

when the Pueblo revolt occurred, trade and friendship had been maintained with the Jumanos "with such security that the Spaniards, six, eight, and ten, went to their lands and villages every year to trade with these Indians " in buckskins, teocas, and buffalo hides. We shall see that the Mendoza party in 1684 brought back nearly five thousand buffalo skins. It was later asserted that some time before this event, two Franciscan missionaries, inspired by the Venerable Mother Maria de Agreda, had gone to the Texas and baptized many of their number, "their very prince," being the first to receive the faith. This allusion may have been to the visits of Father Salas and his companions to the borders of the Texas early in the century, for no other record of a missionary visit to these people before 1689 is known.

13 From the South, by way of Nuevo Leon and Coahuila .

1590--1665, Spaniards were pushing upwards from Mexico. Part of their efforts were to establish connection eastward with La Florida. Expeditions up the Pecos river also seem to have been a familiar pathway.

14 1626, Martin de Zavala, then governor, made a northern discovery trip "whereby he has explored more than fifty leagues with the purpose of continuing till communication is established with La Florida." Slave catching parties were also going up into that country.

16 News of the Texas.-- Now the Texas arose above the Coahuila horizon, just as they had appeared above that of New Mexico a quarter of a century before. In 1676 the Bishop of Guadalajara visited Coahuila, and one of the reasons which he gave in his report for favoring the four missions recommended by Bosque was the opportunity which they would afford to reach and convert a more important people beyond, the Texas, of whom he gives a most interesting account. "Coahuila," he says ,
has as a neighbor on the north, inclining somewhat to the east, a