

Florida Historical Quarterly

Volume 67
Number 1 *Florida Historical Quarterly, Volume
67, Number 1*

Article 6

1988

Apalachee Counterfeiters in St. Augustine

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Recommended Citation

Hann, John H. (1988) "Apalachee Counterfeiters in St. Augustine," *Florida Historical Quarterly*. Vol. 67: No. 1, Article 6.

Available at: <https://stars.library.ucf.edu/fhq/vol67/iss1/6>

In the city of St. Augustine of Florida on the twenty-ninth day of the month of May of the year one thousand six hundred and ninety-five, the señor don Laureano de Torres y Ayala, knight of the order of Santiago, governor and captain general of this said city and of its provinces by his majesty, stated that, when it was a little after nine at night, the captain, Chrispin de Tapia, a free pardo,¹ appeared before his lordship saying that, while he was in charge of a grocery store (tienda de pulperia) in this city about two weeks ago, that during the first watch an Indian came to it to buy a real's worth of rosquetes (a small sweet cake made in a spiral shape) and that, after his having given them to him, he left two coins that appeared to be half-reales.² And, after having gone out to the street, he returned to get another real's worth, leaving another two coins. And after he had put all four of them away together, a youth came in after a little while to get a half-real's worth of recaudo and that they give him back half [a real].³ And when he gave him one of those that the aforesaid Indian had given him because they were closer at hand, he returned it at once, saying that it was not silver. And, after having looked closely at it, he was undeceived and recognized that the said half-reals were of tin or pewter and he was forewarned for the future. And that the same thing having happened at this hour, with another Indian bringing him another two coins like the earlier ones in order to buy rosquetes, he had apprehended him and brought him in along with them [the coins] and the four earlier ones to the presence of his lordship so that he might provide the remedy that is appropriate. With respect to this, he ordered that the said Indian be put in prison in the principal guard house of this city, handing over the said

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1. A Spanish/Portuguese term for mulatto. Literally it means brown and seems to have been used generally for people whose Negro ancestry was more attenuated than that of the mulatto strictly speaking, i.e. the child of one white parent and one unmixed black parent.
 2. One real, one-eighth of a peso, was the official wage paid to Indians daily when they were required to work under the repartimiento on state projects or for soldiers to assist in the planting of their crops.
 3. In this form, the word recaudo does not exist in modern Spanish. It is meant to be recado, the most common meaning of which is "message." It can also mean "provisions," however, and when the above-mentioned youth appears in this testimony for a second time, it is clearly recado that he came to purchase, and he is then identified as "a little Indian boy" running an errand for a woman with a Spanish name.

Indian to its corporal and that I the present notary should have the said six coins in my possession until something else is ordered. And in order to look into the matter and to get to know who is the author, his excellency ordered that the said coins serve as the writ for beginning the process so that by the tenor of it they may receive his statement from the aforesaid Crispin de Tapia and from the rest of the persons who are appropriate and who may know about the case. And [this having been] done, his lordship reserves [his right] to proceed with the rest of the investigations that may be necessary for the proper administration of justice. And by this his auto his lordship so provided, ordered, and signed.

D. Laureano de Thorres y Ayala

And at once without delay on the said day and hour cited in the auto of this page, his lordship the said señor governor and captain general summoned the captain Chrispin de Tapia, a free pardo, to appear before him, from whom the oath was received by God and the sign of the cross according to the formality of the law and under the burden of it he promised to tell the truth. And having been questioned in accord with the auto cited, he said that about two weeks ago more or less one night between seven and eight an Apalachee Indian came to his store to ask for a real's worth of rosquetes and left two coins on top of the showcase that appeared to him to be half-real pieces. And he gave him the rosquetes and very shortly after having gone out into the street, the aforesaid Indian returned to ask for another real's worth with another two coins like the first ones. And he left and did not return again. And that sometime after this, having the four coins at hand on top of the showcase, a little Indian boy came to the store, whom Maria de Reina, a resident of this city, was sending to ask for a half-real's worth of provisions (recado) and that he was to receive the other half-real as change, because what he brought was a whole real. And the one testifying gave him one of the four that the said Indian had given him for the rosquetes. And the aforesaid little Indian boy returned after a short time, saying that the half-real piece that he had been given was not silver. And then he recognized that the coin that the said Apalachee Indian had given to him was not silver, but rather of tin or pewter. And after setting the four coins aside, he kept a close watch from then on until this night

when another Indian returned with another two coins in search of rosquetes, who is the one whom he brought into his lordship's presence. And, on recognizing that they were of the same metal as those that he has already spoken about, the one testifying apprehended the said Indian. And when he asked him who had given him those monies, he told him that an Indian named Andrés de Escavado, who serves Patricio de Monson, had given them to him so that he might buy rosquetes for him. And so that his lordship might apply a remedy for this, he brought the said Indian and the six coins that he has testified about. And he knows also that another Indian deceived a free morena⁴ with other coins of the same metal and that what he has stated is true under the oath that he has taken. He did not sign because of not knowing how. That he is seventy years of age more or less. His lordship the said señor governor signed it.

Thorres

And immediately without delay his lordship the said señor governor and captain general summoned Isavel de los Rios, a free morena, to appear before him, from whom the oath was received by God and the sign of the cross according to the formalities of the law. And under the burden of it she promised to tell the truth. And questioned according to the tenor of the auto that is at the head [of this process], she said that on the Saturday that is reckoned the twenty-first of this present month an Apalachee Indian came to her house at about seven in the evening to buy two real's worth of rosquetes and she gave them to him. And he paid for them in little pieces of tin or pewter, each one the size of a real, that she accepted because they seemed to be of silver. And, having looked at them closely on the following day, she saw that they were not, although they again seemed to be reals. Nevertheless, after having sold rosquetes for the house of the sergeant major don Nicolás Ponse de León and for the house of the corporal Ysidro Rodríguez, she experimented

4. Morena is another term used to designate various gradations of the mulatto and, like pardo, usually indicates an attenuated Negro ancestry. However, moreno does not necessarily indicate that one is a mulatto. It can mean simply "brunette" in the sense of one having dark hair or relatively dark skin or both. As used here with the qualification "free," it indicates one with some Negro ancestry.

whether she could pass the said two reals. And she was not able to because they returned them, saying they were of tin. And on the following night a little bit of a fellow (un pequatillo pequeno)⁵ who serves Patricio de Monson, came with a little piece of the aforesaid tin the size of a real to buy two reals' worth of sugar syrup (melado).⁶ And recognizing that they were not of silver, she took them away from him and along with them a little jar (ollita) that he was carrying to hold the syrup and a little blanket (una conguilla) and gave him a beating and threw him out the door. And later the said Patricio de Monson sent to ask for the blanket and little jar, saying that they belonged to an Indian of his. And the one who is testifying went to his house and she learned from the little knave (pecuatillo) that an Apalachee Indian named Andrés who serves the said Patricio de Monson, had sent the aforesaid little fellow (pecuata) to seek the two reals' worth of syrup with the little pieces of tin and that he had remained behind out in the street to see what happened, according to what the said little rascal stated. From this she presumes that on the first occasion when they deceived her with the two reals it was the same Indian of Patricio de Monson who sent for the syrup, And that what she has testified to is the truth under the oath that she has taken. She did not sign because of not knowing how. And that she is fifty-four years of age more or less. And his lordship signed it and ordered me the notary to receive the said coins or little pieces of tin that the one testifying exhibited and put them in together with the six antecedent ones so that they will remain always as exhibits.

D. Laureano de Torres
y Ayala

In the city of St. Augustine of Florida on the said twenty-ninth day of May of the said year at about ten at night more or less, his lordship the honorable don Laureano de Torres y Ayala, knight of the order of Santiago, governor and captain general of this said city and its provinces by his majesty, having seen

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5. Pequata appears in Julian Granberry's Timucuan dictionary as meaning "servant, vassal, boy." It may still be of Spanish origin as Granberry included some Spanish words that the Timucua had adopted. Julian Granberry, *A Grammar and Dictionary of the Timucuan Language* (Horseshoe Beach, FL, 1987), 118.
 6. Melado could also be rendered as "honey."

these antecedent statements and that it appears from them that an Apalachee Indian named Andrés Descovedo, who is serving Patricio de Monson, a soldier of this presidio, under contract, has been the author of the tin money that is mentioned in them, his lordship was ordering and ordered the issuance of an order of imprisonment against the aforesaid Indian, delivering it to an adjutant of this plaza for its execution. And similarly that the said Patricio de Monson was to be notified to search for the said Indian Andrés de Escovedo and to hand him over to the principal corporal of the guard and that, once this was carried out, he was to give an account of it to his lordship. And inasmuch as from the aforesaid statements the Indian appears to be cited who finds himself imprisoned because of the accusation and delivery Crispin de Tapia made of him⁷ = as likewise the little rascal that he cites, and to learn from them if he is a servant of the said Patricio de Monson. As all [of them] are unacculturated (bosales)⁸ it is necessary to name an interpreter for their language in order to take their statements and [those] of the rest of the Indians for whom this may be appropriate. Accordingly, his lordship was naming and named Joseph Belásquez, a soldier of this presidio, for the interpreter's post in this case. He was notified of it, accepted it, and took the oath. And by this his auto his lordship so provided, ordered, and signed.

Torres

The order was dispatched as commanded.

Before me

Alonso Solana

notary for the public and for the government

In the city of St. Augustine of Florida on the said day, month, and year, I the said notary made the auto known to Joseph Belásquez just as it is written. He, having listened to it and understood it, said that he was accepting and accepted the nomination as interpreter for the Apalachee language for what he was

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7. Rendition of this convoluted passage is tentative. Something may have been omitted, either deliberately or by accident, from this elliptical statement.
 8. Bozal in modern Spanish. This term was applied to unacculturated Negro slaves imported recently from Africa. It also means "novice" or "inexperienced."

ordered [to do] in this case. And he swore by God and the cross according to the law to perform the said duty faithfully and legally to the best of his knowledge and understanding. And he signed it, which I certify.

Josa Belasques adj.⁹

In the city of St. Augustine of Florida on the thirtieth day of the month of May of the year one thousand six hundred and ninety-five, his lordship the said señor governor and captain general ordered that Santiago appear and be brought into his presence; that he said that he was indeed so named, that he was native to the village of San Luis, one of those of the province of Apalachee. He is the same one that Crispin de Tapia brought into the presence of his lordship and whom he ordered to be held in the guard house. By means of Joseph Belásques, interpreter nominated for this case, the oath by God and the cross was received from him in accord with the law. And, having taken it and been given to understand the solemnity and the gravity of the oath, he promised to tell the truth. And, questioned in accord with the tenor of the auto that is at the head [of this process], he said that Saturday ten days ago he came to this city from the ranch (hacto) of the sergeant major don Francisco de Sigarroa to go to confession, as he did yesterday on Sunday. And that while he was in the house of his master at night, an Indian named Andrés de Escavedo, from his said village of San Luis, who serves Patricio de Monson, came to call for him and brought him out to the street and gave him two reals, one large and the other smaller, and indicated that he should go to a house where a man was and buy some rosquetes from him. And, having entered into the house, while the aforesaid Indian remained in the street, and having asked for the rosquetes and given the man the money, he grabbed him and brought him to the presence of his lordship. That he did not know for what reason other than having been told that that was not money and that it was like a patacon.¹⁰ The said Indian

9. Belasquez printed his signature rather than signing it in a cursive script. The manner in which it is written indicates that he was not accustomed to writing.

10. The rendition is tentative as the text is not very legible at this point. The Spanish appears to be "co mo po to co no." The patacon is a dollar, a silver coin weighing an ounce, cut with shears.

had tricked him and that he recognized that he had tricked him because, just as the man dragged him out into the street, he took off in flight from where he was waiting. And that he does not know anything else. And this is the truth under the oath that he has taken. He did not sign because of not knowing how. Neither did he know how to tell his age. From his appearance he seems to be from fifteen to sixteen years old. His lordship and the interpreter signed it.

Torres

José Belásges

In the city of St. Augustine of Florida on the thirtieth of May of the year one thousand six hundred and ninety-five, his lordship the said señor governor and captain general summoned a little Indian boy to appear before him, servant of Patricio de Monson, cited in the statement of Isavel de los Rios, free morena, who was named Andrés [and] native to the province of Apalachee. The oath by God and the cross was received from him according to the law by means of the said Joseph Belásquez. He explained the gravity and solemnity of the oath to him. And under the burden of it, he promised to tell the truth. And questioned in accord with the tenor of the auto which is at the head, and cited by the said Ysavel de los Rios, he said that he does not remember how many days it has been since, while being in the house of Patricio de Monson his master one night with Andrés, a contract Indian who serves his said master, the said Andrés gave him a [coin] that appeared to him to be a real and told him that he should go to fetch him some syrup. And grabbing a little jar (ollita), he went into the house of a Negress named Ysavel to get it. And after she had received the real and looked at it, she hit him with a little stick (rajadilla) and took the jar (olla) away from him. And he told her that the said Indian Andrés had sent him and that he did not know whether what the said Andrés gave him was silver or not. And on their showing him the real that he said that he brought, he recognized it and said that it was the same one that the aforesaid Indian had given to him and that what he has testified is true under the oath that he has taken. He did not sign because of not knowing how, neither did he know how to tell his age. From his appearance he seems to be from twelve to thirteen years old. And his lordship the said señor governor and captain general signed it.

Torres

José Belásges

In the city of St. Augustine of Florida on the thirty-first day of May of the year one thousand six hundred and ninety-five the señor don Laureano de Torres y Ayala, knight of the order of Santiago, governor and captain general of this said city and its provinces by his majesty, said that, inasmuch as he has been given an account by the corporal of the guard of the principal guard force of how Patricio de Monson, in fulfillment of the auto that was made known to him, had handed over an Indian named Andrés, his servant, who is the same one contained in these autos, being the doer, and that he had disseminated the coins of tin or pewter and that it is appropriate that his confession be taken. Accordingly, his lordship was ordering and ordered that the said confession be taken, putting the questions to him and the counterquestions that may be necessary and that may be appropriate for the better investigation and judging of the case. And by this his auto his lordship so provided, ordered, and signed.

Torres

In the city of St. Augustine of Florida on the thirty-first day of the month of May of the year one thousand six hundred and ninety-five, his lordship the señor don Laureano de Torres y Ayala, knight of the order of Santiago, governor and captain general of this said city and its provinces by his majesty, for the purpose of taking his confession, ordered a man imprisoned for this case to appear before him, from whom the oath was received by God and the cross in accord with the forms of the law by means of the said interpreter and under the burden of it he promised to tell the truth. The following questions and counterquestions were put to him. He was asked what his name was, where he was native of, what age and trade he has. He said that he was called Andrés de Escavedo, that he is Indian, native to the village of San Luis, one of the province of Apalachee, that he is twenty-three years of age more or less, that he has no other trade than to render service in what he is ordered to, as at present he is serving Patricio de Monson in his field. And this was his reply.

He was asked whether he knew why he was imprisoned. He said that he did not know, but only that the said Patricio de Monson,

his master, while he was confessing (confesante)¹¹ in his field this past night, came to it and brought him back and handed him over to the guard corp, where he is, and they placed him in the stocks, but that he has no news about what the reason for this is. And this was his response.

He was asked what money it was that (cropped word)¹² on the eve of Easter at night he gave to an Apalachee boy named Andrés that his said employer has in his house so that he would go to buy some syrup; and that which he gave to an Indian from his own place named Santiago, who serves the sergeant major Francisco de Sigaroa. He said that, having found a piece of a dish in the street that he well knew was not silver and that he carried to the field of his employer, being in the company of another Indian named Cosme from his place of San Luis, who is in the said field at present, they applied themselves to making some buttons from the aforesaid piece of plate. And as they had a little left over from what they had melted, they decided that the aforesaid Cosme should make a mold out of wood with a silver real piece that Cosme had. And they made some of the coins with it and others without a mold, making the crosses and rays with the point of a knife. And this was his reply.

He was asked how long ago it was that they began to make the said coins and how many there had been. He said that on the day of the most holy Ascension of the Lord they made some with the mold and afterward some with the knife and that the total was nine. And that they have been spent by the hand of the one confessing. And this was his reply.

He was asked whether he would recognize the said coins if he saw them. He said that he would. And on their being shown to him, he said that they were the same ones that he and the said Cosme made between them. And this was his reply.

He was asked whether he did not know that such a thing was evil and that he must be punished for it. He said that yes he knew, and that the devil deceived them into thinking of deceiv-

11. This may be a copyist's error as the word does not seem to make sense in this context.

12. In photographing this document, the photostater cropped the right hand margin of the page in places. It is possible that the words "on the" that have been inserted are what was deleted. The Spanish text on either side of the deletion is "que dinero fue el que le - bispera de Pasqua."

ing people at night and buying rosquetes and other things to eat. And that what he has testified to is true under the oath that he has made and under its burden he said that no other person whatsoever was involved in the manufacture of the said coins other than the one who is confessing and the said Cosme. He did not sign because he said that he did not know how. His lordship and the said interpreter signed it.

L. de
Torres

José Blasges

Before me
Alonso Solana

notary for the public and for the government

Auto

In the city of St. Augustine of Florida on the thirty-first day of the month of May of the year one thousand six hundred and ninety-five, the señor don Laureano de Torres y Ayala, knight of the order of Santiago, governor and captain general of this said city and its provinces by his majesty, said that, inasmuch as by the auto that is at the head, dated on the twenty-ninth of this present month and year, his lordship ordered an Indian named Santiago, of the Apalachee nation, placed in the principal guard house as a prisoner, who is the same whom Crispin de Tapia, pardo, brought into the presence of his lordship with the said tin coins with which he tried to deceive him, and, inasmuch as it is evident from the confession that they have taken in this case from Andrés de Escovedo, likewise an Apalachee Indian, that the said Santiago is not culpable, because the aforesaid Andrés de Escovedo gave him the coins so that he might go to deceive the said Crispin de Tapia; but, as the said Indian, Andrés de Escovedo, put blame on another Indian named Cosme, also Apalachee, a servant of Patricio de Monson, [one] of the two who made the said tin coins, having acted together with the intention of deceiving with them, all of which is manifest from the confession of the said Andrés de Escovedo, accordingly, his lordship was ordering and ordered that they should notify the principal corporal of the said guard corp that he should release the said Indian, Santiago, so that he may go free to serve his employer and [notify] the said Patricio de Monson that, at once

and without any delay, he shall go to look for the said Indian, Cosme, and deliver him in the said guardhouse. And that he should give an account to his lordship of having effected this. By this his auto he so provided, ordered, and signed.

Torres

In the city of St. Augustine of Florida on the thirty-first of May of the year one thousand six hundred and ninety-five, I the said notary made the auto of this page and the preceding one known to the captain, Francisco Romo de Urisa, principal corporal of the guard corps, and, having listened to it and understood it, in fulfillment of it he set Santiago, an Apalachee Indian, free from the prison in which he found himself as contained in the said auto. I certify.

In the city of St. Augustine of Florida on the said day, month, and year, I the said notary made the said auto with its contents known to Patricio de Monson in person; that he listened to it and understood it, I certify.

Auto

In the city of St. Augustine of Florida on the first day of the month of June of the year one thousand six hundred and ninety-five, the señor don Laureano de Torres y Ayala, knight of the order of Santiago, governor and captain general of this said city and its provinces by his majesty, said that, inasmuch as, in fulfillment of the auto of yesterday the thirty-first of May that was made known to Patricio de Monson, he has given an account to his lordship that the above-mentioned has handed over an Apalachee Indian named Cosme in the principal guard house, who was involved in the manufacture of the tin coins according to the testimony of Andrés de Escovedo, an Indian of his nation, and, [inasmuch as] it is appropriate for the verification of this case to make all the necessary inquiries, accordingly, his lordship was ordering and ordered that his confession be received from the said Indian, Cosme, putting the appropriate questions and counter questions to him. And by this his auto his lordship so provided, ordered, and signed.

Torres

In the city of St. Augustine of Florida on the first day of the

month of June of the year one thousand six hundred and ninety-five, his lordship the said señor governor and captain general summoned to appear before him an Indian imprisoned for this case for the purpose of taking his confession, from whom the oath was received by God and the sign of the cross in accord with the forms of the law by means of the said interpreter. And under the burden of it, he promised to tell the truth. For this purpose they put the following questions and counter questions to him.

He was asked what his name was, where he is native of, how old he is, and what he works at. He said that he was called Ajalap Cosme, that he is Indian, native to the village of San Luis, one [of those] of the province of Apalachee. He did not know how to say his age. From his looks he appeared to be twenty or twenty-one years old. And that his work is assisting with the tilling of a field with Patricio de Monson in the company of other Indians. And this was his reply.

He was asked if he knows why he was imprisoned. He said that he does not know. And this was his response.

He was asked if it was true that, while he was in the field of the said Patricio de Monson in the company of another Indian named Andrés de Escovedo, they set to work and founded false coins from a piece of tin plate with the intention of deceiving with them. He said that he did not know anything about what they were asking him about; nor does he know anything more than that in days past, while he was tilling in the field of his said employer, and while Andrés de Escovedo, an Indian from his village, was staying at the house, when the one confessing went to it, he found the said Andrés making reales in a little board (tablilla), and, on asking him what that was for, the said Andrés replied that it was for going to St. Augustine and because he wished to bring with him the wherewithal with which to buy something. And this was his reply.

He was asked if the said Andrés gave him any of the said reales that he stated he had made, and if he had bought anything with them and deceived any person with them. He said that he did not give him any and that it has been many days since he has come to this city; nor did he have any share in what Andrés bought with the reales. And this was his reply.

And, even though other questions and counter questions were addressed to him touching on this case, he said that what he has

declared is the truth and that he adds only that, on the occasion that he said that he found the said Andrés in the woods making reales, he ordered the one confessing to throw the plate that he had melted into the two molds that he had made out of wood. And, on making the first two, he gave them to the one confessing, and, on seeing that they were no good, he gave them back to him. And that he knows that the Indian Andrés made many reales. And that what he has testified to is the truth under the oath that he has taken. He did not sign because of not knowing how. His lordship and the said interpreter signed it.

Torres José Belasges

Before me

Alonso Solana

notary for the public and for the government

Auto

In the city of St. Augustine of Florida on the first day of the month of June of the year one thousand six hundred and ninety-five, his lordship, the said señor governor and captain general, having seen the denial that the Indian Cosme makes in his confession about having been an accomplice and in league with the said Indian, Andrés de Escovedo, concerning the making of the tin coins with which they intended to deceive, as they did with Chrispin de Tapia and Ysavel de los Rios, his lordship ordered that they should be imprisoned. From the latter, with the necessary oath, let them repeat (?)¹³ their confessions and let them address all the questions and counter questions to them that may be necessary until the principal maker of the said coins is discovered. And by this his auto his lordship so provided, ordered and signed.

Torres

In the city of St. Augustine of Florida on the first day of the month of June of the year one thousand six hundred and

13. Here part of the verb may have been cropped off at the line's end on the right hand margin. The Spanish here runs thus, "con el juramento nesario se la / -elcan sus confesiones."

ninety-five, his lordship the said señor governor and captain general ordered Andrés de Escovedo and Ajalap Cosme, Indians native to the village of San Luis of the province of Apalachee, to appear before him for the purpose of resolving [the situation created] by the denial that the aforesaid Cosme makes in his confession of what the said Andrés deposed against him. The oath by God and the cross was received from them according to the law by means of the said Joseph Belásquez and under the burden of it they promised to tell the truth. And their two confessions that they have made in this case being read to them word for word, both and each one for himself said again (?)¹⁴ about the case [that] it was the truth and, although in this case they made,¹⁵ to each one by himself they addressed different questions and counter questions pertaining to the case, they repeated and reaffirmed the said [confessions] and they said that, under the burden of the oath that they have taken, nothing (?)¹⁶ occurred to them to add or subtract. They did not sign because of not knowing how. His lordship signed it and the said interpreter of (word cropped)¹⁷ and to what they have testified.

D. Laureano de Torres
y Ayala

In the city of St. Augustine of Florida on the first day of the month of June of the year one thousand six hundred and ninety-five, the señor don Laureano de Torres y Ayala, knight of the order of Santiago and captain general of this said city and its provinces by his majesty, having seen these autos said that because of the culpability that results from them against Andrés de Escovedo and Ajalap Cosme, natives of the village of San Luis of the province of Apalachee, he makes another charge against the above-mentioned and against each one by himself so that they may give their discharge within three days, from whom he was receiving and received this case to be tried with the two

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14. Here and in the following line the rendition is tentative because of the convoluted and possibly elliptical nature of this construction.
 15. A copyist may have omitted something here as the expression is so elliptical that it seems to defy decipherment.
 16. The rendition here is tentative as only the "n" of what is presumed is "nada" survived the cropping.
 17. The word "interprete" is followed by what seems to be the letters "deda." A portion of another letter is visible at the end of the line.

charges of proving and having proved with allusion (?)¹⁸ and citation for the sentence. And in view of the said defendants being inexpert and persons ill-equipped for being able to defend themselves in what may take place, his lordship was officially nominating and nominated the adjutant Bernardo Nieto de Carvajal, reformado of this presidio, as their defender. He was notified of it, accepted it, and sworn. And [this] done, the autos were handed over to him so that he may exercise his right and that which belongs to his clients without omitting any effort at all. That for its purpose, his lordship at once grants him full power and gives him the power that he may require.¹⁹ And by this his auto his lordship so provided, ordered, and signed.

Torres

In the said city on the said first day of June of this said year of ninety-five, I the notary made the auto of this page with its contents known to the adjutant, Bernardo Nieto de Carvajal, reformado in this presidio, who, in its fulfillment, took the oath before me by God and a cross in due form of performing his duty well and faithfully as defender of the natives whom the said auto mentions. And, although his profession is [that] of soldier, he will have the duty of doing everything that he is able to [for them] to the best of his ability and understanding. And, in agreement with this, he accepted it and swore, and signed it, which I certify.

Ber^{do} Nietto
de Carvajal

[In the visitation record the account of this inquiry ends at this point].

During the residencia for Governor Torres y Ayala one of the questions put to the witnesses was whether they knew that the governor had "handed down a definitive sentence against some Indians who made some coins of tin and against another

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18. The rendition of this legal jargon is tentative, particularly with respect to the word "allusion." The Spanish is "elusion," a word that does not exist in that spelling.
 19. The rendition here is tentative. The text is not very legible. It seems to be "su senoria le consede plena facultad y le da el Poder (?) quesser requirere." "Poder" might be read as easily as "Pider."

named Santiago for a murder he committed and whether they saw them being punished and serving as forced laborers."²⁰ One of the witnesses, Captain Francisco Romo de Uriza, testified that "he knew with certain knowledge that the said don Laureano de Torres pronounced sentence against some Indians who had manufactured coins from tin. He condemned them to work as forced laborers in the royal works and to one of them he gave a sentence of whipping that was carried out."²¹

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20. Joseph de Zúñiga y de la Cerda, residencia for Governor Laureano de Torres y Ayala, November 16, 1700, Archivo General de Indias, Seville, Escribanía de Cámara, leg. 157-A, folio 71, reel 27P of the residencia series of the P. K. Yonge Library of Florida History of the University of Florida.
 21. Zúñiga y de la Cerda, residencia, folio 87.