Notes To The English Translation
"Kino Biography's of Father Saeta, S.J." by Eusebio Francisco Kino, S.J. 1696
English translation from original Spanish text edited by Dr. Ernest J. Burrus, S.J. with introduction and notes; Epilogue by Charles W. Polzer, S.J. 1971

Dedication
[1] Attached to the title “Dedication” were the words “Letter to,” but these do not appear to be in Father Kino’s handwriting.
[2] Father Diego de Almonacir: born in Puebla, Mexico; entered the Society in 1658 when he was 16 years of age. Among the several colleges he governed as rector were those of Valladolid (Morelia) and Tepozotlán. He was Provincial from January 8, 1693, until the same date in 1696. He died in the capital of Mexico on January 7, 1706. (See Alegre, Francisco Javier, S.J., "Historia de la Provincia de la Compañía de Jesús de Nueva España," edited by Ernest Burrus, S.J., and Félix Zubillaga, S.J.; Rome: 1956-60. Hereafter cited ABZ. Vol. 4, p. 206, n. 1).
[3] Nuestra Señora de los Dolores was Kino’s first mission about fifteen miles northwest of Cucurpe. The chain of missions which stemmed from Dolores were grouped into a new administrative unit, a rectorate, with the same name. The mission rectorates in Sonora were: 1) San Francisco Borja, 2) Los Mártires de Japón, 3) San Francisco Javier, 4) San Ignacio de Yaqi, 5) and Nuestra Señora de los Dolores.
[4] Father Marcos Antonio Kappus (Kapp): Born in Labac in Carniola, Austria, around 1658, he entered the Society at 19 years of age. His name is recorded in the Sonoran mission records in 1690: he worked there until his death on November 30, 1717. ARSJ: "Mexicana" 6, ff. 18, 64v, 252v; "Historia Societatis" 50, f. 101.
Father Juan Muñoz de Burgos was the Visitor to the rectorate of San Francisco Javier in Sonora. He was an Irishman although his exact name is unknown. He is found in the catalog of the Society in 1662 when he was 18 years old. He finished his studies in Mexico and went to the Sonora missions in 1674. He spent his life in evangelizing the Indians until his death at Huepac on March 7, 1700. ABZ 4:18, n. 10.
[6] This is Father Almonacir’s own description of Saeta; see his letter above.
[7] “25” was written over “16” in the text.
[8] This map is kept in the Roman Archives of the Society of Jesus ("Historia Societatis" 150, "Mappae Missionum"). Another map which Kino drew to accompany the biography of Father Saeta is also kept in the Roman Archives, but in "Historia Societatis" 246. The most complete study of Kino’s map-making, where these maps are also reproduced, is Ernest J. Burrus, [243] "Kino and the Cartography of Northwestern New Spain" (Tucson: Arizona Pioneers’ Historical Society, 1965). Reproductions of the two maps mentioned above can also be seen in Herbert Bolton’s "Rim of Christendom," 272 and 290.
[9] This book was never included in the manuscript; it is possible that Kino never was able to edit the material, although it seems this reference may be the germinal notion for his later "Favores Celestiales".
[10] See below, Book II. For the letter Saeta wrote on the eve of his martyrdom, see below, Book III, Chapter 3. Saeta was murdered on Holy Saturday, April 2, 1695.
[11] The Indians who murdered Saeta came from San Pedro del Tubutama, San Antonio del Oquitoa, and San Diego del Pitiquito. In the confusion of the rebellion some thought the natives of Saeta’s mission at Caborca had been involved.

Prologue
[1] In 1681 Kino wrote a controversial book just after his arrival in Mexico. The complete title is "Exposición astronómica de el cometa que el año de 1680 por los meses de noviembre y diciembre y este año de 1681 por los meses de enero y febrero se ha visto en todo el mundo y le ha observado en la ciudad de Cádiz el P. Eusebio Francisco Kino de la Compañía de Jesús." See Bolton, "Rim", pp. 77-83 and Irving A. Leonard, "Don Carlos de Sigüenza y Góngora," pp. 55-73.

[2] Kino is referring here to Don Carlos de Sigüenza y Góngora who was born in Mexico City on August 14 or 15, 1645. He entered the Society of Jesus at Tepotzotlán on May 17, 1660, and left the Society seven years later (August 3, 1667). He was readmitted to the Society in "artículo mortis" on August 22, 1700. For the most complete biography on Sigüenza y Góngora, see Irving A. Leonard, ibid.; for Sigüenza’s attempts to reenter the Society see Ernest Burrus, “Sigüenza y Góngora’s Efforts for Readmission into the Jesuit Order", HAHR 33:387-391. Sigüenza y Góngora’s reply to Kino’s booklet on the comet was titled: "Libra astronómica y filosófica en que D. Carlos de Sigüenza y Góngora, cosmógrafo y matemático regio en la Academia Mexicana, examina no sólo lo que a su Manifesto filosófico contra los cometas opuso el R. P. Eusebio Francisco Kino de la Compañía de Jesús sino lo que el mismo R. P. opinó y pretendió haver demostrado en su Exposición astronómica del cometa del año de 1681" (Mexico, 1691).

[3] Kino originally wrote his "Exposición astronómica" after the appearance of Sigüenza y Góngora’s "Manifesto filosófico contra los cometas despojados del imperio que tenían sobre los tímidos" (Mexico City, 1681). Kino’s views contrasted sharply with those of Sigüenza y Góngora; and, although Kino’s views aligned themselves with one scientific faction in Mexico, he never wrote the book with polemical intent.

[4] Kino remained in Mexico City from the beginning of June, 1681, until November 20 of that year, when he left with the Atondo expedition for the Californias. [244]

[5] Father Francisco Jiménez Borgoñón: (his true name is unknown). Born around 1601 and entered the Society at 18 years of age. He was a worker among the Indians, rector of various new Spanish colleges, superior of the Professed House in Mexico and Provincial from 1674 to 1676. The catalog of March, 1684, is the last time his name is found in the records. At the time he was 83 years old and had been in the Society 55 years. ABZ 3:476, 4:613; ARSJ "Mexicana" 5, f. 325.

Father Francisco Florencio: entered the Society from San Agustín Florida (today part of the United States), at 21 years of age. He taught philosophy and theology in the Colegio Máximo in Mexico City, where he died on June 29, 1695. His numerous books are listed in Sommervogel, "Bibliothéque", III, col. 794-800. See also ABZ 4:122, n. 20.

Sister Juana Inés de la Cruz (Juana Inés de Asbaje y Ramírez de Cantillana) was born in San Miguel Nepantla on November 12, 1651. She died in Mexico City on April 17, 1695. For further information on Sister Juana Inés de la Cruz during this period see Leonard, ibid., pp. 50-54; and for a bibliography of her writings see José Mariano Beristain de Souza, "Biblioteca hispano-americana septentrional", number 932. For editions of her works that could have been known by Father Kino see José Toribio Medina, "Biblioteca hispano-americana III", 368-69.
The passage to which Kino refers in Sister Juana Inés de la Cruz’s writings will be found in "Obras Completas de Sor Juana Inés de la Cruz", I, 309. (See quotation in Spanish text of this edition.)

Book I, Chapter I
[1] San José de Matápe was located in the rectorate of San Francisco Borja between Tecoripa and Batuco. It was the site of a "collegium inchoatum" which never developed but served as a legal fiction for transferring supplies between missions and succoring new ones. See Decorme, "La Obra de los Jesuitas Mexicanos", 2:463.
[2] The Pimería was a region comprising a large part of northern Sonora (Mexico) and southern Arizona (U.S.). It was inhabited by a linguistically homogenous group of Indians called the Pimas.
[3] Father Antonio Leal: a native of Guadalajara, Mexico; joined the Society of Jesus in 1664 when he was 16 years old. He worked as a missionary in Sonora and Sinaloa; he also served as the rector of the college of Durango. According to the last report available concerning him (1704) he was working as a missionary at San Francisco Javier in Sonora. See ARSJ: "Mexicana" 6, ff. 17v, 180; ABZ 4:616.
[4] The measurement of the Spanish league is a difficult matter. The exact method employed in the Pimería Alta is not really known, but in effect the league used was close to 2.4 miles. See E. J. Burrus, "Kino's Plan for the Development of the Pimería Alta, Arizona, and Upper California" (Tucson: Arizona Pioneers’ Historical Society, 1691) p. 43, note 28; or Charles Di Peso, "The Upper Pimas of San Cayetano del Tumacacori" (Dragoon: Amerind, 1956), p. 7, note 26. [245]
[6] Father Fernando Bayerca: originally from Arlon (Luxemburg, Belgium); entered the Society at Seville in 1683 at 20 years of age. That year he sailed for Mexico where he completed his studies and moved on to the northern missions in 1694. He labored among the natives of Sonora until his death on September 10, 1730. ABZ: 4:118, n. 6.
[7] This paragraph is important not only to illustrate the generosity of Kino and the opulence of his mission, but Kino’’s stress that this was done at the request of the Father Visitor is a clear example that no missionary was the indisputable "dueño" of his mission’s goods. Alienation of neither property nor goods was permitted without the express consent of the mission rector or Visitor.
[8] The valley of San Bartolomé described here runs west-northwest from San Ignacio. Apparently they entered the valley from present day Terrenate between San Ignacio and Imuris. This San Bartolomé is not to be confused with San Bartolomé de Comac nearly two hundred miles to the north near the junction of the Gila and Salt Rivers.

Book I, Chapter II
[1] The "Life of Saeta" was written by Father Kino before he made his discovery that California was not an island. Originally Baja California was depicted as a peninsula, but eventually the cartographers of the seventeenth century began to interpret it as a large island with the Gulf of California shown as a strait that led to the Orient.
[2] Father Daniel Janusque: native of Pressburg (Bratislava), Czechoslovakia; entered the Society in 1678 at 18 years of age. After his arrival in Mexico he went to the missions on the northern frontier, where he worked from 1693 to 1723 (ABZ 4:116, n. 63).
Book I, Chapter III
[1] Kino held a strong position on the role of the catechist. He himself was greatly assisted by a blind catechist from Ures who was acquired for Kino by Father Antonio Rojas, ARSJ "Mexicana" 17: f. 559. See Kino’s assessment of the catechist below, Book VI, Chapter 1.
[2] Father Kino referred to this letter in the Dedication.

Book I, Chapter IV
[1] The mission rectorate is an administrative division in the organization of the ecclesiastical mission system. Each unit of the Society answered to the Father General of the Society in Rome through a well defined chain of command. Under the General were arranged Provinces whose administrative superior, a provincial, held sufficient authority to handle normal decision making. Under the provinces were rectorates which were more commonly houses of the Society. On the mission frontier, due to the distances and the scattering of man-power, the Provincial was represented by a Visitador and clusters of missions were grouped into rectorates.

In Sonora there were four rectorates:
San Francisco Javier: established 1639.
Los Santos Mártires: established 1688.
San Francisco Borja: established 1688.
Nuestra Señora de los Dolores: established 1694.

[2] Father Francisco Javier de Mora: born in Puebla, Mexico; entered the Society in 1677 at 15 years of age. He appears on the Sonoran mission frontier in 1690. His solemn religious profession was made on February 2, 1696. The 1720 catalog (the last information available concerning him) indicates that he was working in the mission of San Francisco Javier in the province of Sonora. ARSJ: "Mexicana" 5, f. 309; ABZ 4:158, 185; also Burrus, "Correspondencia", p. 45, n. 4, p. 46, n. 6.

Book I, Chapter V
[1] Father Manuel González: originally from San Luis Potosí, Mexico; entered the Society toward the end of 1667 when he was 22 years old. He completed his studies in 1680 and came to the missions of Sonora where he worked for 22 years. He died on April 18, 1702, or a little later.

[2] Not infrequently the missionaries had no pens with which to write; this was the case when Father Juan María Salvatierra, in a letter which appears to have been written with a cactus thorn, humorously observed: “There has been no lady hen to furnish me with a decent quill, and I regret that most likely not a soul will be able to decipher this letter.” ARSJ: "Mexicana" 17, f. 454.

Father Agustín de Campos: a native of Sijena, Huesca, Spain; he entered the Society in the Province of Aragon in 1684 when he was 15 years old. He was ordained a priest in Mexico in 1692 together with Father Saeta. The following year he went to the northern mission of San Ignacio de Mayo y Yaqui. In 1714 he was the rector of the college of Pátzcuaro. He died in Chihuahua on July 24, 1737. ABZ 4:112, n. 43. [247]

Book II, Chapter I


[3] "Favores Celestiales", Part II, Book III, Chapter VII ("Kino's Historical Memoirs", 1:323): “... and at the same time through this port (California) can provide for the above mentioned galleon from China. The lives of many of its sailors who take sick every year and die from the painful disease of scurvy can be saved since with fresh food they are easily cured and freed from this evil; for the disease originates from dried and salty foods which are dried, salty and stale from the long voyage.”

Book II, Chapter II
[1] Several attempts have been made to discover the brand which was used by Father Kino. Nothing authentic has been discovered up to the time of this publication. One of the more likely possibilities was designed in 1961 for the Kino Memorial Statue Committee, utilizing the letters NSD to signify Nuestra Señora de los Dolores.

[2] Here, as in the manuscript for the "Favores Celestiales", Kino used the Ovidian phrase “ortus et ara,” that is, a port and secure refuge; if the reading of this phrase is “portus et aura,” then Saeta considers the mission projected for California as “a port proportioned as a refuge for sailors.”

[3] Father Manuel Ordaz: a native of Valladolid, Spain. He entered the Society in 1684 when he was 24 years old. He sailed to Mexico in 1692. He worked for many years in the missions of Sinaloa; and the last days of his life were spent as an “operarius” in the Casa Profesa, where he died on June 22, 1738. ARSJ: "Mexicana" 6, ff. 47, 112v, 308, 354v; "Mexicana" 7, ff. 2v, 52v, 198; ABZ 4:491.

Father Antonio Astina (Hasting): born in London, England; entered the Mexican Province of the Society of Jesus in 1684 at 24 years of age. He completed his studies there and spent many years on the northern missions. He made his solemn profession in February 5, 1702. The catalog of 1708 gives the last information on him; he was then a missionary at San Ignacio in Sinaloa. ARSJ: "Mexicana" 5, f. 381v; "Mexicana" 6, f. 179v.

Father Antonio Pérez: a native of Cagliari, Sardinia; entered the Society in 1666 when he was 15 years old. He went to Mexico in 1692 where he completed his studies at Puebla. He moved on to the Sinaloa missions where he is found in 1708. He made his religious profession on October 25, 1699. ARSJ: "Mexicana" 6, ff. 57, 11 lv, 179.

Book II, Chapter III
[1] See the Appendix, Document II, Catalog for 1696.
Book II, Chapter IV

[1] Father Saeta alludes here to his own name. Saeta means arrow and he occasionally employed the pun to stress his sense of obedience and singleness of purpose.

[2] As explained in the note to the Spanish text, “chomite” is a rough cloth.

[3] The governor of Bosna was instrumental in bringing the Indians to the first council of peace at Tupo where 48 Pimas were massacred the following June. Bosna is a small ranchería located about mid-way between Tubutama and San Ignacio de Caborca.

Book III, Chapter I

[1] See "Informe del P. Kino, 1703": “This extensive Pimería numbers more than 17,000 souls.” ABZ 4:487; see also Bolton, "Rim", p. 248: “The Pimería Alta in Kino’s day had a population of perhaps 30,000.”

[2] The two Majesties to whom Father Kino refers are the Divine Majesty and the Spanish Imperial Majesty.

[3] The Opata Indians who inhabited the central part of the Sonora River Valley were won over early to Christianity. This tribe became wholly acculturated to Spanish life and are today unknown as a distinct Indian group. See Edward Spicer, "Cycles of Conquest", pp. 91-104.


For information on General Domingo Terán de los Rios, see Bolton "Rim", p. 643; "Kino's Historical Memoir" 2:327.

[5] Father Juan María Salvatierra; born in Milan, Italy, November 15v 1648; entered the Society through the Milanese Province on July 10, 1668. He embarked from Cadiz, Spain, on July 11, 1675, and arrived at Veracruz on September 13 of the same year. After finishing his studies in Mexico City, he worked among the Indians in Puebla at San Miguel. In 1681 he moved on to the missions at San Ignacio on the Río Yaqui and then to Santa Inés in Chínipas. He continued working in these northern missions until he was appointed rector of Guadalajara in 1693; then, in 1696 he was made rector and master of novices in Tepotzotlán. In October, 1697, he left for Baja California where he founded the first permanent mission of California. He was named Provincial in 1704 and served in this office until 1706, after which term he returned to California. He died in Guadalajara on July 18, 1717. ABZ 4:250, n. 16.


Book III, Chapter II

[1] Los Alamos is a small pueblo between Ures and Matápe and not the famous silver city to the east of Navojoa.

Book III, Chapter III

[1] Blas del Castillo was the Alcalde Mayor of San Juan. See Bolton, "Rim", pp. 242, 258-59, 262.
[2] Father Salvatierra made the visitation to the Pimería Alta to determine if the missions should be closed down since several complaints had been received that the Pimas were not desirous of conversion. See Bolton, "Rim", p. 263.
[4] The pueblo of Los Frailes was located near the city of Alamos, Sonora. There was some mistreatment of the natives as Bolton notes in the "Rim", p. 259, n. 1: “Kino’s position was made more difficult by the ruthless destruction of the heathen Pima pueblo of Mototicachi, north of Arispe. Higuera, the soldier who perpetrated the outrage, was condemned to death but escaped and fled. (Statements taken in regard to the destruction of the pueblo of Mototicachi, 1688, Parral Archives).”

Book III, Chapter IV
[1] The Parral Archives are silent on the intensity of the threat described here by Father Kino. The force being amassed in 1695 would lend credence to Kino’s observation.
For some brief background material see ABZ 4:581-82, and Sauer, "Distribution of Aboriginal Tribes", p. 91.
[2] Sicoli and Moicaqui are south of San Marcelo de Sonoita. For Cocori, see "Historical Documents" 2:394-395.

Book III, Chapter V
[2] Father Juan Bautista Barli: a native of Nice, France; born on January 11, 1656; entered the Society on October 28, 1672. He made his religious profession on February 2, 1690. He left Genoa in March or April of 1692, and sailed from Cadiz in July or August of that same year. Once he had arrived in Mexico, he moved immediately to the missions among the |250| Imuris Indians. He died in Cucurpe on January 2, 1694. See ARSJ: "Mexicana" 17, f. 579. The Roman archives of the Society have nine letters of Father Barli; eight of them ask for permission to go to the overseas missions (from December 7, 1682 until December 22, 1691). See, Fondo Gesuitico, ARSJ, "Indiptae", Vols. 16-17. The ninth and last letter on record was written from Guadalajara, on January 24, 1693, to Father Antonio Pallavicino. This letter was partially reproduced in ABZ 4:108, n. 22.

Book IV, Chapter I
[1] The whereabouts of this letter is still unknown, and it remains unpublished. It was written to all Jesuits in the Mexican Province.
[3] The letter was written, according to a marginal note, on April 13.

Book IV, Chapter II
[3] Father Marcos de Loyola: a native of Albacete, Spain; arrived in Mexico on October 15, 1678. He was twenty-three years old and had been in the Society six and a half years. He completed his studies in Mexico and worked among the Sonoran missions. He made his religious profession on February 2, 1685. See ABZ 4:14, n. 52; ARSJ: "Mexicana" 5, ff. 275, 282v; "Mexicana" 6, f. 113.
[4] Captain Pascual de Picondo at this time had only been a lieutenant for a few months at the Real of Bacanuche in the Pimería. See "Kino's Historical Memoir" 1:154.
[5] José Romo de Vivar more commonly signed his name Joseph Romo de Vivar. He was very active in the upper Sonora River valley, especially in the valley of Bacanuche. See Bolton, "Rim", p. 256.
[6] Don Pedro García del Almazán was an Alcalde Mayor of Sonora. He contributed to several important reports on the Sonora. See Bolton, "Rim", pp. 303, 382; also Bandelier, "Historical Documents" 2:483. A longer and earlier report in which Almazán collaborated will be found in "Historical Documents" 2:290-297.
[7] Father Kino was being recalled to Mexico due to the pressures of criticisms levelled at him by various persons on the frontier. Before he was able to leave the Pima outbreak and the martyrdom intervened. He finally left the Pimería on November 16, 1695. It was during this stay in Mexico that Father Kino finished the present work on Father Saeta and Kino was sent back to the Pimería at the direction of Father General Thirso González. See Bolton, "Rim", p. 330; Burrus, "Kino Reports to Headquarters", passim.
[8] The first entradas into the western deserts were made by Father Kino and Captain Manje. Unfortunately Manje was ordered to rejoin the military campaigns during those years in the early 1700's when Kino was actually moving into California. For a thorough, critical study of the Kino-Manje expeditions, see Ernest Burrus, "Kino and Manje, Explorers of Sonora and Arizona: Their Vision of the Future" (Rome and St. Louis: Jesuit Historical Institute, in preparation in 1970). See also Manje, "Luz de Tierra Incógnita", p. 211 ff.

Book IV, Chapter III
[1] Father Antonio Menéndez (Meléndez): a native of Mexico City, he entered the Society on January 26, 1660 when he was 16 years old. From 1681 he was in the mission of San Ignacio de Mayo y Yaqui. He pronounced his last vows on August 15, 1683, as a spiritual coadjutor and made his solemn profession on February 2, 1693. He died at Conicari on November 24, 1703. ARSJ: "Mexicana" 5, ff. 41, 52v, 196, 390v; "Mexicana" 6, ff. 64, 112; "Historia Societatis", 50, f. 70. San Ignacio de Mayo y Yaqui as mentioned in this paragraph is not a single mission but the mission rectorate or district of which Father Menéndez was the superior at the time.
[2] The lives of these missionary-martyrs will be briefly described below.
[3] The letter “M” is missing from the two maps which have survived. See Bolton, "Rim", 272, 290.

Book IV, Chapter IV
[3] The Tarascans occupied a mountain plateau between the Lerma and Balsas Rivers; the Caribes were situated in enclaves along the coast of the Gulf of Mexico; the Chichimecas were...

These terms as used by Father Kino do not really refer to specific tribes but are used in their generic sense. Caribes were simply savage and primitive Indians; Chichimecas were similar, with an emphasis on their warlike activity. Se Orozco y Berra, "Geografía de las lenguas", p. 74; also ABZ 1:633; "Mexican Manuscripts" (Bancroft) 2:844-845. Santamaría, "Americanismos", 1:319-923; Friederici, "Americanistisches Wörterbuch", pp. 143-145.

[4] The Villa today is the city of Sinaloa, Sinaloa. The Indians of the [252] region were adept in the use of the "macana" which was usually a hardwood club, either blunted or shaped like a blade.


[8] ABZ 2:275, n. 16.

[11] Father Jerónimo Ramírez was born in Seville about 1557. He made his first studies in Cadiz and his higher education in Cordova. He entered the Society in 1578 and completed his studies in the College of Mexico. In 1592 he evangelized the natives of Zacatecas; by 1595 he was already in the mission of Durango. The catalog of 1600 attributes to him the knowledge of four Indian languages; Tarascan, Mexican, Tepehuan, and Zacatecan. He remained on the mission frontier of Durango until 1604, when he returned to Mexico City to dedicate himself to the service of the Indians as a member of the professed house. He is again on the missions in 1607, but this time in Guatemala. He died on January 12, 1621, while he was preaching in an Indian pueblo about five miles from Pátzcuaro. See ABZ 1:420, n. 16; and Burrus, "Pioneer Jesuit Apostles", p. 590; and "Mexican Manuscripts" (Bancroft) 2:373, 747.

[13] ABZ 2:276, n. 19. There is a detailed biography of Father Santarén written by Father Juan de Albizuri.

[14] In "Varones ilustres" 2:517-521. Father Nieremberg wrote more than the biography of Father Santarén, for he treated all the martyrs of the Tepehuan uprising. For Tovar see "Varones ilustres" 2:504-507; for Orozco, 2:507511; for Valle and Laves 2:511-514; for Font and Moranta, 2:514-517.


[20] In the manuscript only the number “XIV” and the name “P. Foronda” occurs. The data in this paragraph has been supplied by Father E. Burrus. Father Kino left the spaces blank for Foronda, Sánchez and Saeta. Data has been supplied for the other two from Burrus’ edition of Alegre’s "History".

[22] ABZ 4:117-18; see also the Introduction, II.

Father Andrés Tutino: a native of Palermo, Sicily; born about 1574 and sailed for Mexico in 1604. In 1607 he was teaching rhetoric at the College of Mexico. He is found for the first time on the missions in 1614. He was stationed at San Andrés where he remained until 1620. He was named Rector of the colleges of Zacatecas and Oaxaca. ABZ 2:74, n. 3. [253]
The Provincial to whom Tutino wrote was Father Rodrigo de Cabredo, ABZ 2:11*.

Book V, Chapter I

Book V, Chapter II
[1] “Cariblancos”: the meaning and use of this word is uncertain.

Book V, Chapter III
[1] While presidios are normally thought of as places or locations, it is also true to think of a presidio as the body of troops rather than the military base itself. The English equivalent for presidio is properly a garrison as opposed to a fort.
[2] This letter was written to Domingo Jironza Petris de Cruzat.

Book V, Chapter IV
[2] “The naked ones” is a reference to the natives of the Papagueña.
[3] See Bolton, "Rim", p. 314, where this paragraph is cited; it seems that Tucucot and Arituaba are not mentioned in any other writing.

Book VI, Chapter I
[1] Bamotze was later called Cosari.
[2] Father José de Aguilar: born in Durango, Mexico; entered the Society in 1668 when he was 15 years old. In 1681 he was at the mission of Piaztla. He made his religious profession on August 15, 1683. From 1690 he was back in the province as a worker in the colleges of Puebla, where he died on March 14, 1724. ABZ 4:313, n. 27.
[3] See "Kino's Historical Memoir" 1:118. Father Antonio Arias: a native of Guatemala, entered the Society towards the end of 1677. He was 17 years old at the time. Finishing his studies in 1689, he went on to the missions of Sonora. In 1696 he was the superior of the seminary of San Jerónimo at Puebla. He made his religious profession on February 2, 1696. And according to Beristáin ("Biblioteca", number 252) he went to the Philippines. See ABZ 4:176, n. 34.

[254]
[4] See above Book III, Chapter 1, note 1. For the background of the Indian relations, see the Epilogue of this work.
[5] See Burrus, "Kino and the Cartography of New Spain".
[6] The River of Santa María del Pilar is today the Santa Cruz River which has its source in the Patagonia Mountains east of Nogales, Arizona. The San José del Terrenate is an upper tributary of the San Pedro River drainage south of Fort Huachuca, Arizona. For the background on the changes of the names in this area see John Kessell, “The Puzzling Presidio: San Phelipe de Guevavi, alias Terrenate”, pp. 21-46.
The Opa and Cocomaricopa lived west and south of the Gila drainage from where it curves around the Sierra Estrella. The “Río Grande del Corral,” or “Río del Coral,” as it appears on the early Kino maps, is the Río Gila. The early New Mexico accounts, such as Oñate’s and Zárate-Salmerón’s, mention the river that the Indians described as having coral deposits along its banks.

Book VI, Chapter II

[1] Father Ambrosio Odón: a native of Zaragoza, Spain; born in 1642; entered the Society when he was 17 years old. In 1665 he came to Mexico with the Procurator of the Mexican Province, Father Lorenzo de Alvarado. He taught philosophy and theology in the colleges of Puebla, Guatemala, and Mexico City. He was made a rector various times of these same places. He was also the superior of the Professed House (1696) and served twice as Provincial (1689-1693, 1703). He died in Puebla on August 27, 1716. See ABZ 4:93, n. 30.

[2] San Javier del Bac was always known as the largest center of population among the Sobaipuris Indians.


[5] Although Kino intended to include the "cédula" in Book VII, this book was apparently never written. See the Introduction by Father Burrus.

Book VI, Chapter IV

[1] Father Jorge Hostinsky: a native of Valasskè Klobouky, Czechoslovakia; born about 1654; entered the Society when he was 15 years old. He arrived at Veracruz, Mexico, with the well known missionary, Father Adam Gilg, on September 15, 1687. He went immediately to the Tarahumara missions. He made his solemn profession on February 2, 1688. He lived out his life on the northern mission frontier until his death on November 16, 1726. ARSJ: "Mexicana" 6, f. 16v; "Mexicana" 7, f. 22v; "Historia Societatis" 50, f. 124; Huonder, "Deutsche Jesuitenmissionäre", 109; Odložilík, "Czech Missionaries [255] in New Spain", pp. 435-440. His voluminous books of poetry are preserved in the "Fondo Gesuitico" of the Biblioteca Nazionale of Rome.

[2] Father Kino here alludes to the fact that the missionary conquest of the Californias had to be suspended because of the lack of available finances. See Burrus, "Kino Reports", 114-117.

Book VI, Chapter V

[1] See Kino, "Report to the Viceroy, 1703": “I have begun three other pueblos hereabouts; they have been cared for and administered for nine years now through the religious fervor, constancy and zeal of Father Agustín de Campos. These pueblos are San Ignacio de Cabórica, San José de los Imuris, and Santa María Magdalena. Father Campos is building their three churches and houses.” ABZ 4:486; Burrus, "Kino's Plan", p. 27.

[2] Father Juan María Salvatierra was in the Pimería on an official visitation in 1690.


Father Pedro Castellanos: a native of Mexico City; entered the Society in 1658 when he was 15 years old. From 1687 he is listed as working in the Sonora missions. He died at Tepotzotlán on
October 4, 1724. ARSJ: "Mexicana" 5, ff. 242, 391v; "Mexicana" 6, f. 347v; "Historia Societatis" 50, f. 123.

Book VIII, Chapter I
[1] Father Kino added in brackets that “even after all this some persons, without any foundation, want to contradict the claim that these new Indians plant, etc.”

Book VIII, Chapter II

Book VIII, Chapter III
[1] Thomas a Kempis was understood for some time to be the author of the "Imitation of Christ". Kino here refers to the "Imitation," Book 3, Chapter 22, paragraph 4.
[2] This had been attributed to Denis the Areopagite for several centuries, but the writing was really an unknown author of the fifth or sixth century. See "Lexikon für Theologie und Kirche", 3:402-403.
[3] Concerning this Spanish missionary in Peru see "Monumenta Peruana", edited by Antonio de Egana, 2:609, n. 2; and "Historia General de la Compañía de Jesús en la Provincia del Perú, 1:36, 66, 265, n. 2; 2:493-94, 502. In the margin was noted: “Provincial congregation of Peru, 1630.” The [256] documents which have survived from this congregation make no mention of Father Andrés Ortiz de Oruño.

Book VIII, Chapter V
[1] This is an adaptation of the Vergilian phrase “ Labor ormiia vincit improbus.”
[2] This idea appears in various writings and instructions of Saint Francis Xavier. See "Epistolae S. Francisci Xaverii", 2:196, 648, 649. The text of his act of hope will be found in the same work, 1:457-58.
[3] His exact words were: “More, more, more.” Schurhammer, "Franz Xaver", 1:324, 689.
[4] This is a Roman proverb: “ No injury befalls the willing.” This is a principle of Roman jurisprudence in that no compensation for damages is due a person who knowingly consented.

Book VIII, Chapter VI
[1] Father Jerónimo de Figueroa: born in Toluca, Mexico; entered the Society in 1606 when he was 15 years of age. After the completion of his studies, he went to the missions. In 1638 he was in residence at Durango. Prior to 1653; when he was teaching among the Tarahumaras, he was the rector and visitor of all the northern missions. The catalog of 1691 notes that he had been on the mission frontier for forty years; he died in Mexico City on March 21, 1683. See ABZ 2:466, n. 43; ABZ 3:471. See also Sommervogel, "Bibliothèque", III, Col. 797: "Vida admirable y dichosa del religioso P. Geronimo de Figueroa, professo de la Compañía de Jesús, en la Provincia de Nueva España, missionero quarenta años entre los Indios Tarahumaras y Tepehuánes de la Sierra Madre, y después rector del colegio Máximo y preposito de la casa profesa de México" (Mexico, 1689).
[2] Father Pedro Velasco: a native of Mexico City; born in 1581; entered the Society on March 6, 1597. He went to the missions of Sinaloa about 1605. He made his solemn profession on April 3,
1614. He was rector of the colleges of Valladolid (Morelia) and Tepotzotlán and Provincial (1646-1649). He died on August 26, 1649. ABZ 3:179-80.

[3] In logic each of the classes (genus, species, difference, individual and proper), to which everything that can be said about a subject can be reduced. See "Kino's Historical Memoir", 1:101 where Bolton apparently does not understand “predicables,” which is translated as “teachings.”


Editor's Note: Ernest Burrus' English translation is printed on the odd numbered pages and the Spanish translation is printed on the even numbered pages. Page numbers are between ||. Burrus' notes are between [ ].

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