

leagues is the nearest that it seems to me it can be thither. The North sea ought to be much farther away.* Your Lordship may thus see
*In a subsequent letter (that of October 21, 1541, to the king), Coronado wrote of Tiguax, a province on the Rio Grande about 60 leagues from Cibola-Hawikuh, as "being 400 leagues from the North sea and more than 200 from the South sea." (Bu. Sth. Ann. XIV, 583.)

Footnote

how very wide the country is. They have many animals--bears, tigers, lions, porcupines, and some sheep as big as a horse, with very large horns and little tails. I have seen some of their horns the size of which was something to marvel at. There are also wild goats,* whose

Every one thinks that some of them are larger than that.

Footnote

See footnote on page ___

heads I have seen, and the paws of the bears and the skins of the wild boars. For game they have deer, leopards, and very large [cows], and

Footnote

*This word is here substituted for "deer," which has doubtless crept into Ramusio's version of Coronado's letter, as Winship suggests, by a slip of the pen. Coronado was evidently naming the animal life of the Southwest, north of Sonora; and not that of Zuni land only. As regards the animals of the cat family, there were of course neither lions nor tigers. But the ~~word~~ puma, which we often call "mountain lion," is called "leon" in Spanish-American countries, and is widely distributed in both North and South America. The ocelot was formerly not rare in the Southwest, and ranged northeast to Arkansas. ~~The jaguar is known to Spanish-speaking Americans as "el tigre."~~ ~~As late as the middle of the 18th century it was common in the Rio Grande Valley below El Paso; also on and east of the Santa Cruz River, a tributary of the Gila; and ~~on the Gila itself.~~ Of the puma Montez wrote in 1762 (in the *Rudo Ensayo*) "In other countries, the lion, among the quadrupeds or beasts of the forest, is called king; but this appellation does not properly apply to what in Sonora goes by the name of lion, and in the Opata by the name of *naidquat*; for this animal, although as large as a yearling, is so contemptible and destitute of courage, that on being closely pursued by the people, it not only does not know how to defend itself, but weeps and whines. True, it does damage and kills some animals; for it is not lacking in strength to do so; but it has neither the mane nor the color nor the claws of a real lion. Some people call it leopard, but with no better reason than those who call it lion." As he omits other mention of the ocelot. (A common cat of Sonora,) the animal which he has heard "some people call leopard," was probably the ocelot. Of *el tigre*, the jaguar, he wrote, "A more ferocious animal is the tiger, and all over the province ~~of Sonora~~ [of Sonora, which in 1762 extended north to the Gila] he does much damage among the wild beasts and cattle. He does not attack man unless he is pursued; the Opatas call him *tutzi*." The "tigers" of Coronado's letter were probably jaguars; and his "leopards" ocelots. Speaking more particularly of the Zuni country, Castañeda mentions, of the Cat family, only "leones" and "gatos"--mountain lions and lynxes--which are and doubtless were the two commonest sorts of cats in that country; and of rodents, he mentions "nutrias," which in Old World parlance would be otters, ~~but in New Mexico is the name applied to the much more common beavers.~~~~

Until about 1800

animal which Your Lordship favored me with, which belonged to Juan Melax. They inhabit some plains eight days' journey toward the north.* They have some of their skins here very well dressed, and

about the very salt lake which gave to Marata (Motiyata) its name, and which had on its border another lake, hot-water fed, and about its basin is of Cibola of which he speaks.

~~... lake ...~~
~~... it is implied that these of his salt lake~~

The intelligence of a later-known salt lake—the Great Salt Lake of Utah,— which was communicated to Fathers Dominguez and Escalante by the Timpanogos Utes at Utah Lake in 1776, is recorded in these explorers' Diario y Derrotero as follows: "The other lake, with which this [Lake of the Timpanogos—i.e., Utah Lake] communicates, occupies, as they told us, many leagues, and its waters are injurious and extremely salt; because the Timpanois assure us that he who wets any part of his body with this water immediately feels an itching in the wet part." This is as translated by Bancroft in his History of Utah, page 15; but by Lieut. G. K. Warren, assisted by Señor Moreno of the Spanish legation at Washington (in or before 1857), the word translated by Bancroft "itching," is rendered "burning."* From this we can see

Footnote

*Pac. R. R. Surv. Reports, Vol. XI, p. 35.
~~how~~ ^{Cibolan} ^{on Totonaca} how Coronado— whose information must have reached its Spanish dress through at least two successive and more or less imperfect interpretations of Indian languages—might have understood as "hot lake" a Cibolan term which was intended to convey the meaning of salt lake: the Zuñi Salt Lake district being indicated by the rest of his description. But while we ^{might thus} identify Coronado's "hot lake" ~~with~~ with a salt lake, ^{There is probably better} ~~but at the same time see~~ reason for believing that his word, ~~was~~ "hot," had actual reference to temperature.

~~It is of course possible that Coronado may have been informed at this time, of the province that Castañeda calls "Tutabaco," of 8 Piro pueblos, of Piro and Tigua, on the western border of the Salinas Basin east of the Rio Grande. But that province was not seen by the general until more than three months after his letter of the above date to Mendoza was written; and the Tutabaco saline was comparatively remote; and it is reasonable to look nearer to Cibola for Coronado's~~

~~"hot lake"~~ Winship has considered ^{Coronado's} ~~the~~ "hot lake" to be "in all probability the salt lake alluded to" in Mendoza's Letter to the King, as the source of Cibola's salt supply,—the now so-called Zuñi Salt Lake, "two days from the province of Cibola"; and although not technically exact as a matter of descriptive physiography, it ^{seems} ^{probable} that this identification is correct as to locality, and that Coronado's "Toton-teac" was a part of Fray Marcos' "kingdom called Marata," in which latter, as we shall see, both the Zuñi Salt Lake and ^{on its margin} ~~was~~ a "hot lake," were situated.

or lakelet ^{partly hot,} ~~was~~ situated.

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Ethnological
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adjunct feature of the crater lake

M.C.
Mrs. Stevenson has recently called attention to a curious ~~feature~~ ^{adjunct feature of the crater lake} which ~~seems to the present writer~~ ^{virtually to identify} the "hot lake" and of the "Potente" ~~of Cerro~~ ^{of Cerro}. That ~~lake~~ lake, as we have seen, occupies the northern moiety of the floor of a partly filled crater-like depression, a mile or so broad, from whose

~~center~~ center—i.e., from the southern edge of the lake—rise two volcanic cinder cones, or peaks, ~~with~~ ⁱⁿ the depth of the crater of one of these ^{monticules}, is a lakelet of especial ~~geographical~~ geological as well as ^{ethnological} interest, and of which, in her memoir, The Zuni Indians, Mrs. Stevenson gives the following account, here very slightly abridged:

"The volcanic peaks which rise 150 or 200 feet above the waters of the lake are quite symmetrical. The interior of the cone of one descends at an angle of 45° to an elliptical basin, 150 by 200 feet in diameter, filled with saline water of a brilliantly green hue and bordered by a footpath of red lava, partly formed by debris from the slopes, but carefully remodeled by the Zunis into a narrow, even path about 5 feet wide. The outer and inner sides of the peak are so covered with volcanic cinders that it is difficult to ascend or descend. Only those of the Bow priesthood who have taken four scalps may enter the crater. The warrior who has scalped but one enemy goes only part way up the mountain and deposits his offerings; when he has scalped two, he may go still farther up the mountain; after the scalping of three, he may ascend to the top and make his offerings; ^{when he has scalped four enemies, he may descend into the crater and deposit his offerings in the sacred lake.} At least such was the rule until the cessation of intertribal wars, during which only such men as brought back scalps were entitled to join the Bow priesthood.

"Members of this fraternity who go down to the house of the Gods of War must descend over a certain path which was traveled by these gods when they descended to this crater lake. The elder and younger Bow priests, the living representatives of the Gods of War, when visiting this sacred spot descend by the path referred to and on reaching the water's edge separate and make the circuit of the lake, passing each other on the opposite side.

"A shrine especially set apart for the offerings of the elder and younger brother Bow priests is located on the east side of the lake. It is 3 feet from the water's edge and is square, some 15 inches a-

Illustrations.

~~The ^{Cinder Cone} Salt Lake; ^{which is a stone cold} ~~the Cinder Cone~~ Lake~~

hot
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Home of the Zuni Gods of War)

PL. LXXXIX

(Cut out, fr. Zuni Memoir
& use as illustra, here)

also Pl. of the ^{Zuni} Salt Lake.