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Misiones de Nuevo Mejico, P. Otto Maas

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NOTES AND REVIEWS

Misiones de Nuevo-Méjico: Documentos del Archivo general de Indias (Seville) publicados por primera vez y anotados. Por el P. Otto Maas, O. F. M. (Madrid: Hijos de T. Minuesa de los Ríos. 1929. LVI and 272 pp. index).

The study which we now have in this more convenient book form was first given out by Father Maas serially in four issues of the *Archivo Ibero-Americano* (1923-24), a publication which is not generally accessible to students. The book, however, can be secured from Madrid and will be found very valuable because of the large amount of source material which is reproduced. Unfortunately, like so many European publications, a poor grade of paper has been used, and the binding is *en rustica* instead of cloth.

So far as the present writer was able to ascertain, and aside from some of the Muñoz volumes in the Real Academia Histórica (Madrid) which are copies made near the end of the 18th century from originals in Mexico, there are in the archives of Spain only eight volumes or legajos which consist wholly or in large part of source materials relating to New Mexico. One of these deals with the period of discovery, conquest and colonization, and is in the patronato section in Seville. In the Biblioteca Nacional (Madrid) are two bound manuscript volumes with the title "Historia de la Conquista, Pérdida y Restauración del Reino y Provincia de la Nueva México en la América Septentrional." This work, as Father Maas explains in his introduction, was written later than 1701 and was by Juan de Villagutierre y Sotomayor, who in that year was *relator* in the Council of the Indies. Father Maas gives none of this text, but to his introduction he has annexed (pp. X-LVI) the complete table of contents. The other five legajos are in the Archivo General de Indias (Seville), and by the new numbering are designated as "Guadalajara, 138-142." From the first two

of these Father Maas drew all the remaining documents in the book under review.

Part I (pp. 1-41) gives eight documents from A. G. I., Guadalajara 138, dealing with the state of the Jesuit missions in Sinaloa and the Franciscan missions in New Mexico, 1637-1641, and discussing the question of establishing bishoprics. Embodied in this material are *pareceres* by two former governors of New Mexico, Captain Francisco de la Mora (1632-35) and Captain Francisco Martínez de Baeza (1635-37). Of great interest also is the long statement by Fray Juan de Prada, general commissary of the Franciscan Order in New Spain.

Part II (pp. 42-119) is drawn from the same legajo, and the documents edited by Father Maas were selected because of the information they give as to the mission of New Mexico in the period from 1679 to 1686. Incidentally, under date of August 18, 1680, there are two references (pp. 75, 76) to the settlement of Bernalillo,—the earliest yet noted.

Part III (pp. 120-260) deals with "La Restauración de las Misiones" and presents documentary material of the years 1693 to 1696. These are from the second of the five legajos in "Guadalajara;" from the remaining three nothing has been used. The guiding principle throughout has been to give the material which throws light on the history of Franciscan missions in New Mexico during the 17th century; elision of parts of the text is indicated at many places, and in some places the character of omitted documents is summarized in a brief paragraph. There are many good notes and there is a brief helpful index.

In the first pages of his introduction, Father Maas has made several statements which are open to question. Tello and Mendieta, whom he cites, are really secondary sources, and if he had checked them with Villagutierre's history and the original sources found in the first legajo above mentioned (A. G. I., Patronato 22), or with the work of later writers based upon those sources, it is doubtful if Father Maas would have said that Fr. Juan de Olmedo was "the

first Franciscan who penetrated into the provinces of New Mexico," or that the first voyage of Fr. Marcos de Niza was occasioned by news brought back by Olmedo. Fr. Daniel did not get into "New Mexico," and there is serious question whether there was a "Fr. Juan de la Cruz" (see the April *Review*, pp. 175-185). Nor was New Mexico made a *custodia* in 1628; the change from a *comisaria* was made at least as early as 1617, and there were at least two *custodios*, Estéban de Perea (July *Review*, 288-298) and Fr. Miguel before Fr. Alonso de Benavides became the incumbent,—Fr. de Chavarría (January *Review*, 94).

Father Maas mentions various Indian uprisings of this 17th century, a great famine in 1670 and a terrible epidemic the following year, and the many invasions of the warlike Apache, but he does not refer to the recurrent disastrous strife of the missionaries with the civil authorities, nor to the activities in New Mexico of the Inquisition, nor to the always important service of the supply trains. During the 17th century there were no secular clergy in New Mexico, nor members of any other order; the only Religious were the Franciscan missionaries, and it is to be hoped that Father Maas, or some other member of that order, will take the materials which have been coming to light in recent years and write a really comprehensive history of the Franciscans in New Mexico. If it is a faithful account, it will doubtless have some dark pages but on the whole it will be a record of devoted endeavor and of noble achievement.

Meanwhile, by his editing of another volume of the sources, Father Maas has again placed students of "New Mexico" under obligations to him.—L. B. B.