

\* \* \* \* \* *Prague value*  
which in No.

Footnote

Prostrate

*Pinostoma*

Descriptive and other  
the facts above

Footnote



The Arispe villagers of 1539 were devotees of fashion; for they were all encacaonados; that is, decked out with ear and nose pendants of turquoise, which they called "cacona";\* and at the head of those who

\*A few decades ago (1853-6), according to Whipple, <sup>Evbank, and Turner,</sup> it was still "usual for all the Indian chiefs of the Gila and Colorado, as well as those of ~~Arizona~~ <sup>Vol. III, p. 106.</sup> to wear blue stones pendant from the nose." (Rep. Pac. R.R. Surv. Vol. III, p. 106.) In lieu of turquoises the Pima and Maricopa today frequently wear small beaded rings pendant from the ears and septum." (Winship, Bu. Eth. Ann. XIV, 357.)

came forth to greet the friar, the village chief and his two brothers were "exceedingly well dressed in cotton fabrics, and ornamented with caconas, and collars or necklaces of turquoise."\* Nor was Arispe

\*Prince, Hist. Sketches, p. 106.

behind the other towns along his route, in the matter of hospitality; for, its inhabitants "supplied their visitor with deer, rabbits, and quail, besides a great abundance of corn and pison seed. They also continued to offer him turquoises, skins, fine gourds, and other things which they valued."\*

\*Winship, Hist. Introduction, Bu. Eth. Ann. XIV, ~~id.~~ 358.

The information ~~which~~ Fray Marcos obtained in Arispe, for the most part served only farther to confirm statements already more than once made to him; but he relates the following incident which occurred here in the course of conversation about Cibola:

"And I had on a gown of gray woolen cloth, called paño de Saragoza, that Francisco Vasquez de Coronado, governor of New Galicia, had me wear; and the head man of this pueblo and other Indians felt of the garment with their hands and told me that there was much of this in Totonteac, and that the natives from that place wore it for clothing, at which statement I laughed, and said that that could not be, unless it was cotton mantles that they wore. And they said to me, 'Do you imagine that we do not know that this which you wear and that which we wear are different? Know that in Cibola all the houses are full of this goods that we wear; but in Totonteac there are some little animals from which they take that with which is made this that you wear.' I was filled with amazement, for I had not heard of such a thing until reaching here, and I tried to learn very particularly about it, and they told me that the animals are of the size of two Castilian greyhounds that Estevan took with him; they say that

de

61 (second and concluding part)

there are many in Totonteac; I could not make out what kind of ~~animals~~ animals they were."\*

Footnote

<sup>by the writer</sup>  
\*Translated from the Spanish of Fray Marcos' Relacion, as quoted on page 140 of Bandelier's Southwestern Historical Contributions.

Upon this passage— of which his translation differs but little from the above—, Bandelier makes the following ~~interesting~~ <sup>pertinent</sup> ~~interesting~~ comments:

"This passage in Fray Marcos's report has aroused considerable speculation. The majority of surmises have been that the people of Totonteac were a sheep or goat herding people. The mountain sheep is not a small animal, and it has no wool; the mountain goat is smaller, and its fleece might correspond to a certain extent to the material described, although the color is lighter. Neither of these



animals was ever domesticated by Indians, nor is there any trace that they were ever hunted for any other purpose than for their meat. Occasionally their hides or fleeces have been used, but only now and then, as a matter of caprice or temporary necessity. Of the supposed former existence of a species of Guanaco or Vicuña in North America, other than fossil remains, there is no evidence. It has been overlooked, that, even at the present time, the Moquis of Arizona manufacture blankets out of the fur of the jack-rabbit and of the cony (Lepus callotis and sylvaticus). The fur is cut into narrow strips, which are afterwards wound around a core of yucca fibre so as to form a cord, and out of such cords the blankets are plaited or tressed rather than woven. The garment is extremely warm and quite heavy, and in color as well as in weight it bears tolerable resemblance to the gray 'Saragossa cloth' worn by the monk on that occasion. When Coronado visited New Mexico in the following year, such blankets of rabbit-hair were found among the Moquis (Tusayan), as well as at Zuni-Cibola, although they were most abundant in the former tribe."\*

Footnote

\*Southw. ~~Hist.~~ Hist. ~~Cont.~~ Cont., ~~pp.~~ pp. 139-141.

On the day following that of his arrival at Arispe, the friar left that town —the last one of the Opatas upon his route— and entered the 4-days wilderness, "and [says he] where I had to eat [the midday meal], I found eating-booths and plenty of food, close by a brook (un arroyo), and at night I found houses and in like manner food, and thus I experienced it the four days that the wilderness lasted me."

Footnote

\*Translation (with interpolations) of a passage quoted by Bandelier (op. cit., ~~pp.~~ pp. 138-9) from the ~~original~~ Spanish version of Fray Marcos' Relacion.

The fact that he entered ~~this~~ <sup>or more westerly</sup> wilderness from Arispe, indicates that he took the left-hand, ~~one of the two~~ <sup>one of the two</sup> ~~roads~~ <sup>roads</sup> of which he had the choice for surmounting the divide to the north, and which in part are in the valleys of the two brooks or rivulets ~~which~~ <sup>which</sup> at ~~this~~ <sup>this</sup> town unite to form <sup>The main trunk of</sup> Sonora River; and that the brook ~~at which~~ <sup>at which</sup> the kind natives had prepared food and shelter for his first <sup>wilderness</sup> ~~nooning~~ <sup>nooning</sup> was either the Bacanuchi or a small branch of the latter in the neighborhood of the place now called Piedra de Lumbre; for, had he turned to the right and ascended the Bacuachi and that fork of the latter that comes from the Punta del Agua, he could not have ~~entered~~ <sup>entered</sup> from Arispe into a despoblado ~~(uninhabited stretch)~~ <sup>(uninhabited stretch)</sup> of four days' journey, but would have passed through a series of <sup>Indian</sup> ~~villages~~ <sup>villages</sup>, of which ~~existing~~ <sup>existing</sup> in 1541 Castañeda makes mention; and of which, in 1884, Bandelier found remains as ~~far up as~~ <sup>far up as</sup> Los Fresnos, "ten miles south of the place where the stream rises."\*

Footnote

\*Southw. Hist. Cont., p. 138.

See p. 516 of *W. H. Shipley's* *Interpretation of the Spanish Documents of the Coronado Expedition*, 1894, for a full discussion of the *Opata* and *Bacuachi* rivers.



On Herbert's Map of Sonora, three place-names appear along the Bacanuchi route: Piedra de Lumbre, Depachi, and Bacanuchi. Of these, only Bacanuchi is of importance,\* and is seen on maps of this

*Footnote* <sup>(pp. 52-53)</sup> In his "Adventures and Explorations," Captain Michael James Box, who seems to have visited Bacanuchi in 1854, says, "In front of Arispe, on the west side of the Sonora river, a small creek of fine water empties itself. Twelve [short] leagues up this creek is situated the hacienda of Barcanuche, the largest and finest in Sonora. Barcanuche is an Opatá word, which ~~signifies~~ in Spanish is Bonanza, and in English signifies a fortunate place, or a windfall of fortune. This hacienda is the property of Dr. Pancho Perez, of Ures, and boasts a very fruitful soil, abundant water, fine timber, and a beautiful location. Game, also, abounds in its neighborhood, deer and turkey being very plenty. The estate is valued at a hundred thousand dollars." While his interpretation of the name is quite possibly correct, the necessity of caution in accepting the captain's statements of the meaning of place-names, appears from his telling us (p. 24) that the name of Aconchi—a town in Sonora Valley, which he spells "Alconchi"—is "Shell," confusing it with the Spanish word, concha; whereas the name—Acochi, or Acochic, in its earlier form—is of Opatá origin, and, according to the Jesuit author of the Rudo Ensayo, whose ~~residence~~ long residence in Sonora antedated the explorations of Captain Box by about a century, and who sometimes uses the German spelling, "Acoitzi," the name means "on the wall." *Being to Apache depredations, Bacanuchi was abandoned, probably in 1702.*

region as far back, at least, as 1702;\* and ~~possibly~~

*Footnote* \*See Kino's Tabula Californiae.

~~As an aboriginal geographic name, it dates back so far as 1539, it then appears to have pertained probably designated this river source, and a convenient and customary wilderness stopping-place, and not as a village or settlement. And as food had to be carried ahead to the several stopping-places, for the friar and his retinue, the houses (casas) which they found, apparently near Depachi and at two other places where they would have to spend the night in the wilderness, were probably light ~~structures~~ <sup>the Opatas had built</sup> structures which for the occasion ~~of stopping~~ <sup>of stopping</sup> ~~for the~~ <sup>for the</sup> ~~purpose of~~ <sup>purpose of</sup> ~~stopping~~ <sup>stopping</sup> ~~and not regular~~ <sup>and not regular</sup> or continuously occupied abodes.\*~~

*Footnote* \*According to Bandelier (Contr., p. 141), the "sheds" for the friar's night shelter had been built by the Indians at the prompting of Estevan.

At the end of the four days' wilderness journey Fray Marcos "entered a valley well inhabited. Soon afterward he came to a village where he met many people, both men and women, bearing him victuals .... The

*Footnote* \*Davis, Conquest of N. M., p. 126. Whipple (Pat. R. R. Survey, III, 106) there says "cotton robes." The inhabitants were dressed in skins. The women ~~wearing~~ were "good skirts and chemises."\*

*Footnote* \*Bandelier, Contr., page 142.

Journey along this wilderness route from Arispe His 4 days' ~~journey~~ would have brought ~~him~~ the friar

*Being to Apache depredations, Bacanuchi was abandoned, probably in 1702.*

*The "cotton robes" were good skirts and chemises.*



over to the head of the San Pedro River and Valley, and to the place now known as Rancho Cananea, through which passes the Cananea branch of the El Paso and Southwestern Railway.\*

*Footnote* \*A few miles west of this place is the great Cananea mining district, brought into special prominence in recent years by Col. William C. Greene, of the Greene Consolidated Copper Company. According to Kelly's Directory of Merchants, for 1911, this district now has a population of about 18,000. ~~the name, however, is Apacheria, the name of the~~

In this neighborhood, therefore, it was that the despoblado gave place to settlements, and, "soon afterward," the first village of the San Pedro Valley was reached.

It would perhaps be ~~so~~ natural to suppose that the expression, "soon afterward," <sup>—which is not in the friar's narrative, but is inferentially added by Davis,—</sup> should mean later on the same day; but such an inference, it appears, would be erroneous, and 4 full days were doubtless required for the passage of the despoblado. For if we check up the friar's days and leaguage, we find that the expression, "soon afterward," ~~has been justifiably introduced, but~~ <sup>has been justifiably introduced, but</sup> ~~was not intended by the friar~~ should in fact mean a full day later, and that the village first which our pilgrim reached in this valley, and where "many people met him..... bearing him victuals," <sup>at or near</sup> was the place now called San Pedro, \* a few miles south of the Sonora-Arizona line. <sup>of later years a custom house;</sup>

*Footnote* \*Or Casas de San Pedro; formerly the Presidio de San Pedro, maintained for many years as one of the frontier line of forts ~~unavailingly~~ established to oppose the inroads of the Apaches upon Sonora. (See illustration.)

We have seen that 16 leagues brought Fray Marcos from Matape-Vacapa to Mata Vaca; that 4 from there brought him to El Puertecito; and 34 thence to Arispe; from which last-named place the four days that brought him up to the summit of the Sonora-San Pedro divide and down to the northern end of ~~its~~ <sup>its</sup> despoblado, should probably be reckoned at about his average rate of  $5\frac{1}{3}$  leagues per day, and therefore as amounting to about  $21\frac{1}{3}$  leagues. At Rancho Cananea, therefore, where he entered the settlements, Fray Marcos was  $75\frac{1}{3}$  leagues from Matape-Vacapa. We shall later find that, whether checked forward from Matape-Vacapa or backward from his entrance into the White Mountain Wilderness, the most northerly village reached by Fray Marcos on San Pedro River was in the Turkey Creek-Prospect Creek neighborhood, near the present place called Pool; and that to reach that village from his first or most southerly San Pedro River village, he traveled down the San Pedro River about 30 leagues. Thus,  $105\frac{1}{3}$  leagues are accounted for ~~between~~ between Matape-Vacapa and the ancient village near Pool. ~~But Fray Marcos tells us that he traveled 112 leagues from Vacapa, to reach that village. Hence 6 2/3 leagues remains for the distance from the first settlements (at Rancho Cananea) to the first vil-~~

*a long day's journey of*  
Hence  $6\frac{2}{3}$  leagues remains for the distance from the first settlements (at Rancho Cananea) to the first vil-



In one instance the expression, "at Sobahipuris," occurs in that treatise (p. 231), as if it were the name of a native town; it possibly refers to the Sobahipuri village that in Padre Kino's days was called Quiburi; which, judged by such internal signs as to possess, and by its location at the junction of the important natural highway, was then an important place in the Sobahipuri community.

lage, which is said to have been reached "soon afterward"; and that village was at or near the present one of San Pedro.

Here, as elsewhere in the San Pedro Valley, Fray Marcos was among the Indians called Sobahipuris, a division of the High Pimas, closely related to the Papagos.\*

\*Until 1762, when pressure from the Apaches constrained them to join the Papagos of Santa Maria Suamea, San Xavier del Bac, and Tucson, the Sobahipuris seem to have occupied the San Pedro River Valley from time immemorial. The Rudo Ensayo (Quit. transl., p. 189) has, "the river San Pedro, called also Sobahipuris." For a note upon these Indians and the locations of their villages not mentioned in this connection, see Early Far West Paper, No. 2.

The aboriginal name of this place, I have not been able to determine. In maps and literature that I have been able to consult, I find the names of but three early villages on the San Pedro drainage, south of Babocomari Creek: ~~Terrenate~~, Terrenate, Jaibanipitca, and Huachuca. Of these, Terrenate was considerably to the west of Fray Marcos' northward and main line of travel (although it is not unlikely that he passed through it on a side-trip which we shall presently notice); and Jaibanipitca was too far north; so that neither of these can be identified with the village which the friar found near the one now called San Pedro.\* Huachuca remains as a doubtful possibility.

\*Terrenate, mentioned in Spanish annals as early as 1697, and probably earlier, was well up on Terrenate Creek. From 1742 until perhaps ~~1762~~ 1762, a fort (Presidio de Terrenate) was maintained there, furnishing a degree of protection to missions, mining camps, haciendas, rancherias, etc., in the upper valleys of the rivers Santa Cruz, San Pedro, and Sonora. Its garrison service seems, at times, at least, to have been shared with Guavavi, on Rio Santa Cruz, as in 1758, when the expense of the military establishment of "San Felipe de Jesus, Guavavi y Terrenate" was estimated at "\$20,665" per year; or even to have been quite removed to Guavavi temporarily, as in 1745, when "San Felipe de Jesus, Guavavi" is mentioned as having a garrison of 50 men. At least as early as 1741-'42, there ~~seems to have been~~ a mining camp, called "San Bernardo Gracia Real;" ~~mentioned also as "San Felipe Gracia Real."~~ (See Rudo Ensayo, pp. 253, etc.; and Baneroff XV, pp. 528, etc.) Jaibanipitca is said to have been, in 1697, on a hill on the west bank of San Pedro River, one league south of Quiburi; and Kino's map shows the latter north and "Santa Cruz" (San Felipe, which is Jaibanipitca) south of Babocomari Creek. (See Baneroff XVII, 356.)

whither converge roads from Fronteras, Rancho Cananea, and San Pedro, into one leading west to Rio Santa Cruz.

Padre Mentuig informs us that Huachuca (which name he spells "Guchuca"), "near Terrenate," was a "Pima" town, whose abandonment dates from some time in the period of his eleven years residence in Sonora (1751-'62). He in this instance, as often, refers to the Sobahipuris by their generic name, "Pimas."\* There can be no doubt

\*Rudo Ensayo, *ibid.*, p. 253.

that Huachuca was a Sobahipuri town; but whether it was on the San