In the latter part of 1536 or the beginning of '37, Guzman, whose sway in New Galicia had been one of extreme injustice and the most brutal cruelty, was tried by a juez de residencia, the licentiate official administration of Nueva Galicia (Winsch.)

Diego Perez de la Torre, who was appointed March 17, 1536, and sent from Spain for that purpose, was convicted of malfeasance of office, and after many months in prison, was sent to Spain. "The monarch refused to see him, and assigned Torrejon de Velasco as his future abiding-place, where, neglected and despised, he passed the remaining six years of his life." In the government of Nueva Galicia, he

was succeeded by Torre, who satisfactorily administered the affairs of that province until his untimely death in 1538.

After Guzman's expedition and the death of Tojo, the memory of the latter's tales about the Seven Cities seems still to have lingered in the minds of the people, and revived in 1536 by the arrival among them of Cabeza de Vaca and his two white companions, Andreas Dorantes and Alonso del Castillo Maldonado, and one black one, Estevan, the "Barbary negro,"

"According to Cabeza de Vaca, Stephen was a native of "Agamon", (Azamor, or Azemmour, an Atlantic seaport town of Morocco.) sole survivors (if we except Juan) of the unfortunate Narvaz expedition, which, eight years before, had landed in Florida, whether it had sailed, under royal authorization, "to explore, conquer, and colonize the country between Florida and the Río de Palmas, a grant comprising all that portion of North America bordering on the Gulf of Mexico, which is now included within the limits of the United States." These survivors told of their disappointments in Florida, their reembarkation on the Gulf of Mexico in improvised boats, their subsequent shipwreck, and their final wanderings across what are now Texas, Chihuahua, and Sonora. The
three Spaniards also wrote several accounts of their experiences; of Cabeza de Vaca, of which the best known are the Naufragios and the "joint report," now known only as "Jornada del Limpio pero," published in Oviedo's Historia General. From these we learn that Cabeza de Vaca and his companion saw, among the Indians of the Sierra Madre in western Chihuahua and eastern Sonora, turquoise mines from the north, where Oviedo, "casas grandes," and in the Naufragios, Cabeza de Vaca tells us also that he was given by these Indians s five arrows pointed with what he calls "emeralds," obtained (in exchange for parrot feathers) from "some very high mountains which were toward the north," and that "they [these Indians] said that there were there pueblos of many people and very large houses." These hearsay data were all probably valid advices concerning the region of the ancient aboriginal turquoise mine of the Cerillos, near Santa Fe, and concerning the region of great communal structures in New Mexico and Arizona.

"A few things," says Winship, "had been seen and heard by the wanderers which suggested the possibility of lands worth conquering. A copper hawks-bell, thick and large, figured with a face," had been given to Cabeza de Vaca, soon after he started on his journey toward Mexico. The natives who gave this to him said that they had received it from other Indians, "who had brought it from the north, where there was much copper, which was highly esteemed." After the travelers had crossed the Rio Grande, they showed this bell to some other Indians who said that "there were many plates of this same metal buried in the ground in the place whence it had come, and that it was a thing which they esteemed highly, and that there were fixed habitations where it had come from." He had heard...of a better region than any he saw, for the Indians told him "that there are pearls and great riches on the coast of the South sea (the Pacific), and all the best and most opulent countries are near there." We may be sure that none of this was omitted whenever he told the Spanish colonists the story of his journey across northern Mexico."

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Footnote: Winship, ibid., page 350; which refers to Winship's "Why Coronado went to New Mexico in 1540" in Proceedings of the American Historical Association, 1894, and to Buckingham Smith's translation of Cabeza de Vaca's Narrative, page 160.

The information of large pueblos and of very large houses, and the other tales of these wanderers, must have aroused fresh interest and conversation concerning the great unknown countries to the north, and incidentally concerning the Seven Cities.

About this time, 1536 to 1539, Don Antonio de Mendoza, first actual incumbent of the newly established viceregal government, began to
direct his thought to northern exploration; but the annals of New Spain for that period are incomplete and more or less conflicting, and have led to much confusion concerning the history of Mendoza's efforts in this direction.

As the first step toward clearing up this confusion, the greater number of the known writings that record these efforts, have been brought together by Bandelier*; and from these, while confessing his inability to solve the riddle wholly to his own satisfaction, he considers it probable that, prior to Coronado's expedition, the attempts at northern reconnaissance fathered by Mendoza were as follows:

In 1537, one in which Andres Dorantes figured;

in 1538, one in which Juan de la Asuncion went north to the latitude of Gila River;

in 1538 also, an abortive attempt to enter the region of Topia (Mendoza's "Topira"), in Durango;

in 1539, the diary in which Fray Marcos de Niza reached the borders of Cibola-Zuni.*

The writings of which he presents an abstract and from which he draws such inferences are as follows:

1. A portion of a letter from Don Antonio Mendoza to the Emperor; undated and usually cited as the "premiere lettre", but written in 1539.

2. Motolinia's version (1540-41) of the explorations made in 1538.

3. An extract, written "Fifty-six years later", from Mendizeta's Historia Ecclesiastica Indiana; it is largely identical with the preceding, but contains some important additional statements.

4. A sentence from Zarate-Salmeron's Relaciones (of affairs in New Mexico, 1538-1620)

5. A few lines from Villagran, (1610.)

6. A detailed account of the explorations of 1538, from Captain Mateo Mange's Luz de Tierra Incognita. (The date of this work is 1720; but it is quite possible that parts of it were written considerably earlier.)

7. Mota-Padilla's version of the relation of a journey by Fray Marcos to the earlier journey by other ecclesiastics; from the Historia de la Conquista de la Provincia de la Nueva Galicia.

8. A fragment of Father Francisco Garcés' Diario y Derrotorio (of 1775-76), relating to the same explorations, and in which Garcés presents in quotation marks an extract from some older document.
9. A brief extract from the Prologue of Arricivita's Crónica Seráfica
Sacerdotia de Apostolica (1792), alluding to the explorations of
both 1538 and 1539.

10. A paragraph from a letter of Oct. 9, 1539, written by the Augustinian
monk Fray Jerónimo Ximénez de San Esteban, to Saint Thomas
of Villanueva.

In his "première lettre" Mendoza wrote, "By the last vessels, on
which Miguel Usunaga has gone, I wrote to your Majesty that I had
despachted two ecclesiastics of the Order of Saint Francis to discover
the cape of the mainland which runs in the direction of the North. As
this journey has exceeded all my hopes, I will begin with entertaining
your Majesty concerning it."..........................

...Andrés Dorantes, one of those who made part of the army of Pamphilo Narvaez, came my way.
I had frequent conversations with him; I thought that he could render
a great service to your Majesty, if I despatched him with forty or
fifty horses and everything necessary for discovering that country. I
expended much money for the expedition, but I do not know how it comes
that the affair had no result. Of all the outfit that I made up,
there remains to me only a negro who came with Dorantes, some slaves
that I had bought, and some Indians, natives of that country, that I had
had collected."

[In September 1539]

"I despatched them with the Friar Marcos of Nizza,
and another ecclesiastic of the order of Saint Francis. These
friars had long resided in the neighboring countries, were inured to
hardships, experienced in matters of the Indies, conscientious, and of
good morals. I requested their Provincial to grant them to me.
They left with Francisco Vasquez Coronado, Governor of New Galicia,
and went to San Miguel de Culiacan, the most remote place in that
government inhabited by Spaniards, and two hundred leagues from Mexico.
When the Governor arrived there with the friars, he commanded some
Indians whom I had given to him to act as his guides to inform the
natives that your Majesty had forbidden that they should be reduced to
slavery. I induced them to be no longer afraid to come back to
their homes and live quietly. They had indeed been much ill-treated
in the beginning. He told them that your Majesty had chastised the
guilty ones. Ten days afterwards, these Indians returned, to the
number of about four hundred, appeared before the Governor, and told
him that they came in behalf of all the inhabitants, to see and to
know those who did them so much good, allowing them to return to their
homes and plant corn; for it was a long time that they had been scat-
ttered through the mountains, hiding like wild beasts for fear of being
reduced to slavery. They added, that they and their companions were
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    tered through the mountains, hiding like wild beasts for fear of being
    reduced to slavery. They added, that they and their companions were
    ready to comply with the orders that would be given to them. The
    friars, after giving their formal instructions to Fray Marcos, seem to have been issued later,
    and to have overtaken the latter on the 20th of November, at Yonala. Lee Bandelier, S.W.
    (Proc. Amer. Phil. Soc., 1902 and 1905.)
his Historical Introduction has written as follows:

"While Dorantes was stopping at Vera Cruz during the winter of 1536-37, he received a letter from Mendoza, asking him to return to the City of Mexico. After several interviews, the viceroy induced Dorantes to remain in New Spain, agreeing to provide him with a party of horsemen and friars, in order to explore more thoroughly the country through which he had wandered. Mendoza explains the details of his plans in the letter written in December, 1537, and declares that he expected many advantages would be derived from this expedition which would redound to the glory of God and to the profit of His Majesty the King. The viceroy was prepared to expend a large sum—3,500 or 4,000 pesos—to insure a successful undertaking, but he promised to raise the whole amount, without taking a single maravedi from the royal treasury, by means of a more careful collection of dues, and especially by enforcing the payment of overdue sums, the collection of which hitherto had been considered impossible. This reform in the collection of rents and other royal exactions and the careful attention to all the details of the fiscal administration were among the most valuable of the many services rendered by Mendoza as viceroy. The expedition under Dorantes never started [sic], though why nothing came of all the preparations, wrote Mendoza in his next letter to the King, 'I never could find out'."


The version of the explorations that led to the discovery of southern Arizona in 1538, given by Fray Toribio de Paredes e Motolinia, "the celebrated missionary" and "eyewitness of the times", who wrote his Historia de los Indios de la Nueva Espana" in the same year that Coronado made his famous journey to New Mexico (1540-41)" is translated by Handel as follows:

"In this same year the said provincial, Fray Antonio de Ciudad Rodrigo sent two friars by the coast of the South Sea around to the north, through Jalisco and New Galicia, with a captain who was on a voyage of discovery. The book says they were beyond the part of the sea that is discovered now, and conquered they met with two races, well open and noble. The captain made the choice, and went by the right hand road that deflected towards the interior, and after a few days' journey got into mountains so rugged that his party could not pass them, and he was obliged to turn back by the same road he had come from.

*Footnote*