



"de una mata"
("from one shrub")

The Frias Family
of
Chihuahua, Mexico

researched & compiled by Corrine Ardoin



TABLE OF CONTENTS

AUTHOR'S NOTE

BURIAL RECORDS

Jose Maria Frias

Maria de la Luz Garcia

INTRODUCTION

GAZETTEER

VICEROYALTY OF NEW SPAIN IN NORTH AMERICA 1819

Map 1: MEXICO IN RELATION TO THE UNITED STATES AND CENTRAL AMERICA

Map 2: CHIHUAHUA, MEXICO IN RELATION TO SONORA, SINALOA, DURANGO, COAHUILA,
ZACATECAS, AND THE UNITED STATES

Map 3: THE STATE OF CHIHUAHUA, MEXICO

Map 4: THE STATE OF SONORA, MEXICO

Map 5: A PORTION OF THE STATE OF CHIHUAHUA, MEXICO

ANCESTRAL ORIGINS WITHIN THE MEXICAN STATES OF CHIHUAHUA & SONORA

SELECT BIOGRAPHIES

Jose Dolores Frias

Maria de Jesus Garcia

FRIAS INVOLVEMENT IN THE MEXICAN REVOLUTION

DESCENDANTS OF JOSE MARIA FRIAS & MARIA DE LA LUZ GARCIA, CHIHUAHUA, MEXICO, LATE 1700'S
THRU EARLY 1900'S (Separate document)

CUENTOS (Mexican Folk Tales)

Senor Coyote Y Los Perros

Leyenda de la Apache Blanca

AUTHOR'S NOTE: This is a family history record primarily consisting of a separate document entitled, "Descendants of Jose Maria Frias & Maria de la Luz Garcia, Chihuahua, Mexico, Late 1700's Thru Early 1900's." The following historical information and maps are provided solely for the purpose of supporting that genealogical document. This booklet and its contents is not intended and has not been created for sale or for copy and distribution.

This is presented as an overview of my research to date on The Frias Family History. Additional booklets will provide the more detailed information and records of my direct lineage within the Frias ancestry. My intention is to continue with my research until I have discovered my immigrant ancestors and their families of origin in Old World Spain. And so, having that goal in mind, this work is but "Part One" of the story of my Frias ancestors.

The deaths of Jose Maria Frias and Maria de la Luz Garcia in the early part of the 1800's in Santa Isabel (General Trias), Chihuahua, Mexico, currently marks the furthest extent of my forays tracing my direct ancestral lineage that contains the following surnames: Frias, Garcia (line 1), Parra, Barcelona, Valenzuela, Andrade, Balderrama, Guaderrama, and Garcia (line 2).

Corrine Ardoin
Santa Maria, California
June 7, 2011

(Revised for internet use: October 10, 2020 in Orcutt, California)

En esta Misión de Santa Isabel en 1838
de noviembre de mil ochocientos treinta y ocho
Yo Fr. Ant. del R. Gomez como Ministro de ella y te-
nte del ramo cusihiriachi de sepultura E. con
C. A. al cadaver de Jose M. Frias casado ofi-
c. con Maria de La Luz Garcia m. de b. de
seis hijos hombres cuatro y mugeres dos recibio
los sacramentos de penitencia y extrema un-
cion, y para culla constancia lo firmo;
Fr. Ant. Gomez

Burial of Jose Maria Frias at Mission Santa Isabel on November 6, 1838:

In this Mission of Santa Isabel on November 6, 1838. I, Friar Antonio del Refugio Gomez, as Minister of this and assistant of the Cusihiriachi branch, gave a church burial with high cross to the corpse of Jose Maria Frias, who was married to Maria de la Luz Garcia; he died an old man, leaving six children, four men and two women; he received the holy sacraments of penitence and extreme unction, and for the record, I signed.

Friar Antonio Gomez

Julio 6. 1867.

Fr. Ant^o Enriquez

M^a de la
Luz Garcia
Sta Isabel.

En el camporanto de Santa Ysabel de la
Mision de Santa Ysabel a los seis dias
del mes de julio del año de mil ochocientos
seenta y siete Yo Fr. Ant^o Enriquez mande
dar sepultura en su fb^a de limonaria
entierro de cruz baja al cadaver de
de la finada M^a de la Luz Garcia a
noventa años años de edad: dejando
seis de familia: viuda del finado Jose
M^a Frias: para constancia lo firmo
en el dia: mes: y año: p^{te} ut supra.

Fr. Ant^o Enriquez

Burial of Maria de la Luz Garcia at Mission Santa Isabel on July 6, 1867:

In the cemetery of the Holy Church of the Mission of Santa Isabel on the sixth day of the month of July of the year 1867. I, Friar Antonio Enriquez directed a church burial at the church's expense, charity funeral of low cross, to the body of the deceased Maria de la Luz Garcia of 90 years of age; leaving six family members; widow of the deceased Jose Maria Frias; for the record I signed day, month, and year; date as above

Friar Antonio Enriquez

INTRODUCTION

Spanish Origins of the Frias Surname

Long ago, last names were applied as a descriptive addition to a person's first name. In addition to their first, given name, people were identified through associations with particular locations, families, parentage, trade, etc. In Spain, someone named Juan may add to his name "Gonzalez," which told people he was the son of Gonzalo. This is the origin of the surname, Gonzalez, the "ez" meaning "son of," similar to the English surname, "Johnson," meaning "son of John."

Place names were given in various ways that identified that location. The names of towns were given, not only based on a person's name, but as a description of the location. "Frias" was such a name, meaning "cold," describing the place that later became a town called Frias, Spain. If Juan Gonzalez was from that town, he may then use it to identify himself when traveling to other places, such as "Juan Gonzalez de Frias," which told others he was Juan, son of Gonzalo, of the town of Frias. Eventually, this would simply become Juan Gonzalez or Juan Frias.

Fortunately, surnames based on locations give clues as to where a family originated in the Old World before immigrating to the New World. In this way, we know that the Frias surname originated in Frias, Spain.

Immigration to Mexico

The country we now know as Mexico, from the 1500's until the early part of the 1800's, was called "Nueva Espana" and was under the reign of the Kingdom of Spain. The Frias surname appears in the 1500's in Nochistlan, Zacatecas, with the birth of Juan Rodriguez de Frias in 1583. He died there on June 26, 1672. His father was Hernando de Frias and his grandfather was one of the conquistadors of Cibola, Rodrigo de Frias. Zacatecas was settled during the earliest colonization efforts of New Spain's northward expansion. Their purpose was to establish mining operations there in order to exploit the mineral resources discovered. In Nochistlan, the Frias family owned a large hacienda. It is unknown whether or not this was the same Rodriguez de Frias family. The Frias Hacienda still existed in the early part of the 1800's. It was customary to pay hacienda workers with coins stamped with the name of the hacienda. Frias Hacienda coins are among many being reproduced and sold today in Mexico.

Settlement in Chihuahua

The Frias surname appears in the 1600's in the more northerly province of Nueva Viscaya, which was the territory of the Tarahumara (Raramuri) Indians. In Batopilas, in what is now Chihuahua, mission records for Nuestra Senora del Carmen show a child, Teresa, baptized March 16, 1694, the daughter of Pedro and Ysabel, Tarahumaras of Cerocahui. Also, the mission records show another child, Rosa, baptized August 28, 1694, the daughter of Maria, a Tarahumara. Teresa's and Rosa's *madrina* (godmother) was a woman by the name of Rosa de Frias, an *Espanola*. The *Espanoles* were those persons of purely Spanish descent who had immigrated to the New World, while the *Criollos* were those of pure Spanish descent who were born in the Spanish colonies. *Peninsulares*, another racial designation, referred to those persons born in Spain or Portugal, which are on the Iberian Peninsula.

Another record at the Batopilas Mission shows a Juana Josefa, baptized April 5, 1701, the daughter of Juan Martinez Ramirez and Margarita de Frias, a free mulatto, which meant she had one Spanish parent and one parent of African descent. While she, herself, may have never been a slave, this is an indication of Mexico's own history involving slavery. As was common in the United States, slaves would take the surname of their master and/or the name of the hacienda where they were enslaved. (This was a common practice in Spain, of Europe, as well, where workers on large estates adopted the surname of the landowner.) This woman was a free mulatto, not a slave, who somehow had acquired the name Frias. (The very use of the word *libre* (free) as opposed to *escalva* (slave) and the racial designation of "mulatto," demonstrates the historical fact of Spain's import of African slaves into their colonies, such as Nueva Espana.) The indigenous population would adopt surnames they simply favored, while having no relation whatsoever to the family. Frias was one of many such surnames, adopted by enslaved and free laborers on the haciendas, in the mines, and at the missions.

Baltasar de Frias Delgadillo and his wife, Maria Salome de Frias Delgadillo, were *padrinos* (godparents) for a child baptized in April 29, 1747 in Cusihuiachi. By adding the name "Delgadillo," after Frias, they identify themselves from other Frias families, saying they are of the Delgadillo Frias's. Then, there was Maria Joachina Frias, whose parents were no longer using "of" or "de" Frias. She was a child of Spanish blood baptized on May 5, 1760 at Santa Rosa de Lima Catholic Church in Cusihuiachi.

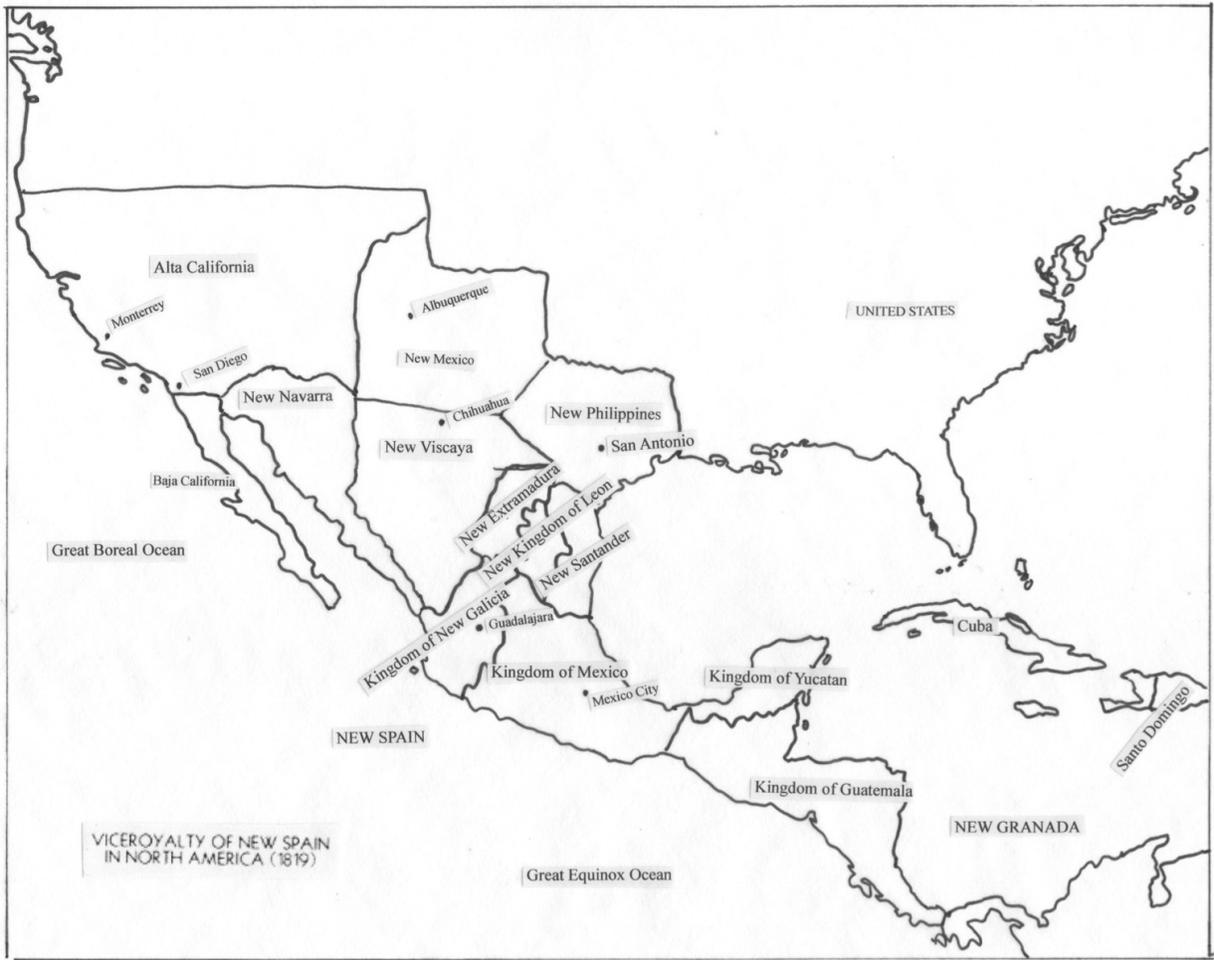
By the late 1700's, when Jose Maria Frias and Maria de la Luz Garcia were born, the region was still Nueva Viscaya, yet under Spanish rule. It was not until Mexico gained its independence from Spain in 1821 that the province of Chihuahua came into being on July 19th, 1823, though its citizenry had been referring to the region as Chihuahua long before that.

Tracing Frias Family Ancestry

By tracking records, such as those of baptisms, one may begin to see a pattern emerge across time and space, groups of surnames occurring together from village to village as close-knit family groups migrated from place to place over

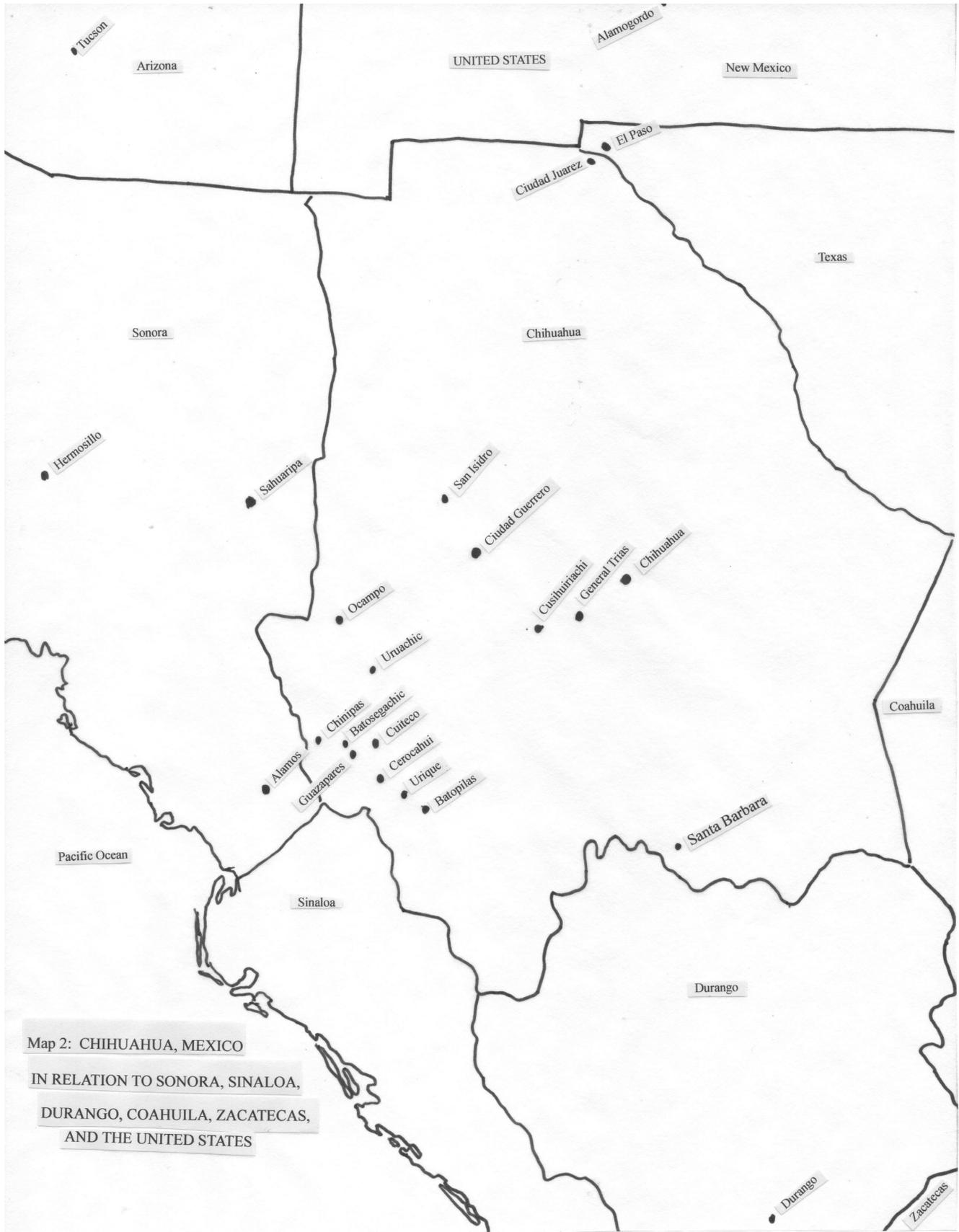
the centuries. Historical events, natural disasters, war, epidemics, mining booms, etc. may influence why they moved, but they would always move together. The Frias's who settled in Nueva Viscaya, which later became the Mexican state of Chihuahua, were those my great-grandmother, Maria de Jesus Garcia, spoke of when she cupped her hands together as though holding a plant at its base, "de una mata," she would say to my mother, "of one stalk," one shrub sharing the same roots. That is *mi familia!*

GAZETTEER





Map 1: MEXICO IN RELATION TO THE UNITED STATES AND CENTRAL AMERICA



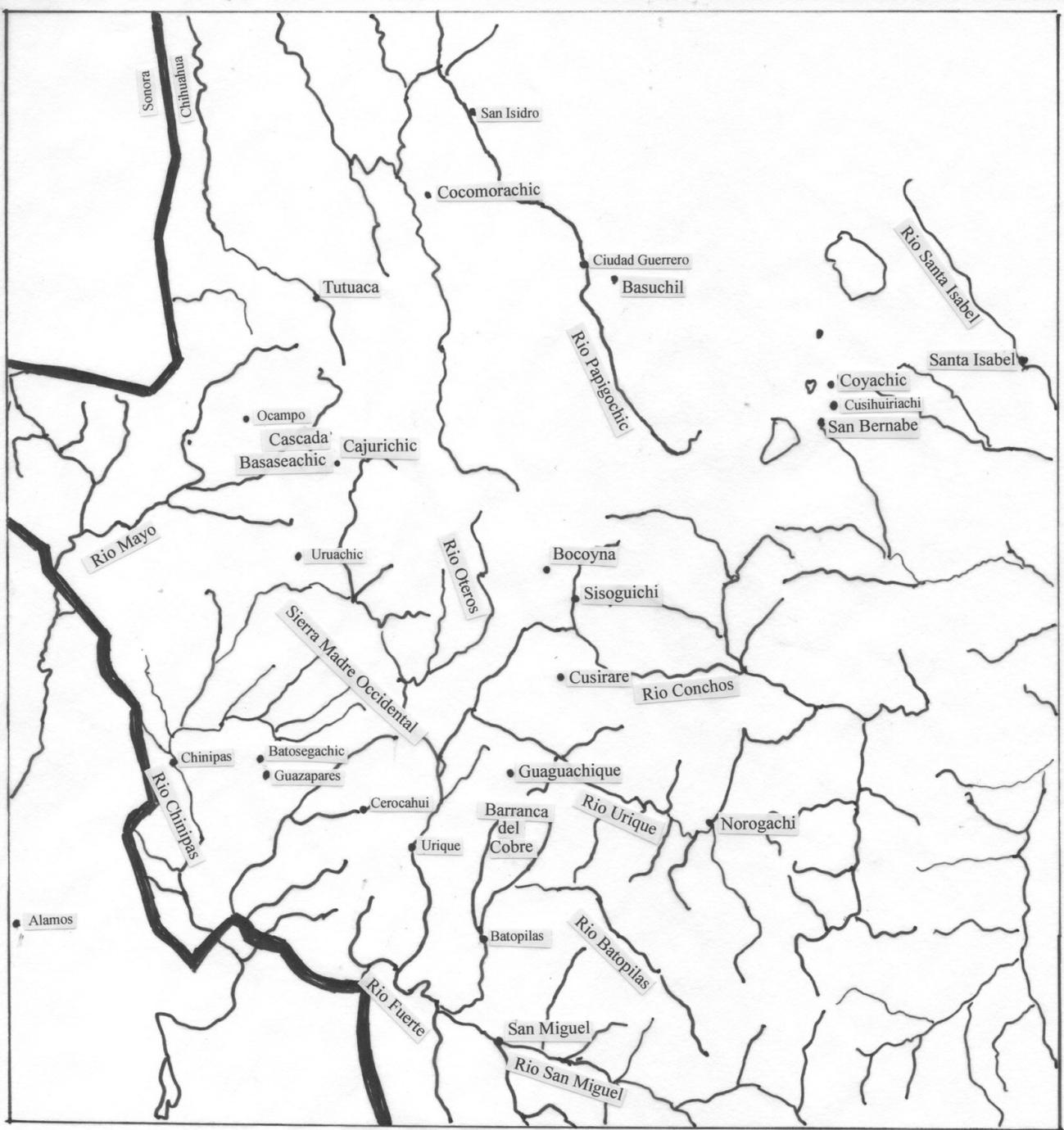
Map 2: CHIHUAHUA, MEXICO
 IN RELATION TO SONORA, SINALOA,
 DURANGO, COAHUILA, ZACATECAS,
 AND THE UNITED STATES



Map 3: THE STATE OF CHIHUAHUA, MEXICO



Map 4: THE STATE OF SONORA, MEXICO



Map 5: A PORTION OF THE STATE OF CHIHUAHUA, MEXICO

ANCESTRAL ORIGINS WITHIN THE MEXICAN STATES OF CHIHUAHUA & SONORA

Chihuahua & Sonora History

Nueva Viscaya was the first province of Northern New Spain. Exploration into this northern region began in 1531 with Nuno Beltran de Guzman's expedition. On July 31, 1548, the Catholic diocese of Nueva Galicia was organized, having as its seat, first the city of Compostela, then the city of Guadalajara in 1552. The diocese encompassed the state of Jalisco, several parishes to the south and the east of that state, and the territory of New Spain now included in the states of Sinaloa, Nayarit, Durango, Zacatecas, Sonora, Aguascalientes, Chihuahua, and Coahuila. Mineral resources, like gold and silver, were discovered in 1567 in what became known as Santa Barbara, Chihuahua and mines were established. On October 11, 1620, the Catholic diocese of Durango was removed from the diocese of Guadalajara. At that time, it was comprised of nearly all of the current state of Durango, as well as New Mexico, part of the current diocese of Saltillo, and the current states of Sonora, Sinaloa, and Chihuahua. This newest diocese was known by the names of Guardiania and Nueva Viscaya. On May 7, 1779, the bishopric of Sonora was established, taking the territory from the bishoprics of Durango and Guadalajara. For a time, the seat was in Culiacan, but was changed to Hermosillo. July 19, 1823 marked the beginning of Chihuahua as a province. On June 23, 1891, the diocese of Chihuahua was removed from the bishopric of Durango. Its territory coincided with the state of Chihuahua.

From their arrival to New Spain in 1572, the Jesuits began their missionary activity among the indigenous populations in places near Mexico City. Moving northward, they continued to establish missions, making their way to Sinaloa by 1591, then in Durango by 1596. They first came into direct contact with the Tarahumaras in 1607 in Chihuahua. The first mission in the Sierra Tarahumara (what the Sierra Madre Occidental was called in Tarahumara territory), was Santa Ines de Chinipas, founded in 1626 among the Chinipa Indians. In 1630, a mission was established at San Miguel de Bocas, 1639 at San Felipe de Conchos and San Geronimo de Huejotitan. Over 50 missions were established in the Sierra Tarahumara by Jesuits before their expulsion in 1767 when they were replaced by the Franciscan friars. Their most important missions were at Sisoguichi, Cerocahui, Norogachi, Cajurichi, Bocoyna, Guaguachique, Cusarare, and Satevo. First, the missions colonized the area, then came the miners, the haciendas, then the loggers in the 1880's. (This northward expansion with a frontier and Indian conflicts in Chihuahua, was comparable to the westward expansion of the American frontier and resulting Indian conflicts.) Today, in a revival of sorts, the artistic and architectural significance of the missions and their historical contents are only now being rediscovered. Their beauty and rustic grandeur, which the indigenous population greatly contributed to, is being appreciated once again.

The Indigenous Population of Chihuahua & Sonora

The Sinaloas, Tehuecos, Zuaques, Ahomes, and Mayos of Sonora and Sinaloa, Conicaris, Tephahues, and Yaquis of Sonora and Arizona, dominated northern Sinaloa and southern Sonora when the Spaniards first arrived. They occupied the flood plains of the Sinaloa, Fuerte, Mayo, and Yaqui River valleys. Today, only the Yaquis (Yoemem) and Mayos (Yoremem) remain. While the Yaqui are now recognized and maintain their homeland in Sonora, the Mayo live in rancherias along the Rio Mayo in southern Sonora, along the Rio Fuerte in northern Sinaloa, and in the subtropical thornforest between the two rivers. Some of the Yaquis who fled genocide in Sonora, established settlements in Arizona.

The Yaquis call themselves the Yoemem. They reside in the protected "Yaqui Indigenous Zone" of the Yaqui Valley in Sonora, which they call "Hiakim." There were once eight sacred pueblos, or mission-created rancherias: Ko'oko'im (Cocorit), Potam, Rahum, Torim, Vahkom (Bacum), Veenem (Belem), Vikam (Vicam), Wivism (Huirivis). They had originally lived in eighty scattered settlements.

The Tarahumara, who call themselves the Raramuri (which refers to the men only, the women having a different name), lived in southwestern Chihuahua, occupying more than 5,000 square miles when the Spaniards arrived in the late 1500's. They were in the canyon country of the Rio Urique, Rio Conchos, and Rio Balleza, where they farmed the floodplains, throughout the Barranca del Cobre (Copper Canyon), from the Rio Papigochic to the Rio Verde. Their southern neighbors were the Tepehuanes. The Spaniards first settled east of the Tarahumara region in the 1560's. The missionaries came in the early 1600's to the southern Tarahumara region. The Tarahumara revolted in 1616. Religious conversion of the indigenous population by the missionaries resumed in the 1630's when the Jesuits founded the mission province of Tarahumara Baja in the Rio Conchos drainage. In the 1630's, mines opened north of Santa Barbara and the Spaniards founded San Jose de Parral. There were more uprisings in 1648, 1650, and 1652 by the Tarahumara. In 1687, the Cusihiuriachic mine was begun. In 1693 and 1695, there were plagues of smallpox and measles that the Indians had no immunity to and were further decimated. The Tarahumaras revolted in 1690 and 1697 near Cocomorachic and Yepomera. The last uprising was in 1697 and 1698, but they continued to resist in other ways. Tutuaca was a Tarahumara community in 1675, called Basihuare. Other Tarahumara settlements eventually became Spanish pueblos, villages officially designated as towns by the Spanish government, and are still in existence today.

Since large pueblos could not be established in mountainous areas, the missionaries erected churches throughout the region and created administrative centers around each where Tarahumara *bautizados* (those baptized) could gather for religious instruction, participate in Catholic rituals, and they could organize a governing body of officials. The average

pueblo encompassed a radius of 15 miles.

The 1850's saw the beginning of the haciendas, when millions of acres were brought under private control and the free lands of the rural peasantry no longer existed. The Tarahumara revolted in Nonoava in 1876, in Guadalupe y Calvo in 1895, and in Chinatu in 1898. Between 1876 and 1910, the logging industry grew and the railroad was put in. In 1900, the mission schools were formed.

Historic Pueblos Then and Now

SANTA ISABEL is the original name for the town later renamed General Trias in 1932 for Angel Trias, who was a general during the Mexican American War. The town was again renamed Santa Isabel in 1993. It is situated along the railroad only 28 miles southwest of Ciudad Chihuahua at an elevation of 5,298 feet. Corn, beans, and fruit are grown there and cattle are raised. It is the seat for the General Trias municipality. Founded in 1668 by Catholic missionaries, they created the Santa Isabel de Tarahumaras Mission. It is the home of a blanket factory which specially made the "High Plains Drifter" Mexican blankets for Clint Eastwood.

CIUDAD GUERRERO is located in the Sierra Madre Occidental, 85 miles west of Ciudad Chihuahua at an elevation of 6,560 feet. It is situated within the Papigochic Valley along the Rio Papigochic and was originally the site of a Papigochic Indian village. In 1641, a Catholic missionary by the name of Jerome Figueroa, came upon the valley in search of a place to build a new mission, one that would be strategically located in order to fight the Indians. He found it beautiful and created the Purisima Concepcion de Tarahumaras Mission. The village was renamed Villa de la Concepcion. In 1650, the mission was attacked by Indians and burned, killing the priest and his assistant. For a time, the mission settlement was abandoned and only Indians continued to live there. In 1690, the area became repopulated with incentives for settlement. The Papigochic Valley is also called Apple Valley due to the vast apple orchards first planted by those early missionaries. There is also mining of silver, gold, lead, and copper. The town's name was changed again to Ciudad Guerrero, in honor of an important political figure, and is the seat for the Guerrero municipality. It houses the historical archives and has a museum dedicated to the Mexican Revolution. Ciudad Guerrero played a central role in the revolution, but remains a quiet town with many unpaved streets. Its population is 7,000, of which 6,000 are ethnic Tarahumara.

OCAMPO was founded in 1821 with the discovery of gold and is an important mining settlement to this day. It had first been discovered in 1804 by a muleteer, but was abandoned during the Mexican War of Independence from 1810 to 1820. Logging has also played a significant role in its history. It is located within a mountainous region of pine forest and is the seat for the Ocampo municipality. Its name, upon settlement, was Jesus Maria, changed to Melchor Ocampo, in honor of a recently assassinated political figure, but is called merely Ocampo. On July 10, 1906, a flood and landslide almost destroyed Ocampo and killed 21 people. The adobe houses of the Mexican laborers of the American-owned W.C. Greene Gold and Silver Company, were washed apart by the downpour of rain and were then buried under the landslide, the mountain basically falling down on top of them. Some of the houses were buried under 250 feet of mud. The story of this tragic event spread to the United States and was related in a newspaper article in the New York Times. The winters in Ocampo are cool and the summers are mild, with rainfall occurring mainly during the summer monsoon season, with an average rainfall of 32 inches. World-renowned Basaseachic Falls is near Ocampo. It plunges 1,017 feet and is the highest waterfall in Mexico.

URUACHIC was founded by Jesuit missionaries in 1736 with the discovery of gold. It is located in the Sierra Madre Occidental, 150 miles southwest of Ciudad Chihuahua. It was originally named "El Real de Minas de Santa Rosa de Uruachic," because it was a mining settlement, but gold, silver, lead, and copper are still mined there today. The name "Uruachic," is in the Tarahumara language, but its meaning is unknown. Uruachic has a population of 800. It is a picturesque town of very old houses with wooden balconies and flowers trailing down from flower boxes. It overlooks the Capuchinas Valley and Otero Canyon. Fruit orchards are maintained along the river. It is the seat for the Uruachic municipality.

URIQUE is another mountain village located in the Sierra Madre Occidental within Copper Canyon on the Urique River, 150 miles southwest of Ciudad Chihuahua. It is at an elevation of 5,245 feet and at the bottom of the deepest canyon in North America. Urique is yet the home of a Tarahumara settlement, many of whom live in traditional cliff dwellings and wood or stone huts. It was founded in 1690 and was totally isolated until 1975 when a dirt road was constructed, linking it to the main road. Urique is the seat for the Urique municipality.

GUAZAPARES is also a mining town, or *mineral*, located in southwestern Chihuahua, and began operation in the 17th century. Silver, gold, and copper are mined there. It is also the seat for the Guazapares municipality. In March of 1911, it played a role in the Mexican Revolution. The town was taken by revolutionaries and all of the officials were imprisoned. The town surrendered, but the eleven prisoners were ordered shot, including the telegraph operator, the school teacher, and the postmaster. A young boy, who was among the prisoners, pretended to be killed when they had been lined up against a wall for execution and the bullet had missed him. Left for dead, he later escaped into the hills and gave the alarm to the nearest town. The story of his courage was printed in the New York Times.

CHINIPAS is another mining town where they extract gold by placer mining. It is also an important logging region, located along the Chinipas River on the border of the Mexican state of Sonora. Mission Santa Ines de Chinipas was

the first mission in the Sierra Madre, founded in 1626 among the Chinipa Indians.

ALAMOS lies in the foothills of the Sierra Madre Occidental at 1,346 feet elevation in Sonora. Tropical vegetation there meets the oak and pine forest typical of the mountain range. It is a colonial town, founded in 1681, and was considered to be rich. Its citizens imported wedding gowns from Europe. The daughter of a wealthy family is said to have walked on silver bars from her house to her wedding in the church. Today, it is a peaceful, humble town where roosters crow in the morning and people attend mass early when the church bells ring. The horses are saddled to take men to work, front steps are swept clean, and children are sent off to school down the cobblestone streets after a breakfast of tortillas and beans. The original mission church no longer exists. La Parroquia de la Purisima Concepcion was built in 1786 to 1826. Its style is similar to San Xavier del Bac in Tucson, Arizona. Alamos has two plazas connected by a narrow, cobblestone passage known as "kissing lane." The silver mines over the centuries have drawn people from all over the world and these various ethnicities are revealed in the people today, not only Spanish and Indian ancestry, but African and Chinese, as well.

HERMOSILLO has become a large city of over 450,000 people, 30% of the state's population. It is the capital of Sonora and is situated on the coastal plain near the confluence of the Sonora and San Miguel Rivers. It is a commercial and manufacturing center, with a large Ford auto company plant, but also has irrigated farmlands. Hermosillo was originally the territory of the Pima, Seri, and Tepoca Indians. The Spanish arrived and founded Santisima Trinidad del Pitic in 1700 and the Presidio del Pitic, but were in constant conflict with the Indians, particularly the Seri. Pitic was renamed Hermosillo in 1828 to honor an important figure in the Mexican War of Independence. Chinese immigration was very high in the late 1800's into the early 1900's, but anti-Chinese attitudes drove many away into the United States and elsewhere in Mexico. The Catedral de la Asuncion was begun in 1861, but was not completed until the 1900's.

SAHUARIPA is located in the eastern part of the Mexican State of Sonora. The 17th century Catholic church, Nuestra Senora de Guadalupe, is a special tourist attraction. Other sites of interest are an old mill, the temple of Nuestra Senora de Los Angeles, and petroglyphs, ancient carvings in stone. It is the home of the Opata Indians who once lived among 70 villages. They are a diplomatic people, having welcomed the Jesuits upon arrival in 1619, asking them to baptize the town. In the Opata language, Sahuaripa means "yellow ant." The Jesuit mission built in 1627 was named Mission de Santa Maria de Los Angeles de Sahuaripa. On June 13, 1834, Sahuaripa was granted the designation of *villa* (town) and on May 13, 1943, it became a city. Agriculture is predominant, though in the mountainous areas there was logging and some mining of gold. It is also an important cattle ranching region, generating sales through the export of cattle into the United States.

SELECT BIOGRAPHIES

Jose Dolores Frias

Jose Dolores Frias was born on March 26th, 1863 in the rugged, forested mountains of the Sierra Madre Occidental. His mother and father lived in the mining settlement of Uruachic, where he was born, though they were not married. His father, Pablo Frias, was a merchant from Santa Isabel and later married another woman with whom he had two more sons, Ignacio and Juan. They resided primarily in Urique. His mother was Josefa Valenzuela, a young woman from Sahuaripa, Sonora, who had more recently lived in the mining town of Moris.

Dolores lived in Uruachic for nearly 32 years before he married Maria de Jesus Garcia of Ocampo in 1895. It is not known how they met, but she was born in Uruachic and had lived there for most of her life, so they must have known one another prior to her living in Ocampo. Very little is known about his life prior to marriage, however, except that he had attended school and was a musician. Uruachic was located at the end of a dirt road, remote and undoubtedly rough around the edges, with hardship, drunken miners, and desperate women during 1800's Mexico. The housing for miners and their families were in sections, as all mining areas were typically laid out, while the homes that the townspeople lived in, such as storekeepers and teachers, were much nicer and much more attractive in appearance. Each little neighborhood was called a "barrio." There were also outbreaks of viruses and disease, smallpox, etc., but Dolores survived any and all such outbreaks in his short lifetime. With a small population, possibly fewer than two or three hundred residents, he would have had few playmates and would have made lasting friendships. People then did not move from place to place as often as we do today and they did not have the luxury of being too choosy about their friends, either.

Dolores must have been a very good musician. He was an *artesano* (artisan) and *filarmónico* (philharmonic musician), and gave music lessons. He played the flute and associated with other musicians and artisans. One picture of him in 1894, shows him sitting in a chair with several men standing around him. They are holding bottles of liquor and brandishing cigars and guns. Dolores is holding a flute, with two men seated to his left, one playing a guitar. When he applied for marriage in Ocampo on April 1st, 1895, he provided Ramon Manquero and Manuel Najera, both miners, as witnesses. His father was living in Urique at the time on Rancho de las Mezcaleras, while his mother was living in Ocampo. After his marriage, he and his new bride lived in Ocampo, as well, where his first child was born in 1896, named Maria Lucia. At the recording of her birth, he provided his cousin, Paz Frias, and another philharmonic musician, Emeterio Zuniga, as witnesses. In 1897, he was himself a witness for the marriage of Paz Frias's daughter, along with a fellow musician, Juan Gastelum, and a school teacher, Manuel Guerrero Porres.

In Ocampo, besides being a musician, records show he worked for the *policia*, police department. While we may know very little of him, these records from civil and church documents kept during his life, provide valuable information from which to better draw an understanding of what his life was like. He was the child of a woman who, in her photographs, appears to be Indian. While records maintain she was a single woman, in one of these photographs, she is wearing a ring on her left ring finger. Dolores stands beside her on her left, while a young girl stands on her right side. She may have been his sister, perhaps from a different father than his own. He married late and died young, his life lived during one of the most tumultuous periods of Mexican history. The years he lived in Ocampo with his young family were brief, but were a turning point from a life primarily of isolation to one that would be thrust onto the world stage with thousands of his fellow countrymen, a minor role played as a policeman, placed in history forever more, alongside all of those whose lives would change and never return to what they had been before.

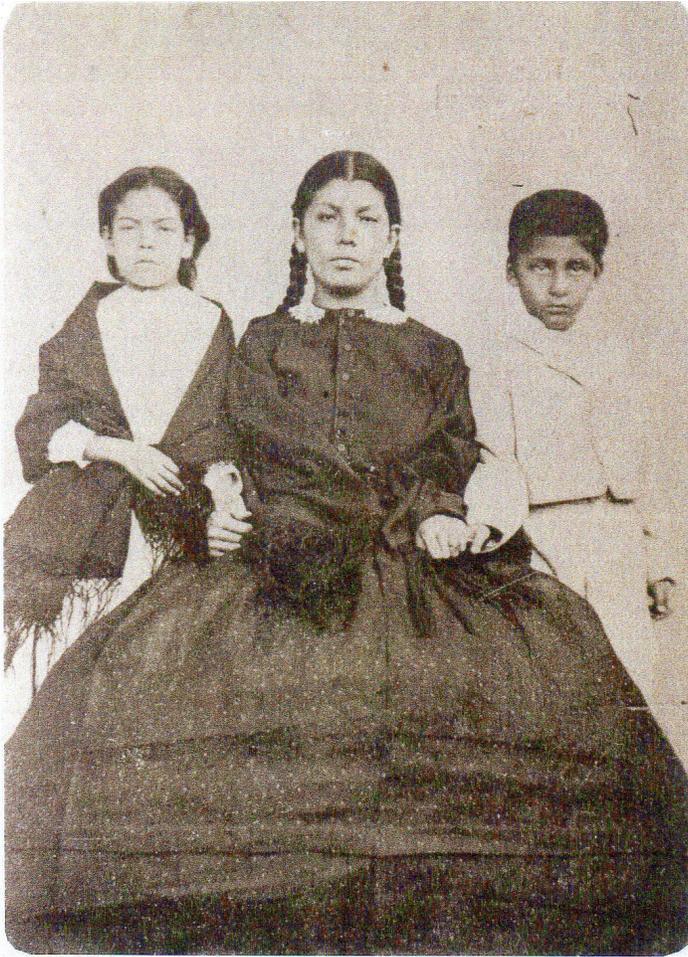
Ocampo was another mining town with a very small population, located north of Uruachic, not far in distance, but slow and difficult to travel, due to the mountainous terrain and deep river canyons. There was snow and pine forests along the ridges with tropical vegetation within the canyon bottoms along the rivers. The entire southwestern portion of Chihuahua yet boasts only a few dirt roads and trails, and the railroad, which even today is the primary source of long distance travel through the region. Mexico's mining settlements were first established by the Spanish government, complete with stores and schools, land allotted to the rich and powerful, their enormous haciendas nearby to grow food for the settlements, the workers, both free and enslaved, and the colonists. After its discovery in 1804, however, Ocampo soon was abandoned, but revived through English and French interests once again in 1821. But, again, the town was abandoned, this time due to water problems that created hazards and difficulties in the mines. It came to life again in the 1880's under the government of Porfirio Diaz, who encouraged foreign investment, and underwent its greatest development. The water issue was finally resolved in the 1890's due to an innovative process employed by the new Chihuahua Gold, Silver, Cattle, and Timber Company owned by an American, named Colonel William Greene.

A second child was born to Dolores and his wife, Jesus, named Isaura, but it is not known where. They eventually left Ocampo for unknown reasons and moved to Ciudad Guerrero where he continued to work as an *empleado publico* (public employee). There, three more of his children were born, Maria Juana, Jesus Demetrio, and Josefa Fausta. He was 45 years of age at the time. The witnesses he provided for the recording of his first and only son's birth, were Picanto Moyano, a merchant of Ciudad Guerrero, and Juan R. Serrano, a public employee of the town, as well. For his daughter, Josefa Fausta, who must have died very early in life, he provided Herman Casavantes and Alejo Amaya as witnesses to the recording of the birth, both of whom were public employees. (Alejo Amaya later was appointed a *fusilado*, a gunman

protecting civil interests against revolutionaries in 1910.) Ciudad Guerrero was even further north in Chihuahua than Ocampo, centrally located in the state along the railroad. It had a larger population with agriculture, where a *presidio* (fort) called Villa Aguilar, was established by the Spanish in 1649 along with the Mission Purisima Concepcion, where his children were baptized.

Dolores Frias must have also been a learned man, having a membership in Mexico's Astronomy Society. He received a letter from the society in January of 1910, signed by its founder, Luis G. Leon. On June 20th of 1910, he became a telegrapher for the federal government and practiced at a branch office, which may have been in Guerrero. 1910 marked the beginning of the Mexican Revolution. Francisco I. Madero called for the overthrow of the Porfirian government. Loyal *maderistas* (followers of Madero) were organizing in Chihuahua, promoting Madero's anti-reelection slogan. Members of political activist clubs in the Guerrero *municipio* (municipality) marched in the streets carrying banners. Because of his work, Dolores became directly and unavoidably involved in these historical political movements that were destined to overthrow the government. On November 22nd, 1910, he was ordered by the Guerrero District Political Headquarters to transfer there in order to help protect it. By December 4th, Pascual Orozco and his men took Ciudad Guerrero. Revolutionaries wanted to gain control of the mountains of western Chihuahua. From Guerrero, they issued a manifesto demanding the overthrow of President Diaz. What was Dolores's relationship to his own Frias relatives who engaged in these revolutionary activities? His orders were signed by Urbano Zea, the district chief, who welcomed Diaz's federal troops into Guerrero as protection against revolutionary attack. It is not known what Dolores, himself, felt about these activities, but he moved his family again, this time into the United States, probably like so many thousands of Mexicans, as refugees fleeing war. He obtained work as a *policia escolar* (policeman in the school zone) in Ciudad Juarez on January 23rd, 1912. His employment notice was signed with the popular *maderista* slogan, "Por la Patria, Sufragio Efectivo, No Reeleccion," (For the Fatherland, Effective Suffrage, No Re-election). He went to work there just prior to the most significant battle to date that took place in Juarez. The battle ignited revolutionary uprisings in other parts of Mexico and placed the United States on alert. Citizens and journalists of El Paso, where Dolores and his family lived, sat on rooftops and hills as spectators of the battle, watching the gunfire, only to be shot and killed by stray bullets.

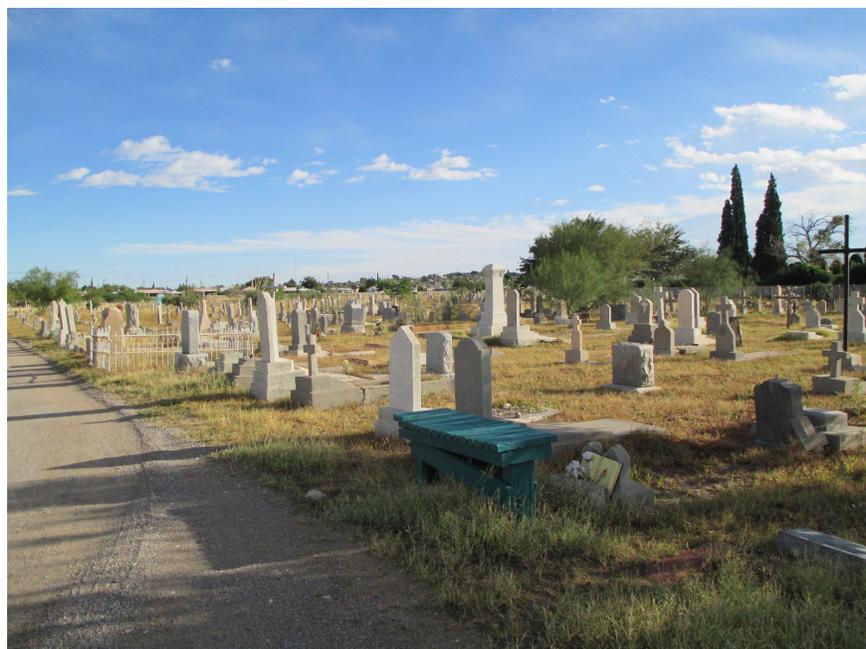
They moved to Juarez, where their sixth child, Josefina Urbana, was born in 1913. Witnesses provided for the recording of her birth, were Roque Comaduran and Salvador Chavez, neighbors of theirs. By this time, though, Dolores had become very ill with cirrhosis, which brought on chronic gastritis and eventually killed him one year later at 10 o'clock in the morning, on April 2nd, 1914 in El Paso. He had been under the care of a physician there between January and April of 1914. He was buried at the Concordia Cemetery in El Paso on April 3rd, where John Wesley Hardin was also buried. He had been in the hospital in El Paso for 3 months before he died and had been in Texas for 8 months, which means the family had crossed the border again back into the United States from Juarez by August of 1913 when Josefina was just an infant. He died at age 51. His grave is among many who died during those difficult times, in what is now an historical cemetery, for the most part grown neglected and obscure over the century since his death, where weeds, erosion, and time have nearly erased all memory of him. Were it not for a few letters saved, a few photographs tucked away, and official records, he would hardly have been known at all by his many, many descendants. But one man, four of five surviving children, long dead now, themselves, who had children of their own, then grandchildren, then great-grandchildren, and great-great-grandchildren. This story is for all of them so they might learn of where they came from, long ago in a place far, far away.



Above, Jose Dolores Frias at age 10, in 1873 Uruachic, Chihuahua, Mexico (with mother and possible sister)
Below, left, at age 31, seated with flute, in 1894 Chihuahua, Mexico
Below, right, at age 41, in 1904 Ciudad Juarez, Chihuahua, Mexico



According to the death certificate for Jose Dolores Frias, he was buried at Concordia Cemetery in El Paso, Texas. However, there is no record of his burial to be found in the cemetery record books. This may merely be a mistake, his burial never recorded or reported. John Wesley Hardin was also buried in Concordia Cemetery.



Maria de Jesus Garcia

Maria de Jesus Garcia was born in Uruachic, Chihuahua, Mexico on January 3rd, 1874 (though her headstone reads 1879). Her father and mother were Manuel Garcia of Alamos, Sonora and Maria Antonia Parra of Hermosillo, Sonora. Manuel was an artisan silversmith, a *platero artesano* and, as the family grew, they followed the silver from mining town to mining town in Sonora and then Chihuahua, from Alamos, to Chinipas, to Guazapares, Batosegachic, and finally Uruachic. They had been living in the mountainous region of Uruachic for several years when her father died of pneumonia in December of 1879. Young Jesusita would have been 5 years old. However, his death record mentions only five children, complete with ages and names, Manuel 20, Maria Nieves 14, Dolores 12, Juan 9, and Jesus 7, which was probably her older sister, Maria Antonia de Jesus, who was born in 1871.

After the death of her father, her mother eventually moved to Ocampo, another mining town where her eldest brother, Manuel, worked as a silversmith. Only she and her two unmarried sisters remained dependent on their mother. Her sister, Maria Nieves, would never marry, but Jesusita did. She married Jose Dolores Frias in a civil union that took place on April 29, 1895 in Ocampo. He lived in Uruachic at the time and was a good ten years or more older than she was. But, such unions were not uncommon. Her mother and her brother, Manuel, gave their consent. Her first child, Maria Lucia, was born a year and a half later in 1896 in Ocampo when she was 22 years old. Her second child, Isaura, was born in 1900.

However remote and rugged the mountains were with their forested and steep, rocky terrain, deep canyons with winding rivers far below and cascading waterfalls, there was no shortage of family and friends living nearby. She had her mother and sisters, her brother and his new wife and young children. Her mother-in-law, Josefa Valenzuela, lived there, as well, and her husband's cousin, Paz Frias with his wife and family. There was her husband's uncle, Angel Frias, with his children and grandchildren. Her husband was a musician, played the flute, and gave music lessons, so there was undoubtedly plenty of activity around their home.

For unknown reasons, they left Ocampo. In the apple growing community of Ciudad Guerrero, she gave birth to her third child, Maria Juana, in 1903, then Jesus Demetrio in 1905, and Josefa Fausta in 1908, all three born around Christmas. They were baptized at Purisima Concepcion Catholic Church, the original mission church built by the Papagochic Indians of that region. The Papagochic River flowed by outside of town and, further up the river, in a little village called San Isidro, there lived the revolutionary leader, Pascual Orozco and many Frias relatives, some of whom she must have met and known even in the short time they lived in Guerrero.

There were Frias's throughout Chihuahua in places like Santa Isabel, San Miguel, San Estevan, Guadalupe, Coyachic, Basuchil, San Bernabe, Rosario, Cerro Prieto, Urique, Guagonollara, Los Remedios, and Gorogachi. They were working as *comerciantes*, *mineros*, *operarios*, and *labradores* (merchants, miners, equipment operators, and farm laborers) in the early days of the mining towns, each called a *mineral*, and on the big haciendas like Hacienda San Miguel, Hacienda de Guadalupe, Hacienda del Rosario, and then in later years on the ranchos like Rancho de Huisochic, Rancho de las Mezcaleras, Rancho Santiago, and William Randolph Hearst's Rancho Babicora. In the short period of time from when she was married until they moved once again to Ciudad Juarez, she would have at least heard about the many, many Frias's spread throughout Chihuahua. And she would have known that all these hundreds of people were all related. And she would have heard of their dissatisfaction with the government and what many of her husband's relatives planned to do about it.

After Ciudad Guerrero fell to local revolutionaries led by Pascual Orozco, Alvino Frias, Sr., Alvino Frias, Jr., Graciano Frias, and Antonio Frias on November 20, 1910, Jesusita and her husband may have packed up the family and left Guerrero the following year, or sooner, crossing the U.S. Mexican Border for the first time into the United States, from Ciudad Juarez into El Paso. They probably did not go through customs, but merely crossed the Rio Bravo with all their children. The Rio Bravo was what Mexico called the Rio Grande. In January of 1912, her husband had secured a position with the police department in Juarez, earning \$75 per month. It was there where Jesusita's last child was born in 1913, Josefina Urbana. They lived at 97 Juarez Avenue in Juarez for a time, but soon needed to leave again, to recross the border back into the United States, when her husband became gravely ill. In El Paso, they lived at 614 Santa Fe Street when her husband passed away and was buried in the Concordia Cemetery. He died in El Paso early in 1914 and she was left with five children to raise in a foreign country where Mexicans had been crossing the border by the thousands, refugees of the rapidly escalating *revolucion*.

Those were dangerous times to be living in a border town without a husband. El Paso and Juarez had become a hotbed of revolutionary activity. Not only battles and firing squads, but arms smuggling and continuous upheaval and violence was widespread. Living conditions were miserable in Juarez. Attempts to gain U.S. sympathizers through political activism were evident in the subversive journalism of the time on both sides of the border. As a mother, she had to protect her children, yet as a widow without protection for herself, Jesusita had to survive. Her eldest daughter, Lucia, had married by 1918. It is unknown what became of her daughter, Josefa Fausta. By 1920, Jesusita, unemployed herself, relied solely on her two daughters yet living with her to help them to make ends meet. She had just turned 45 and they lived at 514 B South Stanton Street in El Paso. Isaura worked as a saleslady in a candy store and Maria Juana worked answering the telephone in a dentist's office. Her two youngest, Jesus and Josefina, attended school. Although, her son, Jesus, would soon discover the widespread practice of riding the rails. Life had to continue despite the struggles in the border towns and in

Mexico. Isaura married and moved to Alamogordo, New Mexico and, in 1923, the rest of the family left Texas. They heard the call, as so many were hearing, to go to Los Angeles, California in search of a better life.

By this time, her daughter, Lucia, had also moved to Los Angeles. Isaura would stay in Alamogordo. Maria Juana would remain living at home and never marry, working as a meat packer during the Depression and, though having wanted to become a nun, eventually opening a dance hall. Her son, Jesus, worked various odd jobs, including as a film extra in the early, silent movie business and would later change his name to Fred. Still unemployed, Jesusita relied on Maria Juana's income to provide for them. Only Josefina was still dependent on her. Her son spent a lot of time at Lucia's house where he met Faustina Clemente, married her in 1927 two months after she gave birth to Guillermo. Shortly afterward, Faustina was quarantined with the baby at a sanatorium in Los Angeles and died there of tuberculosis in 1929. (Her sister took care of the baby until her own death in the sanatorium from tuberculosis.) Meanwhile, Jesus had met and married Magdalena Martin del Campo and left Los Angeles for Detroit. When the child was not in quarantine, himself, Jesusita cared for him and raised him, but would eventually place him in foster care, though he continued to stay with and visit family as he grew up.

In 1930, she lived with Maria Juana and Josefina at 3621 Altare Street off of North Lincoln Park Avenue. Their little house sat on a hill at the top end of a row of identical little houses. Her rent was \$22 per month. This was at the advent of indoor bathrooms. While people at the time thought having a toilet indoors was disgusting, having one on the porch was acceptable. So, on the back porch of Jesusita's tiny house, there was the toilet.

At some point, Josefina married, as well, and lived in Los Angeles with her husband and daughter. Mama Chita, for she was now a grandmother, would be blessed with family visits from time to time, her children together at her side and grandchildren laughing and playing in the hills where she lived. A couple times a year, she would visit overnight at her son's house on Maple Ave. When he would come home from work, she would hide and then surprise him, everyone delighting in the fun. She would do the cooking for them, because she liked to cook, and Magdalena respected her mother-in-law, so never made a fuss. At her own home in Lincoln Heights, Mama Chita kept pet canaries in a cage that she would bring indoors and cover with a cloth at night. She tended a small garden outside the front door and, at Christmas, she would pull up a tumbleweed from the field and bring it in the house to decorate as her Christmas tree. But, one Christmas she would miss, because on December 18, 1944, she was dead. It was thought she had been poisoned by eating canned tuna that had been stored in the opened can, but was later found to be from other causes. She was buried at Calvary Catholic Cemetery in Los Angeles. Her headstone reads, "Madre Querida, Maria de Jesus Garcia, 1879-1944."



Maria de Jesus Garcia married Jose Dolores Frias in 1895 Ocampo, Chihuahua, Mexico



Burial of Maria de Jesus Frias was at Calvary Catholic Cemetery in Los Angeles, California



FRIAS INVOLVEMENT IN THE MEXICAN REVOLUTION

In the decades during and leading up to the outbreak of revolution in Mexico, many people were writing what they knew regarding planning by revolutionaries, battles fought, political conditions, horrendous actions by government soldiers, etc. and publishing them in liberal newspapers that dared to oppose President Porfirio Diaz. Diaz had every election fixed so that he would win time after time, his regime spanning decades, basically becoming a dictator. Foreign interests were favored and monopolized resources, hacienda owners were favored and monopolized the land, food shortages brought starvation among the poor and coincided with job losses and lowered wages. The centuries-old demonization of the indigenous population, called "barbarous savages" by the Spaniards, that had justified genocide, in the 19th century turned into demonization of the mestizo peasantry, calling them barbarous savages, justifying abuses by the ruling class, radical oppression by the corrupt government, and outright slavery. All of these things combined drove the suffering masses to revolt. Defensive uprisings broke out in areas here and there in the 1890's and into the 1900's, but all were suppressed by Diaz's soldiers, none of them instigating widespread revolution until those planned and carried out in 1910 by the *maderistas* in Chihuahua. What took place there can be compared to the initial outbreak of revolution in America, France, and Russia. It showed the people that, with planning and organization, their sheer numbers could overpower and overthrow the government. While the publication of Francisco I. Madero's declaration condemned the Diaz regime in November of 1910 and called for revolution, revolts led by Pascual Orozco, Frias's, and others, heralded the onset of the Mexican Revolution.

Here is one story preserved by the University of Chihuahua:

Memoria

En los inicios del movimiento revolucionario
Eduardo Saenz

En la hacienda de Santa Ines, unos pocos kilometros al noroeste de San Isidro (municipio de Guerrero, Chihuahua), se conjuraba un grupo de personas planeando el levantamiento para el 20 de noviembre de 1910. Fungia como jefe provisional el señor Albino Frias padre, y entre los principales se contaban Pascual Orozco padre, Pascual Orozco hijo, Antonio Frias, Luis Solis Orozco, Agustin Estrada, Francisco Salido (zacatecano con cierta preparacion intelectual que vino a la region buscando los grupos inconformes y al que veremos despues destacandose en Cerro Prieto).

Translation:

Remembrance

On the initiators of the revolutionary movement
Edward Saenz

On the hacienda of Santa Ines, a few kilometers to the northeast of San Isidro (municipality of Guerrero, Chihuahua), a group of people would gather planning the uprising for November 20, 1910. Functioning as provisional leader the Mr. Alvino Frias father, and among the principal figures gathered Pascual Orozco father, Pascual Orozco son, Antonio Frias, Luis Solis Orozco, Agustin Estrada, Francisco Salido (a Zacatecan with certain schooling who came to the region looking for the activist groups and we shall see afterwards what the outcome was in Cerro Prieto).

Alvino Frias was one of the two most prominent political leaders of the anti-reelection party. He was a businessman and rancher from San Isidro. He was a first-rate political organizer, but inept as a military leader. For this reason, military leadership fell to his subordinates, Pascual Orozco, Jr. and the infamous Pancho Villa.

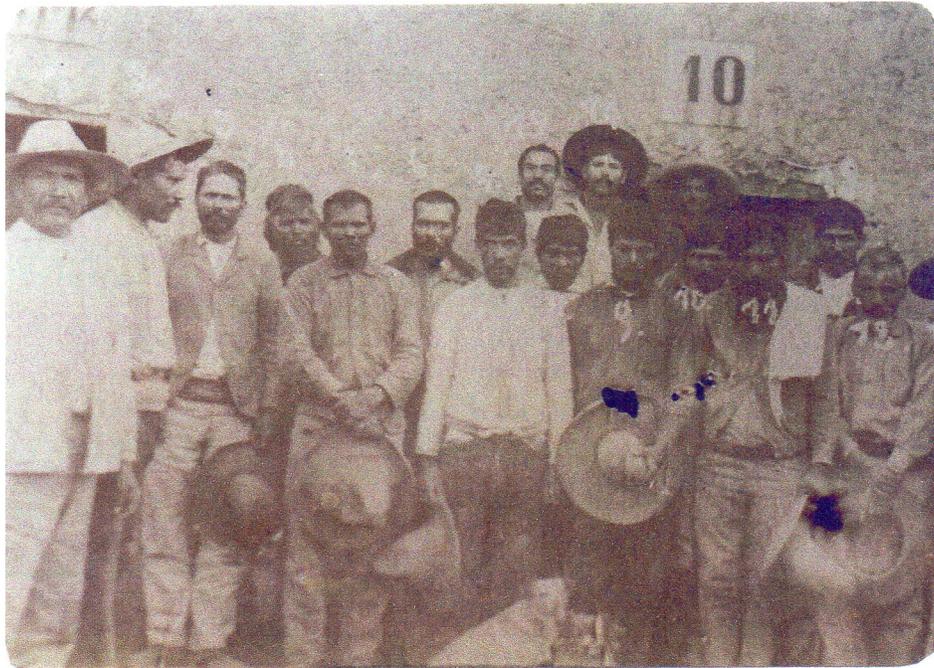
Another remembrance is from James B. Barker, ranch manager for San Jose de Babicora, a Hearst family-owned ranch in Chihuahua, Mexico, that was overseen by Phoebe Hearst, wife of William Randolph Hearst:

"... On September 20, 1910, word came to us at hacienda San Jose de Babicora in the district of Guerrero, state of Chihuahua, that the revolution had gotten under way. The revolutionists of western Chihuahua were under the leadership of Pascual Orozco, hijo, and Pascual Orozco, padre, father and son, and other well-known persons. Members of the Frias, Gonzales, Nava, Doral, and many other families were identified with the movement from its initiation...."

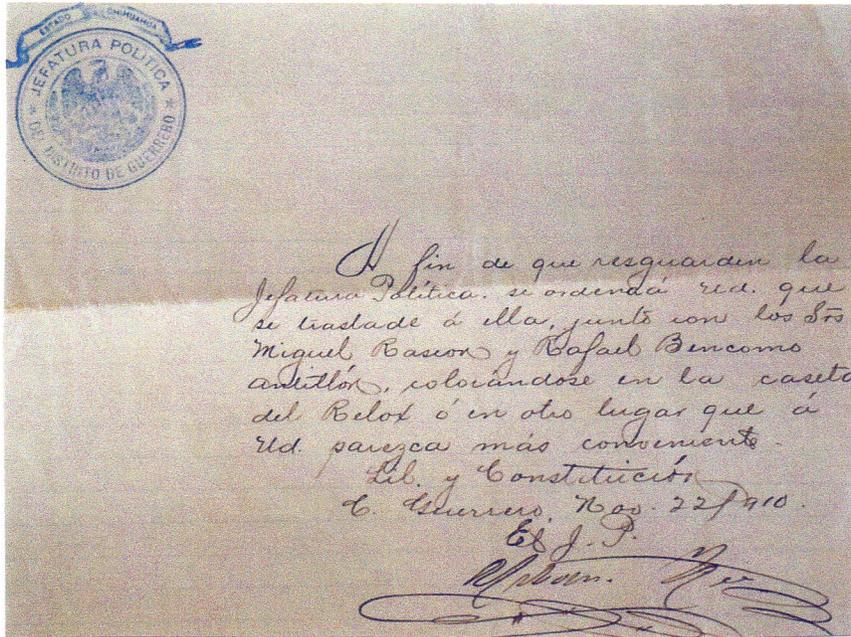
The story continues, relating the events and strategic movements of the revolutionaries. Their families were

protected from federal forces armed with machine guns led by General Navarro by hiding them with stores of food in abandoned houses on Hearst property. Armed and ready for Navarro's troops to come through by train, they attacked from all sides and forced General Navarro into retreat. This came as a surprise to the world.

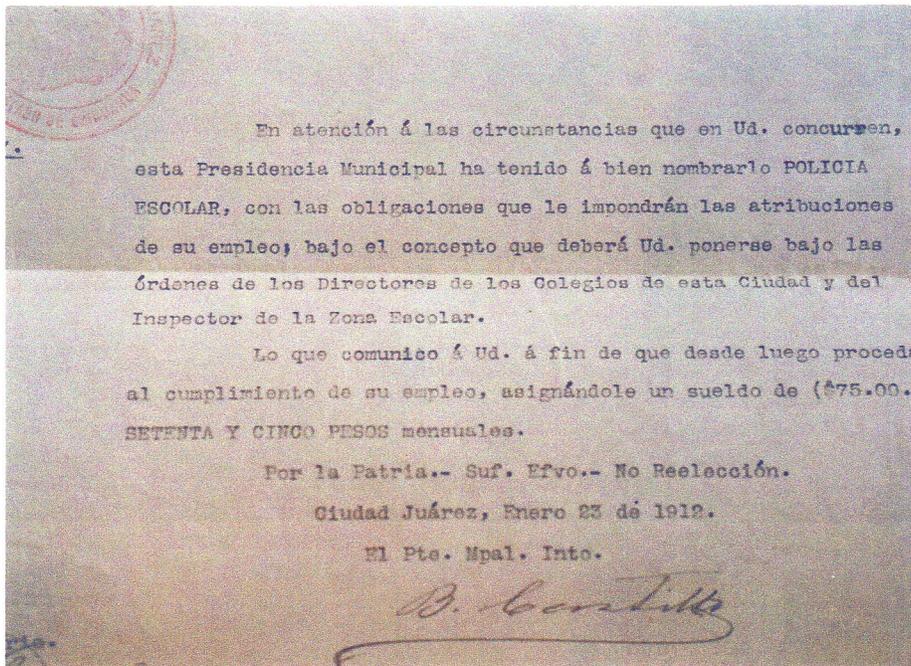
Among the casualties of these early battles were Graciano Frias and Antonio Frias. How closely related all of these Frias's were to Jose Dolores Frias is unknown today, but whether first or distant cousins, they shared a common ancestry that was known by him during those times of great change in turn-of-the-century Chihuahua, Mexico.



Prisoners held in Ciudad Juarez when Jose Dolores Frias worked there as a policeman during the revolution.



Jose Dolores Frias was a policeman and was ordered to report to headquarters during the unrest the day after Pancho Villa routed out federal forces at San Andres, Chihuahua.



He was later transferred to Ciudad Juarez one week before Orozco and his rebels began fighting there. Incidentally, Pascual Orozco was married to a Frias.

CUENTOS
(Mexican Folk Tales)

Senor Coyote Y Los Perros (Senor Coyote And The Dogs)

This is the story of Senor Coyote, the trickster and the numskull. Of this creature the other animals truly say that his cleverness is equaled only by his stupidity.

One day when Senor Coyote was walking along the level valley between two mountains, two large dogs that had been trying for a long time to catch him sprang from behind a large stone. The coyote tried to run to the woods, but the dogs had seen to it that he would have to take to the open country. As he ran around the bushes and jumped across rocks and across dry arroyos, making the dust fly, he thought that he was getting away from the dogs behind. Their yelps of yo! yo! yo! were getting a little fainter, he thought. Gasping for breath, he looked around for the best direction to take.

But while he was trying to make up his mind, two other dogs rose up out of nowhere and made up his mind for him. He was forced to turn back in the direction from which he had come. The dogs had planned to take turns racing the coyote back and forth across the desert until he was too tired to go any further. The dogs behind him were coming closer, and the coyote knew he was running toward the other two, who were waiting. He knew that he would have to act fast.

Upon the side of the mountain he saw something dark and round that made him take heart. He wished that it were closer. It was a cave. And now he saw two dogs in front of him and heard two dogs behind. He made a sharp turn and raced for the foot of the mountain. Now all four dogs were behind him, but they were running faster and coming closer. They were so close that Senor Coyote could hear them argue about which one would get him. He saw the cave in front of him and a chill of fear went through his body as the thought came to him that maybe the cave opening was big enough for the dogs to enter after him. But the dogs were so close now that they were snapping hairs out of the end of Senor Coyote's tail. And so with a flying dive, he landed inside the mouth of the cave.

Senor Coyote was lucky. The hole was too small for the dogs. Inside the cave he ran as far back as he could. Outside, the dogs complained and whined and pawed around the cave awhile and then were heard no more.

This was easily the worst fright the coyote ever had. But once safe inside the cave, he began to feel brave again. He began to think he was quite a fellow to be able to get rid of the dogs. As his weary limbs became rested, a desire to boast and brag stole over him. There was no one in the cave to talk to, so he began chatting with the various parts of his body which had had some part in the race against the dogs.

"Patas," he said, looking at his four feet one at a time, "what did you do?"

"We carried you away," said the feet. "We kicked up dust to blind the bad dogs. We jumped the rocks and bushes and brought you here."

"Bueno, bueno," the coyote said, "good, good! You feet did very well." Then he spoke to his ears.

"Ears, what did you do?"

"We listened to the right and the left. We listened to know how far behind the dogs were, so that feet would know how fast to run."

"Splendid!" said the coyote. "And eyes, what did you do?"

"We pointed out the road through the rocks and brush and canyons. We were on the lookout for your safety. We saw this cave."

"Marvelous!" said the coyote with a great laugh. "What a great fellow I am to have such fine eyes, feet, and ears." And so overcome was Senor Coyote with his own self and the great things he had done in his life that he reached over to pat himself on the back. And it was then that he saw his tail back there.

"Aha, my tail," he said, "I had almost forgotten about you. Come, tell me what you did in this battle with the dogs."

The tail could tell by the tone of the coyote's voice that he did not think too highly of him and so did not answer.

"About all you did was add extra load," said the coyote. "More than anything else, you held me back. Almost got me caught, too. You let the dogs grab the end of you. But let's hear from you. Speak up!"

"What did I do?" asked the tail. "I motioned to the dogs, like this, telling them to come on and get you. While you were running I was back there urging the dogs to come on. Through the dust they could see me in my whiteness waving."

Senor Coyote's scowl was becoming darker and darker.

"Silencio!" he shouted, stuttering and stammering with anger. "What do you mean?" And he reached back and gave a slap at his tail, and then reached around and bit at it.

"You do not belong here in this cave with the rest of us, you traitor!" And the coyote was backing his tail toward the door of the cave. "Out you go," he said. "Outside! There is no room in here for you. You belong outside. You are on the side of the dogs. You tried to help them catch me, and then you brag about it! Outside!"

And the coyote pointed to his tail with one hand, and to the round piece of daylight, which was the cave door, he pointed with the other hand. "Get out!"

And the coyote backed his tail out the door into the open air. The dogs, who had been listening to the talk inside, were waiting hidden outside. When the coyote's tail appeared through the cave door, the dogs grabbed it. And of course

Senor Coyote was jerked out of the cave by his tail. And what the dogs did to him is another story.

Leyenda de la Apache Blanca (Legend of the White Apache, a story from Ciudad Guerrero, Chihuahua)

Aunque no existe certeza en cuanto a la fecha, los siguientes hechos ocurrieron en la region del PAPIGOCHI entre los anos del mil setecientos y mil ochocientos. Resulta que cierta ocasion un grupo de vaqueros salio a buscar unas reses que andaban extraviadas, que cuando cruzaban un arroyo advirtieron la presencia de un grupo de mujeres apaches, que se sorprendieron porque una de ellas era de raza blanca, que se acercaron y al observarla de cerca, se dieron cuenta de que se trataba de una nina que hacia algunos anos habia sido robada de un rancho de la region por un grupo de Apaches.

Que los vaqueros pensaron que lo correcto era llevarla al lado de su familia, que procedieron a trasladarla y la mujer solto el llanto y hablando un mal castellano les suplico que la dejaran ir, porque tenia dos hijos pequenos que la esperaban en el campamento Apache.

De cualquier formalo vaqueros la llevaron con sus familiares, quienes la recibieron con mucha alegria dado que la daban por muerta, organizaron festejos por el enesperado reencuentro, dieron gracias a dios y la llenaron de atenciones. Sin embargo la muchacha y no era la misma, no queria dialogar con sus parientes, se rehusaba a beber y comer, en fin se le veia muy triste. Por ello a la primera oportunidad que tuvo se escapo y fue a buscar a sus pequenos hijos. Posteriormente cuenta la gente que en varias oportunidad se le llego a ver por los campos acompanada de miembros de su tribu, y fue conocida coma la Apache Blanca.

Translation (with the help of Google translator)

Although there is no certainty as to the date, the following events occurred in the region of PAPIGOCHI between 1700 and 1800. It turns out that once a group of cowboys were out looking for some cattle that were lost. While crossing a stream, they were warned of the presence of a group of Apache women, and were surprised that one of them was white. Upon close observation, they realized that it was a girl who, for some years, had been stolen from a ranch in the region by a group of Apaches.

The cowboys thought it would be right to bring her back to her family, and proceeded to move her and the woman burst into tears and, talking bad castilian, begged them to let her go, because she had two small children who were waiting at the Apache encampment.

Either way, the cowboys returned her to her family, who received her with much joy, because they had given her up for dead, organized celebrations for the unexpected reunion, gave thanks to God and were filled with care. But, the girl was no longer the same. She would not talk to her relatives, she refused to eat and to drink, in short, was very sad. Therefore, at the first opportunity, she escaped and went to look for her young children. Later, people had on several occasions seen her in the countryside accompanied by members of her tribe, and she became known as the White Apache.