Whether these "Pintados" were Mountain Pimas of eastern Sonora, or Sumas from the Casas Grandes Valley of Chihuahua, or southwestern "Wanderers" of the Jumano, or yet some other people; is not altogether certain. That they were Mountain Pimas, seems the most probable. Both these and the Jumano practiced tattooing; and possibly the Sumas did also. The Mountain Pimas certainly—some of them at least—traded so far north as Cibola.

Wrote Father John Mentuig in 1762, who had then long been among the Piman tribes: "The newly born children, regardless of sex, have to go through a very painful circumcision, puncturing with thorns an arched line over the eyelids running down beneath the eye. After the design is finished, they fill up the wounds with something black, the nature of which I do not know, but which I presume to be pulverized charcoal. These spots are looked upon by the Pimas as greatly enhancing their beauty. Nor do they stop here; but as the boys and girls grow, such circumcisions are repeated in other parts of their wretched bodies. I have seen among the Pimas of the mountains, an old woman, who had her body, from the neck to the waist, marked with a labyrinth of painted designs, imitating strings of beads." (Rudo Ensayo, p. 176.)

Says Castañeda, of the natives seen by Coronado's troops in 1540 in the Sonora and San Pedro valleys: "The women are tattooed (labrados) on chin and eyes, like the Moorish women of Barbary." These were Opatas and Sobaiipurus, inhabitants of the northwestern Piman linguistic stock; the Sobaiipurus being classified by Mentuig among the "Pimas of the mountains." But the "Pintados" who joined Fray Marcos at Vacapa-Matap, seem to have dwelt to the east of the road followed by Fray Marcos and by Coronado.

It is noteworthy that the so-called Pintados ("Painted Folk"), as described by Fray Marcos, were in fact labrados ("tattooed"), and came from "around way of the east"; while the Seris, who were the coast and island Indians that visited him at Vacapa contemporaneously with these "pintados," and are not mentioned by the friar as either pintados of labrados, and who came from the west, are, as known in recent times and as described and illustrated in McCoy's memoir, "The Seri Indians," a Painted Folk in reality, since—while they do not tattoo—they have an elaborate system of face painting. That the friar is silent on this, is probably explained by the fact that the painted facial designs of the Seris are (with the exception of infants, and of warriors on certain occasions) confined to the females; while the Seris who visited Fray Marcos were males; and further also by the fact that, even today, the Seris are by no means disposed to be communicative as to these facial symbols and their esoteric significance.

(Continued on page 55 a)
On the second day after Easter Sunday, Fray Marcos left Vacapa with the Pintados and two islanders, probably Tiburones, dismissing the mainland Soris for direct return to the coast. He pursued the same northerly course that Estevan had taken. About this time, the friar had "other envoys from the negro, carrying a cross as large as the first, and a message begging him to hasten on, as more recent information showed the country before them to be even greater and more marvelous than the first accounts had stated."* After 3 days of travel from Vacapa, he reached a village. It is not likely that, in these 3 days of trailing through a by no means even the 5 1/2 leagues per day which we shall presently find was his average between this region and Cibola, in 3 days, therefore, he would have walked only about 16 leagues. Whether from the Vacapa from which he started was Matape or Nacori, he would have passed, as Bandelier says, through the Pueblo de Alamos,* and, by According to Herbert's Map of Sonora, there is neither road nor trail northward immediately from Matape; and if that map can be relied upon in this respect, the friar would have had to go down the Rio Matape to Nacori, and then take his road northward, which would have brought him to Pueblo de Alamos, where he would have found a right-hand trail branching off northerly the trail thence northward, his 3 days of travel would have brought him to a village in the region of the great elbow and gorge of Sonora River, where now is the village of Mata Vaca, and where Estevan had obtained the information which he sent back in his first message about Cibola.* To Mata Vaca today,

*By these 3 days, Bandelier brings Fray Marcos from Matape to "the Sonora River, near Babiacora" (Contributions, page 133), stating also that the air line between the two places is "a little over sixty miles." But this would call upon him for 20 miles a day, and more, in proportion as the distance by trail was longer than the air line; or, for a rate much exceeding the friar's normal jornadas. So long a 5-days lap, therefore, seems hardly probable; there being here no apparent occasion for such haste.

leads a trail from the upper Matape valley at Nacori, by way of Pueblo de Alamos, with possibly a branch from Matape village; and at Mata
Vaca also this trail joins the road that leads up the Sonora River from Ures-Corazones. Here, the Tiburones, or Seri islanders, had a road down the river to their home land quite as direct as that which the other coast Indians had from Mataco; if not even more so; and they could not accompany the friar farther without going directly away from that seaboard, to which they seem ever to have been closely attached and from which they were already nearly fifty leagues distant. Here therefore they left him and returned homeward. As Ures-Corazones, down the river from Mata Vaca, is chiefly a Low Pima village, it is apparently in part Opatas also, and as the Sonora Valley proper, which begins at a short distance up-stream from Mata Vaca, was inhabited by the latter nation, it is probable that at this last-named village, or rather its aboriginal predecessor, Fray Marcos was among the Opatas. There he verified the truth of the reports which he had received thence by Estevan's Indian messengers, four days after the negro's departure from Vacapa; and the villagers repeated to him the statement which they had made to Estevan, that Cibola could be reached thence in 30 days. It could be so reached by the swift-footed Opatas, but not by the Jesuit father journeying at a rate which probably at times reached 6, but, owing to the many fords and sandy, hilly tracts that he must cross in following up the Rio Sonora, did not exceed, in average for the entire distance, about $5\frac{1}{3}$ leagues per day. The distance was about 194 leagues. The part of Sonora Basin from which the first village of Cibola could be reached in 30 days, at the conventional rate of 5 leagues a day, was much farther north, even north of Arispe; but we shall find that from Mata Vaca (ignoring the 3 days in which he rested just before leaving the Rio San Pedro), it took Fray Marcos 22 days* to reach the southern border of the "fifteen days" wilderness, beyond which, on Zufi River, lay Cibola. In other words, he was about 37 days in reaching Cibola; or would have required that, had he gone quite to the first of the "Seven Cities." This indicates that his average rate for the whole distance between Mata Vaca and Cibola was about $194 \div 37$, or nearly $5\frac{1}{3}$ leagues per day: a rate which we also obtain if we divide his "112 leagues"* added by the estimate which, farther on, we shall find that he gives for the distance between Vacapa and the village down to which he followed the San Pedro River.

Footnote:

*The estimate which, farther on, we shall find that he gives for the distance between Vacapa and the village down to which he followed the San Pedro River.

Footnote:

21 days* it took him to travel it. It is reasonable to assume that it was between a half and a whole league less than this, in much of the Sonora Basin segment of his route, and correspondingly more in the valley of the San Pedro River, as indicated in his Relation.
At this village the Indians not only informed Fray Marcos about Cibola, which he understood them to say was the first of the "Seven Cities," but they told him that there were also the kingdoms of "Marata" (Matyata), "Acus" (Acoma), and "Totontec" (Tusayan, Hopi, or Moqui).*

*"The linguistic students, and especially Mr. Frank Hamilton Cushing, have identified the first of these with Matyata or Makyata, a cluster of pueblos about the salt lakes southeast of Zuñi," which was in ruins when Álvarez saw them in 1540, although they were known to the Spaniards as early as 1510. (Winship, Hist. Introd., p. 357.) For discussion of these kingdoms, see also Early Far West Papers, No. 2, Bandelier's The Early Men, Contributions, etc., and Hodge's Coronado's March.

The friar inquired their object in visiting countries so distant, and he says, "they told me that they went in search of turquoises, cow-hides, and other objects; and that in that pueblo there were quantities of them. I also sought to ascertain what they gave in exchange, and they replied, that it was the sweat of their brows and their personal service; that they went to the first city, which is called Cibola, and served there in digging the ground and in other work, and that they received skins of cows, of those which they have there, and turquoises for their services. The folk of the villages all wear turquoises, good and fine ones, hanging from their ears and nostrils, and they say that there are many decorations made with turquoises in the principal doorways of Cibola. They told me that the manner of dress at Cibola is a cotton shirt down to the ankle, with a button at the throat and a long cord depending from it, and the sleeves of the shirts of equal width from shoulder to wrist. This strikes me as being like the dress of Bohemians. They say that they also
wear girdles of turquoise, and that over the shirts some carry very
good mantles, others cow-skins, well prepared, of which they say that
in that country there are many, and they hold them in great esteem;
also that the women are dressed like the men, and clothed from head to
foot."

#As translated (Southwestern Historical Contributions, p. 134) by
Bandelier, who believes that the labor they performed was the mining
of turquoise, whether at the famous Cerrillos in the Santa Fe region
—where since time immemorial the Tapas, and later on the Quees,
obtained their turquoise,—and where "stone hammers and axes have
been found rather plentifully, by means of which these natives obtained
the precious turquoise stones"—or whether elsewhere.

The people of this village treated Fray Marcos with great hospital-
ity, not only attending to his wants after his arrival, but sending
out supplies to meet him on the road, and they "were anxious to know
when he would return ....... so that they could furnish him with
food and lodgings." They gave him some Cibolan "cow-skins" (buffalo
hides), so nicely tanned and dressed that they seemed to have been
prepared by people who were very civilized. These simple-minded
ópatas, like other Indians he had passed, evidently regarded him as a
man from Heaven; for they brought to him their sick for healing; they
sought to touch his garments; and for his part, he said over them the
Evangel.

Leaving this village-of-the-gorge, and toward evening of the same
day on which he arrived, the friar reached the first village of Sonora Valley proper, near the gateway-like entrance which his road doubtless passed. There in 1762, was a village called "Casa de Núñez," about 15 leagues from Matape; it was "the last town of the valley of Sonora towards the south."

*Rudo Ensayo, Guítéras' translation, page 248. It was the estab-
ishment of one Núñez, who also owned the ranches of Chinos and Sauze,
2 and 3 leagues east, which had been abandoned in 1754, owing to
increasing hostilities of the Apaches. At El Puertecito, the Sonora
River road is joined by a trail leading eastward to La Pastura, whence
one leads south-southeasterly down a small stream to Rio Oposura and
to the town of Batuco.

was the Spanish village called "Fort of
Conception", whose name refers to this same Puerto.
token that the news was increasingly good."*  

At this village near the Puertecito, Fray Marcos was in the southern end of the beautiful Valley of Sonora, of which, by the customary formal act, he took possession for the sovereign of Spain; also erecting two crosses, as a token of Christianity's claim upon it. He had not yet 

overtaken Estevan, nor was he destined to do so; for the near-rat disobedied his instructions to await his master 

if he heard of a great and rich country, and was hurrying forward to be first to see the famed "Seven Cities of Cibola", or one of them, and, having seen that modicum of glory, to meet an untimely death. But Estevan "had left word that h... would wait for the friar at the edge of the first desert he should come to": a promise which he failed to keep. He however continued to send back messages, 

and himself useful by preparing the way for his master. 

Leaving the village of the Puertecito, Fray Marcos went on his way being everywhere welcomed and entertained, and offered gifts of turquoiseen and the picturesque valley that extends at intervals on both banks* of the river, and "through a country 

---Bandelier, South Hist. Cont., p. 136. 

---Davis, Conquest of New Mexico, p. 124. Some of these villages, known by the name of Los Rancho, Bannache, and Sinique, doubtless inoquins or a neighboring predecessor. 

At five days* he received additional information about Cibola and "was told that in two days he would come to a desert where there was no food to be had, and that in order to supply his wants some of their people had been sent forward to carry provisions and prepare lodgings for him."* This, and others of the same kind, 

the hope of overtaking Estevan, who had promised to wait for him at the edge of this wilderness, caused the friar to hasten on. 

Before reaching this wilderness, he "arrived at a large town, beautifully situated near several small rivers"* and "in a country well irrigated and fertile,"* and "where he was received by a great concourse of men and women wearing cotton clothing, although some were covered with well-dressed buffalo-skins, which they preferred to any other material."* 

---Bandelier, Cont., page 138. 

---Prince, Hist. Sk., p. 106. 

This large town could have been no other than Arispe, which