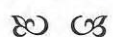


AMERICAN JOURNEYS COLLECTION



Report and Relation of the
New Conversions,
by Eusebio Francisco Kino,
1710

DOCUMENT NO. AJ-020



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C O N T E N T S

Introduction	427
Dedication to Philip V	433
Motives for Writing	434
Beginnings in California	427
Missionary Beginnings in Pimería	440
Travels and Labors of Twenty-one Years	443
Assistance and Commendations from Other Fathers	445
Baptisms and Conversions	448
Political and Commercial Advantages expected	451
Riches of these Regions	457
The Natives and their Excellences	458
Epilogue	462
Letter of the General of the Jesuits	463

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INTRODUCTION

WHILE the frontier was being pushed northeastward into Texas, it was at the same time being extended northwestward into Arizona. Little was accomplished before the end of the seventeenth century toward colonizing California, but steady advance had been made up the Pacific slope into Sinaloa and Sonora. By the middle of the seventeenth century large herds of cattle were grazing in the valleys of the Mayo, Yaqui, and Sonora Rivers. Mining outdistanced stock-raising, and in advance of both went the border military posts.

But the most notable factor in pushing northward the frontier on the Pacific slope was the work of the Jesuit missionaries. Beginning their labors there about 1590, by 1600 five Jesuit missionaries had founded eight substantial churches near the Sinaloa River. Ten years later Fuerte de Montecarlos was built on the Río del Fuerte, and in the same year a notable treaty was made with the Yaquis. Thus encouraged, the Jesuits advanced to the Mayo River in 1613, when they built what is regarded as the first mission in modern Sonora. According to Father Pérez de Ribas, in 1644 there were thirty-five missions in Sinaloa and Sonora, each serving from one to four Indian pueblos, and the records showed a total of over 300,000 baptisms to that date. By the end of the third quarter of the century missions, followed or preceded by mining camps and ranches, had ascended the valley of the Sonora River, on the eastern and western branches respectively, as far as Arispe and Cucurpe. Meanwhile, since Vizcaino's time, pearl fishing in the Gulf of California had been inter-

mittently carried on, and several unsuccessful attempts had been made to colonize the Peninsula.¹

The next forward step on the mainland was taken when Father Eusebio Kino and his companions entered Pimería Alta, in 1687. Pimería Alta, the home of the Upper Pimas, extended from the valley of the Altar River to that of the Gila, and thus included that part of Arizona which was later contained in the Gadsden Purchase. The region had been entered by Friar Marcos de Niza, in 1539. It had been crossed on its eastern and western edges by different divisions of the Coronado party, and in 1604 Oñate had descended Bill Williams Fork and the Colorado. Between that time and the Pueblo Revolt of 1680 the colonists of New Mexico opened a trade with the Pimas of the San Pedro River valley. But no record has come to us of Spaniards having entered what is now Arizona from the south, after 1542, until the advent there of Father Kino, and when he arrived in northern Sonora in 1687 all the region beyond the Altar River valley was practically unknown.

Father Kino (Kühn) was born in Trent, on the border between Germany and Italy, in 1644. He was educated in the universities of Freiburg and Ingolstadt, where he distinguished himself in mathematics. At the age of twenty-five he decided, during a severe illness, to become a missionary to heathen lands. He hoped to go to the Far East, to follow in the footsteps of Saint Francis Xavier, but instead he was sent to Mexico, where he arrived in 1681. There he at once came into prominence by entering into a controversy with the learned Jesuit Sigüenza y Góngora, concerning the comet of that year. Two years later, in the capacity of royal cosmographer and superior of the missionaries, he joined the expedi-

¹ Bancroft, *North Mexican States and Texas*, I. 235-236; Pérez de Ribas, *Historia de los Triunfos de Nuestra Fé entre Gentes las mas Bárbaras y Fieras del Nuevo Orbe* (Madrid, 1645); Venegas (Burriel), *Noticia de la California* (Madrid, 1757); Alegre, *Historia de la Compañía de Jesus* (Mexico, 1841); Ortega, *Apostólicos Afanes de la Compañía de Jesus* (Barcelona, 1757).

tion sent under Atondo y Atillón to attempt anew the conquest and conversion of California. This enterprise failing, he returned to Mexico and secured permission to work on the mainland opposite the Peninsula, which he had visited while in California. His request was that he might work among the Guaymas and Seris, but he was sent to Pimería Alta instead.

Arriving at his destination in 1687, he at once established the mission of Nuestra Señora de los Dolores, in the valley of the San Miguel River, something over a hundred miles south of Tucson. This mission was his headquarters for twenty-four years of exploration, missionary work, and writing. Operating from this base, he established a number of missions south of the present United States in the valleys of the Magdalena and the Altar; crossed the line into Arizona and founded the missions of San Xavier del Bac, Guevavi, and Tumacácori; several times explored the Gila River; and in an attempt to answer the old question whether California was an island or a peninsula, twice descended the Colorado below the mouth of the Gila, once crossing into California and once reaching the Gulf. This inquiry was one of the chief interests of the last eleven years of his life, and, as a result of his explorations, he answered it to his own satisfaction in a treatise, as yet unpublished, I believe, which he called "Cosmographical Demonstration that California is not an Island but a Peninsula, and that it is continuous with this New Spain, the Gulf of California ending in latitude thirty-five degrees."¹

In his day Father Kino was the principal personage in his field. It was he who created Pimería Alta as a Spanish prov-

¹ These paragraphs follow closely Bolton, "Father Kino's Lost History, its Discovery, and its Value," in *Papers* of the Bibliographical Society of America, VI. 10-13. See references cited therein and also Sommervogel, *Bibliothèque de la Compagnie de Jésus*, première partie, IV. 1044; Kino, "Favores Celestiales" (MS.), *passim*; Bancroft, *North Mexican States*, I. 186-187, 250-251; Alegre, *Hist. de la Compañía de Jesus*, III. 42; Beristáin, *Biblioteca Hispano-Americana Septentrional*; Clavigero, *Historia de la Antigua ó Baja California* (Mexico, 1852); Ortega, *Apostólicos Afanes*, p. 284.

ince and inspired the occupation of Lower California. Had life and strength been spared him to push with his wonted zeal and skill his projects for conversion and conquest in Alta California, six decades would not have elapsed, perhaps, before his dreams were realized, and then by the Franciscans, after his own order had been expelled from Spanish America. He not only created Pimería Alta, but he first made known its geography. His map is the earliest extant showing the Gila, the Colorado, and southern Arizona, on the basis of actual exploration. His letters, diaries, and map, and his recently rediscovered History are indispensable sources for knowledge of the development of geographical ideas concerning California and for the early history of the region south of the Gila on both sides of the Gulf.¹

Hitherto our knowledge of the work of Kino and his companions has come mainly from Ortega's *Apostólicos Afanes de la Compañía de Jesus* (Barcelona, 1754; Mexico, 1887); Venegas (Burriel), *Noticia de la California* (Madrid, 1757); Alegre, *Historia de la Compañía de Jesus* (Mexico, 1841); Manje, *Luz de Tierra Incógnita*, libro II. (printed in *Doc. Hist. Mex.*, cuarta série, tomo I., Mexico, 1856), and some of Kino's own writings. Of these the following is a list of those which have been known and available to modern scholars, eliminating all duplications, all titles of doubtful authenticity, and all unpublished manuscripts whose whereabouts have not been ascertained:

1. *Exposicion Astronomica de el Cometa* (Mexico, 1681).
2. "Tercera Entrada en 21 de Diciembre de 1683" (printed in *Documentos para la Historia de Mexico*, cuarta sér., I. 405-468; original manuscript in the archives of Mexico).
3. A letter of May 13, 1687, "an einen unbenannten

¹ For a fuller statement concerning Kino bibliography, see Bolton, as above, and references cited therein. The following statement is taken mainly from that paper.

Priester" (quoted in "Brief Patris Adami Gilg," in Stöcklein, *Neue Welt Bott*, 1726).

4. "Relacion del estado de la Pimeria que remitte el P^o Visitador Horacio Polici: y es copia de Carta que le escribe el Capitan D^a Christoval Martin Bernal," December 3 and 4, 1697 (printed in *Doc. Hist. Mex.*, tercera sér., IV. 797-809; original manuscript in the archives of Mexico).

5. "Colocasion de nuestra S^a de los Remedios en su nueva capilla De su nuevo pueblo de las Nuevas Conversiones de la Pimeria En 15 de Setiembre de 98 a^s," Nuestra Señora de los Dolores, September 16, 1698 (printed under a wrong title in *Doc. Hist. Mex.*, tercera sér., IV. 814-816; the title given above is that of the original manuscript in the archives of Mexico).

6. "Carta Del padre Eusebio Kino, al padre visitador Horacio Polici, acerca de una entrada al Noroeste y mar de la California, en Compañia del Capitan Diego Carrasco, actual teniente de esta dilatada Pimeria, que fue de ida y vuelta mas de trescientas leguas, a 22 de setiembre de 1698," signed at Nuestra Señora de los Dolores, October 18, 1698 (printed in *Doc. Hist. Mex.*, tercera sér., IV. 817-819. The above title is that of the original manuscript in the archives of Mexico).

7. "Relacion Diaria de la entrada al nortueste que fue de Yda y Buelta mas de 300 leguas desde 21 de setiembre hasta 18 de otubre de 1698. Descubrimiento del desemboque del rio grande hala Mar de la California y del Puerto de S^a Clara. Reduction de mas de 4000 almas de las Costas Bautismos de mas de 400 Parbulos 1698. Con Enseñanzas y Experiencias." (Unprinted. The above title is from the original in the archives of Mexico. Known hitherto only in the form of a manuscript copy at the end of libro I. of *Lúz de Tierra Incógnita* in the Biblioteca Nacional).

8. "Breve relacion de la insigne victoria que los Pimas Sobaipuris en 30 de Marzo del Año de 1698 han conseguido

contra los enemigos de la Provincia de Sonora," May 3, 1698, postdated October 25 (printed in *Doc. Hist. Mex.*, tercera sér., IV. 810–813. The above title is from the original manuscript in the archives of Mexico).

9. *Paso por tierra a la California y sus Confinantes Nuevas Naciones*, etc., 1701. (This is Kino's famous map of Pimería Alta, which has been printed in many editions.)

10. Une lettre. (So cited by Sommervogel, as printed in Scherer's *Geographia Hierarchica*, Munich, 1702. As a matter of fact, the extract is not a single letter, "but a gathering of several letters" of Kino.)

11. "Favores Celestiales de Jesus y de María SS^{ma} y del Gloriosissimo Apostol de las Yndias," etc. (manuscript in the Archivo General y Público, Mexico, Sección de Misiones, vol. 27). This manuscript is a history by Father Kino of his entire work and that of his companions in Pimería Alta between 1687 and 1710, with considerable attention to California affairs. It was used by the early Jesuit historians, especially Ortega, and is the principal source of all they wrote about Kino and his companions. It has been unknown to modern scholars until recently discovered by the present writer, and its existence actually denied. Part V. of this work is an "Ynforme y Relasion de los nuevos Conversiones de esta America Septentrional" (printed below), written in 1710. It is a general summary of all of Kino's work, with a statement of possibilities for future development. The entire work has been translated and edited for publication by the present writer, and, it is hoped, will soon appear in print.

REPORT AND RELATION OF THE NEW CON-
VERSIONS, BY EUSEBIO FRANCISCO KINO,
1710

*Dedication*¹

*To his royal Majesty, Philip V., God preserve him for many
years:*

YOUR royal Majesty has ordered in your very Catholic *cédula* of July 17, 1701, which my Father Provincial of this New Spain as well as the Father Visitor of these missions of Sonora had sent me in printed form (in it being printed my name, though I do not deserve it, and the name of Father Juan María de Salvatierra), that report be made to your royal Majesty of the location and state of the heathen of this province of Sonora; therefore, with this report unknown North America places itself at the sacred feet of your royal Majesty, for by means of the more than two hundred leagues of new conquests and new conversions, which have a compass or circumference of more than six hundred leagues and contain very fertile lands and new nations already very friendly, discovered in these last twenty-three years by the fathers of the Company of Jesus in more than fifty expeditions or missions which on different occasions they have made to the north, northeast, northwest, and west, some of which have been of fifty, seventy, ninety, one hundred, one hundred and fifty, two hundred and more leagues, there now remain very well reduced all these many nations. And they ask for fathers and holy baptism, and it would seem that they know very well what our Holy Mother, the Church, says to them on the first feast day in May, day of San Felipe and Santiago,² namely, that the Gentiles, desiring to see the Saviour of the world, came to Philip (*Gentiles Salvatorem videre cupientes ad Philippum accesserunt*). And if in those times there was an apostolic Philip

¹ "Favores Celestiales de Jesus y de María SS^{ma} y del Gloriosissimo Apostol de las Yndias," parte V. (Archivo General y Público, Mexico, Misiones, vol. 27).

² St. Philip and St. James.

to whom the Gentiles drew near, it is very notorious that to-day also we have (and we of this unknown North America know it) our very grand and Catholic monarch Philip to whom these innumerable Gentiles come.

May the sovereign Lord of the heavens preserve the life of your royal Majesty many happy years. Mission of Nuestra Señora de los Dolores, February 2, 1710.

The sacred feet of your royal Majesty are kissed by your humble chaplain,

EUSEBIO FRANCISCO KINO.

Report and relation of the new conversions of this North America¹ which comprise more than two hundred leagues of fertile country, and extend to the recently discovered land route² to California, which is not an island but a peninsula, and is very populous, and to the very large Río Colorado, which is the true Río del Norte of the ancients; with new maps of these nations and of this North America, which hitherto has been regarded as unknown. Likewise, of the very great advantage to both Majesties which even at small cost to the royal treasury can be secured by sending father laborers in the royal service to these new conversions, in which, in the opinion of prudent persons, can be formed a new kingdom, which can be called Kingdom of New Navarre.

By Father Eusebio Francisco Kino, of the Company of Jesus, missionary for more than twenty-five years in the missions of California and these new missions and conversions of this province of Sonora.

BOOK I.

Of the Motives for writing this Report and Relation.³

FOR days and years many persons have asked of me maps, reports, and accounts of these new conversions, and although on various occasions I have given reports, at present they are

¹ That is, this part of North America.

² He refers to his own explorations between 1699 and 1706.

³ In the manuscript the books are divided into chapters, with headings, in some cases nearly as long as the text. To save space the chapter headings have been omitted. Book I. is divided into five chapters.

pressing me more urgently, some of them alleging first the royal *cédula* of his Majesty, God preserve him, of July 17, 1701, which orders that report be made to him of the state of California (which has been very well done by the printed report of Father Francisco Picolo),¹ and of the "state and location of these heathen Indians of these provinces of Sonora."

In different letters our Father-General, Thyrzo Gonzalez,² with other superiors, has asked of me reports of all edifying incidents that might happen, and of the celestial favors of our Lord which we might experience in these new conversions, since they are always a source of comfort to our people, in Europe especially, and of edification to those in foreign lands.

Fray Manuel de la Oyuela,³ of the Sacred Order of the Seraphic Father San Francisco, having a little more than a year ago come from his holy convent of Guadalaxara to these provinces of Sonora and to these new conversions, to ask alms, went with me on an expedition far enough to plainly sight the land route to California from the very high hill of Santa Clara,⁴ which is north of the head of the Sea of California, traversing in going and returning more than two hundred and fifty leagues of these fertile lands, among Indians so friendly, affable, and industrious that his Reverence said that in these new conquests and extensive new conversions a new kingdom could and should be founded. To this I replied that if this should come to pass I should rejoice if it were called New Navarre, in honor of the blessed land of the most glorious apostle of the Indies, San Francisco Xavier, my great patron, as other kingdoms are named New Viscaia, New Galicia, etc. Afterward, while on the way to Guadalaxara, within the last few months, his Reverence wrote me that if I did not make report of the ripeness of so great a harvest of souls an account of them would be required of me in the tribunal of God.

¹ Missionary in California, who took Kino's place there. He wrote a well-known report on the missions of Lower California in 1702, published in *Lettres Édifiantes*.

² Father Tirso González, general of the Jesuits from 1687 to 1705.

³ Father Oyuela accompanied Kino on the expedition of 1706. "Favores Celestiales," part IV., bk. IV.

⁴ A mountain range west of Sonóita and near the head of the Gulf, reached by Kino several times.

Two months ago Father Juan de Hurtassen, rector of the College of Vera Cruz, wrote me the following: "My Father Eusevio Francisco Kino, from Spain persons, to whom I cannot excuse myself, are writing me, asking an exact account of the provinces which your Reverence has discovered, to what degrees of latitude and longitude they extend, the disposition of the nations, what rivers and land they comprise, especially those which slope to California from south to north, and whether California is an island or a peninsula, or which view is more probable; what reports there are of the kingdom of La Quivira, in what latitude it is found, how far it is to the land of Jesso in that region, whether any rivers run into the Sea of the North, or all empty into the Sea of California, and, in fine, everything touching this matter; for they write me that upon this matter there is now much controversy in Madrid, with a variety of opinions. If everything can be shown on a map, so much the better. I have no doubt your Reverence will take this trouble; and, as I conjecture, perhaps it will contribute to the glory of God."¹ Some three weeks ago I received a very courteous and long letter from my Father Provincial of this New Spain, Juan de Estrada, in which his Reverence, among other things, writes me the following: "In regard to your Reverence's coming to Mexico to print the map, you will be needed in that Pimería and new Christendom and catechumenical heathendom. We see that they print relations and maps of less consequence in France; and your Reverence may judge whether a map of more consequence and novelty, accompanied by some brief relation, with arguments and documents showing that the Californias are only peninsulas, will move more the eagerness of the printers of France to make the map and print the written relation. I have found out that the Father Rector, Juan de Hurtassum, asks your Reverence for those maps that they may be printed in France, whence they are asking for them and for reports of new conversions and lands, to put it all into print." Thus far the letter of my Father Provincial and the reasons for writing this brief report.

¹ This letter illustrates the lively interest taken in Kino's explorations.

BOOK II.

*Beginnings and Progress of the New Conquests and New Conversions of the Heathendoms of this extensive Pimeria and of the other neighboring New Nations.*¹

It is well known that during almost two whole centuries the royal Catholic crown of Spain has spent more than two millions and a half for new conquests and new conversions and for the extension of the Holy Evangel, and for the eternal salvation of the souls of the Californias; but it appears that, thanks be to His Divine Majesty, the blessed time is now coming when not only the conquest and conversion of the Californias is being accomplished, but also at the same time that of these other neighboring extensive lands and nations of this North America, most of which has hitherto been unknown, and when the Lord is adding to the rather poor lands of the Californias the necessary succor of these very extensive and rich lands, abundant champagnes, and fertile rivers and valleys.

The immense but very Catholic expenditures above-mentioned, which the sovereign Lord always most liberally repays, have been those of the various navigations and expeditions following:

In the year 1533 Don Fernando Cortes, eleven years after having conquered Mexico, discovered California and entered into the port of Nuestra Señora de la Paz.²

In 1535 Don Anttonio Mendosa, first viceroy of this New Spain, sent to California General Francisco de Alarcon with twelve other high-decked ships, which, however, were all lost.³

In 1597 Sebastian Biscaino⁴ went at his own expense to California with five religious of San Francisco.

In 1602 he went a second time at the expense of Philip the Third with three religious of Nuestra Señora del Carmen, the Count of Monte Rey being viceroy.

In 1606 there came to him a royal *cédula* that he should go

¹ Book II. is divided into nine chapters.

² Jiménez, sent out by Cortés, discovered California in 1533; Cortés attempted to found a colony on the Peninsula in 1535.

³ Alarcón's voyage was made in 1540.

⁴ Vizcaino.

to colonize at the port of Monte Rey, which, however, his death prevented.

In 1615 Captain Juan Yturbi went with one ship.

In the years 1632, 1633, and a little later, Captain Francisco de Ortega went to California a first, second, and third time.

About the year 1636 Captain Carboneli went.

In 1642 Captain Luis Cestin de Canas went, taking with him Father Jacinto Cortes, of the Company of Jesus.

In 1643 and 1644 Philip the Fourth sent Admiral Don Pedro Porter Casanate.

In 1648 and 1649 he went a second time, taking with him Father Jasinto Cortes and Father Andres Baes, of the Company of Jesus.

In 1664, at the expense of his royal Majesty, Philip the Fourth, Admiral Bernardo Bernal de Pinadero went the first time, and in 1667 he went the second time, with borrowed money.

In 1668 Captain Francisco Lusenilla went to California with two religious of San Francisco.¹

In the years 1681, 1682, 1683, 1684, and 1685, at a cost to the royal treasury of more than half a million, by order of Don Carlos the Second, Admiral Don Ysidro de Atondo y Antillon, having built three ships, captain's ship, admiral's ship, and tender, in the Sinaloa River, went with the necessary soldiers and mariners to California; at the same time we, three missionary fathers of the Company of Jesus, went also, I going with the offices of rector of that mission and cosmographer of his Majesty. In pursuance of that enterprise² we were some months at the post and bay of Nuestra Señora de la Paz in latitude twenty-four degrees, and more than a year at the Real de San Bruno, in latitude twenty-six degrees, whence we went to the opposite coast and the Sea of the South, about fifty leagues' journey. We left about four hundred souls reduced. And we having come to the harbor of Matanchel, of Nueva Galicia, to supply ourselves with some things which

¹ For accounts of the foregoing voyages see Bancroft, *North Mexican States and Texas*, chs. VII., VIII., and authorities there cited; Venegas (Burriel), *Noticia de la California*, *passim*.

² *Empesa*, i. e., *empresa*.

we needed, the señor viceroy, Don Thomas, Marqués de la Laguna, sent us to meet and warn and rescue the China ship, since at the same time the Pichilingues pirates were waiting in the port of La Navidad for the ship to rob it. Meeting her within two days, thanks be to the Lord, and putting to sea with her, so that she should neither come to land nor be seen by the enemies who were in the port of La Navidad, we all arrived in safety at the port of Acapulco, leaving the pirates mocked, and our Lord having rescued four or five millions for the royal crown and his loyal vassals without loss, in reward of the very Catholic expenditures which the royal monarchy makes in honor of His Divine Majesty and for the good of countless souls.¹

We have also seen and now see at this very same time, and in the very years and months of the expenditures for this above-mentioned enterprise of California, how God our Lord has granted the discovery of the very rich mines of the camps which they call Los Frailes, Los Álamos, and Guadalupe. These posts are opposite, near to, and on the same parallels of twenty-five and twenty-six degrees as California, which through those Catholic expenditures was intended to be conquered and is being conquered for our holy Catholic faith. The very richly laden China ship, or Philippine galleon, having unloaded, most of us went with the admiral from the port of Acapulco to the City of Mexico, where, within a few days, we having conferred in regard to the most suitable means for continuing the conquest and conversion of California, an appropriation of thirty thousand pesos² was assigned to us; but the same week, when eighty thousand pesos had just come from Zacatecas, and they were about to give it to us and let us go, a ship came from Spain, which, with a most pressing order, asked five hundred thousand pesos, even though it should be borrowed, in order thereby to repay at once the damages done to a very richly laden French ship which a few years before had gone to the bottom in the Bay of Cadiz. Thereupon the conquest and conversion of California was suspended.

As soon as I knew that the conversion of coveted California

¹ Kino's own account of his experiences in California is contained in his *Tercera Entrada*, listed on p. 430. That document, however, is a fragment.

² Dollars.

was suspended, I asked and obtained from my superiors and his Excellency permission to come meanwhile to these heathen coasts nearest to and most in sight of California, to the Guaimas and Seris;¹ and I having arrived at the end of February, 1687, in this province of Sonora, and gone to Opossura to see the Father Visitor, Manuel Gonzales, his Reverence came with me to this post of heathen Pimas, as the father of Cucurpe, near by, Joseph de Aguilar, was asking of him a father for them.² We named the place Nuestra Señora de los Dolores. It is in thirty-two degrees and a half of latitude. We entered March 12,³ 1687, accompanied by Father Joseph de Aguilar and his servants; and the Father Visitor returning the following day to observe Holy Week in his pueblos, I went inland two hours after his departure with said Father Joseph de Aguilar and some guides, going ten leagues beyond Nuestra Señora de los Dolores, toward the west, to the good post and valley which we named de San Ygnacio,⁴ where we found even more people, although they were somewhat scattered. We returned by the north through the ranchería of Himeres,⁵ which we named San Joseph, and through that of Doagibubig,⁶ which we named Nuestra Señora de los Remedios, which rancherías immediately, thanks be to the Lord, we began reducing to new good pueblos, making a beginning of teaching them the Christian doctrine and prayers, by means of a good interpreter and a good native helper,⁷ whom I procured from the old Pima mission of Los Ures,⁸ and of the building of the churches and houses, of crops, etc.

Afterward I made other missions, or expeditions, to the north and farther to the west, and despatched friendly mes-

¹ He left Mexico City on November 20, 1686.

² This is the most specific explanation of the change of Father Kino's plans which I have seen.

³ He elsewhere gives the date as the 13th. Dolores was situated on the San Miguel River, a few miles above Cupurpe. The ruins are on the hacienda of Dolores. They were visited by the editor in 1911.

⁴ It still bears that name. It is over the mountains from Dolores, on the Southern Pacific Railroad. The Indian village where the mission was founded was called Caborica.

⁵ Imuris, on the Southern Pacific Railroad a few miles north of San Ignacio.

⁶ East of Imuris and north of Dolores.

⁷ *Temastian.*

⁸ On the Sonora River east of Hermosillo.

sages inviting all the heathen of these environs to receive our holy Catholic faith for their eternal salvation, in imitation of these Pimas, their relatives and countrymen. Soon many came from various parts to see me for this purpose, and we arranged for the beginning of other new missions and pueblos. There came to see and to visit us, with great comfort on our part and his, Father Manuel Gonzales. He asked and obtained, through the señor *alcalde mayor*, four additional alms from the royal chest, for four other new missions for this extensive Pimería; and four other missionary fathers came to it at the time when I dedicated this my first and capacious church of Nuestra Señora de los Dolores.¹

Father Juan María de Salvatierra having entered in the year 1691 as visitor of these missions of Sinaloa and Sonora, his Reverence came in December from Chinipas to visit us; and, seeing in his holy visit to these new missions such fertile, abundant, and pleasant lands, valleys and rivers, he expressed the opinion that they were the richest he had seen in all the missions, to which I replied that it appeared to me also that these lands, so rich, might be the relief and support of the somewhat sterile and poor California, where we left so many souls scattered and lost and who were still asking us for holy baptism; and we planned to make every endeavor to effect the return with all possible haste to continue said conquests and conversions.² His Reverence, with his holy zeal, immediately, even before setting out from these Pima missions, made a very good report to his royal Majesty and his royal ministers; and, although in the beginning there were difficulties and delays, in the year 1697³ said Father Juan María

¹ Father Luis Pinilla took charge of San Ignacio, Santa María Magdalena, and San Miguel del Tupo; Father Antonio Arras of San Pedro del Tubutama and San Antonio de Uquitoa; Father Pedro de Sandoval of San Lorenzo del Saric and San Antonio del Tucubabia; and Father Juan del Castillo of Cocóspera, San Lázaro, and Santa María. Most of these pueblos were farther north than Dolores. "Favores Celestiales," pt. I., bk. I., ch. 7.

² The most notable event of Salvatierra's visitation was his journey with Kino over the divide into the valley of the Santa Cruz River. This was the first recorded expedition into Arizona from the south since the time of Coronado. They went as far north as Tumacácori. "Favores Celestiales," pt. I., bk. II., chs. 1-2.

³ In the meantime Kino had done great work in Pimería Alta, of which he says little in this report. In 1692 he again entered Arizona, going to the impor-

de Salvatierra, availing himself of the alms which he had secured among faithful, pious persons, obtained a license from the señor viceroy, Don Sarmiento de Valladares y Montesuma, permitting his Reverence and me to go to California. For this purpose his Reverence came from Mexico to the missions of Sinaloa and Hyaqui, provided with all that was necessary from Mocorito de Sinaloa. He informed me of his arrival, and of having accomplished the desired purpose that we two should go to California, sending me the very pleasing letter of the Father Provincial, Juan de Palacios, in regard to the matter. Thereupon I immediately reported to the Father Visitor, Horacio Polise, and set out to go to Hyaqui and our best beloved California. But, although I was going most gladly, they detained me over here as being necessary, as the Father Visitor, Horacio Polise, and the señor governor of arms and *alcalde mayor* of this province of Sonora, Don Domingo Xironsa Petriz de Cruzatt,¹ wrote me by messenger. Father Francisco María Picolo went in my place to California, and afterwards made a glorious report² of the good state of California, which, thanks be to our Lord, goes on being so happily conquered and converted that other better pens than mine consider and will consider it well to write of its apostolic missions.

Remaining, as I did, over here, with the sole relief and tant village of Bac, where later he founded the mission of San Xavier, and visiting the San Pedro valley ("Favores Celestiales," pt. I, bk. II, ch. 3). In the same year he went down the Altar valley to the coast (*ibid.*, ch. 5). Next year, accompanied by Lieutenant Juan Matheo Manje, he again went to the coast and at Caborca began the building of a boat for navigating the Gulf. In the same year his church at Dolores was dedicated. In 1694 he made two or three journeys to Caborca, where he founded a mission in which he established Father Saeta. In November, 1694, he went north and discovered the Casa Grande, on the Gila River, of which he left an interesting description. By 1695 the missions had become important enough to be formed into the separate rectorate of Nuestra Señora de los Dolores, Father Marcos Antonio Kapus being first rector. In that year the Pimas revolted and destroyed the missions of the Altar valley, and Kino played an important part in quieting the Indians. As soon as this had been effected he went (1695) to Mexico City to get funds for the mainland and to urge the conversion of California. Father Salvatierra went at the same time, for the same purpose. Kino secured a promise of new missionaries, and as soon as he returned to Dolores, in May, 1696, he made new journeys northward to prepare for them.

¹ Governor of New Mexico from 1683 to 1686.

² See p. 435, note 1.

comfort of the hope that, availing myself of the licenses which Father Juan Maria de Salvatierra had just brought me from Mexico from the Father Provincial and from his Excellency, I also was able from here to find and open a way to the same California and to its reduction, in latitudes thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five or more degrees. For this purpose I made various missions, or expeditions, to the west and to the coast of the Sea of California. I undertook the building of a little vessel, in sections, part here at Nuestra Señora de los Dolores and part at La Concepcion de Nuestra Señora de Caborca, which is about fifteen leagues distant from the Sea of California, and from whose coasts flames and smokes in the Californias can be seen. Afterwards, however, since by the divine grace, through different expeditions which I made, to the northwest in particular, I discovered that in latitude thirty-four and one-half degrees the Sea of California ended completely, I suspended the building of the vessel.

In general, in these twenty-one years, up to the present time, I have made from the first pueblo of Nuestra Señora de los Dolores more than forty expeditions to the north, west, northwest, and southwest, of fifty, eighty, one hundred, two hundred, and more leagues, sometimes accompanied by other fathers, but most of the time with only my servants and with the governors, captains, and caciques of different rancherías or incipient pueblos from here and from the interior.

To the north and northeast I have travelled¹ on different occasions more than one hundred and thirty leagues to Casa

¹*He encontrado, i. e., entrado.* In December, 1696, and several times in 1697 Kino went to the valleys of the Santa Cruz and San Pedro and began the founding of stock ranches to support future missions. In the fall of 1697 he went with Captain Bernal and a guard of soldiers down the San Pedro to the Gila, returning by San Xavier del Bac. In 1698 he went again to the Gila and returned by way of Sonóita and Caborca. In 1699 he went northward by way of Sonóita and along the Gila Range to the lower Gila, which he ascended to Casa Grande. In the fall of 1699 a visit was made to San Xavier del Bac and Sonóita. In April, 1700, he went to Bac and founded there the mission of San Xavier. In the fall of the same year he reached the Yuma junction. In 1701 he made an expedition with Salvatierra to the Santa Clara Mountain near the head of the Gulf. In the fall of the same year he descended the Colorado to the Quiquimas and crossed to the California side. In 1702 he again descended the Colorado and reached the Gulf.

Grande, which is a building of the ancients of Montezuma, who set out from those lands when they went to found the City of Mexico, and to the Rio Grande, or Rio de Hila,¹ which issues from the confines of New Mexico through the Apachería, and comes to these our Pimas Sobaiporis, and afterwards flows more than one hundred leagues to the west by the Comaricopas and Yumas, until it unites with the most voluminous Colorado River, which is the true Río del Norte of the ancients. And I have penetrated to the borders and in plain sight of the Apachería, which intervenes between this extensive Pimería and the province of Moqui and Zuñi.

To the westward of New Mexico with different fathers, Father Agustín de Campo, Father Marcos Antonio Kappus, and Father Gerónimo Minutuli, I have penetrated the seventy leagues extending to the Sea of California, and far enough to get a very plain view of more than twenty-five leagues of continuous land of California. And now they have their missions well founded: Father Agustín de Campos at San Ignacio, San Joseph de Himires, and Santa Maria Madalena; and Father Gerónimo Minutuli at San Pedro y San Pablo del Tubutama, Santa Tereza, and San Antonio del Uquitoa. Besides, there are good beginnings of baptisms, building of churches and houses, cattle, sheep and goats, horses, sowings and harvests of wheat, maize, beans, etc., in the new pueblo of Nuestra Señora de la Concepcion del Caborca, at San Antonio de Busanic, and in other parts.

To the northwest I have travelled more than two hundred leagues, to the head of the Sea of California, where enters the very voluminous, populous, and fertile Colorado River, which is the true Río del Norte of the ancients, and the river which Francis Drake and his followers called del Coral, as he calls the other, the Hila River,² which issues through the borders of this Pimería, the Tizon River.

It is true that on its banks and in its vicinity it has many fire-brands,³ which the natives in cold weather carry in their hands, warming the pit of the stomach to relieve their nakedness. At eight or nine in the morning, when the sun usually warms up a little, they throw them away, of which I have been an eye-witness. But Drake is very much in error in

¹ Gila.² Gila.³ Tizonas.

his fabulous demarkation, in which he very wrongly depicts California as an island, saying that its sea extends up to the Sea of the North and the much talked of Strait of Anian, for in these ten years, in fourteen expeditions which I made for this purpose, we have plainly discovered that this Sea of California extends no farther than to thirty-four degrees and a half of latitude, where there is plainly a passage to California. By it there continually come to us many of those blue shells¹ which are produced only on the opposite coast of the above-mentioned California and South Sea, whereby every year the ship from China is accustomed to come.

On one of these journeys to the northwest Father Adamo Jilg went with me to the Huma² nation, by order of the Father Visitor Horasio Polise;³ and Father Juan María de Salvatierra, who since has been most deservedly Father Provincial of this Province of New Spain, went to San Marcelo del Sonoydag, and far enough to catch a sight of the closing of these their lands at the head of the Sea of California.⁴ Father Manuel Gonzales went with me to the very mouth of the large Colorado River;⁵ and only a year and a half ago Fray Manuel de la Oyuela, of the Sacred Order of San Francisco, went with me to the very high hill of Santa Clara,⁶ which is exactly north⁷ of the head of the Sea of California, and from which it is seen most plainly that this sea ascends no higher up, and that California has a continental connection with this mainland of New Spain. Of the truth of this his Reverence, with Ensign Juan Mateo Ramires and Commander Juan Duran, gave me a sworn certificate.

From two other journeys which I made, one to the north and the other to the west, it came about that more than twenty governors and captains of this extensive Pimería came

¹ In 1699, while on the Gila above the Yuma junction, Kino was given a present of some blue shells, which became the inspiration for a new series of explorations. He reasoned that if these shells came from the Pacific Ocean, there must be land connection with California. With this conviction, he made his journeys of 1701 and 1702.

² Yuma.

³ Father Gilg went on the expedition of February and March, 1699.

⁴ In 1701. They went to the seacoast west of Sonóita.

⁵ In 1702.

⁶ In 1706.

⁷ It is considerably south of east from the very head of the Gulf.

from fifty, seventy, ninety, and more than one hundred leagues' journey to this pueblo of Nuestra Señora de los Dolores to ask of me fathers and holy baptism for all the people of their rancherías. And, I having suggested to them that those fathers must be asked from the Father Visitor, who was about one hundred leagues from here, they asked me to give them guides to go with them, that they might go there to ask the means for their salvation; so I had to go with them for that purpose as far as Santa Maria de Baseraca,¹ ninety-six leagues beyond, to see the Father Visitor, Horacio Polise, who, particularly since then, has always been most sympathetic toward and fond of these new conversions. He consoled them as best he could, receiving them with all affection, promising them that he would do his very best to secure for them the necessary missionary fathers desired, and they asked them from Mexico of the Father Provincial, Juan de Palacios. In his new and large church of Santa Maria de Baseraca the Father Visitor catechised and baptized one of the captains, who was named Marcos, after his godfather, the governor of Baseraca, and who aided us generously, particularly in all the environs of his incipient pueblo of San Ambrosio del Busanic.

The Father Visitor, Horacio Polise, in thanksgiving for the comfort which he felt in the coming of so many new people, although it was in October, chanted a solemn mass to the three holy kings, who were the first to see and recognize and adore the Redeemer of the world;² for some of them came more than two hundred leagues, and, with as many more which they had to travel in return to their homes, the distance was more than four hundred. His Reverence wrote to the señor governor of the arms of this province that he also ought to try to inform himself of the good state of this Pima nation, since if it were promoted it would be very advantageous for everything, and especially to restrain the enemies of this province of Sonora, the Hocomes and Apaches. His Lordship therefore sent twenty-two soldiers to Quiburi,³ whither we went and found Captain Coro, who with his people was dancing over the scalps of some hostile Hocomes whom he had killed a little while before.⁴

¹ This was in 1697.

² *Primitiæ Gentium.*

³ In 1697 under Captain Bernal.

⁴ Quiburi was in the San Pedro valley near the present Mexican border.

On this occasion, when I made a mission, or journey, to the neighboring Pimas Sobaiporis, and met the twenty-two soldiers and their captain, Christoval Martin Bernal, since it was said that in the interior there were horses stolen from this province of Sonora, and since I knew the contrary to be the fact, and that not these Pimas but the Hocomes, Apaches, and Janos were the ones who were committing these injuries, stealing horses from this province and its frontiers, I took them with me, that they might become eye-witnesses to the very friendly and good state of all these Pimas Sobaiporis. Their principal cacique and captain, called Aumaric [Humaric],¹ had come with his two sons two years before to Nuestra Señora de los Dolores to be catechised and baptized, and he was named Francisco; and his elder son was named Francisco Xavier, and the other son Horasio Polise.

We entered together from Santa Ana de Quibori by the valley and river of San Joseph de Terrenate,² Captain Coro also accompanying us. We arrived by the same river at the very pleasant valley of the Pimas Sobaiporis, and at the Rio Grande de Hila, the above-mentioned Captain Francisco Humari coming more than thirty leagues to meet and receive us, with his two sons, one of whom was governor and the other alcalde of his great rancharía of San Fernando. In no place did we find the least trace of horses stolen from this province of Sonora. Everywhere they received us with crosses and with arches erected on the roads, and with various gifts, and with their many viands. By the Hila River we descended more than forty leagues farther to the west, to the Casa Grande and to La Encarnacion del Tusconimo,³ where we were received with much joy on his part and on ours, with many crosses and with many arches placed on the roads, by the captain of that great rancharía, who was called Juan de Palasios, for we had given him this name of the actual Father Provincial at his baptism, he being one of those who two months before had gone to Santa Maria de Baseraca to see the Father Visitor Horacio Polise.

Afterwards we returned by the extensive valley of the other Pimas Sobaiporis to the west, namely, San Francisco Xavier del Baac of the Rio de Santa María;⁴ and coming by

¹ From near the Gila River.

² The San Pedro.

³ Villages on the Gila near Casa Grande.

⁴ The Santa Cruz.

San Caietano, San Gabriel de Guebavi,¹ San Luiz de Bacoancos, and Santiago de Cocospera, to this pueblo of Nuestra Señora de los Dolores, we went also to the neighboring pueblos of Cucurpe and Toape, where was found Father Melchor Bartiromo.

Hearing that we had found those more than seven thousand Pima Sobaiporis so friendly, and disposed to receive our holy Catholic faith, and without the very least trace of hostilities, or of having stolen horses, and that in almost all places they received us with arches and with crosses placed on the roads, and with their many provisions, and that they had given us more than seventy little ones to baptize, and that we had given more than sixty staffs of office to justices, governors, captains, alcaldes, fiscales, constables,² etc., and that the principal captain of these natives, Humaric, had come more than thirty leagues to meet and receive us, said Father Melchor de Bartiromo chanted another solemn mass at Toape to Nuestra Señora de la Concepcion, in thanksgiving for so happy a result and for the great ripeness of that harvest of so many souls.

In all the more than forty journeys or missions which I made into the interior, through the teaching of the Christian doctrine and the love and fear of God, in order that the poor natives may arrive at eternal good fortune and escape from the eternal fires, and through the charitable, paternal, and good treatment which according to our holy institute we have attempted to give these poor Indians, they have always given me many little ones to baptize. In the first journey or mission, which, coming from the Rio Grande, from the north to the south, I made to these coasts of the Sea of California,³ where they never had seen any white face or Spanish person in the eighty leagues of coast which I travelled, more than five thousand Indians being reduced, they gave me four hundred and thirty-five infants to baptize in the great ranchería alone which we named San Francisco.⁴ On the 4th

¹ In the Santa Cruz valley, a few miles northeast of Nogales. The ruins of the mission founded by Kino were still visible in 1911, and were seen by the present writer. San Cayetano and San Luis de Bacoancos were both in the Santa Cruz valley, with Guebavi between them.

² *Topiles*.

³ That of 1698.

⁴ San Francisco del Adid.

of October, after mass, they gave me one hundred and two little ones to baptize; and in the afternoon, at the neighboring ranchería which followed it, and which we named San Serafin, they gave me sixty others. When two years afterwards the Father Visitor, Anttonio Leal,¹ in his holy and apostolic visit, penetrated, with Father Francisco Gonzalvo and me, more than eighty leagues northward and went as far as San Francisco Xavier del Baac of the Sobaiporis, and as far as San Agustín,² and returned by the westward, he arrived at San Serafin and San Francisco, solemnizing several baptisms in different places, greatly consoling and edifying all this extensive Pimería and its neighboring nations; and at San Serafin and San Francisco the little ones whom I had previously baptized received his Reverence with their little crosses in their hands, a great number of which were afterwards collected, some being given to the Father Visitor and others to me. Those which they gave me I took to Nuestra Señora de los Dolores. The Father Visitor, with his paternal holy zeal, was captivated by, and looked always with his very warm love and affection upon these new conversions and these holy new Pima missions; and having visited this one of Nuestra Señora de los Dolores, that of San Ygnacio, and that of San Pedro y San Pablo del Tubutama, he aided us to secure some fathers for the rest.³

With all these expeditions or missions which have been made to a distance of two hundred leagues in these new heathendoms in these twenty-one years, there have been brought to our friendship and to the desire of receiving our holy Catholic faith, between Pimas, Cocomarcopas, Yumas, Quiquimas,⁴ etc., more than thirty thousand souls, there being sixteen thou-

¹ In 1699.

² San Agustin del Oyaut, north of where Tucson now stands. Across the river and farther south was San Cosme del Tucson.

³ They came in 1701. Father Juan de San Martín took charge of the mission of Guebavi, with San Cayetano and San Luis as *visitas*; Father Francisco González took charge of San Xavier del Bac; Father Ygnacio de Yturmende went to Tubutama, and Father Gaspar de los Barrilas went to Caborca. "Favores Celestiales," pt. II., bk. II., ch. 13. Bancroft maintains that there were no resident missionaries in Arizona in Kino's day, but this shows that he was mistaken.

⁴ The three tribes last named were all Yuman, living on the lower Colorado and the lower Gila rivers. See Hodge, *Handbook*, under the respective names.

sand of Pimas alone. I have solemnized more than four thousand baptisms, and I could have baptized ten or twelve thousand Indians more if the lack of father laborers had not rendered it impossible for us to catechise them and instruct them in advance.¹ But if our Lord sends, by means of his royal Majesty and of the superiors, the necessary fathers for so great and so ripe a harvest of souls, it will not be difficult, God willing, to achieve the holy baptism of all these souls and of very many others, on the very populous Colorado River, as well as in California Alta, and at thirty-five degrees latitude and thereabouts, for this very great Colorado River has its origin at fifty-two degrees latitude.²

And here I answer the question asked of me in the letter of the Father Rector Juan Hurtasum,³ as to whether some rivers run into the North Sea or all empty into the Sea of California, by saying that as this Colorado River, which is the Rio del Norte of the ancients, carries so much water, it must be that it comes from a high and remote land, as is the case with the other large-volumed rivers of all the world and terraqueous globe; therefore the other rivers of the land of fifty-two degrees latitude probably have their slope toward the Sea of the North, where Husson⁴ wintered. Some more information can be drawn from the maps which I add to this report; and in order not to violate the brevity which I promised herein, I will add only that in regard to the fourteen journeys for two hundred leagues to the northwest, I have written a little treatise of about twenty-five sheets which is entitled "Cosmographical Proof that California is not an Island but a Peninsula,"⁵ etc.; and that of these new discoveries and new conversions in general, by order of our Father-General, Thirso Gonzales, I am writing another and more extensive treatise, with maps, of which more than one hundred sheets are already written. By suggestion of his Reverence it is entitled "Celestial Favors of Jesus Our Lord, and of Mary Most Holy, and of the most Glorious Apostle of the

¹ Ortega, and others who follow him, state that Kino baptized more than forty thousand Indians. This is the result of adding a cipher to Kino's own figures, which he more than once gives as four thousand.

² In reality, about 43° 20' N.

³ See page 436.

⁴ Hudson.

⁵ So far as the editor knows, this is not extant.

Indies, San Francisco Xavier, experienced in the New Conversions of these New Nations of these New Heathendoms of this North America." ¹

BOOK III.

Of the very great Advantage to both Majesties which can be secured by the Promotion of these New Conquests and Conversions, on account of the many great Benefits and Utilities which they promise. ²

For many years this province of Sonora has suffered very much from its avowed enemies, the Hocomes, Janos, and Apaches, ³ through continual thefts of horses and cattle, and murders of Christian Indians and Spaniards, etc., injuries which in many years not even the two expensive presidios, that of Janos ⁴ and that of this province of Sonora, have been able to remedy completely, for still these enemies continue to infest, as always, all this province of Sonora, with their accustomed murders and robberies and their very notorious and continual hostilities. They have already reached and they now go as far as Acenoquipe, in the Valley of Sonora itself; and as far as Tuape in the Valley of Opodepe, ⁵ and as far as San Ygnacio and Santa María Magdalena in this Pimería.

But, by founding very good missions for them in these new conquests and conversions, particularly in the good eastern valley of the great valley of Santa Ana de Hiburi, ⁶ where Captain Coro is at present, ⁷ who already is a Christian and is called Anttonio Leal, a great restraint can be placed upon these enemies, who are accustomed to live in the neighboring sierras of Chiguicagui; and by fortifying for said Captain Coro his great ranchería for a new pueblo, as shortly, God willing, we shall fortify him for the protection of Santa

¹ See the titles listed on page 432.

² Book III. is divided into twelve chapters.

³ Tribes living in general to the northeast of Dolores.

⁴ Janos is in northern Chihuahua.

⁵ Tuape and Opodepe were in the San Miguel River valley, south of Dolores.

⁶ Quiburi. The San Pedro valley in Arizona is meant.

⁷ The principal Indian chieftain of that region.

María Baseraca, he will continue better his accustomed expeditions against these enemies; and he will be able to chastise them, as he is accustomed to do, winning very good victories, as always, and even much greater, for the total relief of this province of Sonora, just as when a few years ago¹ he killed at one blow more than two hundred of those enemies, and as four months ago, in the expedition which he made in pursuit of those who were carrying off cattle and horses from the Real de Bacanuche,² he killed fifteen adult enemies and carried off ten little prisoners. One of them I have here in my house. One of them, having baptized and catechised them, I named Joan Miguel, which are the names of our Father-General and of the Provincial; the other I named Phelipe, in honor of our very Catholic monarch, God save him.

The promotion of these new conversions will serve also for the advancement, good government, and good administration of the many more missions which can be founded farther on, for there are prudent and weighty persons, zealous for the service of the Majesties, who are of the opinion that in these more than two hundred leagues of new rich lands, inhabited by Indians industrious and newly conquered and reduced, a new kingdom can with ease be founded, which can be called New Navarre, as others are called New Viscaia, New Galisia, New Kingdom of Leon, etc.

By promoting the new conversions of this extensive Pimería, with the favor of Heaven we shall be able shortly to enter upon the reduction and conversion of the neighboring Apachería,³ which lies to the north and northeast of us, and extends northwest to the very large Colorado River, or Rio del Norte, above the thirty-fifth, thirty-sixth, and thirty-seventh degrees of latitude and beyond, for we know that it flows from northeast to southwest and issues about ten leagues west of the province of Moqui;⁴ for, we having sent messages to those natives up the Colorado River, already they invite us to enter to see them, and already they give us certain reports that soon, in imitation of the rest over here, they will

¹ In 1698. See list of Kino's writings, no. 8, on p. 431, above.

² A mining camp in the Sonora River valley east of Dolores, and north of Arispe.

³ The whole body of Apaches.

⁴ The Hopi, in northeastern Arizona.

become reduced to our friendship and to the desire of receiving our holy Catholic faith.

By way of the same Apachería, which is in thirty-two degrees latitude, we shall be able, with the divine grace, to enter to trade with New Mexico and with its nearest provinces, Moqui and Zuñi, for on an average it is not more than forty or fifty leagues, which is the distance at thirty-four degrees latitude, where live our already well-subdued and domestic Pimas Sobaiporis of San Fernando, the most remote, at the junction of the rivers Hila and San Joseph de Terrenate, or de Quiburi; at latitude thirty-six degrees, where are the provinces of Moqui and Zuñi; and as far as thirty-seven degrees, in which is found the Villa of Santa Fé of New Mexico; for we have also certain reports that before the revolt of New Mexico¹ the Spaniards of those provinces used to come by way of Apachería to these our most remote Pimas Sobaiporis to barter hatchets, cloth, sackcloth, blankets, *chomite*, knives, etc., for maize.

With the promotion of these new conversions not only will the Christian settlements already formed, new and old, have more protection, and be defended by them, as has been suggested, but at the same time a way will be opened to many other new conquests and new conversions, in many other more remote new lands and nations of this still somewhat unknown North America: as for example, to the northward, to the Gran Teguayo; to the northwest, to the Gran Quibira;² and to the west, to California Alta, of this our same latitude of thirty-four, thirty-five, thirty-six degrees, and farther, and to its opposite coast and the South Sea; and to its great Bay of the Eleven Thousand Virgins;³ to the famous port of Monte Rey, which is in neighboring and fertile lands (and a royal *cédula* came to Sebastian Biscaino that he should go to colonize it), and to the very renowned Cape Mendozino.

¹ The Pueblo uprising in New Mexico in 1680.

² Gran Teguayo and Gran Quivira were two geographical names which persisted in Spanish-American geography until the nineteenth century. They were always assigned to regions northward of New Mexico, but were variously shifted about by different writers and map-makers. See indexes of Bancroft, *Arizona and New Mexico*; Bancroft, *History of the Northwest Coast*, II.; Bancroft, *North Mexican States and Texas*, II.

³ Port San Quentín. See Vizcaino documents, pp. 73-76, above.

At the same time, after having entered to Moqui and New Mexico, to the northwest and the east, it will be possible to have communication with New France, and with the new conquests, conversions, and missions which at present they are making with their glorious and apostolic journeys from east to west. And if we enter to the north and northeast, and afterwards turn to the east, it will be possible to open a way to Europe from these new conquests and conversions of this North America where we are, only half as long as the road which we now have and are accustomed to travel, by way of the City of Mexico and the Port of Vera Cruz; for if the one road is much more than two thousand leagues, the other will be little more than a thousand.¹

Just as to the northeast and east of this North America we shall be able to have a shorter road to Europe, in the same way we shall be able to have by the northwest and the west a convenient land route to Asia, and to Great Tartary and to Great China, since to the westward of Cape Mendocino and connected therewith follows the land of Jesso; afterwards comes the land which they call Tierra de la Compañía (may our Lord grant that some day it may be of the Company of Jesus and converted to our holy Catholic faith) and the land nearest to Japan; and afterward the narrow Strait of Anian, which is no more than ten or twelve leagues across, and has the convenience of an island in the middle by which to pass to Great Tartary, and from there to Great China. For lately the very learned author of the very curious New Geographic Mirror,² Don Pedro de Mendosa, gentleman of the Order of Calatrava,³ notes that a few years ago Father Grimaldi, of our Company, having gone from Great China to Great Tartary, near those places and countries, learned that the sea, where I know that the Strait of Anian enters, was no farther distant than forty days' journey. And it is patent that there is no other Strait of Anian than this which I here mention, for although Drake, in order to carry his point that California was an island, would feign another Strait of Anian with another much-talked-of Sea of the North over here above California,

¹ To open a northeastern route to Europe by way of the northern interior had long been contemplated.

² *Nuevo Espejo Geográfico*.

³ Calatrava.

and that he had turned back from his navigation, yet it is all false.

Another great advantage of much value to both Majesties will be that these new conversions and this province of Sonora and all the kingdom of Nueva Biscaya, by way of the Rio Grande, or Hila, which is that of El Tison, and by the land route to California will be able to provide a port of call to the China ship,¹ and trade with her, and succor with fresh food persons sick with the very painful disease of scurvy which she is accustomed to bring with her, originating from their salt, dry, and stale food, and all with very great advantages and gains for all, obviating the very long and costly transportation of many of their goods from these latitudes above thirty degrees to the port of Acapulco and from Acapulco to Mexico, and to these provinces of Nueva Biscaya, etc. And this port of call, with all due deference to the navigators of the China ship, it appears, might be at the Bay of Todos Santos, or at the famous neighboring port of San Diego of the opposite coast, which are at about the same latitude (though a little below) as the passage by land to California, that is, at thirty-five degrees.

There are royal *cédulas* and royal provisions which charge us to report the new heathendoms, and happily we shall comply with them if we try to secure, as is so just, the promotion of these new conversions. The new royal *cédula* of our very Christian, very Catholic monarch, Philip the Fifth, God save him many happy years, of July 17, 1701, orders that report be made to him not only of the state of the new conversions of California, which already has been very well executed in the exact printed report by Father Francisco María Picolo, but "also of the location and state of the uncivilized heathen Indians of this province of Sonora."

And the royal *cédula* of his immediate predecessor, Don Carlos the Second, God rest his soul, charges the same, as given me by the royal Audiencia of Guadalaxara inserted in my royal provision when twenty-one years ago I came from California and from Mexico to these new conversions of this extensive Pimería. It is dated at Buen Retiro, May 4, 1686. With this royal *cédula* his royal Majesty relieves his conscience, and

¹ The Manila galleon.

that of the royal council, by charging the consciences of those of us who live over here near and bordering upon these heathen nations in order to seek the means for the eternal salvation of so many souls in this North America who live in such helplessness and even neglect, as the royal *cédula* expresses it, as hitherto has been unknown, in a matter so very essential, and by commanding that all the time possible be gained for him therein without sparing expense, since it is plainly recognized that our Lord always repays well known and very much augmented increase to the royal crown. All these are words from the royal *cédula*.¹

It is plain, moreover, that by the Catholic promotion of these new conquests and conversions, or the new kingdoms of this New Navarre, the Catholic empire of the Catholic royal crown and of our holy mother, the Roman Catholic Church, is happily extended, so that happily all the world may be one fold with one shepherd,² and this, by the divine grace, without great expenditure from the royal chests, and with only the accustomed alms for the missionary fathers, because the natives are so reduced and so domestic that they themselves, even without the expense of sustaining soldiers, are able to inflict and do inflict very exemplary punishment of whatever evil, crime, theft, adultery, or murder which may or is accustomed to happen.

At the same time we hope, God willing, that by means of our superiors over here in Mexico, and those in Madrid and Rome, we shall bring it about that his Holiness will grant to all the benefactors and promoters of these new conquests and new conversions some very favorable indulgences, and fullest rejoicing³ in life and for the hour of death; and that also his royal Majesty, God save him for many years, will be pleased to honor the benefactors and promoters with immunities, privileges, and exemptions, from his royal magnificence and magnanimous liberality. And perhaps of these benefactors there

¹ This *cédula* is quoted in full in "Favores Celestiales," pt. I., bk. I., ch. 2. The date is given there as May 14, 1689. Kino does not here quote exactly, but only in substance.

² *Ut (i. e.) ut fiat unum ovile et unus pastor.* Cf. John x. 16.

³ *Jubileos plenissimos.*

may be founded a pious congregation of Mary Most Holy and of the Twelve Disciples, as it is said there is one in Peru.

If we continue with the promotion and advancement of these new conversions, we shall be able to continue to make correct maps of this North America, the greater part of which has hitherto been unknown, or practically unknown, for some ancients blot the map with so many and such errors and with such unreal grandeurs and feigned riches as a crowned king whom they carry in chairs of gold, with walled cities, lakes of quicksilver, of gold, of amber, and of corals. With reason Father Mariana rebukes them for deceiving us with these riches which do not exist. They do not say a word about the principal riches that exist there, which are the innumerable souls redeemed by the most precious blood of our Redeemer, Jesus Christ, and these accompanied by the very abundant conveniences and temporal means, utilities, facilities, and opportunities which immediately and without any fiction I shall mention in this fourth part of this report.

BOOK IV.

Of the many Temporal Means, Facilities, and Opportunities, which Our Lord offers and gives in these new Conversions in order to be able to secure this great Advantage for both Majesties.¹

The greater the means the greater our obligation to seek the salvation of so many souls in the very fertile and pleasant lands and valleys of these new conquests and conversions. There are already very rich and abundant fields, plantings and crops of wheat, maize, frijoles, chick-peas, beans, lentils, bastard chick-peas, etc. There are good gardens, and in them vineyards for wine for masses, with reed-brakes of sweet cane for syrup and *panocha*,² and, with the favor of Heaven, before long for sugar. There are many Castilian fruit trees, as fig-trees, quinces, oranges, pomegranates, peaches,

¹ Book IV. contains fifteen chapters.

² A sort of candy made by boiling cane sap.

apricots, pear-trees, apples, mulberries, pecans, prickly pears, etc., with all sorts of garden stuff, such as cabbages, melons, watermelons, white cabbage, lettuce, onions, leeks, garlic, anise, pepper, mustard, mint, Castilian roses, white lilies, etc., with very good timber for all kinds of building, such as pine, ash, cypress, walnut, china-trees, mesquite, alders, poplar, willow, tamarind, etc.

Another temporal means which our Lord gives us for the promotion of these new conquests are the plentiful ranches which are already stocked with cattle, sheep, and goats, many droves of mares, horses, sumpters, mules as well as horses, pack animals necessary for transportation and commerce,¹ with very rich and abundant pastures all the year to raise very fat sheep, producing much tallow, suet, and soap, which already is made in abundance.

The climate of most of these new lands and new conquests where the promotion of these new conversions is asked, is very good and pleasant, and somewhat similar to that of Mexico and to the best of Europe, with neither too great heat nor too great cold.

In these new nations and new lands there are many good veins and mineral lands bearing gold and silver; and in the neighborhood and even in sight of these new missions and new conversions some very good new mining camps of very rich silver ore are now being established.

The natives of these new conquests and new nations are industrious Indians, who are docile, affable, and very friendly, and at the same time warlike and valiant, able to defend themselves against their enemies and to fight against our adversaries the enemies of this province of Sonora, for these our Pimas defend themselves very well, better than any other nation whatsoever, against the warlike Apaches, and their allies, the Hocomes, Janos, etc.; and they continually win very good victories over them, even with notable relief to this province of Sonora, taking away from them at times their prisoners and stolen articles.

¹ In the last years of the seventeenth century Kino established several stock ranches in the Santa Cruz and San Pedro valleys to supply the missions projected. Farther south he and his associates established many more ranches.

These natives, particularly those of this extensive Pimería, have very good fabrics of cotton and of wool; also many nicely made baskets, like hampers, of different sizes, many colored macaw feathers, many deer and buffalo hides, and toward the sea coast much bezoar, and the efficacious *contrayerba*,¹ and in many parts the important medicinal fruit called the *jojoba*.²

On this coast of the Sea of California, or Californian Gulf, of these new conquests, we have very good salt beds, of white as well as rock salt; and there are inlets and posts very suitable for fishing for all sorts of very savory fish, shrimps, oysters, etc.

All these nations, not only those of this extensive Pimería, but also those of the neighboring Cocomaricopas, Yumas, Quiquimas, etc., all the year continually come to see me from fifty, seventy, one hundred, one hundred and fifty and more leagues from the interior. Others from even more remote parts have sent very friendly messages and gifts, among them blue shells³ from the opposite coast and South Sea, and they ask me to go to see them and baptize them, and to secure for them missionary fathers who may go to minister to them.

Not only do these natives come so many leagues to this my pueblo of Nuestra Señora de los Dolores to ask of me the succor of the missionary fathers whom they need, but as I cannot give them and do not secure for them, many of the governors, captains and caciques, after having come from the north, northwest, west, etc., fifty, seventy, one hundred, and more leagues, go and have gone many times to see the father visitors and father rectors and *alcaldes mayores* and their deputies, to the valley of Sonora, to the Real de San Juan, and to Oposura.⁴ Sometimes they have gone to the valley of Santa Maria de Baseraca, which is about one hundred leagues distant from here. Last year during the journey and visit of

¹ *Dorstenia contrayerba*, a medical plant.

² "American fruit, similar to judías [*phaseolus vulgaris*], small and of the color of a chestnut. The inside is white and bitter but pleasing to the taste. It is used as a digestive" (*Diccionario Salvat*).

³ See p. 445, note 1.

⁴ San Juan and Oposura are both on the upper water of the Yaqui River, southeast of the Arispe.

the Father Visitor, Francisco María Piccolo, to this Pimería, more than thirty governors, captains, alcaldes, fiscals, etc., came from the interior, all on horseback. As his Reverence had just set out from this Pimería, all went, and I with them, to overtake his Reverence as far as Cucurpe, where he promised them that the necessary fathers, for whom they very anxiously prayed, should come to them. Up to the present they have not arrived, perhaps because there has not been in Mexico, as has been written me, means with which to equip them; but at present two pious persons offer to send from here the necessary equipment for two or three fathers. May our Lord bring them!

Another of the advantages and means which here facilitate the desired service of both Majesties, is the fact that this Pima language which we speak here extends more than two hundred leagues into the interior, even among the other and distinct nations of the Cocomaricopas, Yumas, and Quiquimas, for in all places are found intermingled some natives who speak both languages, that of the nation where they are and our Pima tongue, and therefore everywhere we have plenty of good interpreters, both men and women, for the reduction and teaching of all, and to explain to them promptly the Christian doctrine and the mysteries of our holy Catholic faith.

In all these new conquests and new people where we have travelled they have no particular idolatry or doctrine which it will be especially difficult to eradicate, nor polygamy, nor *ponios* as in Japan and in Great China, and although they greatly venerate the sun as a remarkable thing, with ease one preaches to them, and they comprehend the teaching that God Most High is the All-Powerful and He who created the sun, the moon, and the stars, and all men, and all the world, and all its creatures.

In these new conversions the natives have, even far in the interior, as is the case of Nuestra Señora de la Concepcion del Caborca, forty-six leagues to the westward, in San Ambrosio del Busanic, thirty-seven leagues to the northwest, and in San Francisco Xavier del Bac, sixty leagues to the north, pueblos or missions begun, with good beginnings of instruc-

tion in the Christian doctrine and in prayer.¹ In these places there are *temastianes*, or teachers of the doctrine, and many infants and some adults have been baptized. They have their cabildos of justices, governors, captains, alcaldes, fiscales, and their *topiles*, *alguaciles*, etc. They have good beginnings of houses for the comfortable living of the fathers whom they hope to receive, and of churches, fields of wheat, maize and beans, cattle, sheep and goats, horses and mules, droves of mares and of horses, and beginnings of gardens, all of which the very domestic and loyal natives tend, as if the fathers whom they pray and beg for and hope and deserve to receive were already living there.

This first mission, or district, or pueblo, of Nuestra Señora de los Dolores, is actually arranging for and delivering a decent equipment for founding the new mission of Santa María de Bagota, which is twenty-two leagues from here toward the north, that is, new vestments with which to say mass, three hundred head of cattle for their ranch, one hundred head of sheep and goats, a drove of mares, a drove of horses, a house in which to live, the beginnings of a church, with provisions and the necessary furnishings for a house, and the beginnings of sowings and crops of wheat, maize, etc. Almost as much was given, to the value of three thousand pesos, from the stock of Nuestra Señora de los Dolores, a few years ago, for the founding and equipment of the mission of San Ignacio; and other like aid this and other missions of these new conquests and new conversions will be able to give in time.

The promotion of these new conversions and the service of both Majesties which is hoped for in them is greatly facilitated by the fact that different benefactors, missionary fathers of the old missions of the Company of Jesus, as well as secular gentlemen, promise very good aid in the form of cattle, sheep and goats, horses, clothing, fabrics or garments, provisions, and some silver, to aid the new missionary fathers who may come to these new conversions to found new missions, for their churches and houses, the value already amounting to more than twenty thousand pesos. One person alone offers

¹ From this, as from other data, it is inferred that there was now no resident missionary at San Xavier.

five thousand in suitable goods, with some silver, for the founding and for the church, house, and fortification of the settlement or great mission of Santa Ana de Quibori, where Captain Coro lives; because it is notorious that those his natives will be able to continue to pursue the neighboring avowed enemies, the Hocomes, Janos, and Apaches, for the very great and total relief, or remedy, of all this province of Sonora.

Now, in addition, at the very same time that this brief report is asked of me and I am writing it, the Señor commissary curate and vicar of the Real de San Juan, Don Antonio de Zalasar, writes me that his Illustriousness, the Most Pious Prince of the church, the Señor Doctor Don Ygnacio Dias de la Barrera, most meritorious Bishop of the city of Durango and of all these provinces, has said to his Grace in the city of Guadiana, Durango,¹ within the past few months, that he is possessed of very Catholic and most zealous holy determination to seek, although it may be by alms, the necessary aid and equipment for some few missionary fathers to live in and administer these new conquests and conversions. These, then, are the opportune means which our Lord offers us to enable us to accomplish a great service of both Majesties and the eternal salvation of very many souls in all this most extensive North America.

*Epilogue very suitable and so much the more because unlooked for, in regard to the above-mentioned Means, as well as in regard to the Subject-Matter of all this Report or Relation, for which prays the new Letter of our new Father-General, Miguel Angel Tamburini, which has just arrived from Rome, at these new Conversions.*²

More than three years ago, by order of our Father-General, Thirso Gonzales, God rest his soul, I sent to Rome a relation of the state of these new conversions, which was alto-

¹ Pimería Alta was under the jurisdiction of the diocese of Durango at this time.

² This appears as chapter 16, book IV., in the manuscript. Father Michele Angelo Tamburini was general of the Society of Jesus from 1706 to 1730.

gether very conformable to and uniform with a relation which the Father Visitor Orasio Polise had also made, and which the Father Rector Juan María de Salvatierra had seen, subscribed to, and approved. And now, in the most courteous, holy letter, which, having just written this present report, I have just received from our new Father-General, Miguel Angel Tamburini, his Reverence writes me, very much to our purpose, the following:

“I received with special comfort two letters from your Reverence, dated January 24 and June 30, 1704. With them comes what your Reverence calls a dedicatory for the treatise which is being perfected with the title of ‘Celestial Favors Experienced in the New Conquests and New Conversions of North America.’ In the letters as well as in the draft of the dedicatory, which contains the notices of the new discoveries and of their state, I find much wherein to praise the mercies of God, in those nations which are being discovered and brought to his knowledge; and our Company owes special thanks to His Divine Majesty, because He uses her sons as an instrument so greatly to His glory.

“Very much do I rejoice at the aid which your Reverence has sent and is arranging to send every year to the Californias, and at the two churches which you have built and dedicated, which have become among the best there are in the province, and that you are continuing your treatise on those missions with the title of ‘Celestial Favors,’ of which you have sent us hither the first part. I am hoping for the other two which your Reverence promises, and that they all may be approved in Mexico, that they may be published. All the notices which your Reverence gives me fill me with joy, and with a desire to repay the anxieties and glorious travails of your Reverence and of your companions; but just as you have opposition there, we here regret that the war, lack of commerce, and perils of the seas keep our missionaries detained. But we all hope, with great confidence in the loving providence of God, that, since in these very contrary times He has willed to discover those new nations and to show us so many souls who wander scattered outside of His fold, it is not that we may see them perish, but to give us means and

forces to bring them from their forests and reduce them to pueblos and churches. Therefore, I pray His Divine Majesty to guard your Reverence many years, as I desire.

Your Reverence's servant in Christ,

"MIGUEL ANGEL TAMBURINI.

"ROME, Sept. 5, 1705.

"All things to the greater honor and glory of God and of the Virgin Mary, Mother of God, and to the salvation of souls and nations."¹

¹ *Omnia ad Mayorem Dei Deipareque Virginis Mariæ Honorem et Gloriam et animarum Jentiumque Salutem.*