

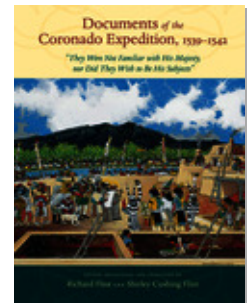


PROJECT MUSE®

Documents of the Coronado Expedition, 1539-1542

Shirley Cushing Flint

Published by University of New Mexico Press



➔ For additional information about this book

<http://muse.jhu.edu/books/9780826351357>

Document 29

The Relación del Suceso (Anonymous Narrative), 1540s

AGI, Patronato, 20, N.5, R.8

INTRODUCTION

The “Relación del Suceso” (“report of the outcome”) is second in the bundle of documents in the Archivo General de Indias that also includes Juan Jaramillo’s narrative (Document 30) and the “Traslado de las Nuevas” (Document 22). Like the Traslado, the author of the Relación is not known with any certainty, although he was among the advance guard that made first contact with Cíbola, and he also participated in Hernando de Alvarado’s reconnaissance to the bison plains in the late summer of 1540 and the captain general’s march to Quivira in 1541.¹ The author displays knowledge of when and to whom Vázquez de Coronado sent messages and when and from whom he received reports. This suggests someone involved directly in the processing of such communications. Certainly the captain general’s secretary, Hernando Bermejo, or a scribal assistant of his cannot be ruled out as author of the Relación del Suceso. He certainly would have had the necessary literary skill and would have been privy to the information about travel distances and latitude measurements now discussed in detail.

More than any other known Coronado expedition document, the Relación del Suceso devotes significant and consistent attention to distances and latitude measurements. It is the most geographically oriented of the surviving documents of the expedition. On 19 occasions the author provides information on the travel distances along segments of

the expedition’s route (in the process covering its entirety). He relates data such as that the valley of Los Corazones lies halfway between Cíbola and the valley of Culiacán, 150 leagues each way.² Four times the author reports latitude readings: for Cíbola, Quivira, a river (either at Tiguex or in Quivira), and the point where the northward route to Cíbola made a decided long dogleg to the northeast.³ He also records the general bearing of the two major segments of the route from Culiacán to Cíbola and the direction of flow of the Río de Tiguex and of an unnamed river at the beginning of the bison plains.⁴

Assuming that the author of the Relación was reporting distances in the *legua legal*, or old league of Burgos, 2.63 miles in length (as he seems to be), then those distances seem quite accurate, within a margin of error of 10 to 15 percent.⁵ For example, the Relación states that it is 300 leagues from Culiacán to Cíbola. In *leguas legales* this would be about 790 miles, in comparison with the straight-line modern map distance of about 730 miles. The distance between Tiguex and the *barrancas* reached by the expedition during the early summer of 1541 is given as 100 leagues to the east and 50 to the southeast.⁶ On the modern map that would place the *barrancas* in the vicinity of Lubbock, Texas, uncannily close to the archaeologically located campsite of the expedition situated in southern Floyd County, only about 35 miles northeast of Lubbock.⁷ A third example is even more remarkable. The Relación lists the distance from Acuco (Acoma Pueblo, New Mexico) to the Río de Tiguex

(the Rio Grande in the immediate vicinity of Albuquerque, New Mexico) as 20 leagues, the equivalent of about 53 miles, which happens to match the modern straight-line map distance.⁸

It is worth noting in this regard that the distance of 150 leagues reported in the *Relación* from Culiacán to Los Corazones, when converted to miles (395) and applied as a straight line to the modern map, falls nearly exactly at Ures, Sonora, the location most frequently suggested for Corazones.

Such attention to and accuracy of distances traversed by the expedition raises the possibility that the author of the *Relación* was one of the two men who were assigned to keep track of the daily distances covered, one by making an estimate, the other by actually counting his steps.⁹ Unfortunately, the identity of neither of those persons is known, but one of them certainly could have been the secretary.

The document called the “*Relación de Suceso*” is assuredly a sixteenth-century copy of the original report, a copy perhaps made for Juan Páez de Castro, royal chronicler to Carlos V.¹⁰ Its status as a copy is shown by two circumstances, both highly unusual in an original document as short as this one, unless it was written for publication. First, the document is titled. Most titles of such manuscript documents are products of the copying process, to allow rapid location of the document within a collection or archive. Second, the title is in the same sixteenth-century hand as the text, which indicates that the title was not added to an original document but was an element of the composition of this version. Moreover, the text seems to begin after the events it recounts are already under way, in the midst of the action, as though it is an excerpt from a larger document, perhaps a letter. All of these facts point to the document’s being a copy more or less contemporaneous with the original.

That the surviving document is a copy, not the original, may be relevant in accounting for what appears to be a rare error in a distance number cited by the author. The *Relación* states, “The [first is] two hundred and forty leagues [from Culiacán] to the north. This is as far as thirty-four and a half degrees [north latitude]. And from there to Cíbola, [it is] to the northeast.”¹¹ Shortly before this we have been told that

the total distance from Culiacán to Cíbola is 300 leagues, meaning that from the dogleg to Cíbola was 60 leagues. Pedro de Nájera and Marcos de Niza agree, however, that it was 80 leagues from Chichilticale to Cíbola, requiring 15 long days of travel, and Juan Jaramillo records that Chichilticale was two days of travel (that is, 10 to 12 leagues) toward Cíbola from the dogleg point.¹² All this indicates that the dogleg, according to these three expeditionaries, was situated 90 leagues or so from Cíbola, rather than the 60 implied by the *Relación del Suceso*. If the original *Relación* text gave the distance from Culiacán to the dogleg as 210 leagues in arabic numerals and the copyist read the “1” as a “4” (an easy and common error in reading sixteenth-century numerals, even for sixteenth-century *escribanos*), then all sources would be in essential agreement.¹³

There is a circuitous way to verify the copyist’s error in this case. The *Relación* gives the latitude of the point where the dogleg occurred as 34.5 degrees north.¹⁴ Like virtually all other latitude readings of the day, this one is probably badly in error. But the direction of the error can be determined and its size estimated. Two known locations for which the *Relación* also provides latitude readings are Cíbola (37 degrees) and Quivira (40 degrees).¹⁵ Today these places are widely and with good reason thought to be Hawikku (just short of 35 degrees) and Rice County, Kansas (about 38.5 degrees), respectively. Thus, it appears that the latitude figures given in the *Relación* are consistently 1.5 to 2.0 degrees too high. If that holds true for the location of the route’s dogleg, then it must actually have lain at about 32.0 to 32.5 degrees north. That would place the expedition’s right-hand, or eastward, turn along the San Pedro River between about Benson and Redington, Arizona. Benson lies some 214 straight-line miles, 82 *leguas legales*, from Hawikku, which would be much more consonant with the figures from the remaining expedition documents. We therefore suppose that the figure of 240 leagues quoted earlier must be a copyist’s error for 210 leagues.

Despite paying particular attention to certain geographical details, the author of the *Relación* ignores many others. He makes almost no mention of topography and, with the exception of bison, describes none of the native flora and fauna of Tierra Nueva. Description of rocks, min-

erals, and soils is left out, too. His geographical information would permit the creation of only a rudimentary map. The *Relación* cannot be regarded as a full-fledged *derrotero*, or detailed pilot's book. Such books include much more detailed descriptions of the land and are often accompanied by sketches.¹⁶ To return to Cíbola, Quivira, the Río de Tiguex, and other places in the north, the reader of the *Relación* would still have required human guides.

Beyond the author's evident concern for reporting quantitative data regarding locations and distances, his other goal seems to be to portray briefly the various peoples encountered by the expedition and their principal products. This is in keeping with the then still-popular model for travel reports that had been provided by Marco Polo and Rustichello's thirteenth-century composition of *The Travels*.¹⁷ Further, such a focus is consistent with the leading motivation behind the expedition, to secure comfortable *encomiendas* of native peoples.

Thus, the author makes observations about the cultural practices of some of the peoples encountered by the expedition that can be correlated with more modern ethnographic information. As one example, he refers to "little painted sticks, feathers" that the people of Cíbola placed at springs and other water sources.¹⁸ These were prayer plumes, which have been described by many ethnologists who have worked among the Zunis, including Frank Hamilton Cushing

and Matilda Coxe Stevenson in the late 1800s. Stevenson reported the Zuni name for these offerings as *te'likinarwe*.¹⁹ In addition, the author of the *Relación* tells of the production of sun-dried jerky by Querechos and Teyas, dog nomads of the southern Great Plains, where the practice was still in evidence until the late nineteenth century.²⁰

In 1870 Joaquín Pacheco and Francisco de Cárdenas published a very poor transcription of the *Relación del Suceso* that is riddled with errors and omissions, even more than is usual for this unfortunate series.²¹ Sadly, Carmen de Mora, not suspecting this transcription's poor quality, republished it in 1992.²² In preparing his 1896 translation into English, George Winship, perhaps aware of the dismal state of the Pacheco and Cárdenas transcription, used instead the nineteenth-century printed version of one made in the eighteenth century by the royal chronicler Juan Bautista Muñoz that is now curated in the Archivo Histórico Nacional in Madrid. It is a much better rendition.²³ Besides Winship's translation, there exists another from 1940 done by George Hammond and Agapito Rey.²⁴ Although they claimed to have made their translation from a photographic copy of the AGI document, it is difficult to see how, in that case, they could have made the error of substituting "sur" for "sueste" on folio 4r, just as Pacheco and Cárdenas did but which Muñoz did not. We have consulted all of these earlier editions in vetting the new translation and transcription that follow.

TRANSLATION

[1r]

Report of the outcome of the expedition which Francisco Vázquez made in reconnaissance of Cíbola.

{+} When the expedition had reached the valley of Culiacán, because of the poor expectations that were held about Cíbola²⁵ and [because] (according to the statement of Melchior Díaz, who had just returned from examining it) food supplies were scarce along the route, Francisco Vázquez divided and split the expedition.²⁶ He took eighty horsemen, twenty-five footmen,²⁷ and part of the artillery and departed from Culiacán, leaving the rest of the troop with don Tristán de Arellano and an order that it leave twenty days after he [did].²⁸

{+} When [Arellano] had arrived, as he did, in the valley of Los Corazones,²⁹ he was to wait there for [Vázquez de Coronado's] letter, which would [come] after he had reached Cíbola and had seen what it was.³⁰ And he did so. This valley of Los Corazones is situated a hundred and fifty leagues from the valley of Culiacán and the same distance from Cíbola.³¹

{+} This whole route is settled up to fifty leagues from Cíbola, although [the people] are away from the trail in some places.³² The population is all [of] one type of people. [This can be said] because their houses are all made of cane mats and some among them [have] low, flat roofs. They all have corn, even though not much, and in some places very little. They have melons and beans. The best of all the settled places is a valley they call Señora, which is ten leagues farther on from Los Corazones.³³ A [Spanish] *villa* was later settled there. Among these [people] there is some cotton. What they dress in most is deerskins.

{+} Francisco Vázquez traveled through this entire

[region].³⁴ Because the planted crops were [still] young, there was no corn on the entire route,³⁵ except that [the members of the expedition] got³⁶ a little from this valley of Señora. With what [the expedition] took along from Culiacán, it had enough for eighty days. On the seventy-third [day] we reached Cíbola,³⁷ although with extreme difficulty, the loss of many horses, and the deaths of some Indians.³⁸ When we saw [Cíbola] [the difficulties] doubled for us, even though we found more than enough corn. [Along] this whole route we found the natives at peace.

{+} The day we arrived at the first *pueblo* [of Cíbola], some of them came out against us in war, and the rest stayed fortified in the *pueblo*. [1v] It was not possible to conclude peace with them, although [peace] was eagerly sought. For this reason attacking them was unavoidable. When some of them had died, the rest immediately withdrew to the *pueblo*, which was then besieged and attacked to gain entry. Because of the great injury they were doing to us from the flat roofs, we were compelled to draw back.³⁹ From a distance the artillery and arquebuses began to do them harm.⁴⁰ That afternoon they surrendered. Francisco Vázquez ended up badly injured by stones and I am even sure he would have died there⁴¹ if it were not for the *maestre de campo*, don García López de Cárdenas, who went to his aid.⁴² As soon as the Indians surrendered, they abandoned the *pueblo* and went to the other *pueblos*. Because they left their houses to us, we took up quarters in them.

{+} Father fray Marcos⁴³ had understood or made [it] understood that the [entire] area and environs in which the seven *pueblos* are situated was a single *pueblo*, which he was calling El Cíbola. This entire settlement and [its] environs [are] called Cíbola. The *pueblos* comprise three hundred, two hundred, and a hundred and fifty households.⁴⁴ [In] some

[of them] the buildings of the *pueblos* are joined, although in some *pueblos* they are separated into two or three sections. For the most part, however, [the buildings] are joined. Their patios [are] interior [to those sections], and in them [are] their *estufas* for winter. Outside the *pueblos* they have the [estufas] for summer. The buildings are of two and three stories; their walls are made of stone and mud, and some [are] walls of mud alone.⁴⁵ In many places the *pueblos* present defensive walls formed by the buildings. For Indians, [the *pueblos*] consist of exceedingly good buildings, particularly for these [Indians], who are brutish and uncivilized, except in regard to their buildings.⁴⁶

{+} The food they have is a great amount of corn, beans, melons, and some [turkeys] like the ones in [the Ciudad de] México. They keep these [turkeys] more for their plumage than to eat, because they make long robes out of it. [That is] because they have no cotton. They dress in *mantas* made of henequen,⁴⁷ deer hides, and some [made] of [bison hides].

{+} The ceremonies and sacrifices they have involve some idols, but mostly what they employ in that role is water, to which they offer some [2r] little painted sticks, feathers, and yellow powder from flowers.⁴⁸ This occurs most commonly at the springs. They also offer some turquoises they have, although inferior [ones].

{+} From this valley of Culiacán as far as Cíbola [the route] runs on two bearings. The [first is] two hundred and forty leagues to the north. This is as far as thirty-four and a half degrees [north latitude]. And from there to Cíbola, [it is] to the northeast.⁴⁹ This is at just short of thirty-seven degrees.⁵⁰

{+} When an interpreter had been obtained from the natives of Cíbola, they told about what [is] farther on. [They said] there was a settled area to the west. Francisco Vázquez immediately sent don Pedro de Tovar to examine it. He found it to consist of seven more *pueblos* which [are] called the *provincia* of Tuzan.⁵¹ It is thirty-five leagues to the west.⁵² The *pueblos* are a little better⁵³ than those of Cíbola. Regarding the rest, the food and everything, they are of one type, except that these [Indians of Tuzan] harvest cotton.⁵⁴

While don Pedro de Tovar went to see this [place], Francisco Vázquez dispatched messengers to the viceroy with a report about what had happened up to that point.⁵⁵

He sent an order with these same [messengers] [to deliver] on the way to don Tristán (who, as I have said, was at Los Corazones). [Namely, that he was] to travel on to Cíbola. And he was to leave a town established in the valley of Señora, which he did.⁵⁶ In it he left eighty horsemen. All of them, to a horse and man, [were] very weak. And with them [he left] Melchior Díaz as captain and *alcalde mayor*, because Francisco Vázquez had arranged it thus. He ordered [Díaz] to travel from there with half the troop to reconnoiter toward the west.

This he did and traveled a hundred and fifty leagues, as far as the river which Hernando de Alarcón had entered by sea and called Buena Guía.⁵⁷ The settlement[s] and people who exist along this route are nearly the same as those of Los Corazones, except [along] the river and its environs.⁵⁸ They are a most capable people and have more corn, although the houses they live in are huts like pigsties, nearly [entirely] underground. The roof[s] [are] made of thatch, without any order.

They say this river is large. [The Díaz party] reached it thirty leagues from the coast. Alarcón had ascended this far and as many [leagues] more upstream with his boats two months before they arrived.⁵⁹ In this area the river flows from north to south.

Melchior Díaz went five or six days' journey farther to the west. [2v] From there he returned because he found neither water nor grass. Instead, [he found] many sand dunes. On the way back, he returned along the river and in its vicinity. He engaged in some fighting, because when he crossed the river [the Indians] tried to take advantage of them. On the return trip Melchior Díaz died because of a mishap, since he was killed while throwing a lance at a dog.⁶⁰

{+} Don Pedro de Tovar returned [to Cíbola]. As soon as he had been given a report about those *pueblos*, [Vázquez de Coronado] dispatched the *maestre de campo*, don García López de Cárdenas, along the same route don Pedro had come [on].⁶¹ [He ordered López de Cárdenas] to go on beyond that *provincia* of Tuzan toward the west.⁶² He designated a period of eighty days for the outbound and return journeys and the reconnaissance. [López de Cárdenas] went and passed beyond Tuzan with native guides, who were saying there was a settled area farther on, although distant.

[Having] traveled fifty leagues from Tuzan toward the west and eighty from Cíbola, he found a gorge of a river.⁶³ There, at one place and another, it was impossible to find a way down by horse, or even on foot. [That is], except at one very difficult place, by which there was a descent of nearly two leagues. The gorge was so vertical [and] rocky that they could hardly see the river. Although, according to what [the natives] say, it is as large and larger than the one in Sevilla,⁶⁴ from above it looked like a stream. [It was so vertical and rocky] that although a way [down] was sought with the utmost diligence and in many places, none was found. [The people in López de Cárdenas's party] were at [this gorge] an inordinate number of days.⁶⁵ [This was] with an extreme shortage of water, which they did not find. They could not avail themselves of [water] from the river even though they saw it. For this reason don García López was forced to return to [a place] where they found [water]. This river was coming from the northeast and turned to the south-southwest, so that without doubt it is the one which Melchior Díaz reached.⁶⁶

{+} As soon as Francisco Vázquez had dispatched don García López on this reconnaissance, he sent Hernando de Alvarado from there four days later to reconnoiter the way east.⁶⁷ [Alvarado] departed and found a steep, rugged hill of rock and a *pueblo* on top thirty leagues from Cíbola.⁶⁸ [It is] the strongest place ever seen in the world. In their language [the natives] call it Acuco. Father fray [3r] Marcos called it the *reino* of Hacus. They came out to us in peace, although they well could have refused to do it⁶⁹ and could have stayed on their rugged rock without our being able to harm them. They gave us cotton *mantas*, [bison] and deer hides, turquoises, [turkeys], and the rest of the food[s] they have. [These are] the same as in Cíbola.

{+} Twenty leagues to the east of this rugged rock we found a well-settled river which flows north and south.⁷⁰ It probably has seventy *pueblos* in all, more or less, [counting both] small and large [ones].⁷¹ Their design [is] like those of Cíbola, except that they are nearly all made of well-built mud walls. The food [includes] neither more nor fewer [items than at Cíbola]. These [people] harvest cotton, I mean those who live near the river.⁷² The rest do not. Here there was much corn. They are not people who have *tiánguez*

[markets].⁷³ This settled area is situated along fifty leagues of this river, north [to] south, and off to the sides fifteen or twenty leagues.⁷⁴ Some *pueblos* [are] on one side [of the river] and [others are on] the other.

This river arises at the end of the settled area toward the north, from the foothills of those jagged mountains.⁷⁵ A *pueblo* is located there, large and different from the others. It is called Yuraba. It is arranged as a settlement in this way: it has eighteen sections. Each one occupies as much space as two *solares* [Spanish house sites]. The buildings about each other [and] are of five and six stories, three made of mud walls and two or three made of thin wooden walls. [The buildings] get narrower as they rise. On the exterior, on the levels made of mud walls, *portales* [covered passages] made of wood extend out all the way around on each [level], one above the other. Because they are in the mountains, the people in this *pueblo* do not harvest cotton or raise [turkeys]. They dress only in [bison] and deer hides. It is the *pueblo* [with] the most people in all that land. We concluded there would be fifteen thousand souls in it.⁷⁶

Of the other sort of *pueblos*, there is one, better and stronger than all [the rest], which is called Cicuique.⁷⁷ It is four and five stories high and has eight large patios, each one with its *portal*. There are excellent buildings in it. [The natives of Cicuique] neither harvest cotton nor keep [turkeys], because [the pueblo] is fifteen or twenty leagues to the east away from the river.

[3v] After having made a report to Francisco Vázquez about this river, [Alvarado] reached the plains where the [bison] are.⁷⁸ He continued onto those plains. At the beginning of them he found a small river which flows to the southeast.⁷⁹ After four days' journey he found the [bison], which are the most extraordinary kind of animal that has been seen or read [about]. He followed this river a hundred leagues, each day finding more [bison].⁸⁰ We availed ourselves of them [for meat], although at first [it was] at the horses' peril, until we had experience.⁸¹ There is such a quantity [of bison] that I do not know what I might compare [them] to, except the fish in the sea. [I say this] because both on this trip and on the one the entire expedition subsequently made, going to Quivira, there were so many [bison] that many times we were traveling right through the middle of them.⁸² Even

though we may have wanted to go another way, we could not, because the countryside was covered with them.

The meat of [the bison] is as good as that of the [cattle] of Castilla and some were even saying [it was] better. The bulls are large and ferocious, although they do not chase [one] much. They have wicked horns, however, and [with] a sudden charge they deliver a strong assault. Making an effective rush, they killed some of our horses and wounded many. We found that the best weapon[s] for exploiting them [are] pole weapon[s] for hurling at them and the arquebus for when [they are] standing still.

{+} When Hernando de Alvarado had returned from these plains to the river that is called Tiguex, he found the *maestre de campo*, don García López de Cárdenas, preparing quarters for the whole expedition, which was coming there. And it arrived soon afterward.⁸³ Even though this entire population [of Tiguex] had come out to Hernando de Alvarado in peace, [when] the whole troop came, part of [the native people] rose up in arms. The [places which took up arms] were twelve *pueblos* which were located together. One night they killed forty of our horses and mules which were roaming free in the countryside.⁸⁴ [And] they fortified themselves in their *pueblos*.

{+} Immediately, war was waged against them. The first [to engage them] was don García López. [4r] He took [one *pueblo*] and inflicted punishment on many of them.⁸⁵ When the rest [of the Tiguex people] had seen this they abandoned their *pueblos*, except for two. One [was] the strongest of them all, at which the expedition spent two months.⁸⁶ As soon as we besieged them,⁸⁷ in a single day we gained entry and occupied part of the flat roof. But because there were many wounded and it was so hazardous to maintain ourselves [there], [López de Cárdenas] was forced to abandon it. Even though once more during this same time we again gained entry, in the end it could not be completely overrun. Because of this [the *pueblo*] was besieged for that much time [two months]. We overcame them because of thirst. They lasted as long as they did because it snowed twice for them just as they were about to surrender. Finally we overcame them, and many died because they went away [fled] at night.

{+} From some Indians who were found at this *pueblo* of

Cicuique⁸⁸ Francisco Vázquez obtained a report which, if it were true, was [about] the richest thing that has been found in the Indies. The Indian who provided the information and report was from three hundred leagues east of this river, from a *pueblo* he called Haraee.⁸⁹ He was in the habit of providing very detailed information about what he was saying, as if it were true and he had seen it. Afterward it appeared certain, however, to have been the devil who was speaking through him. Francisco Vázquez and all the rest of us gave him a great deal of credence.

Although he was counseled by some *caballeros* not to move the whole expedition farther,⁹⁰ but to dispatch a captain to find out what [Haraee] was, he refused. Instead, [he chose] to take it all and even to send don Pedro de Tovar to Los Corazones for half the people who were in that *villa*.

Thus, he departed with the whole expedition. When they had traveled a hundred and fifty leagues, one hundred to the east and fifty to the southeast,⁹¹ and with the Indian now failing to produce what he had told about (namely, that there was a settlement there and corn so that they could travel farther), [Vázquez de Coronado] cross-examined the other two guides⁹² about how that was. One of them declared that what the Indian was saying was a lie, except that there was a *provincia* called [4v] Quivira and that there were corn and buildings made of thatch. It was very far, though, because they had taken us away from the [right] route.

When this was understood by Francisco Vázquez and he saw the scant food supplies he had, he decided, with the consent of the captains,⁹³ to go onward with thirty of the best and most well-equipped [men] and that the [remainder of the] expedition was to return to the Río [de Tiguex]. Thus it was done. At that time, two days before this, it had happened that don García López's horse fell with him and his arm was dislocated.⁹⁴ Because of this he was greatly incapacitated. On this account don Tristán de Arellano returned to the river with the [main body of the] expedition.

En route they endured extreme hardship because nearly everyone [had] nothing more than meat to eat, and [that] was causing many [people] harm. A multitude of [bison] cows and bulls was being killed. There were days when they brought sixty and seventy head into camp. It was necessary to go hunting every day. Because of that and not eating corn

in all this time the horses were suffering badly.

{+} When Francisco Vázquez had set out across those plains in search of Quivira, [it was] more on account of the information which we had been given along the Río [de Tiguex] than because of [any] credence we then gave the guide. After many days following the compass ourselves,⁹⁵ God was pleased that after thirty days' journey we found the Río de Quivira. Its crossing is thirty leagues before the settlement.⁹⁶ There [at the crossing] we found people⁹⁷ who were hunting, [some] of the natives of Quivira themselves. {Quivira}

{+} What there is in Quivira is a very brutish people without the least [indication of] civilization, in their houses or anything else.⁹⁸ [Their houses] are made of thatch like Tarascan shelters.⁹⁹ In some *pueblos* [composed of] houses close together [there are] about two hundred households. They have corn, beans, and squash. They do not have cotton or [turkeys], nor do they make the bread that is baked on a *comal* [stone griddle];¹⁰⁰ rather, [it is baked] under the ashes.

Francisco Vázquez went twenty-five leagues into this settled area, to where he obtained information about what [was] farther on.¹⁰¹ They said that the plains ended, that downriver there were people who did not plant [but] who sustained themselves by hunting.

[5r] {+} They also provided information about two other large *pueblos*, one of which was called Tareque and the other Arae. Tareque¹⁰² had houses made of thatch, and [in] Arae some of it was thatch and the rest of the houses [were] made of hide. There was copper in this place.¹⁰³ They said it was farther on, close to this *pueblo* of Arae. The Indian had told us that there was more, according to the excellent signs he made about it. Here, [though], we found neither indications of it nor information about it.

Francisco Vázquez returned from here to the Río de Tiguex, where he found the [main body of the] expedition. We¹⁰⁴ returned by a more direct route, because on the route we took going out we traveled three hundred and thirty leagues,¹⁰⁵ and by the [way] we returned there were no more than two hundred.¹⁰⁶ Quivira is at forty degrees [north latitude], and the river [is] at thirty-six.¹⁰⁷

On these plains it is as though one is traveling by sea,

because there are no roads except [those made] by [bison]. Because it is so flat and without either mountain range or hillock, it was so dangerous a route that if one got separated from the expedition, on losing sight of it one became lost. {scribal highlighting} In this way one man was lost by us¹⁰⁸ and others, going out to hunt, traveled three and four days lost on these plains.

Two types of people travel with these [bison]; one is called Querechos and the other, Teyas.¹⁰⁹ They are very capable and [are] painted [or tattooed and are] enemies of one another. They do not have other husbandry or fixed location other than traveling with the [bison], of which they kill all they want. And they dress the hides, with which they clothe themselves and [from which] they make [their] tents. They eat the meat, even sometimes raw, and they even also drink the blood when they are thirsty. The tents they carry are like a type of *pabellón*.¹¹⁰ They set them up on some poles which they carry [already] made for that purpose. When they are planted [in the ground], they are probably all tied together at the top.

When they travel from one place to another they carry what they have on a few dogs.¹¹¹ They have many of those [dogs] and load them with the tents, poles, and other things. This is made possible because the land is so flat. [The dogs] are used in this by [the Indians] because, as I say, they transport the poles, dragging [them]. What they most revere is the sun.¹¹² The hide of the tents is dressed on both sides, without hair. They trade their surplus [bison] and deer hides and sun-dried jerky for corn and *mantas* with the natives of the Río [de Tiguex].¹¹³

[5v] When Francisco Vázquez had arrived at the river where he found the camp, very shortly afterward don Pedro de Tovar came with half the troop from Los Corazones. And don García López de Cárdenas left for [the Ciudad de] México. Besides being very crippled in his arm, he had a permit to go from the viceroy because of the death of his brother.¹¹⁴ With him went ten or twelve persons there were who were ill. Among them [there was] not a man who was able to fight. [López de Cárdenas] reached the Spanish *villa*¹¹⁵ and found it burned. Two Spaniards and many Indians and horses [were] dead.¹¹⁶ For this reason he returned to the Río [de Tiguex]. He [had] escaped from [the

natives of the San Gerónimo area only] with plenty of luck and great effort.

The reason for this destruction was that when don Pedro had departed and left forty men there, half of them mutinied and fled. The Indians, remembering the abuse they had received, attacked them one night. Because of their negligence and carelessness, [the Indians] routed them, and they returned in flight to Culiacán.

One day during this period, Francisco Vázquez fell while racing a horse, and was incapacitated for many days. When winter had passed, he decided to return [to the Ciudad de México].¹¹⁷ Even though [others] might say something else, he returned because he was more motivated than anyone [else].¹¹⁸ Thus we returned all together to Culiacán, from where each one went wherever he wished.¹¹⁹

Francisco Vázquez came here to [the Ciudad de] México to give a report to the viceroy. [The viceroy] was not at all happy with his return, although at first he feigned

[happiness].¹²⁰ He was pleased that Father fray Juan de Padilla (who went to Quivira) had remained there, along with a Spaniard and a Black. And fray Luis, a lay brother [and] very holy person, remained in Cicuique.¹²¹

Along this river we spent two winters of severe cold, much snow, and such hard frosts that the river froze one night and remained so more than a month. Loaded horses crossed over on top of the ice.¹²² The reason for these *pueblos* being this type of settlement is, I believe, the great cold. It is also, however, due in part to the wars they fight against each other.

In that entire land this is what was seen and [about which] information was obtained. That [land] is very barren of fruits and stands of trees. Quivira is the best land,¹²³ with many savannas, and [it is] not as cold [as Tiguex], even though it is farther north.

TRANSCRIPTION

[fol. 1r]

{1}

{+} Relación del suceso de la Jornada *que* Francisco Vazquez hizo En el descubrimiento de çibola

{+} llegado El canpo al Valle de culuacan A causa de la rruyn Esperança / que de çibola se tenia y de los bastimentos ser pocos En el camino / por dicho de melchior diaz que A la sazón VolVio de Verlo Francisco Vazquez / deVidio e partio El canpo El qual tomo ochenta de A caballo / e Veynte e çinco peones e çierta parte de la Artilleria e / partio de culua-can dexando con la demas gente A don tris- / tan de Arellano e mandado partiese Veynte dias despues / de el e llegado que Fuese Al Valle de los coraçones Esperase Ally / su carta que serya despues de llegado A çibola e Visto lo que / Era e A(n)si lo hizo Este Valle de los coraçones Esta / çien(t) e çinquenta leguas del Valle de culuacan e otras / tantas de çibola

{+} todo este camino *h*Asta çinquenta leguas Antes de çibola Es / Poblado AUnque (^en) (h)en algunas partes Esta Apartado / del camino la poblaçion Es toda Una suerte de gente por- / que las casas son todas de petates e alguna Entre ellas / de Açuteas baxas tienen mayz todos AUnque no mucho / Y En Algunas partes muy poco tienen melones e Frisoles / lo mejor de todo lo poblado Es Un Valle que llaman de señora / que Es diez leguas mas Adelante de los coraçones Adonde / despues se poblo Una Villa tienen Entre Estos AL- / gun Algodon de lo que mas se Visten Es de cueros de Venados

{+} Francisco Vazquez paso por todo esto E A causa de estar las sementeras¹²⁴ / pequeñas no hubo mayz En todo El cami-

no sino Fue de *este* / Valle de señora que sacaron Un poco e con lo que saco de / culuacan que se cargo para ochenta dias A los setenta / e tres llegamos A çibola AUnque con *h*Arto trabajo e perdida / de muchos cavallos e muerte de algunos yndios e doblaron- / senos¹²⁵ quando la Vimos AUnque *h*Al- lamos mayz *h*Arto todo este / camino *h*Allamos los naturales de paz

{+} El dia que llegamos Al primer pueblo nos salieron de guerra parte / de ellos e los demas quedaban En el pueblo(s) fortaleçido(s) con los

[fol. 1v]

quales no se pudo Acabar AUnque se procuro *h*Arto la paz por lo / qual Fue forçoso rronpellos e muertos Algunos de ellos los / demas luego se rretraxieron Al pueblo El qual se çerco / luego e se Acometio A Entrar e A causa del mucho / daño que nos hazian de las (h)açuteas nos fue forçado rretirar- / nos y de Fuera se les començo hazer daño con la Artilleria / e Arcabuzes y Aquella tarde se dieron Francisco Vazquez salio / maltratado de Algunas piedras y AUn tengo por çierto que- / daría Alli si no Fuera por El *maestre* de canpo don garçi lopez de car- / denas que le socorrio luego que los yndios se dieron des- / manpararon El pueblo e se Fueron A los otros pueblos / e como nos dexaron las casas Aposentamosnos En ellas

{+} El padre Frai marcos *h*Abia Entendido o dio A Entender / que el çercuito e comarca En que Estan siete pueblos (h)era / Un solo pueblo que llamaba El çibola e toda esta poblazon / e comarca se llama çibola los pueblos son de A trezientas / e dozientas e de A çien(t) e çinquenta casas *en* Algunos Estan / las casas de los pueblos todas Juntas AUnque En Al-

/ gunos pueblos estan partidos En dos e tres barrios pero / por la mayor parte son juntos y dentro sus patios y En / Ellos sus EstuFas de ynVierno e Fuera de los pueblos / las tienen de Verano las casas son de dos e tres Altos / las paredes de piedra e lodo y Algunas de tapias los / pueblos por muchas partes son casamuro para yndios / son demasiados de buenas casas mayormente para estos / que son bestiales e no tienen otra policía sino En las / casas

{+} la comida *que* tienen Es mucho mayz e Frisoles e melones / e Algunas gallinas de las de Mexico y estas las tienen / mas para la pluma que para comer porque hazen de ella / pellones A causa que no tienen ningun Algodon e se / V(e) ist(i)en de mantas de henequen e de cueros de Venado / e Algunos de Vaca

{+} los rrytos e sacrefiçios que tienen son Algunos ydolos pero a lo / que mas (h)usan Es A la (h)agua A la qual ofresçen Unos

[fol. 2r]

Palillos pintados e plumas e po(V)lvos Amarillos de Flores y esto / Es lo mas ordinario En las fuentes tambien ofresçen / Algunas turquesas que las tienen AUnque rruynes

{+} de este El Valle de culuacan *hAsta* çibola se corre A dos derrotas / las dozientas e quarenta leguas que Es *hAsta* treynta e qua- / tro grados e *medio* Al norte e desde Alli A çibola Al nordeste / la qual esta En treynta e siete grados Escasos

{+} tomado lengua de los naturales de çibola de lo de Adelante dix(i)eron / que Al poniente *hAbia* poblado *francisco Vazquez* EnVio luego A don / pedro de toVar A Verlo El qual *hAllo* ser otros siete pueblos / que se llama la proVinçia de tuçan Esta treynta e çinco leguas / Al poniente los pueblos son Algun tanto mayores que los / de çibola y En lo demas En comyda y En todo son de Una / manera salVo *que* estos coxen Algodon Entretanto que don / pedro de toVar fue A Ver Esto *francisco Vazquez* despacho / mensajeros Al Visorrey con rrelaçion de lo de *hAsta* Ally / suçedido y EnVio A mandar con Ellos mismos de camino

/ A don tristan que como *dicho* tengo Estaba En los coraçones / que fuese A çibola e dexase poblada Una Villa En el Valle / de señora El qual lo hizo y En ella dexo ochenta de A caballo / todos los de A Un caballo e gente mas Flaca y con Ellos / A melchior diaz por capitan e *Alcalde* mayor porque A(n)si / le *hAbia* proVeydo *francisco Vazquez* e le mando que desde Alli con / la m(e)ytad de la gente Fuesen A descubrir Al poniente / e A(n)si lo hizo y AnduVo çien(t) e çinquenta leguas *hAsta* El / rryo En que Entro hernando de Alarcon por la mar El / qual llamo de buena guia y (^)El la poblazon e gente que *hay* En / este camino (h)es casi como la de los coraçones salVo El rryo / e su comarca que Es gente mas bien dispuesta e tienen / mas mayz AUnque las casas En que ViVen son choças o como / çaburdas casi debaxo la *tie-rra* la cobyja Es de paja sin / policía ninguna Este rryo dizque (h)es grande llegaron A El / treynta leguas de la costa las quales y otras tantas / mas Arriba *hAbia* s(o)ubido Alarcon con las barcas / dos meses Antes que Ellos llegasen este rrio corre Alli de / norte sur melchior diaz paso çinco o seys jornadas Al poniente

[fol. 2v]

De donde se VolVio A causa de no *hAllar* agua ni yerba sino / muchos medaños de Arena e A la Vuelta que VolVia En el / rryo e su comarca tuVo çierta guerra porque Al pasar / del rryo se quisieron AproVechar de ellos De esta Vuelta / morio melchior Diaz por Un desastre *que* se mato El mismo / tirando Una lança A Un perro

{+} Vuelto Don pedro de toVar e dada rrelaçion de Aquellos pueblos / luego despacho A don garçi lopez de cardenas maestre de canpo / por El mesmo camyno que *hAbia* Venido don pedro e que pasa- / se de Aquella proVinçia de tuçan Al poniente e para yda / e Vuelta de la Jornada e descubrimiento le señalo ochenta / Dias de termino de yda e Vuelta El qual Fue e paso / Adelante de tuçan con guias de los naturales que / Dezian que *hAbia* Adelante poblado AUnque lexos / Andadas çinquenta leguas de tuçan Al poniente e ochenta / de çibola *hAllo* Una barranca de Un rryo que Fue ynposible / por Una parte ni otra *hAllarle* baxada para ca-ballo / ni AU para pie sino por Una parte muy trabaxosa / por donde tenia casi dos leguas de baxada Esta- / ba la

barranca tan Acanty(^l)lada de peñas que Apenas / podian Ver El rrio El qual AUunque Es segun dizen / tanto e mas mayor¹²⁶ que el de seVilla de Arriba apareşcia / Un (h)arr(a) oyo por manera que¹²⁷ AUunque con hArta deligençia / se busco pasada e por muchas partes no se hallo En la(s) / qual EstuVieron hArtos dias e con mucha nesçesidad / de agua que no la hAllaban e la del rrio no se podian / AproVechar de ella AUunque la Veian e A Esta causa / le Fue forçado A don garçi lopez Volverse A donde hAllaron / Este rryo Venia del nordeste e VolVia Al sur sudues- / te por manera que sin Falta ninguna Es Aquel donde / llego melchior Diaz

{+} luego como Francisco Vazquez despacho A don garçi lopez A este descubrimi- / ento desde Alli A quatro dias despacho A hErnando de / AlVarado A descubrir la Via de l(V)ev(l)ante El qual partio y / A treynta leguas de çibola hAllo Un peñol e Un pueblo En- / çima la cosa mas fuerte que ser (^de) A Visto En el mundo El / qual Ellos llaman En su lengua Acuco y El padre frai

[fol. 3r]

marcos le llamaba El rreyno de hacus salieron nos de paz AUunque / bien pudieran Escusarlo e quedarse En su peñol sin que / les pudieramos (h)enoJar dieronnos mantas de Algodon / cueros de Venado e de Vaca e turquesas e gallinas e la / demas comida que tienen que Es lo que (h)en çibola

{+} Veynte leguas Al leVante de este peñol hAllamos Un rryo / que corre norte i sur bien poblado hAbra En todo El chicos / e grandes setenta pueblos poco(s) mas o menos la manera / de ellos como de los de çibola salVo que son casi todos de tapias / bien hEchas la comida ni mas ni menos Estos coxen Algodon / Digo los que ViVen çerca del rryo que los demas (^d) no Aqui / hAbia mucho mayz no son gente que tienen tianguez Esta / Este poblado En çinquenta leguas de norte sur En / Este rrio e quinze o Veynte leguas Apartado Algunos / pueblos de el A Una parte y A otra Este rrio nasçe / En el cabo de la poblazon Al norte de las fAldas de / Aquellas sier- ras Adonde esta Un pueblo e diferente / de los otros y grande llamase yuraba Esta poblado / de esta manera tiene Diez e ocho barrios cada Uno / tiene tanto sitio como dos solares las casas muy jun- / tas (^E) son de çinco e seys Altos los tres de

tapias / e dos e tres de tabique de madera e Van (Ens)an- / gostando¹²⁸ Arriba e por Fuera En los Altos de tapia / salen En cada Uno su corredorçillo Uno sobre otro to- / Dos A la rredonda de madera Estos En este pueblo / por estar En las sierras no coxen Algodon ni crian gally- / nas solo Visten de cueros de Venado e de Vacas / Es El pueblo de mas gente de toda Aquella tierra Juz- / gabamos hAbrya En el quinze mill Animas de la / otra manera de pueblos hAy Uno mayor que todos / muy fuerte que se llama çicuyque Es de quatro e çinco / Altos tiene ocho patios grandes cada Uno con su corre- / Dor e hAy En el buenas casas tanpoco coxen al- / godon ni tienen gallinas porque esta Apartado del rryo

[fol. 3v]

quinze leguas Al leVante llegado a los llanos donde Andan / las Vacas despues de hAber alVarado hEcho rrelaçion / de este rrio a Francisco Vazquez paso Adelante A estos llanos / e al prençipyo de ellos hAllo Un rrio pequeño que corre / A el sueste e A quatro Jornadas hAllo las Vacas que son / la cosa mas monstruosa de Animales que se hA Visto ni / leydo siguió este rrio çien(t) leguas hAllando cada dia mas / Vacas de las quales nos AproVechabamos AUunque / A los prençipios hAsta que toVimos Esperençia con rryes- / go de caballos hAy tanta cantidad que no se A que lo / compare sino A pescados En la mar porque Ansy / de esta Jornada como En la que despues todo El canpo / hizo yendo A quiVira hubo tantas que muchas Vezes / (h)ibamos A pasar por medio de ellas e AUunque quisiera- / mos yr por otro cabo no podiamos porque estaban / los canpos cubiertos de ellas Es la carne de ellas / tan buena como de la de castilla y AUUn Algunos / dezian que mejor los toros son grandes e braVos AUUn- / que no siguen mucho pero tienen (^d) malos cuernos y / Un Apreton danle bueno Arremetiendo bien / mataronnos Algunos cabal- los e byrieron muchos / la mejor Arma para AproVecharse de ellos hAllamos / que Es Arma EnAstada para (h)arroJarsela e / Arcabuz para quando esta parado (^la fig)

{+} Vuelto hernando de AlVarado de estos llanos Al rryo que / se llama de tiguex hAllo Al maestre de canpo don garçi lopez de / cardenas hAziendo El Apos(i)ento para todo / El canpo que Venia Alli e luego Vino y aUnque toda / esta poblazon hAbia salido de paz A hErnando de Al- / Varado

Venida toda la gente parte de ellos se Alçaron / que Fueron doze pueblos que Estaban Junto e Una noche / nos mataron quarenta caballos e mulas que Andaban / sueltos Al canpo hizieronse Fuertes En sus pueblos / Dioseles luego guerra y El primero fue don garçi lopez

[fol. 4r]

e le tomo e hizo Justiçia de muchos de ellos los demas Visto Esto / desmanpararon los pueblos salVo dos El Uno El mas fuerte / de todos sobre El qual EstuVo El canpo dos meses y AUUn- / que luego que les pusimos çerco les Entramos Un dia e les / tomamos Un pedaço de Açutea A causa de los muchos / heridos que hubo e de ser tan peligroso de sustentar- / nos fue forçado desmanparalle e AUUnque otra / Vez En este mismo tiempo tornamos A Entralle Al / fin no se pudo ganar todo y A Esta causa EstuVo çer- / cado todo Este tiempo e los tomamos por sed e / duraron tanto A causa que les neVo dos Vezes / ya que¹²⁹ Estaban para rrendirse Al fin los tomamos / e murieron muchos porque se salian de noche

{+} de Unos yndios que se hAllaron En este pueblo de çicuy- que / tuVo francisco Vazquez Una rrelaçion que si fuera ver- dad / Era la mas rrica cosa que se hA hAllado En yndias / El yndio que daba las nueVas e rrelaçion (h)era de tre- / zientas leguas de este rrio Al leVante de Un pueblo / que llamaba haraee daba tanta rrazon de lo que dezia / como si Fuera verdad e lo hobiera Visto que bien paresçio / despues ser El diablo El que hAblaba En el / Francisco Vazquez e todos le dabamos mucho credito AUUn- / que Fue Aconsejado de algunos caball(a)er(^e)^os no mo- / Viese todo El canpo mas Antes EnViase Un capitan / A saber lo que (h)era e no quiso sino lleVarlo todo e AUUn / ynViar A don pedro de toVar A los coraçones por la / m(e)ytad de la gente que estaba En Aquella Villa e / A(n)si partio Con todo El canpo e Andadas çien(t) / e çinquenta leguas las çien(t) A leVante e las çin- / quenta Al sueste¹³⁰ e Faltando ya El yndio En lo / que hAbia dicho que Alli hAbia poblazon e mayz para pasar / Adelante rrepreguntado A las otras dos guias como / (h)era Aquello El Uno confeso que (h)era mentira lo que el / yndio dezia salVo que hAbia la proVinçia que se llamaba

[fol. 4v]

QuiVira e que hAbia mayz e casas de paJa pero que Era muy lexos / porque nos hAbian traydo por fuera de camino Visto / Esto y El poco bastimento que hAbia A Francisco Vaz- / quez con Acuerdo de los capitanes se determino pasar / Adelante con treynta de los meJores e mas bien / proVeydos e que El canpo Volviese Al rrio y A(n)si se hizo / A la sazón Dos dias Antes de esto hAbia suçedido A don / garçi lopez que cayo Un caballo con El e se le (^quebro) des- / conçerto Un braço de lo qual estuVo muy malo y A esta causa / VolVio don tristan de Arellano con El canpo Al rryo / En el qual camino pasaron hArto trabajo A causa de / no comer mas de carne casi todos e A muchos hazia / daño matabase El mundo¹³¹ de Vacas e toros que / hubo Dias que Entraban En el rreal sesenta y seten- / ta rreses e cada dia Era me-nester de yr A çaça de lo / qual e de no comer mayz En todo este tiempo los / caballos lo pasaban mal

{+} partido Francisco Vazquez por Aquellos llanos En busca / de quiVira mas por la rrelaçion que En el rryo nos hAbia / dado que por El credito que alli le dabamos A la guia / muchos Dias siguiendonos por AguJa fue dios serVido / que (^tr)^A treynta jornadas hAllamos El rrio de quiVira que esta / treynta leguas Antes de la poblazon El paso de el e Alli / hAllamos gente que Andaba A çaça de los mesmos / na-turales de quiVira / {quiVira}

{+} lo que En quiVira hAy Es Una gente muy bestial sin poliçia / ninguna En las casas ni En otra cosa las quales son / de paja A manera de rranchos tarascos ^En Algunos pue- blos / juntas las casas de A doçientas casas tienen mayz / e frisoles e calabaças no tienen Algodon ni gallinas / ni hazen pan que se cueza En comal sino debaxo de la / çeniza Entro francisco Vazquez por este poblado Veynte / e çinco leguas Adonde tomo rrelaçion de lo de Adelante / e dix(i)eron que se Acababan los llanos que por El rryo Abaxo / hAbia gente que no senbraba que se mantenía de çaça

[fol. 5r]

{+} tambien dieron rrelaçion de otros dos pueblos grandes que se llama- / ba El Uno tareque y El otro Arae de casas de paJa / los tareques y Arae parte de el de paja e lo demas de

ca- / sas de cuero Aquí se *h*Allo cobre e dezian que lo *h*Abia / Adelante cabe¹³² este pueblo de Arae nos *h*Abia dicho / El yndio que *h*Abia mas segun las buenas señas que daba / de ella Aquí no *h*Allamos señal ni nueVa de ella Francisco / Vazquez se VolVio desde Aquí Al rrio de tiguex Adonde / *h*Allo El campo VolVimos por mas *derecho* cAmino porque A la / yda por El que Fuimos AndoVimos treçientas e treyn- / ta e seys En estos llanos que son como quien Anda por la / mar por no *h*Aber camino sino de Vacas como por ser tan / llano e sin Una sierra ni mogote Era tan peligroso camino / ni Apartarse¹³³ del campo *que* En perdiendole de Vista / {} se que daba perdido e A(n)si se nos perdio Un *h*ombre e otros / saliendo A caça Andaban tres e quatro Dias / perdidos En estos llanos e con estas Vacas Andan / dos maneras de gente los Unos se llaman querechos / e otros teyas son muy bien Dispuestos e pintados / Enemigos los Unos de los otros no tienen otra / granjeria ny Asiento mas de Andarse con las / Vacas de las quales matan todas las que quieren e / Adoban los cueros de que se Visten e *h*Azen tiendas / e comen la carne y AUn Algunas Vezes cruda y aUn / tanbyen beben la sangrre quando *han* sed las tiendas *que* / traen son como a manera de pabellones y armanlas sobre / Unas Varas *que* para Ello trAen hechas y despues de *h*ynca-
das¹³⁴ / Van a atarse todas Juntas arryba y quando Van de Una / parte a otra las lleVan En Unos perros *que* tienen de los / *que* les tienen muchos y los *cargan* con las tiendas / y palos y otras cosas por *ser* la tierra tan llana Çu- / fre y se aproVechan en esto de ellos como digo porque / lleVan los palos Arrastrando a lo *que* estos mas adoran / es al Sol El Cuero(^s) de las tiendas esta adobado por *entranbas* / partes syn pelo y estos de los Cueros *que* les sobran de Vaca y Venado y t(r)asajos / secos al soL¹³⁵ rrescatan¹³⁶ algun mayz y mantas con los naturales del ryo¹³⁷

[fol. 5v]

llegado Francisco Vazquez al rryo donde *hallo* EL campo luego Vyno Don / *pedro* de toVar Con la mytad de la gente de los coraçones y don Gar- / Çi lopez de cardenas se *partio* para mexico *que* demas de estar muy ma- / lo de su braço tenya lycencia del Vysorrey a caUsa de la muerte / de su *hermano* con El qual Venyan dieZ o doze Dolyentes *que* *habya* / y entre Ellos no *h*ombre *que* pudiese pelear y llego a la Vylla de / los españoles y la *hallo* quemada y muertos dos españoles / e muchos yndios y Caballos y a esta caUsa VolVyo al rryo El / *qual* se *escapo* de ellos con harta Ventura¹³⁸ y buena delygenÇia / la caUsa de este desbarato Fue *que* partido don *pedro* y dexado / ally quarenta hombres la mytad de ellos hiÇieron motin y se / huyeron y acordandose los yndios de los malostratamyentos / *que* *habyan* rreÇebydo dieron Una noche sobre Ellos y por su des- / Cuydo y FloGedad los desbarataron y se Venyeron *h*Uyendo a cu- / lyacan Francisco Vazquez en este *tiempo* corryendo Un dia Un caballo / *cayo* y estuVo malo muchos dias y pasado El ynVyerno se deter- / myno de Venyrse y aUnque digan otra cosa El se Vyno *que* tenya / mas Gana *que* nadie y a(n)si Venymos todos Juntos hasta Culyacan / De donde cada Uno Fue por donde quysso y Francisco VaZquez / se Vyno aquy a mexico a dar *quenta* al Vyrrey El qual nada se *holgo* / con su Venida aUnque al prenÇipio (^de) desimulaba¹³⁹ *holgose* / de *que* se *h*Ubiesen quedado alla El padrrre Fray Juan de padilla / El qual fue a *que* Vyra y Un espanol y Un negrrro con El / y Fray luyes Un lego muy santa persona quedo en Çiquyque / en este rryo tuVymos Dos ynVyernos de muchos fryos y nyeVes / e *hyelos* Grandes tanto *que* aquel rryo se *h*Elo Una noche y lo / estuVo y mas de Un mes y pasaban por enÇima del *hyelo* / los caballos *cargados* la caUsa de estos pueblos estan de esta ma- / nera de poblazon se cree es los muchos fryos aUnque tanbyen / es *parte* las guerras *que* Unos con otros tienen y este es lo *que* se Vyo / y tuVo notiÇia en toda aquella tierra la *qual* es muy este- / ryl de frutas y arboledas quyVyra(s) es m(y)eJor tierra de / muchas ÇaVananas y no tan Frrya aUnque esta mas al norte