Pedro River or on one of its sources toward Fort Huachuca, in the Huachuca Mountains, I have not thus far been able to ascertain. *

The name, Huachuc, Guachuc, or Guachucu, is perhaps akin in its mode of formation, to Guag-Arispe (or Huo-Arispe), Guamuchil, etc.

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 Totonteco, 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."*


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."*

*Translated from an extract of the Relacion, Spanish page 143, footnote.

The coast of Sonora does, indeed, begin to turn west-northwestward in
about latitude 31° 15', or at Pinacate Bay, very nearly opposite the village in which the friar now was; but he overestimated the latitude by about 3° 1/4 degrees.

*Pinacate Bay* is a mere circuit 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 Brown'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 twenty-five to thirty miles wide. There is no vestige of a port."

The origin of the name "Pinacate," is explained by Father Menniug in his Geographical Description of the Province of Sonora, page 145 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."

Pray 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 Baboquiiburi Peak, and there are 50-league routes (possibly shorter) leaving the roads in some places) from Casas de San Pedro to El Carrillo, Babcoqueuri, and to El Humo, and farther northward, to the Carrillo 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, we shall see, he showed that, when necessary, he could make 8 and 10 leagues a day, for many days in succession. Sobacpuri guides, who might have undertaken to conduct him to where he could see the coast for himself, wore of course able to far exceed that rate, and in ten days could even have gone from San Pedro to the coast and returned. I do not know whether the gulf coast-line is visible from the summit of any of these mountains or not. If it be so visible, it is not
From El Caparee, the shortest distance to tide water is southwestward, and apparently does not exceed 56 miles; but the distance west-northwesterly, 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, which he stoutly 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 enough and near enough to the gulf to afford a glimpse of it.

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 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 ranges that overlook the coast and indicate its course, Pinacate Bay, are certainly thus visible, and may have been pointed out to him with the statement that the seacoast ran near their western bases. Such are the Pinacate Mountains.
Having returned to the upper San Pedro Valley, and the village that had hospitably received him, he resumed his journey and continued down the San Pedro River Valley for 5 days, finding it well inhabited and well-watered and like a garden. Provisions were so plentiful that he found it sufficient 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," and they seem to have been like some of the old street-villages of New England, being "from a quarter to half a league long, although ..."

*Whipple, Pac. R. E. Sury., III, 106, as taken from Hakluyt; Bandelier, Contrib., 144; Conquest; Davis, Conquest, 127; Prince, Hist. Sketches, p. 127.

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. In one of them, which we shall now briefly mention, he obtained:

Davis, Conquest, page 127.

In the village one met an old man who was a native and former resident of Cibola. He was a refugee from that place, who, because of some difficulty, had fled "from the governor or Lieutenant of the town; for the Lord of the seven Cities liveth and abideth in one of those towns, called Ahaguas [Cibola], and in the rest he appioneth lieutenants under him."

This Cibolan was "a white man, perhaps one of the albinos for which Zuñi d slaves has long been noted; and Fray Marcos regarded him as "of far greater capacity" than the natives of this valley, 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, in part, is as follows:"

According to Howard White, however, the Conquest of San Pedro Kivas.

...
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 Hakluyt and hence based on Ramusio—"the houses of which were built with numerous lofts; and that on account of the frequent wars between those 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 Italian by birth, may not have written an Italian version of his narrative, differing from the Spanish "Relación" in containing some corrections, substitutions and additions, and which was used by Ramusio. 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 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 and kingdom 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, Acua and Totonteotl."

*Davis, Conquest, p. 129; who notes that "Totonteotl" 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 animal that would take the place of the old world "unicorn." For such evidence, Fray Marcos evidently had an open ear; for 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 benteth 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."

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

Fray Marcos doubtless presented the description as he understood it from the Sobrepíuri, but his interpretation of it may slightly have been warped by his notion of that creature of legends and fable; for no mammal so large and having such a horn, has inhabited the country within the historic period. * Bandelier believes that

*In late geological time there were in America, in the Pleistocene epoch, besides elephants and other large mammals, forms of the family not larger than any modern mammal. In addition there were large unicorns and rhinoceroses, members of the rhinoceros family, but that was back in the Tertiary period of geological history. The friar's description is due to a misunderstanding of Sobrepíuri accounts of the mountain sheep, whose "skull and