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The "Hacus," or "Ahacus," which Fray Marcos^{report} distinguished from "Acus" by its aspiration, was ~~that~~ Hawiku: the very town from which the general was writing, with scant attention to the ~~fact that the place~~ ^{which he knew it had} ~~had~~ ^{no} any other appellation than the Spanish one of "Granada," which he had given it.

Coronado now makes the following passing yet noteworthy remark: "They tell me that there are some other small ones, not ~~far~~ ^[towns] far from this settlement, which are situated on a river which I have seen and of which the Indians have told me." As this statement refers back to the word "town" in the preceding sentence for the predicate of the word Hacu, it might at first sight seem that Coronado meant that the other ^{which he had just mentioned} small towns were near the Acu. But as those towns were on a river that he had seen, and as he had not, ^{writing} at that writing, explored eastward from Zuffi River, his meaning must have been that the small towns were "not far from this settlement" of Cibola, from which he was writing; and as the only river that he had seen not far from Cibola was his "Flax River," it is plain that the small towns which the Indians had told him about, were on the Little Colorado River; and they may well have been those whose ruins have been explored and the Hopi traditions concerning them studied by Doctor Fewkes, leading that investigator to conclude that the pueblos of that neighborhood had not been wholly deserted in the sixteenth century. The

~~route~~ ^{on the route by which Coronado reached Cibola} ~~that~~ ^{on the route by which Coronado reached Cibola} ~~where~~ ^{where} ~~the~~ ^{the} Homolobi towns were near Winslow, and not far from where Flax River is joined by a creek that on some maps is called Rio Pueblitos; the little pueblos that gave name to the creek having ~~perhaps~~ ^(if not modern) possibly ~~been~~ ^{possibly} ~~out~~ ^{out} ~~and~~ ^{and} ~~part~~ ^{part} ~~of the~~ ^{of the} Homolobi settlement. They were north of the route by which Coronado ^{had} reached Cibola, and south of that by which Tovar ^{later} went from ~~Cibola~~ ^{Cibola} to Tusayan, and of that by which ^{still later} Cardenas went to the Grand Canyon of the Colorado; and they do not appear to have been visited by any members of Coronado's expedition. It is perhaps for this reason that they were not included in Castañeda's census of the pueblo region.

The letter of Coronado continues: "God knows that I wish I had better news to write to Your Lordship, but I must give you the truth, and, as I wrote you from Culiacan, I must advise you of the good as well as of the bad. But you may be assured that if there had been all the riches and treasures of the world, I could not have done ~~more~~ ^{more} in His Majesty's service and in that of Your Lordship than I have done, in coming here where you commanded me to go, carrying, both my companions and myself, our food on our backs for 300

*Note his previous statement that, of the twelve villages of Cibola, "each has its own name."

Footnote

with the village of that province [Tusayan] has remained peaceful, nor was any ~~attack~~ ^{attack} made ~~on~~ ^{on} other ^{people} ~~people~~ in that direction." (Castañeda, 1590.)

Bu. E. M. Ann. XIV.

leagues, and traveling on foot many days, making our way over hills and rough mountains, besides other labors which I refrain from mentioning. Nor do I think of stopping until my death, if it serves His Majesty or Your Lordship to have it so.

"Three days after I captured this city, some of the Indians who lived here came to offer to make peace. They brought me some turquoises and poor mantles, and I received them in His Majesty's name with as good a speech as I could, making them understand the purpose of my coming to this country, which is, in the name of His Majesty and by the commands of Your Lordship, that they and all others in this province should become Christians and should know the true God for their Lord, and His Majesty for their king and earthly lord. After this they returned to their houses and suddenly, the next day, they packed up their goods and property, their women and children, and fled to the hills, leaving their towns deserted, with only some few remaining in them. Seeing this, I went to the town which I said was larger than this, eight or ten days later, when I had recovered from my wounds. I found a few of them there, whom I told that they ought not to feel any fear, and I asked them to summon their lord to me. By what I can find out or observe, however, none of these towns have any, since I have not seen any principal house by which any superiority over others could be shown. Afterward, an old man, who said he was their lord, came with a mantle made of many pieces, with whom I argued as long as he stayed with me. He said that he ~~not~~ would come to see me with the rest of the chiefs of the country, three days later, in order to arrange the relations which should exist between us. He did so, and they brought me some little ragged mantles and some turquoises. I said that they ought to come down from their strongholds and return to their houses with their wives and children, and that they should become Christians, and recognize His Majesty as their king and lord. But they still remain in their strongholds, with their wives and all their property. I commanded them to have a cloth painted for me, with all the animals that they knew in that country, and although they are poor painters, they quickly painted two for me, one of the animals and the other of the birds and fishes. They say that they will bring their children so that our priests may instruct them, and that they desire to know our law. They declare that it was foretold among them more than fifty years ago that a people such as we are should come, and the direction they should come from, and that the

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whole country would be conquered. So far as I can find out, the water is what these Indians worship, because they say that it makes the corn grow and sustains their life, and that the only other reason they know is because their ancestors did so.¹⁷

As regards the religion of the Cibolans, the Relacion del Suceso ~~which~~ sets forth:

"Their rites and sacrifices are somewhat idolatrous, but water is what they worship most, to which they offer small painted sticks and feathers and yellow powder made of flowers, and usually this offering is made to springs. Sometimes, also, they offer such turquoisees as they have, although poor ones."

Castañeda, ~~referring~~ ^{referring} first to their government and then to ~~their~~ ^{their} religion, says:

"They ~~do not have~~ do not have chiefs as in New Spain, but are ruled by a council of the oldest men. They have priests who preach to them, whom they call papas. These are the elders. They go up on the highest roof of the village and preach to the village from there, like public criers, in the morning while the sun is rising, the whole village being silent and sitting in the galleries to listen. They tell them how they are to live, and I believe that they give certain commandments for them to keep, for there is no drunkenness among them nor sodomy nor sacrifices, neither do they eat human flesh nor steal, but they are usually at work. The estufas," (which, amongst other ~~uses~~ uses, ~~also~~ served as places of religious instruction,) "belong to the whole village. It is a sacrilege for the women to go into the estufas to sleep. They make the cross as a sign of peace. They burn their dead, and throw the implements used in their work into the fire with the bodies."¹⁸ He also tells ~~that they were monogamous.~~

¹⁷ Winslow's Translation, Eth. Ann. XIV, p. 518.

It will be observed that Castañeda clears the Cibolans of the stigma of cannibalism, of which, as we have seen in Early Far West Paper, ~~had~~ No. 1, the Sobapuri Indians had accused them to Melchior Diaz.

As to burning of the dead, the practice ~~was~~ among the ^{practiced by the Zunis.} It may have been employed in the case of warriors who had been killed in battle (as it has been in recent decades among the Pimas); or it may have been confined to some clan or phratry derived from ^{from} ~~which~~ in which the custom ~~was~~ of ~~cremation~~ cremation of the dead was general. Whatever its ancient history among the Cibolans, the Zunis now deny that they have ever practiced it. ^{In Zuni Valley} ~~Zubis~~ ^{Zubis} ~~of the dead are not commonly found buried in villages in Zuni Valley.~~

Says Mrs. Stevenson, of the Zunis of today: "These people rarely cast their eyes upward without invoking the rain-makers, for in their arid land rain is the prime object of prayer. Their water vases are covered with cloud and rain emblems, and the water in the vase symbolizes the life, or soul, of the vase." (Eth. Ann. XXII, 21.)

The pueblo Indians have been called rain-worshippers, sun-worshippers,*

Cushing's studies indicate that the Indians may have been scattered over the West.

on most primitive occasions it is practiced by Indians of Ch. XIV, 519 and by Indians in their societies "are often found in small numbers."

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Footnote

Footnote
"No temple was seen, nor was idol known to them; according to what was understood, they worshipped the sun and moon, which was confirmed, because one night when there was an eclipse, they all uttered much lamentation." (Translation of an extract given by Winship on page 515 of *Bu. Eth. Ann. XIV*, from *Mota Padilla*.)

idol-worshippers, etc., etc.; and they are ~~indeed~~ indeed such, with the "etc." repeated to the end of the chapter; for *their* pantheon ~~is~~ is extensive.

Among the Zufis there are numerous anthropic gods, and objects of many kinds are spiritualized or deified, and by different members of their pantheon the various elements, such as rain, wind, fire, lightning, etc., and the fortunes of war and of ~~mining~~ agriculture and of hunting, and all the ^{conditions} that affect the ~~mining~~ Zuni ~~people~~ people, are believed to be controlled. A most complicated system of worship and ritual accordingly prevails; and the intellectual capacity of the Zufis and other Pueblos in matters connected with their religion, has been the astonishment of observers. The religion and mythology ^{of the Zunis} are connected with the six regions of space—north, south, east, west, zenith, and nadir—and are closely related to their government, to their secret organizations, ~~and~~ to the ~~mining~~ phratries and clans into which they are divided, and to almost every phase of their daily life. *

Footnote
F. H. Cushing's "Zuni Folk Tales," and "For the religion and mythology of the Zufis, see especially the writings of ~~Cushing~~ Cushing in Annual Report XIII of the Bureau of American Ethnology, and of Mrs. Stevenson in Reports V and XXIII of same. For that of the Sia Indians, see the latter's paper in Report XI of same. And for that of the Hopis, see the writings of ~~Fawkes~~ Fawkes in Reports XV, XVI, XIX, and XXI of same, and in the American Anthropologist, the Journal of American Ethnology and Archaeology, and the Journal of American Folk-lore; those of Voth in Publications of the Field Museum; and many others.

The Letter of Coronado to Mendoza again continues:

"I have ~~tried~~ tried in every

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whole country could be conquered. So far as I can find out, the water is what these Indians worship, because they say that it makes the corn grow and sustains their life, and that the only other reason they know is because the ancestors did so. I have tried in every way to find out from the natives of these settlements whether they know of any other peoples or provinces or cities. They tell me about seven cities which are at a considerable distance, which are like these, except that the houses there are not like these, but are made of earth, and small, and that they raise much cotton there. The first of these four places about which they know is called, they say, Tucano. They could not tell me much about the others. I do not believe that they tell me the truth, because they think that I shall soon have to depart from them and return home. But they will quickly find that they are deceived in this. I sent Don Pedro de ~~delegado~~

Footnote

For Tucano; i.e., Tusayan, the province of the Hopis.

To har there, with his company and some other horsemen, to see it. I would not have dispatched this packet to Your Lordship until I had learned what he found there, if I thought that I should have any news from him within twelve or fifteen days. However, as he will remain away at least thirty, and, considering that this information is of little importance and that the cold and the rains are approaching, it seemed to me that I ought to do as Your Lordship commanded me in your instructions, which is, that as soon as I arrived here, I should advise you thereof, and this I do, by sending you the plain narrative of what I have seen, which is bad enough, as you may perceive. I have determined to send throughout all the surrounding regions, in order to find out whether there is anything, and to suffer every extremity before I give up this enterprise, and to serve His Majesty, if I can find any way in which to do it, and not to lack in diligence until Your Lordship directs me as to what I ought to do. We have great need of pasture, and you should know, also, that among all those who are here there is not one pound of raisins, nor sugar, nor oil, nor wine, except barely half a quart, which is saved to say mass, since everything is consumed, and part was lost on the way. Now, you can provide us with what appears best; but if you are thinking of sending us cattle, you should know that it will be necessary for them to spend at least a year on the road, because they can not come in any other way, nor any quicker. I would have liked to send to Your Lordship, with this dispatch, many samples of the things which they

have in this country, but the trip is so long and rough that it is difficult for me to do so. However, I send you twelve small mantles, such as the people of this country ordinarily wear, and a garment which seems to me to be very well made. I kept it because it seemed to me to be of very good workmanship, and because I do not think that anyone has ever seen in these Indies any work done with a needle, unless it were done since the Spaniards settled here. And I also send two cloths painted with the animals which they have in this country, although, as I said, the painting is very poorly done, because the artist did not spend more than one day in painting it. I have seen other paintings on the walls of these houses which have much better proportion and are done much better.

I send you a cow skin, some turquoises, and two earrings of the same, and fifteen of the Indian combs, and some plates decorated with these turquoises, and two baskets made of wicker, of which the Indians have a large supply. I also send two rolls, such as the women usually wear on their heads when they bring water from the spring, the same way that they do in Spain. One of these Indian women, with one of these rolls on her head, will carry a jar of water up a ladder without touching it with her hands. And, lastly, I send you samples of the weapons with which the natives of this country fight, a shield, a hammer, and a bow with some arrows, among which there are two with bone points, the like of which have never been seen, according to what these conquerors say. As far as I can judge, it does not appear to me that there is any hope of getting gold or silver, but I trust in God that, if there is any, we shall get our share of it, and it shall not escape us through any lack of diligence in the search. I am unable to give Your Lordship any certain information about the dress of the women, because the Indians keep them guarded so carefully that I have not seen any, except two old women. These had on two long skirts reaching down to their feet and open in front, and a girdle, and they are tied together with some cotton strings. I asked the Indians to give me one of those which they wore, to send to you, since they were not willing to show me the women. They brought me two mantles, which are these which I send, almost painted over. They have two tassels, like the women of Spain, which hang somewhat over their shoulders. The death of the negro is perfectly certain, because many of the things which he wore have been found, and the Indians say that they killed him here because the Indians of Chichilticale said that he was a bad man, and not like the Christians, because the

ED. Rio Colorado (I am now W. River) - Rio Grande
E. "Estremos" - Rio Grande
R. Rio Grande, etc. (Cochito River at Cristóbal)
J. = Rio Sta Domingo (= San Luis o R. Chileno)

4 l. to

I. "San Felipe" (go 2 mi. S. toward Creek
3 mi. down river) $\frac{1}{2}$ mi. = $\frac{1}{2}$ l. = 4 l.

H. "Dolores" (H. M. = San Felipe)

6 l. to

G. "Cerro" (go $\frac{1}{2}$ mi. S. toward Creek
3 mi. down river) $\frac{1}{2}$ mi. = $\frac{1}{2}$ l. = 4 l.

Sta Rosa on the sand dunes $\frac{1}{2}$ mi. to the north
San Ignacio (small) were scattered but
not far apart & both on the 5 mi. stretch of
the sand dunes - both 5 mi. from

F. "Efiguaz" (at the ~~end~~ ^{beginning} of the
sand dunes) $\frac{1}{2}$ mi. to

"6 l." = 6 l. mi. travel 4 mi. up & down, to

E. "San Felipe" (near Cr. ~~San~~ Creek;
~~San~~ Creek (go $\frac{1}{2}$ mi. S. toward Creek) $\frac{1}{2}$ mi. = 1 l. = 6 l.
Then 10 de down the
river Sta. Maria Magdalena = Huayra R.
Total 4 l. = 12 mi. to

D. "San Nicolas (Bispo) (= Gardner)
Then (6 l. = 18 mi.) to

C. "El Pilar" (near Moron) = Moron Lake
Then 4 l. = 12 mi. to

B. "La Cima" =

Then 10 l. = 30 mi. to

A. "La Merced" and Rio Nobile
averaged into days 4 at 2.5 l. per day
Going down the river they ~~traveled~~
(but a little over 7 mi. a day); ~~traveled~~
~~traveled~~ so either made only half-
day journeys or travelled every
other day. This would be
natural, as their pack animals
must have been fatigued by travel
up the sand dune country & through
the rough pass at the summit of the
so-called Sandhill Pass. On Wednesday
not less than six caravans met the camionadas.

Christians never kill women, and he killed them, and because he assaulted their women, whom the Indians love better than themselves. Therefore they determined to kill him, but they did not do it in the way that was reported, because they did not kill any of the others who came with him, nor did they kill the lad from the province of Petatizan, who was with him, but they took him and kept him in safe custody until now.⁷ When I tried to secure him, they made excuses for not giving

Footnote *For discussion of Estevan's ~~misery~~ fate and the attending circumstances, ~~see~~ see Early Far West ~~see~~ Paper No. 1.

him to me, for two or three days, saying that he was dead, and at other times that the Indians of Acuca had taken him away. But when I finally told them that I should be ~~very~~ very angry if they did not give him to me, they gave him to me. He is an interpreter; for although he can not talk much, he understands very well. Some gold and silver has been found in this place, which those who know about minerals say is not bad. I have not yet been able to learn from these people where they got it. I perceive that they refuse to tell me the truth in everything, because they think that ~~when~~ I shall have to depart from here in a short time, as I have said. But I trust in God that they will not be able to avoid answering much longer. I beg Your Lordship to make a report of the success of this expedition to His Majesty, because there is nothing more than what I have already said. I shall not do so until it shall please God to grant that we find what we desire. Our Lord God protect and keep your most illustrious Lordship. From the province of Cibola, and this city of Granada, the 3d of August, 1540. Francisco Vasquez de Coronado kisses the hand of your most illustrious Lordship.⁸

Footnote ~~With~~ ^{3d} ~~With~~ The portions of Coronado's letter that ~~are~~ are ~~quoted~~ quoted above, in relation to what transpired in Cibola after the occupation of Hawiku, and concerning Cibola and surrounding provinces, are from Winship's Translation of it in the Fourteenth Annual Report of the Bureau of Ethnology, and especially from pages 558-563 of the latter.

Footnote ~~With~~ ^{3d} ~~With~~ With the above extracts and discussions of Coronado's Letter to Mendoza, we close our study of Coronado's Expedition to the Seven Cities of Cibola. The branch expeditions to Tusayan, to the Grand Canyon and other parts of the Colorado River, to Acoma and Tutahaco, to Tiguex, Cicuye, Taos, and other parts of the Rio Grande and Rio Pecos valleys; the army's operations in the valley known soon afterward as New Mexico and destined to be the heart of the present great state of that name; and the famous ^{New Mexico} ~~March~~ ⁱⁿ Texas, Oklahoma, and Kansas, ~~known~~ ^{known} as Coronado's Expedition to Quivira;— all of these, belong to other

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chapters of that remarkably comprehensive exploration and discovery which was accomplished nearly three and three-quarters centuries ago by General Francisco Vasquez de Coronado in the great terra incognita ~~far~~ north of New Spain, ~~under the planning and~~ orders of Don Antonio de Mendoza, the viceroy, and ~~with the~~ ^{with} ~~interior~~ ^{approval and cooperation} of the ~~the~~ ^{the} crown of Spain. Studies of these ^{subsidary expeditions and operations} ~~can not be undertaken in this paper~~ but the reader who wishes to know more about them, will find them treated in the already-cited writings of Winship, Bandelier, and others, and in ~~the~~ ^{an} especially ~~memoir~~ ^{memoir} to which herein we have had frequent occasion to refer, entitled, "Coronado's March to Quivira," by Mr. Frederick Webb Hodge, who, in that memoir, is the discoverer of Coronado's actual route from Cicuys on ~~the~~ Rio Pecos, ~~in~~ New Mexico, to Quivira of the ^{Pawnee} Wichitas on ~~the~~ Smoky Hill River, in central Kansas. A detailed and important paper on that route, entitled "A Study of the Route of Coronado between the Rio Grande and Missouri Rivers," has been published more recently ⁽¹⁹¹²⁾ by Mr. James Newton Baskett, in Kansas Historical Collections, Volume XII.