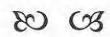
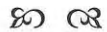


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Itinerary of
Juan Dominguez de Mendoza,
1684

DOCUMENT NO. AJ-017



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INTRODUCTION

LONG before the Bosque-Larios expedition had crossed the lower Rio Grande, Spaniards from New Mexico had frequently made their way into western Texas. Interest in Gran Quivira and the Aijados, and in the country beyond—an interest which had inspired the long northeastward expedition of Oñate—continued to attract the frontier explorers and missionaries. Writing of these “kingdoms” in 1630, Father Benavides, who had just ceased to be custodian of the missions of New Mexico, described them as rich in gold, and in danger of being possessed by the English and the Flemings. As a means of securing, subduing, and converting them, and at the same time of establishing a shorter route from Havana to New Mexico, he proposed opening a port at the so-called Bay of Espíritu Santo, at the mouth of the Mississippi River. Four years later, it is said by Father Posadas, Alonso de Vaca led an expedition three hundred leagues eastward from New Mexico to a great river across which was Quivira. What his route and its terminus were is unknown.

Another interest, more tangible and immediate, led the New Mexicans frequently southeastward in the early seventeenth century into what is now western central Texas. This interest was the Jumano Indians. In 1629 Father Salas, accompanied by soldiers, went more than a hundred leagues eastward and worked for a time among this nation. In 1632 he made another expedition to the tribe, whom he found two hundred leagues southeast of Santa Fé, on a stream called the Nueces River. It was clearly a branch of the upper Colorado.

No other expedition to the Jumanos is recorded till 1650, when one was made by Captains Hernando Martín and Diego del Castillo, with a party of soldiers. While there they found pearls in the Nueces River. Before returning some of the party went fifty leagues beyond the Jumanos and reached the borders of the territory of a people called "Tejas," who were ruled by a king. These two new objects of interest—pearls and the kingdom of the Tejas—now became motives to further journeys to the east. Hearing of the pearls, the viceroy at once ordered another expedition, and in 1654 Diego de Guadalupe went with thirty soldiers to the same place. Passing beyond the Jumanos thirty leagues, they engaged in a battle with the Cuitaños, taking two hundred prisoners, and rich spoils in the way of peltry. No other specific expedition to the Jumanos is recorded till that of Juan Domínguez de Mendoza in 1683–1684. But in the interim, we are told, trade and friendship had been maintained with these Indians "with such security that the Spaniards, six, eight, and ten, went to their lands and villages every year to trade with these Indians."

Meanwhile there had occurred in New Mexico the great uprising of the Pueblo Indians in 1680, during which a part of the settlers were massacred, the rest fleeing from the upper Rio Grande and taking refuge at El Paso, where a settlement had existed since 1659. This catastrophe cut off communication with the Jumanos for a time, but relations were soon re-established through the initiative of the Indians. In 1683 two delegations from the tribe visited Governor Otermín at El Paso, asking for aid against the Apaches, and that the Spaniards might return to trade with them. As Otermín's term had expired, they were referred to his successor, Domingo Gironza Petris de Cruzate.

Accordingly, on October 15 of the same year, a delegation of seven Indians, Jumanos and others, appeared before Governor Cruzate to repeat the request. The leader of the em-

bassy was Juan Sabeata, a Jumano, who had been baptized at Parral and now lived at La Junta, as the Spaniards called the region about the junction of the Conchos with the Rio Grande. A part of his own tribe lived to the eastward of La Junta on the buffalo plains and near the Nueces River. They were clearly the Jumano whom the Spaniards had so often visited in former times. Sabeata had been at El Paso with one of the former delegations. He now returned as representative of the chiefs of his neighborhood, as well as of tribes to the east, including the Texas, to ask for missionaries and for help against the Apaches. Among thirty-odd tribes of which he spoke, he told particularly of the "great kingdom of the Texas," a populous realm situated some fifteen or twenty days eastward of La Junta, and ruled by a powerful king. As for the chief who had visited Diego del Castillo, who had been to the east many years before, he was not the king of the Texas, but merely the king's lieutenant. The Texas were a settled people, he said, and raised grain in such abundance that they even fed it to their horses. They were neighbors of Gran Quivira, so close, indeed, that the two peoples visited back and forth almost daily.¹

Governor Cruzate forwarded to the viceroy Sabeata's declaration, saying that he would consider it a great triumph if, in the present viceroy's day, "another New World" should be discovered, and "two realms with two crowns" should be added to the king's dominions. Equally interested was Fray

¹ For a sketch of the Spanish approach to western Texas see Bolton, "The Spanish Occupation of Texas, 1519-1690," in the *Southwestern Historical Quarterly*, XVI. 4-11. See also Benavides, "Memorial," translation in *Land of Sunshine*, XIV. 139-140; Fr. Alonzo Posadas, "Informe á S. M. sobre las tierras de Nuevo Mejico, Quivira y Teguayo," in Fernández Duro, *Peñalosa*, pp. 53-67; Fr. Amando Niel, "Apuntamientos," in *Doc. Hist. Mex.*, tercera serie (Mexico, 1856), pp. 91-93; Bolton, "The Jumano Indians in Texas," in the *Texas State Hist. Assoc. Quarterly*, XV. 68-74; Anne Hughes, "The Beginnings of Spanish Settlement in the El Paso District," in *University of California Publications in History*, I. 295-301.

Nicolás López, custodian of the missions, who at once set about responding to the appeal by founding missions at La Junta. After some preliminaries he set out for that place on December 1, accompanied by Fray Juan Zavaleta and Fray Antonio Acevedo. Arriving at their destination at the end of thirteen days, they found things favorable, and soon seven or more tribes about La Junta had built churches and dwellings for the missionaries.

Meanwhile Governor Cruzate, without awaiting orders from the viceroy, prepared an expedition "for the new discovery of the Jumanas and all other nations who hold friendship with them." As leader he appointed Captain Juan Domínguez de Mendoza, who had gone with Guadalajara to the Jumanos thirty years before. At La Junta he was to be joined by Father López. He was instructed to examine carefully the Nueces River, bring back samples of pearls and other products, and learn everything possible about the Indians. He was especially required to impress the natives with the respect shown the missionaries. The venture had a commercial phase, and the instructions provided for the regulation of trade with the Indians.

On December 15 Mendoza set out, opening his diary at Real de San Lorenzo, a few leagues below El Paso, on the south bank of the Rio Grande. He kept close to that stream all the way to La Junta, passing on the way numerous rancherías of Suma Indians. Leaving Father Acevedo in charge at La Junta, Fathers López and Zavaleta joined the expedition to the plains. From the starting point the route was northward to the Salado (Pecos), which was reached after seventy leagues of travel. Following down the river nine leagues, they crossed to a village of Jediondos, apparently near Horsehead Crossing.

Leaving the Pecos, Mendoza now struck out eastward, across an unwatered plain, and at the end of forty leagues reached a river which flowed east and was remarkable for

nuts and clam shells (*conchas*). It was evidently the Middle Concho. Following it eastward for twenty-one (or twenty-four) leagues, he reached its junction with the Nueces River, the stream which he had come to explore and on which he had been with Guadalajara. He must have been where San Angelo now is. Nineteen leagues further eastward he reached the end of his journey at the San Clemente River, an east-flowing stream, apparently the Colorado near its junction with the main Concho.

At the San Clemente Mendoza's party remained six weeks, killed over four thousand head of buffalo, and received messengers from numerous eastern tribes. Mendoza built a combined stronghold and chapel, where numerous Indians were baptized, and before leaving the commander and the missionaries promised to come again within a year.

On his return to La Junta, Mendoza took possession of the north bank of the Rio Grande as a part of New Mexico and delivered rods of justice to four native chiefs. Leaving Fathers Acevedo and Zavaleta to continue missionary work, Mendoza and López returned to El Paso, going by way of the Conchos and the Sacramento, because the Sumas were in revolt and the Rio Grande high.

The expedition of 1684 now became the basis of an attempt to occupy the Jumano country with missionaries and soldiers. On their return to El Paso both Father López and Mendoza went to the city of Mexico, where they prepared memorials, in 1685 and 1686, urging such a step, and it is not at all improbable that if danger from the French on the Gulf coast had not just then arisen, the recommendations would have been put into effect.

The principal sources of information regarding the Mendoza-López expedition hitherto printed are: "Memorial de Fr. Nicolás Lopez acerca de la repoblación de Nuevo Mejico y ventajas que ofrece el reino de Quivira," and "Memorial del

Maestre de Campo Juan Dominguez de Mendoza, informando acerca de las Naciones de Oriente." These documents are printed in Cesáreo Fernández Duro, *Don Diego de Peñalosa y su Descubrimiento del Reino de Quivira* (Madrid, 1882), pp. 67-74, 74-77. The López memorial was used by Barcía, in his *Ensayo Cronológico*, p. 266. A brief contemporary account is contained in Fray Alonso de Posadas's "Informe á S. M. sobre las tierras de Nuevo Mejico, Quivira y Teguayo." This also is printed in Fernández Duro's *Peñalosa*, pp. 53-67.

Of much greater importance is the *expediente* of unpublished manuscripts entitled "Viage Que a solicitud de los Naturales de la Prov^a de Texas, y otras Naciones circunvecinas, y de orden del Governador del Nuevo Mexico D. Domingo Gironza Petris de Cruzati, Hizo el Maestre de Campo Juan Dominguez de Mendoza, en fines del año de 1683, y principios de 1684, Copiado Del Original que existe en el oficio mas antiguo del Virreynato de Nueva España, en los Autos sobre la sublevacion del Nuevo Mexico, Quaderno 1^o," Archivo General y Público, Mexico, Sección de Historia, vol. 298.

This lengthy *expediente* contains, besides the Itinerario hereinafter printed, reports of governor Cruzate to the viceroy; the declaration of Juan Sabeata, made at El Paso, October 20, 1683; *certificaciones* made by Mendoza at La Junta on the way back from the Jumanos; reports sent by the missionaries at El Paso to Mexico by Father López; *representaciones* made by Father López in Mexico in 1685 and 1686; and proceedings of the central government. As is indicated above, the *expediente* is a compilation from the *autos* of the Pueblo Revolt, and most of the originals of the documents copied in the *expediente* are still preserved in the archives of Mexico. This is true of the Itinerario, which is here translated from the original in *expediente* no. 4 of a manuscript volume entitled "Alsamiento Gral. de los Indios de Nuevo Mexico en 1680,"

which constitutes vol. 37 of the Archivo General y Público, Sección de Provincias Internas. There are few essential differences between the two versions. In the copy dates and distances have been added. An official copy of Mendoza's instructions is in the Bancroft Library.

ITINERARY OF JUAN DOMINGUEZ DE MENDOZA, 1684¹

MAESTRE DE CAMPO Juan Dominguez de Mendoza, commander and chief of this detachment of soldiers which is going to the discovery of the East and the kingdom of the Texas at the petition of Don Juan Sebeata, an Indian of the Jumana nation, who, with the other chiefs of that nation, went to petition before the Señor Captain Don Domingo Jironsa Petris de Cruzate, governor and captain-general of these provinces of New Mexico, and before the most Reverend Father Fray Nicolas Lopes, procurator, custodian, and ordinary ecclesiastical judge² of the said provinces, in order that they might be protected from both directions, by both the spiritual and temporal care. At this petition the said governor and captain-general, supporting what was for the best service of both Majesties, considered it well to issue to me an order for the execution of the aforesaid journey; and in order that it may be in the form which is required and which the case demands, and in conformity with the aforesaid order and instruction, I have considered it well that all should appear in this itinerary, as follows:

We set out from the Real de San Lorenzo,³ which is apparently about twelve leagues distant from the mission⁴ of Nuestra Señora de Guadalupe of the Mansos and Passo del Rio del Norte. From the aforesaid Real de San Lorenzo to this place in which we now are, it is about five leagues, this place being an adobe house where Maestre de Campo Thome

¹ "Alsamiento Gral. de los Indios de Nuevo Mexico en 1680" (manuscript in the Archivo General y Público, Mexico, Provincias Internas, vol. 37).

² *Juez ordinario eclesiástico*.

³ The principal Spanish settlement established by the refugees at El Paso after the retreat of 1680. See Hughes, *The Beginnings of Spanish Settlements in the El Paso District*, pp. 315-333.

⁴ *Conversión*.

Domingues de Mendoza¹ lived. It was given the name San Bartolome. It has a very good watering place; its plain is supplied with very good pasturage and an abundance of wood. A holy cross was erected. In order that it may be better attested, I signed it with my name, with my assisting witnesses, who here signed it in my presence, as captain, commander and chief. Done on the 15th day of the month of December, 1683. JUAN DOMINGUES DE MENDOZA. DIEGO LUCERO DE GODOI. BALTASAR DOMINGUEZ DE MENDOZA. HERNANDO MARTIN SERANO.

On the 16th day of the said month and year we arrived at this place, which was given the name of Santisima Trenidad, and which is distant from the aforesaid house about seven leagues. It is on the top of a hill where there was a *ranchería* of Indians of the Suma nation. A holy cross was erected facing toward the north. Opposite it is a thick-trunked cottonwood,² where the Rio del Norte passes. Below this cottonwood is found the watering place for the horse herd, there being no other, because the river has such high and steep banks. I crossed it with difficulty³ on the said day, month, and year.⁴

In this place, which was given the name Nuestra Señora del Pilar de Saragosa, and which is distant from that of La Santissima Trenidad about eight leagues. On the 17th day of the said month and year we arrived at this place where we found a populous *ranchería*, besides others which we passed, all of the Suma nation, poor people who live chiefly on *mescal*, which is baked palms.⁵ All these *rancherías* asked of me aid and help against the common enemy, the Hapaches nation, alleging generally that most of them were already disposed to becoming Christians. In fact a considerable portion of them were already reducing themselves to settlements

¹ Father of Juan Domínguez de Mendoza. He had left New Mexico with the other refugees, settled here, and subsequently moved farther toward the interior, as had numerous other New Mexicans.

² *Alamo*, literally poplar, but in the Southwest the term is commonly applied to the cottonwood.

³ *Por diligencia*. This may mean with legal formalities.

⁴ Hereafter, in order to save space, the formalities concerning the signing are omitted at the end of each entry except the last.

⁵ See Espejo's narrative, p. 170, above, note 5.

and alleging that the Apaches did not allow them in their lands. Seeing that, in their way, they asked justice, I have promised them all help and protection on the return journey. On the top of a hill I had a cross erected.

On the 18th day of the said month and year we arrived at the place which was named Nuestra Señora de la Limpia Concepcion. It has as a landmark a deep arroyo which forms a stony beach where it empties into the Rio del Norte. This is the watering place. It is distant from Nuestra Señora del Pilar about eight leagues. It forms a nook with good pasturage and wood. On the top of a hill I had a cross erected.

On the 19th day of the said month and year we arrived at this place which was given the name Nuestra Señora de la Soledad. It is about three leagues west of the Rio del Norte, where there is a mountain from which issues an arroyo of good water, in sufficient quantity for any army. This arroyo flows toward the Rio del Norte, and has a very good grove of cottonwoods. It is distant from Nuestra Señora de la Limpia Concepcion about eight leagues. It has very good pastures and wood. I had a holy cross placed on the top of a hill. Between the two places there are three rancherías of the Suma nation.

On the 20th day of the said month and year we arrived at this place, which was given the name Nuestra Señora del Transito, and which is on the Rio del Norte. Its range of hills forms a pasture. Its bottom lands are well supplied with pasturage and wood. It is distant from Nuestra Señora de la Soledad about eight leagues, over country rough in parts. Between, there is a hot spring, which forms the said river. The land is intractable, and is settled by some rancherías. The watering place is good. On the top of a hill I had a holy cross placed.

On the 21st day of the said month and year we arrived at this place, which was named Nuestra Señora del Buen Suseso. It is distant from Nuestra Señora del Transito about four leagues. It has very good land, pasturage, and wood, which is near by in the canyon formed by the Rio del Norte, where the trail leaves it and turns toward the west, and then immediately turns to the east. It is necessary to stop here because on the next day's march there occurs rough land

overgrown with mesquite and cat's-claw, although it is passable; and soon afterwards there occurs a high steep hill, and toward the east it is precipitous¹ and well overgrown with *lechuguilla*,² almost to the Rio del Norte, so that it was not possible to travel by night. It is here described with full specifications. I ordered a cross placed on the top of a hill. In this district were three inhabited rancherías of Sumas.

On the 22d day of the said month and year we arrived at this place, which was named Nuestra Señora del Rosario. It is distant from Nuestra Señora del Buen Suceso about eight leagues. It is like the rough land already described above. We arrived at Rio del Norte, where we found some rancherías of the same Sumas nation. It has very good meadows, pastures, wood, and a watering place. I caused a holy cross to be placed on the top of a hill.

On the 23d day of the said month and year we set out from this place, which was named Nuestra Señora de Regla, and which is distant from Nuestra Señora del Rosario about eight leagues. It has as a landmark a beautiful meadow. The hill is very near to the mountain. Toward the north is a grove of cottonwoods; then comes the river; it forms a long valley on the other bank. Then follows the Rio del Norte. The watering place is good. For further identification I ordered a holy cross placed on the top of this hill, which looks to the north.

On the 24th day of the said month and year we set out from this place, which was named Nuestra Señora de Belen³ because of a narrow pass which is found on the top of a steep mountain, which is about a half-league from the said place. This pass is something like a window. The place has for marks the chain of hills and a grove in the form of an O. The watering place is good. It has in the middle a piece of meadow sufficient for the river. It is distant from the last place eight leagues. I ordered a holy cross placed on the top of a hill which faces north.

On the 25th of the said month and year we set out from

¹ *Ocinada*, cf. *hocino*.

² The maguey plant. See Espejo's narrative, p. 170. Literally, small lettuce.

³ Our Lady of Bethlehem. It was Christmas Eve.

this place, which was named Nuestra Señora del Populo. It has for marks a large rock separated from the mountain, with buttresses on the sides, and the length to the north; in appearance it resembles a church. It is on the other side of the Rio del Norte; and on this side where we are, which is on the New Mexico side,¹ is the part which faces the south. Behind it there is a plentiful grove of cottonwoods and other trees. Toward the south the same river forks, and between the branches is a meadow supplied with pasturage. Here, on the top of a hill, I had a holy cross placed. From Nuestra Señora de Belen to this place it is about eight leagues.

On the 26th day of the said month and year we set out from this place which was named Nuestra Señora de Atocha. It has these marks: it is closed in by a chain of hills; it is elevated, and has on the west the mountain; on the south there is a little pass through which the Rio del Norte runs; the chain of hills is thickly covered with cactus, which appears to bear good fruit. Most of this river has watering places of stone. It is about three leagues distant from Nuestra Señora del Populo, for, because of the accident of having lost some horses, it was not possible to go farther. The pastures are good and the hills have plenty of wood and whatever is necessary.

On the 27th day of the said month and year we set out from this place, which was named Nuestra Señora de los Remedios. It has for marks on the north a high mountain. It is at the foot of a hill where the road descends, and before reaching the place there is a dry arroyo. The Rio del Norte flows toward the east. The meadows are the same on both sides of the river; they have an abundance of pastures and wood, and there is a good watering place. I ordered a holy cross placed on the top of a hill. From the place of Nuestra Señora de Atocha it is about seven leagues.

On the 28th day of the said month and year we set out from this place, which was named Nuestra Señora de Guadalupe. To the foregoing place of Nuestra Señora de los Remedios it is about seven leagues. It has for marks two moun-

¹ *I. e.*, he regarded the south bank as a part of New Mexico, but not the north. See Hughes, *The Beginnings of Spanish Settlement in the El Paso District*, chapter VIII.

tains. The one which is toward the north must be three leagues away, and the one which is in front of the Rio del Norte a quarter of a league. On opposite sides of the river are two groves of cottonwood, with dense canebrakes. There is a good watering place. I ordered a holy cross placed on the top of the hill, close to the road.

On the 29th day of the said month and year, we arrived at this place, which was named La Nabadad en las Cruces,¹ because of the crosses possessed by the rancherías which were settled on both sides of the Rio del Norte. These rancherías are of people of the Julimes nation; they are versed in the Mexican language, and all sow maize and wheat. Here we overtook the reverend fathers preachers, Fray Nicolas Lopes, custodian and ordinary judge of the provinces of New Mexico, Fray Juan de Sabaleta, commissary of the Holy Office,² and Fray Antonio de Asebedo. Generally all these Indians asked for the water of baptism, and more than one hundred persons were baptized. All the meadows of the river are very spacious, and have good lands, good climate, and abundant pasturage and wood.³

In this place, which was named El Apostol Santiago,⁴ and from which we set out today, New Year's day, January 1, 1684, and where our very reverend father custodian and ordinary judge, Fray Nicolas Lopes, and Father Fray Juan de Sabaleta, commissary of the Holy Office, celebrated mass, I had a holy cross placed on the top of a hill. It is about seven leagues distant from La Nabadad, which is the settlement where Father Fray Antonio de Assevedo remains in charge. This district is very stony in parts, although I travelled over it. The aforesaid place of Señor Santiago has for marks an

¹ When Sabeata and his companions went to El Paso to ask for missionaries, they told a tale of the miraculous appearance of a cross in the sky near La Junta. The place where the apparition was said to occur was called by the Spaniards La Navidad en las Cruces. Sabeata later confessed that the story was a pure fabrication intended to stir the Spaniards to action.

² Inquisition.

³ The diary gives the distance from Guadalupe to La Navidad as one hundred and nine leagues plus the last day's march (for which no distance is given) or about one hundred and fifteen leagues. The air-line distance is about one hundred and ninety miles, but by the windings of the river it must be two hundred and fifty miles.

⁴ The Apostle Saint James.

arroyo which flows from north to south. It has very abundant pasturage, partly green and partly dry.¹

On January 2, 1684, we set out from this place, which was named Nuestro Padre San Francisco. It has the following marks: a spring of hot water which flows toward the southeast. Its source is on a height. The water and the pasturage are good. The land is level and has little wood. A cross was not erected for lack of timber. It is distant from Señor Santiago about seven leagues.

On the 3d day of the aforesaid month we set out from this place, which was named San Nicolas. It is distant from Nuestro Padre San Francisco about seven leagues. It has the following marks: It is at the extremity of a mesa which extends to the north. It is a watering place consisting of a beautiful reservoir which is supplied by the rains. The passage² through the rocks forms two steep crags on the sides; on one of them I had a holy cross placed. There are in the environs of the reservoir some ash trees and other kinds of timber; and in the cavities made by the rocks adjoining the reservoir there is a great quantity of maidenhair fern and most beautiful grape-vines. Toward the west is a beautiful plain, with plentiful pasturage of couch grass.³ The direction which we were following was toward the north.

On the 4th day of the month and year we set out from this place which was named Nuestro Padre San Antonio. It is in the midst of some hills, where there is a reservoir sufficient for any herd of horses. It is surrounded by bare, denuded rock.⁴ Its inlet is an arroyo which runs toward the west. It is covered with oaks, and on the heights with cedars. It is distant from San Nicolas about seven leagues. Midway there are some little pools of brackish water. All the land is level. In the neighborhood of the little pools there is a great quantity of white and yellow mesquites. In the midst of so much evil there is a little spring of fresh and kindly water, and, as

¹ The party apparently went down the Río Grande seven leagues before turning north. The arroyo flowing south seems to have been the Alamito.

² *Esladeros*. I cannot find this word in any dictionary. Cf. *aisladero*, or *ailadero*, which is frequently used in the De León diaries in the sense of "passage way." See p. 410, below, note 3.

³ *Grama*.

⁴ *Peña viva*.

an exquisite thing, I had it noted with particular care. On the top of some rocks near this little spring I had a holy cross placed.

On the 5th day of the said month and year, we set out from this place, which is distant from San Antonio about four leagues; in both places mass was celebrated. This district consists in parts of rocks and knolls, and in parts of plain without rocks. It is at the foot of a hill which is toward the east. On the south rises a little arroyo which flows toward the north.¹ There is water sufficient for any herd of horses. The pastures are good, but there is little wood and that which there is at a distance is oak. It was named San Lorenzo because of the fire which threatened to burn us by night, but the damage which might have occurred was prevented by the circle² which was made round about. The cross was not erected because there was no timber of which to make it.

On the 6th day of the said month and year, the day of Los Santos Reyes,³ we set out from this place, where two masses were celebrated. It was named the place of Los Reyes. It is on the left hand, as we come from San Lorenzo, turning aside from the path about a half league for a valley apart with good pasturage and with mountains on both sides. In the valley is a dry arroyo with some pecans;⁴ continuing up stream one finds good water; it is toward the north; it is distant from San Lorenzo about five leagues. I had a holy cross erected.

On the 7th day of the said month and year we remained in this place, which was named San Pedro de Alcantara. It is distant from the place of Los Reyes about six leagues. This detention was at the general request of the Indians of the Jumana nation and the others who came with them, who were constrained by the necessity which they suffered because of not having any food to eat; for this reason they arranged to surround the deer and other kinds of animals, in order to relieve the necessity which we all shared. This place has a

¹ The party were evidently in the neighborhood of Alpine.

² *Cerco*, perhaps a circle made by back firing. The allusion to San Lorenzo refers to his death by burning.

³ Day of the Holy Kings (Epiphany).

⁴ The trees called *nogales* in the diary are in all probability pecans, which are abundant in many parts of Texas.

beautiful plain which extends eastward, and toward the north are some hills without any trees. From the slope of a hill issues a beautiful spring, round about which there is fine black land. The place has little wood. The holy cross was not erected for lack of timber.

On the 8th day of the said month and year we set out from this place of San Pedro de Alcantara, whose marks are already given. We camped for the night without water and wood. All the road is level.

On the 9th day of the said month and year we set out from this place, which was named San Bernardino de Sena, which is distant from San Pedro de Alcantara about eight leagues. It is in a plain without water, and the watering place is apparently about three leagues away.

On the 10th day of the said month and year, we set out from this place, which was named San Francisco Xaviel.¹ It is distant from San Bernardino de Sena about four leagues. It has as marks three small hills standing toward the west; and toward the north a cliff² from which issues a spring of alkaline³ but pleasant water. The pastures are good, and there is an abundance of mesquite wood. The tracks of buffalo began to appear, but, although search was made, none were found. The holy cross was not erected for lack of suitable timber.

On the 11th of the said month and year we set out from this place, which was given the name San Juan del Rio. It is in a beautiful plain. In its environs there are four high mesas; from the small one toward the north flows a spring; within three arquebus shots, apparently, there issue five other springs,⁴ all beautiful; and within the distance of half a league a most beautiful river is formed, although without any kind of tree, it having only camalote⁵ patches. The water is very clear, although a little alkaline; it is well supplied with fish. Mass was celebrated. It is distant from San Francisco Xaviel four leagues, rather more than less. The holy cross

¹ St. Francis Xavier.

² *Sexa*, cf. *ceja*.

³ *Gordo*.

⁴ The doubt here is between Barrilla Springs and those at Fort Stockton, but the distance from the Salado points to the latter.

⁵ The camalote is an aquatic plant of the family *pontederiaceæ* (*Diccionario Salvat*).

was not erected for lack of suitable timber, although there is abundance of mesquite wood. Three bulls were killed in this place, and with them came relief to the great need which all the camp suffered.

On the 12th day of the month and year we set out from the above named place of Señor San Juan, and camped for the night about five leagues from it without water. Half way we found a very beautiful spring which flows toward the north; toward the east runs a chain of mesas, on the right hand as we came. All the road is level, without stones, covered with much pasturage and with mesquite and other kinds of wood. It was named San Anselmo. The holy cross was not erected for lack of suitable timber. Mass was celebrated.

On the 13th day of the said month and year we set out from San Anselmo, and arrived at this place on the Salado River, which comes from New Mexico; its course is southeast.¹ Apparently it carries as much water as the Rio del Norte. The water is muddy and somewhat alkaline, although pleasant. It has no trees, but it is very well supplied with mesquite and good pasturage. Mass was celebrated, but the holy cross was not erected for lack of suitable timber.

On the 14th day of the said month and year we were detained on the Salado River. The place was named San Christoval. It is distant from San Anselmo about six leagues. In front there is a little mesa separate from the others. The delay was for providing meat.

On the 15th day of the said month and year we set out from this place of San Christoval, where mass was celebrated. The day before, when we stopped, six buffalo bulls were killed, with which the camp was supplied. A great saline was discovered, without water, but abundantly supplied with salt in white and good grains. It is about a league on the other side of the Salado River, between a high hill and a mesa which

¹ Literally, from north to east. The distance from La Navidad en las Cruces is estimated at seventy leagues, or sixty-three from Santiago, which, it is inferred, was on the Rio Grande. It is clear that the direction was generally northward, and that the Salado (Pecos) was reached some distance above Horsehead Crossing. The air-line distance from the mouth of the Conchos to Horsehead Crossing is about one hundred and sixty miles, but by the trails it must be nearly two hundred miles.

is beyond.¹ All the foregoing are toward the east. In this part where we are there is a small mesa separated from the others already mentioned; in front of the small mesa is the saline.

On the 16th day of the said month and year we set out from this place, where two masses were celebrated. It is on the same Salado River, and is distant from San Christobal about three leagues. The water in the river became better. Toward the west it has a great mesa, from which a range of hills extends toward the east. On the other side of the river, toward the east, about four leagues apparently, there is a little range of mountains; from it extends a small mesa; above this rises another little mesa which commands a wide prospect. The holy cross was not erected for lack of suitable timber. The place was given the name of Santo Domingo Soriano de la Nocha Buena,² because we were free from cold. About the middle of the night it commenced to rain as if it were summer, but the glorious saint was pleased that it should not continue, for all the companions came without tents.

On the 17th day of the said month and year we set out from this place, which was given the name of San Juan de Dios. Mass was celebrated in it. It is distant from Santo Domingo about six leagues. All the district is a plain, particularly along the banks of the said Salado River. The pastures are apparently good, although we found them burned, and because of this we halted, a league, apparently, from the *ranchería* of the people whom they called the Jediondos. Their chiefs and other people came out to receive us with much rejoicing, most of them on foot, others on horseback, carrying a holy cross very well made, which apparently must be two and a half *varas* long, of somewhat heavy timber, painted red and yellow, and fastened with a nail which they call *taxamanil*. The holy cross showed that they had made it some time before. They also brought forth a banner of white taffeta, a little less than a *vara* long; in the middle of the banner were two successive crosses of blue taffeta, very well made. At the

¹ There is such a saline north of the Rio Grande in Crane County, a few miles above Horsehead Crossing.

² St. Dominic of Sora, of the Fortunate Night. Noche Buena is also the name applied to Christmas Eve.

time of meeting us they fired several shots, Don Juan Sabeata firing with a fuse an arquebus barrel without a lock; and I ordered the salute returned on our part with two volleys. As soon as we met I ordered that no soldier should dismount, but only the reverend fathers preachers, Fray Nicolas Lopes, custodian and ordinary ecclesiastical judge, and Father Fray Juan de Sabaleta, commissary of the Holy Office. Kneeling with much devotion, they kissed the holy cross. I did the same, being on horseback, with the other comrades; and the Indians kissed the garments of their reverences.

Together we arrived at the ranchería, to the middle of which we crossed the Salado River, without any shelter. When we approached the ranchería, all the women and children came shouting in token of the great pleasure which they felt at seeing us. All the women and children kissed the holy habit of the reverend fathers. All of the chiefs and other people wished to give us lodging and entertainment in their own ranchería in some huts of tule, which they had made for us, but I did not consent to it, because of the evil results which might follow, excusing myself with good reasons. I pitched the camp on a hill, according to the usage of war, separated from the said ranchería, which is at the foot of a great rock that serves it as protection against the hostile Apaches. It was given the name San Ygnacio de Loyola. Here I remained awaiting news of a great ambushade which the enemy are coming to make on them in order to carry off many horses.

On the 19th of the aforesaid month and year, in the place of San Ygnacio, where I am detained at the request of all the Jumanos and the other nations, and being occupied with providing the soldiers with supplies of arms and other implements of war, on the said day all the chiefs, with the governor Don Juan de Sabeata, assembled, saying that they wished to speak to me, the said governor speaking for himself and all the chiefs and different nations. For this purpose, I on my part ordered all the chiefs of squad and soldiers of rank to assemble, in order that they might be present. This being done, I commanded Governor Don Juan Sabeata and all their chiefs to say what it was they wished; and all, in one voice, asked that for the love of God I should make war on the hostile Apaches, who were enemies of theirs and of the Spaniards. Because

this was true, and because the said governor and the chiefs protested that it was not wise to leave them behind, on account of the many dangers which might follow, and seeing that they petitioned forcibly, I granted that war should be made upon them, with which the governor and other chiefs were pleased.

On the 20th day of the said month and year, in the said place of San Ygnacio, the governor, Don Juan Sabeata, appeared before me saying that, in order that some men might be armed, he was bringing me seventeen deerskins, which he did bring, and they were divided among those who were most needy. He promised that as soon as the others which were lacking could be cured, he would bring them.¹ These deerskins were divided among the following persons: Captain Hernando Martin Serano, three; Nicolas Lucero, two; Miguel Luxan, two; Melchor de Archuleta, two; Felipe Montolla, two; Captain Felipe Romero, one; Captain Ygnacio Baca, another; Ensign Antonio Solis, another; Sargento Baltasar Domingues, another; Juan Domingues, the younger, another; Antonio Gomes, another.

On the 24th day of the said month and year we set out from this place of San Ygnacio de Loyola, where we had been detained seven days. On the 8th we set out from the said place, in which mass was celebrated every day. On Saturday it was sung in honor of the Most Holy and Perfect Virgin and with all solemnity another prayer was celebrated. The following Sunday two other masses were celebrated. The place is distant from San Juan de Dios about a league. During the seven days all the camp killed twenty-seven beeves.

From this place, which was given the name La Conversion de San Pablo,² whose day occurred while we were here, we set out on the 25th of the said month and year. On arrival here meat was killed, and in the place two masses were celebrated. On the night which we camped there without water, Juan Sabeata told us that the spies had informed him that they had followed the tracks of the horseherd which the hostile Apaches had driven off. This place is distant from San Ygnacio about five leagues. It is in a plain, but because the

¹ Perhaps they were for shields or bucklers.

² The conversion of St. Paul is celebrated on January 25.

country was burned we stopped on a hill which was well supplied with pasturage.

In this place, which was given the name San Honofre. It is distant from La Conversion de San Pablo about five leagues. It is level country with wood, although without pasturage because of its being burned. By the time of our arrival at this place of San Honofre five beeves had been killed on the way as we journeyed. Here God our Lord was pleased to let us find an abundance of cattle and pasturage and sufficient wood. The place is in a plain. In a flat it has a spring of clear and good water. We arrived here on the 25th and remained two days in order that the horses might recuperate. We set out from the place on the 28th. Mass was celebrated every day. Thirty-four beeves were killed. A cross was not erected for lack of suitable timber. In this place there joined us the people whom they call the Arcos Tuertos;¹ their wearing apparel and all the rest is after the fashion of the Suma nation.

On the 29th day of said month and year we set out from this place, which was given the name San Marcos, because upon arriving at it a bull was killed within the camp. It is distant from the place of San Honofre about ten leagues. The location is good, and has abundant pasturage and wood. The watering-place runs from a hill where a holy cross was placed, for there was suitable timber. Mass was celebrated.

On the said 29th day we did not set out from San Marcos, through the accident of some horses having been lost. Including the first beef animal, thirty-two were killed in this place. A holy cross was erected, two masses were celebrated, and we set out on the 30th of the said month and year.

On the last day of the said month we arrived at this place, which was given the name San Joseph. It is in a gorge which has a pool of good water, much wood, and pasturage. It is distant from San Marcos four leagues, rather more than less. Mass was celebrated and a holy cross erected. We remained to take advantage of the good pasturage one day, which was the 1st of February.

On the 2d day of February of the said year we set out from this place, which was given the name Nuestra Señora de la

¹ Twisted Bows.

Candelaria, because we spent that day there; our arrival was on the 21st,¹ I having decided to remain that day here. The day of the Most Holy Virgin² was celebrated, our reverend preacher custodian, Fray Nicolas Lopes, singing mass in her honor; the reverend preacher Fray Juan de Sabaleta said prayer. It is distant from the aforesaid place of San Joseph about six leagues and is at the point where the Nueces River is reached.³ Here we ate some catfish. The source of the river is in some springs. It flows toward the east. The place is pleasant, having much wood, pasturage, and fish. A holy cross was erected.

On the 5th day of the month of February, 1684, we set out from this place, which was given the name El Arcanjel San Migel, and where we remained two and a half days pasturing the horses because of their being worn and thin. It is distant from Nuestra Señora de la Candelaria about three leagues. There is in the said place a river bearing much water, the source of which is not known because it comes from beneath the earth and issues through some rocks. A holy cross was erected above the orifice from which the river emerges. This place is very aptly named Where-the-Dogs-Live, because there come out from the water many dogs of all colors, of the same size as the other dogs, and of the same species, although bred in the water. They say that they are more savage. They tear the people in pieces, and do the same with the buffalo bulls and cows that come to drink at the orifice. We saw the skeletons of the cows and the bulls, and likewise the excrement and tracks of the dogs.⁴

The river flows toward the east. The water is clear and good. In this place were the first pecan trees that we saw, for its bottoms have many groves of them; many nuts were gathered, with which all the people of the camp were provided,

¹ Clearly an error for the 31st of January. It is in both transcripts.

² Feast of the Purification, or Candlemas, February 2.

³ The distance from the village of the Hediondos to this point totals thirty leagues, and from the place where the Pecos was first struck, about forty leagues. The stream which he calls the Nueces is clearly the Middle Concho. The only other possibility is that it was the fork of the Colorado which runs through Midland County, but there are several considerations which exclude that stream.

⁴ This report is perhaps partly fanciful. It may be that the animals described were wolves or coyotes.

for we had been subsisting on flesh only. The river flows to join that of the pearls. It also has shells, a variety of fish, and very lofty live oaks, so large that carts and other very bulky things can be made of them. There is a great variety of plants and of wild hens which make noise at dawn. The river bottoms are very extensive and fertile; in its groves are many grape vines and springs, and many prickly-pear patches; and all of the foregoing are on both sides of the river. The watering places for the buffalo are so near to the roads that it is not possible to round them up. During this stop we had always threatening us a rain storm, but God was pleased not to let it descend except on the last night, which was stormy and windy.

The hostile Apaches stole nine animals, seven from the Jumana Indians, and the others, a horse and a mule, from the chief and Ensign Diego de Luna, respectively. Because of carelessness, these animals joined those of the Indians. It was not possible to follow them because of the great advantage which they had.

On the 11th day of the said month and year we set out from this place, which was given the name San Diego. It is distant from San Migel about six leagues. We remained here four days because we were awaiting some spies, who brought us news, saying that they had discovered a ranchería of hostile Apaches, wherefore it was necessary to dispatch new spies in order to learn the truth of the matter. The first news proved to be false, though not altogether, because the tracks which they saw were old. Mass was celebrated every day.

There were killed at Señor San Diego forty-three beeves; and while we were travelling to it there were killed by the Spaniards and the Indians together sixty beeves, rather more than less, by means of surrounding the cattle. The place is in a plaza which has several great groves of very tall pecan and live-oak trees. There are a great number of wild hens and other kinds of game. The watering place is a beautiful river which flows toward the east.

On the 19th day of the said month and year we set out from this place, which was given the name El Angel de Guarda.¹ It is distant from Señor San Diego about four leagues.

¹ The Guardian Angel.

Through the accident of the bad weather a stop was made half way, where a heavy and tempestuous rain storm descended upon us, and through the information of the spies who many times brought us supposititious news that the hostile Apache were near and that it was best to stop. This craft and this deceitful procedure was all moved by Juan de Sabeata, who in nothing had told us the truth. The aforesaid places are on the banks of a river which flows to join with the principal, which they call Rio de las Perlas. The water is good. The country is well supplied with nuts and other food products, such as wild turkeys, sweet potatoes, buffalo, and many other kinds of animals. The river is supplied with many fish: catfish, *boquinete*, and *matalote*; and with shells; and with a variety of very agreeable song-birds. Mass has been celebrated every day. Eighty beeves have been killed, rather more than less. From this place, under this date, I dispatched the Jumana spies with the said Sabeata, because of the frauds in which he had been caught. There went in his company two Piros Indians.

On the 22d day of the said month and year we set out from this place, which was given the name San Bissente Ferrer. It is distant from El Angel de la Guarda about three leagues. Our delay was incurred to pasture the horses. Mass was celebrated every day. It is on the same river. On both sides are great bottoms; there is a great luxuriance of plants, nut, and other kinds of trees, and wild grapes, good pasturage, a variety of birds, and wild hens. The river has great abundance of fish. Eleven beeves were killed for the sustenance of the camp.

On the 24th day of the said month and year we set out from this place, which was given the name El Rio de Señor San Pedro, which is the principal branch of the river which they call Rio de las Perlas or, by another name, Nuesses River, although all have nuts. This river is the one named in the order which I bring from Governor and Captain-general Don Domingo Xironsa Petris de Crusate, which order is now executed.¹ This place is about eight leagues further down the said river

¹ Mendoza was now twenty-one (or twenty-four) leagues from the place where he had struck the Nueces River, which he had followed to its junction with the Río de las Perlas, or Río de San Pedro. Mendoza was apparently near San Angelo.

than the place where Don Diego de Guadalaxara arrived.¹ It is distant from San Bissente Ferrer about five leagues. It is very luxuriant with plants, as are the others, although with greater abundance of water, because the rivers are united. In it were killed seven beeves.

On the 27th day of the said month and year we set out from this place, which was given the name San Pablo. It is without permanent water, and that which we found was rain water. It is distant from the River of Señor San Pedro about six leagues. Mass has been celebrated every day, and twice on holidays. There were killed about twenty beeves.

On the 15th day of the month of March, 1684, we set out from the place which was given the name San Isidro Labrador. It is at the source of a beautiful river. At its headwaters it has many pecan trees. It is enclosed in a valley on both sides of which are rocky mesas. It is distant from the River of Señor San Pablo about eight leagues. The road is level, with much pasturage and woods, and many hens. Mass has been celebrated every day. The beeves that were killed by the whole camp were two hundred, rather more than less.

On the River of the Glorious San Clemente. On the 1st day of the month of May of the year 1684, we set out from this place with the advice of the reverend fathers preachers, Fray Nicolas Lopes, custodian and ordinary ecclesiastical judge of the provinces of New Mexico, and Father Fray Juan de Sabaleta, commissary of the Holy Office; and likewise with the advice of all the persons of rank—as are Sargento Mayor Diego Lucero de Godoi, chief of squad; Captain Hernando Martin Serrano, whom I have named as interpreter of the Jumana language; and other chiefs of squad, namely, Ensign Diego de Luna and Diego Barela—and of other soldiers, conforming to this advice because it seemed to me to be best for the service of both Majesties and the credit of the camp, because of my not being able to sustain the great war which, from the north, the common enemies, the Apache nation, have made upon us. They have attacked us three times by night and by day, and the last night they wounded a soldier,

¹ See the Introduction, p. 314. This statement, made by one who was on both the expedition of 1654 and that of 1684, is of great importance in establishing the identity of the points reached by both.

inflicting upon him three arrow wounds, besides other injuries which the Apaches have caused.

From the west the bandit Indians of the kingdom of La Bizcaia, whom they call the Salineros, with great boldness made by night three attacks upon the aforesaid camp, and killed in the field two friendly Indians who had gone out to hunt, because they were asleep; the latter Indians were of the Jediondos nation. And being without forces, and with only few munitions, I considered it best to return, in order to give an account to Captain Don Domingo Xironsa Petris de Crusate, governor and captain-general of the province of New Mexico and its presidio, that his lordship may do in the case what he may consider best for the service of both Majesties.

We arrived at the said place of San Clemente on the 16th of the month of March. It is distant from the place of San Isidro about five leagues. The San Clemente River flows toward the east.¹ In this place there are no shells whatever; but I learned that six days' journey below the place on the same road there was a great quantity of large shells, and that most of them had pearls. The bottom lands of the river are luxuriant with plants bearing nuts, grapes, mulberries, and many groves of plums; with much game, wild hens, and a variety of animals, such as bear, deer, and antelopes, though few, but the number of buffalo is so great that only the divine Majesty, as owner of all, is able to count them. The stay in this place was to await forty-eight nations—not counting those who were present with us, who were sixteen—besides many others whom, through their ambassadors, I was awaiting. Afterwards they will be set down with their names, although curious.

We were in said place, as already stated, from the 16th of March to the 1st of May. Every day the holy sacrifice of the mass was celebrated, for which purpose I built a bastion with two rooms; the one below served as a chapel where they celebrated mass, and they celebrated all the service of Holy Week, singing it, many Christian Indians who were among so many barbarous nations assisting in everything. All those present

¹ The distance from San Vicente, the junction of the two branches of the Nueces, totals nineteen leagues. San Clemente would seem to have been a point on the Colorado River not far from Ballinger.

in our company asked to become Christians. The other room of the bastion served as a safeguard against the aforesaid enemies, because it was on a hill, where it served as great security both for all the camp and for the horses.

There occurred in this place a noteworthy event. A water-snake bit Diego Barela on the little finger, a deadly poisonous thing. In the time of four *credos* the poison went down to the stomach causing such vehement pain that we all thought that he would die at once. But God our Lord was pleased that our reverend father custodian should have with him an antidote for every kind of poison, and his reverence, caring with his own hands for the bitten part, and giving him the said herb to drink, caused him to emit at once a great quantity of what looked like carbon, and our Lord has been pleased to spare his life.

By the whole camp of Spaniards and Indians there were killed in the aforesaid place of Señor San Clementi four thousand and thirty beeves.¹ These are only the large beeves which were brought into the camp and do not include those which they left lost in the fields, only removing the pelts from them, nor the little calves which they brought to the camp, and which were many.

In order that they may go with all specification, by their names the aforesaid nations will be given. First, the Jumana nation; the Ororosos,² the Beitonijures, the Achubales, the Cujalos, the Toremes, the Gediondos,³ the Siacuchas, the Suajos, the Isuchos, the Cujacos, the Caulas, the Hinehis, the Ylames, the Cunquebacos, the Quitacas, the Quicuchabes, Los que asen Arcos,⁴ the Hanasines. These nations are those who are accompanying us.

Those for whom we are waiting are the following: People of the Rio de los Tejas, who had sent me a message that they would come, the Huicasique, the Aielis, the Aguidas, the Flechas Chiquitas,⁵ the Echancotes, the Anchimos, the Bobidas, the Injames, the Dijus, the Colabrotes, the Unojitas, the Juanas, the Yoyehis, the Acanis, the Humez, the Bibis,

¹ This is an indication of the size of the throng of Indians which gathered at San Clemente, and also suggests the interest of the party in buffalo hunting.

² The Horrible Ones.

³ The Stinking Ones.

⁴ The Bow Makers.

⁵ The Little Arrows.

the Conchumuchas,¹ the Teandas, the Hinsas, the Pojues, the Quisabas, the Paiabunas, the Papanes, the Puchas, the Puguahianes, the Isconis,² the Tojumas, the Pagaíames, the Abas, the Bajuneros, the Nobraches, the Pylchas, the Detobitis, the Puchames, the Abau, the Oranchos. The foregoing nations could not be awaited for the aforesaid reasons, but they remain friendly toward us. And an agreement was made with the messengers of the nations who were not present that a return would be made at their appointment, the time set being the aforesaid year of twenty-five.³ Separating ourselves, some nations departed toward their land with the Indian who governed them, who is a Christian and is proficient in the Mexican language and in Castilian.⁴

We provided meat and, with the other nations who were with us, took a different route from that which we first followed. There remained with us only some families. Juan Sabeata, fearful of his bad work, fled, for he had plotted with some nations to kill us, and then found out that we had learned it already from the same nations, who dealt with the Spaniards with great fidelity. His conduct having been so bad, he was perhaps afraid they would kill him, for he remained in bad repute with all those nations.

On the 2d day of the month of May of the said year we set out from this place, which was given the name San Atanacio, because it was his day. It is on the same river, and has the same plants, a quantity of fish, and the same animals. It is distant from San Clemente about four leagues.

In this place, which was given the name of Santa Cruz, we stopped to celebrate its day, which was the third, when its holy day was celebrated.⁵ Mass was sung in its honor. Another prayer was celebrated the night before, eve of its day, when we were all expecting to see the enemies come to attack us; but God was greatly pleased that they should not do so. Thirty beeves were killed. The place is distant from

¹ The People of Many Shells.

² This name is nearly identical with that of the Iscanis, a Wichita tribe.

³ An error for "eighty-five."

⁴ This might be taken as an indication that these tribes had come from the south.

⁵ The Finding of the Holy Cross is celebrated on May 3.

San Atanasio about three leagues. We set out from the said place on the 4th of May.

In this place which was given the name of San Agustin, because it is in a valley with many pines. It is on a river which flows toward the west. It has many mulberries and plums and pond ferns. It is distant from Santa Cruz about six leagues. Mass was celebrated every day. One hundred and twenty beeves were killed. We set out from the said place today, the 7th of May of the said year.

In the place of La Hasencion del Señor, on the 11th of the month of May, which was the aforesaid day,¹ where our reverend father custodian sang the mass, and another prayer was said. It is on a river beautiful with pecan trees, grapes,² and mulberries. It flows toward the east. We remained here four days, awaiting some spies who had gone to explore the country. Two hundred and fifty-five beeves were killed. We set out from this place on the 11th of the said month.

On the 13th day of the said month and year we set out from this place, which was given the name San Lazaro, and where we remained one day. Half way between the two places is the source of the said River of La Hasencion. It is all rough land with much timber, although traversable. Its watering place is composed of rain water. Mass was celebrated. Thirteen beeves were killed.

On the 19th day of the month of May we set out from this place, which was given the name Nuestra Señora de la Piedad.³ It is distant from San Lasaro about fourteen leagues. In that distance four stops were made because a young man named Francisco de Harchuleta, who had gone out to kill meat, got lost. We travelled six days in search of him, but although efforts were made to find him in every direction, it was impossible to find him, and at the date of this writing he has not yet appeared. Our reverend father custodian sang mass in his behalf to the glorious San Antonio, in order that he might favor him and bring him to this camp; may he be pleased to do so if it should be best. It was given the name Nuestra Señora de la Piedad, in order that she may have pity on this poor young man, taking him to a place where he may not lose

¹ Ascension Day fell on May 8 in 1684; May 11 was Sunday.

² *Abas*, perhaps a misprint for *Ubas*.

³ Our Lady of Mercy.

his life. Mass was celebrated every day; and during all these stops there have been killed one hundred and fifty beeves, rather more than less. All the watering places have been formed of rain water, all the country is timbered and has very good pastures, and all the land is pleasant.

On the 21st day of the said month and year, the first day of the feast of Espiritu Santo,¹ we set out from this place which was given the name El Hespíritu Santo. It is distant from Nuestra Señora de la Piedad about eight leagues. Its watering place is not stable, it being rain water. All this land is plain and traversable. Our reverend father custodian sang the mass, and our reverend Father Fray Juan de Sabaleta the prayers. Twenty beeves were killed. It is worthy of note that from the place of San Clemente to this place in which we are we came by a different road from the one which we took on going, turning now on the way back to the right, and we are going almost straight west,² the luxuriance of the plants already having become less, as the fields are clothed only with good pasturage and some chaparral. There is an abundance of wild grapes in the dry arroyos.

On the 22d day of the said month and year we set out from this place, which was given the name San Geronimo. It is distant from Hespíritu Santo about seven leagues. Its watering place is of rain water. The country and vegetation are the same as the preceding. Mass was celebrated. Six beeves were killed.

On the said 22d day of the said month and year we arrived at sunset at this place on the Salado River, where God our Lord was pleased that we should come upon the track of the aforesaid Francisco de Harchuleta, who was lost at Nuestra Señora de la Piedad. Mass was celebrated. The Indians of the Xediondos nation withdrew without asking permission or telling us. Three beeves were killed. It is worthy of note that the place where we arrived at the Salado River is much below that where we left it in going, which was at San Ygnacio.

On the 23d day of the said month and year we set out from the Salado River, which was given the name San Pantaleon. We arrived at a beautiful river with good water. The bottom

¹ Whitsunday came on May 18 in 1684.

² This statement gives us an important clue to the route.

lands are very luxuriant with pasturage, which looks like barley. Our reverend father sang the mass of the Most Holy Sacrament,¹ in order that His Divine Majesty might be pleased that it should rain; and His Divine Majesty, having pity upon us, was pleased. To this river was given [the name of Corpus Christi. From] San Pantaleon it is distant about five leagues. Two bulls were killed.

On the 25th day of the said month and year we set out from the said place of Corpus Christi and again struck the Salado River, at a place to which was given the name Santo Thomas de Villanueva, distant from Corpus Christi about ten leagues. Here we crossed the Salado River and struck the road which we followed on going, at San Juan de Dios, from where we again followed our former route. Mass was celebrated. Only one bull was killed.

In order that it may be attested, I signed it with my assisting witnesses in my presence, on the said day, month, and year. JUAN DOMINGUES DE MENDOSA. DIEGO LUSERO DE GODOI. HERNANDO MARTIN SERANO.

¹ Corpus Christi.

