

NOTES TO THE ENGLISH TRANSLATION

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 Tepetzotlan. 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 Compania de Jesus de Nueva Espana*, edited by Ernest Burrus, S.J., and Felix Zubillaga, S.J.; Rome: 1956-60. Hereafter cited ABZ. Vol. 4, p. 206, n. 1).

³ Nuestra Senora 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 Martires de Japon, 3) San Francisco Javier, 4) San Ignacio de Yaqui,

5) and Nuestra Senora 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 Munoz 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.

⁵ Father Francisco Javier Saeta: Born in Piazza Armerina, Sicily, on September 22, 1664. Entered the Society on September 25, 1679. For full details see the “Introduction” by Father Burrus to this edition.

⁶ This is Father Almonacir’s own description of Saeta; see his letter above.

⁷ “25” was written over “16” in the text.

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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. Burras*

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 *Exposicion astronomica de el cometa que el ano de 1680 por los meses de noviembre y diciembre y este ano de 1681 por los meses de enero y febrero se ha visto en todo el mundo y le ha observado en la ciudad de Cadiz el P. Eusebio Francisco Kino de la Compania de Jesus*. See Bolton, *Rim*, pp. 77-83 and Irving A. Leonard, *Don Carlos de Sigüenza y Gongora*, pp. 55-73.

² Kino is referring here to Don Carlos de Sigüenza y Gongora who was born in Mexico City on August 14 or 15, 1645. He entered the Society of Jesus at Tepotzotlan on May 17, 1660, and left the Society seven years later (August 3, 1667). He was readmitted to the Society *in articulo mortis* on August 22, 1700. For the most complete biography on Sigüenza y Gongora, see Irving A. Leonard, *ibid.*; for Sigüenza's attempts to reenter the Society see Ernest Burrus, "Sigüenza y Gongora's Efforts for Readmission into the Jesuit Order," *HAHR* 33:387-391.

Sigüenza y Gongora's reply to Kino's booklet on the comet was titled: *Libra astronomica y filosofica en que D. Carlos de Sigüenza y Gongora, cosmdgrafo y mathematico regio en la Academia Mexicana, examina no solo lo que a su Manifesto filosofico contra los cometas opuso el R. P. Eusebio Francisco Kino de la Compania de Jesus sino lo que el mismo R. P. opind y pretendio haver demostrado en su Exposicion astronomica del cometa del ano de 1681* (Mexico, 1691).

³ Kino originally wrote his *Exposicion astronomica* after the appearance of Sigüenza y Gongora's *Manifesto filosofico contra los cometas despojados del imperio que tenian sobre los timidos* (Mexico City, 1681). Kino's views contrasted sharply with those of Sigüenza y Gongora; 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.

⁵ Father Francisco Jimenez Borgonon: (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 Florencia: 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 Maximo in Mexico City, where he died on June 29, 1695. His numerous books are listed in Sommervogel, *Bibliothèque*, III, col. 794-800. See also *ABZ* 4:122, n. 20.

Sister Juana Ines de la Cruz (Juana Ines de Asbaje y Ramirez 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 Ines de la Cruz during this period see Leonard, *ibid.*, pp. 50-54; and for a bibliography of her writings see Jose Mariano Beristain de Souza, *Biblioteca hispano-americana septentrional*, number 932. For editions of her works that could have been known by Father Kino see Jose Toribio Medina, *Biblioteca hispano-americana III*, 368-69.

The passage to which Kino refers in Sister Juana Ines de la Cruz's writings will be found in *Obras Completas de Sor Juana Ines de la Cruz*, I, 309. (See quotation in Spanish text of this edition.)

Book I, Chapter I

¹ San Jose de Matape 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 Pimeria 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 Pimeria 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 Pimeria 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.

⁵ Father Juan Munoz de Burgos: see dedication, n. 4.

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 *dueno* 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 Bartolome described here runs west-northwest from San Ignacio. Apparently they entered the valley from present day Terrenate between San Ignacio and Imuris. This San Bartolome is not to be confused with San Bartolome de Comae 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 decisionmaking. 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 Martires: established 1688.

San Francisco Borja: established 1688.

Nuestra Senora 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.

³ Domingo Jironza Petris de Cruzat.

⁴ The Jocomes, Janos, and Sumas were distinct from the Apaches in Spanish records. These Indians were at least semi-nomadic and ranged southwest from El Paso. They were apparently not on friendly terms with the Pimas as shown by the trial of Chief Oocagui (Canito) in 1686. Rf. Parral Archives, 1686, on the treason trial of Canito, later known as Joseph Romo of the Pima nation.

Book I, Chapter V

¹ Father Manuel Gonzalez: originally from San Luis Potosi', 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 Maria 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.

³ Juan Mateo Manje (Mange): a native of Aragon; nephew of Domingo Jironza Petris de Cruzat, the governor. Manje came to Mexico in 1692. He accompanied Kino on many of his entradas. Cf. *Luz de Tierra Incognita*, edited by Harry J. Kams, Tucson: Arizona Silhouettes, 1954; Bolton, *Rim*, 636-37; Beristain, *Biblioteca*, 1801 and *81.

⁴ Father Agustfn 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 Patzcuaro. He died in Chihuahua on July 24, 1737. ABZ 4:112, n. 43.

Book II, Chapter I

¹ SEE Robelo, *Diccionario de aztequismos*, p. 329: " Zacate: A small grassy plant which covers the fields and serves as feed for cattle."

² These villages are located in the area south of Caborca. Bolton describes " Bopota " as one of the rancherias of the Sobas. Bolton, *Kino's Historical Memoirs* 1:136.

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 Senora de los Dolores.

² Here, as in the manuscript for the *Favores Celestiales*, Kino used the Ovidian phrase " portus 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 Perez: 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 rancheria located about mid-way between Tubutama and San Ignacio de Caborca.

Book III, Chapter I

¹ See *Informe del P. Kino, 1703*: “This extensive Pimerfa numbers more than 17,000 souls.” ABZ 4:487; see also BOLTON, *Rim*, p. 248: “The Pimerfa 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.

⁴ For further information on General Juan Fernandez de la Fuente see Bolton, *Rim*, p. 636; *Kino’s Historical Memoir*, 2:307; *Historical Documents*, 2:487.

For information on General Domingo Teran de los Rios, see Bolton, *Rim*, p. 643; *Kino’s Historical Memoir* 2:327.

⁵ Father Juan Marfa Salvatierra; born in Milan, Italy, November 15, 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 Rio Yaqui and then to Santa Ines in Chfnipas. 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 Tepotzotlan. 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.

⁶ See above Book II, Chapter 4. ALSO Manje, *Luz de Tierra Incognita*, pp. 30-31; *Favores Celestiales (Las Misiones)*, pp. 37-38); *Kino's Historical Memoir*, 1:140-141.

⁷ “The blood of the martyrs is the seed of Christians.” See *Kino's Historical Memoir*, 1:157, n. 157, where Tertullian is cited (*Apologeticus adversus gentes*, cap. I: “Plures efficitur, quoties metimur a vobis; semen est sanguis Christianorum.”)

Book III, Chapter II

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

Book III, Chapter III

¹ Bias 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 Pimeria 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.

³ March 31 and April 1, 1695.

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

¹ See Sauer, *Distribution of Aboriginal Tribes*, p. 49.

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 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, *Indipetae*, 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.

² The Fathers Provincial were: P. Luis del Canto (1683-1686), P. Bernabe de Soto (1686-1689), and P. Ambrosio Odon (1689-1693).

The Fathers Visitor were: P. Manuel Gonzalez, P. Juan Marfa Salva- tierra and P. Juan Bautista Munoz de Burgos.

³ The letter was written, according to a marginal note, on April 13.

Book IV, Chapter II

¹ Matthew 26:41.

² When Father Kino founded his first mission in 1687, Father Antonio Leal was in the neighboring Sonoran mission rectorate of the Holy Japanese Martyrs. ARSJ: *Mexicana* 8, f. 320.

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, if. 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 Pimerfa. See *Kino's Historical Memoir* 1:154.

⁵ Jose 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 Garcia del Almazan 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 Almazan 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 Pimeria 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 Pimerfa at the direction of Father General Thirso Gonzalez. 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 Incognita*, p. 211 ff.

Book IV, Chapter III

¹ Father Antonio Menendez (Melendez): 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 Menendez 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

¹ Book VII is missing and was probably never written. See the Introduction by Father Burrus.

² For a full account of Father Gonzalo de Tapia, see W. Eugene Shiels, S. J., *Gonzalo de Tapia*, New York: Catholic Historical Society, 1934. Also, ABZ: 1:633; Albi'zuri, *Historia de las Misiones apostolicas*, Bancroft Library, Mexican Manuscripts, Vol. 2, p. 844.

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 nomadic Indians who entered the valley of Mexico from the north. See Eric Wolf, *Sons of the Shaking Earth*, Chicago: University Press, 1959.

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. See Orozco y Berra, *Geografia de las lenguas*, p. 74; also ABZ 1:633; *Mexican Manuscripts* (Bancroft) 2:844-845. Santamaria, *Americanismos*, 1:319-923; Friederici, *Amerikanistisches Worterbuch*, pp. 143-145.

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

⁵ For further biographical data see ABZ 2:272, n. 6.

⁶ ABZ 2:272-273.

⁷ ABZ 2:274, n. 12.

⁸ ABZ 2:275, n. 16.

⁹ ABZ 2:274, n. 15.

¹⁰ ABZ 2:275, n. 17.

¹¹ Father Jeronimo Ramirez 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 Patzcuaro. See ABZ 1:420, n. 16; and Burrus, *Pioneer Jesuit Apostles*, p. 590; and *Mexican Manuscripts* (Bancroft) 2:373, 747.

¹² ABZ 2:276, n. 18.

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

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

¹⁵ ABZ 2:422, n. 8.

¹⁶ ABZ 2:700-747; 3:473-74, 501.

¹⁷ ABZ 2:422, n. 9.

¹⁸ ABZ 3:191, n. 28.

¹⁹ ABZ 3:220, n. 7.

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, Sanchez and Saeta. Data has been supplied for the other two from Burrus’ edition of Alegre’s *History*.

²¹ ABZ 4:97-98.

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

²³ See the complete title in the Bibliography under Perez de Rivas. In the first edition the passage occurs on pp. 615-617; in the second, Vol. III, pp. 184-186.

²⁴ Father Andres 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 Andres where he remained until 1620. He was named Rector of the colleges of Zacatecas and Oaxaca. ABZ 2:74, n. 3.

The Provincial to whom Tutino wrote was Father Rodrigo de Cabredo, ABZ 2:11*.

²⁵ In the first edition, p. 617; in the second, III, p. 186.

Book V, Chapter I

¹ June 2, 1695.

Book V, Chapter II ¹ “Cariblanco”: 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

¹ See *Kino's Historical Memoir*, 1:148-157.

² “The naked ones” is a reference to the natives of the Papaguera.

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 Jose 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 Jeronimo at Puebla. He made his religious profession on February 2, 1696. And according to Beristain (*Biblioteca*, number 252) he went to the Philippines. See ABZ 4:176, n. 34.

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 Maria del Pilar is today the Santa Cruz River which has its source in the Patagonia Mountains east of Nogales, Arizona. The San Jose 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 Felipe de Guevavi, alias Terrenate,” pp. 21-46.

⁷ The Opa and Cocomaricopa lived west and south of the Gila drainage from where it curves around the Sierra Estrella.

The “Rio Grande del Corral,” or “Rio del Coral,” as it appears on the early Kino maps, is the Rio Gila. The early New Mexico accounts, such as Onate’s and Zarate-Salmeron’s, mention the river that the Indians described as having coral deposits along its banks.

Book VI, Chapter II

¹ Father Ambrosio Odon: 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.

³ According to the data compiled by Costa (*The Jesuits in the Philippines*, pp. 456-57), between January 21, 1671, and July, 1685, twelve Jesuits perished in the Marianas. See also, Astrain, *Historia* 6:804-835.

⁴ Gregorio Alvarez Tunon y Quiros. See *Kino's Historical Memoir* 2:328.

⁵ Although Kino intended to include the *cedula* 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 Valasske 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 Jesuitenmissionare*, 109; Odlozilik, *Czech Missionaries 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 Agustfn de Campos. These pueblos are San Ignacio de Caborica, San Jose de los Imu- ris, and Santa Maria Magdalena. Father Campos is building their three churches and houses." ABZ 4:486; Burrus, *Kino's Plan*, p. 27.

² Father Juan Marfa Salvatierra was in the Pimeri'a on an official visitation in 1690.

³ Father Antonio Arias: see above, Book VI, Chapter 1.

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 Tepotzotlan 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

¹ The allusion is to Perez de Ribas, *Triunfos*, Book 2, Chapter 14; first edition, pp. 67-72; second edition, 1:196-201.

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 of 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 Com- pania de Jesus en la Provincia del Peru*, 1:36, 66, 265, n. 2; 2:493-94, 502. In the margin was noted: “Provincial congregation of Peru, 1630.” The documents which have survived from this congregation make no mention of Father Andres Ortiz de Oruflo.

Book VIII, Chapter V

¹ This is an adaptation of the Vergilian phrase “ *Labor omnia 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 Jeronimo 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 Tarahumares, 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 Compania de Jesus, en la Provincia de Nueva Espaha, misionero quarenta anos entre los Indios Tarahumares y Tepehuanes de la Sierra Madre, y despues rector del colegio Maximo y preposito de la casa profesada*

Mexico (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 Tepotzotlan 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.”

⁴ St. Augustine, *Confessions*, Book 8, Chapter 8.