

Whether these "Pintados" were Mountain Pimas of eastern Sonora, or Sumas from the Casas Grandes Valley of Chihuahua, or southwestern "Wanderers" of the Jumanos, or yet some other people; is not altogether certain. That they were Mountain Pimas, seems the most probable. Both these and the Jumanos practiced tattooing; and possibly the Sumas did also. The Mountain Pimas certainly—some of them at least—traded so far north as Cibola.

Wrote Father John Mentuig in 1762, who had then long been among the Piman tribes: "The newly born children, regardless of sex, have to go through a very painful circumcision, puncturing with thorns an arched line over the eyelids running down beneath the eye. After the design is finished, they fill up the wounds with something black, the nature of which I do not know, but which I presume to be pulverized charcoal. These spots are looked upon by the Pimas as greatly enhancing their beauty. Nor do they stop here; but as the boys and girls grow, such circumcisions are repeated in other parts of their wretched bodies. I have seen among the Pimas of the mountains, an old woman, who had her body, from the neck to the waist, marked with a labyrinth of painted designs, imitating strings of beads." (Rudo Ensayo, p. 176.)

Says Castañeda, of the natives seen by Coronado's troops in 1540 in the Sonora and San Pedro valleys: "The women are tattooed (labrados) on chin and eyes, like the Moorish women of Barbary." These were Opatas and Sobaiouris, ~~who were of the same stock as the~~ tribes of Piman linguistic stock; the Sobaiouris being classified by Mentuig among the "Pimas of the mountains," but the "Pintados" who joined Fray Marcos at Vacapa-Matape, seem to have dwelt to the east of the road followed by Fray Marcos and by Coronado.

It is noteworthy that the so-called Pintados ("Painted Folk"), as described by Fray Marcos, were in fact labrados ("tattooed"), and came from "around by way of the east"; while the Seris, who were the coast and island Indians that visited him at Vacapa contemporaneously with these "Pintados," and are not mentioned by the friar as either pintados or labrados, and who came from the west, are, as known in recent times and as described and illustrated in McGee's memoir, "The Seri Indians," a Painted Folk in reality, since—while they do not tattoo—they have an elaborate system of face painting. That the friar is silent on this, is probably explained by the fact that the painted facial designs of the Seris are (with the exception of infants, and of warriors on certain occasions) confined to the females; while the Seris who visited Fray Marcos were males; and farther also by the fact that, even today, the Seris are by no means disposed to be communicative as to these facial symbols and their esoteric significance.

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\*According to Russell (Eth. Ann. XXVI, 23), the Pimas Gileños still have tradition of a ceremonial visit to some of their villages by a band of the Sobaiouris, from whom they call Redstarters ("spotted"), from the San Pedro River.







Vaca also this trail joins the road that leads up the Sonora River from Ures-Corazones. Here, the Tiburones, or Seri islanders, had a road down the river to their home land quite as direct as that <sup>which the</sup> ~~other~~ coast Indians had from Matape, if not even more so; and they could not accompany the friar farther without going directly away from that seaboard, to which they seem ever to have been closely attached and from which they were already nearly fifty leagues distant. Here therefore they left him and returned homeward. As Ures-Corazones, down the river from Mata Vaca, <sup>though</sup> ~~was~~ chiefly a Low Pima village, ~~was~~ apparently in part Ópata also, and as the Sonora Valley proper, which begins at a short distance up-stream from Mata Vaca, was inhabited by the latter nation, it is probable that at this last-named village, or rather its aboriginal predecessor, Fray Marcos was among the Ópatas. There he verified the truth of the reports which he had received thence by Estevan's Indian messengers, four days after the negro's departure from Vacapa; and the villagers repeated to him the statement which they had made to Estevan, that Cibola could be reached thence in 30 days. It could be so reached by the swift-footed Ópatas, but not by the Jesuit father journeying at a rate which probably at times reached 6, but, owing to the many fords and sandy, hilly tracts that he must cross in following up the Rio Sonora, did not exceed, in average for the entire distance, about  $5\frac{1}{3}$  leagues per day. The distance was about 194 leagues. The part of Sonora Basin from which the first village of Cibola could be reached in 30 days, at the conventional rate of 5 leagues a day, was much farther north, — even north of Arispe; but we shall find that from Mata Vaca (ignoring the 3 days in which he rested just before leaving the Rio San Pedro), it took Fray Marcos 22 days\* to reach the southern border of the "fifteen days"

Footnote \*That is,  $1+5+2+4+1+5+4$  days of travel, as indicated in his Relación.

wilderness, beyond which, on Zuffi River, lay Cibola. In other words, he was about 37 days in reaching Cibola; or would have required that, had he gone quite to the first of the "Seven Cities." This indicates that his average rate for the whole distance between Mata Vaca and Cibola was about  $194 \div 37$ , or nearly  $5\frac{1}{3}$  leagues per day: a rate which we also obtain if we divide his "112 leagues"\* ~~by~~ by the

Footnote \*The estimate which, farther on, we shall find that he gives for the distance between Vacapa and the village down to which he followed the San Pedro River.

21 days\* it took him to travel it. It is reasonable to assume that ~~that is,  $3+1+5+2+4+1+5$  days of travel as indicated in his Relación.~~ it was between a half and a whole league less than this, in much of the Sonora Basin segment of his route, and correspondingly more in the valley of Rio San Pedro. ~~and in part of the way between that river and the Rio Gila.~~



At this village the Indians not only informed Fray Marcos about Cibola, which he understood them to say was the first of the "Seven Cities", but they told him that, <sup>besides these seven,</sup> there were also the kingdoms of "Marata" (Matyata), "Acus" (Acoma), and "Totontecac" (Tusayan, Hopi, or Moqui).\*

Fornicola

\* "The linguistic students, and especially Mr. Frank Hamilton Cushing, have identified the first of these with Matyata or Makyata, a cluster of pueblos about the salt lakes southeast of Zuni." ~~which were in ruins when Alvarado saw them in 1540, although they appeared to have been depopulated very long before.~~ (Winship, Hist. Introd., p. 357.) ~~For discussion of these kingdoms, see also Early Far West Papers, No. 2; Baudelier's The Wild Man, Contributions, etc.; and Hodge's Coronado's March.~~

The friar inquired their object in visiting countries so distant, and he says, "they told me that they went in search of turquoises, cow-hides, and other objects; and that in that pueblo there were quantities of them. I also sought to ascertain what they gave in exchange, and they replied, that it was the sweat of their brows and their personal service; that they went to the first city, which is called Cibola, and served there in digging the ground and in other work, and that they received skins of cows, of those which they have there, and turquoises for their services. The folk of the villages all wear turquoises, good and fine ones, hanging from their ears and nostrils, and they say that there are many decorations made with turquoises in the principal doorways of Cibola. They told me that the manner of dress at Cibola is a cotton shirt down to the ankle, with a button at the throat and a long cord depending from it, and the sleeves of the shirts of equal width from shoulder to wrist. This strikes me as being like the dress of Bohemians. They say that they also



under last paragraph before it

wear girdles of turquoises, and that over the shirts some carry very good mantles, others cow-skins, well prepared, of which they say that in that country there are many, and they hold them in great esteem; also that the women are dressed like the men, and clothed from head to foot."\*

Footnote

\*As translated (Southwestern Historical Contributions, p. 134) by Bandelier, who believes that the labor they performed was the mining of turquoises, whether at the famous Cerrillos in the Santa Fe region — "where since time immemorial the Tanos, and later on the Queres, obtained their turquoises," and where "stone hammers and axes have been found rather plentifully, by means of which these natives obtained the precious ~~mineral~~ stones" — or whether elsewhere.

The people of this village treated Fray Marcos with great hospitality, ~~and~~ "not only attending to <sup>all</sup> his wants after his arrival, but sending out supplies to meet him on the road",\* and they "were anxious to know

Footnote

\*Prince, Historical Sketches, p. 105.

when he would return . . . . ., so that they could furnish him with food and lodgings."\* They gave him some Cibolan "cow-skins" (buffalo

Footnote

\*Davis, Conquest of New Mexico, p. 123.

hides), so nicely tanned and dressed that they seemed to have been prepared by people who were very civilized. These simple-hearted Ópatas, like other Indians he had passed, evidently regarded him as a man from Heaven; for they brought to him their sick for healing: they sought to touch his garments; and for his part, he said over them the Evangel.

Leaving this village-of-the-gorge, and toward evening of the same day on which he ~~was accompanied by the Pintados~~ <sup>accompanied still by the Pintados</sup>, left it, the friar reached the first village of Sonora Valley proper. <sup>about 4 leagues farther on his way, and was</sup> This was near the gateway-like entrance ~~now~~ <sup>since</sup> called "El Puertecito," through which his road doubtless passed. There <sup>here</sup> in 1762, was a village called "Casa de Nuñez," about 15 leagues from Matape; it was "the last town of the valley of Sonora towards the south."\* <sup>And about this time</sup>

Footnote

\*Rudo Ensayo, Guitéras' translation, page 248. It was the establishment of one Nuñez, who also owned the ranches of Chinos and Sauzo, 2 and 3 leagues east, which had been abandoned in 1754, owing to increasing hostilities of the Apaches. \*At El Puertecito, the Sonora River road is joined by a trail leading eastward to La Pastura, whence one leads south-southeasterly down a small stream to Rio Oposura and to the town of Batuco.

Footnote

~~was the~~ ~~Spanish~~ village called "Port ~~of~~ <sup>today</sup> ~~of~~ Conception", whose name refers to this <sup>gateway near which</sup> ~~same~~ <sup>village called El</sup> Puertecito. An Indian town ~~preceding one of these~~ <sup>or the other</sup> Spanish villages, ~~was~~ <sup>was</sup> ~~probably~~ <sup>probably</sup> the community in which Fray Marcos had now arrived.\* Here <sup>was equally well received, and</sup> he found another large cross, left by Stephen as a



token that the news was increasingly good."

~~May~~ At this village

Footnote \*Prince, Historical Sketches, p. 106.

near the Puertecito, Pray Marcos was in the southern end of the beautiful Valley of Sonora, of which, by the customary formal act, he took possession for the sovereign of Spain; also erecting two crosses, as a ~~token of Christianity's claim upon it.~~ He had not yet ~~overtaken Estevan, nor was he destined to do so; for, the negro had disobeyed his instructions to await his master~~ if he heard of <sup>any</sup> great and rich country, and was hurrying forward to be first to ~~see~~ <sup>gain</sup> the famed "Seven Cities of Cibola", or one of them, and, having <sup>gained</sup> that modicum of glory, to meet an untimely death. But Estevan "had left word that ~~he~~ he ..... would wait for the friar at the edge of the first desert he should come to": a promise which he failed to keep. He however continued to send back messages,

~~and the more favorable and alluring, urging the friar to hasten on; and he made himself useful by preparing the way for his master.~~ Leaving the village of the Puertecito, Pray Marcos <sup>continued</sup> his way being everywhere welcomed and entertained, and offered gifts of turquoise and <sup>his own skin, as his people</sup> up the Rio Sonora, "through the picturesque ..... valley that extends at intervals on both banks" of the river, and "through a country

Footnote \*Bandelier, Southern Hist. Cont., p. 136.

well-peopled and abounding in ~~the~~ villages." In one of <sup>these villages,</sup>

Footnote "Davis, Conquest of New Mexico, p. 124. <sup>Some of these villages, known by names at least as early as 1639-48, were Bavisora, Acochi, Huapaca, Banamichi, and Sinoquipa.</sup>

—doubtless Sinoquipa or a neighboring predecessor,— at ~~the end of~~ <sup>five days</sup> ~~he~~ <sup>he</sup> received additional information about Cibola" and "was told that in two days he would come to a desert <sup>[despoblado]</sup> where there was no food to be had, and that in order to supply his wants some of their people had been sent forward to carry provisions and prepare lodgings for him." This, ~~indeed, was the case~~ and the

Footnote \*Ibid., page 125.

~~hope~~ hope of overtaking Estevan, who had promised to wait for him at the edge of this wilderness, caused the friar to hasten on.

Just before reaching this wilderness, he "arrived at a large town, beautifully situated near several small rivers" and "in a country

Footnote \*Prince, Hist. Sk., page 106.

well irrigated and fertile," and "where he was received by a great

Footnote \*Bandelier, Cont., page 138.

concourse of ~~people~~ men and women wearing cotton clothing, although some were covered with well dressed buffalo-skins, which they preferred to any other material."

Footnote \*Prince, Hist. Sk. p. 106.

This large town ~~must~~ can have been no other than Arispe, which ~~was~~