The recollections of the battle at Yaquimi were still vivid when the Cabeza de Vaca party reached this highway pueblo and river-crossing a little over two years later. Coming from Texas by way of the pueblo of Corazones, that party, it seems, crossed from the upper valley of the Rio Matapa to that of the Rio Tecoripa, and passing down the Tecoripa Valley, stopped three days at a pueblo therein not far from present San José, and the next day, which was about Christmas, 1535, at thirty leagues from the Corazones, reached another pueblo—probably Novame—near the junction of the rivers Tecoripa and Yaqui. They were overtaken by heavy rains, and a swollen river detained them for fifteen days. They at length went on down valley, on the right side of the Rio Yaqui, to another pueblo about "twelve leagues" distant, which can have been no other than the Pueblo of the Yaquimi, now Buena Vista, where ultimately they crossed.

While here, they saw the first sign and heard the first advices about Spaniards. Alonso del Castillo, seeing a sword-belt buckle with a horseshoe nail attached to it, suspended from the neck of an Indian, took it in his hand and asked it what sort of things those were; and the Indians replied that "some men who were bearded," write Cabeza de Vaca, had reached that river with horses and lances and swords, and had killed some of them. It was also learned that, from where the rains detained the party, it was a hundred leagues or more to the country of the Christians.

"See the Spanish accounts of these experiences of the Cabeza de Vaca party on Rio Yaqui, quoted from Oviedo's Historia and Cabeza de Vaca's Naufragios, by Bandelier in his Southwestern Hist. Contributions, pp. 43 and 44.

From the Processo del Mexique, Bancroft finds that formal possession was taken of the Yaquimi, or San Francisco, River by Diego de Guzman on October 4th, which we have already seen, was the day on which the latter reached the town of Yaquimi.

But if a substitution of Navomes for Yaquises ever took place at Yaquimi, it is probable that it was at a much later period than that of Diego de Guzman's expedition. For, in connection with the establishment of missions among the Yaqui people, originally scattered in many small farming villages, they were segregated...

"In 1645 Ribas wrote, "When the Hiaquises in their heathenism peopled this river, it was by the method of rancherias maintained on its banks. And adjoining its planting-grounds, and the number of these rancherias might be about eighty (serian de ochenta), in which there might be thirty thousand souls." (Translated from an extract quoted p. 120 in Bandelier's Contributions.)
Cocorimi, Bacami (or Bacumi), Torimi, Bicami (or Vicami), Potami, Huirivimi, and Belemi; otherwise, Yaquim (Buena Vista), Cocorim (or Cocorit), Bacum, Torim (or Torin), Vicam, Potam, Huirivis, and Belem* (or Belem).

"Belem" appears on the sixteenth century map of New Spain, by Battista Agnese, as reproduced in Plate XLII of the Fourteenth Annual Report of the Bureau of Ethnology, in connection with Winship's Historical Introduction.

There is evidence also, as we shall show presently, that as late as the seventh decade of the eighteenth century, the name, Yaqui, was still sometimes applied to the place then and now called Buena Vista.

From the Proceso del Marques, Bancroft finds that formal possession was taken "of the Yaquimi, or San Francisco", River by Diego de Guzman on October 4th, which, we have already seen, was the day on which the latter reached the town of Yaquimi.
Captain Guzman explored the Yaqui River "up to Naveco, ten or twelve leagues above Yaquimi," and the officer who wrote the anonymous narrative went down the river "to the sea, but found no prospect of a pass northward by the coast." The latter "noted the western projection of the coast in what is now the Guaymas region, and after returning to Mexico, and learning of the discovery of a western land by Jimenez, concluded that the new land was not an island but a south-western projection of the mainland, the mouth of the Yaqui being the head of the gulf thus formed." Thus early was the theory advanced that California was a peninsula.

Ten leagues up the Yaqui valley, the place now called Real de Guadalupe, would have brought Diego de Guzman to the alleged confluence of the rivers Yaqui and Tecoripa, where, and for a considerable distance, was doubtless, then and in later centuries, the boundary and dividing line between the Low Pima territory. Near this confluence, and near the Low Pima town of Guadalupe, which probably existed in 1533, the Spaniards set out on their return journey November 2nd, and stopping a number of days on each of the rivers along the way, they "arrived at Culiacan on the 30th" according to Diego de Guzman, or "on Christmas eve" according to the anonymous officer, whose party may have gone a few days ahead of that of Guzman.
To the considerations already presented upon Buena Vista-Yaquimi and Nacamuco, the following fragmentary observations, being of interest in the same connection, may here be added:

In 1765, referring to a tour of Sonora in 1760, "Buenavista" was described as situated 12 leagues south of "Cumaripa," and as being a visita of the latter, with 299 Indians: Bishop Tamarón, as cited by Bancroft (North Mexican States and Texas, I, 573), and in the later decades of the same century, we hear of "San Carlos de Buenavista, on the Yaqui River," as a "presidio; not apparently deprived of a garrison until after 1800," the place having, in 1772, a population of 327.* Bancroft, ibid., p. 688. Because it was "attached to Cumaripa for religious service," it does not follow that in those decades Buenavista was, like Cumaripa, a village of the Low Pimas; * \[Footnote\]

In the Rudo Ensayo (1762) we read, "The villages of the low Pimas are like landmarks in this Province; and for from Taraitz to Cumaripa, Onapa, Mura, Mora, Onabas, they form such towards the South, and from Cumaripa, Zuaqui, San Joseph of the Pimas, Santa Rosalia, Ura and Nacamuco, towards the West, they form the border line with the Seri. These villages constitute the low region of the Pimas." Guiteras, Translation, p. 189. We observe that in this invoice of the village constituency of the Low Pimas, Buena Vista is not included. That it was in 1762 no longer a Spanish village, is also indicated in the Rudo Ensayo, which states* That Cozorina was then the first most easternly town of Riaqui.*

In the Rudo Ensayo we read also* Ibid., p. 122 "Twelve leagues more to the Southwest from Cumaripa the Rio Grande reaches the town of Buenavista Buena Vista where it loses its name and takes that of Yaqui." As the oldest known form of the name of this river is "Yaqui," this statement indicates that theYaqui Indian village, it is also indicated in the Rudo Ensayo, which states* That Cozorina was then the first most easternly town of Riaqui.*

\[Footnote\]

The name "Buenavista" dates back many years, even at least to 1760, and without further the place seems still to have been sometimes also called "Yaqui" for we note that Father Mentula, or at least the undoubtedly German author of the Rudo Ensayo, himself uses "Yaqui" as the name of a town, where he says: The climate of Sonora is more warm than the Gila, particularly in all the country bordering on the Mexican coast. Fray Antonio of the Convent of Santa Teresa, from Ojoto to Yaqui, in the vicinity of which latter place it seven women; and again whilst he tells us that the parish of St. Francis of Assisi...
of Rio Chico "takes within its limits a considerable part of Sonora, consisting of the whole of the western side of Rio Grande from Yaqui to San Miguel, exclusive of Ures, Matape and Batuco."

Of the five towns named, "San Miguel" is San Miguel de Horcasitas; and that "Yaqui" is Buena Vista, there is scarcely room to doubt. In 1810, the captain of the Presidio San Carlos de Buena Vista was Brown-Colonel Villascura. The presidio was also garrisoned with cavalry in 1826, and in 1829 Escalante during the whole existence of the State of Occidente (united Sonora and Sinaloa) and a rebellion of the Yaquis, whose uprising was due to taxation and encroachments upon their lands; and in 1829, Leonardo Escalante, "a powerful promoter of the separation" of Sonora and Sinaloa, and who ten years later was the last governor of Occidente, was stationed there as colonel of militia.

Footnote
*See Bancroft, XV, pp. 636, 645 and 647.

What became of the town of "Nevame, ten or twelve leagues above Yaquini," is a conundrum. No town of the former name seems to have existed there since the beginning of Yaqui missionary annals in 1617. Yet it gave name to the tribe, that dwelt thence upstream on that river, as the town of Yaquini gave to the village on the other side from the latter town downstream.

Whether the inhabitants of Nevame were among the Low Pimas who were induced by Cabeza de Vaca to go south and settle at Ramoa and other points on Rio Patatlan in 1536; or whether "Nevame" was among the Indian villages named as having been christianized by the Jesuit missionaries in the region of the rivers Patatlan and Rio Mocorito in 1591-1600, are Ramoa, Ures, and Matapan. (See Bancroft XV, 119-120.) Of these, Ramoa is certainly a Low Pima immigrant town; while of Ures and Matapan the names indicate apparently a derivation from the towns of Uras and Matapan in Pimeria Baja. Among the eighteen also is one called Lopoche, which reminds us of the "two pueblos" called the one Popuchu and the other Apuchu, which, according to Mota-Padilla, the immigrant Indians "founded on the banks of the river of Patatlan." (See Bandelier, Contributions, p. 65.) Perhaps such of the Patatlan immigrants as were Low Pimas, wherever at first settled, were all later segregated at Ramoa.

merely an alternative name for Cumuripa; or whether the town of Nevame may have been wiped out by Francisco de Ibarra in one of the "many fights" that he had in this region, in 1564 or '65, forming another or forming a new town of Cumuripa or of Novas;
In 1540 or 41, with Pedro de Tovar, the half-brother of Coronado, and with Father Pablo Acebedo and other Franciscan friars, and with fifty soldiers, Francisco de Ibarra, first governor of Nueva Vizcaya, made an exploration northward and eastward through and beyond what are now the states of Sinaloa and Sonora. The route went to the right of Coronado’s road to Cibola, and reached “great plains adjoining those of the Vaca’s (buffalo),” where he found “Panguii,” that is, “an abandoned pueblo whose houses were of several stories,” and (a few days later?) “Pagua,” described as “the most beautiful city, adorned with very sumptuous altars, extending over three leagues, with houses of three stories, very grand, with various and extensive plazas, and the houses surrounded by walls that appeared to be of masonry.” This town was also abandoned, and the people were said to have gone eastward. As the nearest buffalo plains were those between the Rio Grande and the Rio Pecos (Callisuchis), and as Ibarra’s route was “to the right of that followed by Coronado,” and extended but “three hundred leagues from Chametla,” or in other words, only about 640 miles from Culiacan, and therefore could not have reached so far as the inhabited places that Coronado had found in Cibola, Tusayan, and the upper-middle Rio Grande region, the plains adjoining the buffalo plains have been those west of the Rio Grande and in larger part north of the Mexican boundary, which sweep in a wide circuit around the mountains of the Laguna de Guzman region from the region of El Paso to the northern end of the Sierra Madre, being known in part as the “Florida Plains,” and in their southwestern limit in the northeastern corner of Chihuahua as the “Llanos Carretas.” “Panguii” is probably but a duplicate reference to Paga; while Pague was the Casa Grande of Guachaca, we can only infer that this route swung eastward around the northern and of the Sierra Madre, through Cañon Guadalupe and Puerta San Luis or over the Cuesta del Toro; or if he pursued a more northerly somewhat more northerly than by these passes, he may have reached the Florida Plains by a route substantially the same as that which the El Paso and Southwestern Railway follows from Douglas, Arizona, Hranseas, New Mexico.

In the course of his explorations, Ibarra found large settlements of natives clothed and well provided with maize and other things for their support; and there were many fertile tracts fit for wheat, corn, and other grains, parts of which might be conveniently irrigated from the rivers; and they also had many houses of masonry. But because it was so far from New Spain and Spanish settlements, and because the governor had not people enough for settlement, and the natives were hostile, using poisoned arrows, he was obliged to return.” Some of these things, like the large houses among the people, he probably found in the country of the Low Pimas, who were adobe house and fort builders and corn and cotton raisers; and others, in territory of the Opata, etc. Like done were dreaded for their poisoned arrows. In fact, the use of poisoned arrows by the natives whose fertile lands Ibarra dared not try to settle, seems in itself conclusive evidence that those natives were not Mosquis, nor Zuñia, nor Pueblo Indians of the Rio Grande valley, and that Ibarra’s explorations were confined to country south of the Gila River. Ibarra’s return route apparently the well-known trail by way of Carretas Pass, and Guachaca, described by Mentuig in 1682 and by Bandelier in 1884; since this route would have obliged him to cross mountains for thirty-five leagues, with great rivers, as in returning he is said to have done. A considerable part of this route, a traverse rough volcanic rocks and is exceedingly barren; nor did large towns than exist along the way, those of a century or so later being, as Bandelier has noted, the result of concentration of the inhabitants by the missionaries to facilitate religious instruction and to combat nomadic invasions from the north and east. The hostility of the Opata, engaged first in Sonora Valley by the Alcarras or San Geromo wing of Coronado’s army in 1541, and increased by the fierce, massacre of Juan Gallego’s north-bound party in the spring of 1542 and by the immediately following defensive operations.
or whether, upon the establishment of missions in the Valley of Rio Tecoripa in 1618–19, the inhabitants of Nevame were segregated with the Rice Pima or with the 'Cauyama'; does not appear.

There is a possible relation between "Nevame" and "Movas", unlike as those two names at first appear. "Movas" is apparently an aboriginal name pluralized after the Spanish fashion. But Captain Gusman approached the town of Nevame through Sahita (Mayo and Yaqui) territory; and the name by which he heard of it was therefore very likely a Sahita name. The Sahita plural of Nova would be Movami or Movame, or (since M and N, in Sahita names, are often interchanged) Novame, which bears no small resemblance to "Nevame.

If "Movas" and "Movame" be merely different linguistic forms of a single name, the Low Pima inhabitants of the Rio Chico town of Movas may, in large part, the descendants of the people of ancient Nevame.

Thus, Belem or Belen, Torin or Torin, etc. As "Torin" [or Torin] as the Sahita and the Nevame are but branches of the same linguistic stock, it is not surprising to find that the towns of Nuri and Movas are called Neve in some of the Movas or the "Movas". [on page 121, "Muri" and "Movas", and on page 137, "Nuri" and "Movas".]

Since the above was written, I have found that Bancroft (XV, 223) cites Padre Diego de Gusman to the effect that "It would seem to have been in 1615 that missionaries first visited the Nevomes and Nuris, and a large party of the former came down from their northern home to join their countrymen who had been settled at Bama since the time of Cabeza de Vaca's arrival"; and that "One hundred and sixty-four Nevomes came down at this time."

Similarly, the inhabitants of the town called Nuri; and his "Nevame" seems to have been a town called Nevome — presumably the "Nevame" which Captain Diego de Gusman had visited 62 years earlier. Apparently not all, but only "a large party" of the original town of Nevame, or Nevome, on Yaqui River, emigrated to Bama in 1615; the remainder seem to have removed eastward to a place once also called Nevome, or Nevame, but now called Movas. It is noteworthy that the people of Nevame are mentioned in connection with those of Nuri, as if, in 1615, the two towns were closely associated geographically, just as the towns of Movas and Nuri are to-day.]