

Pedro River or on one of its sources toward ^{the present} ~~Port~~ Huachuca, in the Huachuca Mountains. I have not thus far been able to ascertain.*

~~Guachucu~~ is pronounced to ~~chucu~~, which is not
formerly sometimes used in Spain, of
~~Guachucu~~ *The name, Huachuca, Guchuca, or Guachuca, is perhaps
akin in its mode of formation, to Guag-Arispa (or Huc-Arispa).
Guachucu, etc. ^{Suppl. - In 1917 several years after the above was written, the writer learned of an aboriginal} village site north of Terrenate, within the State of Arizona. It is in the first of the

Turquoises were worn even more abundantly in this village than south of the 4-days despoblado; and the collars or necklaces here were of three or four coils, while those seen at Arispe consisted of but a single string of the beautiful robin's-egg gems.

"Cibola was as well known here as Mexico is in New Spain, or Cuzco in Peru; and they described fully the shape of the houses, the arrangement of the villages, the streets and squares, like people who had been there often, and who obtained there, in return for their services, the objects of luxury and convenience which they possessed. I said to them that it could not be possible that the houses were of such a kind as they represented; and in order to give me to understand it, they took soil and ashes, poured water on them, and showed me how they placed the stones and how they raised the structure, putting mud and stone until it rose on high. I asked the men if the people there had wings to ascend to these stories (of the buildings); but they laughed, and described to me a ladder, as well as I could have done it myself, and they took a pole, placing it on their heads to show that that was the height from story to story. I also heard from them about the cloth of Totonteac, where they say that the houses are like those of Cibola, but better and more numerous, and that it is a big thing without any end to it."*

⁴Pray Marcos' Relacion, p. 339, as translated by Bandelier, *Southwestern Hist. Cont.*, p. 142.

Here also, Fray Marcos made an interesting geographical discovery; and he writes, "Here I was informed that the coast turns quite strongly to the west, for until this first despoblado, which I passed, the coast always ran prevailingly northward; and as the turning of the coast was a matter of great importance, I determined to know it, and so I went to investigate it and saw clearly that at 35° it turns to the west, by which I was as much delighted as by the good news about the interior."¹⁰

The coast of Sonora does, indeed, begin to turn west-northwestward in

about latitude $31^{\circ} 15'$, or at Pinacate Bay, very nearly opposite the village in which the friar now was; but he overestimated the latitude by about $3\frac{3}{4}$ degrees.*

^{Footnote} *Pinacate ~~is~~ ^{is} a ~~little~~ ^{large} ~~bay~~ ^{turn} of the coast and not, in any true sense, a port. Says the narrative of Charles D. Poston, as by transcript thereof given in J. Ross Browne's "Adventures in the Apache Country," page 251, "We followed Gray's trail" [in 1854, from Altar] "down to the coast, a distance of about fifty miles over the Pinacate Mountains, and then through about fifteen or twenty miles of sand-hills to the beach. There is neither fresh water, wood, grass, nor vegetation of any kind here—nothing but a desert of sand-hills as far as the eye can reach up and down the Gulf. The desert extends at least two hundred and fifty miles along the coast by about ~~one~~ twenty-five to thirty miles wide. There is no vestige of a port."

The origin of the name "Pinacate," is explained by Father Mencuig in his Geographical Description of the Province of Sonora, page 148 of the Guiteras translation, which says, "Another beetle, black and larger" [than "the bug of Compostela."] "is called pinacate, and in Opata ~~teura~~. Its sting is poisonous and quite painful. The worst feature about it is that it can only be driven away at the cost of much discomfort, for on approach it expels an offensive stench that the sense of smell cannot tolerate."

Fray Marcos was here fully 200 miles, by air line, from the nearest coast point. There is a 40-league route from Casas de San Pedro to Baboquiburi* Peak, ^{whose elevation above sea, according to the late Boundary Survey, is 2372 meters (7783 feet);} and there are 50-league routes (possibly shorter by ^(Perhaps, a ultimate contraction.) "Spelled "Baqiburi" in the Rudo Ensayo; and in the recent Atlas of the U. S. and Mexican Boundary Survey, "Babocomari," a distinct geographic name.) leaving the roads in some places) from Casas de San Pedro to El Charro, ^{lower} peak in the neighborhood of Altar, and to El Humo, ^{and} farther northward, and ^{to The Carrizal and} other mountains in that quarter; and Winship has called attention to the fact that "There is a week or ten days, during this part of the [friar's] journey [to Cibola], for which his narrative gives no specific reckoning."* On his return journey from Cibola,

^{Footnote} *Historical Introduction, p. 359.

we shall see, he showed that, when necessary, he could make 8 and 10 leagues a day, for many days in succession. Sobaipuri guides, who ^{might} have undertaken to conduct him to where he could see the coast for himself, were of course able ^{to} exceed that rate, and in ten days ^{their best runners} could even have gone from San Pedro to the coast and returned. I do not know whether the gulf ^{and} coast-line is visible from the summit of any of these mountains or not.* If it be so visible, it is not

^{Footnote} "Over Desert and
Gulf" for most interesting narrative of
Journey of Pinacate Mendozam
made by Dr. D. MacDougal, Director of the
Sand Gobion Survey (1892-93), and
of the Pinacate Bay

^{Footnote} According to the Atlas of the
Boundary Survey, the summit of the highest
mountain is 14,500 feet
high, from which it is about
70 miles.

5
45
rule

From El Camino, the shortest distance to tide water is southwestward, and apparently does not exceed 56 miles; but the distance west-northwestward, to which he would have to see, to observe the coast turn, would be 75 or 80. The distance from El Humo to the coast turn, ~~is about~~ is about 70 miles, but it would be necessary to look somewhat beyond that distance to observe the westward trend of the coast. Moreover, between any of the points mentioned and the gulf other heights may shut off the view, even if those points are ~~high~~ ^{near} enough and near enough to the gulf to afford a glimpse of it. ~~admit~~

impossible that the friar may have gone to where he could confirm, with his own vision, the coast turn of which the Indians told him. Winship admits the possibility of this, but suggests that, "in the absence of any details, it is hardly likely that the friar did more than secure from other Indians stories confirming what he had already been told." Such ^{fact} ~~opinion~~ ^{seems} sound. As to the manner of confirmation, however, it should be noticed that if the gulf coast itself be not visible from a mountain which, with Indian guides, he could have reached in 4 or 5 days of double-rate travel, yet ~~mountain~~ ^{overlook} and ^{hill} ranges that ~~overlook~~ the coast and indicate its ^{position} ~~course~~, ~~near~~ Pinacate Bay, are ~~certainly~~ thus visible, and may have been pointed out to him with the statement that the seacoast ran ^{not far beyond} their western bases. Such are ~~the~~ the Pinacate Mountains.

Having returned to the upper ~~mined~~ San Pedro Valley ~~he~~
~~had~~ and the village that had so
hospitably ^{received} him, he resumed his journey and continued down the
San Pedro River Valley for 5 days, finding it ~~as~~ ^{well inhabited} and "all
~~irrigated~~ and under so high a state of cultivation that it looked ^{like} like
a garden." ~~provisions~~ ^{Food} was so plentiful that he ~~said~~ ^{wrote} "it suffi-
cient to feed above three thousand horsemen." The boroughs and
villages ("barrios", or "wards", as he calls them) followed each other
at short intervals, "being only a league, and sometimes half a league,
apart;" ^{strung out} and they seem to have been like some of the old street-

Principles of Education, 1907.

villages of New England, being "from a quarter to half a league long, although

Whipple, Pac. R. R. Surv., III, 106, as taken from Hakuyt; Bandelier, Contrib., 144; ~~and~~ Davis, Conquest, 127; Prince, Hist. Sketches, 107.

their ~~dwelling~~^{as though} ~~dwelling~~ were ~~concealed~~ ~~in~~ thatched cabins, like the Pima lodges of the nineteenth century. In all of them through which he passed, he heard many reports of the

Seven Cities, and the inhabitants gave such particular accounts as might be expected from a people who were in close intercourse with those of whom they spoke. ^{n*} In one of them, which we shall now briefly consider, he ob-

*Davis, *Geog. N.M.*, pages 127-8.

In the village ~~where~~ we met an old man who was a native and former resident of Cibola. He was a refugee from that place, ~~which~~ who, because of some difficulty, had fled "from the governor or Lieutenant of the ~~Towns~~ ^{Towns}; for the Lord of the ~~the~~ Seven Cities liveth and abideth in one of those towns, called Ahacus [Hawikuh], and in the rest he appointeth lieutenants under him."* This Cibolan was "a white man".

*Hakluyt, as quoted by Mr. J. P. Morgan, in the Catalogue of the vol. of "The East Indies," p. 218.

perhaps one of the albinos for which Zuñi ~~had~~ has long been noted; and Fray Marcos regarded him as "of far greater capacity" than the natives of ~~the~~ ^{this} valley, ~~and~~ or those of the provinces hitherto passed. The information which this Cibolan imparted, about the communal house towns of the north, as recorded in Fray Marcos' Relacion, and translated by Bandelier, is ^{in part} as follows: ~~XXXX~~ "he told ~~XXXXXXXXXXXX~~ me that Cibola is a big city, in which there are many people, streets

tailed much information concerning Cibola, directly from a Cibolan.

Two days of travel at a rate somewhat accelerated by the even descending grade, brought him 12 leagues (about 33 miles) below San Pedro, to the vicinity of Fairbanks, not far from where in 1697 Father Kino, with Monga, Bernal, and others, found Tlacuri, a principal village of the Sobipuris, and its famous chief, Coto, a successful leader against the Apaches.

(According to Kuntz's map, however, it lies west of San Pedro River.)

69.

Hakluyt here has "five stories." It is obvious that the Spanish copyist took liberties with Fray Marcos' Relación. Ramírez's Station version (from which the Hakluyt was translated) seems to stand the best, much better than the city there are many inns.

and squares, and that in some parts of the city there are very large houses, as high as eleven stories, in which the principal men come together on certain days of the year. They say that the houses are of stone and lime, as others had already told me, and that the entrances and fronts of the principal buildings are of turquoises. He also said to me, that the other Seven Cities are like this one, and some of them larger, and that the principal one of all is Ahacus. He says that towards the southeast there is a kingdom called Marata, in which there used to be many and large settlements, all of which are of houses of stone and many-storied, and that this kingdom was and still is at war with the lord of the Seven Cities, through which warfare the kingdom of Marata has declined greatly, although it still holds its own, and is at war with the others. And he also stated that towards

Davis (Conquest, p. 128) here has, — doubtless from ~~the~~ Hakluyt, and hence based on Ramusio, — "the houses of which were built with numerous lofts; and that on account of the frequent wars between these two kingdoms the towns of the latter were, for the most part, surrounded with walls." One can not help querying whether Fray Marcos, being ~~an~~ ^{an} Italian by birth, may not have written ~~the~~ an Italian version of his narrative, (differing from the Spanish "Relacion" in containing some corrections, substitutions and additions,) and which was used by Ramusio. ~~in~~ Winship (Bu. Eth. Ann. XIV, 611) remarks, "The volumes of Ramusio have an especial value, because in many cases the editor and translator used the originals of documents which have not since been found by investigators."

the southeast ~~an error for somewhere~~ lies the kingdom called Totonteac, which he mentions as being the largest in the world, the most populous, and the wealthiest, and that there they dress in cloth made of the material out of which is manufactured the gown I wear, and others of a thinner kind, and that it is taken from the animals mentioned to me previously and that the people are highly civilized, different from those I have yet seen. He also said that there is another very large province

So far as it goes this statement ~~minimizes~~ is evidence opposing such a ~~minimizes~~ would tend to show that the Gila River great-house-building ancestors of certain Moqui clans were ~~not~~ derived from the Piman family.

and kingdom ~~said~~ named Acus. There is also Ahacus, and that word, with aspiration, is the name of one of the Seven Cities, the largest of them all; and Acus, without aspiration, is a province by itself. He stated that the costume of Cibola was as it had been described to me; that all those who dwell in that city sleep in beds elevated above the floor, covered with sheets and bedding. He offered to go with me to Cibola, and beyond, if I would take him along," and, (as the

account in Davis' "Conquest" tells us,) if Fray Marcos "would intercede with the authorities to induce them not to punish him for running away."

As the friar passed down the San Pedro Valley, its people, "as usual, provided him with" food "and other necessaries", and "he saw more than a thousand" well finished buffalo hides; "and also a great number of turquoises, many of which had been manufactured into chains. He was told they had been brought from the city of Cibola, where there was great abundance, and that they also abounded in the kingdoms of Marata, Acus and Totonteal."*

Footnote
*Davis, *Conquest*, p. 129; who notes that "Totonteal" and "Totonteac" are alternative spellings.

What claimant to learning, in the days when the wonders of the deep and of little-known lands figured upon maps as embellishments to distract from the dearth of cartographical detail, and when the things of the distant East were sought in the far West, could rest content, in exploring a new continent, without finding ~~some~~ evidence of ~~some~~ animal that would take the place of the ~~old~~ world unicorn? For such evidence, Fray Marcos evidently had an open ear; for ^{in this valley,} there was exhibited to him a hide half as big again as the hide of an ox, which they represented as the 'skin of a beast that had but one horn upon his forehead, and that this horn bendeth toward his head,' and that out of the same goeth a point right forward wherein he hath so great strength that it will break anything how strong soever it may be, if he run against it, and that there are great store of these beasts in that country. The color of the hide is of the color of a great goat skin, and the hair is a finger thick.'**

Footnote
**Davis, *op. cit.*, pages 129-130. The Spanish *Relacion*, as quoted by Bandelier (*Contr.*, p. 148), describes the horn as "bent down toward the breast."

Fray Marcos doubtless presented the description ~~of the animal~~ as he understood it from the *Sobainuris*, but his interpretation of it may have been warped by his notion of that creature of ~~fact~~ and fable; for no mammal so large and having ^{at the same time} but one such horn, ~~has~~ has inhabited the country within the historic period.* Bandelier believes that

Footnote
*In late geological times there were in America, in the Pleistocene epoch, besides elephants and other large mammals, forms of the ~~same~~ family much larger than *Ricogn americanus*, and in the ~~same~~ epoch, large unicornous mammals, ~~which~~ ^{since Marx} by means of the rhinoceros family; but that was back in the Tertiary period of geological history.

the friar's description ~~of the animal~~ is ~~due~~ due to a misunderstanding of *Sobainuri* ~~accounts~~ of the mountain sheep, whose "skull and

*This is shown by the testimony of Rodrigo de Oviedo, who, in a letter of October 15, 1539, after the return of the friar from Cibola, wrote of him, "He says that they are not unicorns, but another sort of animals." His letter was published in Oviedo's *Historia General*, and cited (misprinted "1739") in Bandelier's *Contributions*, p. 148.