out of mats in which to place it, and somewhat away from this they made a lodging for the Spaniards, and drove stakes where they could tie the horses, and supplied fodder for them, and abundance of corn wherever they had it. They say that they suffered from hunger in many places, because it had been a bad year. After going 100 leagues from Culiacan, he began to find the country cold, with severe frosts, and the farther he went on the colder it became, until he reached a point where some Indians he had with him were frozen, and two Spaniards were in great danger. Seeing this, he decided not to go any farther until the winter was over, and to send back, by those whom I mentioned, an account of what he had learned concerning Cibola and the country beyond ..............

Footnote

That Diaz went as far north as Chichilticalli, is directly stated by Castañeda, who wrote in the town from which went Diaz and the fifteen horsemen, some of whom were presumably still living and consulted by Castañeda when he was preparing his Relación but the expression, "it is impossible to cross the uninhabited region which stretches from here to Cibola," which in Diaz' letter, does not imply as at first sight it might seem to do, that Diaz' report was written at Chichilticalli. That, on the contrary, having been to Chichilticalli, apparently the shelterless point where some Indians whom he had with him were frozen, and two Spaniards were in great danger." Diaz returned four days southwestward, and wrote his report from the San Pedro Valley, and that he included (for purposes of winter travel, at least) in the "despoblado grande" of his report, not only the 15-day despoblado which reached northward from Chichilticalli, but also the 4-day stretch of a road which separated the latter from the San Pedro River, is strongly indicated by the following considerations. His report, was written from an unknown "village", and that village was in a province where "many persons who had lived there" [Cibola] "fifteen and twenty years," or in other words, had (as did the San Pedro Valley Indians, according to Fray Marcos) a regular and friendly intercourse with Cibola; while the people of the Chichilticalli district, we are told, had no settlements, but were hunting-Indians, living in separate cabins, and were "the most barbarous people that have yet been seen" and appear to have been enemies of the pueblo-builders, since they were regarded as the destroyers of the great red house, Chichilticalli. Hence the village whence Diaz wrote, was not in the Chichilticalli district, but farther...
but must have been which the road to Cibola turned eastward from the San Pedro Valley, and in which Fray Marcos rested three days to allow his volunteer escort thence to make ready for crossing the uninhabited country, there being, on the road which the friar was to follow, no inhabited village between this one and Cibola.*

In his above-cited Letter to the King, Mendoza gave certain parts of Díaz' report in abstract only; but he gave in Díaz' own words a considerable part of it, which has been preserved to us, and is as follows:

"I have given Your Lordship an account of what happened to me along the way; and seeing that it is impossible to cross the uninhabited region which stretches from here to Cibola, on account of the heavy snows and the cold, I will give Your Lordship an account of what I have learned about Cibola, which I have ascertained by asking many persons who have been there fifteen and twenty years; and I have secured this in many different ways, taking some Indians together and others separately, and on comparison they all seem to agree in what they say. After crossing this large wilderness, there are seven places, being a short day's march from one to another, all of which are together called Cibola. The houses are of stone and mud, coarsely worked. They are made in this way: One large wall, and at each end of this wall some rooms are built, partitioned off 20 feet square, according to the description they give, which are planked with square beams. Most of the houses are reached from the flat roofs, using their ladders to go to the streets. The houses have three and four stories. They declare that there are few having two stories. The stories are mostly half as high again as a man, except the first one, which is low, and only a little more than a man's height. One ladder is used to communicate with ten or twelve houses together. They make use of the low ones and live in the highest ones. In the lowest ones of all they have semioctopes made sideways, as in the fortresses of Spain.* The Indians say that when these people are attacked, they station themselves in their houses and fight from there; and that when they go to make war, they carry shields and wear leather jackets, which are made of cow's hide, colored, and that they fight with arrows and with a sort of stone maul and with some other weapons made of sticks, which I have not been able to make out.† They eat human flesh, and they keep those whom they capture in war as slaves. There are many fowls in the country, tame. They have much corn and beans and melons [squashes]. In their houses they keep some hairy
animals, like the large Spanish hounds, which they shear, and they make long colored wigs from the hair, like this one which I send to Your Lordship, which they wear, and they also put this same stuff in the cloth which they make. The men are of small stature; the women are light colored and of good appearance, and they wear shirts or chemises which reach down to their feet. They wear their hair on each side done up in a sort of twist, which leaves the ears outside, in which they hang many turquoise stones, as well as on their necks and on the wrists of their arms. The clothing of the men is a cloak, and over this the skin of a cow, like the one which Cabrera de Vaca and Dorantes brought, which Your Lordship saw; they wear cape on their heads; in summer they wear shoes made of painted or colored skin, and high buskins in winter.

"They were also unable to tell me of any metal, nor did they say that they had it. They have turquoise stones in quantity, although not so many as the father provincial said. They have some little stone crystals, like this which I send to Your Lordship, of which Your Lordship has seen many here in New Spain. They cultivate the ground in the same way as in New Spain. They carry things on their heads, as in Mexico. The men weave cloth and spin cotton. They have salt from a marshy lake, which is two days from the province of Cibola. The Indians have their dances and songs, with some flutes which have holes on which to put the fingers. They make much noise. They sing in unison with those who play, and those who sing clap their hands in our fashion. One of the Indians that accompanied the negro Esteban, who had been a captive there, saw the playing as they practiced it, and others singing as I have said, although not very vigorously. They say that five or six men play together, and that some of the flutes are better than others. They say the country is good for corn and beans, that they do not have any fruit trees, nor do they know what such a thing is. They have very good mountains. The country lacks water. They do not raise cotton, but bring it from Totontec. They eat out of flat bowls, like the Mexicans. They raise considerable corn and beans and other similar things. They do not know what sea fish is, nor have they ever heard of it. I have not obtained any information about the cows, except that these are found beyond the province of Cibola. There is a great abundance of wild geese of the color of bay horses; there are many of these here where I am, and although I have asked the Indians, if these are like these, they
tell me no. Of the seven settlements, they describe three of them as very large; four not so big. They describe them, as I understand, to be about three cross-shot square for each place, and from what the Indians say, and their descriptions of the houses and their size, and as these are close together, considering that there are people in each house, it ought to make a large multitude. Totontec is declared to be seven short days from the province of Cibola, and of the same sort of houses and people, and they say that cotton grows there. I doubt this, because they tell me that it is a cold country. They say that there are twelve villages, every one of which is larger than the largest at Cibola. They also tell me that there is a village which is one day from Cibola, and that the two are at war. They have the same sort of houses and

Compare with this hearsay description of something almost unknown to the Spaniards, the thoroughly scientific descriptions of the same facts given abroad by Dr. J. Waller Peacock. (Winship; footnote of his Translation.)

"The peach, watermelon, cantaloupe, and grape, now so extensively cultivated by the Pueblos, were introduced early in the seventeenth century by the Spanish missionaries." (Winship; footnote of his Translation). For the discussion of melons, squashes, etc., see Early Far West Paper, No. 2.

"At first glance it seems somewhat strange that although Zuni is considerably more than 100 miles south of Totontec, or Tusayan, the people of the former villages did not cultivate cotton, but in this I am reminded by Mr. Rodge that part of the Tusayan people are undoubtedly of southern origin and that in all probability they introduced cotton into that group of villages. The Pimas raised cotton as late as 1550. None of the Pueblos now cultivate the plant, the introduction of cheap fabrics by traders having doubtless brought the industry to an end." (Winship; footnote of Translation). Yet the Zunis also, undoubtedly, are in part of southern origin.

"Otras similares como chia, is the Spanish text." (Winship; footnote of Translation). See footnote concerning chia, in Early Far West Paper, No. 2.

"Doubtless the pueblo of Maraca (Makyata) mentioned by Marcos de Niza. This village was situated near the salt lake and had destroyed by the Zunis some years before Niza visited New Mexico." (Winship; footnote of Translation). See also discussion of Coronado's letter, in latter part of Early Far West Paper, No. 2.

people and customs. They declare this to be greater than any of those described; I take it that there is a great multitude of people there. They are very well known, on account of having these houses and abundance of food and turquoises. I have not been able to learn more than what I have related, although, as I have said, I have had with me Indians who have lived there fifteen and twenty years.

The death of Estevan the negro took place in the way the father, Friar Marcoor, described it to Your Lordship, and so do not make a
report of it here, except that the people at Cibola sent word to
those of this village and in its neighborhood that if any Chris-
tians should come, they ought not to consider them as anything
peculiar, and ought to kill them, because they were mortal—say-
ing that they had learned this because they kept the bones of the one
who had come there; and that, if they did not dare to do this, they
should send word so that those (at Cibola) could come and do it.
I can very easily believe that all this has taken place, and that
there has been some communication between these places, because of
the coolness with which they received us and the sour faces they
have shown us.

To the above verbatim extract from Díaz' report, Mendoza adds, "Melchior Díaz says that the people whom he found
along the way do not have any settlements at all, except in one
place, the original word used by Díaz for which must have
been "villages," or some approximately equivalent word; I read a
composed of settlements in the San Pedro
valley, which is 150 leagues from Culiacan, which is well settled
and has houses with lofts, and that there are many people along
the way, but that they are not good for anything except to make
them Christians, as if this was of small account."

If the original

contradictory not only to the written contemporaneous Relation of
Fray Marcos, but also to what we know concerning the Sobalpuri
occupancy of the San Pedro River Valley in later years.

In the previous May, Fray Marcos found this valley
inhabited, well-watered, and with a high state of cultivation
like a garden; with provisions so plentiful that
he deemed them "sufficient to feed above three thousand horsemen;"
and found, as he went down the valley, an almost continuous series of
small, strung-out barrows or boroughs. Moreover, in Early
West Paper, No. 2, we shall see that, in 1597, Serral, Kino, and
Mangos found in this valley a considerable number of Sobalpuri
villages, or settlements, of which we have given the names and
approximate locations. And he wrote this in the same Paper.

and that "the Sobalpuri... born and reared on the border of the
Apaches......have become tired of living in constant warfare, and have, during the present year of 1762, abandoned their beautiful and fertile valley, etc. Such a statement seems fairly to imply that the people of this valley were, to some extent at least, agricultural, had long been settled in this valley; and we may add, that they could hardly have presented to the Apaches a resistance effective enough to have enabled them to retain possession of that "fertile valley" for many decades, if they had not been gathered into some sort of settlements or villages.

Diaz' report, especially with reference to the Seven Cities of Cibola, was largely a confirmation of Niza's; but with the difference that precious stones were reduced to turquoises and certain "little stones" (probably garnets) common in New Spain, and that the gold and silver were entirely left out. Castañeda asserts that the crudest smithing of any metal seems to have been unknown to the Pueblo Indians; but it is not probable that the native forms of gold, silver, and copper, and the sulphides of iron, lead, and silver were unknown to them, in a country where Coronado wrote from Hawikuh in 1540, "Some gold and silver has been found in this place, which those who know about minerals say is not bad;" but he added, "I have not yet been able to learn from these people where they got it." As proof that silver mines would be found if searched for, Castañeda mentions the fact that at Yuqueynue, they found many bowls full of a carefully selected shining metal with which they glazed the earthenware.** The inhabitants of Tusayan seem to have been quite familiar with a rich silver mine 45 leagues westward of their city, as is believed by Bancroft to have been "forty or fifty miles north of the modern Prescott," in 1583, they guided Espáculo and four of his soldiers to such a mine, from which that explorer, "with his own hands obtained rich samples of silver ore." In spite of Diaz' failure to obtain information confirming that of Fray Marcos as to the occurrence of metals in the northern country, it is probable that the samples of these which the latter carried with him were recognized by the Sobrepueblos to be
substances with which they were acquainted, and with which they knew
that the Pueblos were also; but, even if so, false tales concerning
the abundance of these among the Pueblos, may have inspired been
imposed upon the friar by the natives who inspected his samples and
were told by him of how gold and silver were valued and made use of
among white men.

Mendoza seems to have understood that Díaz intended to winter at
the village in which his report was written, and to renew his recon-
naissance northward when spring opened, and that he sent Zaldývar back
with the letter, but himself remained there with most of his men. But
any new advance that Díaz may have mentioned as contemplated by him,
may have referred to his intended march to Cibola the next summer with
the forces of Coronado; for, the very full and substantial informa-
tion he had obtained as to Cibola, indicates that his errand was com-
pleted. It is not likely that at any time he intended to winter
in the San Pedro River Valley; he must have left
there not later than about the 16th of January, with
his lieutenant, Zaldývar; for they met Coronado and the
army about the 8th of March at Chiamatla, whence Zaldývar went on
with the letter to the viceroy.