

voyage of discovery. [Mendieta adds, "although with different objects in view"; while Zárate-Salmeron, whose ~~minimally~~ notice of the explorations of 1538 is said to be otherwise merely a condensed extract from Mendieta, explains these objects by stating that "these two ecclesiastics were in company with a captain and 12 soldiers, who were going in search of mines."*] As soon as they were beyond the

footnote

*Here translated from a Spanish passage quoted by Bandelier (S.W. Hist. Cont., 92) from "Fray Geronimo de Zárate-Salmeron, Relaciones de Todas las Cosas que en el Nuevo Mexico se han Visto y Sabido assí por Mar como por Tierra, desde el Año de 1538, hasta el de 1626."

part of that coast that is discovered, known, and conquered, they met with two roads, well open and plain. The captain made the choice, and went by the right-hand road that deflected towards the interior, and after a few days' journey got into mountains so rugged that his party could not cross them, and he was obliged to turn back by the same road he had come. Of the two friars, one fell sick ["and returned also", adds Mendieta], and the ~~other~~ ^{other} with two

interpreters, took the road to the left that led towards the coast, finding it always open and plain, and in a few days' march reached a country inhabited by poor people, who came out to receive him, calling him a messenger from heaven, and as such they all touched him and kissed his garments. From day to day he was accompanied by three and four hundred persons, and sometimes by more, of whom, when it was time to eat, some went out to hunt game, of which there was an abundance, chiefly hares, rabbits and deer; and they, who are so expert in hunting, in a short time got all they wanted, and, giving first to the friar, divided among themselves what they had. In this manner he travelled more than three hundred [Mendieta has "over two hundred"] leagues,* and on nearly the whole route had notice of a country inhabited by many people who were clothed, and who have houses constructed of sod and of many stories. It is said that these people are settled on the shores of a great river, where there are inclosed villages, and at times the chiefs of those villages are at war with the others [Mendieta reads, "chiefs of one village had war with those of another"]; and it is said that beyond that river there are other villages, larger and more wealthy. What they say that there are in the villages on the first shores are small cows, smaller [Mendieta has "larger"] than those of Spain, and other animals different from those of Castile; good clothing, not only of cotton, but also of wool; and that there are sheep from which that wool is taken. It is not known what kind

of sheep they might be.* These people use shirts and dresses with which they cover their bodies. They have shoes that cover the whole foot,—a thing thus far met with nowhere else. From these villages also many turquoises are obtained, of which, and of all the other things I mention here, there were some among the poor people where the friar was. Not that such objects would be produced in the land of the poor Indians, but because they brought ^[ie, them] it ^A from the large villages whither they at times went to work and earn their living, as day-laborers are wont to do in Spain.**

^ Vol. I of the *Documentos para la Historia de Mexico*, Tratado III, capitulo v, p. 171."

In general, Spanish writers of the seventeenth century are strangely silent about the explorations above described; although a few allude to them, and Zárate-Salmeron, as we have seen, presented in 1626 a brief account of them, condensed almost wholly from Mendieta.

"It is rather surprising, therefore," says Bandelier, "to find in authors of the eighteenth century, not only detailed references to the problematic journey of 1538, but many details not revealed by writers of the sixteenth, and, lastly, the names of the two monks who made the journey."

The first as well as the most circumstantial of the eighteenth century narratives appears in Mange's *Luz de Tierra Incognita*, of 1720, from which he translates as follows:

"As in those times, primitive as they were, all was holy ardor and fervor to attract heathens to the knowledge of God and of his faith, the spirit was not content with working within the boundaries of what had been discovered, but, overstepping the limits of what was deemed possible, they braved the obstacles which North America offered. He who was most ardent in this field was Fray Marcos of Nizza, of the Seraphic Order, who begged permission of his Provincial, Fray Antonio de Ciudad Rodrigo, and, as he did not obtain it for himself, secured license for another one to go in his place,—another friar,—while he would remain to administer the missions of New Galicia, and in time be called to Chapter, and other matters and urgent affairs of the Order. For these reasons, and with the authorization of the Royal Audiencia of Compostela, he despatched, in 1538, Fray Juan de la Asumpcion and a lay brother, together with some Indians of various nations and languages to serve as interpreters, in case gentile Indians should be met with, whose idioms they would know, in order to speak to them and to instruct them in the faith.

"So they left for the north and northwest, following the coast of the South Sea. There joined them eight Spaniards, who went in search of mines. Passing through Jalisco and Culiacan, countries which at that time were already discovered, they reached the province of Sinaloa, where they met two roads, ~~high~~ and plain. They selected the one to the right, but after two days' march fell in with such impassable mountains and thickets that they were obliged to turn back, taking the road to the left that they had forsaken. Having travelled on it, to the north and northwest, for three days, the lay brother was taken sick, and his superior sent him back in charge of the miners, who also were returning, not having found the mines which, from report, they were hoping to find.

"The priest continued his journey to the northwest with the Indians of his escort. They discovered many creeks and rivers, rich valleys and groves and forests, fields of maize, cotton, beans, and squashes, and thousands of pagan Indians, who, although the interpreters did not understand their speech, still came out to receive the father with crosses in their hands. They wondered at his dress and at his modesty, and it is possible that they may have taken their notions of behavior from the time when Cabeza de Vaca and his companions passed through those countries. On his peregrination, the friar was escorted daily by one hundred or two hundred of those heathens, who went through the woods, thickets, and mountains to hunt hares, rabbits, and deer, quails and other game, offering that game to the father that he might select from it what pleased him best for him and his companions. The rest they divided among themselves.

"In this manner the friar travelled about six hundred leagues from Mexico towards the northwest, and arrived at a large and unfathomable river, so deep that it impeded his progress. There he inquired through signs, and was informed that, after crossing the river, ten days beyond to the north there was another greater one, whose banks were settled by many people, the numbers of which they compared to handfuls of sand, with houses of three stories or floors, with enclosures around the villages, and dressed and shod with buckskin and mantles of cotton; but that they did not go thither, as the people were their enemies and at war with them. Only one Indian, a relative of theirs, whom they described and pointed out, had been a captive there, and had fled, travelling the ten days' journey at night, to avoid being detected and recaptured. He [the friar] gave to the natives of that river, which he did not dare to cross, knives, beads, and ribbons, of the few that he had been able to carry, and found among these Indians much docility and kindness. They were well built, strong-limbed, and clear-skinned, decorated with iridescent shells and strings of red beads resembling coral, or almost similar to it. They were painted black, blue, and red, and the paint which they used seemed to be some metal. Little maize was found, and some of it white, a proof of their indolence. They are settled on the banks of that river, which is in 34° north latitude. Several villages of these nations are composed of houses of sod, low, with many families living in one, owing to its width. From there he returned by the same road, and arrived at Compostela nine months after his departure. Thence he went to Mexico.".....

*South. Hist. Cont., pp. 93-96. Allowing for the overestimate current in the times in which Mange wrote, Bandelier notes that the corrected latitude would be $32^{\circ} 30'$. The Gila River meanders in the vicinity of 33° which it several times crosses.

The above narrative seems to have been compiled in part from Motolinia and Mendista, and in part from other sources, some of

them unknown. (Both the distances covered and the time taken are somewhat overestimated) indicate that Teguiron reached the Gila River; the description of the people and dwellings he
There are other data that bear on the history of the attempts at northern discovery set on foot by Mendoza prior to the main expedition of Friar Marcos, which ^{later} followed in the summer of 1539; but these ~~can best be introduced in connection with a general review~~ of that history, in ~~the following pages~~ which, according to all the evidence, as interpreted by the present writer, was as follows.

Cabeza de Vaca, ~~and~~ Andrés Dorantes, ^{and Castillo Maldonado}, having embarked for Spain at Vera Cruz, in October, 1536, only three or four months after their arrival in New Spain, and their ship having stranded before it could clear the harbor, they were compelled to wait until spring. On the 10th of April, ^{and Castillo Maldonado} Cabeza de Vaca sailed*; but in the meanwhile the vice-

"^{quoth} Bandelier (Squaw Hist. Cont., p. 48), speaking of the four wanderers from Texas, says, "The negro Estevan remained in Mexico, whereas Cabeza de Vaca and the others sailed from Vera Cruz on the 10th of April (old style), 1537"; but in so far as this statement includes Dorantes, it is not ^{altogether} consistent with other data, and must be an error. Indeed, Bandelier ^{himself} by ^{hindsight} in a footnote, "Dorantes, however, appears to have been there the year following"; and on page 76 he ^{adds} fully corrects the matter by saying, "I have stated in the preceding monograph, that Cabeza de Vaca and Castillo Maldonado left Mexico for Spain in the winter of 1537." [1536-37.] "Andrés Dorantes alone remained in the country."

roy, who had purchased from Dorantes the negro Stephen [redacted] as a possible ~~agent~~ ^{agent} ~~and~~ ^{and} ~~guide~~ ^{guide} to the northern regions, and who had heard of ^{the} ~~the~~ ^{the} ~~abolition~~ ^{abolition} of the slave's master,

~~Cabeza de Vaca and Alvaro Dorantes having embarked for Spain at Veracruz in October, 1536, only three or four months after their arrival in New Spain, and their ship having stranded before it ~~could~~ could clear the harbor, they were compelled to wait until spring. Meanwhile, the viceroy, who had purchased from Dorantes the negro slave Stephen, and had been of his master's detention, ~~had~~ caused the latter to return to the City of Mexico, and, on his arrival there, had represented ~~that~~ that it would be a good thing, alike for His Majesty and for Dorantes himself, to return to that northern country, with some mounted horsemen and some ecclesiastics whom the viceroy would provide, to ascertain what was in it.~~

Dorantes seems to have been inclined to favor the proposition, and to have taken it under advisement, but to have "made haste slowly" in deciding upon it. But after many conversations about the matter, it was arranged that Dorantes should undertake a northern exploration.

The hesitancy of Dorantes, the numerous consultations which the viceroy had to have with him, and the deliberate movements of Mendoza himself in ~~the~~ purchasing and assembling the native helpers and interpreters, and in preparing the rest of the expeditionary outfit, seem to have consumed the whole of the year, 1537.

It seems virtually certain that the Dorantes expedition, which was still being planned and equipped by Mendoza in December, 1537, and of ~~which~~ whose expected benefits the latter wrote in his letter of ~~the~~ the 10th of that month, to the king, ^{and} started in the month following, and is that of which ~~Motolinia~~ and Mange wrote their brief but interesting stories ~~in~~ in 1540 and 1720; that the captain in those stories was Dorantes; that the ~~for~~ whom Mendoza, in ^{his} letter of December 10, 1537, said he would give Dorantes for such an expedition, were also those of Motolinia's and Mange's narratives, namely Juan de la Asuncion and the ~~unnamed~~ unnamed lay brother, ^{The latter are obviously} those of whom a later author wrote, "In the year five hundred and thirty-eight, in January, by ~~the~~ order of the Viceroy, there started from Mexico the Fathers Fray Juan de la Asuncion and Fray Pedro Nadal, who, travelling about six hundred leagues to the northwest, reached a deep river which they were not ~~able~~ able to cross; and Father Nadal, who was versed in ~~mathematics~~, observed the altitude of the pole at thirty-five degrees." But

^{Footnote} *In the *Prólogo* of the *Crónica Paráfrasis y Apostólica del Colegio de Propaganda de la Santa Cruz de Querétaro*, as translated by Bandelier, in *South. Hist. Cont.*, p. 100.

about the presence of a Pedro Nadal in the party, and his supposed

An extract from the Spanish 'Crónica Paráfrasis y Apostólica del Colegio de Propaganda de la Santa Cruz de Querétaro' by Bandelier on page 345.