**DOCUMENT C: “Luis Oacpicagigua and the 1751 Upper Pima Rebellion”**

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*Source: Landscapes of Fraud: Mission Tumacácori, the Baca Float, and the Betrayal of the O’odham by Thomas E. Sheridan, University of Arizona Press, 2006, p. 46-48*

He [Luis] might have remained an ally of the Spaniards, however, if tensions had not escalated between missionaries and Spanish officials. Soon after the expedition to Tiburón [to put down a Seri rebellion], Ortiz Parrilla [governor of Sonora] appointed Oacpicagigua governor and captain general of the northern O’odham, an office that had no **analogue** in O’odham society. The Jesuits bitterly **resented** Oacpicagigua’s elevation in status. They believed that it was their right and responsibility to appoint Indian officials. Ortiz Parrilla was **usurping** their authority, weakening their control over people who had rebelled against them in the past. “What we are seeing is that during the [Seri] campaign he [Ortiz Parrilla] **flattered** them greatly and they now return most **haughty** and **averse** to the Padres,” Father Gaspar Stiger complained.

 The tipping point occurred in early fall, 1751. Assembling a large force of O’odham warriors to campaign against the Apaches, Oacpicagigua marched north to **rendezvous** with Santiago Ruiz del Ael, captain of the presidio of Terrenate. At Guevavi, Father Joseph Garrucho fed the O’odham for three days and gave them fifteen head of cattle to take with them. At Soamca, in contrast, the irascible and alcoholic [Father] Ignaz Keller publicly humiliated the O’odham leader. When Oacpicagigua arrived dressed as a Spanish officer to ask Keller where Ruiz de Ael had gone, Keller snarled, “You are a dog to come here and ask me that. You can go wherever you want, or not go at all. It would be better if you remained behind. You act like you are trying to be a Spaniard by the arms you are carrying. You are not worthy to go about in this manner. You should be in a **breechcloth** with bows and arrows like a **Chichimeco**.”

 According to Pedro de la Cruz, the son of an O’odham father and an Opata mother who was executed as a spy soon after the revolt broke out, Keller’s affront was the last straw. “Brother, I am possessed with this evil of serving in this charge that was conferred upon me by the Father Visitor [Keller] and confirmed by the Lord Governor [Ortiz Parrilla] in the name of the King,” Oacpicagigua reputedly told de la Cruz. “I accepted it in order to be Captain General of my nation and because the Fathers could not now scorn me in any way, since they would have to do as the King commanded. But because the Fathers detest us we are already lost. So don’t say anything to me about how we should love the laws of God. It is better that we should live with our liberty. Already, I do not want these arms or this uniform. Now I will betray all the Spaniards.”

 Other witnesses, including Santiago, an O’odham official at Santa María Suamca, declared that Oacpicagigua had been planning the revolt for more than a year and was only looking for excuses to start it. Luis of Pitic, one of Oacpicagigua’s allies, even confessed that on their way home from the expedition to Tiburón, they had stopped at El Tupo, site of the 1695 massacre [of O’odham residents].There Oacpicagigua had asked Luis of Pitic if he remembered how their ancestors had killed the missionary at Caborca in retaliation. Memories of Spanish outrages more than half a century before may have **stoked** Oacpicagigua’s anger in 1751.

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| Vocabulary:Analogue- something similar to another thingResent- to show displeasure at someone from something like an insultUsurp- to use or take without authority or rightFlatter- to complement insincerely or excessivelyHaughty- arrogant, snobbishRendezvous- a place designated as a location for meetingBreechcloth- a loincloth, piece of material worn covering only genitaliaChichimeco- insulting term Europeans used in New Spain; term similar to “barbarian”Stoke- to poke, stir up, to feed as in fire |

Questions for Document C:

1. According to this text, describe the tension that lay behind the causes of the rebellion.
2. This author mentions many of the same events that the authors of the other documents do, in what ways are they similar? Different?
3. What did Luis think of the missionaries? What result would this have according to this text?
4. What other actions are mentioned as possible causes of the rebellion?
5. Which of these documents has the strongest evidence for the causes of the rebellion and why?