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### Title

Fray Francisco Pérez Huerta, Report on the Conflict Between Pedro de Peralta, Governor of New Mexico, and Fray Isidro Ordóñez, Franciscan Commissary, 1617

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**Fray Francisco Pérez Huerta**

**Report on the Conflict Between Governor Pedro de Peralta  
and Fray Isidro Ordóñez, Commissary  
of the Franciscan Order in New Mexico  
1617**

**Archivo General de la Nación, México, D. F.  
Ramo Inquisición, vol. 316, expediente 2, folios 149-174**

**Transcribed by Martha Hidalgo Strolle  
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**Translated into English by John H. R. Polt**

**Appendix**

**Francisco Pérez Granillo  
Alcalde Ordinario of Santa Fe, New Mexico**

**Letter to the Authorities in Mexico  
Concerning the Imprisonment of Governor Pedro de Peralta  
October 29, 1617**

**Archivo General de la Nación, México, D. F.  
Ramo Inquisición, vol. 318, folio 477r-v**

**Transcribed by Jerry R. Craddock  
University of California, Berkeley**

**Translated into English by John H. R. Polt**

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## PREFACE

The often difficult relations between the ecclesiastical and political authorities in early colonial New Mexico were studied extensively by France V. Scholes in his indispensable monograph *Church and State in New Mexico, 1610-1650* (Albuquerque: University of New Mexico Press, 1937; first published in the *New Mexico Historical Review*, 11 [1936], 9-76, 145-178, 283-294, 297-349; 12 [1937], 78-106). The present document relates a part of that story. It is a report sent by Fray Francisco Pérez Huerta, a Franciscan serving in New Mexico, to the commissary general of his order in Mexico, complaining of the behavior of Fray Isidro Ordóñez, head of the order in the colony, and, to a lesser extent, of that of the guardian of the Franciscan monastery in Santa Fe, Fray Luis Tirado.

Fray Francisco has been accused of being partial, and perhaps he was; but if even a portion of his accusations against Ordóñez is true, the father commissary was anything but a model of Christian charity, not to mention Franciscan humility. A letter from Francisco Pérez Granillo, published here as an appendix, supports at least some of Pérez Huerta's accusations.

The story of this conflict was recounted in great detail by Scholes with extensive extracts from the document (NMHR 11:27-51, 58-70, 72-75). See also Joseph P. Sanchez, *The Rio Abajo Frontier, 1540-1692*, 2<sup>nd</sup> ed. (Albuquerque: The Albuquerque Museum, 1996), 61-69, and "The Peralta-Ordóñez Affair and the Founding of Santa Fe", in *Santa Fe: History of an Ancient City*, ed. David Grant Noble, School of American Research Press, 1989, 27-38.

The Pérez Huerta manuscript is undated and unsigned, which suggests that it is a copy. Both the transcription and the translation have benefited from the advice and help of Jerry R. Craddock. The Pérez Granillo letter is a signed original.

### EDITORIAL MARKS AND NORMS

[...] editorial addition

[\* ...] editorial conjecture

[^...] scribal addition

(...) editorial deletion

(^...) scribal deletion

{ ... } sign that the marked line(s) should not be counted.

CW = catchword

LM = left marginal note

The transcription is basically paleographic, but abbreviations have been resolved and punctuation and capitalization have been modernized.

Because in this and other documents published by the Cíbola Project parentheses are used to indicate deletions, the parentheses that actually appear in the Pérez Huerta manuscript have been transcribed as commas or dashes.

John H. R. Polt

Archivo General de la Nación, México, D.F.  
Ramo Inquisición, vol. 316, expediente 2  
1617

[fol. 149r]



Relaçion verdadera que el padre predicador fray Francisco Perez Guerta de la orden de Sant Francisco, guardian del conuento de Galisteo, hiço al reuerendisimo comissario general de la dicha orden

de la Nueva España (^por) de las cosas succedidas en el Nuebo Mexico por los encuentros que tubieron don Pedro de Peralta, gobernador de la dicha prouincia, y fray Ysidro Ordoñez, 5 | comissario de los frailes de la dicha orden de Sant Francisco que residen en ella. ~

~ Reuerendissimo padre nuestro: el año de mil y seiscientos y once fuimos despachados por el señor arçobispo virrey don fray Garcia Guerra siete religiosos sacerdot-  
tes y tres hermanos legos para esta nueva conuersion del Nuevo Mexico con gaxes y so-  
{LM: nº 1}

corro de la real caxa. Señalonos nuestro reuerendissimo padre comissario fray Juan Zureta por  
nuestro

10 | presidente y comissario en el camino hasta llegar a este Nuebo Mexico a el padre fray  
Ysidro Ordoñez, mandando en las patentes que los religiosos traíamos  
nos presentase el dicho padre presidente o comissario al que de presente era y asistia en es-  
te Nuevo Mexico o real de los españoles, que era el padre fray Alonso Peynado,  
{LM: nº 2}

~ los religiosos saliendo de Mexico con la vendiçion de Dios y de mi reuerendissimo padre;  
15 | y por su mandato el dicho padre fray Ysidro Ordoñez dispuso, porque deuia de conue-  
nir, que los religiosos fuesemos de dos en dos o mas como mejor nos pudies-  
semos auiar y que assi llegassemos al conuento de Zacatecas, de donde nos  
dispondriamos para el viage. Como se nos fue mandado por el dicho padre fray  
Ysidro Ordoñez lo cumplimos, pasando muchos trabajos y neçesidades

20 | que traen los caminos y principalmente pasando por donde no hauia conuentos de  
nuestra sagrada religion, que con la neçesidad y falta de bolsario en algunas partes era-  
mos mal receuidos y por nuestro glorioso padre Sant Francisco en otras regalados y  
{LM: 3}

estimados. ~ Llegados que fuimos y juntos los religiosos en el conuento de Ça-  
catecas, no se descuido el enemigo del humano genero para hacer de las su-  
25 | ias, procurando que tan santa obra se impidiesse, mouiendo algunos desconsuelos,  
ya con la tardan[ç]a en el despacho, ya por algunos subçesos que vbo. Enpero Di-  
os nuestro señor, que gusta de el aprobecamiento de sus sieruos y acude a sus buenos  
deseos, faboreçio su causa hasta ponerse en efecto el partirnos  
{LM: 4}

y hacer nuestro viage // (^que fue) a 26 de mayo de 1612. ~ Salimos con sumo  
30 | gusto todos los religiosos dando a Dios gracias por auernos escogido

para la suerte de su ministerio, ofreçiendole a Su Magestad mil fer-  
uorosas voluntades y deseos encendidos en su seruicio. Prosegui-  
mos, reuerendissimo padre, nuestro viage de Zacatecas a Santa Barbara, que son ci-

ento y mas leguas, casi todo despoblado y la tierra por donde  
35 | bienen los carros casi de ningun regalo ni refugio, porque si  
no es solo el Fresnillo y Cuencame, pobres poblaciones y bi-  
en necesitadas, no ay otras a mano. Pasamos los religiosos  
en este tiempo, por ser de quaresma y ser despoblado y ir ca-  
minando, mucha neçessidad, absteniendonos violentamente

**[fol. 149v]**

de cosas que neçesitabamos y pudimos remediar en la ciudad de Mexico.  
La queja de estas cosas era comun de todos y atribuiamos la culpa  
al padre fray Ysidro Ordoñez por auernos siniestramente informado del cami-  
no y de lo que se pasa. Padeçimoslo por esta causa y ser todos  
5 | o casi los mas visoños y poco traginadores del mundo. Llego a  
oidos del dicho padre fray Ysidro Ordoñez la queja de los dichos religiosos y d[\*e]-  
seo de volverse algunos, como de hecho lo hiço un hermano lego.

{LM: 5}

~ Queriendonos satisfaçer y dar quenta de si, nos junto en el Rio Flo-  
ido y alli nos propuso que lo que llebaba era para todos y para t[\*i]-  
10 | erra donde gustariamos tener algun regalo, que no enbargan-  
te eso nos probeeria de lo neçesario. Efiçazes fueron las rra-  
çones, y como no eran ellas las que nos auian de mober a dejar nuestra  
santa prouincia y todas las cosas de gusto y regalo, sino Dios, en  
confiança de Su Diuina Magestad y de lo propuesto y prometido por  
15 | el dicho padre fray Ysidro Ordoñez, pasamos y padecimos lo que nuestro señor saue.

{LM: 6}

~ En el camino tubo con el dicho padre fray Ysidro Ordoñez el padre fray Pedro de  
Haro, frayle viejo y antiguo, algun desconsuelo y no fue poco,  
porque le trato el padre fray Ysidro con palabras que era menester

{LM: 7}

mucho espiritu para sufrirlas. // Con el padre fray Andres Perguer  
20 | tubo otras que tubo que sentir el religioso muchos dias y pri[\*n]-  
cipalmente por le auer notado delante de seglares de codiçioso;  
y mas adelante, teniendo poca rraçon, el dicho padre fray Ysidro con  
los hermanos legos fray Geronimo de Pedraça y fray Christobal de la [\*A]-  
sumpçion tambien tubo cosas que les obligo a desconsolarse y a-  
25 | un a querer yrse y dejar lo enpeçado. Dios que los tenia para

{LM: 8}

mayores trabajos no lo permitio. // Dios nuestro señor fue seruido  
llegasemos a este Nuevo Mexico, adonde antes de llegar al[\*gunas]  
quince o veinte leguas enuio el padre fray Ysidro Ordoñez a la villa de  
Santa Fee y real de los españoles por guardian al padre fray Luis [\*Ti]-  
30 | rado, dando entre nosotros que murmurar y en los religio-  
sos y prelado que estaban en el Nuevo Mexico que pensar, diciendo  
todos que sin presentar sus papeles ni sauer de cierto com[\*o]  
no nos constaba fuese prelado como entraba mandando.

{LM: 9}

~ Entramos, reuerendissimo padre, en el primer conuento de este Nuevo Mexico, lla-  
35 | mado Sant Francisco de Sandia, a 25 de agosto de 1612 años, donde

{LM: 9}

el padre fray Ysidro Ordoñez mostro su patente y dio la carta a[\*1]  
padre fray Alonso Peynado en que le absoluia nuestro reuerendissimo padre de su  
offiçio y le mandaba obedeçiesse al dicho padre fray Ysidro Ordoñez.

{LM: 10}

~ Esta carta, reuerendissimo padre, como adelante dire, pareçio ser falsa,  
{CW. lo qual}

[fol. 150r]

lo qual no hecho de ber el dicho padre fray Alonso Peynado despues de reçe-  
uido por prelado el dicho padre fray Ysidro Ordoñez y por tal obedecido,  
no aduirtiendo lo que contenian nuestras patentes ni dudando so-  
{LM: 11}

bre ello. ~ (^??) Fuymos al conuento de Santo Domingo, seys leguas del de  
5 | Sandia. Alli hiço juntar los religiosos el padre fray Ysidro  
Ordoñez y juntos, eligio al padre fray Alonso Peynado, al padre fray Este-  
ban de Perea, al padre fray Christobal de Quiros, al padre fray Andres Bap-  
tista, y con estos padres solos tubo este capitulo y reparti-  
o los conventos entre los dichos padres y el padre fray Pedro de Haro  
10 | de la Cueba y el padre fray Juan de Salas de los recien llegados. Re-  
{LM: 12}

partionos a los demas religiosos por subditos. ~ Tenia en esta  
ocassion harta necesidad la tierra de ministros y que los que be-  
niamos de nuebo con algun espiritu nos ocupasemos para  
no desmayar adelante y tomar tanto aborrecimiento a la tie-  
15 | rra como le emos tomado por ser el trabajo poco y bernos  
(y bernos) defraudados de el desseo que de aprobechar traiamos.

El padre fray Ysidro Ordoñez se descargaba por esta parte con estas rraçones, di-  
çiendo que eramos poco experimentados y que era neçesario el cono-  
cimiento de la tierra, que le alcan[ç]ariamos en quatro meses y mas por-  
20 | que todos nosotros salimos de dotrinas y de administraciones de  
yndios en la Nueva España quando nos enuio la obediencia y los mas eramos  
{LM: 13}

lenguas. ~ En esta junta que el padre fray Ysidro hiço, le quiso quitar la  
casa y su rincon al padre fray Alonso Peynado que auia acabado de ser comissario  
con color de que se fuese con un religioso para que le regala-  
25 | se, aunque no ygnoraba el padre fray Ysidro Ordoñez la diferencia que  
ay de esta tierra a la Nueva España y de conuentos a conuentos; con todo  
quiso llebarlo por aquellos terminos. Fuele a la mano el padre  
fray Esteban de Perea, guardian de Sandia, y por su respecto le conce-  
dio una casa llamada Galisteo, donde estubo poco (^ //) porque a po-  
{LM: 14 (^14)}

30 | cos dias le mando por un enojuelo que tubo con el // se fuese a otro  
conuento a ser subdito de otro guardian, lo qual hiço el dicho padre fray  
Alonso Peynado. Luego mando el padre fray Ysidro Ordoñez le quitasen a aque-  
lla casa lo que tenia adquirido por este santo varon  
y cosas de la mesma casa, no dejando como diçen estaca

35 | en pared. Con esta primera afrenta estuvo este santo  
viejo por subdito de el padre fray Andres Bautista  
algunos meses hasta que por enfermedad fue traydo a  
{LM: 15}

la villa de Santa Fee, real de los españoles. ~ En este tien-  
po y dia procuro dar pena al padre guardian de la villa porque no le  
40 | auia entregado, o contradecia que se le entregasen, los diez-

**[fol. 150v]**

mos de los vezinos de la villa, diçiendo que solo pertenecian al conuento della y l[\*e]  
reprehendio grauemente y le quiso açotar en el conuento de Galisteo por-  
que ya eran coxquillas atrasadas por quanto en el camino le dijo el dicho p[\*adre]  
fray Luis Tirado al dicho padre fray Ysidro Ordoñez que sauia poco en una porfia y  
5 | poco era neçessario para encender fuego como se yba estos dias encendi-  
{LM: 16}

endo. ~ El dicho padre fray Luis Tirado quiso haçer junta y la hiço en re-  
alidad de verdad de algunos religiosos y nos juramento y hiço firmar  
nuestros nombres para que con liçençia o sin ella nos fuesemos a la  
presencia de vuestra reuerendissima todos con el demasiado desconsuelo. Teniamos  
10 | gana de haçerlo y sufiçiente causa; Dios nuestro señor lo ordeno por otro ca-  
{LM: 17}

mino. ~ En el mes de septiembre del dicho a[ñ]o de 612 bino el padre fray Ysidro Ord[\*oñez]  
a la villa de Santa Fee a presentarle a don Pedro de Peralta una prouision  
real que el dicho padre auia ympetrado para abrirles la puerta a los solda-  
dos que quisiesen salir. Leyda que fue la prouision al gouernador, respondio  
15 | que la obedecia y cumpliria, auindole antes pedido al padre fray Ysidro que  
no se la notificasen porque resultaria della mucho daño a la tie-  
rra, como resultado por la mucha gente casada y aveçindada que salio  
della por la dicha prouision, porque la gente era poca, la tier[r]a nueba, muchos  
los enemigos, y saliendo los que se fueron pudiera auer peligro en los que  
20 | quedaban y de un gran deseruiçio de Su Magestad por ello, y aunque [\*el]  
gouernador tomo muchos medios para que no se le presentase no basta-  
ron y ultimamente le amenaço el comissario diciendo que si no cumplia la  
dicha prouision dejando salir la gente que lo podia hacer en uirtud  
della, se lo auia de pagar y que le auia de hacer salir sin almo-  
{LM: 18}

25 | frex, y con esto el gouernador cumplio la prouision en quanto a esto. ~ Preten-  
dia el comissario que el virrey de la Nueva España situase sueldos para tre-  
{LM: 19}

ynta soldados y por esto haçia este esfuerço. ~ Y despues que  
rrompio de hecho con el gouernador le achaco que por su culpa salio de la tie-  
rra aquella gente, porque no se la repartio en encomiendas de yndios  
30 | para que se sustentasen. A esto, reuerendissimo padre, respondo que el gouernador les  
ofrecio a algunos los dichos repartimientos por su persona y la de su secretario y he-  
cho bando sobre que daria la tierra a los que quisiesen ha-  
cer asiento de vecindad en la villa por uno de cinquenta repartimientos en  
que auia de repartirse conforme a la prouision y le hiço pregonar, y [\*el]-  
35 | los no los quisieron sino yrse go[ç]ando de la licençia y comodidad



de veinte carros que les trujo el padre comissario, y desto constara por el vando que esta en poder del secretario de gouernacion. Estas cosas que pasaron entre el gouernador y el padre fray Ysidro Ordoñez las oy yo a su reuerencia de su propia boca y las mesmas amenazas, y dellas quedaron con

{LM: 20}

40 | disgusto los dos. // Llegados los carros que traian el soco-

**[fol. 151r]**

rro y limosna que el Rey nos auia dado al pueblo de Santo Domingo a 28 de agosto, se descargo alli lo que trayan, encargandose dello el padre comissario para repartirlo entre los religiosos, como lo hiço, dando de lo que traya a unos mas, a otros menos, de que ubo algunas murmu-  
5 | raciones entre algunos religiosos y con rraçon, quejandose algunos que por que no les auia de dar el padre comissario lo que les daba a los o-  
{LM: 21}

tros. ~ Aqui se dijo que el padre comissario auia comutado en Zacatecas muchas arrobas de cera por una espada, una cuera de anta y unos calçones de terciopelo y que auia hecho otras cosas y commu-  
10 | taciones en Mexico de caliçes, vel[a]s<sup>1</sup> y otras muchas cosas, las quales no ui pero oilas a religiosos de quien se podran sauer con alguna diligencia, y estas mobian pesadumbres que alteraban el a-  
{LM: 22}

nimo del padre comissario. // Y despues que ubo hecho la repartiçion de la ropa entre los religiosos, le quedaron al dicho padre comissario en su conuento  
15 | muchas cosas, las quales tubo con superfluidad, careçiendo otros conuentos dellas, como es ganado, mulas, vacas, bueyes, tafetanes, cantidad de yerro, açero, herrage, de que neçesitaban los religiosos, y con dificultad y por mil suplicaciones las sacaban de poder del dicho padre comissario, teniendo su conuento hecho almacen  
{LM: 23}

20 | de generos para el gasto y abundancia del. ~ Al padre comissario le fue dicho por algunos religiosos que se repartiessen los sacerdotes y legos que estaban desocupados por las dotrinas y pueblos para que dotrinasen, y que desta manera no estaria la dotrina como  
nao encallada y nosotros estariamos ocupados y los natura-  
25 | les enseñados, pues benimos para eso. A esto respondio el padre comissario que no era tiempo, otras vezes que no auia soldados para que hiçiesen escolta a los ministros, y en esto tenia rraçon, porque por su culpa dejaron muchos la tierra por aquella prouision que que-  
{LM: 24}

da dicha que ympetro y despues intimo al gouernador. // Y assi en tres  
30 | años de quatro que a que es comissario no se baptiço ynfiel ni se aprobecho en la conuersion, saluo un pueblo que el padre fray Alonso Peinado baptiço, desterrandose voluntariamente a las Salinas por apartarse de las cosas del padre comissario, que le auia tratado mal y puesto en ocasion de causarse un grande escandalo. ~ Antes

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<sup>1</sup> The ms. reads *velos* 'veils,' but the context suggests *velas* 'candles.'

{LM: 25}

35 | que el padre fray Ysidro Ordoñez fuese a la Nueva España a procurar el sobredicho despacho y a traernos a los dichos religiosos ut supra, auia tenido con el gouernador muchas cosquillas. Dijo un seglar amigo del padre fray Ysidro Ordoñez, que es el capitan Vaca, que el dicho fray Ysidro yba a traer el officio de gouernador en su propia persona. Otros an dicho que

[fol. 151v]

fue para armarse contra don Pedro de Peralta porque no le tenia buena voluntad, ni el dicho don Pedro de Peralta a el dicho fray Ysidro, y asi diçen que dijo el gouernador quando supo que benia el dicho fray Ysidro hecho comissario, "Pluguiera a Dios biniera el demonio y no biniera ese fraile". ~ Algunas

{LM: 26}

5 | cartas escriuio a religiosos cerca del expediente de los vales que daba el gouernador para llebar yndios de los pueblos a las obras y labores de la villa, de lo qual gustaba poco el padre comissario, y con las cartas que escreuia y lo que se haçia se yndignaba el dicho gouernador, qu[\*e] no nos era sumamente deuoto y qualquiera poca cosa que toca-

10 | se a su jurisdicçion bastaua para desquiciarle de la paçiençia

{LM: 27}

fundado en el poder y mando que tenia. ~ Algunas coxquillas tubieron las cabeças acerca de sacar los yndios de sus pueblos para el seruicio personal. El padre comissario tenia raçon de defenderlos por benir de doce, de catorce y a lo mas lejos de veinte leguas

15 | por el largo camino y poca comida que ellos traen de solo mayz tostado y los españoles no darles de comer todos, aunque lo hacen algunos; y a esto dice el gouernador que de los pueblos comarcanos no le dejan sacar gente, y si la saca alguna vez mas de lo que es justo no lo tiene

por açertado por ser contra conçiencia que solos a aquellos vezinos pue-

20 | blos se les cargue todo el seruicio de los españoles y assi los hacia benir a todos por sus turnos y en el darles la comida el gouernador la daba

a los que a el le seruian y mandaba a los vezinos se la dieran. Yo s[\*oy] testigo de lo que daba a los de el pueblo de Sant Ylefonso y el padre fray Andres

Baptista. Ello era poco pero no podian ni tenian mas que dar y por

25 | ser grande la pobreza de la tierra no todos podian dar de comer a los yndios, y los que se lo daban no era lo que ellos comen fuera

{LM: 28}

de sus casas. ~ Lo que ay del repartimiento del mayz digo que esta a la voluntad del gouernador dar lo que quisiere de pueblos vacos, y por aqui auia disgustos y finalmente algunos atrebimientos de solda-

30 | dos dieron ocaçion a que el padre comissario se declarase contra el gouernador, y esto se pudiera escusar y apaçiguar con pocas rraçones. ~

{LM: 29}

A 4 de febrero de 1613 vine a uiuir a la villa donde estube por subdito del padre fray Luis Tirado, y por la misericordia de Dios auia suma paz entre los religiosos y seglares y todos esta-

35 | bamos muy contentos, aunque no con el prelado. Empero en ca-

sa del gouernador entrabamos, comiamos alli muchas beces, veuiamos chocolate que nos lo daba con mucho gusto y mas al padre fray Luis Tirado, su amigo, al padre Haro, al padre fray Agustin, al p[\*adre] Pereguer, al padre fray Geronimo, con quienes tenia platicas y con-  
{CW. versa-}

**[fol. 152r]**

{LM: 30}

versacion. La Pascua comimos en su casa. ~ A 16 de abril le dio

{LM: 31}

el gouernador al padre Tirado una pistola muy rrica ~ y a 18 del mesmo troco al padre fray Pedro de Haro, que se lo pidio, un muy lindo arcabuz que el

{LM: 32}

gouernador estimaba mucho por otro no tal ~ y a 23 del dicho dio el gouernador

5 | un rrico cuchillo de monte damasquino guarneçido con plata y con la cabeza de diente de caballo marino al padre fray Luis Tirado, que se le pidio, y un pedaço de acero, y con esto mil ofreçimientos y buena cara para todos y para todo le hallabamos porque reprehendia y castigaba qualquier exceso de los soldados.

{LM: 33}

10 | ~ A 25 de abril del dicho año despacho el gouernador al capitan Geronimo Marquez a los campos de Sibola, que estan lejos de la villa de los españoles

mas de quarenta leguas con otros seis soldados y criados, algunos del gouernador, a caçar algunas terneras del ganado natural de aquella tierra para enuiarlas a España y seruir con ellas a Su Magestad, deseo an-

15 | tiguio suio, y sobre ello hiçieron el gouernador, capitan y soldados sus escrituras de concierto sobre que todo lo que se trugese viuio fuese

para el gouernador y todo lo demas de carne, cuernos, manteca y otros despojos fuese para los dichos capitan y soldados. El gouernador puso de

su parte todo el bastimento que se gasto en la jornada con abundancia

20 | tal que les sobro mucho a los que fueron a ella, caballos para la

corrida, dioles otros socorros y palabra que benidos que fuesen les reconpensaria con otras cosas su trabajo + aunque ellos no fue-

{LM: +como lo hiço}

ron porque les diese cosa sino por darle gusto y hacerle a-

{LM: 34}

quel seruiçio. ~ En 6 de mayo del dicho año enuio el gouernador a un pue-

25 | blo llamado los Taos, distante del real de los españoles 16

leguas, a los capitanes Pedro Rodriguez y Pedro Duran con o-

tros diez compañeros a cobrar el tributo de aquel pueblo. Dieronse

estos tan mala maña que voluieron a la villa dentro de çinco dias sin hacer

la cobrança a que auian ydo y afirmaron que los yndios taos quedaban

{LM: 35}

30 | alçados y que no querian pagar, cosa que otras veces abian dicho. // Ynqui-

eto y altero mucho esta nueba al padre guardian de la villa y paso al

conuento de Santo Domingo a notiçia del padre comissario, a quien causo mayor altera-

çion. Pusose en camino el padre comissario y uino a la villa a 15 del dicho mes y

pidio al gouernador se acudiese con tiempo al remedio de tal atrebimiento con de-

35 | mostraçion de escarmiento. De este parecer fue el padre guardian de la villa, y aunque se llegase a fuego y a sangre que era justo no se tardase el castigo porque los yndios no tomasen auilantez y juzgando poco valor y fuerça en los españoles enprendiesen alguna {LM: 36}

maldad. ~ El gouernador, asegurando a los dichos padres, dijo que aque-

**[fol. 152v]**

lla nueva no tenia mas fundamento que los flacos cora[ç]iones de los dichos capitanes que auian ydo a cobrar el tributo como ya de otras ocasiones le constaba, y assimismo les dijo el gouernador a los dichos padres que estaba de parecer de enbiar a los mismos capitanes con quatro compañeros no mas 5 | a pedir de nuevo el tributo a los dichos taos, y no pagandolo les yria a {LM: 37}

castigar su atrebimiento. // Quiso el gouernador enbiar a un yndio llamado Anda, capitan del pueblo de Sant Christobal, y a otro capitan del pueblo de los pecos llamado Cañ[\*a]-

sola para que con algunos rescates fuesen al dicho pueblo de los taos y uiesen la disposiçion que tenian y de lo que vbiese diesen nuevas ciertas al dicho

10 | gouernador. Estos dos capitanes yndios pidieron al gouernador diez dias de termino para preu[\*e]-

nirse de lo que abian de lleuar al dicho pueblo de los taos para rescatar y su {LM: 38}

menester. Esto paso (^domingo) a 16 del dicho, jueves. // El dia siguiente, viernes 17, se partio el padre comissario al pueblo de Sant Ylefonso a uer la yglesia que queria el padre guardian de aquella casa adereçar y haçer otras obrillas {LM: 39}

15 | en ella. ~ A 18 del dicho mes enuiaron a deçir los yndios de los taos, por medio de otros yndios pecuries de otro pueblo que esta junto al de los taos, a los capitanes del pueblo de Sant Juan que los desculpasen con el gouernador por no auerles dado el tributo a los españoles, que quando los españoles auia[\*n]

ydo ellos no estaban en el pueblo algunos y otros no se atrebieron a pa-

20 | garle sin los que faltaban, que no se enojase el gouernador, que ya tenian juntas las mantas y que enuiase por ellas. Esta nueva trugeron los

dichos capitanes del pueblo de San Juan Oqué y juntamente don Lorenço, capitan del pueblo de Pojuaque, amigo de los españoles, que benia de los pecuries.

Tambien trujo esta nueva el alferez Simon de Abendaño, que benia {LM: 40}

25 | de su pueblo de los tehuas. ~ Vistas y oidas estas nuevas por el gouernador, determino de no esperar los referidos capitanes yndios Anda y Cañasola sino que sin delacion alguna fuesen algunos soldados a cobrar el dicho tributo, juzgando que si se detenian algunos dias sin enbiar podrian los taos pensar se prebenian los españoles p[\*ara]

30 | castigarlos y con este miedo se podrian valer de muchos yndios sus vezinos y amigos, y enemigos nuestros, llamados apaches, gente muy numerosa y de guerra, que les es cosa facil, y despues b[\*i]-endose ser ellos muchos y pocos los españoles, que de necesida[\*d] auian de yr pocos, se trocase el pasado temor en atrebimien[\*to]

35 | y con el enprendiesen a los españoles y se trabase alguna yn-

{LM: 41}

excusable guerra. // Y assi mando a los capitanes Pedro Rodrigues y Pedro Duran con otros seis compañeros que dentro de tres [\*di]-

{LM: 42}

as se aprestasen para yr a esta cobrança. ~ En 22 del dicho mes entro en la villa un soldado de los que auian ydo a la ca-

{CW. ça y baque}

[fol. 153r]

ça y baqueria de las terneras de Sibola que arriba dige. Abian ydo a 25 de abril y trujole al gouernador nueba que le trayan doçe terneras vibas machos y embras y que quedaban dos jornadas de alli. Otro dia lo

{LM: 43}

supo en Sant Ylefonso el padre comissario 5 leguas del real. ~ A 23 del dicho 5 | y este dia propio salio del dicho pueblo de Sant Ylefonso y se fue al de Nan-

be. ~ Viernes 24 del dicho mes de mayo, queriendo el comissario yrse desde el conuento de Nambe para el de Santo Domingo que era su abitacion, dia en que tambien salieron de la villa los dichos capitanes y soldados para el pueblo de los taos a cobrar sus tributos por mandado de su gouernador, an-

10 | tes que el padre comissario saliese de Nambe llego alli uno de los soldados que yban a los taos, llamado Gaspar Perez, a la casa del religio-

so y auriendose apeado topo con el padre comissario y le beso las manos y el padre comissario le pregunto, "¿Para donde se camina?" Respondio el soldado, "A los

taos nos enuia el señor gouernador". A esto respondio el padre comissario, "¿Pues aora, vispera

15 | de Pascua? ¿quantos ban?" Respondio el soldado, "Dos capitanes van y seis soldados". Dijo el padre comissario, "¿Pues donde estan?" Y el soldado a el, "Por el otro camino van, que yo e benido por uer al padre guardian". A esto dijo el

{LM: 44}

padre comissario, // "Pues señor, yo le mando so pena de excomunion mayor se vuelva a la villa". Y dijo luego a un indieuelo llamado Joseph, criado suyo,

20 | "Anda, muchacho, diles a aquellos soldados que les mando por descomunion se vuelban a la villa, que alla uoy". El muchacho fue y luego partio el es-

pañol y el padre comissario para la villa. El muchacho llego y dijo

lo que el padre comissario le auia mandado, y luego que los españoles lo

oyeron se voluieron al gouernador. Algunos de los dichos soldados diçen que se 25 | voluieron porque yban de mala gana, otros que por el mandato. ~

{LM: 45}

El padre comissario y españoles llegaron a la villa, aunque no todos juntos. Primero llego el padre comissario, y auiendo descansado y intimado el hecho de el

gouernador al padre guardian de la villa, fray Luis Tirado, llego a cauo de ora y mas un soldado y pregunto al padre comissario de parte de el gouernador que si auia enuia-

30 | do a mandar a los soldados que voluiesen a la villa y que se ofrecia de

nuebo para ello. Respondio el comissario que era verdad que los auia

mandado voluer, que el gouernador lo tubiese por bien, que quando despues se biesen le diria la causa. Enuió despues el gouernador al capitan Pedro

Rodriguez y a otros dos soldados al comissario a decirle que le suplicaba le  
35 | auisase que se abia ofrecido de nobedad para auer mandado vol-  
uer a la villa aquellos soldados, que le tenia conuidado. Y llega-  
dos al conuento les dijo un soldado que estaba retraydo en el, que  
se llamaba Joseph Velazquez, que el padre comissario reposaba, que se-

**[fol. 153v]**

ria como a medio [dia], y el capitan le pregunto al dicho retraydo que si sauia para  
que efecto los auia mandado voluer el padre comissario del camino que ha-  
{LM: 46}

cian a los taos, // y el soldado le respondio que los auia hecho  
voluer para que oyesen aquella Pascua misa en la villa y no  
5 | para otra cosa, y lo sauia porque siruiendo el a la mesa aquel  
dia al padre comissario y a los demas religiosos se lo oyo decir assi  
y tratarlo con ellos. Y voluiendose el dicho capitan y sus dos compa-  
ñeros a casa del gouernador le digeron que no auian podido ablar al padre  
comissario porque dormia la siesta y lo que el retraydo les dijo  
10 | açerca de su vuelta, y entonces uno de los compañeros, lla-  
mado Juan Lujan, dijo que si el mandarlos voluer no era par[\*a]  
mas de que oyesen misa aquella Pascua, que en el pueblo de San Juan  
la oirian y alli tendrian junta su caballada para haçer su bi-  
age el ultimo dia della, porque si alli se quedaban o habian de per-  
15 | derseles los caballos con la veçindad de las yeguas o enbara-  
[ç]ar mas dias en juntarlos. ~ Con esto les mando el gouernador que se fuesen  
{LM: 47}

al dicho pueblo de Sant Juan y en el o en el de Sant Ylefonso oyesen misa la  
Pascua y el ultimo dia della fuesen a dormir al pueblo de los pecories  
y el siguiente fuesen al de los taos con mucho sol para que los yndios  
20 | del no se alterasen si les diesen albaço, y assi lo hicieron lo[\*s]  
{LM: 48}

dichos ocho soldados. ~ Parece que el dia antes, jueves 23, estan-  
do el gouernador en la plaça con algunos soldados y entre ellos Juan de Ta-  
pia, escriuano del cauildo y uno de los quatro encomenderos de los taos,  
platicando sobre la nueba fresca de las 12 terneras de Si-  
25 | bola que le traian caçadas al gouernador, el dicho Tapia le dijo, "Si vuestra señoria nos  
diese licencia para que nos quedemos esta Pascua en la villa los  
que emos de yr a los taos nos ara mucha merced, y luego en pa-  
sando la Pascua haremos ese viage". Preguntole el gouernador que que  
se le ofrecia que haçer en la villa aquella Pascua. El dicho Tapia  
30 | le respondio que ninguna cosa mas que holgarse en su casa con su  
muger y sus hijos y añadir a la olla alguna cosa mas del ordinario;  
{LM: 49}

~ y el gouernador le dijo que pues no deseaba quedarse para mas que aque-  
llo, que matase un par de buenas gallinas y las hiciese cocer  
con un pedaço de jamon de toçino y las salpimentase y llebase  
35 | en sus alforjas y se fuese adonde le enbiaba, que con eso ten-  
dria buena Pascua dondequiera que le cogiese, y que mira-  
se que no era mala Pascua yr a seruir al Rey en aquella o-

{LM: 50}

casion y hacer su propia hacienda de camino, ~ y este mes-

{CW. mo soldado}

[fol. 154r]

mo soldado dijo despues al padre comissario y aun lo juro que le auia mandado el gouernador meter la Pascua en el alforja y yr donde le mandaba. Tengolo por patraña y puede ser verdad; pero considera-

{LM: 51}

das las cosas como yo las ui y oi, a lo primero me atengo. ~ De

5 | lo que este soldado dijo formo el padre comissario un caso de Ynquisicion,

{LM: 52}

como adelante dire. ~ El padre comissario, como dige, se auia acostado la siesta a dormir, y leuantado que fue, pregunto por los soldados y digeronle que el gouernador los auia enbiado. Tomo enojo dello

y luego mando tomar tinta y papel al notario Asensio de Arechuleta,

10 | que para este negocio – como primero – le nombro, diciendo en el principio de un monitorio que le mando escriuir: “Fray Ysidro Ordoñez, comissario apostolico

y juez ordinario por el señor liçenciado Bernardo Gutierrez de Quiros, inquisidor mayor de la Nueva España, mando al gouernador don Pedro de Peralta

so pena de excomunion maior latae sententiae ipso facto incurrenda

15 | que dentro de dos oras inclusiue haga llamar los soldados que

ban a los taos y les haga parecer ante mi para la aberigua-

{LM: 53}

cion de cosas que se ofreçen del Santo Officio”. ~ El gouernador respondio al dicho

monitorio que era cosa nueva y no antes uista en aquella tierra a-

uer en ella comissario del Santo Officio, que quando su paternidad entro no fue con tal nombre

20 | ni se entendio que trugese tal comision del Santo Officio, y que a el

como a cabeça que era de la justiçia en esta tierra en nombre de el Rey

nuestro señor perteneçia sauerlo y en uirtud de que exerçia juridicion,

que el padre comissario le mostrase como lo era de el Santo Officio, y que sien-

{LM: 54}

dolo como deçia, le obedeceria con toda prontitud. ~ Con esta res-

25 | puesta no tubo mucho gusto el padre comissario y antes de cumplirse

las dos oras del termino que le dio al gouernador para enuiar a llamar

los soldados le enuio a notificar la excomunion y le mando poner

en tablilla a la puerta de la yglesia por publico descomulgado.

Todo esto paso viernes, 24 de mayo de 613 años. ~ El mesmo dia,

{LM: 55}

30 | despues de hacer colaçion, escriuio el padre comissario la orden que el padre

guardian de la villa, fray Luis Tirado, auia de guardar en dar la

absoluçion de la dicha excomunion al gouernador en caso que la pidiesse y se la deço

firmada de su nombre y decia assi: ~ “Si el gouernador se quiesiere absol-

uer, pagara cinquenta pesos de pena para quien yo los quisiere apli-

35 | car y a la puerta de la yglesia sea absuelto con el psalmo de misere-

re conforme al manual, y despues le metan en la yglesia y jure

de serle obediente y delante de todo el pueblo oiga una misa

en cuerpo descalço y con una candela en la mano”. Esta orden de-

[fol. 154v]

jo al padre guardian, mandandole que de ninguna manera la moderase ni hi-  
{LM: 56}

çiese otra cosa. ~ Sabado 25 del dicho mes como a las siete de la  
mañana llegaron a la villa las terneras de Sibola, de que reçiuio ar-  
{LM: 57}

ta pena el padre comissario y tubo arta enuidia. ~ Luego se taño a  
5 | misa y con auer de ser de la vigilia de Pentecostes se dijo de Nuestra  
Señora, y en ella el padre guardian fray Luis Tirado publico por descomulga-  
do al dicho gouernador con palabras arto pesadas contra el, diçiendo que  
ninguno le ablase ni aunque le encontrase le quitase el sombrero so  
pena de excomunion. Esta opinion tubo hasta que la muchedumbre  
10 | de descomulgados que se benian a absoluer le hicieron estudiar la  
{LM: 58}

verdadera. ~ La dich[a]<sup>2</sup> orden que dejo al padre guardian el padre comissario sobre la abso-  
lucion del gouernador se la enuio para que la uiesse el dicho padre guardian en gran secre-  
to con el capitan Bartolome Romero, su teniente, y a deçir que pues sauia  
quan gran amigo suio era, le rogaba pidiese la absoluçion y  
15 | se contentase de tomarla de su mano, porque este dia despues de  
comer se auia ydo el padre comissario a su conuento del pueblo de Santo Domingo,  
que proçederia como amigo, diçiendo la misa dos oras antes  
de el dia y que no asistirian en ella mas que tres o quatro ami-  
gos suos y que aduirtiesse que las penitencias de la yglesia n[\*o]  
20 | eran afrentosas y que no esperase a que el padre comissario voluiese d[\*e]  
Santo Domingo porque no pasarian las cosas con la equidad y [\*se]-  
{LM: 59}

creto que el le ofreçia. ~ El gouernador despues de estas palabra[\*s le]-  
yo la dicha orden, y haciendosele dura por no caer debajo de [\*fun]-  
damento de justifiçacion, respondio que el no auia hecho porque  
25 | le descomulgasen, alegando como hombre que sauia muchas y buenas  
raçones, y juntamente que no queria reçeuir semejante form[\*a de]  
absoluçion, y con esto no queria dar el papel de la dic[\*ha or]-  
den sino quedarse con ella. ~ El capitan Romero, que se la au[\*ia]  
traydo, le inportuno y dijo que de aquella manera no se le pod[\*i]-  
30 | a cumplir al padre guardian fray Luis Tirado la palabra que en su nombre le au[\*i]-  
a dado de que se la volueria, y con esto se la dio y el capitan la  
{LM: 60}

voluio al padre guardian. ~ El domingo de Pascua de Spiritu Santo en-  
uio el gouernador a pedir al padre guardian la absoluçion con los alcaldes y cauildo,  
y el le respondio que se la daria con las condiçiones que su  
35 | señoria sauia. Llebandole el cauildo esta respuesta al gouernador, hiço una petiçion en  
que pedia le mostrase la orden o comision que tenia para  
absoluerle porque no saliese della, y si lo hiçiese se pudie-

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<sup>2</sup> In the ms., *dho*.



se quejar. El padre guardian alcanço la malicia de pedirle el papel pa-  
{CW. ra quedar}

[fol. 155r]

ra quedarse con el y respondio que no se lo queria dar, que se subgeta-  
{LM: 61}

se a lo que sauia. ~ Enuio segunda vez el dicho gouernador al escriuano a requerir-  
le que pues le tenian publicamente excomulgado y publicamente auia de ser absu-  
elto, que declarase publicamente el orden de la absoluçion que auia de

5 | darle, que se la auia dejado por escrito su prelado para que  
{LM: 62}

se guardase sin exceder della en cosa. ~ De estas raçones se  
encoleriço el padre guardian y aremetio a el escriuano y le quito la petiçion de  
las manos, hiçola pedaços y pisola y tras esto dijo lo que quiso  
y al mesmo punto aparto al capitan Romero y al alcalde ordinario don Juan  
10 | Escarramad y les dijo que bien bia que era verdad que en quanto  
a Dios no estaba descomulgado el gouernador, pero que en quanto a la yglesia  
y pueblo si, que le persuadiesen que se absoluiese como queria el co-  
missario, que no se podia excusar; y con esto entro a reuestirse para  
{LM: 63}

la misa mayor. ~ A 27 de mayo, segundo dia de Pascua, estando el  
15 | gouernador hablando en su casa con el cauildo, trataron como el padre guardian auia  
manda-

do el sabado uispera de Pascua en el altar que so pena de excomunion ninguno a-  
blase con el gouernador ni le quitase el sombrero aunque le topase en las calles, como  
arriba queda dicho. Aduirtio en esta ocassion el gouernador que seria bueno pedir testimonio  
al notario de la yglesia de lo dicho por el padre guardian. Mando llamar al alferez Asensio  
20 | de Archuleta, que era el notario, y benido preguntole si se auia hallado en  
la yglesia quando el padre guardian auia dicho que estaban todos descomulgados los que le  
ablaban y quitaban el sombrero por las calles. Respondio el dicho  
notario que si, que presente se auia hallado. Dijole el gouernador, "Pues demelo vuestra  
merced por

testimonio". A esto rrespondio el dicho notario, "No quiero dar", y diçiendole  
25 | el gouernador que se lo auia de dar, dijo segunda bez que no podia, que de las cosas que  
el le notificase le daria testimonios, pero que de lo demas que no lo haria. Por  
{LM: 64}

esto y por la palabra *no quiero* le mando llebar preso el gouernador. // El padre  
guardian, sauiedo que estaba el dicho notario preso, miercoles 29 de el  
dicho proueyo un auto y monitorio y me mando le fuese a notificar al gouernador  
30 | en que nuebamente le descomulgaba y penaua en mil pesos para gastos  
de la tierra no soltando de la prision al notario. En este monitorio, co-  
mo en los demas, no se guardo el orden del derecho, antes yba es-  
te de que trato tan lleno de feas palabras y tan descompues-  
tas raçones que yritado el dicho gouernador con ellas dijo otras tales  
35 | y por ser contra mi prelado y en tanto deshonor suio, despues  
de dos beces que le amoneste y rogue callase, no quiriendo me o-  
bliglo a tomar el tintero que tenia de plata sobre su mesa y se le

quise tirar a la cara o cabeça si uno de los religiosos testigos  
{LM: 65}  
no me fuera a la mano. // Y es verdad que lo hiçe por entender

**[fol. 155v]**

que tenían raçon mis prelados. Enpero uide despues por uista de ojos que se proçedia con pasion y con animo vengatiuo, queriendo mas dañar que aprovechar, como cada dia bian y oian todos que el padre guardian en el altar trataba de herege, de judio, de luterano y de hombre vaxo y uil al gouernador,  
5 | y con estas y otras palabras y otras tales obras yba yo abriendo los ojos y conociendo los males que an benido a la tierra, asi de religi-  
{LM: 66}

osos como seglares, // por poner los dichos dos padres todo su conato en desacreditar al gouernador, y heche de ber que esto era assi verdad de que los dichos dos padres trataban de destruir al gouernador, porque en estos  
10 | dias se pusieron a haçer el padre comissario y el guardian de la villa una ynformacion contra el gouernador de officio sin acusador y sin infamia ni yndicios mas de los que quisieron vuscar ellos. El padre comissario hiço a su pedimiento en nombre de la Santa Ynquisicion un ynterrogatorio de diez y nuebe preguntas y enpeço cabeça de proçeso contra el dicho gouernador. // Hacia el padre co-  
15 | missario llamar a quien le pareçia y preguntabale por el thenor de las preguntas. Quando el testigo se alargaba, que no auia ninguno que asi no  
{LM: 67}

lo hiçiera diciendo bien y mal, // deçiale el padre comissario que no digese assi, que digese lo que la pregunta contenia, que lo demas lo dirian si despues se lo preguntasen. A otros, quando no decian a gusto del padre comissario, el dicho padre corregia el lenguaje y dicho, diçiendo, “Eso no se a de decir assi porque aquellos señores del Santo Officio no se enfaden con ese lenguaje”. De este modo de haçer ynformacion salian todos espantados y prinçipalmente que quando alguno deçia que sauia lo que decia la pregunta, luego incontinenti me hacia el padre comissario poner  
25 | que la saue como en ella se contiene. + 68. El modo de proçeder en esta  
{LM: Pasaron estas ynfor- | maciones ante el que | hiço esta relaçon, que e- | ra notario nombrado. | 68}

ynformacion era que el padre comissario haçia encar de rrodillas a los testigos que el mesmo haçia llamar, y puestos assi y destocados les mandaba por santa obidiençia so pena de excomunion mayor no dig[\*e]-sen a nadie lo que alli juraban por ser cosas de el Santo Officio y l[\*uego]  
30 | les tomaua juramento en un misal sobre los ebangelios mand[\*an]-doles digesen verdad en esta ynformacion. Reuerendissimo padre, ¿que h[\*i]-ço el padre fray Ysidro en nombre de la Santa Ynquisicion? Procuero saue[\*r] todo quanto podia auer hecho un hombre en esta uida. En ella entraban algunas cosas que auian suçedido en tiempos passados, pro-  
35 | curando poner (procurando poner) por preguntas los puntos que le  
{LM: 69}

notaban. // Es verdad que dijo el gouernador en çierta ocasion de e-

nojo y de miliçia “Por uida de Dios”, segun diçen, y assi ni mas ni menos, que mostrandole un priuilegio de Clemente 7<sup>o</sup> en fauor de los syndicos porque queria dar pena o dar 200 açotes a  
40 | uno, aunque no se los dio, dijo al que se lo mostraba, que era un hermano lego, “Vaya, padre, que no conozco a Clemente 7<sup>mo</sup>”. Dicen tan-  
{CW. bien que a}

**[fol. 156r]**

bien que auia dicho a su secretario que pues cantaban yndios en el coro, que no cantase entre ellos, que se estimase. Tambien digeron que auia tenido acceso con dos primas. Si todo lo demas es verdad como esta, todo esta trabajoso, y no aseguro las conçiencias  
5 | de los que an jurado en esta y otras ynformaciones por lo {LM: Bernardino de Zaballos | 70}  
que ellos mesmos an dicho a su gouernador + y a otras personas, ~ diçiendo que tienen dolor en el alma de lo que an jurado, y el gouernador que a hecho contra (contra) conçiencia en lo que a hecho. Como ello, reuerendissimo padre, esta en la audiencia real y de alli a de pasar a otro tribunal, espero en  
10 | Dios que no tenga vuestra paternidad reuerendissima mucho trabajo en sacar en limpio la verdad, y assi yo tanpoco no sere largo, que lo pudiera ser mucho por la mucha cantidad de cosas succedidas en este Nuevo Mexico  
{LM: 71}

por el padre comissario fray Ysidro Ordoñez y fray Luis Tirado. ~ En 4 del mes de junio quiso el gouernador se hiçiese ynformacion porque andaba muy publico y  
15 | entre gente simple auia escandalo de que auia dicho a Juan de Tapia, como arriba dige, que tomase la Pascua y la hechase en las alforjas. Señalo para este efecto a un alcalde ordinario y este nombro por escriuano a un Juan Donayre de las Misas para que ante el pasase la ynformacion de lo que auia el gouernador dicho y pasado con aquel soldado.  
20 | Auiendo el dicho Juan Donayre hecho juramiento y açeptado el officio, estando examinando un testigo en casa del alcalde, lo supo el padre guardian y enuio luego a llamar al dicho Juan Donayre y le mando que no hiçiese tal ynformacion ni escriuiese en casa del gouernador y de aquel caso no tratase  
{LM: 72}

por ser de el Santo Officio y auer de tratar la Yglesia del. // El dicho escriuano  
25 | lo dejo y se fue a su casa. Sauido por el gouernador que no escreuia, pregunto la causa; y dicha por el dicho escriuano, le rogo el gouernador que continuase lo que auia enpeçado a haçer spontaneamente y sin fuerça. El dicho escriuano dijo que aunque le quitase su señoria la vida no auia de haçer contra lo que el padre guardian le auia mandado. Mando luego el gouernador meterle en prision y hiço-  
30 | le notificar tres autos sobre que hiçiese el dicho officio de escriuano, y sienpre respondiò que no lo queria haçer, y el gouernador le sentencio muy jus-  
{LM: 73}

tamente a dar garrote. En este tiempo supo el padre guardian que Donayre estaba apretado y lo que el gouernador haçia en quererle dar garrote, y luego al punto enuio unos muchachos del conuento a llamar los alcaldes,  
35 | cauildo y capitanes y los demas vezinos que topasen, los quales binieron luego al conuento; y el padre guardian, despues de un gran raçonamiento que les

hiço en que les significaua que si se uieran en alguna necesidad grande si querrian que los favoreçiesen y amparasen de un tirano que les quisiese hacer algun agrauio, y dijoles tras esto, “Lo que les  
40 | se deçir es que como ayudaren a sus proximos, assi les ayuda-

[fol. 156v]

ra Dios y seran ayudados. Hagoles sauer que el gouernador tiene preso a Juan Donaire de las Misas ynjustamente y anme dicho que le quiere dar garrote porque no quiso ser escruiuano de las causas ynjustas que el suele hacer. Y assi, padre fray Francisco, vuestra reuerencia les notifique ese auto a estos señores”. Notifique-  
5 | les el dicho auto en que el padre requeria y mandaba al cauildo y demas que presentes estaban fuesen a la casa del gouernador y le requiriesen no diese garrote al dicho preso sino que le soltase y honrrase, y no haçiendolo se lo quitasen y aun le matasen. Y dijoles que si no se atrebian a hacerl[\*o] el dicho padre guardian saldria a quitarselo con sus frailes y matarlo y que [\*si]  
10 | esto no pudiese, consumiria el Santissimo Sacramento y se yria al conuento de Santo Domingo donde estaba el padre comissario y haria que no fuese a la villa re-  
{LM: 74}

ligioso alguno. ~ El cauildo y los demas españoles fueron a casa del gouernador y diçiendole lo que el padre guardian les auia dicho a todos, como queda referido, mando el gouernador le hiciesen cuerpo de guardia y hiço bajar el estandarte real y  
15 | segun diçen dixo, “¡Aqui del Rey!”, y todos los que presentes estaban bajaron las cabeças. Otras raçones pasaron entre el gouernador y los que fueron a ablarle. En conclusion, viendo el cabildo que el gouernador estaba determinado de dar garrote al dicho Juan Donayre y que por lo que el padre guardian dijo podia suçeder una muy gran desbentura, pros-  
20 | traronse todos y rogaron al gouernador perdonase a Juan Donayre, quales llorando lagrimas viuas, quales con arta afleccion haçiendo  
{LM: 75}

al gouernador promesas. // El, mobido a compassion, le perdono y luego le enuio con los dichos cauildo y demas españoles. El gouernador diçen que dijo que el miedo de que suçediese algun desastre le mouio mas que los ya  
25 | dichos ruegos. Con esto se sosego por entonçes el padre guardian y el gouernador hiço hacer informaçion de la dicha junta y de lo que auia pasado en ella  
{LM: 76}

para dar con ella auiso a la real audiencia y a su excelencia. ~ A 7 [de] junio mando el padre guardian se le notificase al gouernador otro monitorio para que hiçiese  
[\*sol]-

tar de la prision al dicho notario Asensio, al qual no auia querido soltar [\*a]-  
30 | aquellos dias antes. Proçedio contra el y le auia hecho çierta conden[\*a]-çion. Al yrle a notificar este monitorio salio antes de leersele de [\*su] casa y se fue a un monte que estaba como a tiro de arcabuz della. Volui otra y otra vez hasta que descuidado le halle y ley el dicho monitorio. A esto respondio que aquel hombre era soldado del Rey y que no  
35 | hallaba por donde el padre guardian le podia haçer esento de la juridicion real; que el apelaua de aquellas descomuniones y injustas penas de jueçes tan apasionados y que para ello enbiaria despues

{LM: 77}

una petiçion al padre guardian, como lo hiço. // Llego como a las tres de la tarde al conuento el escriuano y dos testigos a requerir al padre guardian que no le  
40 | ynquietase con tantas y tan rigurosas descomuniones y penas

{CW. porque e[\*s]}

[fol. 157r]

porque estaba patente la demasiada pasion con que se hacian; que de todas ellas apelaba para tribunal que mas desapasionadamente conoçiese de los negoçios que estaban en litis. El padre guardian fray Luis Tirado arremetio al escriuano y le quito el papel de las manos y se le hiço pedaços y  
5 | le piso y le dijo digese al gouernador mucha cantidad de palabras muy feas y indig-  
{LM: 78}

nas de que las digese un religioso y se digesen a un gouernador. // Este mesmo dia le escriuio una carta de un pliego el padre guardian al gouernador y en lugar de “Jhesus” le puso “Dios te alumbre, miembro de Satanas” y luego le fue diciendo palabras que como sacerdote yndigno no se que otro hombre  
10 | que Job pudiera con las cosas pasadas dejarse de perder con esta  
{LM: 79}

carta. ~ El gouernador, como si fuera piedra, disimulo y la guardo como guardaba los testimonios de los monitorios que le notificaba y los demas autos y recaudos que los dichos padres comissario fray Ysidro y guardian fray Luis Tirado enuiaban conmigo, de lo qual bramaban los dichos  
15 | padres, diçiendo que por que auia de dar yo al gouernador treslado de lo que le notificaba; pero como a no experto en la judicatura, el gouernador me los pedia y yo se los daba sin poder haçer otra cosa, porque para sacarle las respuestas al dicho gouernador que me pedia los treslados era fuerça darselos para traer lo que me mandaba mi prelado. ~

{LM: 80}

20 | A 11 del mes de junio de 613 bino a la villa o real de los españoles el padre comissario, y antes que el llego la fama de que benia a prender al gouernador porque no le obedecía, aunque esto no succedio por entonces. El gouernador le enuio a pedir la absoluçion, y abiendo ydo y benido los terçeros muchas beces, reparando el gouernador en las condiciones de la absoluçion y en  
25 | no quererla con ellas, andaba como espantada la gente de la villa y deseosa de ber fuera de pleytos a su gouernador, y con esto pedian al padre comissario que se moderase, sin bastar cosa a que doblase su braço por haçerlo assi el gouernador, que parece que ambos auian apostado  
{LM: 81}

sobre qual le tenia de yerro. // En estas ydas y benidas enuio

30 | el gouernador su secretario con una petiçion para el padre comissario, la qual no quiso oir,

diçiendo delante de religiosos que alli estabamos, capitanes y otros soldados, “¿Que diablos anda aqui el gouernador con recaudos, replicas y enbajadas, un hombre tal y tal?”, tratandole con muy feas y deshonorrosas palabras, que lo menos era tratarle de hombre  
35 | vil y bajo &a., y tras ellas dijo a los que le oian, “Esto digo para que

vuestras mercedes se lo digan”, como si faltaran coronistas, y prosiguió diciendo, “Juro por uida de fray Ysidro que si me anda en demandas y respuestas y no reçiue la absolución como se le a dicho, que dentro de veinte y quatro horas haga venir mis 20 frailes aqui y  
40 | le haga prender, y vuestras mercedes dejenle, que yo se lo allanare y

### [fol. 157v]

pondre humilde”. Finalmente algunos amigos de el padre comissario le rogaron se templase y assi dispense en que no oyese el gouernador la misa como queda referido pero que pagase los cinquenta ducados, digo pesos, de pena y fuese absuelto a la puerta de la yglesia con el psalmo d[\*e]  
{LM: 82}

5 | *Miserere* conforme al manual. ~ Este propio dia luego que v[\*ien]-do el gouernador la resolución del padre comissario se determino a venir a pedir la absolución y reçeirla como el mesmo padre comissario en persona quiso da[\*r]-sela, que fue en esta forma: el gouernador bino a la puerta de la yglesia y el padre comissario y padre guardian de aquella casa y yo (yo) y otros dos relig[\*i]-  
10 | osos salimos por el cuerpo de la yglesia, el padre comissario con sobrepelliz y con dos baras en las manos, y antes que proçediese a la absolución[\*n] preguntó el padre comissario al dicho gouernador si tenia algunos escritos contra religiosos. El gouernador dixo que no. El padre comissario dijo, “Si tiene vuestra señoria, porque e  
sau[\*i]-

do que a hecho una ynformación abra pocos dias”. Entonces d[\*i]-  
20 | jo el gouernador, “Si e hecho de çierta diligencia; ¿es que se hiço en este conuento?”  
“Pue[\*s]

conbiene para reçeuir la absolución la exhiba”. El gouernador le dijo, “M[\*i]-re, padre, ¿que importa?” A esto dijo el padre comissario, “No le absolver[\*e] si no trae esa ynformación y me la entrega”. El gouernador dijo, “¿Eso a de ser de esa manera?” El padre comissario, “Assi a de ser”. Luego el gouernador orejeando  
25 | dijo a su secretario, “Tome, señor, esta llaue y trayga la ynformación que hiçimos tal dia”. Y el secretario fue y la trujo y se la dio. El gouernador la tenia en sus manos y preguntó al padre comissario que que se auia de haçer della. El padre comissario dijo que se la diese, el gouernador dijo que le perdonase, que no se la auia de dar, pues que le declarase los testigos, e[\*so, me]-  
30 | nos, pues que la rrompiese. Eso hiço arto de mala gana. A[\*caba]-da de romper se ynco de rodillas y el padre comissario començo la forma de la absolución y a cada verso del *Miserere* le daba co[\*n] las varas (^y) y acabada la absolución le mando entrar en la [\*y]-glesia y que jurase de serle obediente. Assi lo hiço con ar[\*ta hu]-  
35 | mildad, y luego le mando diese una [...] <sup>3</sup> firmada de su nombre que daria cinquenta pesos para la cosecha, porque dijo que entonces no los ten[\*ia]. Y el gouernador se fue a su casa y nosotros nos entramos en la nuestra.  
{LM: 83}

Si como el padre comissario hiço aquella diligencia de haçerle exhibir injuste

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<sup>3</sup> A word seems to be missing, perhaps *promesa*.

uel juste la ynformacion al gouernador antes de absoluerle, le hiçiera exhibir to-  
40 | dos los testimonios, çertifiçaciones, ynformaciones y treslados que  
yo le auia dado de los monitorios y otros papeles de que se reçela-  
ba el dicho padre comissario, se escusara de salir al camino al gouernador y ha-  
çer lo que despues se hiço en tanto daño de la tierra y con  
{LM: 84}

tanto escandalo como adelante dire. ~ Tres o quatro dias  
45 | pasados despues de absuelto el gouernador trato el padre comissario con el padre  
guardian de la villa, fray Luis Tirado, de quitarle las terneras  
{CW. de Sibola}

**[fol. 158r]**

de Sibola que arriba dige auia traydo el capitan Marquez al gouernador. Llamaron  
al dicho capitan Marquez y digeronle que se llamase a engaño y que pidi-  
ese sus terneras al gouernador y que el hiçiese aquel seruiçio que el dicho gouernador  
queria hacer al Rey. Dificulto bien el dicho Marquez, diçiendo que  
5 | no alegraria raçon justa, porque abian hecho una escritura y de  
ambas partes estaba cumplida, y despues de eso el gouernador auia dado  
al dicho capitan Marquez un bestido muy bueno de terçiopelo. A esto  
le digeron los padres, "Pues assi es, pidaselas atento de criarlas y cui-  
dar dellas hasta que se baia, y biniendo otro gouernador haremos que no  
10 | las lleue". Fue el capitan a deçirselo al dicho gouernador, el qual no quiso porque  
no se le ocultaba cosa. La respuesta que le dio fue que el las queria  
{LM: 85}

criar y haçer tambien ese seruiçio al Rey. ~ En el inter se puso  
el padre guardian fray Luis Tirado a escreuir un villete al dicho gouernador en que le pe-  
dia le diese el diezmo de aquellas terneras, pues sauia lo deuia  
15 | a la yglesia. El gouernador respondio negando deber tal diezmo y dando  
muy buenas rraçones sacadas de los sumistas, a las quales vol-  
uio otras replicas bien tenues el padre guardian en otro villete. Boluio el  
gouernador a responder que no lo deuia y que no lo auia de dar, que no se cansa-  
{LM: 86}

se. Con esto callo el padre guardian, enpero fue para lo que dire. // Y es que tra-  
20 | to con el padre comissario de yr a matar las terneras al corral del gouernador, o-  
freçiendose el dicho padre guardian a ello. El padre comissario le fue a la mano – assi plu-  
guiera a Dios le fuera en las demas cosas – diçiendo que podia re-  
sultar algun escandalo, que por otra mano se podria negoçiar, pro-  
curando que un seglar lo hiçiesse. Este negoçio se quedo sin execuçion  
25 | en este punto. ~  
{LM: 87}

En 27 o 28 de junio deste año de 613, auiendo de salir algunos vezinos de la uilla  
a haçer recogida de sus ganados para herrar, pidieron al gouernador fuese un alcalde  
para escusar algunas reuçillas que se solian ofreçer. Conçedioles al alcalde don Juan  
Scarramad, el qual, estando ya con los demas en una çienega 4 leguas de  
30 | la villa, tubo palabras con un vezino llamado Simon Perez, de las quales pala-  
bras binieron a las espadas, y el alcalde saco desta rencilla una herida  
que si fuera algo mas penetrante le matara. El alcalde pidio fauor a la  
justiçia. Los que se le podian dar eran parientes de Simon Perez y ami-

gos y en lugar de prenderle le ayudaron a yr a la yglesia. El delinquen-  
35 | te se fue a retraer al conuento de la villa y con ser caso graue no quiso el  
{LM: 88}

gouernador yrle a sacar ~ ni hacer diligencias a la yglesia, huiendo de o-  
casiones por lo que pedia la justicia, demas de que era su amigo el  
alcalde y lo es aora. ~ Lo que hiço fue ynformacion del delito y con e-  
lla mando poner presos en sus propias casas sin prisiones a los  
40 | que se auian hallado en la pesadumbre, los quales, como dige, e-  
ran amigos y parientes del hechor. El gouernador yba sustançiendo la

{LM: 89}

causa y llamando a pregones al delinquente. ~ Temiendo pues

### [fol. 158v]

los dichos amigos y parientes del hechor algun rrigor del gouernador, que lo ped[\*ia]  
el suçeso, escriuieron al padre comissario queriendose amparar del. [\*Al]  
padre comissario le estaba bien para que no auiendo de çesar los pleytos – co[\*mo]  
no llebaba traça – amparar esta gente por ser muchos los par[\*i]-  
5 | entes y haçer su negoçio, como adelante suçedio y en lo escrito [\*se]  
{LM: 90}

notara. Y para proçeder con claridad, // los presos por el çuceso y p[\*a]-  
rientes del dicho hechor fueron los dos hermanos Varelas, el capitan Alon[\*so]  
Varela y el alferes Pedro Varela, el capitan Geronimo Marquez, el capitan Vac[\*a],  
{LM: 91}

amigos y tambien presos. ~ Auiendo tenido noticia el padre comissario  
10 | de este suçeso y prisiones de los dichos capitanes y del padre fray Andres Pe[\*r]-  
guer, guardian de Sant Laçaro, que preguntaba al padre comissario si dejaria sac[\*ar]  
unos yndios que el gouernador mandaba, le escriuio el padre comissario al dicho padre P[\*er]-  
guer la carta siguiente: “En lo que toca a los yndios que A-  
{LM: villete del comissario}

lonso Gutierrez pide, digo que aora traiga mandamiento, agora no, que vuestra [\*reuerencia]  
15 | no los deje llebar, pues sale de ay continuo tequio de yndios. Y  
assi enuiele vuestra reuerencia a deçir al gouernador que si son para la escarda, que enuie  
p[\*or]

ellos a las Salinas, que estan bien descansados, y a los pecuries  
y emes, que estos pobres arto haçen en el discurso del año y que [\*no]  
bino aca a cargarlos de tequios sino a fauoreçerlos, ayudarlos y  
20 | defenderlos de sus enemigos, que si hace y acude a esto que quiça c[\*o]-  
{LM: ojo}

brara lo corrido en la real caxa, // y que deje de afligir con pleytos  
a los miserables soldados y vezinos de la villa que aqui an seruido [\*a]  
Su Magestad a costa de su sangre y haçienda, que quanto mas procura  
afligirlos, crimirarlos y desangrarlos, tanto mas a de llouer  
25 | sobre si. Yo creo abre de yr esta semana a la villa, que ymagino se a  
de meter esse hombre otra bez donde no pueda salir. Vuestra reuerencia lo en[\*co]-  
miende a Dios, que segun las cosas que aqui me escriuen creo que e d[\*e]  
haçer lo que no hiçe en los pleytos passados. No se si abre meneste[\*r]



que vuestra reuerencia se llegue al real. En caso que auise, vuestra reuerencia yra con vrebidad.

30 | Guarde Nuestro Señor a vuestra reuerencia como deseo. De Santo Domingo, 4 de jullio de 1613.”

Y despues puso abajo el padre comissario al dicho fray Andres otro parag[\*rafo] en que dice, “ Aunque tengo mandado a vuestra reuerencia que no escriua a aque[\*l] hombre, de bien gusto aora le escriua con la sustança de esta carta y el termino que conbiene, mirando vuestra reuerencia a su profesion”. [\*El]

35 | dicho padre fray Andres, guardian de Sant Laçaro, puso en la mesma carta de el padre comissario de su letra estas palabras: “ Con enbiar esta cu[\*m]-plo con lo que se me manda, escuso trabajo y gano tiempo para encomendarme a Dios”; y poniendole cubierta puso en ella “ A d[\*on]

{LM: quien Nuestro Señor guarde}

Pedro de Peralta, + gouernador y capitan general de estas prouinçias + &a., en la villa de Santa Fee. Es d[\*e]

40 | el padre comissario appostolico de estas prouinçias”. ~ Esta carta enuio al gouernador el padre

guardian de Sant La[ç]aro a 5 de jullio y se la dieron el mesmo dia, año de 1613.

{CW. El dia sig[\*uiente]}

**[fol. 159r]**

{LM: 93}

El dia siguiente, 6 del dicho mes de jullio de 613, vino el padre comissario a la villa, y antes de uenir

dijo en su conuento de Santo Domingo al padre fray Bernardo Marta como yba a la villa a prender al gouernador.

El dicho padre le dijo, “ Padre comissario, mire vuestra reuerencia lo que haçe, no baya vuestra reuerencia, mire ese hombre no haga

alguna cosa como seglar”. A esto dijo el padre comissario, “ ¿Que a de haçer?” Dijo el religioso, “ No le

5 | tire a vuestra reuerençia con algun pistolete y le mate”. A esto respondio el padre comissario riyendose,

“ Jhesus, padre, ¿don Pedro de Peralta auia de haçer eso, un hombre tan prudente? No trate de eso”.

Con esto callo el religioso, y el padre comissario, como dige, entro en la villa; y assi como lle-  
{LM: 94}

go, me mando le fuese a notificar un requerimiento en que le pedia escolta para yr a tierra de paz, que asi llaman a la Nueva España, a dar quenta de cosas graues que se le ofreçian

10 | al señor virrey, real audiencia y Santo Offiçio de la Ynquisiçion. A esto respondio el gouernador que no solamente

la daria a su paternidad sino que seria posible fuese el uno de los soldados della para que fuese

{LM: 95}

mejor acompañado y seruido su paternidad, que se prebiniese, que el le auisaria. ~ Este dia, 6 de jullio, trataron el padre comissario y el padre guardian Tirado que el dia siguiente, qu’era domingo, se

digesen tres misas de otros tantos saçerdotes que auia en el conuento a puerta çerrada y a

20 | la misa mayor, delante de todo el pueblo, le hechasen al gouernador la silla y su estrado de la

{LM: 96}

yglesia en la calle. ~ El domingo, siete del dicho mes, luego por la mañana nos mandaron decir misa a dos religiosos y el tercero fue el padre comissario, quedandose el padre guardian fray Luis Tirado para la mayor. Auiendo repicado a misa y dejado y juntadose la mayor parte de la gente, auiendole puesto al gouernador sus criados la silla donde se sen-

25 | taba, llego el padre guardian y mando hechársela en la calle. Viendo esto el gouernador mando poner su si-

lla, que la hallo fuera de la yglesia, detras de la puerta della junto a la pila del baptismo, y alli entre los yndios se sento, estando los demas capitanes, alcaldes y cauildo alla jun-

{LM: 97}

to al altar mayor sentados. // Este propio dia le dio gana al padre comissario yrse al choro a cantar con los yndios y conmigo, que los estaba ayudando. Yo juzgue de es-

30 | to que fue por gustar de ber en aquella afliccion al gouernador, por que estabamos no

LM: 98}

seis pasos distantes. ~ Acabado el ebangelio subio al pulpito el notario Asensio de Archuleta y leyo publicamente un monitorio en que mandaba el padre comissario so pena de excomunion maior

latae sententiae y de 500 pesos para gastos de la tierra, que ninguno hiçiese despacho a la Nueva España ni le llebase ni encubriese sin dar auiso dello al padre comissario, y luego que se

35 | leyo se fue el padre comissario al altar y puesto en pie en una grada sin manto ni otra vestidura mas que su auito, dijo tantas y tales cosas que si auia causado

grande escandalo en el quitarle la silla al gouernador, mayor le causaron las palabras que dijo, todas picando y lastimando al gouernador llamando “vosotros” al auditorio ellos / el / comun language suio; y fueron tantas las palabras que se atropen-

{LM: 99}

40 | llaban unas a otras y por esto pudo ser lapsus linguae lo que dijo, ~ di-

çiendo, “Desengaños y nadie os persuada con sus banas palabras lo contrario, que tengo la mesma potestad y autoridad que tiene el papa en Roma y que si

Su Santidad estuviera en el Nuevo Mexico no pudiera haçer mas de lo que yo puedo, y asi creed que puedo prender, hechar toba y grillos y castigar como me pareçiere

45 | que conbiene a qualquiera persona sin exçepcion de nadie que no fuere obediente a los mandamientos de esta yglesia y mios. Y esto que os e dicho por alguna persona que me esta oyendo lo digo, que quiça enarca las cejas. Sera Dios seruido

[fol. 159v]

que no se benga a estos terminos”. Bien alcan[ç]aron todos que fue endereçado to[\*do]

lo que el padre comissario deçia al gouernador y estaban juntamente espantados, procurando en-

tre si que causa ubiese dado el gouernador para que aquellas cosas se usasen con e[\*l].

{LM: 100}

~ El dia siguiente, lunes, enuio el gouernador con su secretario al padre comissario un auto para que se not[\*i]-

5 | ficase a su reuerençia en que le deçia que se aprestase y prebiniese para primero de ag[\*osto].

{LM: 101}

~ El padre comissario enuio al secretario y no quiso oir el dicho auto. ~ Este propio dia hiço llamar el padre comissario al capitan Romero, al qual de dijo, “Vaya vuestra merçed al gouernador y digale

que le beso las manos y que se sirua su señoria de dar liçençia al sindico, al fi[\*s]-cal y al notario – que ya estaba suelto de la prision – para yr el sindico a recoger 10 | los diezmos y los demas a otras partes que tienen que yr”. El dicho capitan fue y dijo al gouernador lo que el padre comissario le auia mandado, a lo qual respondió el gouernador que aquellos hombres eran soldados y estaban siruiendo al Rey, y demas de esto el sindico no tenia diezmos que recoger; que perdonas[\*e].

Destá manera y aun con menos palabras lo dijo el dicho capitan al padre comiss[\*ario] 15 | estando ya alçando los manteles de la mesa. El padre comissario tomo tan gran enojo que le hiço deçir espantosas palabras que causaron arta

{LM: 102}

pena, ~ porque llamo al gouernador de luterano, erege, judio, hombre vajo y vil, maxcarero de Napoles y açeytero, jurando que se lo auia de pagar, echando[\*se la] mano a la barba y diçiendo que auia de enbiar a llamar los frayles y qu[\*e]

20 | le auia de hechar al gouernador dos pares de grillos y en una enjalma enbiallye [\*a] Mexico, y esto a boçes junto al patio que está bien en la calle, por lo qual pudo venir a a notiçia del gouernador; y tras esto dijo, “No me espanto tanto de ese b[\*e]-llaco Peraltilla como de los ruines que andan a su lado y consienten es-

{LM: 103}

tas cosas”. ~ El capitan tomo esto por si y respondió, “Padre, mire vuestra paternidad que soy

25 | hombre honrrado y soy hermano de la orden y que no hago malas ausençia[\*s] a vuestras paternidades”. A esto dijo el padre comissario, “Si señor, hermano es vuestra merçed, pero yo digo qu[\*e]

son ruines los que consienten estas cosas en ese hombre”. A estas rraçones el dicho capitan, que era hombre prudente, se quito el sombrero y sin ablar

{LM: 104}

palabra se fue. ~ El padre comissario se lebanto de la mesa y se sento lu[\*e]-

30 | go a escrueuir, con las quales cartas enuiaba a llamar algunos religiosos c[\*o]-

{LM: 105}

marcanos, y luego las despacho. ~ Este propio dia en la tarde mando el padre guardian de la villa sacar arina para amasar pan, y la harina fue con exçeso, y por serlo dio que pensar en la casa donde se auia de amasar

y deseo de sauer la causa al que traya la harina, que era un mucha-

35 | cho de la yglesia, español, el qual sauia que venian los religiosos y assi di-

{LM: 106}

jo que para este efecto era. ~ El dia siguiente, martes 9 del dicho mes, fue b[\*i]-

en de mañana a casa del gouernador un vezino llamado Juan Lujan, el qual, preguntado por el gouernador de las cosas nuevas que auia o sauia, respondió, “Lo que ay es que ayer en la tarde llebaron a mi casa cantidad grande de harina par[\*a]

40 | pan, y preguntando mi muger para que trayan tanta junta, respondió

el muchacho, ‘Bienen muchos frailes’, y lo que se decir mas es que oy de-

{CW. cir a Asen-}

[fol. 160r]

deçir a Asensio de Arechuleta el notario que se auian de juntar los frailes  
{LM: 107}

para prender a vuestra señoria". ~ Luego al punto el gouernador hiço llamar a todos los  
vezinos que bini-

esen a su casa con sus armas, lo que hicieron los que entonces se ha-

llaron en la villa, sin sauer para que. Despues que los tubo juntos les repre-

5 | sento el deseo que el padre comissario tenia de prenderle, como constaba por

aquella carta que el padre Perguer, guardian de Sant Laçaro, le auia enuiado, que se la hi-

[ç]o leer a los dichos vezinos y como lo auia dicho en la yglesia el domingo pasa-

do y como otras beçes lo auia dicho a otras personas que le auia de prender,

{LM: 108}

sin declararles mas su pensamiento ni lo que auia de haçer. ~ Tras esto

10 | probeio el gouernador un auto y le mando pregonar, en que mandaba no enbiasen al con-

uento comida, pan ni camas. Luego mando a su secretario que tomase papel y tinta, y to-

dos juntos con el gouernador binieron al conuento este dia por la mañana. Anda-

ba gran ruydo de los hombres antes de juntarse en casa del gouernador y auien-

do de ser uno de los que abian de yr a la casa del gouernador y a su mandato Bartolome

{LM: 109}

15 | Romero, // viniendo el dicho Romero, benia (tenia) su muger a la yglesia

a misa, y abiendo uisto el ruido que andaba y el peligro que podia auer,

entro en la yglesia llorando y dando boçes, mobiendo a lastima a las de-

mas mugeres. El padre comissario acabaua de ponerse en el altar y la muger, lla-

mada doña Luçia, no teniendo atençion a que estaba el padre comissario don-

20 | de la podia oir, començo a culparle y aun a maldecir la suerte de su offiço,

pues les ponía en aquellas tribulaçiones, y otras muchas palabras que

fue mucho deçirlas la dicha muger por ser muy prudente, callada, honesta

{LM: 110}

y muy debota. ~ El padre comissario, yritado con aquellas raçones, se boluio a

ella y la dijo que callase, con otras palabras que hasta oy tiene que sentir.

25 | En este tiempo que esto suçedia en la yglesia, estaba yo mirando desde

la porteria el tropel de los soldados; y aunque preguntaba que era en lo que

andaban, o que significaba tanta priesa, tantas armas y tan juntos, no

ubo quien me digese nada, porque con las cosas que auia todos nos mostra-

ban mala cara, y asi fuy de la porteria adonde estaba el padre guardian fray Luis Tirado,

30 | fray Andres Xuarez y el hermano fray Geronimo de Pedraça en la guerta y les dige,

"Mucho mal creo a de auer, que no se que anda en el pueblo, que esta ynquie-

to". Voluiose el padre guardian a mi con colera, notandome de gallina y temeroso. Yo

calle y disimule y pregunte que se estaba tratando. Fueseme dicho co-

mo el padre guardian se determinaba con un machete yrle a matar las terneras

{LM: 111}

35 | de Sibola al gouernador. Estando diçiendo estas palabras, // bimos entrar por la

porteria gente armada y con ella al gouernador con cota, espada en la çinta y en ella

un pistolete y en la mano una pistola larga. Fuimos todos quatro ha-

cia la puerta del conuento y alli nos pusimos aguardando que el gouernador llega-

se. Llego donde estabamos, que era en el patio de la puerta de la libreria, y

40 | alli, quitandose cortesmente el sombrero, pregunto donde estaba el padre comisario.

[fol. 160v]

El padre guardian fray Luis Tirado le respondió diciendo estaba [en] misa. “Podrá ser que la aya acua- do”. “Suplico a vuestra reuerencia le mande llamar”, dijo el gouernador. El padre Tirado lle- go a la puerta de la libre[\*ri]- a [y] dijo en voz alta, “Padre comissario, aquí llama a vuestra reuerencia el gouernador”. El padre comissario salía por dicha puerta al patio de la casa, y viendo la disposición que la gente traía volu[\*io] {LM: 112}

5 | a entrar ~ y de un rincón tomó un bordon de media asta que allí estaba y di- ciendo “Para (para) este desbenturado este basta”, salió con él en la mano. El gouernador le quitó el sombrero, y en el ynter dijo el padre comissario, “¿Que quiere vuestra señoría?” Res- pondió el gouernador, “Padre comissario, a vuestra paternidad requiero de parte de Su Magestad que oye en este [\*dia] se baya a su conuento y mande a los religiosos que a enuiado a llamar que se es[\*ten] 10 | en sus dotrinas, porque esto conuiene”. A esto respondió el padre comissario, “Señor, es ber[\*dad] {LM: 113}

que yo e enuiado a llamar los religiosos, pero es para negoçio que conbiene”. // En este punto se apartó con pocas religiosas palabras de nosotros el padre fray Luis [\*Tirado] y entro allí dentro en la librería y andando como buscando armas dijo, “Perro, a traydor”. ~ El gouernador, que [no]<sup>4</sup> era tímido y traía los ojos como de lin[\*çe], {LM: 114}

15 | uido andar al padre de aquella manera y oyo de un perro. Dijo el gouernador, “Perro, voto a Dios que sepa yo matar un frayle”. Entoçes alçó la pistola y l[\*e] hecho el gatillo, que asta entonces no le traía hechado, y luego mandó a dos soldados entrasen y sacasen las armas que auía. ~ El padre comissario le[\*s] mandó por descomunion que no entrasen; el gouernador les apuntó con la pistola; el com[\*issario] 20 | los tenía; y finalmente entraron y no hallaron armas. Voluio despues de [\*to]- do esto el gouernador a decir, “Padre comissario, mire que le requiero que vuestra paternidad se baía oye en e[\*s]- te día a su conuento de Santo Domingo y haga lo que le mando, dejandome en paz y a es- ta villa”. A esto respondió el padre comissario que no lo pensaba haçer, que en su casa se es- {LM: 115}

taba; y voluiendose a los vezinos les dijo, “Vuestras merçedes, ¿a que bienen aquí? ~ ¿no saben 25 | que son vasallos de esta yglesia?” Y el gouernador dijo a esto que se engañaba en aquello; y auiendo de la una y otra parte palabras y boçes, acometió a al[ç]ar el baston que dige auía sacado el padre comissario en la mano para dar con él al gouernador, pero di- {LM: 116}

cen que se le tubo Juan Lujan, soldado, y voluiendose al gouernador le dijo, ~ “¿Vuestra señoría [\*sa]- ue con quien se toma?” y el gouernador respondió que le parecía que con fray Ysidro Ordoñez y

30 | el padre comissario le dijo, “No se toma sino con toda la orden”, y hechandose man[\*o] de la barba juró diciendo, “Por uida de fray Ysidro que os tengo de destrui[\*r],

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<sup>4</sup> What follows, and indeed the whole scene, makes me suspect an omission here.

que bien parece que no saue vuestra señoria en la que le tengo metido". El gouernador  
respondio, "¿En que  
me puede tener metido que yo no sepa?" A esto respondio el padre comissario, "No sau[\*e],  
y el padre guardian de la mesma manera no saue", y voluiendo el gouernador a decirle al  
padre c[\*o]-

35 | missario que hiçiera lo que le mandaba de yrse a su conuento, a esto dijo el  
padre comissario, "¿Pues puede vuestra señoria mandarme a mi?" El gouernador dijo, "Si, y  
hecharle dos  
pares de grillos. Alguacil, trayga dos pares de grillos". "Traygan ocho", dijo e[\*l]  
{LM: 117}

padre comissario, y no oy mas palabra, // porque el gouernador dijo, "Aqui del Rey, sea  
preso",

hechandole mano de la capilla. El padre comissario le hecho mano de la ropill[\*a],  
40 | el padre fray Luis Tirado por otro lado y el padre fray Andres Xuarez, y assi andando  
assidos se aparto el padre fray Luis Tirado a sacarle a un soldado la espada de la ba-  
{CW. yna y vol-}

### [fol. 161r]

yna; y voluiendo sin ella, le arranco al gouernador una manga del capotillo y el otro  
religioso entro en una celda a vuscar armas y saco un bajon con que se  
{LM: 118}

ta[ñ]e musica. ~ Andando de esta manera yba al[ç]ando el padre comissario el pa-  
lo para descargarlo en la cabeça al gouernador, que la tenia oprimida y harto  
5 | llegada al suelo. Yo, que estaba mirando estas cosas de afuera, quando el padre  
comissario, como dige, yba al[ç]ando el palo, llegue a tenelle; y en aquel punto  
el gouernador aduirtiolo y tambien yba alçando la pistola que tenia en las manos,  
y alçandola como que queria dar con ella al padre comissario, se la tubieron por de-  
tras el secretario y otro. Voluio con enojo el gouernador, y soltandola el que la auia  
10 | tenido como tiro el gouernador, jurare que no fue en su mano dispararse la pistola,  
porque ni fue vista ni casi oida con el alboroto de boçes y rruido hasta  
que cayo el religioso lego herido. Esto duraria por espacio de dos cre-  
dos cantados. Luego çeso todo. Los españoles apartaron al gouernador y noso-  
{LM: 119}

tros nos pusimos a cuidar de nuestro herido. // Fue tan grande el escandalo y  
15 | confussion y lagrimas de las mugeres que mas es para encomendar-  
lo a Dios y rogarle no entre en juiçio con quien fue la causa, que  
de tratar mas de esta lastimosa materia. ~  
{LM: 120}

Este dicho dia 9 de jullio en que fue este sucçeso hiço llamar el padre comissario a  
todos los que auian benido con el gouernador y a cada uno de por si los fue absoluiendo,  
20 | salbo al armero no quiso absolver porque saliendo tambien herido de la  
municion que derramo la pistola del gouernador, salio el dicho hombre culpando al padre  
comissario de lo succedido, y porque despues en una ynformacion que el dicho gouernador  
mando se hiçiesse culpaba el dicho armero al dicho padre comissario. Estando  
enfermo y peligroso este dicho hombre y pedia confesion, ni confesi-  
{LM: 121}

25 | on ni absoluçion no le quisieron dar el padre comissario ni guardian del real. // Este mes-  
mo dia mando el padre comissario pusiesen a la puerta de la yglesia al gouernador por

publico descomulgado y despacho el padre comissario a los religiosos que benian a la villa fuesen a Santo Domingo, para donde despues de consumido el Sacramento Santissimo del sagrario y çerrada la yglesia y la sacristia a  
30 | piedra y lodo sin quedar religioso, nos partimos todos con el padre comissario {LM: 122}

por su mandato. ~ Este mesmo dia llegamos todos los religiosos al conuento de Santo Domingo, donde estuvimos jueves y viernes y el sabado 13 del dicho, abiendo aguardado al padre fray Esteban de Perea, guardian de Sandia. Por tardarse no se hallo a la junta que despues de comer hiço el dicho padre comissario con todos los religiosos de la tierra y proponiendoles el su-  
35 | cçeso, culpando con grauissimas causas que le acumulaba al gouernador, las quales tenian neçesidad de censura y de auer oido a la otra parte, por- {LM: 123}

que el dicho padre comissario exageraba mucho las cosas ajenas. ~ Todos los religiosos oyeron al padre comissario sus justificaçiones y culpas del gouernador,

### [fol. 161v]

porque sacados los que arriba referi, que es el padre guardian de la villa, fray Luis Tirado, y  
f[\*ray]

Andres Xuarez y yo y el religioso lego herido, todos los demas que era[\*n] doçe religiosos, no sabian ni aun oy sauen lo succedido sino por boca y relacion del padre comissario o guardian de la villa, fray Luis Tirado, y de algunos seglares am-  
5 | drentados por el padre comissario para no poder decir lo que a pasado en la [\*ti]-  
erra como adelante se dira; y assi yo ni mas ni menos no me atrebia a contar a nadie nada porque viuia el padre comissario con notable cuidado c[\*on]  
todos los que conoçia que podian deçir o escreuir, como tambien adela[\*n]- {LM: 124}

te se bera, // mostrando mala cara y haçiendo peores obras a los que se[\*n]-  
10 | tia no sentian bien de estas cosas ni las apoyaban por buenas, como fui y[o y] fray Françisco Perez, el padre fray Agustin de Burgos, secretarios que fuimos de in-  
finidad de cosas, el padre fray Andres Perguer, nuestro padre fray Alonso Peynado, el padre fray Bernardo Martha, fray Geronimo de Pedraça; y adelante en lo que [\*to]- {LM: 125}

dos emos padeçido se uera. ~ Abiendo propuesto el padre comissario a los  
15 | padres todos su voluntad, que era de yr a la villa a haçer prender al gouernador, nuestro padre fray Alonso Peynado dio su pareçer de que se mirase bien y si podia p[\*a]-  
sar adelante el haçer el gouernador otras cosas como las pasadas y los relig[\*i]-  
osos no auian de tener seguridad en la tierra, nos fuessemos y adelan-  
te enuiase el padre comissario quien diese notiçia al señor virrey y audiencia r[\*eal],  
20 | y que en Santa Barbara podiamos aguardar el remedio de todo. El padre comissario barajo los pareçeres gustando se hiçiese el suio. Visto por los r[\*e]-  
ligiosos, todos callaron salbo el padre Martha, que quiso dar su pareçer, pu-  
es para ello auia sido llamado; yba dando las propias raçones que nuestro padre fray Alonso y que arto ynportaban. El padre comissario se auia casado  
25 | con su pareçer y assi nos mando a todos los religiosos que como cada {LM: 126}

uno pudiese se auia ~ y fuesemos todos a la villa. Salimos del dicho conuento a las dos o tres de la tarde el dicho sabado, 13 de jullio, y llega-

mos a la villa como a las diez o las once de la noche, donde luego el d[\*i]-  
a siguiente, domingo 14 de jullio, por la mañana hiço el padre comissario un requ[\*e]-  
30 | rimiento a los alcaldes y cauildo, pidiendoles prendiesen al gouernador. Acabad[\*a]  
la misa mayor, mando el padre comissario a los religiosos saliessemos a la  
yglesia y alli en la peña del altar mayor me mando leyese el requer[\*i]-  
miento en que les pedia a los alcaldes y rregidores, capitanes y demas ofi[\*ci]-  
{LM: 127}

ales de guerra // prendiesen al gouernador, atento que auia ydo a matar al padre co-  
35 | missario sin mas causa que llebado de su dañada yntençon y porque se  
queria huir a la Nueva España por no atreberse a parecer en la real au-  
diençia, donde no podia dar cuenta de mucha haçienda real que tenia  
vsurpada y auer hecho otras cosas muy feas que le ponía en el dicho re-  
querimiento para moberlos a hacer la dicha prision que el dicho padre comissario  
{CW. gustaba se}

### [fol. 162r]

gustaba se hiçiese por los españoles, los quales luego pidieron treslado  
{LM: 128}

del dicho requerimiento y que ellos responderian. ~ Este mesmo dia a las dos  
de la tarde binieron los regidores, un alcalde y algunos capitanes  
y estubieron con el padre comissario y padre guardian de la villa, fray Luis Tirado, dos oras  
difi-

5 | cultando en como podian ellos haçer la dicha prision que su paternidad mandaba.  
Los dichos dos padres la façilitaban, enpero los españoles por tiempo de  
ocho dias que alli estubimos aguardando la respuesta, ninguno se mouio ni fue  
{LM: 129}

de parecer se prendiese al dicho gouernador. // Visto esto por el dicho padre comissario, or-  
deno de haçer despacho y enuiar a los que estaban retraydos, con el qual fue  
10 | el dicho alferes Simon Perez y otros tres soldados, escrituiendo al señor viso-  
rrey una carta haçiendo relacion de lo que auia pasado como quiso con algunos  
regidores y un alcalde, pidiendo licencia al virrey para prender al dicho gouernador. Este  
papel, por uer el secretario de gouernacion como yba, no quiso autorizarle. Yo fui el secretario  
{LM: 130}

y me peso. ~ Salio este despacho de quatro soldados y un religioso en  
15 | 23 de jullio de 1613. Llegaron a Mexico y diçen que quiso el virrey castigar a los  
que auian salido sin liçençia del gouernador. Enuio la carta que el padre comissario y regidores  
auian enbiado a su exçelencia con el nuebo gouernador para que la reconoçiesen los que la aui-  
{LM: 131}

an firmado. ~ El mesmo dia enuio el gouernador al alcalde Juan Ruiz de Caceres en  
seguimiento de los que salian con otros dos soldados, y pudiendolos prender, por  
{LM: 132}

20 | respecto del padre comissario los dejaron yr. ~ A 24 del dicho mando el padre comissario  
a todos los religiosos nos fuesemos los guardianes a sus casas y los demas al  
conuento de Santo Domingo con el padre comissario, donde llegamos el mesmo dia 24 de  
julio. ~  
{LM: 133}

Antes que el gouernador biniese al conuento a haçer lo que hiço tubo berdadero intento



de yrse a la Nueva España en persona por uer que no queria nadie salir con su despacho  
25 | por la descomunión que auia publicado el padre comissario contra façientes &a., y  
salien-

do el, de neçesidad le auian de acompañar. Esto fue publico; y no desistien-  
do de este proposito, mas antes cada dia disponiendose para su viage, ~

{LM: 134}

el padre comissario estaba a la mira de quando auia de salir. ~ En 24 del dicho  
se binieron a Santo Domingo el capitan Geronimo Marquez y el capitan Varela que esta-  
30 | ban presos en sus casas en la villa por su pariente el alferz que auia herido al  
alcalde hordinario y el capitan Vaca, que era sindico. Binose al dicho conuento el alferz  
Asensio de Arechuleta, que era notario, el qual estaba mal con el gouernador y el gouernador  
con el

{LM: 135}

por la prision pasada y otras cosas atrasadas. ~ En 25 del dicho lleo a a-  
quel conuento de Santo Domingo el alcalde Juan Ruiz, que auia ydo por mandado del  
gouernador

35 | en seguimiento de los que lleaban el despacho, al qual reçiuió el padre comissario con  
mucho gusto y çertifico al dicho alcalde que el gouernador le aguardaba con el burro  
de dar tormento y otras cosas y engaños notables. Con todo eso el alcal-

{LM: 136}

de se queria yr a uer a su gouernador y darle cuenta de lo que auia hecho. ~ Viendo  
el padre comissario que era el que auia menester para lo que intentaba, que era  
40 | prender al gouernador, uso de todos los medios mas eficazes para que no se fuese,  
ya con persuassiones, ya con dichos de los otros capitanes que estaban retra-

### [fol. 162v]

ydos en el conuento; y por ser amigo del padre comissario y deboto se quedo y enuio a  
{LM: 137}

deçir a su gouernador de palabra que no podia yr alla. ~ El padre comissario y padre guardian  
de la

villa juntaban de noche en la çelda del padre comissario a los dichos capitanes que es-  
taban en el conuento y alli les prometian grandes premios que se les daria

5 | el Rey y muy grandes agradeçimientos la audiencia real prendiendo al dicho gouernador.  
Mucho lo contradecian los dichos españoles, y en particular el que menos [\*se]

atreuia y daba consejo y parecer a los compañeros era el capitan Alonso Varel[\*a],

y por no querer venir en el parecer del padre comissario este solo, que ya los otro[\*s]

con persuassiones y palabras que el padre fray Luis Tirado auia dicho, llamandole[\*s]

10 | de capitanes de gallinas, que eran para poco, pues no haçian una cosa que tod[\*o]

el mundo se la abian de tener a bien, estaban ya conuertidos; y contra

el dicho capitan Alonso Varela estaban diçiendo una noche los demas al-

gunas rraçones que oydas por el otro pense binieran a pesadumbre po[\*r]-

{LM: 138}

que estuvo arto proxima. ~ Esta noche, despues que en otras abian pas[\*a]-

15 | do tantas promesas, persuassiones y rraçones en la çelda del padre com[\*i]-

sario, quedo conuertido este dicho capitan para hallarse a la prission que el [\*padre]

{LM: 139}

comisario pretendia haçer del gouernador. ~ A 28 del dicho mes en-

uio el padre comissario por dos moxquetes que estaban en el conuento de Tzia pa-

ra tenerlos en el de Santo Domingo. Sin mas noticia de enemigos que el gouernador,  
20 | en la puerta de la çelda del padre comissario estaban de ordinario los dichos dos  
moxqu[\*e]-

tes, seis arcabuçes, algunas espadas de los dichos capitanes que las dejaban [\*a]-  
lli para andar mas descansados, una dejarretedera, llamando cuerpo d[\*e]

{LM: 140}

guardia a la puerta del padre comissario. ~ Este dicho dia salieron de la villa por  
mandado del gouernador siete o ocho soldados con el capitan Carabajal a cobrar los tr[\*i]-  
25 | butos de los pueblos de los emes, para lo qual de neçesidad abian de pasa[\*r]  
por el pueblo de Santo Domingo – rugiase que el gouernador queria pasar por alli con el  
est[\*an]-

darte real para hacer su viage a la Nueva España – . Otros deçian que qu[\*e]-  
ria benir al pueblo de Santo Domingo, y fue verdad, como dige arriba, a pedir  
la absoluçion y a hecharse a los pies del padre comissario, pero como le aconsejo

{LM: 141}

30 | el capitan Vaca que no lo hiçiera, lo dejo. (^y) El padre comissario, auisado de las  
espia[\*s]

que tenia puestas por si el gouernador viniese que benia por el camino (por el ca-  
mino) gran cantidad de gente y caballos, con esta nueua nos ynquietamos todos y o[\*r]-  
deno el comissario nos pusiessemos en arma, mandando subieran los mox-  
quetes a la azutea y que hiçiesen como buenos soldados y que al primero q[\*ue]

35 | se auia de apuntar auia de ser al gouernador. Quiso Dios escusar este peligr[\*o],  
y con la llegada y desengaño, viendo que eran soldados que pasaban,

{LM: 142}

nos quietamos y consolamos. ~ El padre comissario ynquirio de la ocupaçi-  
on del gouernador, y fuele respondido que presto saldria para tierra de paz.  
Sentialo con extremo, y no podia dejar de decir la boca lo que auia en

40 | el coraçon, y aun escreuia alli y deçia a boçes que le auia de quitar los  
papeles que llebaua y que no auia de salir a tierra de paz porque

{CW. se temia}

### [fol. 163r]

{LM: 143}

se temia de lo que yria a deçir y a engañar al virrey y audiencia real. // El conuento estaba he-  
cho un bodegon, y el lenguaje y soltura, assi de unos como de otros, era de vander  
y no de la gente de Christo nuestro padre. Su alferez en sus manos, alli se daba la sentencia de  
lo que se

auia de haçer del gouernador y como abian de tratar sus cosas y en el puesto que las auian  
{LM: 144}

5 | de poner, como se hiço y despues se bera. ~ A 31 del dicho mes de jullio paso un  
soldado llamado Juan Montero, amigo del gouernador, por Santo Domingo apartado del  
pueblo.

El padre comissario, que no se le escondia nada, presumio seria bueno quitarle aquel amigo  
al gouernador de delante de los ojos, y assi mando al alcalde Juan Ruyz que alli estaba fuese  
tras el y le prendiese. Hiçolo assi el dicho alcalde, y hallando al soldado durmi-

10 | endo en el pueblo de Sandia, seis leguas del de Santo Domingo, llego el alcalde y le dijo,  
“Se-

a preso por el padre comissario". Luego se dio el soldado, y el dicho alcalde le llebo al conuento y alli le entrego al padre guardian, diciendole el dicho alcalde que el padre comissario gustaba estubiese aquel soldado en un aposento. El padre guardian lo hiço por entender conbendria, y el al- {LM: 145}

calde se voluio a Santo Domingo. ~ En la villa tenia el padre comissario un hombre que haçia a dos

15 | manos: auia dado la palabra al gouernador de yr con el a la Nueva España, y al padre comissario le escreuia le auisaria de la salida y los parages y jornadas que hiçiese el gouernador para que con mas comodidad le prendiesen. ~ A 10 de agosto a las quatro de la tarde llego auiso al padre comissario que ya el gouernador se auia puesto en camino. Luego al punto escriuio el padre comissario a todos los religiosos biniesen al conuento de Santo Domingo armados como pudiesen. Religiosos vinieron y religiosos se escusaron {LM: 147}

20 | para el dicho caso. ~ A 11 del dicho agosto despues de medianoche salio el padre comissario con algunas armas y los que auia de llebar en su compañia y fue a amanecer al conuento de Sandia, donde estaba el padre guardian de aquella casa bien descuidado de tan subita llegada del padre comissario. Alli trato el padre comissario con los capitanes y soldados que llebaba que le pidiesen por petiçion que ya que ellos yban a prender al gouernador porque desamparaba la tierra y salia huyendo a la Nueva

25 | España, que su paternidad les diese fauor, y que para eso que el haria el papel. Ellos digeron que enorabuena. Hiço el padre comissario una petiçion en que les cargaba la prision totalmente a los españoles. ~ Ellos, biendo y oyendo la petiçion, no quisieron firmarla mas digeron al padre comissario que pues su paternidad los llebaba para aquel efecto, que se hiçiese otro papel. Hiçole el padre comissario y fue del secretario el padre fray Agustin. Este hallaron mas a proposi-

30 | to los capitanes y le firmaron los dichos capitanes. Este papel tiene sus falsedades en la fecha, porque se hiço a 12 de agosto en el pueblo de La Ysleta y pusieron la fecha en la villa de Santa Fee y pusieron por testigos y que daban su parecer y consentimiento personas que no se hallaron presentes porque estaban en la villa veinte leguas de tierra en medio, que no les pasaba por la ymaginacion ni sabian lo que

35 | en La Ysleta se haçia. Este papel esta en poder del secretario de gouernacion Francisco Perez Granillo y se podra ber. ~ Este dia salio el padre comissario del conuento de La Ysleta para yr al camino donde (donde) auia de haçer aquella noche jornada el gouernador, que ya

estaba abisado de aquel personage que yba con el gouernador y dige arriba que haçia a dos  
ma-

{LM: 150}

nos. ~ A 13 del dicho mes de agosto entre dos luçes dio el padre comissario albaço al  
40 | gouernador con casi quarenta personas, todas bien armadas. Requiriole el padre  
comissario se diera

preso. El gouernador no queria, y el padre comissario dijo, “Sea preso por el Santo Officio”. El  
gouernador hiço sus diligençias,

pero no le valieron. Fue preso y traído al conuento de Sandia por tenerle mas lejos

**[fol. 163v]**

de la villa y mas seguro. Aunque el padre guardian fray Esteban de Perea lo repugno y sintio,  
enp[\*e]-

ro aprobechole poco porque el padre comissario era el que mandaba. Luego saco y tomo lo[\*s]  
papeles que el gouernador llebaba, y en reconoçerlos todos y quitarle los que al padre

comiss[\*ario]

le tenian cuidadoso gasto desde catorce de agosto a mediodia hasta diez y seis del me[\*s]-

5 | mo, y llebandoselos el padre comissario le dejo en el dicho conuento preso con prisiones y  
tre[\*s]

soldados y otros muchos naturales de aquel pueblo de guarda. ~

{LM: 151}

A 17 del dicho agosto se fueron el padre comissario y los demas religiosos, capitanes y  
soldados que se hall[\*a]-

ron en prender al dicho gouernador al conuento de Santo Domingo, llebandose consigo preso el  
padre comi[\*ssario]

a un alcalde ordinario de la villa que se llama don Juan Escarramad que yba con el gouernador  
y era su [\*a]-

10 | migo, y le tubo preso con grillos en el dicho conuento de Santo Domingo çerca de dos me-  
ses con arta vejaçion y menoscabo de su haçienda. ~

{LM: 152}

A 20 de agosto del dicho año enuio el padre comissario por las llaues que el gouernador tenia  
de los cofr[\*es]

y cajas que auia dejado en su posada en la villa, y auendosi las enbiado el padre guardian  
d[\*e]

Sandia, se fueron con ellas a la villa el padre comissario y el padre guardian fray Luis Tirado.

A 21 del

15 | mesmo en la noche y a 22 dicha misa, que fue la primera que se dijo alli desd[\*e]

que sucedio la desgraçada herida del hermano fray Geronimo de Pedraça, fueron lu[\*e]-

go los dichos padres comissario y guardian a la casa del dicho gouernador, y abriendole los  
cofres y caja[\*s]

que hallo en ella, se los trasego y saco algunos papeles y se los lleuo al conuento, y

el padre guardian de la villa le tomo una o dos manos de papel moreno y un libro yntitulado

{LM: 153}

20 | Practica criminal eclesiastica. Esto vi en manos del dicho padre guardian. ~ Desp[\*u]-  
es voluio a Santo Domingo el padre comissario y desde alli por escusar no sacasen al dicho

gouernador

algunos y succediese algun desastre, mando el padre comissario por censuras que no hablasen  
las gu[\*ar]-

das con el gouernador que el padre comissario le puso ni otra persona alguna, y a el no le dejaban qu[\*e]

{LM: 154}

escriuiese a nadie. ~ A 9 de septiembre fue el padre comissario a la villa, donde dijo u[\*n] 25 | dia de fiesta que el tenia preso al gouernador y que de auello hecho esperaba gran premi[\*o]

y que ni mas ni menos le podian esperar los que se hauian hallado a prenderle. [\*A]- bomino lo hecho por el gouernador, reprehendio a los timidos y esforçolos para ad[\*e]- lante y certificoles que les auia hecho un muy gran bien en quitarle los pa[\*pe]- les al gouernador porque llebaba cosas que les auian de dar arta pena, y con ellos una 30 | carta que enbiaba a Zacatecas en que les trataba de gente de mezclilla, dandoles palabra que despues se la enbiaria, como lo hiço. Y mando el padre guardian a fray Geronimo de Pedraça fuese de casa en casa mostrandola, de que reçiueron {LM: 155}

arta pena hombres y mugeres y se indignaron de nuebo con el gouernador.~ Luego se p[\*u]- so el padre comissario a haçer diligencia de quienes abian benido con el gouernador, quien a- 35 | bia al[ç]ado el gatillo, quien bino de buena gana, quien de mala, y para esto haçia llouer descomuniones. El padre comissario por una parte, el padre fray Luis Tirado por otra, a c[\*a]-

da palabrita que oya, descomunion y terrores, que andaba la gente no solo escandal[\*i]- {LM: 156}

çada pero espantada. ~ El padre guardian fray Luis Tirado, en alcançando a sauer quien fa- boreçia las cosas del gouernador o le pareçiese mal lo que el padre comissario auia hecho, 40 | formaba luego un caso de Ynquisicion, metiales el alma en el ynfierno, y si alguno le respondia le quemaba con ojas de coles y le desonrraba. N[\*i] tenían los españoles dia de paz ni de gusto porque ya con unos ya con

{CW. otros}

### [fol. 164r]

otros, nunca le faltaban rençillas al padre fray Luis Tirado, y sobre todo se alcançaban unas cartas a otras que al padre comissario escreuia a Santo Domingo, ya que supo esto, ya que le digeron lo otro, era un ynfierno el estar en la villa. ~ A 11 o {LM: 157}

12 de septiembre tubo el padre comissario por nueba del conuento de Zia que los yndios se yban

5 | al Peñol de Acoma, pueblo de ynfieles, y con ellos digeron algunos españoles se yban algunos

moços suios. Queriendo el padre comissario atajar esto, pidio al theniente que el gouernador deyo en

su lugar quando se yba le diese gente, que queria yr a sacar aquellos christianos y dar guerra a los ynfieles. El theniente estuvo rremiso por ser cosa peligrosa dar guerra a aquella gente con pocos soldados, que quando se le ubiese de dar no podian {LM: 158}

10 | ser muchos por la falta de la gente que en la tierra auia. ~ El padre comissario alcanço la mala voluntad que el theniente tenia y todos los soldados. Enuiole a haçer una amenaça que si no haçia lo que le mandaba le pondria como a su gouernador. Con esto y otras amena[ç]as mando el theniente fuesen con el padre comissario los soldados que pedia.

Apresta-

{LM: 159}

ronse // y a 2 de octubre salieron de la villa de Santa Fee y fueron al conuento de Santo  
Domin-

15 | go, donde estaba el padre comissario; y otro dia salieron para Sandia y de alli  
prosiguieron

su viage dia de Nuestro Padre Sant Francisco. Dentro de siete o ocho dias llegaron al dicho  
Peñol

de Acoma con tres cabeças, y quatro con la eclesiastica, arto dibisas y confusas  
en el mandar. Quedamos los de la villa bien temerosos de algun mal sucesos. El padre  
comissario y sus capitanes y soldados se boluieron, a cabo de ocho dias de sitio al Peñol y de  
20 | auerle dado diferentes aunque desluçidos asaltos, a paso mas que largo, algunos heri-  
dos de los españoles, dejando alla algunos yndios muertos que como dicen  
dispensaba el padre comissario en el matarlos. Esto se podra sauer, que artos ay que

{LM: 160}

lo diran. ~ A (de) mediado nobiembre supo el padre comissario que un amigo del gouernador  
lla-

mado don Juan Escarramad y otros le querian sacar de la prision de Sandia donde

25 | le tenia el padre comissario, el qual mando luego a un alcalde ordinario llamado Juan de  
Vitoria Ca-

rabajal le fuese a prender por el Santo Officio, el qual le llebo preso por mandamiento del  
padre co-

missario a su conuento de Santo Domingo y alli se le entrego y despues le enuio preso al con-  
uento de Zia con arta lastima de su muger, hijos y haçienda, porque se le perdia.

Tubole en aquel conuento tres meses y medio sin proceder mas contra dicho don

30 | Juan ni haçerle cargo porque no tenia de que [mas] que quererle tener preso y molestar-  
{LM: 161}

le. ~ El mes de diçiembre gasto el padre comissario en leer los papeles del gouernador y es-  
creuir otros y cartas y haçer nuebas ynformaçiones contra el gouernador. -----

{LM: 162}

En el mes de enero trato el padre comissario de açer despacho a la Nueva España con un a-  
migo suio, al qual hiço llamar a 23 del dicho mes de henero para tratarle se a-

35 | prestase, y auiendo llegado al conuento de Santo Domingo le metio el padre comissario  
en

su celda y alli le leyo todo lo que auia escrito al señor virrey y real audiencia. ~

Mostrole los papeles que auia de llebar al Santo Officio, y despues de tenerle alla

dentro mas de tres horas salio de la çelda del padre comissario y topando a los

padres fray Juan de Salas y fray Agustin de Burgos les dijo, "¿Que escriue ay el padre

40 | comissario?, que juro a Dios no ay verdad en todo lo que escriue". Este hombre era  
sindico y uno de los que se hallaron a la prision del gouernador, y se llama el capitan

Christobal

Vaca. -----

**[fol. 164v]**

{LM: 163}

A 3 de febrero de 1614 años le entrego el padre comissario los papeles al dicho capitan  
Christobal Vaca, y auiendole dado para el camino, le dio juntamente un vale par[\*a]  
que en tierra de paz en Santa Barbara le diera un vezino de un negro del Rey que e[\*l]  
padre comissario auia enbiado para que se vendiese su valor; y le salio acompañ[\*an]-

5 | do doçe leguas al dicho capitan Vaca hasta un conuento que llaman La Ysleta, dond[\*e] hiçieron noche, y alli procuro sauer quien escreuia, por quitar las cartas, reç[\*e]-landose de que llebase algunas un padre fray Andres Perguer, y no auia dudado ma[\*1], como adelante se dira. -----

{LM: 164}

A 5 del dicho mes de febrero en la noche quito el padre comissario un pliego a un soldado de los [\*que]

10 | yban con el dicho capitan Christobal Vaca del theniente de gouernador y de la justiçia y regimiento de la villa [\*que]

se le abian dado en secreto para que le diese de su mano a su exçelencia, el qual abr[\*io] el padre comissario y quito la carta o cartas segun diçen y trelado y falseo las [\*fir]-mas, como vido el padre fray Andres, y auia uisto otra bez auia hecho lo mesmo el [\*padre] comissario fray Ysidro Ordoñez, falseando la firma de nuestro reuerendissimo padre fray Juan Zureta.

15 | El padre fray Juan de Salas y otros sauen lo que ay açerca de esta materia y como adel[\*an]-

te se dira. Hecho esto, encargo al dicho capitan el padre comissario no pasase carta a l[\*a] Nueva España, como se infiere de lo que adelante se dira. ~

{LM: 165}

A diez y ocho de março del dicho año de mil y seisçientos y catorçe se salio el gouernador de la prision donde estaba, y con arto trabajo se fue por los montes sin comer

20 | ni camino a la villa. Llego a 21, viernes de la semana de Laçaro. Ya el padre guardian de la villa estaba con cuidado y auisado; y asi como lo fue del teniente en cuiu casa

fue a tomar algun descanso y consuelo, fiando[s]e del, el gouernador, hiço el padre guardian un n[\*o]-

table alboroto y junto la gente que pudo, que fue los que antes le auian preso [\*y]

otros con ellos obligados por descomunion y penas pecuniarias que les puso el dich[\*o]

25 | padre guardian, y juntamente pidiendo fauor por el Santo Offiçio les requirio le prendiesen al gouernador [\*so]

pena de que se proçedera contra ellos por el Santo Offiçio. Ellos lo hiçieron ansi qu[\*e] fueron a casa del theniente el padre guardian y todos como digo // y trugeron preso al conuento

{LM: 166}

al dicho gouernador, donde le metio el padre guardian en una çelda y le puso guardas.

Aquella noc[\*he]

Dios Nuestro Señor saue la lastima que causo, porque como no auia comido dos o

30 | tres dias, llego desfigurado y en el pie una arroepea y bien lastimado [\*??].<sup>5</sup>

{LM: 167}

El dia siguiente, sabado vispera de Ramos, veinte y dos del dicho, le hiço sacar

el padre guardian en un caballo, dia arto riguroso de frio, nieue y vientos

que se elaban. Le hiço cubrir con un cuero de yndio, y de aquella manera

con sus guardas le llebo al padre comissario el padre guardian a Santo Domingo. -----

{LM: 168}

35 | Alli estubo en Santo Domingo el de Rramos. El padre comissario auia gastado toda aquella se-

mana en busca del gouernador, y juntamente auia enuiado a unos soldados al pueblo d[\*e] Çia, cinco leguas de Santo Domingo, a prender unos capitanes y cantidad de yndios de l[\*a]

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<sup>5</sup> There seems to be another word following, swallowed by the binding but for an inconclusive stroke of the pen.

nacion emes porque tubo nueba le auian muerto yndios emes y apaches a  
un yndio de una visita llamada Cochiti. Avian llegado el sabado de  
40 | Ramos y estaban los capitanes presos por el padre comissario. El lunes, auiendo  
CW. de lleuar}

**[fol. 165r]**

de llebarle a su prision del conuento de Sandia, sacaron a aorcar uno de los di-  
chos yndios emes por sentençia de un alcalde ordinario de la villa que se llama el capitan Juan  
de Vitoria Carabajal y le aorcaron a los ojos del gouernador; y diçe el dicho alcalde que  
sin tener el juridiçion contra yndios ni comission del theniente de gouernador para proce-  
5 | der en esta causa, aorco al dicho yndio emes por mandado del padre comissario y que  
le mandaba que aorcasse mas, de que resulto que los de su naçion se quisieron  
{LM: 169}

lebar. ~ Sacaron luego al gouernador para llebarle a Sandia, y los padres comissario  
y guardian de la villa hiçieron llamar a los yndios emes ynfieles para que le biesen  
llebar preso, diçiendoles por lengua algunas cosas que pudieran escusa[\*rse];  
10 | y aquel dia se escriuió un retulo en cierta parte en Santo Domingo que le uido el  
padre fray Agustin de Vurgos y otros, que a uerle hombre seglar y curial que le en-  
tendiera no se como se tomara en la real audiènçia. Llebaron al gouernador al  
conuento de Sandia, adonde estubo asta siete de abril que a ruego del padre guardian  
de aquel conuento fray Esteban de Perea, que se hallaba cansado con el cuidado  
15 | de tal y tan largo prisionero de ocho meses, ~ a siete de abril del  
dicho año fue el padre comissario a Sandia y saco de aquel conuento a don Pedro de P[\*eralta]  
y le llebo preso al conuento de Zia, donde era guardian el padre fray Christobal de Quiros. ~  
{LM: 170}

A 14 del dicho mes de abril fueron unos españoles a cobrar el tributo de  
el pueblo de Santa Ana, visita del dicho conuento de Zia; y hallandose en el el padre  
20 | guardian fray Christobal de Quiros, bino a tratar con los españoles de las cosas de  
el gouernador y de su prision, porque no se trataba otra cosa en las calles, corri-  
llos, casas, chimeneas, entre grandes, chicos, hombres y mugeres, segla-  
res y religiosos, sino de lo succedido. Vinieron a deçir los seglares que  
los religiosos teniamos preso al gouernador. El padre guardian respondió que no lo tenian  
preso

25 | sino los españoles, y que mirasen lo que deçian, que esta era verdad. Los  
seglares soldados se fueron con aquello y assi como lo oyeron al padre lo  
digeron a otros en la villa que no auian gustado de la prision. El dicho de  
el padre guardian fray Christobal haçia mucha fee por ser yntimo amigo del padre comissario,  
y assi con esto se lebanto en la villa un rrumor y casi empeçaba en fuego  
{LM: 171}

30 | que se hiciera bien grande. ----- Supolo el padre guardian de la villa fray Luis Tirado  
y lla-  
mo los dichos soldados, y auiendolos oido se espanto de lo dicho por el padre guardian de  
Çia,  
y luego mando a los dichos soldados por descomunion que no solo no tratasen de aquello ni lo  
dige-  
sen, pero ellos unos con otros no se hablasen hasta mandarles otra cosa. -----  
{LM: 172}



Escriuio luego al punto a Santo Domingo al padre comissario, no contentandose menos que con  
35 | su uista, que para dar garrote a los vezinos de la villa no era menester mas que decir “Ya  
bie-  
ne el comissario”, como ellos lo an dicho artas beçes. El padre comissario entro en la villa a diez y seis del dicho mes, y auiendo sauido del padre guardian fray Luis Tirado lo que pasaua  
y auia dicho el padre guardian de Zia, se puso otro dia en el altar y declaro que el tenia preso al gouernador por el Santo Offiçio y que ninguno se ynquietase ni procurase an-

[fol. 165v]

dar con escritos al theniente ni alcaldes porque a su quenta estaba darla de lo hecho [\*a] la audiencia real y Santo Offiçio, que no se metiesen en cosa que no pudiesen salir sino con dif[\*i]-

cultad. Con estas palabras el pueblo, poco sauio y menos constante, callo [\*y] desde aquel punto se sosegaron y dejaron hacer al padre comissario. ~  
{LM: 173}

5 | Con el despacho que el padre comissario hiço al señor visorrey con el capitan Christobal Vaca, co[\*mo]

arriba dige, a dos de febrero ya gloria a Dios yban los pleytos cesa[\*n]-do y todos goçando de algun sosiego si el padre fray Luis Tirado, que es de natura[\*i] litigioso, se sosegara, porque en sus manos estaba auer paz o guerra.

Por auerle yo persuadido algunas berdades con saludables consejos que le estaba[\*n]

10 | bien, me tomo ojadiça [sic] y dijo que yo era contra mis hermanos y que los desonrr[\*a]-ba porque no me parecieron bien las cosas que los dos auian hecho, y principalmente en las ynformaciones deje la pluma tres o quatro beçes,

no queriendo escreuir lo que se escreuia. Tomo este religioso tan a su cargo el haçerme mal, buscandome la vida y contandome los pasos, que com[\*o]

15 | pribaba tanto con el padre comissario le era façil qualquiera cosa y ponerme m[\*al] con el dicho praelado con falsedad, todo con blanco de desacreditarme y con d[\*e]-seo de berme padeçer, como succedio a medida de su gusto y del padre comissario, que tambien deseaba ocasion para executar en mi la demasiada pasion que

no podia negar, por no poderme reducir, como tampoco pudo a los pad[\*res]

20 | que arriba referi y despues padesçieron, que por ser yo el primero por mi[\*s] {LM: 174}

peccados me pongo el primero.~ Biniendo pues de Santa Barbara a este Nue[\*bo] Mexico el año de seisçientos y doçe a treçe de jullio, tubieron el cabo de lo[\*s]

soldados que benian por escolta y un capitan Pedro Duran unas cuchilladas, y p[\*or] auersele atrebido el dicho capitan a desembainar la espada para el cauo, [\*a]-

25 | unque no fue mucho el atrebimiento porque le dio ocasion, no tenia t[\*an]-

ta fuer[ç]a la prouision real como ser el cabo hechura del padre comissario, y Dios sau[\*e] el por que no auia quien se aberiguara con el cabo y el mesmo padre comissario

le temia. De las cuchilladas formo el cauo un graue delito, y fueralo en orden de milicia si el dicho cauo no ocasionara a ello con falta de prudenc[ia]

30 | y sauer por ser hombre que estaba por desbastar. Quiso sustançar un proçeso que auia hecho con el padre fray Luis Tirado y quiso dar garrote al capitan. Yo quise de charidad ayudarle y por amor de Dios, no alcançando que yba contra mi prelado, como despues lo entendi; pero no por eso quise dejar

la proteccion empeçada, que la hiçe de beras sin ningun ynteres y fija-  
35 | da en rraçon; pero no vale quando ay quien posponga a Dios por su gusto  
y interes. Roguele muchas beçes al dicho cauo que le perdonase, y otros  
religiosos, y era hablarle como si le hablaran algunos de la jabega. Quiso  
un dia darme a mereçer y puso al capitan en arta aflecçion con prisio-  
nes y muy ruines palabras a question de muerte, mandandole a un  
{CW. soldado que}

[fol. 166r]

soldado que le diese de puñaladas. Entonçes, oyendo yo esto, dige al padre fray Luis  
Tirado que si tal haçia se las auia de dar yo a el. Esta palabra bino a oydos  
del padre comissario por boca del padre Tirado, defectuoso mucho en guardar secreto y  
desgraciado en deçir con puntualidad y verdad las cosas y sin algun ge-  
5 | nero de mezcla por auer faboreçido las cosas de este seglar simplemente  
y sin alguna notiçia de sus pasiones y atrasadas pesadumbres que el padre comisario  
y el dicho capitan tenian por cierto yndio desde el Nuebo Mexico que auia dias que los  
{LM: 175}

dos se conoçian y (^qu) cada qual ablaua de la feria &a. ~ Yo me malquiste  
por esta proteccion que hice con el padre comissario, y assi me traia entre ojos y cosa  
10 | alguna mia no pareçia bien a los suos aunque otros la tubiesen por de perlas.  
Muchas cosas padeçi en estos tiempos que por ser mias y por mis peccados  
{LM: 176}

las callo, que otros las diran. ~ A 18 de março de 614 escriuió el  
dicho padre fray Luis Tirado, por no tener que haçer en los pleytos del gouernador, al padre  
comisario

que fulana le auia dicho en confesion que sauia que queriamos haçer fuga a la Nueva España  
15 | tres religiosos. El padre comissario, como rehusaba se supiesen sus cosas, que yo las  
podia contar con verdad y de vistas, temio y luego le respondió, "Yo e  
escrito llamando a esos padres, y a fray Françisco le metere donde no salga tan  
presto". Esta carta mostro el padre guardian a un soldado llamado Alonso Gutierrez,  
al qual por yr algunas beçes al pueblo de Galisteo, donde asistiamos los religiosos  
20 | que pensaban los dos padres que nos quisiesemos yr, mando por descomunion le digese  
si sauia que nos quisiesemos yr, de qualquiera manera que lo supiese decla-  
rase la verdad. El dicho soldado dijo que no sauia cosa alguna sino que nos uia  
quietos y paçificos. Dijo luego el padre guardian de la villa, "Pues yo le mando por  
descomunion

no diga nada de lo que le e dicho, y mandole por otra descomunion que no salga del pueblo".  
Temi-

25 | endose el dicho padre no nos fuese a auisar de lo que el padre comissario auia escrito en  
su carta, que como dige la mostro a este seglar el padre guardian; sobre si auia de salir  
el seglar del pueblo, si no auia de salir porque tenia haçienda que haçer fuera, le  
trato mal de palabra y le dijo algunas afrentosas con que el seglar estuvo pa-  
ra darle de puñaladas. -----  
{LM: 177}

30 | A diez y nuebe del dicho, día de Sant Joseph, llego la carta del padre comissario a  
Galisteo llamando

a tres religiosos que fuiesemos a su conuento y para afixionarnos en una muy larga arenga nos  
trato como solia, y al cauo mando no fuiesemos asta otra ocasion, que yo solo fuese.

Yo estaba indispuerto, y asi me escuse por escusar disgustos, considerando que  
quien tan injustamente y sin juridicion tenia preso a un gouernador mejor me tendria a  
35 | mi, y huiendo desto le suplique me perdonase. El padre guardian no se descuidaba, y  
uiendo que  
no me auia llebado a Santo Domingo el padre comissario, voluio a segundar çertificandole que  
ya es-  
tariamos muy lejos de lo poblado. Luego el padre comissario despacho(s) dos religiosos al  
con-  
{LM: 178}  
uento de nuestra viuienda en esta forma: ~ los dos religiosos legos llebaban pue-  
tas dos cotas y el uno un pistolete que era del padre comissario y el otro con un ma-  
40 | chete. El mas ançiano de los dos hermanos legos llebaba una patente en que le mandaba  
por santa obediencia en uirtud del Santissimo Sacramento<sup>6</sup> so pena de descomunión mayor nos  
prendiesen y a mi

[fol. 166v]

me llebasen a su presençia y si resistiese me matasen y llebasen hecho pedaço[\*s].  
El padre fray Bernardo Marta leyo la patente como guardian del conuento. Visto por los  
hermanos lego[\*s]  
que con venir a medianoche nos hallaron durmiendo quietos y el pueblo y sin preuenç[\*i]-  
on alguna, porque visito el que traya la patente toda la casa, se quedo espantado de lo q[\*ue]  
5 | por alla se deçia segun lo que por aca auia visto. Requiriome fuera a la presençia. Y[\*o]  
estaba muy malo de la yjada y orina quatro dias auia; dige que me perdonase, qu[\*e]  
no podia yr. Arta fuerça hiçieron, enpero el padre guardian me ayudo y defendio por sau[\*er]  
la verdad. Los religiosos me dejaron y se llebaron los caballos y las armas [\*y]  
sillas que tenia por estar en frontera y consentirlo assi el padre comisario y ped[\*ir]-  
{LM: 179}  
10 | lo la tierra en algunas partes. ~ Antes que los religiosos se fueran lla[\*me]  
aparte al mas ançiano y le rroge encareçidamente metiese al padre comissario por camino,  
p[\*or]-  
que pues sus canas y antiguedad lo mereçian acabaria,<sup>7</sup> tambien no se rigiese p[\*or]  
el padre fray Luis Tirado que le auia de despeñar, y que yo sauia que por sola su pasion del  
dicho  
me haçia y me auia de haçer mal, que se fuese a la mano y me dejase en paz, pue[\*s]  
15 | no le daba pena, nota ni escandalo en la tierra, que no permitiese le ubiese  
¿que se podria mereçer de enbiarme a matar?, sino que si Dios me dejase de s[\*u]  
mano por quanto era hombre y lastimado y afligido de su reuerencia tan sin raçon le  
mata[\*ria],  
que aunque no lo pensaua haçer podria ser por no ser la primera ocasion que a succ[\*edi]-  
do. Esto le dige al religioso digese al comissario como que salia del, entendi[\*en]-  
20 | do haçia el padre comissario alguna distincion en las personas y atendia a meritos, p[\*e]-  
{LM: 180}  
ro todo lo llebaba por un rasero. ~ Los religiosos llegaron a la presençia del p[\*adre]  
comissario, el qual, visto que no me llebauan, que lo deseaba, començo a encoleriçarse y  
pri[\*n]-

<sup>6</sup> The ms. reads *ss<sup>to</sup>*, which I interpret as seen above.

<sup>7</sup> With the meaning “conseguir, obtener, y alcanzar” (*Diccionario de Autoridades*).

çipalmente por decirle que por estar malo me dejaron. A esto dijo con mucho enojo, “¿Por q[\*ue]

no le trugeron a las colas de los caballos arrastrando?” El religioso añçiano dijo que [\*a]-  
{LM: 181}

25 | uian hecho muy bien su offiçio y no pudieron haçer mas. ~ A 25 del dicho mes, m[\*ar]-  
tes santo, me hiço yr por descomunión a pie y con peligro de enemigos ocho leguas a Santo  
D[\*omingo].

Llegado que fui alla, le hable alto con sentimiento de que en aquel tiempo y en tales  
ocasion[\*es]

me trugese de aquella manera, que que dirian los seglares. A esto dijo que ha[\*ui]-  
a hecho bien y que lo podia haçer. Calle y fuime a descansar del largo y mal c[\*a]-

30 | mino. A completas me llamo al choro y me estubo predicando y casi quiso conuer-  
tirme con raçones a que creyese que lo que auia hecho lo auia hecho muy bien, y p[\*a]-  
ra ello me dijo que nõ haçia cosa que no la pasase por el juiçio de Dios que le de[\*çia]  
lo que auia de haçer, que creyese que no haçiamos los religiosos cosa por lej[\*os]  
que fuese que el desde alli no la uiese. Con estas y otras raçones consolatoria[\*s]

35 | fuimos a haçer colaçion, y alli me mando me voluiese otra vez a nuestra casa d[\*e]  
donde auia benido, diçiendome el miercoles por la mañana antes que me f[\*ue]-

se como el padre fray Luis Tirado le auia escrito que Fulana – nombrandola – le auia di[\*cho]  
{LM: 182}

en confision que nos queriamos yr tres religiosos. // Açerca de lo que pasaba no le o-  
culte cosa de la verdad, diçiendole que lo era que algunos desconsuelos nos auian [\*he]-

40 | cho tratar a tres religiosos la salida, pero que eso auia de ser con tales y  
tales condiciones de que Dios no fuese ofendido. El padre comisario se satisfiço y  
{CW. yo hice lo q[\*ue]}

### [fol. 167r]

{LM: 183}

yo hiçe lo que me mando, de yr al conuento donde era morador. ~ El padre comisario dio a  
muchos religiosos a mereçer con palabras, obras y escritos y en algunas oçassiones publicas  
dio al padre fray Andres Juarez algunas (algunas) que le causaron mucha pesadumbrey  
deseo de salir

a la Nueva España; y tratandolo con un moço para con su aiuda y seruiçio salir, el moço se lo  
dijo

5 | al padre commissario antes que el religioso pusiese en execucion su yda. Mandole que  
callase y que hi-

çiese lo que el padre le mandaba, y que quando saliesen hiçiese tales y tales diligencias. Mas  
fueron tra-

yçiones que diligencias. El religioso se yba en secreto aprestando, y pareçiendole que se-  
ria tiempo, le pidio licencia al dicho padre commissario, el qual la dio para irse a holgar. El  
religioso

se puso en camino para un conuento llamado Galisteo para alli probeerse de algunas co-  
10 | sas para su viage. Alli le aiudo el padre guardian fray Bernardo Martha con lo que pudo,

aunque pri-

mero le persuadio santisimamente no lo hiçiera. El religioso dijo que solo Dios lo podia reme-  
diar, que estaua determinado de yrse sin falta o de aorcarse, o matar al commissario,  
porque no le podia sufrir. Vista su determinacion, porque no suçediese algun escandalo tubi-  
mos por mejor auiarle por menos mal que no que suçediese algun caso desastrado. A

15 | mi me pidio un arcabuz que tenia y unas armas de caballo, y si mas tubiera que darle se lo diera, que no me auia dejado el padre comissario caballo ni silla con que le ajudar.  
{LM: 184}

Escreuia a nuestro reuerendissimo padre una carta en que le daba quenta de lo succedido en la tierra

por el padre fray Ysidro Ordoñez para que su paternidad probeyese de remedio. En el ynter que el religioso

benia al conuento dicho Galisteo, el padre comissario se apresto para salirle al camino en

20 | parte donde ya ubiese cometido la apostasia, mandando en un conuento por donde el religioso podia pasar por santa obediencia y descomunión no le digesen que auia pasado por alli por-

que de aqui no coligiese el religioso auer sido sentido y se voluiese, que lo podia ha-

çer sin daño de su honrra y fama. Paso el religioso y obedeçiose lo que auia man-

dado el padre comissario, y asi paso en achaque de irse a holgar y en conclusion fue a caer  
25 | en manos del padre comissario, que auia dia y medio que le aguardaba que pasase del termino pa-

{LM: 185}

ra poder absoluerle. // El dicho padre comissario y otros religiosos estubieron mirando

como pasaba, no pudiendolo remediar ni auisarle por ser assi el gusto del prelado. A-

uiendolo cogido, lo primero que pregunto el padre comissario fue que cartas llebaua, las sacase. El

religioso dio luego la que yo le auia dado, no lleuando otra alguna por no ser descu-

30 | bierto, por el poco secreto. Las cartas eran las que le hiçieron salir por el deseo

que tenia no se supiese cosa con verdad en la Nueva España. Preguntole luego

que donde yba; dijo que a la Nueva España a la presençia del reuerendissimo, huyendo de sus cosas.

Alli le reprehendio delante de un seglar mayordomo suio, y luego le llebaron

preso al conuento de Santo Domingo, donde fue absuelto y puesto en forma en la carçel por tien-

{LM: 186}

35 | po de quatro meses. ~ El padre comissario leyo la carta que yba a nuestro reuerendissimo, y

de las cosas que en ella yban no gusto mucho, antes tomo suma pena; y queriendo

vengarse de todo lo pasado y presente, pues tan buena ocasion le ofrecia mi mala

suerte, junto los religiosos en su casa y conuento y alli les propuso como prelado

apasionado lo que quiso, diçiendo lo que no auia en la carta para yrritar-

40 | los contra mi. Luego me mando por una carta fuese a su presencia a probarle lo que auia

escrito en la mia. ~ A 28 de abril sali de Galisteo por el mandato y no para probar,

[fol. 167v]

que bien sauia yo que no podia, por ser parte el juez, ni yo queria acusar ni probar s[\*in]

{LM: 187}

ocasion para remediar. ~ Llegue el dicho dia a Santo Domingo, donde luego que llegue m[\*e]

cho preso y puso en una çelda, y a la noche a ora de completas me saco delante de los [\*re]-

ligiosos y [s]acando la carta yba leyendo como queria y no como estaba en ella p[\*orque]

5 | a ningun religioso prejudicaba porque no tenia para ello rraçon ni lo haçia. Oca[\*sio]-

nes se ofrecieron en el discurso de la reprehension que pudiera lebantarme y [\*qui]-

tarme y no dejarme azotar como me deje, enpero porque si algo suçediera despues [\*no?] digeran los religiosos, “Pues si hiçistes no sufrierades”. Aquello se auia de acab[\*ar] presto, amigos tenia yo, el praelado no estaba muy acreditado con sus obras et si[\*m] 10 | Tu[b]e<sup>8</sup> paçiençia para ver y conoçer sujetos. En el discurso de la reprehension acumulo que le auia benido a matar, porque sabiendo que todos los religiosos [\*tien]- en o cuchillo o machete para muchas necesidades que se ofreçen hiçome buscar [\*y] hallo que traya un cuchillo carniçero, y con esto se junto lo que dige al religioso [\*an]- ciano le digese de su parte. El lo dijo de la mia, tomo lo dudoso por ya hecho y d[\*on]- 15 | de auia mala disposicion poco era menester. ~ Luego que acauo de reprehenderme me mando e[\*nce]-

{LM: 188}

rar en un calabço riguroso para un galeote. ~ Luego dijo a los padres que qu[\*e]- ria tenerme alli algunos dias hasta haçer ynformaçion de mi vida y milagros, que no pr[\*e]- tendia castigarme por ella sino para tenerme el pie sobre el pescueço. Assi lo dijo al padre Quiros, al padre fray Juan de Salas, al padre fray Esteban, al padre fray Agustin, [\*fray]

20 | Geronimo de Pedraça, fray Juan de Sant Buenaventura, todos los quales me lo dig[\*e]- ron, assi para consolarme como para deçirme el pensamiento del prelado, el qua[l lu]- ego se puso en camino para la villa y real de los españoles, como çinco meses [\*an]- tes me lo auia escrito auia de yr a sauer de mi vida y milagros con otras r[\*a]- [ç]ones bien pesadas. -----

{LM: 189}

25 | A primero de mayo tubimos nueba que benia despacho de la Nueva España y que beni[\*a] gouernador. Ymaginando el padre comissario que no auia de dejar de benirle sucesor, temio [\*es]-

to y quiso soltarme; enpero luego supimos no benia comissario, de que vbo mu[\*cho] pesar en la tierra. Con esto el padre comissario fray Ysidro Ordoñez tomo animo y m[\*e] dejo estar hasta llegado el nuebo gouernador, que para que no supiese nada le con[\*vi]- 30 | no tenerme donde me tubo y aun viuir con particular cuidado de qu[\*e] nadie me biese ni hablase. -----

{LM: 190}

A 5 de mayo llego el nuebo gouernador a Sandia y a 7 partio para Santo Domingo por [\*ser] por alli el camino. Salio este dia el padre comisario a reçeuir al dicho gouernador con ma[\*s] particular cuidado del que deuia a frayle pobre, assi el gouernador por auerl[\*e]

35 | visto otras beçes en Mexico le estraño y pregunto si era aquel el p[\*adre co]- missario, representandosele mas poderoso y sebero de lo que auia uist[\*o] y ymaginado quatro dias antes, diçiendo al padre guardian de La Ysleta, fray [\*Juan] de Salas, que le auia de hechar a la Nueva España en una enjalma porque [\*las]

{LM: palabras del nuevo gouernador}

cosas que auia sauido del padre comissario no requerian menos y que e[\*n]

40 | su poder traya los papeles que el capitan Vaca llebaba, los quales [\*no se]  
{CW. auia atr[\*euido]}

[fol. 168r]

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<sup>8</sup> The ms. reads *Tupe*, which I cannot explain except as a slip of the pen.

[auia] atreuido a lleuar por lo mucho falso y malo que en ellos yba, que ya sauia que su antecesor estaba preso, que el le sacaria y le honrraria y meteria en la villa como mereçia un gouernador. Tambien dijo el dicho gouernador Bernardino de Zaballos,

“En esta

tierra, padre, ¿se usa prender los frayles a los gouernadores? Haec ille”. ~ Lle-  
5 | garonse a saludar las dos cabeças dos leguas poco menos de Santo Domingo,  
y pasados los cumplimientos subieron sobre sus caballos y llebo el padre comissario  
al gouernador a aposentarle en el conuento de Santo Domingo, donde le reçiuieron a repique  
de campana, el Santissimo Sacramento abierto, organo y canto de organo. ~  
{LM: 191}

Despues de auer hecho oraçion entraron en el conuento, donde descanso dos dias,  
10 | y al terçero partio a la villa y el padre comissario le fue acompañando y otros re-  
{LM: 192}

ligiosos por conbenirle haçerlo assi para adelante. ~ Llegados que fue-  
ron a la villa, el nuebo gouernador le escriuio al preso como el auia llegado y le auia pesado  
en el alma de hallarle fuera de su casa y con tantos trabajos, enpero que el benia de-  
{LM: 193}

terminado de traerle a la villa y meterle en ella con mucha honrra. ~ El padre co-  
15 | missario no supo de esta carta por estar entretenido en haçer cabeça de proçe-  
so contra mi, procurando sauer quienes pudiesen sauer alguna cosa y llamando  
algunas personas que me auian comunicado y podian sauer si Dios me ubiera dejado  
de su mano. A medida de su gusto aterrolos con çensuras y encargoles el  
secreto y que debajo del le digesen lo que sauian de mi uida. El primero fue el  
20 | alferes Albaro Garçia, el qual dijo que sauia muchas cosas buenas y que si  
se escriuieran serujrian de executoria. A otro llamo y por auerme en-  
cargado el secreto no lo digo, y tambien hiço con el lo propio, y este español  
{LM: 194}

y hombre honrrado y de officio en la republica le respondi lo mesmo. // Visto por  
el padre comissario, dejo sin tomar testimonio en aquel estado la empeçada ynformaçion.  
25 | El padre fray Luis Tirado por su parte hiço sus diligençias con arta passion porque por  
auer estado ya auia casi dos años en la tierra penso se hallarian cul-  
pas para no solo quitarme el auito enpero para hecharme a galeras co-  
mo assi lo dio a entender al nueuo gouernador con blanco de desacreditarme. ~  
{LM: 195}

Ocho o diez dias despues de llegado el gouernador Bernardino de Zaballos a la villa, por  
quanto ya tenia no-  
30 | tiçia de mi persona el dicho gouernador desde la Nueva España y aca en el Nuevo Mexico  
de mi prision y traba-  
jo, trato con el dicho padre guardian que se tratase con el padre comissario me soltase por lo  
mucho bueno  
que todos los españoles le deçian de mi. A esto respondi el padre guardian fray Luis Tirado  
que no tratase

de eso porque ese fraile estaba muy dignamente y bien preso, que mereçia tener çi-  
en beces quitado el abito. A eso dijo el gouernador voluiendose a los españoles, “Segun lo  
35 | que el padre guardian diçe bien se deue de auer descuidado este padre con la bragueta”.  
Esta rraçon no la pudo sufrir el secretario de gouernacion y dijo, “Boto a Dios que me  
meta yo en un fuego por ese fraile”. Cesaron rraçones y no mi prision,  
estando ya tan publica como esto por ocassion del padre comissario, todo con  
blanco de que el gouernador nuebo no alcançase la verdad y por aqui no sa[\*ca]-

40 | sen sus cosas a la plaça y se diese la justicia al que la deuia tener. -----

**[fol. 168v]**

{LM: 196}

Dentro de quinze dias determino empear el nuevo gouernador la residencia de don Pedro de Pera[\*Ita],

aunque despues se fue esto dilatando por ajustar mejor lo que se auia de tr[\*a]-  
tar contra el, y al fin el gouernador enuio por su antecesor a veinte y nuebe de junio d[\*e]  
dicho año de seiscientos y catorçe con çinco o seis alguaçiles que le metieron en [\*la]  
5 | villa a quatro de jullio siguiente a poco mas de las dos de la tarde como a hombre pre[\*so]  
por delitos capitales. Alli pasaron muchas cosas que por ser de seglare[\*s]

{LM: 197}

las callo. ~ El padre comissario yba y benia de su casa a la villa con arta nota p[\*or]-  
que daua occasion en la residencia a que cada uno digese lo que queria, y aun q[\*ui]-  
ças deçian con verdad que era muy gran parte el padre comissario para auer de d[\*ar]  
10 | por mal juez al nuevo gouernador por lo que hiço, como a suçedido y adelante se be[\*ra]  
en las cosas que pasan en la real audiencia y Santo Officio. -----

{LM: 198}

Despues de pasadas las aflecçiones, desconsuelos, estrechura, pena de chin[\*ches]  
y calor y dos meses de yerros que Dios saue pase sin quererse apiadar por [\*ru]-  
egos ni plegarias, a los ultimos dias de tres meses de prision y ençerramiento [\*me]  
15 | mando sacar el padre comissario una tarde delante del padre guardian de Sandia fray  
Esteb[\*an]

de Perea y el padre fray Bernardo Martha y fray Juan de San Buenaventura y fray Geronimo de P[\*e]-

draça y me puso en culpas y exorto al seruicio de Dios, por cuio amor lleb[\*e]  
lo pasado, que no faltarian culpas por mereçerlo, que fuese con la bendiç[\*ion]

{LM: 199}

de Dios al conuento de Zia, donde estubiese a la obediencia del padre guardian. Aqui estube  
20 | tres meses recluso y mandado el padre guardian estubiese con cuidado hasta qu[\*e]  
don Pedro de Peralta saliese de la tierra, que auia de ser a los primeros de no[\*biembre],  
no escriuiese, que ya me lo auia mandado por çensuras, y si algo ubiese [\*de]  
escreuir fuese visto y censurado por el dicho padre guardian, y de esta manera a pe[\*rsona]  
alguna de qualquier condiçion que fuese no escriuiese, y assi se cumplio. -----

{LM: 200}

25 | A beinte y quatro de octubre de seiscientos y catorçe, biendo el gouernador don Pedro de Peralta el mal [\*suc]-

çeso que tenia su residencia por andar la verdad a sombra de tejados, recuso al gouernador [\*Za]-

ballos, y a todos los que deçian contra el tacho, llamandolos de traydor[\*es].

No quiso dar descargos ningunos y apelo de todo para la audiencia real diçiendo que los p[\*a]-

peles de todos sus descargos le auia quitado el padre comissario, y con esto y co[\*n]

30 | certifiçaciones de algunos vezinos temerosos de Dios y de sus conçiencias desp[\*a]-  
cho a la real audiencia un hombre llamado don Juan para que como testig[\*o]

de vista de todo diese verdadera relaçion. Salio el dicho don Juan [en]

24 con arto dolor del padre comissario aunque hiço muy grandes diligencias para ynp[\*e]-  
{LM: 201}



dirle el camino. ~ Al gouernador ymportaba que no fuera el dicho don Juan a la N[\*ueba]  
35 | España y assi enuio luego tras de el con expreso mandato que le prendiesen  
y aun segun diçen algunos que le matasen, enpero cogiendole era ynfalibl[\*e]  
ahorcarle el gouernador por un bando que hauia hechado y por no tenelle ami[\*s]-  
tad ni amor al dicho don Juan. Pasaron los de una tropa por el conuento de Santo D[\*o]-  
mingo, que es el camino real, y otra auia ydo por las Salinas siguien-  
40 | do el rastro de don Juan; y a los de Santo Domingo, que eran el capitan Juan Ru[\*iz]  
{CW. de Caçeres}

[fol. 169r]

de Caceres y Rodrigo Marin y otros, el padre comissario, como tan ynteresado por su parte en  
que sa-  
liese lucida esta diligencia, los animo a ella prometiendoles si le voluian a don Juan y los pa-  
peles que llebaba grandes cosas y faoues y los socorrio para el camino con mulas  
y caballos de gran paso, una bota de vino, conserbas y otras cosas de comida y con  
5 | un soldado criado suyo que se llama Juan Francisco. ~ Quiso Dios Nuestro Señor que no  
alcançasen  
a don Juan, que se les escapo por particular misericordia Suia que el padre comissario no su-  
po ni pudo prebenir. -----  
{LM: [\*2]02}  
A postrero de jullio de seisçientos catorçe enuio don Pedro de Peralta, estando en su residencia  
en la villa  
de Santa Fee, con don Juan Escarramad un recaudo muy cumplido al padre guardian fray  
Luis Tirado, suplicandole tubi-  
10 | ese por bien de darle lugar que se confesase con el padre fray Alonso Peynado, con quien  
se auia  
confesado otras beçes, para ganar el jubileo de la Porçiuncula. El padre guardian le respondió  
que  
creya que el dicho padre fray Alonso Peinado no le querria confesar y que si era assi que se  
que-  
ria confesar, que el estaba alli que le confesaria, pero que aduirtiese que se requeria  
para haçer una buena confesion haçer memoria de todo lo que podia tener cargada la con-  
15 | çiençia y que el se la enuiaria de algunas cosas que auian de preceder a la confesion  
para que fuese balida. -----  
{LM: [\*2]03}  
A primero de agosto le escriuio el padre guardian fray Luis Tirado a don Pedro de Peralta esta  
carta: "Jesus sea en el alma de  
vuestra merced y le comunique siempre los rayos de su dibino espiritu consolador y a mi su  
fauor y  
ayuda para persuadir a vuestra merced la verdad que ese mesmo spiritu me dicta sin estribar  
20 | como realmente no estribo en algun humano respecto. ~ Ayer de mañana me enuio  
vuestra merced a de-  
çir con don Juan Scarramad si abria orden para ganar este santo jubileo de la Porçiuncula por-  
que no seria rraçon perderlo en semejante ocassion. Yo creo, señor, que aunque el deseo que  
vuestra merced tiene de ganarle es muy grande, el mio es mucho mayor sin comparacion pu-  
es nuestro gran Dios y Señor lo conçedio sin exçptar a nadie, no haçiendo a unos de  
25 | peor condiçion que a otros, prosupuestos los requisitos que Él pide, pero quisiera  
yo que vuestra merced hechase de ber que el fin y blanco por que se conçeden los jubileos y in-

dulgençias, y espeçialmente esta, es para el remedio y salud de las almas de los fieles y leales christianos y el requisito importante — y como diçen el todo — es componer primero la conçiencia, la qual, aunque regularmente se compone en el fuero sacramental de la confession y penitencia, con todo eso algunas y aun muchas beçes es neçesario y esen-

çial que se componga primero en el fuero exterior y publico para satisfaçer lo que en el dicho fuero se requiere, sin lo qual, segun diçe Sant Agustin, es imposible alcançar de Nuestro Señor perdon — non dimitit peccatum nisi &a. — y si en los bienes de fortuna que son de ynferior orden y de menos estima que los de la fama y onrra que vuestra merced, assi  
30 | de palabra como de escrito, nos a quitado y procurado quitar se pide tanto rrigor como es raçon, en los de la fama y honrra mas rraçon abra; y quien tan facilmente a uista de todo el mundo se a perjurado en cosas palpables y manifiestas del hecho que vuestra merced como tan hijo de la Yglesia vino a haçer a este conuento, negando sin temor de Dios la verdad dellas y aora nuebamente negando el proceso de  
35 | Alonso Varela, que es Dios buen testigo a quien por tal pongo que se quedo en poder de vuestra merced que con juramento lo nego delante de su juez, haciendo a nuestro buen Dios y Señor testigo

#### [fol. 169v]

de falsedad y mentira, cosa que a los mas distraydos christianos causa grande [\*ter]-ror y espanto, haçiendose rehaçio y terco en no quererlo entregar, ¿que se puede [\*pre]-sumir sino que quien no quiere restituir no quiere cumplir con su alma sino c[\*on] el mundo? Y el que teniendo ynformaciones y proçesos criminales en su po[\*der] 5 | hechos contra eclesiasticos y absoluiendose de la censura con engaño y subretic[\*iamente] quedandose con los treslados comulgando y confiesa sin confesar verdad de qu[\*anto] tiene consigo, pues qualquier confesor, aunque fuera de palo, si vuestra merced confesara [\*su]

culpa era ymposible darle el veneficio de la absoluçion hasta que los entreg[\*ase] ¿que se puede presumir sino que no confesara verdad? Y del que a sido causa [\*en] 10 | estos dos años no se ganase este santo jubileo en esta villa persiguiendo y ape[\*n]-ando a los ministros, no dandosele mucho dello y aora con el buen aparejo qu[\*e] haçe perjurandose, reboluiendo y inquietando y con petiçiones ynfamando, ha[\*çi]-endo a todos malos como lo diçe y a el solo el bueno, ¿que se puede presumir sino que [\*to]-do es fingido no por mas de parecer al mundo diferente de lo que muestran t[\*a]- 15 | les obras, quae magis quam verba sunt credenda? Plegue a Nuestro Señor Dios, se[\*ñor] don Pedro, que el bien que para mi deseo, ese le benga y el mal que le deseo, esse n[\*o] venga, doliendome de su triste alma y mas de lo poco que vuestra merced se duele della, [\*a] quien alumbre el Señor como yo deseo para no despeñarse mas. Si vuestra merced quisie[\*re] componerse bien con Dios para ganar este santo jubileo, haga primero lo que el mesmo [\*Di]- 20 | os le manda diciendo, “Si ofers munus tuum ad altare et ibi recordatus fueris quia f[\*ra]-ter tuus habet aliquid &a.”, y pues antes de llegar, que es mayor misericor[\*dia] de Dios, se le adierte a vuestra merced, lo qual en su pecho no puede dejar de hecharlo de uer,

satisfaga primero restituyendo lo que tan injustamente a quitado a toda una religi[\*on] con cartas ynfamatorias escritas a virrey y audiencia y aun a particul[\*la]- 25 | res, conozca su culpa en publico, pues en publico la cometio, desdiçiendose de cos[\*as] tan falsas y perniciosas con que a sus amigos y sequaçes tiene persuadid[\*os], que haçiendolo assi con verdadera y no fingida humildad y dandolo por escri[\*to]

y firmado satisfara vuestra merced sin duda a Dios, qui est vere pius et miseric[\*ors],  
y ganara este santo jubileo, pues como dige no es de peor condiçion y acau[\*ara]  
30 | vuestra merced de entender que aprobechan nada demostraciones y aparencias cu[\*m]-  
pliando mas con el mundo que con Dios, al qual es ymposible engañar, y [\*si]  
piensa vuestra merced que a de ser como con los siliçios y disciplinas de Sandia co[\*n]  
que intentaba por momentos engañar, yerrallo, porque es ya muy conoçid[\*a]  
su buena ynclinacion de vuestra merced y su mala estrella, la qual por tal que[\*nt]-  
35 | a no le escusa delante de Dios. En conclusion, señor don Pedro, mejor es [\*he]-  
char aparte hypocresias y inbençiones y cumplir con su preçisa obligacion como le  
e propuesto, y Dios le dara luz y alumbrara su entendimiento para sac[\*a]-  
lle de qualquiera dificultad, pues este es el camino verdadero que le [\*a]  
de guiar. No digo mas sino que obre Dios en vuestra merced y le de su graçia. Fray Lu[\*is]  
{LM: 204}  
40 | Tirado. A don Pedro de Peralta guarde Dios”. ~ Esta carta me enuio el dicho  
don Pedro para que ya que auia visto las demas cosas succedidas po[\*r]  
{CW. obra viese}

**[fol. 170r]**

obra viese esta por escrito. Enuiome la respuesta que enbuio al padre guardian fray Luis  
Tirado, que es la  
{LM: [\*2]05}  
que se sigue: ~ “Ame ayudado mucho estos dias el papel de vuestra reuerencia para haçer  
me-  
jor consideraçion de mis miserias y de que teniendo tan buenos deseos me si-  
ga tan mala estrella como diçe vuestra reuerencia, y aunque e gastado rratos en buscar en  
5 | mi memoria en que me e perjurado, no lo hallo, porque no solo no juro con menti-  
ra, pero aun en burlas no la ablo, ni tanpoco que aya quitado cosa que deba res-  
tituir; y si esto se entiende de mis cartas, yo no las e publicado ni mostrado a hombre que  
viua. Quien las saco de mi secreto tiene la culpa, y si yo tengo alguna es por  
auerlas guardado, que enuiadolos no e, ni se hallara en toda la Nueva España carta  
10 | tal. Sea Dios bendito, pues se sirue que yo padezca desta manera. Mucho deseo con-  
fesarme para alibiar la carga de mi conçiencia y aplicar con los santos sacramentos de  
penitencia y del altar mediçina y sustento a mi alma neçesitada de todo para que  
Dios por su misericordia me abra los ojos de mi conoçimiento, que no se llega de u-  
na vez a la perfeçion neçesaria de vida o se conçe de a pocos, sino por sus grados  
15 | con natural mobimiento &a. quae applicata iubant continuata sanant. Yo suplico a vuestra  
reuerencia me  
dege confesar y de su parte pida a Dios que me encamine en su seruicio, que yo en  
lo que pudiere me empleare con mucha voluntad en el de vuestra reuerencia, cuiua vida guarde  
Nuestro Señor, &a.  
3 de agosto de 1614 ~ Don Pedro de Peralta. Al padre fray Luis Tirado, guardian del con-  
{LM: [\*20]6}  
vento de esta villa”. ~ Con auer enuiado el dicho padre guardian la dicha memoria o carta con  
las  
20 | aduertencias para que el dicho don Pedro se confesasse, no por eso quiso el padre  
guardian se confesase  
ni el padre comissario tal consintio. Verdad es que le señalo dos o tres religiosos, en-  
pero no quiso sino con un santo viejo y padre que a sido verdadero de estas prouincias y  
praelado,

el padre fray Alonso Peynado, y assi le dejaron llebar a tierra de paz a la Nueva España entre sus enemigos teniendo por cosa çierta no llegaria a Mexico sino por milagro. Sin  
25 | darle aquel consuelo fue llebado con prisiones y con la mayor miseria que se puede ymaginar, pues que para comer le dio un vezino de la villa un plato viejo de

{LM: [\*20]7}

peltre. ~ El padre comissario se le quedo con seis rrejas de arar, dos cotas rricas las mejores de la tierra y unas escarçelas de la mesma bondad, el padre guardian fray Luis Tirado con un libro que le pidio muchas beçes, Practica criminal eclesiastica,  
30 | que es el que le auia sacado de un cofre suio y no le basto rraçon para que se le voluie-  
{LM: [\*20]8}

se. ~ Abiendolo salido don Pedro para la Nueva España, que fue lunes, diez de nobiembre, y caminado cosa de cinquenta leguas, salieron a alcançarle en el parage que llaman Agua del Perrillo quatro soldados por orden del gouernador y del padre comissario a buscarle y tra-

segarle lo poco que llebaba el dicho don Pedro, no dejando cosa por reconoçer en el ca-  
35 | rro que yba ni en su persona hasta la bragueta y dentro en busca de papeles, pero el se auia dado buena maña en ponerlos en cobro y no le hallaron cosa.

{LM: [\*20]9}

Lo que se decir para conclusion de la materia es que le dieron certificaçiones, tres-  
lados y testimonios en la mejor forma que entonces les permitia el rigor y amena[ç]as de muerte con que eran tratados del gouernador, comissario y guardian fray Luis Tira-

40 | do y de los vezinos de su parçialidad, y con el mayor secreto que pudieron, algunos vezinos honrrados y temerosos de Dios, protestando declarar aquello y o-

### [fol.170v]

tras muchas verdades que sabian en qualquier tiempo que les fuesen pregunt[\*a]-  
das y pudiesen decirlas con libertad ante juez desapasionado y temeros[\*o] de  
{LM: 210}

Dios. ~ Antes que el gouernador saliese para tierra de paz y partiese el [\*des]-  
pacho escriuieron algunos religiosos, como fue el padre fray Alonso Peynado, el padre fray P[\*edro] de]

5 | Haro, en cartas particulares, y algunas cosas escriuio el padre fray Pedro de Haro, las qu[\*a]-

les no atrebiendose a enbiar de modo que cayese la carta en manos del padre [\*co]-  
missario hiço pliego y en uno del gouernador Bernardino de Zeballos la enuiaba. El padre comissario [\*lo]

supo y al dicho gouernador mando por çensuras se las diesse, y se las dio. ~ Supe tanb[\*ien] que el padre fray Alonso Peynado enuiaba otra a nuestro reuerendisimo padre con muchas aduer[\*ten]-

10 | çias y auisos de cosas suçcedidas y que pedian remedio. Esta carta la auia da[\*do] el padre fray Alonso a un religioso lego que salia con el despacho y lleba[ba] los papeles [\*y] cosas hechas por el padre comissario contra don Pedro de Peralta. Auia escrito otra por o[\*tra] uia el dicho padre fray Alonso Peynado y esta era para el señor virrey y se la dio a dicho don Pedro que se ofreçio a darsela a su excelencia. Tubo de ambas cartas notiçia el padre [\*co]-

15 | missario porque andaba con cuidado y vigilante y con censuras sauia y ocult[\*a]-

{LM: 211}

ba todo lo que queria. // Uso de un ardid marauilloso: fuese el padre comissario al santo  
[\*vi]-

ejo Peynado y significole con lagrimas – que las tiene a la mano quando las a men[\*es]-  
ter – que las cartas que enuiaua le auian de haçer mucho daño y que aquell[\*o]

era deshonnrrar a sus hermanos, que el que era quien le auia de honrrar escriui[\*a]

20 | contra el y que si sus cartas salian a la Nueva España le auian de desacreditar y  
destr[\*u]-

ir, que por amor de Dios las recogiese, prometiendole mares y montes de e[\*n]-

{LM: 212}

mienda en lo de adelante. ~ El santo viejo estaba malo y oyendo lo que [\*el]

padre comissario le encareçia de el mal que le haria con sus cartas dijo, “No lo permita D[\*i]-  
os. Yo escriuia a nuestro padre reuerendisimo algunas cosas que an menester remedio, pero

pues

25 | vuestra reuerencia ofreçe que le pondra, no quiero que mis cartas hagan daño a nadie”.

Es[\*cri]-

uio al religioso lego que llebaba la una se la voluiese y voluiola y en-

tregose al padre comissario. La otra no la quiso entregar don Pedro de Peralta aunque el  
g[\*ouernador]

hiço con el muy apretadas diligençias para que se la voluiese y el padre comissario

le quiso descomulgar, y aunque le buscaron con demasiado rrigor su casa, [\*ro]-

30 | pa y persona, no se la hallaron, negando el siempre que no tenia tal carta; y v[\*is]-

to esto mando el padre comissario al padre fray Alonso Peynado escriuiese otra ca[\*r]-

ta contradiciendo la primera y diçiendo que por enga[ñ]o se la hiçieron escriui[\*r],

que la verdad era la que alli deçia. Y no pudo haçer menos que escriui[\*r]-

la, y assi llebaron anbas carta encontradas a su excelencia, con que le dieron [\*o]-

35 | casion a que tubiese al padre Peinado por libiano, pues se contradeçia de pri[\*mo]

{LM: 213}

ad ultimum. ~ Por aca an pasado las cosas de modo que esto es poco par[\*a]

lo mucho que se pudiera deçir, haçiendo escriuir cartas que contenian poc[\*a]

{LM: 214}

verdad por rrespectos &a. ~ A 17 de nobiembre de 1614 hiço junta en la v[\*illa]

el padre comissario de algunos religiosos que alli pudo juntar comodamente, que fueron

40 | el padre fray Pedro de Haro, guardian de Nambe, el padre fray Andres Baptista,

guardian de Sant Ilefonso, el p[\*adre]

fray Agustin de Burgos, guardian de San Lazaro y el padre guardian de la dicha villa, y

delante d[\*e]

{CW. ellos el dia}

[fol.171r]

{LM: [\*21]4} [sic]

ellos el dia siguiente despues de auer çenado mando el padre comissario al padre fray Alonso  
Peyna-

do que digese las culpas, y auiendolas dicho como muy religioso que es, començo el padre  
comissario a deçir tales y tan malas palabras quales a un nouiçio y que fuese co-

noçidamente sospechoso no se pudieran deçir. El padre fray Alonso Peynado dijo que le

5 | tratase bien, que el no se conoçia por aquel que deçia. Entre estas y otras rraço-

nes yntimo mucho el auer escrito la carta a nuestro reuerendisimo padre diçiendo muchas

{LM: [\*2]15}

cosas que no yban en ella y callando las que yban. // A esto le voluio a deçir el padre fray Alonso Peynado que digese verdad en lo que yba diçiendo, que pues el no negaba que auia escrito aquella carta y las verdades que contenia, que no digese  
10 | mas ni menos de lo que en ella estaba, que aquello afirmaba auia hecho y mas.  
A esto respondió el comissario que mentia. Lebantase el comissario y el santo viejo de las culpas y bienen a las manos. Apagase la candela. Los religiosos que a esto se llegaron se hallaron turbados, que no sauian a quien ayudar ni a quien desayudar. Finalmente los despartieron. Todos culpan al padre comissario; solo el padre guardian Tirado,

15 | simbolo y prinçipio, medio y fin de todos estos males, ayudaba al padre comissario contra el santo viejo por auerle reprehendido algunas cosas que le estuvieran bien al dicho padre guardian tomarlas como hijo y no defenderlas como obstinado, y por ellas tratarle muy mal delante de seglares, de que tomaron mal exemplo y se escan-  
{LM: [\*2]16}

daliçaron. ~ El día siguiente, 19 de nobiembre, dio traça el padre comissario de que saliese el  
20 | padre viejo, aunque no tenia ocasion ni podia segun justicia hecharle de la dicha villa, don-

de amaban, estimaban y regalaban al santo viejo por su ançianidad, gran religion y poca salud. Enpero el, por no dar lugar a cosas escandalosas, pidio salir de allí para otro conuento distante del de la villa veinte leguas, y aun pareçiendole que no estaba allí seguro. Salio con artas lagrimas y sentimiento de todo el pueblo, el qual, alcan[ç]ando a sauer lo que auia pasado y quedando diçiendo que des-  
25 | terraban aquel santo viejo el comissario y guardian porque queria bien a los españoles y los trataba con amor, que es lo que siempre los dichos dos padres an sentido y aborreçido a los religiosos que lo haçen, assi que quisieran los dos que a su ymitacion los demas los aperrearan, trataran mal de ruines, gente ynfame y con  
30 | otros nombres tales como estos o peores, que los tubieramos por ladrones y en  
{LM: [\*2]17}

las confesiones les hiçieramos desear la absoluçion. ~ Acostumbraban algunos religiosos en sus cartas y de palabra llamar a este santo varon de padre nuestro, bien mere-

cido por su antiguedad y por la confiança que nuestros padres an hecho del por su mucha religion y buena doctrina en los ofiçios que le an dado por quebrar los ojos  
35 | al dicho padre. A 21 del dicho despacho una patente el padre comissario por todas las casas,

en que mandaba po[r] santa obediencia al dicho padre ninguno le llamase de "padre nuestro" porque no era

sino padraastro, el qual auia manchado su orden, con otras muy feas palabras reliquias de la pasion y vengança que quiso tomar por la carta que yba a nuestro padre reuerendisimo. Algunos religiosos guardamos el treslado de esta patente pa-  
40 | ra mostrarlo a nuestro reuerendisimo padre para que bea su paternidad como se tratan los

religiosos por escrito con peligro de que lo bean y sepan los seglares, sin

[fol. 171v]

los malos tratamientos hechos a otros religiosos. Uno de los padres que guardaron el tr[\*es]-lado fue el padre fray Juan de Salas, el padre fray Agustin de Burgos, y yo le guarde, en-

pero entre otros papeles que me an quitado y tomado fue uno dellos este.

{LM: 218}

A 2 de nobiembre por un pequeño enojo que tomo el padre comissario açerca de que el  
gouernador [\*en]-

5 | uiaba a sacar muy a menudo muchos yndios de los pueblos, le juro que en saliendo [\*el]  
despacho se lo auia de pagar. El gouernador lo supo y creo que por el modo que el padre  
comissario se p[\*re]-

bino para contra don Pedro se preuino el gouernador contra el padre comissario, aunque no  
para haçe[\*r el]

mal que el padre comissario hiço. Ya que llegue a este punto me quiero declarar. ~

{LM: 219}

Para haçer el padre comissario lo que pretendia de haçer salir a don Pedro de Peralta s[\*in al]-

10 | mofrex como se lo auia jurado, qualquiera culpa, por pequeña que fuese, la [\*to]-  
maba y exageraba con extremo. El padre comissario haçia que el gouernador no disimulase  
n[\*i]

perdonase cosa alguna a ningun soldado que fuese cargandole la conçiencia. El g[\*ouernador],  
por tener paz y por sauer que por ser tan buen christiano les atajaba los caminos [\*y]

les daba a los desenfrenados sofrenadas rigurosas con sus mandamientos como

15 | bido en que puso pena de tantas mantas y diez dias de carçel al que ma[\*l]-  
tratase algun yndio. De aqui salieron tres cosas que son para notar. ~

{LM: 220}

La primera, que visto por los yndios que el gouernador executaba y ponía por obra el  
mand[\*amiento],

{LM: La pena se pu- | so para fre- | no y no se eje- | cuto, ni en | los yndios ubo tanta ma- |  
liçia.}

se hacian por codiçia de las mantas bellacos y daban ocassiones g[\*ran]-

20 | des a los españoles y diciendoles que les darian de bofetones lo[\*s]

yndios ponian el rostro y decían, “Dame, que tu me daras las manta[\*s]  
que el gouernador manda”. Con esto perdian pie y la paçiencia los esp[\*a]-

[ñ]oles culpando al gouernador por poner semejante mandamiento y pena. -----

{LM: 221}

Lo segundo, con esto y por haçer otras cosas que el padre comissario le pedia, se malquist[\*o]

25 | dicho don Pedro de Peralta con los españoles, exemplo en lo que suçedio con Asen[\*sio]

de Arechuleta, que por auerle el gouernador condenado justissimamente en que pagas[\*e]  
a los yndios de su pueblo de Cochiti çinquenta mantas y cinquenta fanegas de mayz por

[\*mu]-

chos agrauios que en tiempo de tres años les auia hecho estando con su casa de [\*a]-

siento en el dicho pueblo, le quedaron el dicho Asensio y toda su parentela, que era m[\*u]-

30 | cha, capitales enemigos porque no estaban acostumbrados a que se hiçiese justicia  
contra ellos, y esto encamino el padre comissario, que fue el delator y fiscal y sol[\*icito]

{LM: 222}

extraordinariamente la causa con el gouernador. ~ Lo terçero, que an dicho en confirm[\*a]-

cion desto el padre fray Ysidro Ordoñez y el padre guardian de la villa fray Luis Tirado  
despues que don

Pedro de Peralta salio de la prouincia que era buen juez, prudente y sabio, y que se auia  
m[\*e]-

35 | jor con los yndios que el gouernador Çaballos, teniendolo por lo que escriuio el padre  
fra[\*y]

Luis Tirado al padre fray Agustín aborreciendo las cosas del gobernador Çaballos, y esto porque no faltan pleytos diciendo, “Malissimo bendra que bonissimo me hara”, y en o[\*tras] ynfinitas ocassiones otros religiosos an conoçido esta verdad de que era [\*bu]- en juez y gouernador don Pedro de Peralta para los yndios, como en la visita que en su [\*re]- {LM: 223}

40 | sidençia se hiço lo testificaron todos los naturales. ~ De los dos prim[\*ero y] segundo puntos se inferira como lo diçen que malquisto al gouernador con los españo[\*les] el amparo y fauor que hiço a los naturales, y no ubo otra raçon humana, p[\*or]- {CW. que fuer[\*a]}

**[fol. 172r]**

que fuera de esto los honrraba sobremodo y socorria con todo lo que podia. Tubo notiçia desto el nuebo gouernador y para no haçerse malquisto por el camino que su antecesor les a consentido a los españoles algunas cosas que le an sido provechosas para sustentarse en el officio y tener amigos y no uerse como su antecesor, que no le faltaron buenas ganas al padre comissario de darle en que entender si se le ynclinaran los españoles y ellos no se hallaran beneficiados [*sic*] del gouernador. ----- {LM: [\*2]24}

Despues que el gouernador Bernardino de Zaballos fue abriendo los ojos en la prouincia con las cosas que cada uno le contaba que auian pasado entre don Pedro de Peralta y el padre comissario, hablaba sin pepita lo que queria y le peso harto no auer enuiado al padre fray Ysidro Ordoñez con don Pedro de Peralta a la Nueva España — como muchas beçes lo decia — para escusar las pesadumbres que ya enpeçaban, escriuiendose cartas el padre comissario y gouernador culpandole al gouernador el consentir tal y tal estançia, que fue por donde hiço malquisto a don Pedro de Peralta, para haçer con ellos lo que con su antecesor. El gouernador, que ya estaba preuenido y era astuto y todo lo que el padre comissario y guardian y otros le escreuian contra los españoles se lo mostraba y deçia a ellos y asi bian de donde salia el trunfo [*sic*] de afixion o desamor. ----- {LM: [\*2]25}

Por tiempo de dos años desde que salio el gouernador don Pedro de Peralta hasta que salio el padre fray Ysidro Ordoñez a la Nueva España nunca faltaron pleytos entre el padre comissario y el gouernador, como se bera por una carta que ba en la visita escrita a tantos de septiembre de 1616 años que el dicho gouernador escriuio al padre comissario. Con el padre guardian fray Luis Tirado fueron ynfinitos los pleytos

20 | y las ocassiones que el dicho padre guardian dio al gouernador hasta venirle a matar al conuento con un pistolete, y dos soldados andubieron ocho dias disfraçados con arcabuçes para matarle

{LM: [\*2]26}

de noche al salir a las secretas a sus neçesidades. ~ Grandes escandalos ubo que requerian otra tan grande memoria y relaçon como esta para contarlos,



pero por podersele atribuir lo mesmo que se atribuye al padre fray Ysidro Ordoñez, pre-  
25 | dicandose de los dos un mesmo modo de proceder en todo y unas mesmas cosas, otros  
las diran y yo no lo hare porque e sido muy agraviado, deshorrado publicamente y maltra-  
tado deste padre guardian fray Luis Tirado, y porque no se diga que la pasion me lleba y me  
haze alargar lo deyo. Chicos y grandes, buenos y malos, y en suma todos los de aquella  
tierra son testigos de sus cosas y saben que fue la rruina della y la lebadura que  
30 | con el padre comissario saçono los trabajos y disgustos passados y saçona los presentes.  
{LM: [\*2]27}

Voluiendo a la materia del padre comissario fray Ysidro Ordoñez digo que no puedo dejar de  
escre-

uir lo que dire para que se sepa, porque por ventura hara abrir los ojos para que  
nuestros padres no hagan algunas cosas que por falta de auiso les den algunos nombre  
de simplicidades o aya quien diga que sus paternidades encubren y disimulan cul-  
35 | pas dignas de castigo. ~

{LM: [\*2]28}

A 14 de febrero de mil seisçientos y quinze entro el padre comissario en la villa y lleuo  
sendos pliegos de papel escritos de su mano y letra y el titulo del dicho escrito deçia  
Relaçion fiel y legal de lo suçedido en estas prouinçias de la Nueva Mexico. Estos pli-  
egos de papel escritos o relaçion, despues de auer hecho juntar en casa del gouernador  
40 | algunos capitanes que fueron los que se hallaron a la prision del gouernador don Pedro  
de

Peralta y alguno otro—segun me digeron—de los que no se hallaron, mando el padre

### [fol. 172v]

comissario al secretario de gouernacion leyese aquel papel. Yendole leyendo el dicho secretario  
[\*lo]

tomo luego el padre comissario a titulo de que no leya bien, y segun diçen publicamente s[\*al]-  
taba renglones y voluia oja diçiendo que todo era assi y que aquello no y[\*m]-  
portaba. Luego lo hiço firmar diçiendo que aquello no auia de yr a la audiencia r[\*eal]

5 | sino a solos nuestros padres prelados. ~

{LM: 229}

A 24 de dicho mes de febrero del dicho a[ñ]o pasaron por el conuento de Galisteo d[\*os]  
españoles que yban a una pesca de los que se hallaron presentes y uno de los que firm[\*a]-  
ron la prision de don Pedro y me digeron que tenian muchissima pena por [\*a]-  
uer firmado aquel papel, del qual no tenian buena satisfaçion por lo que el [\*padre]  
10 | comissario pasaba y por todo lo demas que era dañandolos. Digeronme que au[\*ia]  
rrogado al gouernador lo firmase tambien y que el se escuso y solo dio testimonio de lo[\*s que]  
alli estaban firmados ser sus firmas. Este papel se presume hiço al dicho [\*padre]  
comissario deçir en Santo Domingo que el no auia preso al gouernador sino los vezinos de la  
[\*villa]

por auerles hecho firmar este papel, enpero a la contra ay muchas raçon[\*es],

15 | como ya estan alegadas y los mesmos daran a su tiempo, y si con auer hecho [\*lo]  
que a hecho aqui delante de los ojos de Dios y de todo el mundo lo niega, ¿q[\*ue]

{LM: 230}

sera &a.? // Viniendo estos dichos soldados, llamados el capitán Asensio de A[\*re]-  
chuleta, alcalde, el alferez y secretario de gouernacion Francisco Perez Granillo y Alo[\*n]-

so Martin Barba y un yerno suio Francisco de Madrid, de la dicha pesca, benia u[\*no]  
20 | dellos, que era el alcalde, harto medroso y a paso largo por auer oido deç[ir]  
que venia gente de la Nueva España, y llegando a una visita de Santo Domingo l[\*la]-  
mada Sant Phelippe hallaron alli al padre comissario. Aqui (en) [le] besaron las man[\*os]  
y preguntando el dicho padre que nuebas auia por alla, dijo el alcalde, “Nueb[\*as]  
ay de gente, y benia tenblando”. Dijo el padre comissario, “Pues, ¿de que?” Dijo el alcal[\*de],  
25 | “Puede benir por ay quien nos quite la gana de comer”. El padre comissario, “¿Qui[\*en]  
auia de benir?” Dijo el alcalde, “¿No puede benir un alcalde de corte y ahor-  
carnos?” A esto dijo – no con poco espanto de los presentes – el padre comissario, “¿Que  
llama alca[\*lde]?

Al alcalde que biniere o oidor y al mesmo virrey ahorcaremos aqui. ¿P[\*u]-  
es eso a de deçir?” Paso la palabra de la qual no tomaron buen exenp[\*lo]  
30 | los que la oyan, que esto tienen las cosas dichas con temeridad publicamente del[\*an]-  
{LM: 231}

te de seglares. ~ A ocho dias del mes de febrero del dicho año de 1[\*615]  
fue el padre fray Agustin a ayudar al padre fray Alonso Peinado a baptizar el pueblo de  
Chilili que [\*con]

arta contradición del padre comissario auia perseuerado con suma pobreza y mis[\*eri]-  
a, sufriendo muchos contrastes de la fortuna y sobre todo sobre[\*lle]-

35 | bando los barbaros tan aficionadas al demonio quanto no se puede en[\*ca]-  
reçer, con yncreible perseberança y amor para traerlos al conoçimiento de[\*1]  
{LM: 232}

criador Dios. ~ Trasegando papeles los dos dichos padres hallaron en[\*tre]  
muchos que el santo viejo el padre fray Alonso tenia por ser curioso [sic] la carta con que [\*el]  
padre fray Ysidro le absoluió de su officio, y notandola el padre fray Agustin y mira[\*n]-  
40 | dola con atención hallo que era falsa desde la primera letra hasta la [\*ul]-  
{CW. tima y sell[\*o]},<sup>9</sup>

### [fol. 173r]

como atras dige. Disimulo por entonçes hasta comunicarmelo y a otros amigos  
para sauer en que estado estaba aquello. Vino el dicho padre fray Agustin pasados  
algunos dias al conuento de Galisteo donde yo era guardian y tratome el auer hallado la di-  
cha carta. Suplicamos al padre fray Alonso Peinado nos la enuiara para verla.

5 | Hiçolo, y vista por quatro religiosos su falsedad, determine que se declarasse  
aquella duda porque otras falsedades del padre fray Ysidro Ordoñez eran publicas, y si-  
endolo aquella y no siendo legitimo prelado era raçon tener muy grande es-  
{LM: [\*2]33}

crupulo. ~ Dias antes auiamos dudado de la tal praelaçia porque el padre fray  
Ysidro no quiso consagrar unos calices ni aras de que auia gran neçesidad ni confir-  
10 | mar que pudiera dar cartas de guardianias [y] ynstituir cofradias, todo lo qual,  
aunque se le trataba, no hacia caso y solamente deçia que otro que biniese. Nuestras  
patentes re[ç]aban que fuesemos presentados al padre comissario que era y estaba en el  
real. Tambien en Mexico dijo el padre fray Francisco de Velasco a otro religioso, que no  
uenia por praelado sino por presidente y comissario. En el camino todas estas cosas y los  
15 | subçesos tan malos podian aguijonear a no solo sauer la verdad enpe-  
ro quitalle de su officio como a mal prelado yntruso por engaño, pues como to-

<sup>9</sup> These words are not repeated on fol. 173r.

dos diran, no se entretubo en cosa de conuersion ni del seruicio de Dios sino solo en andar en pleytos y ruidos ympidiendo a los que podian seruir a  
{LM: [\*2]34}

Nuestro Señor. ~ Escreui a 18 de febrero del dicho año al dicho padre fray Alonso Peynado 20 | mirase que aquella carta era falsa y nos auisase quien era praelado. El santo varon, temeroso de ruydos, se eximio. Yo no me contente con eso sino que se lo pedi por petiçion me declarase quien era mi prelado. A esto dijo que lo procurase sauer del padre fray Ysidro Ordoñez

o que comunicase la tal carta con otros religiosos. Esto no podia ser por falta de secreto y sobrado rigor del prelado, presumiendo que haria lo que algunos dias antes 25 | auia jurado por amedrentarnos a los religiosos que nos pareçian mal sus cosas y modo de proçeder, diçiendo que auia hecho una estufa o calabozo para meternos alli y haçernos padeçer hasta morir. Yo le respondi que le queria pedir por petiçion me mostrase su patente por çierta duda que tenia. A esto respondió el santo viejo. Yo no podia so- (^{LM: [\*2]35})

segar hasta sauer quien fuesse mi prelado. // Hiço una petiçion pidiendole al padre comissario co[\*n]

30 | toda la humildad posible me mostrase la patente de su officio por çierta duda que {LM: [\*2]35}

se me auia ofreçido. Escreuila. ~ En este tiempo estaba el padre comissario en la villa. No quise yr alla porque auia de alborotar luego la gente y con lo que digera y hiçiera temia no me boluiera a meter donde deçia hasta pereçer. No aguarde a yr a su convento por el mesmo ynconbeniente. No lo trate con los religiosos por la distançia de los lugares y 35 | no ser sentido y primero que yo le pidiese por petiçion me leuantase por pisar el sol que {LM: [\*2]36}

auia cometido un graue delito. ~ Fuime a aguardarle en una visita quatro leguas de la villa de Santa Fee para presentarle alli mi petiçion. Acertaron a hallarse en aquel pueblo doçe españoles a los quales llame para que fuesen testigos porque no me leuantase el padre fray Ysidro que le salia a matar. Sali de la visita al encuentro y 40 | reçeumiento del padre comissario, y como a un tiro de arcabuz de alli por escusar si

### [fol 173v]

ubiera boçes que no tomaran los yndios mal exemplo, le suplique con t[\*o]- da humildad me oyese aquella petiçion. Preguntome que era la duda y causa [\*pa]- ra presentar aquella petiçion y pedille la patente de su officio. Yo le dige, “Una carta falsa que emos hallado con que vuestra reuerencia absoluo y hiço renunçiar su [\*of]- 5 | ficio de comissario a nuestro padre fray Alonso Peynado”. Dijo a esto, “Pues padre, çno ba[\*sta]-

ra que muestre cartas de virrey y oidores y otras personas y religioso[\*s] de nuestra prouincia?” A esto le dige, “Quanto mejor sera la patente que nos dira [\*la] verdad”. Quedo que la mostraria, y con esto nos fuimos cada qual a su con[\*uento]. {LM: 237}

Luego otro dia hiço [al]<sup>10</sup> padre fray Christobal de Quiros me escriuiese y rogase dejase la [\*de]-

10 | manda empeçada. Yo le respondi que pues en aquello no le pedia cosa injusta, si era praelado lo mostrase, que no auia dificultad, si no lo era que no lo queria obe[\*de]-

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<sup>10</sup> In the ms., *el*, but what follows suggests that this is a *lapsus* for *al*.

cer. Otro dia siguiente me escriuio el mesmo comissario rogandome no tratase dell[\*o].  
Todo esto me haçia perseuerar y procurar con muy grandes veras fuera  
missionero o praelado el que gustaban nuestros padres y quien sus paternidades ubiesen nom-  
15 | brado por sus patentes. Al terçero dia hiço llamar los religiosos y alli [\*a]  
mi me mostro una patente. Yo la ui y ley y hasta el dia de oy estoy incred[\*ulo]  
de que fuese praelado, pues siendolo poca neçesidad tenia de haçer aquella [\*car]-  
ta falsa. Y asi como me mostro la patente me mando reclusar y otro dia me [\*lle]-  
bo a su conuento de Santo Domingo donde me pudo poner en la estufa y haçer to[\*do]  
20 | el mal que quisiera llebandolo por terminos tiranos, que era lo que yo reçelau[\*a].  
{LM:238}

Pusonos a mi y a los otros dos religiosos en dos celdas y tratando con los [\*de]-  
mas religiosos que se haria, le aconsejo el padre guardian de Sandia fray Esteban de Pe[\*rea]  
que hiçiese ynformacion de lo hecho y que substançiado el negocio, si me hallara c[\*ul]-  
pado me castigara o me perdonara. ~ El padre comissario trato el solo de querer[\*lo]  
25 | haçer y que a el se atribuyese la honrra de la liberalidad y se le diesen la[\*s]  
graçias, y assi nos mando poner en forma de presos los dias que en Santo D[\*o]-  
{LM: 239}

mingo estuvimos sin mas papeles ni ynformacion que lo dicho. ~ Despues aca e [\*sa]-  
uido que en secreto hiço firmar una carta con sola su informaçion o [...]11  
diçiendo que firmasen aquel papel para tenerme el pie sobre el pescueço, que e[\*l di]-  
30 | cho padre no me queria haçer mal, empero para que si en algun tiempo yo habla[\*se]  
pudiese mostrar aquel papel sin mas ynformacion ni acusaçion ni yndiçios n[\*i]  
mala fama de lo que el padre comissario quiso con su buena o mala conçiencia poner.  
{LM: 240}

Otro papel me an dicho hiço tambien pidiendo firmas a religiosos. El padre fray Christob[\*al]  
de Quiros, auiendo leydo el papel – con ser un muy grande amigo suio – no le [\*qui]-  
35 | so firmar; lo propio el padre fray Juan de Salas, porque dijo que yba en el que yo [\*o]-  
fendia y tenia nuebas opiniones. Otro me dijo que auia firmado por per-  
suassion, diçiendole el padre comissario que pues lo haçian otros tambien el l[\*o]  
hiçiesse, y assi lo hiço. Este religioso diçe que leyo que los religiosos no llega-  
ban a tres y que daban su parecer que yo saliesse de la tierra. ~ Este p[\*a]-  
{CW. pel escr[\*iuio]}

### [fol. 174r]

pel escriuio el padre comissario fray Ysidro Ordoñez queriendo salir a tierra de paz  
{LM: [\*2]41}

y yo con el por una liçençia que tenia de nuestro padre fray Juan Zarita. // Yo no se en  
que estubo este engaño ni que penso el padre comissario quando me concedio liçençia  
para yr a la Nueva España, y para ello me hecho por terçero al padre fray Juan de Sa-  
5 | las. Hiçome deshaçer de las cosas necesarias de mi persona y hiçome poner  
en camino y en el vltimo conuento finge que auia tenido una como reuelaçion  
del cielo, comun lenguaje suio, y que era la voluntad de Dios me  
{LM: [\*2]42}

quedase. Quisome quitar la patente y haçerne quedar por mal. ~ Visto  
su pensamiento y que segun era de tirano y disoluto o absoluto prelado, me  
10 | quede. Diome una firmada de su nombre que podre mostrar para que se bea la

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<sup>11</sup> I cannot make out what follows here, possibly *alegacion*.

maldad de las cartas que hizo firmar. Dijome que queriendome quedar pidiere de la tierra lo que quisiese. Yo creo, y otros lo creen assi, no me quiso llebar porque se auian de sauer estas verdades que aqui estan escritas, las mas vistas por vista de ojos y las demas oydas de personas fidedignas. Con todo llebo el padre comissario consigo quien diga la verdad de muchas cosas que an succedido, que es el padre fray Geronimo de Pedraça. Dios le perdone al padre fray Ysidro la falta que ese religioso haçe en la tierra por su causa y le de a conoçer lo mucho en que a ofendido a Dios y desonrrado a sus hermanos y a esta tierra &a.

[fol. 477r]



Recibida en 23 de abril de 1618.

[??]

~ del Francisco Perez Granillo, alcalde  
ordinario en el Nuebo Mexico y alferez rreal  
~ auissa lo que padesen alli y lo que  
hizo el padre comisario fray Ysidro Or-  
doñez y otros.  
~ pide perdon en nombre de todos

Mis señores:

Francisco Peres Granillo, alcalde hordinario, que al presente soy  
alferes real de su magestad y muchos dias a secretario de gouer-  
nasion, vmilde vasallo de su magestad y fiel hijo de ese santo tri-  
bunal, en el paraje que llaman El Muerto, sesenta leguas  
5 del real de los españoles, aviendo venido por comi-  
sario de los carros reales y de la jente que al presente  
sale en el despacho para la Nueua España, determine  
hazer saber a vuestras mercedes lo que hasta agora no a sido  
pusible por muchas descomuniones y terrores para atar-  
10 nos las manos para no dar aviso a ese santo tribunal de  
las cossas suçedidas en este Nuevo Mexico. Es tan mi-  
sera tierra y viuimos los ombres tan quartados que so-  
lamente la voluntad de los superiores emos  
de hazer juste (^et) vel jnjuste. Desto daran testimonio  
15 los que uan dados de mis manos para que conste la uer-  
dad. Muchos escriptos salen para la audiencia re-  
al, de donde constara auer preso el padre fray Esid[\*ro]  
Ordoñes a don Pedro de Peralata como ello es u[\*so]

[fol. 477v]

con autoridad de ese santo ofisio, como constara por [\*el]  
monitorio qu'el padre fray Francisco Peres, qu'en este despacho sale,  
lleua. De la segunda prision fue autor el padre fray  
Luiz Tirado, guardian de la villa y no enbargante que  
5 algunos dieron fauor y aug[s]ilio a la bos del santo oficio,  
se allan con poca culpa en esta prision por auer sido ynsi-  
tados y requeridos por el padre comisario con muchos ter-  
rores y penas que ponía para que se acudiese a su gusto.

La jente deste Nueuo Mexico, señores, es de poco saber y  
10 alcanza el que mas muy pocas letras y asi nos emos  
seguido y guiado por los padres fray Ysidro Or-  
doñes y fray Luiz Tirado, en quien pensauamos es-  
taua el desengaño de nuestras ynoransias. Emonos a-  
llado al presente con nombre de traidores algunos de  
15 los nuestros padesiendo en carseles, otros vydos y o-  
tros en terminos de perder bienes, onrra y bida, y asi  
supplico vmilmente en nombre de todos los pobres dest[\*a]  
tierra vuestras mercedes nos miren con ojos de piedad y fauoresc[\*an]  
nuestra causa, pues de nuestra parte a sido poca ma-  
20 lisia y perdonen si algun yerro emos cometido. No se of[\*rece]  
otra que avisar a vuestras mercedes, a quien nuestro señor guard[\*e]  
muchos años. Del dicho paraje a 29 de otubre de  
617 años.

De vuestras mercedes humilde hijo  
25 Francisco Perez Granillo {rubric}

1617

[fol. 149r]



A true account submitted by Missionary Father Fray Francisco Pérez Huerta of the Order of St. Francis, guardian of the monastery of Galisteo, to the most reverend commissary general of the said order in New Spain concerning events in New Mexico occasioned by the clashes between Don Pedro de Peralta, governor of the said province, and Fray Isidro Ordóñez, commissary of the friars of the said Order of St. Francis resident therein

Most Reverend Father:

In the year 1611 seven ordained members of our Order and three lay brothers were sent by Archbishop and Viceroy Don Fray García Guerra to this new missionary field of New Mexico with the financial support of the royal

{LM: n° 1}

treasury. Our Most Reverend Father Commissary Fray Juan Zureta appointed Fray Isidro Ordóñez to be our president and commissary during our journey to New Mexico; and in the instructions that we carried he ordered that the said father president or commissary should present us to the commissary then serving in New Mexico or the Spanish headquarters,<sup>12</sup> who was Father Fray Alonso Peinado; and we left Mexico with God's blessing and that of my most reverend father.

{LM: n° 2}

And by his command the said Father Fray Isidro Ordóñez ordered us—because that must have seemed advisable—to travel in groups of two or more as best we could to the monastery of Zacatecas, where we should prepare for the voyage. We followed the said Father Fray Isidro Ordóñez's orders, undergoing many hardships and deprivations attendant on travel, especially as we passed through areas where there were no monasteries of our holy Order, because needy as we were and without funds, there were places where we were not well received and others where, for the sake of our glorious father Saint Francis, we were honored and well treated.

{LM: 3}

Once we had all arrived at the monastery of Zacatecas, the enemy of mankind took care to play some of his tricks, trying to obstruct such a holy enterprise, sowing discouragement by delaying the convoy as well as by some other occurrences. But Our Lord God, Who is pleased by the successes of His servants and seconds their good intentions, supported our cause until we were able to depart and undertake our voyage on 26 May 1612.

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<sup>12</sup> *real de los españoles*, that is, the *villa* or town of Santa Fe. Santa Fe is consistently called the *villa*, a higher category than that of *pueblo* 'village,' but not attaining the rank of *ciudad* 'city.'



{LM: 4}

We religious were all delighted to set out, thanking God for having chosen us to be His ministers and offering Him our desire and countless fervent wishes to serve Him. Most reverend father, we traveled from Zacatecas to Santa Bárbara, more than a hundred leagues, almost totally uninhabited, with almost no comfort or shelter in all the terrains through which the carts pass, because there are no settlements to be found except for the poor and quite destitute ones of Fresnillo and Cuencame. During this time—Lent, and traveling over empty country—we underwent great deprivation, forced to do without [fol. 149v] things that we needed and could have taken care of in Mexico City. Everyone complained about these things, and we laid the blame on Father Fray Isidro Ordóñez for having given us misleading information about the road and its hardships. This is why we suffered, and because all, or most, of us were inexperienced and had seen little of the world. The complaints of the said religious and the desire of some of them to turn back—as one lay brother in fact did—reached the ears of the said Father Fray Isidro Ordóñez.

{LM: 5}

Wishing to placate us and explain his actions, he called us together at the Río Florido and there told us that what he was bringing with him was for all of us and for a country where we should enjoy some comfort, despite which he would supply us with whatever we needed. His words had their effect; and since it was not words but God that would move us to leave our holy province and all its pleasures and comforts, we proceeded to suffer what Our Lord knows, trusting in His Divine Majesty and in the statements and promises of the said Father Fray Isidro Ordóñez.

{LM: 6}

On the way Father Fray Pedro de Haro, a veteran old friar, was unhappy with the said Father Fray Isidro Ordóñez, and for good cause, because Father Fray Isidro spoke to him in terms hard to bear.

{LM: 7}

He also spoke to Father Fray Andrés Perguer<sup>13</sup> in terms that this friar must have resented for many days, primarily because he was accused of greed before laymen; and later, with little justification, the said Father Fray Isidro quarreled with the lay brothers Fray Jerónimo de Pedraza and Fray Cristóbal de la Asunción, which caused them to be dejected and even to think of leaving and abandoning the enterprise. God, Who had reserved them for greater travails, did not permit it.

{LM: 8}

It pleased our Lord God that we should reach New Mexico; and some fifteen or twenty leagues before our arrival, Father Fray Isidro Ordóñez sent Father Fray Luis Tirado to the town of Santa Fe and the Spanish headquarters as guardian, causing grumbling among us and perplexity among the religious and prelate who were in New Mexico, all of us commenting on how, without presenting his papers or anyone knowing for certain, as we did not, that he was our prelate, he no sooner arrived than he gave orders.

{LM: 9}

Most reverend father, we reached the first monastery in New Mexico, named San Francisco de Sandia, on 25 August of the year 1612, and there Father Fray Isidro Ordóñez showed his credentials to Father Fray Alonso Peinado and handed him the letter in which our most reverend father relieved him of his office and ordered him to obey the said Father Fray Isidro Ordóñez.

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<sup>13</sup> *Passim*, Pereguer.

{LM: 10}

As I shall explain later, most reverend father, this letter turned out to be a forgery, [fol. 150r] which the said Father Fray Alonso Peinado, paying no attention to the contents of our credentials or entertaining any doubts about them, did not notice once he had received the said Father Fray Isidro Ordóñez as prelate and pledged him his obedience.

{LM: 11}

We went to the monastery of Santo Domingo, six leagues from that of Sandia. There Father Fray Isidro Ordóñez called all the religious together; and once they were gathered he chose Father Fray Alonso Peinado, Father Fray Esteban de Perea, Father Fray Cristóbal de Quirós, and Father Fray Andrés Bautista and held a chapter meeting with only these fathers and distributed the monasteries among the said fathers and Father Fray Pedro de Haro de la Cueva and Father Fray Juan de Salas from among the newcomers. He assigned the rest of us as their subordinates.

{LM: 12}

At this time the country was in sore need of ministers and that those of us who were coming with some fervor should get to work so as not to flag later on and come to abhor this country as we do because little work is done and we see that the desire to be of use that brought us here is frustrated. To explain this situation, Father Fray Isidro Ordóñez used to say that we were inexperienced and that we needed to get to know the country, which we should be able to do in four months or a little longer because when we were ordered to come here we all came from missions in New Spain that were in charge of Indians and most of us knew the Indian languages.

{LM: 13}

At this meeting that he held, Father Fray Isidro tried to drive Father Fray Alonso Peinado, the previous commissary, from his monastery and his special place on the pretext that he should go with a friar who would take good care of him, although Father Fray Isidro Ordóñez was not unaware of the difference between this country and New Spain and from one monastery to another. Nonetheless this is what he wanted done. Father Fray Esteban de Perea, the guardian of Sandia, spoke up in opposition, and out of consideration for him he assigned Father Fray Alonso to a monastery called Galisteo, where he stayed a short time,

{LM: 14}

because after a few days, because of some minor squabble, he ordered him to go to another monastery to be subordinate to another guardian, which the said Father Fray Alonso Peinado did. Then Father Fray Isidro Ordóñez ordered everything that his former establishment had acquired through this saintly man to be removed along with other objects belonging to it, leaving it, as they say, as bare as a bone. As a result of this first affront this saintly old man spent some months as a subordinate of Father Fray Andrés Bautista until for reasons of illness he was brought to the town of Santa Fe, the Spanish headquarters.

{LM: 15}

At this same time [Fray Isidro] tried to harass the father guardian of the town because he had not delivered the tithes [fol. 150v] of the town's settlers<sup>14</sup> to him, or opposed their delivery, saying that they belonged exclusively to the town's monastery; and he reprimanded him severely and intended to whip him at the monastery of Galisteo, because these were squabbles of some standing, since during our voyage the said Father Fray Luis Tirado had told him in the course of an argument that he did not know much, and it took little to start a fire such as was starting during those days.

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<sup>14</sup>

*los vezinos de la villa*, that is, persons officially residing in Santa Fe. The term is used only for non-Indians; 'settlers' seems appropriate with reference to a newly established town.

{LM: 16}

The said Father Fray Luis Tirado wanted to call a council and actually did bring together some religious and placed us under oath and made us sign our names pledging that with or without permission we should all present our great distress to your reverence. We wanted to do so and had cause enough; the Lord ordained otherwise.

{LM: 17}

In the month of September of the said year '12 Father Fray Isidro Ordóñez came to the town of Santa Fe to present Don Pedro de Peralta with a viceregal decree that he had obtained, opening the gate for such soldiers as might want to leave. When the decree was read to the governor, he said that he would obey it and comply with it, but first he asked Father Fray Isidro that he not be officially notified of it because it would cause great harm to the country, as it did because many married and settled men left because of the said decree, and the men were few, the country new, and the enemy numerous, and with the departure of those who left there could have been danger to those who remained and a consequent great disservice to His Majesty. And although the governor took many measures to keep it from being presented to him, they were to no avail; and finally the commissary threatened him, telling him that if he did not let the men leave as he was authorized to do by the decree, he would make him pay for it and would make him leave without his bedroll, and upon this the governor complied with the decree in this respect.

{LM: 18}

The commissary wanted the viceroy of New Spain to assign pay for 30 soldiers, and that is why he made this effort.

{LM: 19}

And after he had actually broken with the governor he alleged against him that it was his fault that those men left the country, because he did not assign them Indians in *encomienda* for their support. To this, most reverend father, I reply that the governor, in person and through his secretary, offered the said encomiendas to some of these men, issuing an edict, which he had publicly proclaimed, that whoever should wish to settle in the town would receive one of the 50 lots into which, according to plan, the land would be divided, and that those who did not want this could leave with permission, taking advantage of twenty carts that the father commissary brought them; and there is proof of this in the edict that is in the possession of the secretary of state.<sup>15</sup> I heard what happened between the governor and Father Fray Isidro Ordóñez, along with the threats from his reverence's own mouth, and they were both irritated as a result.

{LM: 20}

When on 28 August the carts bringing the supplies [fol. 151r] and money that the King had given us reached the village of Santo Domingo, their cargo was unloaded there and the father commissary took charge of it to divide it among the religious, which he did, giving more to some and less to others, which caused grumbling among some of the religious who rightly asked why the father commissary should not give them the same as to the others.

{LM: 21}

It was said here that in Zacatecas the father commissary had traded hundreds of pounds<sup>16</sup> of wax for a sword, a heavy leather jacket, and a pair of velvet breeches, and that in Mexico he had engaged in other deals and trades of chalices, candles,<sup>17</sup> and many other things, which I did not see but heard of from other religious who could report upon investigation. This caused some distress, which disturbed the father commissary.

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<sup>15</sup>*secretario de gobernacion.*

<sup>16</sup> *muchas arrobas.* The *arroba* equals about 25 pounds.

<sup>17</sup> The ms. reads *velos* 'veils,' but the context suggests *velas* 'candles.'

{LM: 22}

And after he had distributed the clothing among the religious, the said father commissary had many things left in his monastery, more than enough, while other monasteries went without. Things that the religious needed, such as cattle, mules, oxen, banners,<sup>18</sup> quantities of iron, steel, and horseshoes,<sup>19</sup> they could get from the said father commissary only with difficulty and endless supplications, while he turned his monastery into a storehouse of supplies for its use and then some.

{LM: 23}

Some religious told the father commissary that the unemployed priests and lay brothers should be distributed among the missions and villages to give instruction and that thus the missions would not be like stranded ships and we should be occupied and the natives instructed, since that is what we came for. To this the father commissary replied that the time was not right, or that there were no soldiers to escort the ministers, and in this he was right, because through his fault many had left the country thanks to the decree that has been mentioned, which he obtained and then communicated to the governor.

{LM: 24}

And so in three of the four years that he has been commissary no infidel has been baptized and no progress has been made in the work of conversion except for one village that Father Fray Alonso Peinado baptized, voluntarily exiling himself to Las Salinas to get away from the machinations of the father commissary, who had treated him badly and put him at risk of being involved in a great scandal.

{LM: 25}

Before Father Fray Isidro Ordóñez went to New Spain for the aforesaid convoy and to bring us religious as stated above, he had had many squabbles with the governor. A lay friend of Father Fray Isidro Ordóñez's, Capjain Vaca, said that the said Fray Isidro was going to come as governor. Others have said that **fol. 151v**] he did this to be protected against Don Pedro de Peralta because he bore him ill will, as the said Don Pedro de Peralta did to the said Fray Isidro; and so they say that when he learned that the said Fray Isidro was coming as commissary, the governor said, "Would to God that the Devil were coming and not that friar."

{LM: 26}

He wrote some letters to the religious about the vouchers issued by the governor for taking Indians from the villages for construction and labor in the town, which was not much to the liking of the father commissary; and what with the letters that he wrote and the actions he took, the said governor, who was not greatly devoted to us, grew indignant and, relying on his power and authority, was ready to lose his patience at any little thing that impinged on his jurisdiction.

{LM: 27}

The two chiefs had some squabbles about taking Indians from their villages for personal service. The father commissary was right to defend them because some of them came from twelve, fourteen, and up to twenty leagues off, a long way with the little food that they bring, only roasted maize; and not all the Spaniards<sup>20</sup> feed them, though some do. And to this the governor replies that they will not let him bring people from the near-by villages, and if he sometimes does so more than is fair he does not consider it right, because it goes against his conscience to burden only those near-by villages with all the service to the Spaniards, and therefore he made them all come in turn; and as for feeding them, he fed those who served him and ordered the settlers to do so. I am witness to what he gave to those of the village of San

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<sup>18</sup> *tafetanes*.

<sup>19</sup> *herrage*, which can also mean iron reinforcements.

<sup>20</sup> *los españoles*. Fray Francisco uses this term to denote Spaniards in general or, as here and *passim*, the lay settlers.

Ildefonso, and what Father Fray Andrés Bautista gave. It was little, but they had no more and could give no more, and the country is so poor that not everyone could feed the Indians, and those who did, did not give them what they eat when they are away from home.

{LM: 28}

With regard to the distribution of maize I say that it is up to the governor to give what he wishes from unassigned villages, and this led to some arguments; and finally some excesses on the part of soldiers caused the father commissary to come out against the governor, and this could have been avoided and laid to rest with a few words.

{LM: 29}

On 4 February 1613 I came to live in the town, where I was under the authority of Father Fray Luis Tirado; and by God's mercy there was total peace between the religious and the laity, and we were all very satisfied, though not with our prelate. Yet we frequented the governor's house, often ate there, drank chocolate, which he gave us very willingly, and especially to his friend Father Fray Luis Tirado and to Father Haro, Father Fray Agustín, Father Perguer, and Father Fray Jerónimo, with whom he would chat and converse. [fol. 152r] At Easter we ate at his house.

{LM: 30}

On 16 April the governor gave Father Tirado a very splendid pistol,

{LM: 31}

and on the 18<sup>th</sup> of the same month he traded a very fine harquebus that he prized greatly to Father Fray Pedro de Haro, who asked him for it, for another less elegant one;

{LM: 32}

and on the 23<sup>rd</sup> of the said month the governor gave an exquisite damascene hunting knife with silver trim and a pommel of hippopotamus tooth to Father Fray Luis Tirado, who asked him for it, along with a piece of steel; and he was all smiles and offered to be of service to everyone, and we found him always ready to help because he reproved and punished any transgression on the part of the soldiers.

{LM: 33}

On 25 April of the said year the governor sent Captain Jerónimo Márquez and six other soldiers and servants, some of them the governor's, to the plains of Cíbola, which lie more than 40 leagues from the Spanish town, to catch some calves of the cattle native to that country to be sent to Spain and presented to His Majesty, something he had long wished to do; and concerning this the governor, captain, and soldiers made a written agreement that everything that they brought alive would be for the governor and everything else—meat, horns, fat, and other parts—would be for the said captain and soldiers. The governor, for his part, contributed all the supplies for the expedition in such abundance that those who took part in it were left with a large surplus, and horses for the chase, and gave them other assistance and his word that upon their return he would reward their work with other things,\*

{LM: \*as he did}

although they did not go in order to get anything from him but to please him and do him this service.

{LM: 34}

On 6 May of the said year the governor sent Captains Pedro Rodríguez and Pedro Durán and ten companions to a village called Taos, 16 leagues from the Spanish headquarters, to collect that village's tribute. They handled it so badly that within five days they returned to the town without the tribute they had gone for and affirmed that the Taos Indians were in rebellion and refused to pay, something they had already said on other occasions.

{LM: 35}

This news greatly disturbed the father guardian of the town and reached the monastery of Santo Domingo and the notice of the father commissary, who was even more disturbed. The father commissary set out for the town, arriving on the 15<sup>th</sup> of the said month, and asked the governor to take timely measures to check such insolence with a show of punishment. The father guardian of the town shared this view, and held that even should it come to a matter of fire and sword, punishment should not be delayed lest the Indians should grow bold and, thinking that the Spaniards lacked both courage and strength, undertake some evil deed.

{LM: 36}

To reassure the said fathers the governor said that [fol. 152v] there was no basis for that news other than the pusillanimity of the said captains who had gone to collect the tribute, familiar to him from other occasions; and the governor likewise told the said fathers that he thought he would send the same captains with only four companions to ask the said Taos for the tribute once more, and if they did not pay it he would go to punish their insolence.

{LM: 37}

The governor planned to send an Indian called Anda, chief of the village of San Cristóbal, and another chief of the village of the Pecos, called Cañasola, to go to the said village of the Taos with some trade goods to see how they were inclined and to give the said governor a reliable report of what they had seen. These two Indian chiefs asked the governor for ten days in which to provide themselves with what they were to take to the said village of the Taos to trade and do their errand. This happened on Thursday, the 16<sup>th</sup> of the said month.

{LM: 38}

The next day, Friday the 17<sup>th</sup>, the father commissary left for the village of San Ildefonso to see the church that the father guardian of its monastery wanted to repair, with some other minor improvements.

{LM: 39}

On the 18<sup>th</sup> of the said month the Indians of Taos, through the Picuris Indians of another village near that of the Taos, sent word to the chiefs of the village of San Juan asking that they present their excuses to the governor for not having delivered the tribute to the Spaniards, saying that some of them had not been in the village when the Spaniards had gone there and the others did not dare to pay in their absence, that the governor should not be angry, that they had collected the blankets and he should send for them. This news was brought by the said chiefs of the village of San Juan Oqué and also by Don Lorenzo, chief of the village of Pojuaque, a friend of the Spaniards, who was coming from the Picuris. The same news was brought by Ensign Simón de Abendaño, who came from his village of the Tewas.

{LM: 40}

In view of this news the governor decided not to wait for the aforementioned Indian chiefs Anda and Cañasola but immediately to send some soldiers to collect the said tribute, thinking that if some days went by without sending anyone the Taos might think that the Spaniards were preparing to punish them and, fearing this, might call on many Indians who are their neighbors and friends, and our enemies, called Apaches, who are numerous and warlike. This would be easy for them, and then, seeing they were many and the Spaniards few—because necessarily only a few would go—their past fear would turn into boldness and thus they might seize the Spaniards and war would become inevitable.

{LM: 41}

And so he ordered Captains Pedro Rodríguez and Pedro Durán and six companions to prepare to go for the tribute within three days.

{LM: 42}

On the 22<sup>nd</sup> of the said month one of the soldiers who had gone to hunt [fol. 153r] and round up the Cíbola calves that I mentioned above returned to the town. They had gone on 25 April, and he brought the governor the news that they were bringing him twelve live calves, male and female, and that they were two days' journey from there. The next day the father commissary found out about it in San Ildefonso, five leagues from the headquarters.

{LM: 43}

On that same day, the 23<sup>rd</sup> of the said month, he left the said village of San Ildefonso and went to that of Nambe. On Friday the 24<sup>th</sup> of the said month of May, when the said captains and soldiers left town for the village of the Taos to collect their tribute as ordered by the governor, the commissary was about to leave the monastery of Nambe for that of Santo Domingo, which was where he lived; and before the father commissary had left Nambe one of the soldiers who were going to the Taos, called Gaspar Pérez, came there to the monastery and, having dismounted, came across the father commissary and kissed his hands, and the father commissary asked him,

"Where are you going?"

The soldier replied, "The governor is sending us to the Taos."

To this the father commissary replied, "Now, on the eve of the holiday?<sup>21</sup> How many are going?"

The soldier answered, "Two captains are going, and six soldiers."

The father commissary said, "Well, where are they?"

And the soldier, "They're going by the other road, but I've come to see the father guardian."

To this the father commissary said, "Well, sir, I order you under penalty of major excommunication to return to the town."

{LM: 44}

And then he told a young Indian named José, his servant, "Boy, go tell those soldiers that I order them under penalty of excommunication to go back to town, and that I'm on my way there." The boy left, and then the Spaniard and the father commissary set out for the town. The boy reached [the soldiers] and told them what the father commissary had ordered him to say, and as soon as the Spaniards heard it they returned to the governor. They say some of the said soldiers turned back because they were going reluctantly and others because of the order.

{LM: 45}

The father commissary and the Spaniards reached the town, though not all at the same time. The father commissary arrived first; and after he had rested and told the father guardian of the town, Father Fray Luis Tirado, about what the governor had done, after an hour or more there came a soldier and asked the father commissary on behalf of the governor whether he had sent orders to the soldiers to return to the town and what had happened to cause this. The commissary replied that it was true that he had ordered them to return, that he hoped the governor would approve, that he would tell him the reason when they saw each other later. Then the governor sent Captain Pedro Rodríguez and two other soldiers to the commissary to tell him that he beseeched him to let him know what had happened to make him order those soldiers to return to the town, and that he was ready to receive him. And when they came to the monastery a soldier who had taken refuge there, called José Velázquez, told them that the father commissary was resting, [fol. 153v] and this was about midday; and the captain asked

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<sup>21</sup> *Pascua*, i.e., *Pascua del Espíritu Santo*, the Feast of Pentecost, or Whitsunday, Sunday, 26 May 1613.

the said soldier whether he knew for what purpose the father commissary had ordered them back from their journey to the Taos,

{LM: 46}

and the soldier answered him that he had made them come back so that they might hear mass in town on that holiday and for no other reason, and he knew this because while he was waiting on the father commissary and the other religious at table that day he heard him say it and discuss it with the others. And returning to the governor's house, the said captain and his two companions told him that they had been unable to speak to the father commissary because he was taking a siesta, and what the soldier had told them about their coming back; and then one of the soldiers, called Juan Luján, said that if the only reason for ordering them to come back was for them to hear mass on that holiday, they could hear it in the village of San Juan, and there they would have their horses and could set out when the holiday ended, because if they stayed there their horses would get lost, attracted by the nearby mares, or it would take them more days to round them up.

{LM: 47}

At this point the governor ordered them to go to the said village of San Juan and hear mass there or in the village of San Ildefonso on the holiday, and on the last day they should go to the village of the Picuris to spend the night, and on the next to the village of the Taos in full daylight so that the Indians there might not be worried about a dawn attack. And this is what the said eight soldiers did.

{LM: 48}

It seems that the day before, Thursday the 23<sup>rd</sup>, while the governor was on the square chatting with some soldiers, and among them Juan de Tapia, clerk of the town council and one of the four who held encomiendas over the Taos, about the fresh news of the twelve Cíbola calves they had caught and were bringing him, the said Tapia said, "If your lordship gave permission for those of us who are to go to the Taos to stay in town for this holiday, you would do us a great kindness, and then right after the holiday we should go on this voyage." The governor asked him what he had to do in town on that holiday. The said Tapia answered, nothing other than to relax at home with his wife and children and put something special in the pot.

{LM: 49}

And the governor told him that since that was his only reason for staying, he should kill a pair of good chickens and have them cooked with a piece of gammon and season them and carry them in his saddlebags and go where he was sending him, and that he would have a good holiday wherever it might find him, and that he should bear in mind that it was not a bad holiday to go to serve the King on that occasion and attend to his private affairs on the way.

{LM: 50}

And this same soldier later told the father commissary, and even swore to it, that the governor had ordered him to stick the holiday in his saddlebag and go where he was ordered. I think this is a fabrication. It could also be true; but considering things as I saw and heard them, I hold to the former.

{LM: 51}

The father commissary made an Inquisition case out of what this soldier said, as I shall explain later.

{LM: 52}

As I said, the father commissary had gone to bed for a nap, and after getting up he asked about the soldiers and was told that the governor had sent them off. He grew angry at this and immediately ordered Asensio de Archuleta, whom, as the first man at hand, he



appointed notary for this affair, to take ink and paper, saying at the beginning of a monition that he ordered him to write: "I, Fray Isidro Ordóñez, apostolic commissary and judge by the authority of Licenciado Bernardo Gutiérrez de Quirós, chief inquisitor of New Spain, order Governor Don Pedro de Peralta under penalty of major excommunication *latae sententiae ipso facto incurrendae* that within two hours he summon the soldiers who are heading for the Taos and have them appear before me for the investigation of matters concerning the Holy Office." {LM: 53}

The governor replied to the said monition that having a commissary of the Holy Office in that country was something new and previously unseen there, and that when his reverence came it was not with this title nor was it understood that he brought with him any such commission from the Holy Office, and that it was his responsibility as the King our lord's chief judicial officer in this country to know about this and about the basis on which he exercised jurisdiction, and that the father commissary should show him how he was a commissary of the Holy Office; and if he was, as he said he was, he would obey him forthwith. {LM: 54}

This reply was not much to the liking of the father commissary, and before the two-hour deadline he had given the governor to call the soldiers back he sent him notice of his excommunication and ordered his name to be posted at the church door as a public excommunicate. All this happened on Friday, 24 May of the year '13. {LM: 55}

The same day, after his collation, the father commissary wrote the instructions that the father guardian of the town, Fray Luis Tirado, was to follow in absolving the governor from the said excommunication if he should request it, which he sent signed with his name and which read as follows: "If the governor should wish to be absolved, he shall pay a fine of fifty pesos for such purpose as I may choose, and he shall be absolved at the church door with the psalm *Miserere* according to the manual, and then he shall be led into the church and swear to be obedient to it and in the presence of all the people shall hear a mass coatless and barefoot and holding a candle." These instructions [fol. 154v] he left for the father guardian, ordering him not to moderate them in any way or do anything differently. {LM: 56}

On Saturday, the 25<sup>th</sup> of the said month, at about seven in the morning, the Cíbola calves reached the town, much to the chagrin and envy of the father commissary. {LM: 57}

Then the bell rang for mass, and although it should have been that of the eve of Pentecost, a mass to Our Lady was said, and in the course of it the father guardian Fray Luis Tirado made public the excommunication of the governor with very strong language against him, saying that no one should speak to him or, on pain of excommunication, take off his hat on meeting him. He held to this opinion until the crowd of excommunicates coming for absolution made him study the right way.<sup>22</sup> {LM: 58}

The said instructions for the absolution of the governor that the father commissary sent the father guardian, the latter secretly sent to the governor by Captain Bartolomé Romero, his lieutenant, so that he might see them; and with them he sent word that since he knew how much he was his friend, he begged him to ask for absolution and agree to receive it from his hand, because after dinner that day the father commissary had gone to his monastery in the village of Santo Domingo, and he would conduct the matter like a friend, saying mass two hours before daybreak, with only three or four friends of his in attendance. And he should note

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<sup>22</sup> *le hicieron estudiar la verdadera*. I am not sure I have rendered this correctly. The sense seems to be that so many people greeted the governor that the father guardian was overwhelmed by excommunicates seeking absolution.

that the penance imposed by the Church was not ignominious, and not wait for the father commissary to return from Santo Domingo, because then things would not proceed with the moderation and secrecy he was offering him.

{LM: 59}

After hearing these words the governor read the said instructions, and finding them harsh since there was no justification for them, he replied that he had not done anything to warrant his being excommunicated, supporting this, as a knowledgeable man, with many and good reasons and also stating that he did not wish to receive absolution in this form; and then he did not want to return the paper with the said instructions but to hold on to it. Captain Romero, who had brought them to him, pleaded with him and told him that he was making it impossible for him to keep the word that in his name he had given to Father Guardian Fray Luis Tirado, to return the paper; and at this point he gave it to him, and the captain took it back to the father guardian.

{LM: 60}

On Sunday, the Feast of the Holy Spirit, the governor sent the magistrates and council to the father guardian to request his absolution, and he replied that he would give it to him with the conditions known to his lordship. When the council brought this reply to the governor, he prepared a petition asking him to show the orders or commission that he had for absolving him so that he might not deviate from it, and if he did, a complaint could be lodged. The father guardian understood the ploy of asking him for the document in order [fol. 155r] to retain it and replied that he did not wish to hand it over, that he should submit to the conditions known to him.

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The said governor again sent the notary to demand that since he had been publicly excommunicated and was to be publicly absolved, he should make public the orders for absolving him, which his prelate had given him to be obeyed without any deviation.

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This language angered the father guardian, and he set upon the notary, seized the petition from his hands, tore it into pieces, and stamped on it, and then he spoke his mind, and at the same time he drew Captain Romero and the magistrate Don Juan Escarramad aside and told them that he well saw it to be a fact that in the eyes of God the governor was not excommunicate, but that for the Church and the people he was, and that they should persuade him to obtain absolution as the commissary wished, that there was no avoiding it. And at this point he went in to vest for high mass.

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On 27 May, the second day of Pentecost, while the governor was talking with the council at his house, they discussed how on Saturday, the eve of Pentecost, the father guardian had commanded from the altar that on pain of excommunication no one should speak to the governor or uncover his head even when meeting him in the street, as related above. On this occasion the governor mentioned that it would be wise to ask the notary of the church to attest to what the father guardian had said. He had Ensign Asensio de Archuleta, who was the notary, summoned; and after he had come he asked him whether he had been in the church when the father guardian had said that all those who spoke to him or uncovered before him in the streets were excommunicate. The said notary replied that yes, he had been present. The governor told him, "Well, give me an attestation to this effect." To this the said notary replied, "I won't." And when the governor told him that he would, he again said that he could not, that he would attest to anything of which he might notify the governor, but that he would not do the other. For this reason and for the words "I won't" the governor had him arrested.

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On Wednesday, the 29<sup>th</sup> of the said month, when he learned that the said notary had been arrested, the father guardian issued a decree and monition, which he ordered me to deliver to the governor, by which he again excommunicated him and fined him a thousand pesos for local expenses if he did not release the notary. This monition, like the others, did not conform to the requirements of the law. This one that I speak of was so full of bad language and impertinent assertions that the governor, irritated by them, spoke out in kind; and since he was speaking against my prelate and so offensively, after my twice admonishing him and fruitlessly begging him to be quiet, he forced me to take up the silver inkpot on his desk, and I should have thrown it at his face or head if one of the witnessing religious had not stopped me.  
{LM: 65}

And in truth I did this because I believed [fol. 155v] that my prelates were in the right; but afterwards I saw with my own eyes that they were proceeding from bias and a desire for vengeance, more eager to hurt than to do good, as everyone saw and heard every day how the father guardian, standing at the altar, called the governor a heretic, a Jew, a Lutheran, a low and vile man. And what with these and other such words and corresponding deeds, my eyes were gradually opened and I came to know what harm had come to this country, to both religious and laymen,

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from the said two fathers' devoting all their efforts to discrediting the governor; and I came to see that the truth was that the said two fathers were trying to destroy the governor, because in those days the father commissary and the guardian of the town set about launching a criminal investigation against the governor on their own initiative without any accuser or wrongdoing or any evidence other than what they wanted to dig up. At their request the father commissary, in the name of the Holy Inquisition, drew up an interrogatory of 19 questions and initiated a criminal case against the said governor. The father commissary called those he wanted and questioned them according to the interrogatory. If the witness ran on—and they all did, speaking favorably

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and unfavorably of the governor—the father commissary would tell him not to testify like that, to testify in keeping with the question, and they could declare the rest if they were asked later on. With others, when their testimony was not to his liking, he would correct their language and testimony, saying, "That's not the way to testify, or those gentlemen of the Holy Office will be annoyed with such language." Everyone was shocked by this method of carrying out an investigation, and above all because when a witness would say that he knew what the question meant, the father commissary immediately had me write down that he knew its contents to be true. +68

{LM: 68. This investigation was carried out before the author of this report, who had been appointed notary.}

The *modus operandi* in this investigation was that the father commissary had the witnesses whom he had himself summoned kneel, and when in this position and bareheaded he would order them under their obligation of obedience and on pain of major excommunication that they should tell no one what they were testifying there because these were matters for the Holy Office; and then he would swear them in on a missal placed atop the gospels, ordering them to tell the truth in this investigation. Most reverend father, what did Father Fray Isidro do in the name of the Holy Inquisition? He tried to ascertain everything a man might have done in this life. This involved some things that had happened in the past, using questions to raise the accusations against the governor.

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It is true, as they say, that on a certain occasion when he was angry and among his troops,<sup>23</sup> the governor said, “By the life of God!” And likewise that when he was shown a dispensation<sup>24</sup> from Clement VII in favor of the syndics because he wanted to impose a fine or 200 lashes on one of them (although this was not carried out), he said to the man who showed it to him, a lay brother, “Go on, father, I don’t know any Clement VII.” They also say [fol. 156r] that he had told his secretary that since Indians sing in the choir, he should not do so but should remember who he was. They also said that he had had sexual relations with two cousins. If all the rest is as true as this, it is all shaky; and I shall not vouch for the consciences of those who have testified in this and other investigations, in view of what they themselves have said to the governor + and other persons, saying that they are heartsick over

{LM: 70. Bernardino de Ceballos}

what they have testified, and that the governor has done wrong in what he has done.<sup>25</sup> Since all this, most reverend father, is before the royal audiencia and from there will go on to another tribunal, I trust in God that your reverence will not find it hard to ascertain the truth, and so I shall not go on, though I could—and at some length—because of all the things that have happened here in New Mexico because of Father Commissary Fray Isidro Ordóñez and Fray Luis Tirado.

{LM: 71}

On the 4<sup>th</sup> of the month of June the governor decided to start an investigation because people were saying—and simple folk were scandalized by it—that he had told Juan de Tapia, as I said above, to take the holiday and stick it in his saddlebag. He appointed a magistrate for this purpose, who appointed one Juan Donaire de las Misas as clerk to record the investigation of what the governor had said and what had happened with that soldier. After the said Juan Donaire had been sworn in and had accepted the charge, while he was questioning a witness in the magistrate’s house, the father guardian found out about this and at once sent for the said Juan Donaire and ordered him not to carry on such an investigation or write down anything in the governor’s house or deal with that case because it concerned the Holy Office and the Church had to deal with it.

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The said clerk stopped working and went home. When the governor found out that he was not writing, he inquired as to the reason for this; and when the said clerk told it to him, the governor entreated him to continue what he had voluntarily begun without anyone forcing him to do so. The said clerk said that even if his lordship should take his life he would not act against the father guardian’s orders. The governor then had him imprisoned and had him presented with three decrees to the effect that he should perform the said duties of clerk, and he always replied that he would not do it, and the governor very rightfully sentenced him to be garroted.

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At this time the father guardian found out that Donaire was in trouble and that the governor was proceeding to have him garroted, and he immediately sent some boys from the

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<sup>23</sup> *en cierta ocasion de enojo y de milicia*. Conjecturing as to the meaning of *milicia*, I suggest that the governor spoke more roughly when among the troops.

<sup>24</sup> *priuilegio*.

<sup>25</sup> That is, that Ceballos, Peralta’s successor, has done wrong.

monastery to summon the magistrates, council, captains, and such other settlers as they might meet, and these came forthwith to the monastery; and after a long speech in which he asked them whether, if they found themselves in great need, they would want help and support against a tyrant trying to do them harm, he told them, "What I can tell you is that as you may help your neighbors, so will [fol. 156v] God help you and you will receive help. I inform you that the governor is unjustly holding Juan Donaire de las Misas prisoner, and I have been told that he wants to have him garroted because he refused to serve as clerk for the unjust cases that he is in the habit of bringing. And so, Father Fray Francisco, read that decree to these gentlemen." I read them the said decree in which the father demanded and ordered that the council and the others present should go to the governor's house and demand that he not garrote the said prisoner but release and honor him; and if he should not do so, they should release the prisoner and even kill the governor. And he told them that if they did not dare to do this, the said father guardian and his friars would go to release the one and kill the other, and if this proved impossible, he would consume the Blessed Sacrament and would go to the monastery of Santo Domingo, where the father commissary resided, and would see to it that no religious whatsoever would go to the town.

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The council and the other Spaniards went to the governor's house, and when they told him what the father guardian had told them, as related, the governor ordered up his guard, had the royal standard taken down, and, they say, said, "Stand up for the King!"<sup>26</sup> And all those present lowered their heads. There was additional talk between the governor and those who had gone to speak to him. Finally, when the council saw that the governor was determined to garrote the said Juan Donaire and that what the father guardian had said might lead to a great calamity, they all prostrated themselves and pleaded with the governor to pardon Juan Donaire, some weeping bitterly and others, sorely afflicted, making promises to the governor.

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He, moved to compassion, pardoned him and then sent him off with the said council and other Spaniards. They say the governor said that fear of a disaster moved him more than the said entreaties. All this mollified the father guardian for the time being, and the governor ordered an investigation of the said meeting and what happened there for the information of the royal audiencia and His Excellency.<sup>27</sup>

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On 7 June the father guardian ordered another monition to be served on the governor to make him release the said notary Asensio from prison, which he had refused to do in the preceding days, instead instituting proceedings against him and pronouncing a certain sentence on him. When I went to deliver this monition he left his house before I could read it to him and went to some woods about a harquebus' shot away. I came again and again until I caught him off his guard and read him the said monition. To this he replied that that man was a soldier of the King and that he could see no grounds on which the father guardian could exempt him from the King's jurisdiction, and that he appealed from those excommunications and unjust penalties imposed by such biased judges, and that he would later send the father guardian a petition to this effect, as he did.

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At about three in the afternoon the clerk and two witnesses came to the monastery to demand that the father guardian not trouble him with so many harsh excommunications and penalties [fol. 157r] because the excessive bias that produced them was evident, and stating that he appealed from all of them to a tribunal that would more dispassionately try the

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<sup>26</sup> ¡*Aqui del Rey!*

<sup>27</sup> The viceroy of New Spain.

matters at issue. Father Guardian Fray Luis Tirado attacked the clerk and tore the paper from his hands, shredded it, and stamped on it and told him to tell the governor a great many very nasty words unworthy of being said by a religious and to a governor.

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This same day the father guardian wrote a one-sheet letter to the governor, and instead of "Jesus"<sup>28</sup> he wrote "May God illuminate you, child of Satan." And then he went on in such words that as an unworthy priest I cannot believe that any man but Job, after what had gone before, could keep his self-control.

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The governor, as though made of stone, showed no reaction but kept the letter as he kept the confirmations of the monitions that I served on him and the other decrees and messages that the said Father Commissary Fray Isidro and Father Guardian Fray Luis Tirado sent him by me, which infuriated the said fathers, who asked why I should give the governor copies of what I was serving on him; but the governor asked me, a man without judicial experience, for them and I could not help giving them to him, because in order to get answers from the governor, who was asking for the copies, I had to give them to him if I was to bring back what my prelate had commanded.

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On the 11<sup>th</sup> of the month of June of '13 the father commissary came to the town or Spanish headquarters, and he was preceded by the rumor that he was coming to arrest the governor because he did not obey him, although for the time being this did not occur. The governor sent him a request for absolution, and after the intermediaries had gone back and forth many times, when the governor took note of the conditions for absolution and refused it under those conditions, the people of the town grew apprehensive and desirous of seeing their governor freed from legal disputes, and so they asked the father commissary to relent, though nothing could make him slacken his arm, nor did the governor, so that it seemed that the two had bet on whose arm was made of iron.

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Amid all this back and forth the governor sent his secretary with a petition to the father commissary, which he refused to hear, saying before us religious and the captains and other soldiers, "What the devil is the governor doing with messages and replies and emissaries, a man who ...?" And he spoke of him in very ugly and dishonorable language, the least of which was to call him low and vile, etc. And after this he said to those listening to him, "I say this so that you may repeat it to him," as though there were a lack of chroniclers, and he went on, saying, "I swear by the life of Fray Isidro that if he plays at demands and replies with me and does not receive absolution in the way he has been told, within 24 hours I'll bring my twenty friars here and have him arrested, and don't you worry about him, because I'll bring him down and [fol. 157v] humble him." Finally some friends of the father commissary begged him to calm down, and so he excused the governor from hearing mass as I have stated, but he was to pay the fifty ducats—I mean pesos—penalty and be absolved at the church door with the psalm *Miserere* as the manual requires.

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This same day the governor, seeing how determined the father commissary was, decided to come to ask for absolution and to receive it as the father commissary himself wished to give it to him, which was thus: the governor came to the church door, and the father commissary and the father guardian of the church and I and two other religious came out from the nave, the father commissary in a surplice and carrying two staffs; and before

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<sup>28</sup> Invocation at the head of the letter.

proceeding to the absolution the father commissary asked the said governor whether he had in his possession any writings against the religious. The governor said he did not.

The father commissary said, "Yes, your lordship does, because I have learned that you made an investigation a few days ago."

Then the governor said, "Yes, I have investigated certain proceedings. Did that take place in this monastery?"

"Well, in order to receive absolution you must show it."

The governor asked him, "Look, father, what does it matter?"

To this the father commissary replied, "I shall not absolve you if you do not bring that investigation and hand it over to me."

The governor said, "That's the way it has to be?"

The father commissary, "That is how."

Then the governor reluctantly told his secretary, "Take this key, sir, and bring the investigation that we prepared on such-and-such a day."

And the secretary went and brought it and gave it to him. The governor held it in his hand and asked the father commissary what was to be done with it. The father commissary told him to hand it over. The governor said that he was sorry, but he would not hand it over. Then he should tell him who had testified. Never. Well, then he should tear it up. That he did, quite grudgingly. Once it was torn up, he knelt, and the father commissary began the ritual of absolution, and at each verse of the *Miserere* he struck him with the staffs; and when the absolution was finished he ordered him to enter the church and swear to obey it. This he did very humbly. And then he ordered him to produce a promise signed with his name that he would pay fifty pesos for the harvest, since he said that at the moment he did not have the money on him; and the governor went to his house and we to ours.

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If the father commissary, instead of rightly or wrongly taking the step of making the governor show that investigation before absolving him, had made him show all the confirmations, certifications, investigations, and copies of the monitions and other papers that I had given him and that the said father commissary was worried about, he would have avoided intercepting the governor on his way and doing what he later did, causing such harm to the country and such scandal as I shall recount below.

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Three or four days after the governor received absolution, the father commissary spoke with the father guardian of the town, Fray Luis Tirado, about taking away the Cíbola calves [fol. 158r] that I have said that Captain Márquez had brought the governor. They summoned the said Captain Márquez and told him that claiming to have been deceived, he should go back on his agreement and ask the governor for the calves and present them to the King himself as the governor wished to do. The said Márquez objected, saying that he would have no fair reason to renege because they had made a written contract and both parties had complied with it, and afterwards the governor had given the said Captain Márquez a very fine velvet suit. To this the fathers replied, "Since that's the way it is, ask him to give them to you to raise and care for until he leaves, and when a new governor comes we'll see to it that he doesn't take them with him." The captain went to say this to the said governor, who would not agree to it because he knew what was going on. His reply was that he wanted to raise them and also present them to the King.

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In the meantime Father Guardian Fray Luis Tirado sent a note to the governor requesting that he give him the tithe of those calves, since he knew that he owed it to the Church. In reply the governor denied that he owed such a tithe, giving very sound reasons

drawn from the textbooks,<sup>29</sup> to which the father guardian, in another note, replied with quite flimsy arguments. The governor again replied that he owed no tithe and would pay none, and that the father guardian should not waste his time. Thereupon the father guardian said no more, but it was for a reason that I shall explain.

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And that is that he talked to the father commissary about going to the governor's corral to kill the calves and offered to do so himself. The father commissary checked him – would to God he had done so in other things – saying that this might cause a scandal and that the matter might be handled through someone else, asking a layman to do it. Nothing more was done in this business.

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On 27 or 28 June of this year '13 some settlers in the town were planning to round up their cattle for branding and asked the governor that a magistrate go along to avoid the disputes that used to arise. The governor sent them the magistrate Don Juan Escarramad, who, when he was with the others at a marsh four leagues from the town, had words with a settler called Simón Pérez; and they went from words to swords, and the magistrate came out of this dispute with a wound that, had it gone a little deeper, would have killed him. The magistrate called for help in apprehending the culprit. Those in a position to help him were relatives and friends of Simón Pérez, and instead of arresting him they helped him to get to the church. The culprit went to take refuge in the monastery of the town, and although it was a serious case the governor did not try to bring him out

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or start proceedings against the Church, but avoided the risk of a conflict that justice demanded, even though the magistrate was, and still is, his friend. What he did was to investigate the crime and as a result have those who had witnessed the fight, who, as I said, were friends and relatives of the perpetrator, confined without shackles in their own houses. The governor went on building the case and having the culprit summoned by the crier.

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And as the said [fol. 158v] friends and relatives of the perpetrator feared some strict measure on the part of the governor, which the case called for, they wrote to the father commissary to seek his protection. It suited the father commissary, in case the legal wrangling should not stop – as it showed no sign of doing – to protect these people, because these relatives were many, and to get what benefit he could from them, as indeed happened and will be noted below.

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And to make things clear: those who were detained because of this incident were relatives of the said culprit, the two Varela brothers – Captain Alonso Varela and Ensign Pedro Varela – and two friends, Captain Jerónimo Márquez and Captain Vaca.

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When the father commissary heard of this incident and the arrest of the said officers and heard from Father Fray Andrés Perguer, guardian of San Lázaro, who asked the father commissary whether he would permit the dispatch of some Indians as ordered by the governor, he wrote the following letter to the said Father Perguer:

{The commissary's note}

“As for the Indians Alonso Gutiérrez is requesting, I say that whether or not he has an order for them, your reverence should not let him take them, because this leads to a constant drain of Indians for forced labor. So send word to the governor that if these Indians are needed

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<sup>29</sup> *sumistas*.



for weeding, he should get them from Las Salinas, who are well rested, and from the Picuris and Jemez, because these poor fellows here do enough in the course of the year, and he did not come here to burden them with forced labor but to aid and assist them and defend them from their enemies; and if he takes care of this he will perhaps be reimbursed from the royal treasury.

{N.B.}

And he should stop the lawsuits with which he harasses the poor soldiers and settlers of the town who here have served His Majesty with their blood and treasure, because the more he tries to afflict them, accuse them, and bleed them, the more trouble he will bring on himself. I believe I shall have to go to town this week, because I think this man will once again get himself into an impossible situation. Your reverence should commend him to God, because to judge by the reports I receive here I believe I shall have to do what I did not do during previous disputes. I do not know whether I shall need your reverence to come to headquarters. In case I should so notify you, your reverence will come promptly.

Our Lord keep your reverence as I desire.

Santo Domingo, 4 July 1613."

Below this the father commissary wrote the said Fray Andrés another paragraph in which he tells him, "Although I have ordered your reverence not to write to that man, you may well write him now to convey the substance of this letter and in suitable terms, keeping your calling in mind."

The said Father Fray Andrés, guardian of San Lázaro, wrote the following words in his own hand right on the father commissary's letter: "By forwarding this letter I obey my orders, save work, and gain time to commend myself to God." And placing it in an envelope, he wrote on it, "To Don Pedro de Peralta (may God keep him), Governor and Captain General of these Provinces, etc., in the town of Santa Fe, from the Father Apostolic Commissary of these Provinces."

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The father guardian of San Lázaro sent this letter to the governor on 5 July and it was delivered to him on the same day, in the year 1613.

**[fol. 159r]**

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On the next day, the 6<sup>th</sup> of the said month of July of '13, the father commissary came to town, and before coming he told Father Fray Bernardo Marta at his monastery of Santo Domingo that he was going to town to arrest the governor.

The said father told him, "Father commissary, watch what you're doing. Don't go; that man is a layman, be careful that he doesn't do something."

The father commissary answered, "What's he going to do?"

The friar said, "God forbid he should fire a pistol at you and kill you."

To this the father commissary replied, laughing, "Good Heavens, father, Don Pedro de Peralta, such a prudent man, would do that? Don't even say such a thing!"

At this point the friar kept still, and the father commissary, as I said, came to town; and as soon as he got here,

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he ordered me to serve a demand on the governor in which he asked him for an escort to go to pacified country,<sup>30</sup> which is what they call New Spain, to report to the viceroy, the royal audiencia, and the Holy Office of the Inquisition on grave matters that were on his mind. To this the governor replied that not only would he give his reverence an escort but that he might

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<sup>30</sup> *tierra de paz*.

be one of its soldiers so that he might be better accompanied and served, and that he should get ready, and he would notify him.

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That day, 6 July, the father commissary and Father Guardian Tirado agreed that the next day, which was Sunday, three masses would be said behind closed doors by the three priests who were in the monastery, and at the high mass, before all the people, they would throw the governor's chair and dais into the street.

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Early in the morning on Sunday, the 7<sup>th</sup> of the said month, they ordered two of us religious to say mass, and the father commissary said the third, with Father Guardian Fray Luis Tirado in reserve for the high mass. After the bell had rung for mass and stopped ringing and most of the people had gathered and the governor's servants had placed his chair where he usually sat, the father guardian came and ordered it to be thrown into the street. When the governor saw this he ordered that his chair, which was outside the church, be placed behind the church door next to the baptismal font, and there he sat down, while the other officers, magistrates and council were sitting near the high altar.

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This same day the father commissary took it into his head to go to the choir to sing with the Indians and with me, who was helping them. It seemed to me that he did this for the pleasure of seeing the governor so afflicted, because we were not six paces distant from him.

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After the reading of the Gospel the notary Asensio de Archuleta stepped to the pulpit and publicly read a monition in which the father commissary ordered, on pain of major excommunication *latae sententiae* and 500 pesos for local expenses, that no one should send a dispatch to New Spain or carry one or conceal one without notifying the father commissary. And as soon as this was read the father commissary went to the altar; and standing on one of its steps without cope or any vestment other than his habit, he said such things and so many that if he had caused a great scandal by taking away the governor's chair, his words caused an even greater, all of them provoking and offending the governor, addressing his audience with the familiar *vosotros* instead of the *ellos* or *él* that he customarily used.<sup>31</sup>

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And his words were so many that one tripped over another and that it might have been a slip of the tongue when he said, "You can be sure—and don't let anyone's vain words make you believe otherwise—that I have the same power and authority that the pope has in Rome, and if His Holiness were in New Mexico he could not do anything that I cannot; and so believe me that I can arrest and shackle and restrain<sup>32</sup> and punish as I see fit any person, without exception, who might disobey the commands of the Church and mine. And what I am telling you I say with my eye on a certain person who is here now and may be raising his eyebrows. God will see to it [fol. 159v] that things do not come to this pass." Everyone clearly understood that everything the father commissary was saying was directed at the governor, and at the same time they were all shocked, asking each other what grounds the governor might have given for being treated this way.

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<sup>31</sup> llamando "vosotros" al auditorio ellos / el / comun language suio. I conjecture as to the meaning.

<sup>32</sup> echar toba y grillos. Dictionaries give no meaning for *toba* appropriate to the context; but *toa* is listed as an Americanism for 'rope' (Martín Alonso, *Enciclopedia del idioma*, and the dictionaries of Americanisms of Augusto Malaret and F. J. Santamaría), and *tobar* as a Colombianism for *toar* 'to tow' is similarly listed (as well as by M. A. Morínigo). My conjecture is that *toba*, with an antihhiatic *b*, is here used either literally for 'rope' or figuratively for 'restraint.'

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The next day, Monday, the governor sent his secretary to the father commissary to serve his reverence with an edict telling him to get ready and prepared for the 1<sup>st</sup> of August.

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The father commissary sent back the secretary and refused to listen to the said edict. This same day the father commissary sent for Captain Romero, to whom he said, "Go to the governor and tell him that I kiss his hands and would his lordship kindly permit the syndic to go to collect the tithes and the fiscal<sup>33</sup> and the notary (who had been released from prison) to go on their several errands." The said captain went and told the governor what the father commissary had ordered him to say, to which the governor replied that he was sorry, but those men were soldiers serving the King, besides which the syndic had no tithes to collect. In these words, and even more succinctly, the said captain reported back to the father commissary as he finished his meal. The father commissary became so angry that it made him speak terrible words that caused a good deal of distress,

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because he called the governor a Lutheran, a heretic, a Jew, a low and vile man, a Neapolitan mask seller,<sup>34</sup> and an oil seller,<sup>35</sup> grasping his beard and swearing that he would make him pay, and saying that he would send for the friars and put the governor in two pairs of shackles and send him to Mexico on a packsaddle. And all this he shouted next to the courtyard that opens onto the street, so that the governor could hear of it. And after this he said, "I am not so shocked by that piddling scoundrel of a Peralta as by the wretches who accompany him and tolerate these things."

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The captain took this as referring to him and replied, "Father, remember that I am an honorable man and a brother of the Order and that I don't malign your reverences behind your backs." To this the father commissary said, "Yes, sir, you are a brother, but I say that those who tolerate these things in that man are wretches." At this the said captain, who was a prudent man, took off his hat and left without saying a word.

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The father commissary got up from the table and then sat down to write letters summoning some near-by religious, which he sent forthwith.

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In the afternoon of the same day the father guardian of the town ordered flour to be brought to make bread, and there was more flour than needed, which raised questions in the house where the bread was to be made and a desire to learn the reason from the one who brought the flour, who was a boy in the service of the church, a Spaniard, who knew that the religious were coming and so said that this was the reason.

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The next day, Tuesday, the 9<sup>th</sup> of the said month, a settler called Juan Luján went to the governor's house early in the morning; and when the governor asked him what was new, he answered, "What's new is that yesterday afternoon they brought a lot of flour to my house to make bread, and when my wife asked why they were bringing so much at one time, the boy answered, 'A lot of friars are coming.' And what I also know is that I heard Asensio [fol. 160r] de Archuleta<sup>36</sup> the notary say that the friars were going to get together to arrest your lordship."

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<sup>33</sup> A legal officer of the Crown.

<sup>34</sup> *maxcarero de Napoles*. I do not know why this occupation should be so shameful.

<sup>35</sup> *açeitero*. I am at a loss as to what might be reprehensible about selling oil, unless it be considered a "low" occupation.

<sup>36</sup> Here and *passim* the ms. reads *Arechuleta*, which I have changed to the usual spelling of the name.

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The governor immediately summoned all the settlers to come to his house with their weapons, which those then in town did, without knowing the purpose. After he had them assembled he told them of the father commissary's desire to arrest him, as shown by the letter that Father Perguer, the guardian of San Lázaro, had sent him, which he ordered read to the said settlers, and by what he had said in church the previous Sunday, and by his having at other times said to other persons that he would arrest him, without further revealing his intentions or what he would do.

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After this the governor issued a decree and had it proclaimed by the crier, ordering that no food, bread, or beds should be sent to the monastery. Then he ordered his secretary to take paper and ink, and they all came to the monastery together with the governor that same morning. The men were making a lot of noise before gathering at the governor's house; and one of those who were to go to the governor's house and await his orders was Bartolomé Romero.

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And as the said Romero was on his way, his wife was coming to church for mass, and when she heard the noise and saw the possible danger, she entered the church weeping and shouting, arousing pity in the other women. The father commissary had just taken his place at the altar; and the woman, called Doña Lucía, without noticing that the father commissary was where he could hear her, began to berate him and even curse his office, since it brought those tribulations on them, along with many other words remarkable coming from that woman, because she was very prudent, quiet, modest, and very devout.

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Annoyed by this talk, the father commissary turned to her and told her to be quiet, though in other words from which she must still be smarting. While this was happening in the church, I was looking at the crowd of soldiers from the gate of the monastery; and although I asked what they were doing or what was the meaning of all that hurry and all those arms and so many of them being there together, no one would tell me anything, because with what was going on everybody was against us. And so I went from the gate to where Father Guardian Fray Luis Tirado, Fray Andrés Juárez, and Brother Jerónimo de Pedraza were in the garden and told them, "I think there's going to be a lot of trouble, because I don't know what's happening with the people, who are on edge." The father guardian turned to me angrily and called me a chicken and scared. I said no more and kept an impassive face and then asked what was under discussion. I was told that the father guardian was planning to go with a machete and kill the governor's Cíbola calves.

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While this was being said, we saw armed men coming through the gate, accompanied by the governor in a coat of mail with a sword at his side, a small pistol at his waist, and a long one in his hand. All four of us went toward the monastery gate and stood there waiting for the governor to arrive. He came to where we stood, which was in the courtyard at the entrance to the library, and there, politely uncovering himself, he asked where the father commissary was. [fol. 160v] Father Guardian Fray Luis Tirado answered him that he was at mass. "He may have finished it."

"I beg your reverence to have him called," said the governor.

Father Tirado went to the library door and said in a loud voice, "Father commissary, the governor is here asking for your reverence."

The father commissary came out through the said door into the main courtyard, and seeing the disposition among the men he went back in

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and took a short staff<sup>37</sup> that was standing in a corner and stepped out, saying, "This is enough for dealing with this wretch."

While the governor was taking off his hat, the father commissary said, "What does your lordship want?"

The governor answered, "Father commissary, in the name of His Majesty I demand that your reverence go back to his monastery this very day and that you order the religious whom have summoned to stay in their parishes, because that will be best."

To this the father commissary replied, "It is true, sir, that I have called for the religious, but it is for a proper purpose."

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At this point Father Fray Luis Tirado stepped away from us with not very godly words and went into the library, and as he walked about seeming to be looking for weapons he said, "Traitorous dog!"

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The governor, who was lynx-eyed and not<sup>38</sup> timid, saw the father walk about in that way and heard mention of a dog. Said the governor, "Dog! I swear to God I know how to kill a friar!" Then he raised his pistol and cocked it, because until then it was uncocked, and then ordered two soldiers to go in and bring out whatever weapons were there. The father commissary ordered them on pain of excommunication not to enter; the governor aimed his pistol at them; the commissary held them back; and finally they went in and did not find any weapons. After all this governor again said, "See here, father commissary, I am demanding that your reverence go to your monastery of Santo Domingo this very day and do what I order you to do and leave me and this town in peace."

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To this the father commissary replied that he had no intention of doing so, that he was in his own house; and turning to the settlers he said, "What are you doing here? Don't you know that you are vassals of this church?" The governor then said that he was mistaken in that; and as words and shouts flew from one side and the other, the father commissary started to raise the staff that I said he had brought out, in order to strike the governor with it, but they say that Juan Luján, a soldier, intercepted it.

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And turning to the governor, he said, "Does your lordship know whom you're taking on?" And the governor replied that he thought it was Fray Isidro Ordóñez, and the father commissary told him, "You're taking on the whole Order." And seizing his beard he swore, saying, "By the life of Fray Isidro, I am going to destroy you, because it's clear that your lordship does not know the trap I've got you in."

The governor replied, "What trap can you get me into that I wouldn't know about?"

To this the father commissary replied, "You don't know, and the father guardian doesn't know either." And when the governor again told the father commissary to do as he ordered and go to his monastery, the father commissary asked, "Well, can your lordship give me orders?"

The governor said, "Yes I can, and also put you in two pairs of shackles. Bailiff, bring two pairs of shackles."

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"Bring eight," said the father commissary. And I heard no more, because the governor said, "In the King's name, you are under arrest," and seized him by the cowl. The father

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<sup>37</sup> *un bordon de media asta.*

<sup>38</sup> The ms. reads *era timido*, but the context suggests the opposite.

commissary seized the governor by the doublet, and Father Fray Luis Tirado and Father Fray Andrés Juárez seized him on the other side; and as they were grappling thus, Father Fray Luis Tirado stepped aside to draw a soldier's sword from its scabbard, [fol. 161r] and when he came back without it he tore off a piece of the governor's cape,<sup>39</sup> and the other friar entered a cell to look for weapons and brought out a bassoon for playing music.

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As this was going on, the father commissary was raising his stick to bring it down on the governor's head, which was lowered<sup>40</sup> and very close to the ground. When the father commissary, as I said, was raising his stick, I, who was watching all this from the sidelines, came to intercept it; and at that moment the governor noticed it and raised the pistol that he was holding, and as he raised it as though aiming to hit the father commissary, the secretary and another man grasped it from behind. The governor turned around angrily, and when the man who had been holding it let go as the governor fired, I should swear that it was not in his power for the pistol to go off, because what with the uproar of shouts and noise no one saw or hardly heard it until the lay brother fell wounded. All this went on for about the time it takes to sing two *Credos*. Then everything came to a stop. The Spaniards led the governor away, and we set to caring for our wounded brother.

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The scandal and confusion and the weeping of the women were so great that rather than dwell further on this sad subject we should leave it to God and entreat Him not to judge the man who caused it.

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On this said 9<sup>th</sup> day of July when this happened the father commissary summoned all those who had come with the governor and one by one gave them absolution, except the armorer, because the said man, who was also wounded by powder spilling from the governor's pistol, left blaming the father commissary for what had happened; and the said armorer blamed the said father commissary during a subsequent investigation ordered by the said governor. When this said man was gravely ill and asking for confession, neither the father commissary nor the guardian of the headquarters would grant him confession or absolution.

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On this same day the father commissary ordered the governor's name to be posted at the church door as publicly excommunicate and sent the religious who were coming to town to go to Santo Domingo; and after the Blessed Sacrament in the sanctuary had been consumed and the church and sacristy walled up with stones and mud with not a single friar left, we all set off for there with the father commissary by his orders.

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This same day we religious all arrived at the monastery of Santo Domingo, where we spent Thursday and Friday and Saturday, the 13<sup>th</sup> of the said month, while we waited for Father Fray Esteban de Perea, guardian of Sandia. Since he was late he did not take part in the council of all the religious of the country that the father commissary called after dinner, at which he laid the incident before them, berating the governor with most serious charges that called for thoughtful examination and hearing the other side, because the said father commissary greatly exaggerated the faults of others.

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All the religious heard what the father commissary had to say in his own vindication and about the governor's culpability, [fol. 161v] because with the exception of those I mentioned above, that is, the father guardian of the town, Fray Luis Tirado, and Fray Andrés

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<sup>39</sup> *una manga del capotillo*, but a cape would not normally have sleeves.

<sup>40</sup> *oprimida*.

Juárez and myself and the wounded lay brother, all the rest, twelve religious in all, knew – and even today know – what happened only from the accounts given by the father commissary or the guardian of the town, Fray Luis Tirado, or by some laymen so intimidated by the father commissary that they could not say what has happened in the country, as will be seen below; and so I, too, did not dare to tell anything to anyone, because, as will also be seen below, the father commissary was very much on the alert with all those who he knew could say or write anything,

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visiting a hostile mien and worse deeds on those whom he felt to be disapproving of these things and not supporting them, who were I and Fray Francisco Pérez and Father Fray Agustín de Burgos, depositaries of countless secrets, and Father Fray Andrés Perguer, our Father Fray Alonso Peinado, Father Fray Bernardo Marta, and Fray Jerónimo de Pedraza. And what we all had to endure will be seen below.

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After the father commissary had explained his wishes to all the fathers, namely, to go to town and have the governor arrested, our Father Fray Alonso Peinado gave it as his opinion that one should proceed with caution, and that if in future the governor should act as he had in the past and the religious should not be safe in this country, we should leave and the father commissary should first send someone to notify the viceroy and the royal audiencia, and that we could await a solution to everything in Santa Bárbara. The father commissary manipulated the different opinions with a view to having his prevail. When the religious saw this, they all kept quiet, except for Father Marta, who wanted to express his opinion, since he had been summoned for this purpose, and who was advancing the same reasons as our Father Fray Alonso, which were very weighty. The father commissary was wedded to his own view and so ordered all of us to prepare as best we could and go to town.

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We left the said monastery at two or three in the afternoon on the said Saturday, 13 July, and at about ten or eleven o'clock in the evening we reached the town, where in the morning of the next day, Sunday, 14 July, the father commissary demanded that the magistrates and council arrest the governor. After high mass the father commissary ordered us religious to assemble in the church; and there, on the step of the high altar, he ordered me to read his adjuration to the magistrates, councilmen, captains, and other military officers to seize the

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governor on the grounds that he had gone to kill the father commissary for no reason other than his wicked purposes and because he wanted to flee to New Spain because he did not dare to appear before the royal audiencia, where he would be unable to account for a great deal of Crown property that he had misappropriated and for having done other very bad things of which he accused him in the said adjuration in order to convince them to effect the said arrest, which the father commissary [fol. 162r] wanted to be carried out by the Spaniards, who thereupon asked for a copy of the said adjuration and said that they would reply to it.

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At two o'clock in the afternoon of this same day the councilmen, a magistrate, and some captains came and spent two hours with the father commissary and the father guardian of the town, Fray Luis Tirado, explaining that it was difficult for them to make the said arrest ordered by his reverence. The said two fathers insisted that it would be easy, yet during the week that we spent there waiting for their reply, none of the Spaniards took any action or expressed the opinion that the said governor should be arrested.

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When the said father commissary saw this he ordered a convoy to be formed with those who had taken refuge in the monasteries and with Ensign Simón Pérez and three other soldiers, writing a letter to the viceroy with an account, as best suited him, of what had happened with some councilmen and a magistrate, and asking the viceroy's permission to arrest the governor. When the secretary of state saw the tenor of this document he refused to authorize it. I was this secretary, and I was sorry about it.

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This convoy of four soldiers and one friar set out on 23 July 1613. They reached Mexico, and it is said that the viceroy wanted to punish those who had set out without the governor's permission. With the new governor he sent back the letter that the father commissary and the councilmen had sent to His Excellency so that those who had signed it might authenticate it.

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That same day the governor sent the magistrate Juan Ruiz de Cáceres and two other soldiers in pursuit of those who had set out, and although they could have detained them, they let them go out of respect for the father commissary.

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On the 24<sup>th</sup> of the said month the father commissary ordered all the guardians to go to their monasteries and the rest of us to go with him to the monastery of Santo Domingo, which we reached that same 24<sup>th</sup> day of July.

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Before the governor had come to the monastery to do what he did, he had indeed planned to go to New Spain in person because he saw that no one was willing to carry his dispatch on account of the excommunication that the father commissary had proclaimed *contra facientes*, etc., and because if he went, they would have to accompany him. This was public knowledge; and since he did not abandon this aim but rather spent every day getting ready for his voyage, the father commissary was on the alert for when he would leave.

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On the 24<sup>th</sup> of the said month Captain Jerónimo Márquez and Captain Varela came to Santo Domingo, having been under house arrest in the town on account of their relative, the ensign who had wounded the magistrate, and with them came Captain Vaca, who was the syndic. Ensign Asensio de Archuleta came to the said monastery; he was the notary and was on bad terms with the governor, and the governor with him, because of his previous arrest and other earlier incidents.

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On the 25<sup>th</sup> of the said month the magistrate Juan Ruiz came to that monastery of Santo Domingo. On the governor's orders he had followed those who bore the dispatch, and the father commissary was very glad to see him and assured the said magistrate that the governor planned to subject him to torture,<sup>41</sup> along with other plainly false information. The result was that the magistrate wanted to go to see the governor and tell him what he had done.

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When the father commissary saw that this was the man he needed to further his plan, which was to arrest the governor, he used every means that would keep him from leaving, now trying to persuade him, now telling him what the other officers who had taken shelter in the monastery had said. [fol. 162v] And because he was a friend of the father commissary's and devoted to him, he stayed and sent word to the governor that he could not go to him.

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<sup>41</sup> *le aguardaba con el burro de dar tormento*. The *burro* was something on which one was strapped when "put to the question."



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In the evening the father commissary and the father guardian of the town would gather the said officers who were at the monastery in the father commissary's cell, and there they promised them great rewards from the King and very great gratitude from the royal audiencia if they arrested the said governor. The said Spaniards were much opposed to this, and the one who was especially reluctant and gave his opinion and advice to his comrades was Captain Alonso Varela; and this one man would not agree with the father commissary's views, because the others had already been converted by arguments and speeches from Father Fray Luis Tirado, who called them lily-livered commanders of chickens, since they did not do something that everyone would approve. And one evening these were saying such things against the said Captain Alonso Varela that I thought that if he heard them there would be trouble, because trouble was not far off.

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That evening, after so many promises, arguments, and explanations had flowed in the father commissary's cell, this said captain was persuaded to take part in the arrest of the governor planned by the father commissary.

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On the 28<sup>th</sup> of the said month the father commissary sent for two muskets that were in the monastery of Zia to be brought to that of Santo Domingo. With no word of any enemy but the governor, the said two muskets, six harquebuses, some swords belonging to the said officers, who left them there so as to be less encumbered, and a hamstringing tool<sup>42</sup> were all placed at the door to the father commissary's cell, which they called the guard post.

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On this said day seven or eight soldiers and Captain Carbajal<sup>43</sup> set out from the town on orders from the governor to collect tribute from the villages of the Jemez, for which purpose they necessarily had to pass through the village of Santo Domingo (it was rumored that the governor planned to go through there with the royal standard on his way to New Spain). Others said that he wanted to come to the village of Santo Domingo—and as I said above, this was true—to ask for absolution and throw himself at the feet of the father commissary; but since Captain Vaca advised him not to do so, he desisted.

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When the father commissary heard from the spies whom he had posted in case the governor should come that a great many men and horses were coming down the road, we all were made uneasy by this news, and the commissary ordered us to arm ourselves and that the musketeers should go up on the rooftop and perform like true soldiers and aim first at the governor. God ordained that this danger should be avoided; and when the men arrived and we saw that the only thing happening was that some soldiers were passing through, we were relieved and calmed down.

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The father commissary asked what the governor was doing and was told that he would soon leave for pacified country. He was extremely sorry to hear this, and his mouth could not keep from saying what was in his heart, and he went so far as to write and shout that he would seize the papers he was carrying and that he was not to leave for pacified country because **[fol. 163r]** he feared what he might say to deceive the viceroy and the royal audiencia.

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The monastery had been turned into a tavern, and the language and loose behavior of one and all were those of the soldiery and not of the followers of Christ our Lord. With his

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<sup>42</sup> *desjarretedera*, a sharp knife at the end of a pole.

<sup>43</sup> Here and *passim*, *Carabajal*, which I change to the common form of the name.

ensign in their power, decisions were made as to what was to be done with the governor and how his things were to be dealt with and where they were to be put, as was eventually done and will be seen below.

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On the 31<sup>st</sup> of the said month of July a soldier called Juan Montero, a friend of the governor's, passed by Santo Domingo at some distance from the village. The father commissary, from whom not a thing was hidden, figured it would be a good idea to remove that friend from the governor's sight, and so he ordered the magistrate Juan Ruiz, who was there, to follow him and arrest him. The said magistrate did so; and when he appeared and found the soldier asleep in the village of Sandia, six leagues from Santo Domingo, he said, "I arrest you in the name of the father commissary." The soldier surrendered at once, and the said magistrate took him to the monastery and there handed him over to the father guardian, telling him that the father commissary wanted that soldier to be kept in a room. The father guardian complied, realizing that it would be advisable to do so, and the magistrate returned to Santo Domingo.

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The father commissary had a man in the town who played both ends against the middle: he had promised the governor to go to New Spain with him, and he wrote the father commissary that he would inform him when the governor set out and how far he would travel and where he would stop, so that he could more easily be arrested.

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At four in the afternoon of 10 August the father commissary was informed that the governor had already got under way, and he immediately wrote to all the religious telling them to come to the monastery of Santo Domingo armed as best they could. Some came and some excused themselves from this affair.

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After midnight on the 11<sup>th</sup> of the said August the father commissary set out with some weapons and the men who were to accompany him and at dawn reached the monastery of Sandia, the father guardian of which by no means expected his sudden arrival. There the father commissary spoke to the officers and men accompanying him, suggesting that they petition him to give them his protection, since they were going to arrest the governor because he was abandoning the country and fleeing to New Spain; and he said that he would draw up the necessary document. They said that that was all right with them. The father commissary drew up a petition in which he made the Spaniards wholly responsible for the arrest.

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When they saw and heard this petition, they refused to sign it but told the father commissary that since he had brought them for this purpose a different document should be produced. The father commissary produced one, Father Fray Agustín serving as secretary. The said captains found this one more appropriate and signed it. This document contains falsehoods in the dating, because it was drawn up on 12 August in the village of La Isleta and they dated it in the town of Santa Fe, and they named as persons witnessing and giving their opinion and consent men who were not present because they were in the town twenty leagues away and neither knew nor imagined what was being done in La Isleta. This document is in the possession of the secretary of state Francisco Pérez Granillo and can be examined.

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This day, having received information from the person who was traveling with the governor and who I said above was playing both ends against the middle, the father commissary left the monastery of La Isleta to head for the road where the governor was to stop that night.

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At first dawn of the 13<sup>th</sup> of the said month of August the father commissary fell upon the governor with almost forty men, all well armed. The father commissary demanded that he surrender. The governor refused, and the father commissary said, "I arrest you in the name of the Holy Office." The governor did what he could, but in vain. He was arrested and taken to the monastery of Sandia so that he would be farther [fol. 163v] from the town and more secure. The father guardian Fray Esteban de Perea was opposed to this and regretted it, but this did him little good, because it was the father commissary who gave the orders. Then the father commissary laid hold of the papers that the governor had with him and spent from noon on 14 August until the 16<sup>th</sup> of the same month going through all of them and setting aside those that made him feel anxious; and taking these with him, he left the governor in the said monastery in irons and under guard by three soldiers and many natives of that village.

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On the 17<sup>th</sup> of the said month of August the father commissary and the other religious, officers, and men who participated in arresting the governor went to the monastery of Santo Domingo, bringing along under arrest a magistrate of the town called Don Juan Escarramad, who was traveling with the governor and was his friend; and the father commissary kept him a prisoner and in irons at the said monastery of Santo Domingo for about two months, subjecting him to constant mistreatment and causing losses to his property.

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On 20 August of the said year the father commissary sent for the governor's keys to the trunks and boxes that he had left at his residence in the town; and after the father guardian of Sandia had sent them to him, the father commissary and Father Guardian Fray Luis Tirado went to town with them. On the 21<sup>st</sup> of the same month, at night, and on the 22<sup>nd</sup> after mass, which was the first said there since the unfortunate wounding of Brother Fray Jerónimo de Pedraza, the said two fathers went straight to the governor's house and opening the trunks and boxes they found there, the father commissary rummaged through them and removed some papers and took them with him to his monastery, and the father guardian of the town took one or two quires of brown paper and a book titled *Práctica criminal eclesiástica*. I saw these things in the father guardian's hands.

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After this the father commissary returned to Santo Domingo and from there, to avoid anyone's freeing the said governor and some disaster ensuing, he issued an order that on pain of ecclesiastical censure neither the guards he had set over the governor nor any other person should speak to him, and he was not allowed to write to anyone.

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On 9 September the father commissary went to town, where on a holiday he declared that he was holding the governor prisoner and that he expected a great reward for doing so, and that those who had taken part in his arrest might expect the same. He expressed his abomination for the governor's deeds, chastened the timid and encouraged them for the future and assured them that he had done them a great favor by seizing the governor's papers, because he was carrying things that would cause them a good deal of grief, among them a letter he was sending to Zacatecas in which he spoke of them as half-breeds,<sup>44</sup> a letter he promised to send them, which he did. And the father guardian ordered Fray Jerónimo de Pedraza to go from door to door showing it, which greatly distressed both men and women, who renewed their indignation at the governor.

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<sup>44</sup> *gente de mezclilla*. *Mezclilla* is a cloth made of different sorts and colors of thread.

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Then the father commissary set about finding out who had come with the governor, who had cocked [the pistol], who had come willingly, who unwillingly; and for this purpose he rained down excommunications. At every least word the father commissary on one hand and Father Fray Luis Tirado on the other thundered excommunication and fear and trembling, so that people were not only scandalized but frightened.

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As soon as Father Guardian Fray Luis Tirado found someone who sided with the governor or disapproved of what the father commissary had done he immediately made an Inquisition case of it, consigned his soul to hell, and if anyone offered a reply he burned him with cabbage leaves<sup>45</sup> and vilified him. And the Spaniards did not enjoy a single day of peace and enjoyment, because [fol. 164r] Father Fray Luis Tirado was never at a loss for squabbles with one side or another; and about all of this he wrote one letter after another to the father commissary in Santo Domingo, now that he had found out this, now that he had been told that, so that it was hell to be in the town.

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On 11 or 12 September the father commissary received the news from the monastery of Zia that the Indians were leaving for Acoma, a village of infidels, and some Spaniards said that some of their servants were going with them. Wanting to put a stop to this, the father commissary asked the lieutenant governor whom the governor had left in his place when he was leaving to give him some men, because he wanted to go to bring back those Christians and make war on the infidels. The lieutenant governor was reluctant because it was dangerous to fight those people with few soldiers, and if he were to give him any they could not be many because of the lack of manpower in the country.

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The father commissary was aware of the reluctance of the lieutenant governor and of all the soldiers. He sent him word threatening that if he did not do as ordered he would deal with him as he had with the governor. After this and other threats the lieutenant governor ordered the soldiers whom the father commissary was requesting to accompany him.

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They got ready and on 2 October left the town of Santa Fe and went to the monastery of Santo Domingo, where the father commissary was, and the next day they left for Sandia and from there they continued their voyage on the feast of our father Saint Francis. Within seven or eight days they reached the said Rock of Acoma with three commanders, or four counting the ecclesiastical, giving conflicting and confusing orders. In town we feared that things would go badly. After besieging the Rock for a week and carrying out varied but fruitless attacks, the father commissary and his captains and soldiers came rushing back, with some of the Spaniards wounded and leaving some of the Indians dead, because they say the father commissary gave his blessing to killing them. The truth about this can be found out, because there are many who can testify to it.

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In mid-November the father commissary found out that a friend of the governor's called Don Juan de Escarramad and some others wanted to free him from the confinement in Sandia where he was kept by the father commissary, who forthwith sent a magistrate called Juan de Vitoria Carbajal to arrest him in the name of the Holy Office, which he did, taking him

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<sup>45</sup> *le quemaba con ojas de coles*: I am at a loss as to the significance of the cabbage leaves.

on the father commissary's orders as a prisoner to the monastery of Santo Domingo and handing him over there, after which he was sent as a prisoner to the monastery of Zia, much to the chagrin of his wife and children and the detriment of his property, which was going to ruin. He kept him in that monastery for three months and a half without further proceedings against the said Don Juan or charging him with anything, because he had no reason to do so other than wanting to have him under arrest and harassing him.

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The father commissary spent the month of December reading the governor's papers and writing papers and letters and conducting new investigations against the governor.

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In the month of January the father commissary discussed sending a convoy to New Spain with a friend of his, whom he summoned on the 23<sup>rd</sup> of the said month to talk about getting ready; and when he came to the monastery of Santo Domingo the father commissary took him into his cell and there read him everything he had written to the viceroy and the royal audiencia. He showed him the documents he was to take to the Holy Office; and having been kept in the father commissary's cell for more than three hours, the man came out and ran into Father Fray Juan de Salas and Father Fray Agustín de Burgos, to whom he said, "What is the father commissary writing there? Because I swear to God that there is no truth in anything he's writing." This man was a syndic and one of those who took part in arresting the governor, and his name is Captain Cristóbal Vaca.

**[fol. 164v]**

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On 3 February of the year 1614 the father commissary handed the papers to the said Captain Cristóbal Vaca; and having supplied him for his journey, he also gave him a voucher for a resident of Santa Bárbara in the pacified country to pay him the value of a black belonging to the King whom the father commissary had sent to be sold. And he rode out with the said Captain Vaca for a distance of twelve leagues as far as a monastery they call La Isleta, where they spent the night. And there he tried to find out who was writing letters, in order to seize them, fearing that a certain Father Fray Andrés Perguer might be bearing some; and his suspicion was founded, as will be seen below.

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On the 5<sup>th</sup> of the said month of February, at night, the father commissary seized from one of the soldiers who were going with the said Captain Cristóbal Vaca a sheet of paper from the lieutenant governor and the judges and council of the town, which they had secretly given him to deliver in person to His Excellency. The father commissary unwrapped this paper and they say took out the letter or letters and copied<sup>46</sup> and forged the signatures, as Father Fray Andrés saw and had on another occasion seen him do, forging the signature of our most reverend Father Fray Juan Zureta. Father Fray Juan de Salas and some others know all about this matter, as will be explained later. After doing this the father commissary told the said captain not to deliver any letter to New Spain, as can be inferred from what will appear below.

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On 18 March of the said year 1614 the governor escaped from his prison and with great difficulty headed for the town over the hills<sup>47</sup> without food or road. He arrived on the 21<sup>st</sup>, the

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<sup>46</sup> *quito la carta o cartas segun dicen y treslado y falseo*. I am taking *treslado* as the preterite of the verb *tresladar* or *trasladar*, but it could also be a noun, 'took out the letter or letters and copy.'

<sup>47</sup> *montes*, 'woods' or 'hills.'

Friday of the week of Lazarus.<sup>48</sup> The father guardian of the town had already been informed and was on the alert; and as soon as he had word from the lieutenant governor, to whose house the governor, trusting him, had gone for some rest and relief, the father guardian raised a great ruckus and gathered as many men as he could, who were those who had arrested him before, along with others whom the said father guardian compelled to take part with excommunications and fines. And invoking the authority of the Holy Office he demanded they all seize the governor, on pain of becoming subject to proceedings by the Holy Office. They did as they were told, and so the father guardian and all these men, as I was saying, went to the lieutenant governor's house.

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And they brought the said governor as a prisoner to the monastery, where the father guardian put him in a cell under guard. The Lord knows the pity he aroused that night, because he was haggard from not having eaten in two or three days and wounded from the iron on his leg.

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The next day, the Saturday before Palm Sunday, the 22<sup>nd</sup> of the said month, a bleak day of cold, snow, and icy winds, the father guardian had him brought out on a horse. He had him covered with a hide like an Indian, and in that fashion and under guard the father guardian took him to the father commissary at Santo Domingo.

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There at Santo Domingo he spent Palm Sunday. The father commissary had been looking for the governor that whole week, and he had also sent some soldiers to the village of Zia, five leagues from Santo Domingo, to arrest some chiefs and a number of Indians of the Jemez nation because he had learned that Jemez and Apache Indians had killed an Indian of the Cochiti station.<sup>49</sup> They had arrived on the eve of Palm Sunday and the chiefs were under arrest by authority of the father commissary. On Monday, when they were [fol. 165r] to take him to be imprisoned in the monastery of Sandia, they brought out one of the said Jemez Indians to hang him in keeping with a sentence pronounced by a magistrate of the town called Captain Juan de Vitoria Carbajal, and they hanged him before the governor; and the said magistrate says that although he had no jurisdiction over Indians or any commission from the lieutenant governor to proceed in this case, he hanged the said Jemez Indian on orders from the father commissary, who was ordering him to hang more of them, the result of which was that the people of that nation tried to rebel.

{LM: 169}

Then they brought out the governor to take him to Sandia, and the father commissary and the father guardian of the town summoned the infidel Jemez Indians to see him a prisoner, while through an interpreter they told them things that might have been left unsaid. And someplace in Santo Domingo someone wrote a placard that day that Father Fray Agustín de Burgos and some others saw and that, if a layman with legal training had seen it, I do not know how it would have been received in the royal audiencia. They took the governor to the monastery of Sandia, where he remained until 7 April, when at the request of Fray Esteban de Perea, guardian of that monastery, who was tired of caring for such a prisoner for as long as eight months, the father commissary went to Sandia on 7 April of the said year [1614] and took Don Pedro de Peralta out of that monastery and took him as a prisoner to the monastery of Zia, where Father Fray Cristóbal de Quirós was the guardian.

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<sup>48</sup>This was evidently the week before Holy Week, but I do not see the connection with Lazarus, whose feast was celebrated in December.

<sup>49</sup> *visita*, a subordinate station dependent on a mission.

On the 14<sup>th</sup> of the said month of April some Spaniards went to collect tribute from the village of Santa Ana, a station of the said monastery of Zia; and the father guardian Fray Cristóbal de Quirós happening to be there, he came to speak with the Spaniards about the affairs of the governor and his imprisonment, because in the streets, the get-togethers, the houses, and the hearths, among young and old, men and women, laymen and religious, that was all that was talked about. In the course of the discussion the laymen said that it was we religious who were holding the governor prisoner. The father guardian replied that it was the Spaniards who were holding him prisoner and that they should watch what they were saying, because this was the truth. The lay soldiers left believing this, and what they had heard from the father they repeated to others in the town who had not approved of the imprisonment. What Father Guardian Fray Cristóbal said carried a lot of weight because he was a close friend of the father commissary, and thus a rumor arose in the town and almost led to a major conflagration.

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The father guardian of the town, Fray Luis Tirado, found out about this and called in the said soldiers; and on hearing them he was shocked by what the father guardian of Zia had said and immediately forbade them on pain of excommunication not only to discuss or repeat it but even to speak to each other until further orders.

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Then he wrote at once to Santo Domingo to the father commissary insisting on seeing him, and all that was needed to make the settlers of the town choke,<sup>50</sup> as they have often said, was to say, "The commissary is coming." The father commissary came to town on the 16<sup>th</sup> of the said month, and the next day, after learning from Father Guardian Fray Luis Tirado what was going on and what the father guardian of Zia had said, he stood at the altar and declared that he was holding the governor prisoner on behalf of the Holy Office and that no one should fret or try to [fol. 165v] write to the lieutenant governor or the magistrates because it was his duty to account to the royal audiencia and the Holy Office for what had been done, and that they should avoid getting involved in what they would have a hard time getting out of. On hearing these words the people, none too judicious and even less steadfast, fell silent, and from then on they were quiet and let the father commissary do as he wished.

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Once the father commissary had sent a dispatch to the viceroy with Captain Cristóbal Vaca on 2 February, as I said above, the disputes, glory to God, were coming to an end and everyone would have enjoyed some peace and quiet if Father Fray Luis Tirado, who is litigious by nature, had calmed down, because our having peace or war was in his hands. Because I had told him a few truths with good advice that was in his own interest he developed an animosity toward me and said that I was hostile to my brothers and dishonored them because I did not approve the things the two of them had done, and mainly because during the investigations I laid down my pen three or four times because I did not want to write what was being written. This friar became most intent on harming me, probing into my life and watching my every step; and since he was so close to the father commissary, he could do what he wanted and turn the said prelate against me with falsehoods, all with the aim of discrediting me and a desire to see me suffer, as happened to his satisfaction and that of the father commissary, who was also looking for opportunities to make me the victim of the excessive bias that he could not deny, because he could not subjugate me, as he could not subjugate the fathers I have mentioned above and who subsequently suffered. And because for my sins I was the first, I mention myself first.

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<sup>50</sup> *para dar garrote a los vezinos de la villa.*

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On our way here to New Mexico from Santa Bárbara in the year '12, on 13 July the commander of the soldiers who were escorting us and a certain Captain Pedro Durán came to draw their weapons; and because the said captain had the temerity to draw his sword against the commander—which was not much of a temerity because he had been provoked—the King's ordinance had less force than the fact that the commander was a creature of the father commissary, and God knows why no one made this commander see reason, and the father commissary himself was afraid of him. The commander made a great crime out of the swordplay, and so it would have been in terms of military discipline had the said commander not brought it on with his imprudence and ignorance, because he was a boor. He wanted to proceed with a suit that he had filed with Father Fray Luis Tirado and garrote the captain. In charity and for the love of God I tried to help the captain, not realizing that I was going against my prelate, as I later came to understand; but despite this I did not want to withdraw the protection that I had begun to extend, which I extended in all sincerity and based on reason, without any self-interest. But none of this does any good when there are those who put their interest and wishes ahead of God. I often pleaded with the said commander to forgive him, as did other religious, but it was like talking to a wall.<sup>51</sup> One day he wanted to try me and tormented the captain with chains and very vile words, ordering a [fol. 166r] soldier to stab him with a dagger. When I heard this I told Father Fray Luis Tirado that if he did that I would stab him. These words reached the ear of the father commissary from the lips of Father Luis Tirado, who has no talent for keeping secrets and is incapable of telling the full and unalloyed truth of things because he simply favored the cause of this layman without knowing anything of his temper or of the past difficulties that had arisen in New Mexico between the father commissary and the said captain on account of a certain Indian, because the two had known each other for a long time and each one had his own slant on things.

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Because I protected [the captain] I fell into the ill graces of the father commissary, and so he kept an eye on me and nothing I did seemed right to him even if other people found it wonderful. In those times I suffered a good many things that since they concern me and came for my sins I shall not mention; others will say what they were.

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On 18 March '14 the said Father Fray Luis Tirado, not having enough to do with the governor's disputes, wrote to the father commissary that a certain woman had told him in confession that she knew that three of us religious wanted to flee to New Spain. Since the father commissary did not want his activities known and I was able to give a truthful eyewitness account of them, he became fearful and wrote him in reply, "I have written to summon those three fathers, and I'll put Fray Francisco where he won't get out so soon." The father guardian showed this letter to a soldier called Alonso Gutiérrez, whom, since he sometimes went to the village of Galisteo, where those of us who the two fathers thought wanted to leave were serving, he ordered under pain of excommunication to tell him whether he knew that we wanted to leave and to tell him the truth no matter how he had come by it. The said soldier said that he knew nothing other than that he saw us to be calm and peaceful. Then the father guardian of the town said, "Well, I order you on pain of excommunication to say nothing of what I have told you, and on pain of another excommunication I order you not to leave the village." The said father feared that he might tell us what the father commissary had written in his letter, which, as I said, he had shown to this layman; and concerning whether or not he was to leave the village, because he had business to attend to elsewhere, he spoke to him insultingly

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<sup>51</sup> *como si le hablaran algunos de la jabega*. *Jabega* is a Moorish flute or a fishing net. The expression is new to me, but its meaning in the context is clear.



and made use of some offensive words that brought the layman to the verge of attacking him with a dagger.

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On the 19<sup>th</sup> of the said month, the feast of St. Joseph, the letter from the father commissary reached Galisteo, ordering three of us to go to his monastery; and to gain our good will he treated us as was his custom in a very long harangue, finally ordering us not to go until later, and that I alone should go. I was unwell and so I excused myself to avoid trouble, thinking that a man who so unjustly and without any authority held a governor prisoner would do no better by me, and to avoid this I begged him to excuse me. The father guardian was on the lookout, and seeing that the father commissary had not taken me to Santo Domingo, he repeated his efforts, assuring him that by now we were probably already far from settled territory. Thereupon the father commissary sent two religious to the monastery where we were living, in this fashion:

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The two lay brothers arrived wearing coats of mail, one of them carrying a pistol belonging to the father commissary and the other a machete. The elder of the two lay brothers brought an order in which by his vow of obedience and in the name of the Blessed Sacrament and on pain of excommunication the father commissary ordered them to seize us and to bring me [fol. 166v] to him, and in case I offered resistance to kill me and bring me in pieces. Father Fray Bernardo Marta read the order as guardian of the monastery. When the lay brothers saw that when they arrived at midnight they found us sleeping quietly and the village quiet, not suspecting a thing—because the bearer of the order inspected the whole building—they were shocked by what was being said back there, compared to what they had seen here. He demanded that I present myself before the father commissary. I had had a bad pain in my side for four days, along with urinary troubles, and I said that he must excuse me, but that I could not go. They tried hard to force me to go, but the father guardian helped me and defended me because he knew the truth. The friars left me alone and carried off the horses and weapons and saddles that I had because we were on the frontier and the father commissary permitted it and they were necessary in some parts of the country.

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Before the friars left I took the elder one apart and entreated him most earnestly to bring the father commissary to reason, which he could achieve because his age and years of service merited it, and that he should not allow himself to be guided by Father Fray Luis Tirado, who would lead him to the abyss; that I knew that it was only his biases that led that father to do me wrong, now and in the future; that he should restrain himself and leave me in peace, since I was not causing him any distress or any dishonor or scandal in the country; that he should not allow any to arise, because what could he gain by sending people to kill me, other than that if God should abandon me because I am a mere mortal so wrongly injured and afflicted by his reverence, I might kill him, for although I had no intention of doing so, it could happen, because it would not be the first time that it had happened. This is what I told the friar to tell the father commissary as though coming from himself, thinking that the father commissary made some distinction among persons and allowed for the merits of each; but he judged everything alike.

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The friars returned to the father commissary, who, when he saw that they were not bringing me, began to get angry, chiefly because they told him that they had left me because I was sick. To this he replied very angrily, “Why didn’t you drag him here tied to your horses’ tails?” The elder friar said that they had done their duty very well and could do no more.

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On the 25<sup>th</sup> of the said month, Holy Tuesday, he made me, on pain of excommunication, go eight leagues to Santo Domingo, on foot and exposed to enemies. When I got there I spoke to him forcefully and passionately about bringing me like that at that time<sup>52</sup> and on such an occasion, asking, what would the laity say? To this he replied that he had acted properly and within his authority. I kept still and went to rest from the long and arduous journey. At the hour of complines he called me to the choir and preached at me and almost tried to convince me with his arguments that he had acted very well doing what he did, and in order to persuade me he told me that he did not do anything without seeking the judgment of God, Who told him what he had to do, and that I could be sure that we religious did not do a thing, no matter how far away, but that he could see it from where he was. After these and other soothing remarks we went to collation, and there he ordered me to go back to our monastery from which I had come; and Wednesday morning before I left he told me that Father Fray Luis Tirado had written him that a certain woman—whom he named— had told him in confession that three of us religious wanted to leave.

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I did not hide the truth of what was going on from him, telling him that it was true that certain distresses had made three of us religious talk of leaving, but that this was to be done under such conditions as would not offend God. The father commissary was satisfied with this, and [fol. 167r] I did what he commanded, to go to the monastery where I resided.

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The father commissary mortified many religious with words, deeds, and writings, and on some public occasions he treated Father Fray Andrés Juárez in ways that caused him great grief and the desire to leave for New Spain; and when he spoke about this to a servant in order to leave with his help and services, the servant told the father commissary about it before the friar could effect his departure. The father commissary told him to keep still and do as the father ordered and to take certain measures when they were leaving. More than measures, these were acts of betrayal. The friar was secretly getting ready, and when he thought the time was ripe, he asked the father commissary for permission to leave and received it to go and rest. The friar set out for a monastery called Galisteo to get provisions for his voyage. There the father guardian Fray Bernardo Marta helped him as best he could, although first he exhorted him most piously not to leave. The friar said that God alone could prevent it, that he was determined to leave for sure or hang himself or kill the father commissary, because he could not bear him. Seeing how determined he was and to avoid scandal, we decided it was better to give him the supplies than to risk some disaster. He asked me for a harquebus that I had and some horse armor; and had I had more things I should have given them to him, but the father commissary had not left me any horse or saddle with which to help him.

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I was writing a letter to our most reverend father telling him what had happened in the country because of Fray Isidro Ordóñez so that his reverence might find a remedy. While this friar was on his way to the monastery called Galisteo, the father commissary was getting ready to intercept him at a spot where he would already have committed apostasy; and by the vow of obedience and on pain of excommunication he ordered a monastery that he might reach on the way not to tell him that the father commissary had been there, so that the friar might not deduce from this that he had been discovered and turn back, which he could still do without damage to his honor and reputation. The friar came by there and the father commissary's orders were followed, and so he went for the purpose of resting and wound up falling into the

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<sup>52</sup> *en aquel tiempo*. *Tiempo* can also mean 'weather,' but in that sense it would more likely be used with *con*.

hands of the father commissary, who had been waiting a day and a half for him to go beyond the limit for being absolved.

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The said father commissary and other religious watched him go by, and no one could help it or warn him because this was the wish of the prelate. Once he had caught him the first thing the father commissary asked him was what letters he was bearing: he should produce them. The friar at once handed over the letter I had given him. He carried no other so as not to be discovered, because secrecy was hard to come by. Letters were why the father commissary<sup>53</sup> had set out, because he was eager to keep the truth from reaching New Spain. Then he asked the friar where he was going. The friar said, to New Spain to see his reverence and flee from what the commissary was doing. The father commissary chastised him there in front of a layman who was his majordomo, and then they took him as a prisoner to the monastery of Santo Domingo, where he received absolution and was formally imprisoned for four months.

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The father commissary read the letter addressed to our most reverend father, and he did not much like what it contained but rather was much chagrined by it; and in order to take revenge for everything past and present, since my bad luck offered him such a suitable occasion, he gathered the religious in his monastery and there, like the biased prelate he was, regaled them with what pleased him, telling them things that were not in the letter in order to irritate them against me. Then he ordered me by letter to appear before him and prove what I had written. I left Galisteo on 28 April to obey the order and not to prove anything, [fol. 167v] because I knew very well that I could not do so when the judge was party to the dispute, and I did not want to produce accusations or proofs with no chance of a remedy.

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On the said day I reached Santo Domingo, where as soon as I arrived he arrested me and put me in a cell, and in the evening at the hour of complines he brought me before the religious, and taking out the letter, he set to reading according to his wishes and not according to its content, because it did not injure any religious, because I had no reason to do and did not do so. There were times in the course of this chastisement when I might have gotten up and left and not let myself be scourged as I did, yet if something should happen afterwards I did not want the religious to say, "If you had done that you would not have suffered."<sup>54</sup> All of this had to come to an end soon, I had friends, the prelate's actions did not gain him much respect, and so on. I kept my patience to see who was who. In the course of his reproof he charged that I had come to kill him, because knowing that every friar has a knife or machete for the many occasions when one is needed, he had me searched and found that I was carrying a butcher knife, and this was combined with what I had told the elder friar to tell him as coming from him. He presented it as coming from me, took the uncertain for something already done, and where there was ill will not much more was needed.

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Once he had finished rebuking me he ordered me shut up in a dungeon that would have seemed grim to a galley slave. Then he told the fathers that he wanted to keep me there for a few days until he could investigate what I had been up to, and that his aim was not to punish me for it but to keep me under his thumb. This is what he told Father Quirós, Father Fray Juan de Salas, Father Fray Esteban, Father Fray Agustín, Fray Jerónimo de Pedraza, and

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<sup>53</sup> *Las cartas eran las que le hicieron salir*. I take this to refer to the father commissary, since Fray Andrés was only carrying one letter, incidental to his leaving, and it was not he who wanted to hide what was happening in New Mexico.

<sup>54</sup> *porque si algo sucediera despues [no?] digeran los religiosos, "Pues si hicistes no sufrierades"*.

Fray Juan de San Buenaventura, all of whom told it to me, both to console me and to show me the thinking of the prelate, who then set out for the town and Spanish headquarters, as he had written to me five months earlier that he would do to look into what I had been up to, along with other quite disagreeable expressions.

{LM: 189}

On 1 May we learned that a convoy and a new governor were coming from New Spain. The father commissary thought that his own successor would be sure to come, which made him fearful and ready to release me; but then we found out that no new commissary was coming, which caused a lot of dejection throughout the country. Father Commissary Fray Isidro Ordóñez was reassured by this news and left me where I was until the new governor arrived, because to avoid the new governor's discovering anything it suited him to keep me there and even to take special care that no one should see me or speak with me.

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On 5 May the new governor reached Sandia and on the 7<sup>th</sup> he left for Santo Domingo, because his route lay through there. That same day the father commissary set out to receive the said governor more elaborately than suited a poor friar, so that the governor, who had seen him before in Mexico, did not recognize him and asked whether this was the father commissary, who seemed to him more powerful and severe than what he had seen and imagined four days earlier, and he told the father guardian of La Isleta, Fray Juan de Salas,

{The new governor's words.}

that he would send him off to New Spain on a packsaddle, because what he had heard about the father commissary called for no less, and that he had in his possession the papers that Captain Vaca had been carrying and that he had [fol. 168r] not dared to deliver because of the many false and wicked things they contained; that he knew his predecessor to be imprisoned; that he would release him and honor him and bring him to the town as a governor deserved. The said governor Bernardino de Ceballos also asked, "Is it the custom in this country, father, for the friars to arrest the governors?" Those were his words.

The two chiefs met a little less than two leagues from Santo Domingo, and after an exchange of salutations they mounted their horses and the father commissary took the governor to be lodged in the monastery of Santo Domingo, where he was received with the ringing of the bell, the Blessed Sacrament exposed, playing of the organ, and choral singing.<sup>55</sup>

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After praying they entered the monastery, where the governor rested for two days, and on the third day he left for the town and the father commissary accompanied him, along with other religious, because this suited his future plans.

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After arriving in town, the new governor wrote to the prisoner that he had arrived and that he was sorry indeed to have found him away from his home and subjected to such travails, but that he was determined to bring him to town and install him there with all honors.

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The father commissary was unaware of this letter because he was busy initiating a prosecution against me, trying to find out who might know something and summoning some persons who had had dealings with me and could know whether God had abandoned me. He intimidated them with interdicts at will and enjoined them to maintain secrecy and under its cover to tell him what they knew of how I lived. The first was Ensign Álvaro García, who said that he knew many good things and that if they were written down, they would settle all doubts. He also called another man, whose name I do not mention because he asked me to

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<sup>55</sup> *canto de organo*, which is "aquel cuyas composiciones, notas ó puntos tienen diferente figura, y desigual medida de tiempo" (*Dicc. de Aut.*).

keep it secret, and this Spaniard, an honorable man who holds a position in the community, told him the same.

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When the father commissary saw this he suspended the investigation he had launched, without taking further testimony. For his part Father Fray Luis Tirado kept up his efforts most zealously, because he thought that since I had been in the country almost two years there would be evidence of wrongdoing sufficient not only to defrock me but to send me to the galleys, as he told the new governor with the aim of discrediting me.

{LM: 195}

Because Governor Bernardino de Ceballos had heard of me in New Spain and here in New Mexico had heard of my imprisonment and suffering, eight or ten days after he came to town he spoke with the father guardian about his asking the father commissary to release me, on account of the very good reports that the Spaniards gave of me. In reply Father Guardian Fray Luis Tirado told him to drop this matter, because that friar was very rightly and properly imprisoned and deserved being defrocked a hundred times over. At this the governor, turning to the Spaniards, said, "To judge by what the father guardian says, this father must not have kept his fly closed." The secretary of state could not stomach this statement and said, "By God, I'd go through the fire for him." That was the end of the talk but not of my confinement, which thanks to the father commissary was already public knowledge, all with the aim that the new governor should not find out the truth and that the father commissary's doings should not be exposed and justice done to whom it was due.

**[fol. 168v]**

{LM: 196}

The new governor decided to begin the audit of Don Pedro de Peralta within two weeks, though this was subsequently put off so as better to organize the charges against him; and on 29 June of the said year 1614 the governor finally sent for his predecessor with five or six bailiffs who on the following 4 July, a little after two in the afternoon, brought him to town like a man imprisoned for capital crimes. Then many things happened that I omit because they concern laymen.

{LM: 197}

The father commissary was going back and forth between his monastery and the town, for which he was much criticized, because he saw to it that in the audit everyone should say what he wanted; and perhaps people were right when they said the father commissary played a big part in the new governor's being considered a bad judge because of what he did, as indeed happened and will be seen later in what takes place in the royal audiencia and the Holy Office.

{LM: 198}

After the afflictions, despair, privations, mortification by bedbugs and heat and two months in irons that God knows I underwent without His taking pity on me for all my pleas and prayers, one afternoon at the conclusion of three months of imprisonment the father commissary had me brought out before the father guardian of Sandia, Fray Esteban de Perea, and Father Fray Bernardo Marta and Fray Juan de Buenaventura and Fray Jerónimo de Pedraza and ordered me to confess my transgressions and exhorted me to serve God, for love of Whom I bore all that had happened, for surely I had committed sins to deserve it, and he ordered me to go with God's blessing to the monastery of Zia, where I was to render obedience to the father guardian.

{LM: 199}

Here I stayed in reclusion for three months, with the father guardian under orders to see to it that until Don Pedro de Peralta had left the country, which was to be at the beginning of

November, I should not write (which he had already forbidden me by interdicts), and that if I were to write anything it was to be examined and censored by the said father guardian, and that thus I should not write to any person of any rank or condition; and these orders were carried out.

{LM: 200}

On 24 October '14, when Governor Don Pedro de Peralta saw that his audit was going badly because the truth was being kept under wraps, he recused Governor Ceballos and impugned all those who were testifying against him, calling them traitors. He refused to offer any defense and appealed the whole matter to the royal audiencia, saying that the father commissary had seized all the papers dealing with his defense; and with this and with testimonials from some God-fearing upright settlers he sent a man called Don Juan to the royal audiencia to give a true eye-witness account of everything. The said Don Juan set out much to the chagrin of the father commissary and despite his making every effort to block his way.

{LM: 201}

The governor was anxious that the said Don Juan should not go New Spain, and so he sent men after him with express orders to arrest him, and even, some say, to kill him; but if they caught him it was sure that the governor would hang him because of a decree he had issued and because he felt neither love nor friendship for the said Don Juan. One detachment came by the monastery of Santo Domingo, which is on the high road, and another had gone by Las Salinas following Don Juan's trail; and the father commissary, so interested in the success of this mission, encouraged those who came to Santo Domingo, who were Captain Juan Ruiz [fol. 169r] de Cáceres and Rodrigo Marín and some others, and promised them great things and favors if they brought Don Juan and the papers he was bearing back to him, and for the road he supplied them with mules and swift<sup>56</sup> horses, a full wineskin, preserves and other foodstuffs, and with a soldier who was his servant and is called Juan Francisco. It was the Lord's will that they should not catch Don Juan, who escaped them by His special mercy, which the father commissary was unable to impede.

{LM: 202}

At the end of July '14 Don Pedro de Peralta, during his audit in the town of Santa Fe, sent a very polite message with Don Juan Escarramad to the father guardian Fray Luis Tirado, requesting that he kindly make it possible for him to confess with Father Fray Alonso Peinado, to whom he had confessed previously, in order to gain the indulgences of the jubilee of the Portiuncula. The father guardian replied that he believed that the said Father Fray Alonso Peinado would not want to hear his confession, and that if he wanted to confess, he was himself there to hear his confession, but that he should be mindful that in order to make a proper confession it was necessary to recollect everything that burdened the conscience, and he would send him a list of some things that had to precede the confession if it were to be valid.

{LM: 203}

On 1 August Father Guardian Fray Luis Tirado wrote the following letter to Don Pedro de Peralta:

"May Christ be in your soul and ever grant you the rays of His divine consoling spirit, and me His favor and assistance to convince you of the truth that the same spirit dictates to me, without heeding, as indeed I do not heed, any human consideration.

"Yesterday morning you sent me a message by Don Juan Escarramad asking whether there would be a way to gain the holy indulgences of the jubilee of the Portiuncula because it would be a mistake not to do so on an occasion like this. I believe, milord, that although you very strongly desire to gain these indulgences, my desire is incomparably greater, for our great

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<sup>56</sup> *de gran paso*.

Lord God granted this to all without exception, not making some of worse condition than others, provided that His requirements are complied with; but I should like you to see that the aim and purpose for which jubilees and indulgences are conceded, and especially these, are the remedy and salvation of the souls of faithful and loyal Christians, and the important requirement—the sum and total, so to speak—is first to put one’s conscience in order, which, although it is normally done in the sacramental tribunal of confession and penance, it is sometimes, and even often, necessary and essential to do in the exterior and public tribunal in order to satisfy the demands of that other one, without which, as Saint Augustine says, it is impossible to obtain the Lord’s forgiveness (*Non dimittit peccatum nisi*, etc.). And if a just rigor is called for with respect to worldly goods, which are of a lower order and esteem than those of honor and reputation that you, by word of mouth and in writing, have taken and tried to take from us, a greater rigor is called for with honor and reputation; and the man who in the sight of all has so easily perjured himself with respect to plain and evident aspects of what you, a son of the Church, came to this monastery to do, denying them without fear of the Lord, and now rejecting the suit of Alonso Varela, who as God is my witness remained in your power while under oath you denied it before your Judge, making our good Lord God witness [fol. 169v] to falsehood and lies, something that causes fear and trembling in the most negligent Christians—when such a man stubbornly refuses to hand him over, what can one think of him but that he is not concerned with his soul but with the world? And he who has in his possession investigations and criminal prosecutions against men of the Church and who deceitfully evades what he is ordered to do and surreptitiously holds on to copies and receives communion and confesses without confessing the truth of what he still possesses—for if you confessed your fault no confessor, no matter how ignorant, could give you absolution until you handed them over—what can one expect of such a man but that he will not confess the truth? And the man who for two years has been the cause of these holy indulgences not being available in this town while he nonchalantly persecutes and afflicts the clergy, and who now takes care to perjure himself and stir up trouble and in his defamatory petitions paint every one as wicked, as he makes them out to be, and only himself as good—what can one think of such a man but that everything is fiction whose sole purpose is to appear before the world different from what is shown by such deeds (*quae magis quam verba sunt credenda*)? May it please God, Don Pedro, that the good I desire for myself may come to you and that the harm I desire for you may not come, for I grieve for your poor soul and even more for your not grieving for it; and may God enlighten you in keeping with my desires so that you may not fall farther. If you wish to set yourself to rights with God in order to gain these holy indulgences, do first what God Himself commands you when He says, “*Si [ergo] offers munus tuum ad altare et ibi recordatus fueris quia frater tuus habet aliquid*, etc..”<sup>57</sup> And since by God’s special mercy you are put on notice before you approach—and you cannot fail to see this in your breast—comply first by making restitution of what you have unjustly taken from a whole order with defamatory letters written to the viceroy and the audiencia and even to private persons, and acknowledge your offense in public, since you committed it in public, and retract the false and pernicious things with which you have beguiled your friends and henchmen, for if you do this with true and unfeigned humility and declare it in writing and over your signature, you will no doubt satisfy God, *qui est vere pius et misericors*, and you will gain these holy indulgences, for as I said, you are not of worse condition than others, and you will come to realize that show and appearance that are mindful of the world and not of God, Who cannot be deceived, are of no use. And if you think that this will be like the hairshirts and scourges at Sandia with which you constantly tried to deceive, you are mistaken, because your good inclinations and bad

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<sup>57</sup>Matthew 5: 23 “Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ...”

fortune are well known and no excuse before God. In conclusion, Don Pedro, it is best to leave off hypocrisy and falsehood and comply with your firm obligation as I have proposed to you, and God will grant you light and illuminate your mind to obviate any difficulties, for this is the true way that will guide you. I say no more, but that may God work within you and grant you His grace.

Fray Luis Tirado.

To Don Pedro de Peralta, whom may God keep.”

{LM: 204}

The said Don Pedro sent this letter to me so that having seen previous events in [fol. 170r] deed I might see this one in writing. He sent me his reply to Father Guardian Fray Luis Tirado, which is the following:

{LM: 205}

“Your reverence’s letter has been very helpful to me these days in thinking about my sufferings and about how despite my good intentions I have, as your reverence says, such ill fortune; and although I have spent some time searching my memory for how I have perjured myself, I find no answer, because not only do I not swear to falsehood but not even in jest do I speak it. Nor can I find anything that I have taken away and should give back; and if this is said with reference to my letters, I have not published them or shown them to a living soul. The blame falls on the man who removed them from my private possession; and if any attaches to me, it is for having kept them, because I have not sent them and no such letter will be found in all of New Spain. Blessed be the Lord Who is pleased that I should suffer thus. I am very eager to confess to lighten the burden on my conscience and with the holy sacraments of penance and communion to apply medicine and sustenance to my soul, which needs it all for God in His mercy to open my mind’s eyes, for one does not reach the necessary perfection of life in one leap—or this is granted to few—but step by step in natural movement, etc.: *quae applicata iuvant, continuata sanant*. I beseech your reverence to let me confess and for your part to ask God to direct me in His service, for insofar as I can I shall gladly devote myself to that of your reverence, whom may God keep, etc.

3 August 1614.

Don Pedro de Peralta

To Father Fray Luis Tirado, guardian of the monastery of this town.”

{LM: 206}

Although the said father guardian sent the said note or letter setting out what the said Don Pedro had to do in order to confess, that did not mean that the father guardian would allow him to confess, nor did the father commissary permit it. It is true that he named two or three religious for the purpose, but Don Pedro would not confess except with a saintly old man who has been a true father to these provinces as well as their prelate, Father Fray Alonso Peinado; and so they allowed him to be taken to pacified territory, to New Spain, among his enemies, in the firm belief that only by a miracle would he reach Mexico. Deprived of this consolation he was taken away in irons in the most wretched way imaginable, with one of settlers of the town giving him an old pewter plate to eat from.

{LM: 207}

Of his property, the father commissary kept six plowshares, two fine coats of mail, the best in the land, and some equally fine pieces of thigh armor, and the father guardian Fray Luis Tirado kept a book he had often asked him for, *Práctica criminal eclesiástica*, which he had taken from one of his chests and saw no reason to return.

{LM: 208}

After Don Pedro had left for New Spain, which was on Monday, 10 November, and traveled for about fifty leagues, four soldiers caught up with him by order of the governor and



the father commissary at the place they call Agua del Perrillo to rifle and rummage through what little the said Don Pedro had with him, leaving nothing unsearched for papers in the cart that carried him or on his person, even to and inside his fly; but he had taken good care to stow them safely, and they found nothing.

{LM: 209}

To conclude this matter, what I can say is that some honorable and God-fearing settlers, in greatest secrecy and as best they could in view of the harshness and death threats with which they were treated by the governor, the commissary, Guardian Fray Luis Tirado, and the settlers allied with them, gave him attestations, copies, and declarations, affirming that they would testify to these and [fol.170v] many other truths known to them whenever they might be asked and be able to speak freely before an impartial and God-fearing judge.

{LM: 210}

Before the governor left for pacified country and the convoy set out, some religious, such as Father Fray Alonso Peinado and Father Fray Pedro de Haro, wrote private letters; and Father Fray Pedro de Haro wrote some things that he did not dare to send in such a way that they might fall into the hands of the father commissary, and so he folded his letter and sent it enclosed in one from Governor Bernardino de Ceballos. The father commissary found this out and on pain of ecclesiastical censure ordered the said governor to give him the letters, and he did so. I also learned that Father Fray Alonso Peinado was sending a letter to our most reverend father with much information about things that had occurred and that called for remedy. Father Fray Alonso had given this letter to a lay brother who was traveling with the convoy and carrying the papers and documents that the father commissary had prepared against Don Pedro de Peralta. The said Father Fray Alonso Peinado had written another letter, and this one was for the viceroy and he gave it to the said Don Pedro, who offered to take it to His Excellency. The father commissary learned about both letters, because he was on guard and with his censures he found out and hid whatever he wanted.

{LM: 211}

He made use of an amazing trick: the father commissary went to the saintly old man Peinado and with tears—which he has ready at hand when he needs them—told him that the letters he was sending would do him great harm and it was dishonor to his brothers for one who should honor him to write against him, and that if his letters should go to New Spain they would discredit and destroy him, that for the love of God he should withdraw them; and he gave him extravagant promises of future reform.

{LM: 212}

The saintly old man was sick, and when heard the father commissary belabor the harm he would do him with his letters, he said, “God forbid! I was writing to our most reverend father about some things that need to be remedied, but since your reverence offers to remedy them, I don’t want my letters to harm anyone.” He wrote to the lay brother who was bearing one of them that he should bring it back, and he did so, and it was turned over to the father commissary. Don Pedro de Peralta refused to surrender the other letter, even though the governor pressed him to return it and the father commissary wanted to excommunicate him; and although they searched his house, clothing, and person with excessive thoroughness, they could not find it, while he always denied that he had any such letter. And when the father commissary saw this he ordered Father Fray Alonso Peinado to write another letter contradicting the first and saying that he had been tricked into writing it, but that the truth was what he was saying now. And he could not avoid writing it, and so the two contradictory letters were taken to His Excellency, which gave him occasion to consider Father Peinado flighty, since he contradicted himself *de primo ad ultimum*.

{LM: 213}

The way things have happened here, the above is but little compared with what could be said, when out of improper concerns<sup>58</sup> people were made to write letters that contained little truth.

{LM: 214}

On 17 November 1614 the father commissary gathered some religious in the town, those whom he could easily gather there, who were Father Fray Pedro de Haro, guardian of Nambe, Father Fray Andrés Baptista, guardian of San Ildefonso, Father Fray Agustín de Burgos, guardian of San Lázaro, and the father guardian of the said town; and before

**[fol.171r]**

{LM: 214} [sic]

them, after supper on the next day, the father commissary ordered Father Fray Alonso Peinado to confess his transgressions; and when he had confessed them like the very pious man he is, the father commissary began to speak such words, and so offensive, as could not have been said to a novice, and a novice known to be suspect. Father Fray Alonso Peinado told him to treat him properly, that he could not recognize himself in what he was saying of him. In the course of this discussion [the father commissary] laid stress on [Fray Alonso's] having written that letter to our most reverend father, mentioning many things that it did not contain and keeping quiet about those that it did.

{LM: 215}

At this point Father Fray Alonso Peinado again told him to speak the truth, for he did not deny having written that letter and the truths it contained, and that he should not say more or less than what was in it, because he declared he had done that and more. The father commissary answered him that he was lying. The commissary stands up and the saintly old man gets up from his confession, and they come to blows. The candle goes out. The religious who reached the scene were confused, not knowing whom to help and whom not to. Finally they pulled them apart. They all blame the father commissary; only Father Guardian Tirado, the epitome, beginning, middle, and end of all these troubles, helped the father commissary against the saintly old man because of some admonishments that the father guardian would have done well to accept like a son and not reject obstinately and on account of them treat him very badly in the presence of laymen, for whom this was a bad example by which they were scandalized.

{LM: 216}

On the next day, 19 November, the father commissary connived to have the old father leave, although he had no grounds for this nor could he by rights drive him from the said town, where the saintly old man was beloved, esteemed, and regaled for his advanced age, piety, and poor health. He, however, to avoid scandal, requested permission to go from there to another monastery twenty leagues distant from that of the town, although he did not think he would be safe even there. He left accompanied by the sorrow and tears of all the people, who found out what had happened and said that the commissary and guardian were driving that saintly old man away because he was devoted to the Spaniards and treated them with affection, which is what the said two fathers have always resented, abhorring the religious who do so and wishing that in imitation of them we should hound them and call them low and infamous and other such names, and worse, that we should treat them as thieves and leave them yearning for absolution when confessing.<sup>59</sup>

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<sup>58</sup> *por rrespectos.*

<sup>59</sup> *en las confesiones les hijeramos desear la absolucion.*

{LM: 217}

In their letters and when speaking, some religious used to call this saintly man “our father,” a title well deserved for his age and for the confidence our fathers had in him because of his great piety and sound learning in all the positions to which to his annoyance he had been appointed. On the 21<sup>st</sup> of the said month the father commissary sent an order to all the monasteries commanding by the vow of obedience that no one should call the said father “our father,” because he was but a stepfather who had besmirched his order, along with other very nasty words that sprang from his rage and thirst for vengeance for the letter addressed to our most reverend father. Some of us have kept copies of this order to show our most reverend father so that he may see how religious are treated in writing at the risk of laymen learning of it, in addition to [fol. 171v] the mistreatment inflicted on other religious. One of the fathers who kept a copy was Father Fray Juan de Salas; another, Father Fray Agustín de Burgos; and I kept one, too, but this was one of the papers that were taken from me.

{LM: 218}

On 2 November, somewhat annoyed because the governor very often had many Indians summoned from the villages, the father commissary swore that as soon as the convoy set out he would pay for it. The governor found this out, and I believe that just as the father commissary plotted against Don Pedro, the governor plotted against the father commissary, though not in order to inflict the sort of injury that the father commissary did. And having reached this point I want to make a full statement.

{LM: 219}

In order to achieve his aim of making Don Pedro de Peralta leave without a bedroll, as he had sworn, the father commissary laid hold of any fault, no matter how small, and exaggerated it to the limit. The father commissary saw to it that the governor should not overlook or pardon anything that might be burdening a soldier’s conscience. The governor [complied], in order to have peace and because he knew that by being so good a Christian he was blocking and sharply curbing the dissolute with his orders, as he saw when he imposed a fine of a number of blankets and ten days’ imprisonment on anyone who mistreated an Indian. This resulted in three things worth noting:

{LM: 220}

First, that when the Indians saw that the governor was executing and carrying out the order, lust for the blankets turned them into rogues and they provoked the Spaniards, and when these said they would slap them, they offered their cheeks and said, “Hit me, and you’ll give me the blankets the governor commands.” At this the Spaniards were taken aback and would lose patience, blaming the governor for issuing such an order and imposing such a penalty.

{LM: The penalty was decreed as a deterrent and was not carried out, nor were the Indians so cunning.}

{LM: 221}

Secondly, with this and with other things that the father commissary asked of him, the governor came to be on bad terms with the Spaniards, as seen in what happened with Asensio de Archuleta. Because the governor very rightly condemned him to pay the Indians of his village of Cochiti fifty blankets and fifty bushels of maize for the many offenses that in the course of three years he had committed against them while living in the said village with his household, the said Asensio and all his relatives, who were many, became his mortal enemies, since they were not used to justice being carried out against them; and all this was instigated by the father commissary, who was the accuser and prosecutor and took extraordinary pains to plead the case before the governor.

{LM: 222}

Thirdly, that in confirmation of this, after Don Pedro de Peralta left the province Father Fray Isidro Ordóñez and the father guardian of the town Fray Luis Tirado have said that he was a good judge, prudent and wise, and that he dealt better with the Indians than Governor Ceballos, which we see in what Father Fray Luis Tirado wrote to Father Fray Agustín execrating the activities of Governor Ceballos so that there might be no lack of disputes, saying, "It's an ill wind that blows no good." And on countless other occasions other religious have seen it to be true that Don Pedro de Peralta was a good judge and governor for the Indians, as all the natives testified during the inspection made in the course of his audit.

{LM: 223}

From the first and second points it can be inferred that, as is said, the protection and favor that the governor showed toward the Indians put him on bad terms with the Spaniards; and there was no other possible reason, because [fol. 172r] apart from this he showed them the greatest respect and aided them as best he could. The new governor learned of this, and in order not to come into disfavor like his predecessor he has tolerated some things among the Spaniards that have been useful to him in sustaining himself in office and having friends and not seeing himself in the same position as his predecessor, because the father commissary was quite ready to take him on if the Spaniards should become partial to him and they<sup>60</sup> should not benefit from his governorship.

{LM: 224}

Once Governor Bernardino de Ceballos's eyes were opened by what everyone was telling him about what had happened between Don Pedro de Peralta and the father commissary, he would speak out freely and was quite sorry, as he often said, not to have sent Father Fray Isidro Ordóñez to New Spain with Don Pedro de Peralta in order to avoid the trouble that was already brewing, with the father commissary and the governor sending each other letters, and the governor being blamed for authorizing the establishment of some ranch,<sup>61</sup> which was how he had turned people against Don Pedro de Peralta and what he wished now to do to Ceballos. The governor, who was astute and on guard, showed and told the Spaniards everything that the father commissary and the guardian were writing him against them, and so they could see the origin of favor or hostility.

{LM: 225}

During the two years between Governor Don Pedro de Peralta's departure and Father Fray Isidro Ordóñez's leaving for New Spain there were constant disputes between the father commissary and the governor, as can be seen in a letter contained in the inspection, dated in September 1616 and written by the said governor to the father commissary. The disputes with Father Guardian Fray Luis Tirado were countless, as were the occasions when the said father guardian provoked the governor, to the point that he came to the monastery to kill him with a pistol; and two soldiers spent a week in disguise with harquebuses to kill him at night when he secretly went out to relieve himself.

{LM: 226}

There were great scandals, which, if they were to be told, would require an exposition and account as long as this one; but since the same can be charged to him as to Father Fray Isidro Ordóñez and the two can be said to have the same manner of proceeding and do the same things, others can declare it and I shall not, because I have been gravely offended, publicly humiliated and mistreated by this Father Guardian Fray Luis Tirado, and lest it be said that my emotions drive me and make me enlarge upon this, I say no more. Young and old, good and bad, and in a word all the inhabitants of that land have witnessed his actions

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<sup>60</sup> I take this *ellos* to refer to Ordóñez and Tirado.

<sup>61</sup> *estancia*.

and know that he was its ruin and, along with the father commissary, the leaven that ripened our past travails and troubles and ripens the present ones.

{LM: 227}

Returning now to deal with Father Commissary Fray Isidro Ordóñez, I declare that I cannot but write what I shall, because perhaps it will open eyes so that our fathers may not do things out of ignorance that some may call foolish, and to avoid anyone's saying that their reverences excuse and cover up misdeeds that merit punishment.

{LM: 228}

On 14 February 1615 the father commissary came to town bringing several sheets of paper written in his own hand, and the title of the said paper was *A True and Lawful Account of Events in these Provinces of New Mexico*. After having assembled some officers who took part in the arrest of Governor Don Pedro de Peralta and, I have been told, some others who did not, the father **fol. 172v**] commissary ordered the secretary of state to read these sheets of paper or this account. While the said secretary was reading it, the father commissary, claiming that he was not reading well, took hold of it and, it is publicly said, skipped lines and turned pages, saying that this was the way it all was and that that did not matter. Then he had it signed, saying that it would not go to the royal audiencia but only to our prelates.

{LM: 229}

On the 24<sup>th</sup> of the said month of February of the said year there came by the monastery of Galisteo, on the way to fish, two Spaniards of those who were present at the arrest of Don Pedro and one of those who signed the warrant, and they told me that they were extremely sorry to have signed that paper, with which they were not satisfied because of what the father commissary omitted and all the rest that was damaging to them. They told me that he had pleaded with the governor to sign it as well and that he had excused himself and had only certified that the other signatures were authentic. It is supposed that this paper had the said father commissary saying in Santo Domingo that not he but the settlers of the town had arrested the governor because he had made them sign this paper, but there are many arguments against this, as have been alleged and as those concerned will provide in due time; and if he denies what he has done here before God and all the people, what will, etc.?

{LM: 230}

When the said soldiers—Captain Asensio de Archuleta, a magistrate, and Ensign and Secretary of State Francisco Pérez Granillo, and Alonso Martín Barba and his son-in-law Francisco de Madrid—came back from fishing, one of them, the magistrate, was quite fearful and in a hurry because he had heard that people were coming from New Spain; and when they came to a station of Santo Domingo mission called San Felipe they found the father commissary there. They kissed his hands; and when the said father asked what news there was, the magistrate said, "There's news of people, and I've been trembling." The father commissary asked, "Why?" Said the magistrate, "Somebody might be coming who will take away our appetite." The father commissary: "And who is going to come?" Said the magistrate, "Couldn't a magistrate<sup>62</sup> come and hang us?" In reply the father commissary, much to everyone's shock, said, "Whom are you calling a magistrate? Any magistrate who might come, or judge of the audiencia,<sup>63</sup> and even the viceroy himself, we'll hang him here. Is that what you have to say?" I omit the word, which did not set a good example for those who heard it, which is the way with rash public statements made in the presence of laymen.

{LM: 231}

On the 8<sup>th</sup> day of the month of February of the said year 1615 Father Fray Agustín went to help Father Fray Alonso Peinado baptize the village of Chilili, which over strong opposition

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<sup>62</sup> *alcalde de corte*.

<sup>63</sup> *oidor*.

from the father commissary, in extreme poverty and need, suffering an often adverse fortune, and above all putting up with the savages who were beyond belief devoted to the Devil, he had with incredible tenacity and love persevered in trying to lead to the knowledge of the Creator.  
{LM: 232}

As the two said fathers were shuffling through some papers, they found, among many that the saintly old man Father Fray Alonso had kept as being of interest, the letter by which Father Fray Isidro relieved him of his office; and when Father Fray Agustín noticed it and examined it carefully he found that it was forged from the first letter to the last, including the seal, [fol. 173r] as I said above. He kept quiet about it for the time being until he could tell me and some other friends about it to find out the true situation. After a few days the said Father Fray Agustín came to the monastery of Galisteo, where I was guardian, and spoke to me of having found the said letter. We begged Father Fray Alonso Peinado to send it to us so that we might see it. He did so, and when four religious had seen it to be a forgery, I decided that this suspicion should be made public, because other forgeries committed by Father Fray Isidro Ordóñez were known, and if this was one more and he was not our lawful prelate. we had every reason for distrust.

{LM: 233}

Days before we had had our doubts about this prelacy because Father Fray Isidro would not consecrate some chalices or altars of which there was great need or confirm that he could appoint guardians and institute confraternities, to all of which, even when it was mentioned to him, he would pay no attention, saying only that someone else should come to take care of these things. Our commissions stated that we were to be presented to the then father commissary, who was at headquarters. In Mexico Father Fray Francisco de Velasco also told another friar that [Fray Isidro] was not going as prelate but as president and commissary. On the road all these things and the bad incidents could have spurred us on not only to discover the truth but to strip him of his office as a false prelate who was intruding by fraud, since, as everyone will testify, he did not concern himself with conversion or the Lord's service but only with disputes and commotion, standing in the way of those who might serve Our Lord.

{LM: 234}

On 18 February of the said year I wrote to the said Father Fray Alonso Peinado that he should be aware that that letter was a forgery and that he should tell us who was our prelate. Fearing trouble, the godly man begged off. I did not settle for that and formally petitioned him to tell me who my prelate was. To this he replied that I should try to find out from Father Fray Isidro Ordóñez or that I should share the letter in question with other religious. This was impossible, as secrecy could not be maintained and the prelate was most ruthless, so that I thought he would do what a few days earlier he had sworn to do to frighten those of us religious who did not approve of his measures and how he went about them, saying that he had built an underground chamber<sup>64</sup> or dungeon to shut us in and make us suffer until we died. I answered that I wanted to petition the father commissary to show me his commission because of some doubt that I had. The godly old man replied to this. I could have no peace until I knew who my prelate was. I drew up a petition asking the father commissary as humbly as I could to show me his letter of appointment because of a certain doubt that I had formed. I wrote it out.

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<sup>64</sup> *estufa*, 'hot house, sweat room,' the term the Spaniards used to designate the Indians' underground ceremonial chambers or *kivas*.

{LM: 235}

At this time the father commissary was in town. I did not want to go there because he would stir people up and with what he<sup>65</sup> might say and do I feared he might shut me up again where he said he would until I perished. The same difficulty kept me from going to his monastery. I did not discuss it with the other religious because we were so distant from each other and so that he might not get wind of it and undercut me before I could deliver my petition by charging that I had committed a grave misdeed.

{LM: 236}

I went to wait for him at a mission station four leagues from the town of Santa Fe to present him with my petition. Twelve Spaniards happened to be in that village, and I called them to be witnesses so that Father Fray Isidro would not accuse me of going to kill him. I left the station to meet the father commissary; and about a harquebus' shot from there, to avoid [fol 173v] setting a bad example for the Indians in case voices should be raised, I most humbly begged him to hear my petition. He asked me what was the doubt and the reason for presenting that petition and asking him for his letter of appointment. I told him, "A forged letter that we have found by means of which your reverence relieved our Father Fray Alonso Peinado and made him give up his position as commissary." To this he replied, "Well, father, won't it do for me to show letters from the viceroy and members of the audiencia and other persons and religious of our province?" And I said, "Even better would be the letter of appointment, which will tell us the truth." He agreed to show it, and thereupon each of went to his monastery.

{LM: 237}

The next day he had Father Fray Cristóbal de Quirós write me<sup>66</sup> and ask me to desist from my request. I answered him that since I was not asking for anything unjust, he should, if he was our prelate, prove it, which was not difficult, and that if he was not our prelate I would not obey him. The day after this the father commissary himself wrote me pleading with me to let the matter drop. All this made me persevere and try mightily to ascertain whether it was a missionary father or a prelate whom our fathers had chosen and whom their reverences had given letters of appointment. On the third day he had the religious summoned and there he showed me a letter of appointment. I saw it and read it and to this day I do not believe that he is our prelate, because if he were he would have had no need to produce that forged letter. And once he had shown me the letter he ordered me to be confined, and the following day he took me to his monastery of Santo Domingo, where he could put me in the underground chamber and do me whatever harm he wished in tyrannical fashion, which is what I feared.

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He put me and the two other religious in two cells; and when he discussed with the remaining religious what was to be done, the father guardian of Sandia, Fray Esteban de Perea, advised him to initiate an investigation into what had been done and that once the matter had been clarified he should, if he found me culpable, either punish or pardon me. The father commissary wanted to do it all himself so that he should reap praise for his liberality and be thanked, and so he had us treated as prisoners the days we were at Santo Domingo, without any process or investigation other than what I have said.

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<sup>65</sup> Or I.

<sup>66</sup> *Luego otro dia hizo el padre fray Christobal de Quiros me escriuiese.* As the ms. reads the text would be "Father Fray Cristóbal de Quirós had him [i.e., the father commissary] write me"; but the sentence after the next leads me to believe that there is a *lapsus calami* in the ms. and that the intended meaning is that the father commissary got Fray Cristóbal to write to Fray Francisco.

{LM: 239}

I have subsequently learned that he had a letter containing only his investigation signed in secret, telling people to sign that document so that he could keep me under his thumb, that the said father did not want to do me any harm but that if I should ever speak he would be able to show that document with no investigation or accusation or evidence or ill repute other than what the father commissary put down as he saw fit.

{LM: 240}

I have been told that he also prepared another document and asked some religious to sign it. After reading this document Father Fray Cristóbal de Quirós, though his very good friend, refused to sign, as did Father Fray Juan de Salas, because he said that according to it I held novel and erroneous opinions. Another told me that he had been persuaded to sign when the father commissary told him that since others had signed he should do likewise, and so he did. This friar says that he read that the signing friars were fewer than three and that their opinion was that I should leave the country. This document [fol. 174r] was written by Father Commissary Fray Isidro Ordóñez when he wanted to leave for pacified country, and I wanted to go with him with permission from our father Fray Juan Zarita.

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I do not know what this trick consisted of or what the father commissary was thinking when he gave me permission to go to New Spain, and for this purpose he made Father Fray Juan de Salas my intermediary. He had me stripped of my necessary personal effects and sent on my way; and at the last monastery he pretends that he had a kind of revelation from Heaven—his usual way of speaking—and that it was God's will that I stay. He tried to take away my authorization and force me to stay.

{LM: 242}

Seeing what was in his mind and what a tyrannical and dissolute or absolute prelate he was, I stayed. He gave me a letter signed with his name, which I shall be able to show to demonstrate the wickedness of the letters he made people sign. He told me that if I agreed to stay I could ask for anything I wanted in the land. I believe, and others do likewise, that he did not want to take me with him because the truths that are written down here would become known, most of them seen with my own eyes and the rest heard from trustworthy persons. Nonetheless the father commissary took along a person who can tell the truth about many things that have happened, Father Fray Jerónimo de Pedraza. May God forgive Father Fray Isidro the need that because of him the country has of that friar, and may He bring him to recognize how greatly he has offended God and disgraced his brothers and this country, etc.



[fol. 477r]



Received 23 April 1618

[??]

from Francisco Pérez Granillo, magistrate in New Mexico and royal ensign. He reports what they suffer there and what was done by Father Commissary Fray Isidro Ordóñez and others. In the name of all he asks for forgiveness.

Milords:

I, Francisco Pérez Granillo, magistrate and currently His Majesty's royal ensign, and some time ago secretary of state, a humble vassal of His Majesty and faithful son of your Holy Tribunal, at the place called El Muerto, sixty leagues from the Spanish headquarters, having come as commissary of the royal carts and of the people now setting out in the convoy to New Spain, decided to inform you of what until now I could not because of the many excommunications and intimidations used to tie our hands so that we should not inform your Holy Tribunal of what has happened here in New Mexico. It is such a wretched country and we live under such repression that we must do only the will of our superiors, be it right or wrong. Proof of this can be found in the declarations I have made as a record of the truth. Many documents are on the way to the royal audiencia that will show that Father Fray Isidro Ordóñez imprisoned Don Pedro de Peralta as is usually done [fol. 477v] by authority of the Holy Office, as can be seen in the monition borne by Father Fray Francisco Pérez, who is leaving with this convoy. The second imprisonment was the work of Father Fray Luis Tirado, guardian of the town; and although some people gave their support and help at the mention of the Holy Office, they bear little blame for this imprisonment because they were incited and urged on by the father commissary with many threats and penalties that he used to make people do as he wished. People here in New Mexico, milords, know little and are at best barely literate; and so we have followed and been guided by Father Fray Isidro Ordóñez and Father Fray Luis Tirado, who we thought would rectify our ignorance. Now some of us are being called traitors, with some languishing in jail, others having fled, and others exposed to losing their property, their honor, and their lives. And so in the name of all the poor people of this country I humbly beseech you to look upon us with mercy and to favor our cause, as we have not acted with ill will, and forgive us if we have erred,.

This is all I can report to you, whom may God keep many years.

From the said place, 29 October '17

Your humble son,

Francisco Pérez Granillo {rubric}