammunition which they took from the said ship and on other [matters] which are considered necessary in order to give an account to the lord commandant general. For that reason let the order be sent to the afore-mentioned commander, Don Joseph Santoja, so that at the first safe and convenient occasion he may remit to this presidio

the above-named Tomás de la Cruz, // ^{18v} to put into effect what he is ordered [to do]. Thus it is provided, ordered, and signed by me, Don Domingo Cavello, Colonel in the Royal Armies, Governor and Commandant of Arms of the Province of Texas, its Missions, Conquests, and Frontiers, Captain of the Cavalry Company of the Royal Presidio of S[an] Antonio de Béxar. Done therein and at the villa of S[an] Fernando, on the eighteenth day of the month of February, in the year seventeen hundred seventy-nine; before the attendant witnesses with whom I act in the absence of a notary, doing so on this plain paper, as there is none stamped. This I certify. == [Domingo] Cabello == J[oseph] Plácido de Monzón, attendant witness == Man[ue]l Flores y Valdés, attendant witness

[C.C., 17v-18v pp., in E. 11/25/1782 - 4/4/1783]

Record Royal Presidio of S[a]n Antonio de Béjar,
February 18, 1779 == On this date the order [aforegoing] was sent to Lieutenant Don Joseph Santoja, commander of the royal presidio of La Bahía del Espíritu Santo, as ordered in the above-given decree; as evidence whereof I place [this record] in the proceedings and certify it. == [Domingo] Cabello

[C.C., 18v p., in E. 11/25/1782 - 4/4/1783]

Decree

Whereas Lieutenant Don Joseph Santoja,
commander of the royal presidio of La Bahía
del Espíritu Santo, has put into effect remittance of the
person of Tomás de la Cruz // ¹⁹ as he was ordered to do on
the eighteenth [day] of the past month, let [de la Cruz] be
made to appear before me for the purposes advised in the
auto issued on the said day. Thus it is provided, ordered,
and signed by me, Don Domingo Cabello, Colonel in the Royal
Armies, Governor and Commandant of Arms of the Province of
Texas, its Missions, Conquests, and Frontiers, Captain of
the Cavalry Company of the Royal Presidio of San Antonio de
Béxar. Done therein and at the villa of S[an] Fernando, on
the eleventh day of the month of March, in the year seventeen
hundred seventy-nine; before the attendant witnesses with
whom I act in the absence of a notary, doing so on this plain
paper, as there is none stamped. This I certify. ==
[Domingo] Cabello == Joseph Plácido de Monzón, attendant
witness == Manuel Flores y Valdés, attendant witness.

[C.C., 18v-19 pp., in E. 11/25/1782 - 4/4/1783]

Declaration of Tomás
de la Cruz, 20 years of
age, Indian, native of
the province of Campeche }

In the villa of San Fernando
and Royal Presidio of San
Antonio de Béxar, on the

twelfth day of the month of March, in the year seventeen

hundred seventy-nine, I, Don Domingo Cabello, Colonel in the Royal Armies, Governor and Commandant of Arms of the Province of Texas, its Missions, Conquests, and Frontiers, Captain of the Cavalry Company of the Royal Presidio of San Antonio de Béxar, // ^{19v} did cause to appear [before me] Tomás de la Cruz. Before the attendant witnesses with whom I act in the absence of a notary--doing so on this plain paper, since there is none stamped, as I certify--I received from the aforementioned Tomás de la Cruz his oath, which he took in [the name of] God Our Lord and with the sign of His Holy Cross, which [oath] he formalized by saying "I do so swear" and "amen." When asked what he was called, of what place he was a native, and what his trade was, he replied that his name was Tomás de la Cruz, [that he was] a native of the villa of Nizamal, in the province of Yucatán, thirty leagues from the city and port of Campeche, where he had lived for about eight years continuously, acting as a seaman on ships sailing to Tabasco and Veracruz. Questioned as to his age and race, he replied == that he was twenty years old and that he was a native Indian from the above-mentioned province. I, the aforementioned governor, seeing that he was very adept at clearly and distinctly speaking and comprehending the Spanish language, read to him the aforegoing letter so that he might say whether its

content was the same as what he had stated to the commander of the presidio of La Bahía del Espíritu Santo. To this he replied that it was the same as what he had stated to the said gentleman. He reaffirmed [his testimony] //²⁰ under the charge of the oath which he swore, with the exception of [the following fact:] The schooner on which the witness was travelling as a seaman was not from Campeche, as was implied in the said letter, but rather from New Orleans. The witness, as a sailor, embarked on a frigate which went to Havana. Having completed this voyage, he was recruited as a mariner on a sloop which went to the port of New Orleans. From there, where the schooner [previously] referred to as the King's was about to sail, he enlisted to make the reconnaissance voyage along this coast of the northern sea [northern Gulf of Mexico], particularly the port of S[an] Bernardo. Having explored it and made a map thereof, they weighed anchor and went on to reconnoiter the rest of the coast till they came to the port of Puntagorda, where they met the misfortune mentioned in the letter which had been read to [de la Cruz]. Asked what the port of San Bernardo was like, he replied that its entrance was very narrow and that only schooners and sloops could enter it. Beyond the entrance it forms a small bay in which about five ships of the before-said capacity could barely have cast anchor, that the afore-

mentioned port // ^{20v} lies to the northeast, and that the presidio of La Bahía del Esp[íri]tu Santo would seem to lie to the west-northwest. But he could not tell the [number of] leagues from one place to the other. Asked whether the harbor of Matagorda was better than that of S[a]n Bern[ar]do, he replied that it was, though no more ships could be anchored there than [the number] aforementioned. But [he said that] it was more ample, that it lay due north, that from where ships could be anchored it must have been a quarter of a league, and that from the beach where one disembarks to the presidio of La Bahía del Espíritu Santo it seemed to him that it must be twelve leagues by land. This proximity caused the schooner's captain, Don Luis Landrín to come to the said port of Matagorda with the intention of being supplied with provisions from the afore-mentioned presidio of La Bahía. For when they departed New Orleans they had taken supplies for four months, and [since] they had been in the process of reconnoitering the said coast for three and a half, they did not have sufficient [provisions] to return to the above-named port of New Orleans. Asked how he knew that the schooner in question belonged to the King, he replied that // ²¹ the flag which it flew bore the arms of the King of Spain and Don Luis Landrín wore a uniform of blue cloth

With reddish lining and two golden epaulets on the shoulders. Asked how many persons the said schooner's said crew was comprised of, and whether they were Spanish or French, he replied that [the crew consisted] of the captain, Don Luis Landrín, a second captain and pilot, a boatswain, a navigator, eleven sailors, and Captain Landrín's son, a child about fourteen years of age. They all were killed, with the exception of the witness, in the way described in the letter. Seven of the sailors were Spanish and all the rest were French. Questioned on what the Indians did with the schooner, its six pedreros, the arms, powder, balls, and other [items] which the said ship had, he answered [as follows]: As soon as the Indians had killed the five [men] who remained on board and had encountered the [present] witness, they went ashore. On the following day they went aboard once more and removed the six pedreros, two barrels of powder each weighing a quintal, three cases of rifle shot, eleven fusils with the King's mark, // ^{21v} and other such things as were brought for their use by the captain and the rest of the crew. [They took] all the clothing from the captain's and the sailors' trunks and chests, and [also took] edible things. They set fire to the ship and brought away two large canoes which the ship had for its use. When they had got to land, they divided all the said

articles among the Carancahuaz Indians and the apostate [Indians] from the mission of [Nuestra Señora d]el Rosario at La Bahía de[1] Espíritu Santo. [De la Cruz] heard it said that they buried the pedreros on the beach at Matagorda. He was asked how many seamen landed and killed the Indians. He responded that he knew that the first five who landed with Cristóbal Gómez, the three who got off later in search of the oysters, and two more whom the captain ordered to go in search of meat did not return. The deponent did not know whether the Indians killed them. Asked whether there were many Indians there when the deponent went upon the waist of the schooner, how many were Carancaguazes from the coast, and how many were Christians [who had] fled from the mission of [Nuestra Señora d]el Rosario, he replied that when he, the deponent, was on the schooner's waist // ²² with the five remaining persons who had stayed there, he saw two canoes coming with some twelve Indians [aboard], among them Joseph María, Mateo and others that Father Escobar had taken and who remained at the mission of [Nuestra Señora d]el Rosario, namely Patricio, Joaquín, and two or three others who remained at the coast with Joseph María and Mateo. The others were Carancaguazes. All were received by the captain with great pleasure. He gave them hardtack, boiled meat, and brandy. Joseph María told the

captain not to worry about the men who had gone ashore, that they were on land, and that he would see that they got aboard once more. While he was making these promises, the second captain and pilot noticed that some of the afore-mentioned Indians were going down to the hold. [The officer] ordered the [present] witness to go there and see what the said Indians were doing. They came back up to the [ship's] waist, and the deponent remained in the hold, whereupon he began to hear the shots whereby they killed the captain and the others who were above. They committed [the killings] with the ship's own armaments, which they had placed against the binnacle. When this occurred, the deponent, knowing what what [sic] had happened, hid among some sacks of supplies, where the Indians found him when they went to search the hold. But such was his fortune, by his intercessions to God and the Most Holy Virgin, that the apostate Indian Joseph María took him by the hand and said to him, "Do not worry, fellow countryman. Come up [from the hold]." To this the witness replied that if [the Indians] were going to kill him above, it would be better // ^{22v} for them to kill him below. To this the above-mentioned Joseph María replied by telling him not to worry. And so he went above with him. As soon as he was seen by the other Indians, they aimed their fusils, desirous of

killling him. But the afore-mentioned J[oseph] María opposed them. The deponent saw the captain, his son, the second captain and pilot, the navigator, and another sailor dead on the ship's waist. They were the only ones who had remained on board, for the boatswain and the others had perished on land. Afterwards he saw that all the said Indians, the Carancaguaz heathen as well as the Christian apostates from the mission of [Nuestra Señora d]el Rosario above-mentioned, began to sing and dance around the corpses, which afterwards they threw into the water. Removing boxes of clothing, they took out [the clothes] in order to carry them ashore, which they did. This unfortunate event took place at about ten o'clock in the morning on the third Friday of Lent in the proximate past year [1778]--by consulting the appropriate calender it was the twentieth of March of the year past. In the afternoon they brought the [present] witness to land with the clothing and provisions, all of which were divided among the apostates and the heathen who were awaiting them. On the following day they returned to burn the ship and take away the pedreros, armaments, powder, and balls as stated. Meanwhile they had the deponent tied up in a camp which they had on the coast, and they held him thus for eight days, until he was declared by all ²³// those people a slave of the said Joseph María. And so he

served by caring for his horses and [doing] all the other things which [Joseph María] ordered him to do, until by God's will Father Friar Joaquín de Escobar came from the mission of [Nuestra Señora d]el Rosario, and then the said J[oseph] María gave [de la Cruz] to the afore-mentioned padre. [De la Cruz] was asked whether Joseph María, during the time he was serving him, had committed any other wanton acts. He replied that [Joseph María], with the Carancaguaz Indians, had committed a big horse theft, and it seemed to him that it was in the villa of Camargo, in the province of La Nueva Colonia de Santander [Nuevo Santander].

Questioned as to the number of the Carancaguazes and whether all were using arms and horses, he replied that from what he saw on one occasion, when they took him to the Colorado River, where all the Carancaguazes gathered, it seemed that all together there must have been fifty or sixty. There were, it seemed, about eight or ten of the apostates, who still had not returned to the mission of [Nuestra Señora d]el Rosario. Most had horses and firearms because [sic] many of those they had and had taken from the ship had got broken, and the other [Indians] who did not have [guns] used arrows. He was asked whether the said Carancaguaz Indians and their attendants, the apostates from the mission of [Nuestra Senora d]el Rosario, were always on the coast or in what area they stayed. He replied

that most of the time they were on various islands off the coast, to which they were borne in many canoes which they had, // ^{23v} and that they only came to the coast and the mouth of the Guadalupe River during deer-hunting season. The rest [of the time] they sustained themselves by eating fish, which they caught in great abundance. He was asked whether, from experience he was able to acquire during the time he was a captive of Joseph María and [lived] among the Carancaguaz Indians, it would [seem to] be very difficult to take the said [Joseph María] and his companion and to destroy the said Carancaguazes. He replied that he would consider it difficult to catch Joseph María and his companion, because they were always able to stay in the wilderness, and that the Carancaguazes [could be taken] only by waiting until they were gathered at the mouth of the Guadalupe River hunting deer. The rest of the time they were on the islets, and since they had so many canoes, it would be easy for them to flee from one island or islet to another, which are [sic] all along the coast. Thus much caution and many men would be necessary in order to obstruct their passage and their ease of being able to flee from one place to another. Thus it was fortunate that two or three small schooners were coming from New Orleans; by means of [the ships] and the men who would disembark on their canoes,

[those men] could look over all the islands, and should they encounter [the Indians] there they could take them aboard as prisoners, having some of our people on land in case [the Indians] should come to capture them. In this way they could catch the said Joseph María and his colleague Matheo. For surely as soon as they saw ships, they would go to the side of them to tender their lies and dissimulations, //²⁴ [such as those] by which they deceived poor Captain Don Luis Landrín. And when [de la Cruz] had been questioned and queried again [on details] bearing on the case, he replied that he knew no more than what he had stated. Having been read this his statement and the letter at the beginning herein, he said that it was accurately set down and that it was the same as what he had said and declared, and that it was the truth under the charge of the oath which he had taken, on which he confirmed and ratified [his testimony]. Not knowing now to sign, he made the sign of the cross before me and the witnesses attending me. This I certify. == [Domingo] Cabello == Joseph Plácido de Monzón, attendant witness == Manuel Flores y Valdés, attendant witness.

[C.C., 19-24 pp., in E. 11/25/1782-4/14/1783]

Decree [I state the following] as a consequence
 of the sufficient corroboration of the disclosure related in the letter from Lieutenant Don Joseph Santoja, commander of the presidio of La Bahía del Espíritu Santo, by the judicial declaration received from Tomás de la Cruz. [The latter was] a seaman on His Majesty's schooner which departed the port of New Orleans to reconnoiter and map [the harbor] of S[a]n Bern[an]do and the coast of the northern sea [the northern Gulf of Mexico]. And [I have conducted this inquiry] to make other investigations--which were made--in order to learn the way in which the Carancaguaz Indians and the apostate [Indians] from the mission of [Nuestra Señora d[el Rosario at the aforementioned La Bahía del Espíritu Santo [Presidio] killed the men on the said ship, which they burned, stealing [from it] all it had. [Therefore] let these proceedings be remitted to the lord commandant general of these Interior Provinces of the kingdom of New Spain, // ^{24v} so that he, informed of these events, may decide what is in accordance with his superior judgement. Thus it is provided, ordered, and signed by me, Don Domingo Cabello, Colonel in the Royal Armies, Governor and Commandant of Arms of the Province of Texas, its Missions, Conquests, and Frontiers, and Captain of the Cavalry Company of the

Royal Presidio of San Antonio de Béxar; on the thirteenth day of the month of March, in the year seventeen hundred seventy-nine; before the attendant witnesses with whom I act in the absence of a notary, doing so on this plain paper, as there is none stamped. This I certify. ==

[Domingo] Cabello == Joseph Plácido de Monzón, attendant witness == Man[ue]l Flores y Valdés, attendant witness

[C.C., 24-24v pp., in E. 11/25/1782 - 4/4/1783]

[The foregoing] are [accurate] copies of the originals thereof. This I certify. Arispe, 25th of November, 1782.

Christóval Corvalán
[Rubric]

[D.S., 24v p., in E. 11/25/1782 - 4/4/1783]

Royal Presidio of S[a]n Ant[oni]o }
de Béxar, February 25, 1783 }

Decree I have received the official letter and
other documents foregoing which were sent
by the lord commandant general of these Interior Provinces
concerning the method and manner by which, in the future,
25 // the Carancaguaz Indians--the apostates as well as the

heathen of that nation--are to be dealt with. And since this provision should be put into effect for its great importance to the service of both Majesties and to the peace and tranquillity of the presidio of La Bahía del [E]sp[í]ritu S[an]to, in view of the many hostile acts they have committed and are committing there; let appropriate orders be sent to the commander of the aforementioned presidio, so that he may be apprised on all of what has been decided and resolved by the above-cited lord commandant general relative to this matter. [The presidial commander] is to be advised that he shall prepare to make as many sorties as possible against the said Indians, that he may thereby bring about the attainment of all that is ordered by the above-mentioned lord commandant general. // ^{25v} [The commander] shall inform me of his maneuvers, so that I may adopt such measures as may be necessary for the achievement of total extirpation of the said Carancaguaz Indians.

[Domingo] Cabello
[Rubric]

[D.S., 24v-25v pp., in E. 11/25/1782-4/4/1783]

Royal Presidio of S[a]n Ant[oni]o }
de Béxar, April 4, 1783 }

Decree

Whereas the appropriate orders have been sent to the commander of the presidio of La Bahía del [E]sp[iri]tu Santo, so that the orders issued by the lord commandant general may be put into effect; let these documents be kept in the archives of this governorship for such ends as are and may be appropriate. [The commander] is to be vigilant for compliance therewith, so that // ²⁶ he may adopt the measures necessary in bringing to pure and due effect the castigation and total extirmination of the Carancaguaz Indians for the just reasons forcing this superior decision to be rendered.

Cabello

[Rubric]

// ^{26v}

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[D.S., 25v-26 pp., in E. 11/25/1782-4/4/1783]