

fortifications constructed to defend the interior from pirates and hostile governments.

As the city of Caracas will celebrate the four hundredth anniversary of its founding in 1967, the essays on this subject are timely and significant. Five contemporary sources indicate conclusively, according to Martínez-Mendoza, that the foundation of Santiago de León de Caracas took place in 1567. No document has yet been located to verify the exact day and month for the first permanent settlement of Caracas, but the preponderance of evidence makes acceptable the traditional date of July 25. Cortés started the custom of displaying the royal standard on the day of San Hipólito because he took Mexico City on August 13, and Charles V decreed in 1530 that every city in the Indies on its saint's day should parade the *Real pendón*. Caracas has observed this civic-religious ceremony on the day of Santiago from time immemorial, and for most historians this is sufficient guarantee of the authenticity of its chronological beginnings. Few will question that Santiago was the patron saint of Diego de Losada, founder of Caracas, after reading the informative genealogical article on that illustrious pioneer.

The use of original sources, particularly those found in Spanish archives, to combat historical errors and legends is highly commendable. Critical analysis of conflicting data and interpretations is judicious, but the absence of documentary evidence needed to establish unquestioned truth in several instances is lamented. As much of the writing was for popular consumption one finds considerable repetition and minutiae. This does not detract from the solid research incorporated, and any one interested in Venezuelan history will enjoy the illustrations and selected material included by the author.

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The Pearl Hunters in the Gulf of California, 1668. Summary Report of the Voyage Made to the Californias by Captain Francisco de Lucenilla. By JUAN CAVALLERO CARRANCO. Edited and translated by W. MICHAEL MATHES. Los Angeles, 1966. Dawson's Book Shop. Maps. Bibliography. Pp. 91. \$8.00.

The pearling license used by Bernardo Bernal de Piñadero in 1664 and 1666 was given to Francisco de Lucenilla in February 1667. After months of provisioning, the two ships of his expedition, with fifty-four men, sailed from Chacala to Bahía de las Palmas. With stops at Matanchen and Mazatlán they reached the peninsular coast

on May 20, 1668. Natives were friendly, but the pearls were in short supply, so Lucenilla cruised north to La Paz, then down to Cape San Lucas with no better fortune. Throughout June the ships ran slowly northward, stopping many times to try their luck with Indians. At the end of the month they rested in Concepción Bay, but the crews were rebellious after such a hot and unprofitable voyage and demanded that the captain return to Chacala. Adverse winds drove them to the coast of Sonora, and they ended the voyage near Guaymas in July. Father Cavallero completed his account at the mining camp of San Miguel Zapotitlán, Sinaloa, on September 20.

He attributed the failure of the enterprise to the shortage and the poor quality of manpower, the inadequacy of capital backing, poor leadership, and greed built up by hope for quick, easy wealth. Further, Lucenilla had promised to convert souls but had actually blocked efforts by Cavallero and his fellow priest to do so. "Therefore, God wished to punish him" (p. 63). Then the priest named each person on the voyage, gave a brief summation of his value (almost always "useless"), and concluded that no further voyages like this should be permitted.

The Lucenilla voyage has been mentioned in most accounts of Baja California pearling. Cavallero's manuscript, in the Biblioteca Nacional, Madrid, had never been published. Not only is it the most complete account of the enterprise; it also details the many weaknesses which accompanied almost all pearling expeditions in the preceding century and a half. For these reasons and because Lucenilla's cruise was apparently the last licensed undertaking before the famed Atondo-Kino attempts at La Paz and San Bruno in 1683-85, Cavallero's report is a valued addition to the historical literature of Baja California.

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A Record of Travels in Arizona and California, 1775-1776. By FRANCISCO GARCÉS. Edited and translated by JOHN GALVIN. San Francisco, 1965. John Howell Books. Illustrations. Maps. Appendices. Glossary. Bibliography. Index. Pp. 113. \$7.50.

The Aragonese Franciscan, Father Francisco Garcés, played a leading role as a missionary in the Sonora-Arizona area after the Jesuit period. His importance stems in large measure from his wanderings and from the accounts which he wrote of them. Particularly valuable are his comments on the ethnogeography of the Arizona Indian tribes, the focal point of his interest. His most extensive and