**DOCUMENT B: “The Pima Uprising of 1751” (Modified)**

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In the land of the Pimas, or Pimería Alta, an area of some four hundred square miles lying between the Gila River on the north and the Magdalena [River] on the south, only one serious revolt had occurred before 1751…In the winter of 1751, few Spaniards and *gente de razón*—or Christianized Indians and mestizos, as the term signified on the frontier—expected another uprising. The Pimas who lived in the Altar and Magdalena valleys of southwestern and southern Pimería were not only at peace with the Spaniards, but had recently assisted the governor [of Sonora] in campaigns against the Apaches and Seris. Nor was there reason to believe that the Pimas on the upper reaches of the northward-flowing Santa Cruz [River], and the Pápagos [Tohono O’odham] of the **barren** wastes of western Pimería, were plotting to rid the country of their white masters. But such was the case.

 The rebellion was well-planned. On Saturday, November 20, Luis Oacpicagigua, native governor and captain general of the Pimas, talked with his people in one of the **barrancas** near Sáric, a settlement lying close to the source of the Altar River. There plans were made for a general uprising against Spanish rule: missionaries, ranchers, soldiers, *gente de razón*, and all Spanish **sympathizers** were to be driven from Pimería Alta, and neither life nor property was to be spared…

 [Upon learning of the rebellion] the governor [of Sonora, and the man who appointed Luis captain general, Diego Ortiz Parrilla] expressed himself…in his report to the **viceroy**: “This event brings tears to my eyes, considering the honor, loyalty, and courage which this famous Indian has shown on many occasions…moreover, he has always kept his Indians loyal and well policed.”

 The Jesuits, however, did not share Parrilla’s opinion of Luis. [Father] Nentvig had already had trouble with the Pimas at Sáric. On more than one occasion the father had sought the assistance of Luis in an attempt to improve the morals of some of his native charges, but the chief [Luis] had refused to cooperate. Instead of aiding the father, so states Nentvig, Luis actually encouraged the Indians to live as their native consciences dictated. And the Jesuits had other complaints to make against the captain general of the Pimas.

 Since his elevation to the position of governor and captain general he had consistently defied the authority of the fathers. By way of proof, Nentvig cited an incident at Guevavi. Two months before the uprising, Pedro de la Cruz, a **notorious** Indian of Sáric, had made his way to the northern mission. Pedro, carrying the staff of office of sergeant-general of the Pimas, entered the house of Father Garrucho, who immediately questioned the Indian’s right to exercise the powers of so important an office until the missionaries had been advised by Parrilla that Pedro had a legal claim to the ***bastón***. But neither Pedro nor Luis consented to refer the matter to the Spanish governor…

 [After surrendering to Parrilla] Luis held the Jesuits responsible for the uprising. [Fathers] Garrucho, Nentvig, and Keller were accused of using the lands set aside for the Indians and **meting** out severe punishment to anyone who questioned the commands of the missionaries…Also, Luis was displeased with the ***mayordomos***, who were *gente de razón*.

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| Vocabulary:Barren- unproductive, unfruitfulBarranca- ravine, gully or hillSympathizer- a person who agrees with another personViceroy- a person appointed to rule a region as deputy of a sovereignNotorious- widely and unfavorably known*Bastón*- cane or stick used as a symbol of powerMeting- to distribute, to allocate*Mayordomo*- administrator of a property |

*Source: “The Pima Uprising of 1751: A Study of Spanish-Indian Relations on the Frontier of New Spain,” by Russell Charles Ewing in Greater America: Essays in Honor of Herbert Eugene Bolton, University of California Press, 1945, p. 259-260, 269, and 275.*