of the artillery." "leaving Don Tristan de Arellano with the rest of the force," he ordered the latter "to set out twenty days later, and when he reached the Valley of Corazones) to wait there for a letter from him, which he would send after he had reached Cibola, and had seen what was there; and this was done."

It must therefore have been on the 12th of May that "the army remained which had stayed with Don Tristan de Arellano started to follow their general, all loaded with provisions, with lances on their shoulders, and all on foot, so as to have the horses loaded."

It was probably in the forepart of July, about the beginning of the summer rainy season, that "with no slight labor from day to day, they reached a province which Cabeza de Vaca had named Hearts (Corazones), because the people here offered him many hearts of animals. He founded a town here and named it San Hieronimo de los Corazones."*

In about 150 leagues between Julian and Corazones, it is not likely that they averaged more than 3 or 4 leagues a day, being encumbered with large trains of "big and little cattle." The four horsemen who were in charge of the footsore sheep that Coronado had left at Yaqui River, made with their flock, from that river to Cibola, the general tells us, only 2 leagues a day. If Arellano's force and droves averaged 4 leagues a day, they would have reached Corazones in about 38 days, or on June 18th, Old Style. But the Julian calendar, which in 1522 was then about ten days slow, in relation to events of the solar year, and June 18th, Old Style, therefore corresponded to June 28th of what, later in the 16th century (1582), was adopted as the Gregorian calendar, or New Style; or nearly to the beginning of the summer rainy season.

"From here a force went down the river to the seacoast, to find the harbor and find out about the ships." That is, they went down Sonora River to Seriland, the same route, doubtless, by which the Seri Indians had been summoned from the seacoast a few weeks before by Coronado in quest of similar tidings, and in part at least that by which Friar Marcos had summoned them to Vacapu a year earlier for of information of a pearl-oyster fishery.* "Don Rodrigo Maldonado,
who was captain of those who went in search of the ships, did not find
them, but he brought back with him an Indian so large and tall that
the best man in the army reached only to his chest. It was said
that other Indians were even taller on that coast."

*The Seri have long been reputed a tribe of giants. Dr. McGee
describes them, in the 17th Report of the Bureau of American
Ethnology, as of "noble stature and erect yet easy carriage." Again
he writes, "Naturally this striking stature, especially that of the
warriors, has been much exaggerated by casual observers." Dr. McGee
found a number of comparative photographic measurements to "indicate
that practically all of the fully adult males and several of the
females overtop the Caucasian unit." He remarks, "The mean stature
of the adult Seri may be estimated at about 6 feet (1.82 meters) for
the males, and 5 feet 8 inches (1.72 meters) or 5 feet 9 inches (1.73
meters) for the females, these estimates resting on visual comparis-
ons between Caucasians of known stature and about forty adult Seri of
both sexes at [Rancho San Francisco de] Costa Rica in 1894."

After Arellano's town of San Hieronimo de los Corazones had been
started in the Valley of Hearts, "it was seen that it could not be
kept up here, and so it was... transferred" and then
"after the rains ceased," probably about the end of August,
went on to a valley which had been called Señora," (so, he explains, the Span-
iards called it), "where the town of Señora was afterward... because
there were provisions in that region, so that they were able to
wait there for orders from the general."

"Señora," says Castañeda*, "is a river and valley thickly settled by
able-bodied people. The women wear petticoats of tanned deerskin
and little san benitos* reaching half way down the body. The chiefs

**"Captain John Stevens's New Dictionary says the san benito was "the
badge put upon converted Jews brought out by the Inquisition, being in
the nature of a scapula or a broad piece of cloth hanging before and
behind, with a large Saint Andrew's cross on it, red and yellow. The
name corrupted from San Benito, answerable to the sackcloth worn by
penitents in the primitive church."" Robert Tomson, in his Voyage
into Nova Hispania, 1555, in Hakluyt iii, 536, describes his imprison-
ment by the Holy Office in the city of Mexico: "We were brought into
the Church every one with a S. Benito upon his back, which is a half
yard of yellow cloth, with a hole to put in a mans head in the
middest, and cast over a mans head; both flaps hang one before and
another behind, and in the middest of every flap, a S. Andrews crosse,
made of red cloth, sowed on upon the same, and that is called S. Benito."
[Footnote by Winship, p. 607.]

of the village go up on some little heights they have made for this
purpose, like public criers, and there make proclamations for the space
of an hour, regulating those things they have to attend to. They have
some little huts for shrines, all over the outside of which they stick
many arrows, like a hedgehog. They do this when they are eager for
war.* All about this province toward the mountains there is a large
As I have been told by an old and reliable resident of San
Fernandez de Taos, Señor Ignacio Santisteven, a similar custom, formerly
practiced by the Comanches in their war expeditions against the
Cicarilla Apaches and Spanish settlers of Taos valley, gave origin to
the name "el Flechado" (a contraction of el Palo Flechado "the tree
shot with arrows, or stuck full of arrows") which is still used by the
inhabitants of that valley to designate the summit of Taos Pass. On
that summit was planted a tall "pine" tree into which
the Comanche war parties were accustomed, in passing, to shoot arrows,
leaving its trunk bristling with them, as a supernatural medicine offering
or prayer for the success of their expedition. At the same time and
for the same purpose, they deposited beads and other offerings in a
bowl-shaped receptacle hollowed out of a stone at the foot of the tree.
The small creek descending eastward from the summit
of this ancient shrine is still called "el Flechado" or, on some maps
"Palo Flechado." This religious ceremony, common to the Comanches and
Apata nations, is the more interesting because of the linguistic
relationship between the Shoshonean and Piman families, to which these two nations
respectively belong. (On this relationship see North Am. Inds., 1860.)

The Little Valley was presumably Suya Valley. Comapatricio may have
been a hamlet of the people now known as Cumpas, a name which on some
maps is spelled "Comups"; but if the place was the present
one of that name, it was somewhat away from Coronado's route. The
Cumpas may have changed their location since 1541. "Comapatricio"
may be a crude or corrupted spelling of Comupa-chic, the termination, chic, signifying "place." Of Suya, Castañeda says,
"The town was situated on a little river;" and it was therefore
presumably in a little valley, in which there may have been
several native hamlets, making up, with Comapatricio, Mochilagua,
and Arispe, the "seven or eight" villages of which he speaks. In
the Fernández version of Castañeda, the four names are given, according
to Winship (Eh. Ann. XIV, 515), as follows: "Upatricio, Mochila,
Guagarispe, El Vallecillo." That Mochila, or Mochilagua, was quite
close to Arispe, there is some indication; for, the Opata word
mochila is said to mean "ants," and, according to Hardy (Travels in
the Interior of Mexico, p. 442), the original Opata name of Arispe was
Arispe, "of which the Spaniards, by converting it into Arispe, have
destroyed the etymology," and which means, "the great congregation
of ants." The Rudo Ensayo gives, as Opata names, for a certain
red species of ant, arit; and for a certain black species, mocho.

are others which we did not see."
If now we examine Herbert's Map of Sonora*, we see that, at the elbow
*Mapa Oficial del Estado de Sonora; 1884-1904.
which Sonora River makes a few miles above Ures, the river valley
contracts and the stream passes through a narrow gorge or canyon, sev-
eral leagues in length, of which, though it is somewhat tortuous the
trend is a little south of east or north of east. Near the
open mouth of a valley is a place marked "Pueblo de
Tracing Coronado and his advance army up the Sonora river from the valley
of Ures-Corazones, Jaramillo, who was with them, tells us, "We went on
from here, passing through a sort of gateway, to another valley very
nearly this stream, which opens off from this same stream, which is
called Señora. It is also irrigated, and the Indians are like the
others and have the same sort of farming settlements and food. This
valley continues for 6 or 7 leagues, a little more or less.

It is obvious that the "sort of gateway" through which they passed
to the San Antonio Valley "which is called Señora", is the Portal
Puertecito, meaning Little Gateway or Little Pass.

Of the distance apart of the two valleys, we read in the
Relación del Suceso, "The best settlement of all is a valley called
Señora, which is 10 leagues [28.8 miles] beyond the Hearta, where a
town was afterward settled." There the settlement of the whole valley are referred to collect

In his itinerary of a trip which in part we, from Guepaca to Ures,
Describing the Rudo Sancho, a part of the Sonora Valley,
he says, in the Jesuit author of that
most interesting treatise on Sonora, the province of Sonora, says, "two
leagues further on [below Guepaca] is the mining settlement of Sonora;
one league further, the town of Acoczi; three leagues below, the town
of Barricora; another three leagues on, the Fort [r Porta] of Conception
and the house of Núñez, all on the eastern bank or to the left. From
here the river turns toward the West for some twelve leagues, and
leaves the town of Ures on the left";* and on another page, in

of the Mission of this name, administered to by Father Nicolás Perera.

....Its visiting town, some leagues further South (which is the main direction in which we go in passing through this valley), is called Baviacora. The natives say Bavacori, from a certain plant which grows in the river. Four leagues further on we leave, on our left and on a slight hill, a small place inhabited by Spaniards, called La Concepción, and also further down, another named Casa de Núñez after the name of a neighbor who lives here with his family and servants.

"Here the Sonora river commences to turn Westward towards Ures, some thirty times or more. Following the road we have to cross the river evidently within about two leagues below the Portal of Conception, which is probably the Puertecito of modern maps, and then times or more among the passes of the mountains, and before coming to level land, we have to go over a rough, stony hill for a distance of some ten leagues. Ures, head of this Mission, lies on the left bank of the river on the most level land we have met up to this place."

"Ibid., pages 220, 221.

In this "ten leagues" of "rough stony hill," we doubtless have the "10 leagues" mentioned in the Relación del Suceso as separating "the Hearts" (Corazones) from "the best settlement of all," or "valley called Señora."
That the Spanish name of this valley was Señora, is clear. In his letter of August 3, 1540, to Mendoza, Coronado says, "There was no corn for food among them [the Indians of the Valley of Hearts], but I heard there was some in another valley called Señora." This is the earliest written reference to "Señora" as the name of this valley. Castañeda refers to it as "a valley which had been called Señora"; and adds, "the Spaniards called it Señora, and so it will be known by that name."

But why these Spanish soldiers of 1540 called it Señora, is not known; and why the valley this name in account of some particular that prompted the Spaniards to adopt it is likewise a matter of conjecture. The Spanish word señora does not have an equivalent in the Spanish language, unless they are to be found in the various renderings of an aboriginal place-name whose real or fancied resemblance to the word, señora, is not easy to determine.

An interesting discussion of the matter is given by H. H. Bancroft in Volume XV of his works, pages 241-242. In this he says:

"The origin of the name Sonora is a curiously complicated subject, respecting which the truth cannot be known...."

The valley was named for a rich native widow who entertained the army, adding that it was perhaps in order to forget her kindness that the name was changed to Sonora. Arriavita, Cron., Seraf., prologo, 4, says the valley was named for a rich native widow who entertained the army, adding that it was perhaps in order to forget her kindness that the name was changed to Sonora. Mange, Hist., 2nd, 392, tells us that the Spanish word senora heard by the Spaniards (in 17th century) was an attempt to say señora and thus to show that they had not forgotten the teachings of Cabeza de Vaca about the virgin. They could not pronounce the 'm' and the Spaniards changed Señora to Sonora in order to be able to derive it from senora, a maize leaf." Ribas, Hist. Triumpho, 292, on the contrary seems to imply that the original native word was Sonora, and that the Spaniards corrupted it into Señora. "El valle de Sonora, de que tuvieron noticias los primeros descubridores de la Provincia de Cíntias, y corrompiendo el vocablo llamaban valle de Señora, Alced, Dic. Geog., 19, 574, regards Sonora as a corruption of Señora. According to the author of Sonora, Estad. in Sonora, Materiales, 628, writing in 1730, the oldest Indians said that a rancheria of natives living about a muddy spring near Huepaca built their huts of reeds and maize-leaves and called them senora, which the Spaniards changed to Sonora. Hernandez, Geog. Son., 5-6, favors the last derivation, but notes an opinion of some that the settlers called the country Sonora, wishing to express in one word the richness of soil and the bonorous quality of gold! The au-
Chapter IV.

A Forgotten Capital of Sonora.

In the records on Coronado's expedition, we have seen that the first Spanish town within the limits of the present state of Sonora, Mexico, was that of San Hieronimo de los Corazones; and that it was founded in the summer of 1540 by Coronado's lieutenant, Don Tristan de Arellano, in pursuance of instructions from his general.

It seems to have been projected not only as a place where the lieutenant's command should await further orders from Coronado, and as a base for the latter's remoter projects, but also perhaps with the hope that it would be the nucleus of a new colony, and ultimately, perhaps, the capital of a province.

It was first located near the present Ures; but that the site did not hold out promise of sufficient support for the army, and as soon as the rains ceased, or in less than two months, the intended town was transferred to the valley of "Sénora," or Sonora, above the Ures gorge, on the same river. With this removal in view, it is not likely that Arellano had built anything more substantial than temporary rain-shelters, in the valley of Ures-Corazones. It is even quite probable that part of his men were quartered in the shelter huts of the natives.

In the Sénora Valley, were better means of subsistence; here Arellano's command was to await orders from Coronado; here it was supposed a part of it was to remain more or less permanently; and here therefore, doubtless in a more substantial form than at the earlier locality, and presumably with a few adobe buildings, erected at least before the season of winter rains arrived, the "new town of Corazones," or second San Hieronimo, was founded, called also the town of Sénora.

This town was occupied for perhaps a month and a half by Arellano's entire command, and during the subsequent months of autumn, winter and spring by a smaller company which was to constitute the town proper; and the period of its existence—altogether some nine or ten months—was longer than that of either its predecessor or its successor. Though not first nominally, this town of Sénora may be regarded as the first real town and seat of authority ever established by Caucasians in what is now the state of Sonora; for, a location in Ures Valley, though called a town by courtesy, being in reality no more than a camp of