

Paquiquineo and James Branch Cabell On Line

by Jim Glanville

Paquiquineo was the first Virginian and James Branch Cabell makes a claim to be the "versed" Virginia. The latter wrote a novel (*The First Gentleman of America*) about the former. Both deserve to be far better known.

This file begins with a two-page preamble that excerpts from a 2004 article in which I wrote about them. It then lists a series of citations with clickable links to works viewable on line about Paquiquineo and about and by Cabell. The lists here are *not* a comprehensive bibliography of either Paquiquineo and Cabell (that will appear elsewhere); rather, they are an assembly of links to public information that is conveniently available on line. The on line absence of several needed Cabell citations is noted *en passant*.

I am presently (early 2010) working on a double biography of these two interesting Virginians and this file forms part of the assisting/supporting data for that project.

Preamble

Paquiquineo aka Don Luis de Velasco: "The First Virginian"

(An Excerpt from a 2004 paper I published in *The Smithfield Review*.¹)

We have now seen that Spanish colonial contacts with the natives of western Virginia date well before 1607, the year of the settlement of Jamestown. There were also Spanish colonial contacts in eastern Virginia before 1607, and it is to those we now turn. This part of our narrative tells the dramatic story of a Native American who leaves his home, sails forth on a Spanish vessel, spends ten years in the company of Spaniards, at length returns a translator and guide with a small party of Jesuits who seek to establish a mission in his homeland, turns against them, and has them all killed. That, in brief, is the story of the "The First Virginian," a term invented by the Virginia satirist James Branch Cabell who claimed that conventional Virginia history depends on illusion and myth.²

The traveler's Native American name was Paquiquineo. Information about him comes from two books by Paul Hoffman—a scholar who reads the archives himself. Hoffman's older book is a study of Spanish efforts to find a route through the United States to the orient³; his newer book relates the history of the expansion of *La Florida*.⁴ Footnotes in both books indicate a heavy reliance on primary documents in the General Archives of the Indies (AGI).

In June 1561, a storm drove the supply ship *Santa Catalina* carrying Antonio Velázquez (the factor of the Florida expeditions underway at that time) far to the north. The vessel fetched up either in or near the Chesapeake Bay, in the land of Ajacan, which may have been on the Chesapeake Bay or on the North Carolina coastal plain south of Virginia. From wherever the landing was, two friendly Native Americans, one a principal person (Paquiquineo) and the other his servant, decided to embark with the *Santa Catalina*, reaching Portugal in August. Velázquez took Paquiquineo to Madrid, where they arrived in October 1561 and remained until February 1562. During this stay, there is some indication that Paquiquineo met the Spanish King. Paquiquineo and his servant returned across the Atlantic later that year and arrived in Mexico in August 1562 where they joined a group of Dominicans. At some point Paquiquineo and his servant converted to Christianity and his name was changed to Don Luís de Velasco, apparently in honor of the then Viceroy of Mexico. Plans were soon hatched to send Don Luis back to his homeland as a member of a missionary party, but these plans were excruciatingly slow in coming to fruition. In the meantime Don Luis spent time at San Mateo on the Florida coast and traveled for a second time to Europe. Finally, in 1570 he accompanied the Jesuits to the Chesapeake Bay to build a mission.

The classic account of Don Luis and the martyrdom of the Jesuits was published under the auspices of the Virginia Historical Society in 1953 and written by two brothers of the Jesuit order: Fathers Lewis and Loomie⁵. About half of their book's 300-odd pages are devoted to Spanish transcriptions and translations, many coming from more-or-less contemporary Jesuit sources, so the book is solidly grounded in the historical record. The basic facts of the Don Luis story have remained unchallenged since its publication.⁶ The mission was founded late in 1570 on the south bank of the York River, not far from the site of Williamsburg. Food was scarce through the winter, and there

is some indication that Don Luis incurred disapproval for taking more than one wife. Probably the mission was undertaken at the wrong time and under the wrong leadership,⁷ and one author has suggested that Don Luis was a "convenient scapegoat" rather than an archetypical "treacherous Indian."⁸ Whatever the exact circumstances, in February of 1571 the eight priests and catechists were murdered, with only a young lad being spared. All subsequent accounts of the killings come from the teenage survivor.

The story of the murdered Jesuits has still not concluded. In 2002, the Diocese of Richmond opened the cause for the canonization of those murdered as the Spanish Jesuit Martyrs of Virginia.⁹ Surprisingly, there has been speculation that a band of Chisca from western Virginia journeyed to the Chesapeake in the winter of 1570-71 and might have been involved in the destruction of the mission and the killings.¹⁰

The subsequent fate of Don Luis remains elusive. Historian Carl Bridenbaugh in an essay about Opechancanough, the Native American leader and nemesis for three decades of the English at Jamestown, speculates that Opechancanough may be the same person as Don Luis,¹¹ and Jerald Milanich has theorized that Don Luis/Opechancanough is Pocahontas' grandfather.¹² But other historians firmly disagree and reject such speculations more-or-less out of hand.¹³

Footnotes to the Preamble

1. Glanville, Jim. "Conquistadors at Saltville in 1567? A Review of the Archeological and Documentary Evidence." *Smithfield Review*, Volume VIII, pages 70-108, 2004. Article copyright Jim Glanville. Other than renumbering the footnotes, the preamble remains as originally published.
2. James Branch Cabell, *Let Me Lie: Being in the Main an Ethnological Account of the Commonwealth of Virginia and the Making of Its History* (New York: Farrar, Straus and Company, 1947). See especially Part One, pp. 24-42, "The First Virginian." This sly account of the story of Don Luis makes humorous reading. In 1942 Cabell published a novel in which he took the known facts of Don Luis' life as the starting point for a work of fiction with the title *The First Gentleman of America*. Cabell appended to this novel a genuine, five-page, bibliography. He told in 1947 that none of his literary critics actually believed Don Luis to be a real historical character, and that his (Cabell's) bibliography was praised as a "fair sample of [Cabell's] ingenuity in inventing historians." In Part Two of *Let Me Lie*, pp. 44-76, Cabell makes up a dialog between himself and a fictitious Florida historian Dr. Alonzo Juan Hernandez. Cabell recounts that Jamestown, where our nation began, is said by Virginians to be the first "permanent" English settlement in America. To this, Hernandez responds by saying that Jamestown is a mere mob of monuments and memorial tablets that for many decades has not been inhabited except by mosquitos and a caretaker,
3. Paul E. Hoffman, *A New Andalusia and a Way to the Orient: The American Southeast During the Sixteenth Century* (Baton Rouge: Louisiana State University Press, 1990).
4. Paul E. Hoffman, *Florida's Frontiers* (Bloomington: Indiana University Press, 2002).
5. Clifford Merle Lewis, S. J., and Albert J. Loomie, S. J., *The Spanish Jesuit Mission in Virginia 1570-1572* (Chapel Hill: University of North Carolina Press, 1953).
6. Jerald T. Milanich, *Laboring in the Fields* pp. 97-99.
7. Frank Marotti, Jr., "Juan Baptista de Segura and the Failure of the Florida Jesuit Mission, 1566-1572" *The Florida Quarterly* LXIII(3) (1985): 267-279.
8. Charlotte M. Gradie, "Spanish Jesuits in Virginia: the Mission that Failed," *Virginia Magazine of History and Biography*, 96 (1988), 131-56.
9. Matthew M. Anger, "Spanish Martyrs for Virginia," *Seattle Catholic*, August 30, 2003. On line at www.seattlecatholic.com/article_20030830.html.
10. William B. Hill, *The Indians of Axacan and the Spanish Martyrs: The Beginnings of Virginia, 1570* (Clarksville, Virginia: Prestwoud House, 1970).
11. Carl Bridenbaugh, *Early Americans* (New York: Oxford University Press, 1981). See the essay "Opechancanough: A Native American Patriot," pp. 5-49 with notes on pp. 239-247.
12. Jerald T. Milanich, *Laboring in the Fields* pp. 98-99.
13. Helen C. Rountree and E. Randolph Turner, III. *Before and after Jamestown* pp. 51-52.

Public Links to Works about Paquiquineo (aka Don Luis de Velasco)

(listed approximately chronologically)

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Quirós Luis de and Juan Baptista de Segura. "Letter of Luis de Quirós and Juan Baptista de Segura to Juan de Hinistrosa," From Ajacán September 12, 1570. Transcription and translation in Lewis and Loomie pp. 85-94. On line at <http://www.archive.org/stream/spanishjesuitmis012198mbp#page/n105/mode/2up>.

Philip II. "Cedula of Philip II, to the Governor of the Island of Cuba." From Madrid, February 19, 1571." Transcription and translation in Lewis and Loomie pp. 95-97. On line at <http://www.archive.org/stream/spanishjesuitmis012198mbp#page/n117/mode/2up>.

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Public Links to Works By and About James Branch Cabell

(listed approximately chronologically; at least one edition of almost all of his works is here)

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