Rim Of Christendom: A Biography of Eusebio Francisco Kino - Pacific Coast Pioneer  
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Kino Baja Entradas Beyond the Giantess  
November - December 1683  
  


Chapter Eight: Farther Afield   
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XL - The Face Of The Giantess   
  
The San Bruno settlement had been founded. The formal act of taking possession of the province of San Andrés on November 30 by Atondo for the Crown in the name of Carlos Segundo and by Kino for the Church in the name of Bishop Juan, put a period to this paragraph in the history of "the largest island in the world." The Admiral and the Rector were now free to undertake the more ambitious exploration into the interior which for many days they had been planning.

They sallied forth on December 1. For this longer journey they had more elaborate equipment than for the "Primera Entrada." Besides the Admiral and Kino, head and soul of the enterprise, there were twenty-five soldiers, six Indians from Mayo, six of the Edu nation, Dionisio's people, and six Didius, Leopoldo's men. There were fourteen horses, five of them armor-covered and fierce-looking, and six pack mules carrying provisions for a twelve days' journey. [1] Camp was left in charge of Captain Guzman and Father Goñi. On the Capitana at Coronados Island remained Alférez Lascano with ten sailors and deck hands.   
  
The knights rode out, followed by the footmen. Three leagues northwestward took them to the fine water and pastures of San Isidro. This place, called Londó by the Edues and Cathemeneol by the Didius, was the spot where later was built the mission of San Juan Londó, whose picturesque ruins are still well preserved. Here they camped and were visited by natives. Five of them, all Didius, joined the expedition.  
  
 [1] For this expedition we have two excellent manuscript diaries: Kino, Segunda Entrada en la California a l˚ de Diz˚" de 1683. Contemporary Spanish manuscript in the central archives of the Jesuit Order. Atondo, Diary of the expedition to the Plains of San Xavier, Dec. 1-8, 1683. Autos sobre la Entrada Primera, A.G.I. 58-4-23, Mexico 56.

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They must have pronounceable names, so Kino called them Vicente, Santiago, Juan, Andres, and Simón.   
  
In the "Primera Entrada" Kino and Atondo had continued northwest up the level valley that led to the plains of San Pablo. [Notes: Kino called the San Pablo journey made in November 1683 the "Primera Entrada." San Pablo is located six leagues northwest of San Bruno]. This time the adventurers set for themselves a far more difficult task. They planned now to swing west and scale the precipitous sierra that hid from the narrow coast plain the mysterious region that lay beyond ­ land of giants the natives said. Both the giants and the sierra gave zest to the exploit.   
  
The way up the lofty wall of rock, that was the first question! The Indians said they could answer it. Guided by the five Didius, Atondo went four leagues to a fine spring which they named San Francisco Xavier, for it was the eve of the Feast of St. Francis. On the way the Indians gathered for the explorers luscious pitahayas, which were still in season there. The water at San Xavier was worthy of comment in that arid land, for it actually flowed. "We were very much pleased," wrote Kino, "to see the first running stream in this California, for this water hole" - he called it an "aguaje -" had this quantity of water. We gave rewards and presents to the Indians who showed it to us"-and well they might, for such a rarity -"and they as well as we were very much pleased. We noticed and learned that many Indians lived here for some months of the year although there were none now. Kino saw in this fine water supply another mission site. Here at San Xavier siesta was taken, camp made for the night, and great smoke sent up to let the people at the settlement know of their safe arrival. The place was near two conspicuous peaks which were in plain view from San Bruno, and indeed, from fifteen leagues out at sea. To dedicate the fine site to the spiritual conquest a large cross was erected.   
  
The mountain wall was now towering close ahead, and in the afternoon five men went forward to find a trail between the two peaks for the next day's march. At night the scouts returned. After having advanced two leagues they had found water holes and a large carrizal or reed marsh, but they had encountered, just beyond, a mountain cliff so steep that horses and mules could not ascend. If Atondo could not go straight ahead he might go around. So next morning   
|145| he approached the range by a different route. But it was of no use. After ascending the lower slopes for some two leagues, the same distance the explorers had covered, they reached cliffs and crags which the animals could not pass. The prospect was discouraging.   
  
Scouts were again sent out, now in two parties, Contreras with five men and Itamarra with four. Contreras sent back a note to report that the ascent was impossible for horses and difficult for men. But the climb was worth it, for there, a league above the horsemen, beautiful plain lay before them. It was now evident that the horses must be left below. This was tough on a race of men born to the saddle. But there was no help for it. So Atondo sent food up to the scouts, telling them to remain over night on the mountain top. He would follow on foot.   
  
Next morning they made the plunge. Leaving the horses and mules in charge of six men, the rest set forth. Each one carried, besides his weapons, his own pack of supplies for three days. Kino's youthful prayer for a "difficult mission" was being answered. And what better sport could he wish? Twenty-nine men, besides five heathen Indians, made the start. For a league they scrambled like flies up the face of the bare mountain wall of living rock; in places even the nimble Indians had to crawl on all fours. Three or four spots, called the "Passes of Santa Barbara," were so bad that it was necessary "to haul up by a lariat not only the munitions and provisions, but also the Admiral and others." I cannot believe that Kino was one of them. Each reader will have to rely on his own imagination for the picture presented by Atondo as he dangled from the cliffs.   
  
The start had been early. The winter sun had barely showed its face when the puffing band reached the top. From a miraculous occurrence of the day before, the spot where they gained the summit was called Santa Cruz. The scouts had thrown down a dry cardón tree, a species of tall, straight cactus which flourishes there in veritable forests. "When it fell on the ground a limb was so imbedded that with the trunk it formed a cross, as if it had been made on purpose with the hands, and it was set up and venerated and left in that position."   
  
It was now that the rugged sierra was given the name by which |146| it still is known. "Because it is so very high," Kino writes, "for at sunset it can be seen from Hiaqui, and likewise because a few days ago some persons said and believed that in these lands of the Noys there were giants, we called the range La Giganta." And La Giganta it still is both in fact and in name. The Giantess rises six thousand feet almost sheer out of the Gulf.   
  
XLI - The Gift Of San Xavier   
  
The view was worth the climb. The scouts had not exaggerated. Facing westward from Santa Cruz the exhilarated explorers looked out on the "beautiful and most pleasing plains," of which Contreras had told. These llanos, too, already had a name, for, says Kino, "since yesterday, because they were discovered on the day of the glorious Cherubim, they have been called the Gift of San Francisco Xavier" ­ Dádiva de San Francisco Xavier.   
  
Westward Ho! They were now in the land of the Noys, country of the giants. What a thrill they would have if one should only appear! And how scared they would be! Eagerly Kino pushed forward, charmed by the scene, so sharply in contrast with the wooded mountains of his native Alps. The Admiral puffed along behind. "We traveled, about four leagues through these spacious plains, the five friendly heathen Indians showing us the roads and several watering places. We found many tracks of Noys Indians, and finally saw three of them on top of the high, green hills. They shouted and yelled at us, but we could not make out what they were saying." In the distance they looked more like pygmies than men of Atlas proportions. Imagination created out of other realities sights only less interesting than giants. "At noon," says Kino, "we came to a pretty water hole close to a little hill which has the form of a sepulcher, and we called it the Sepulcher of San Clemente." If we knew what particular variety of sepulcher the explorers had in mind we would know what to look for in an attempt to identify the spot. |147|  
   
Taking siesta at the water by the Sepulcher, in the afternoon they went forward, weary but exuberant - Kino at least. "We traveled more than a league over the continuous and pretty plain of the Gift of San Xavier, which is about five leagues long, in places a league wide, and in others a little more or a little less." Still no giants. In fact, most of the inhabitants, more like rabbits, were fleeing in terror. "The road," says Kino, "was crossed by a great many trails and covered with footprints of children and adults, who had withdrawn from several villages which there are in these plains." At the end of the valley they found a lake of very fine water about three leagues in circumference. "And we called it the Laguna de Santa Barbara, because it was her day." This honor, we trust, repaid the saint for being tagged the day before with the bad roads over which they had to drag Atondo with a lariat.   
  
If there were no giants there was a cave. And what explorer, young or old, is not intrigued by a cave? "Near this laguna we planned to camp, but because it began to mist we decided to withdraw to a grotto which was in front of us, about two arquebus shots away. We sent three of the Mayo Indians to explore it." We must remember that since breakfast these horsemen had climbed up the face of La Giganta, and then walked five leagues, or some twelve or fifteen miles. So it is not strange that instead of going themselves they sent the Indians to explore. By this time they were quite willing to give the natives credit for anything they might discover. "On their return they told us it was clean and nice, and big enough to hold everybody, but because it stopped misting and the sky began to clear we did not go to it." The young fellows were doubtless disappointed at this decision. A night in a cave would have been great fun - and probably uncomfortable.   
  
One wishes we might know what was being said by the timid natives as they scurried out of the valley and peered from the rocks and hillsides at the queer-looking visitors who carried strange weapons. If only the Indians could have written, what a different history we should have. Their breathless spies the day before no doubt had spread hair-raising tales of centaurs at the foot of the mountain and headed west. Kino merely remarks, "sixteen soldiers who ascended some |148|  
hills saw many Indians who were fleeing into the interior of the country." [1]   
  
Atondo's men had done a big day's work since they left camp at the foot of the cliff. In fact, the Admiral and two or three others were about played out and would have been glad to turn homeward. But Kino was curious to know what was beyond the mountains over which the natives had scampered. The result was a division of the party. Atondo decided to camp here beside the refreshing lake, while the strongest men went forward, equipped for two days' travel, one going and one returning.   
  
XLII - The Strong Go Forward   
  
Kino was one of the strongest, both in heart and limb. Leaving the Admiral with ten men in these plains of San Xavier beside the lake of Santa Barbara, next day Father Eusebio set forth northwest with the remaining eighteen, to take a peep over the ridge. His effort was quickly repaid. "We had scarcely traveled half a league, ascending piece of bad road, when we came to a pretty valley of good land which they call migajón, very level, well grown with purslane, pigweed, gourds, firewood and groves, with a large village, and with very fresh tracks of children and adults, all of whom had withdrawn to the more remote high hills and canyons of these lands." For this fine site Kino had a name already selected before seeing it. He explains how this came about. "In the morning when we set out from camp we had promised that the best place that we should find we would dedicate to the glorious patriarch San Joseph." Surely they would discover none finer than this one, "and so this valley, plain, watering place and ranchería we called San Joseph."   
  
But they could not tarry to enjoy the scene. They were limited to two days, and there was more beyond. Three of the "strongest,"

[1] Kino, Segunda Entrada en la California (central archives of the Jesuit Order); Atondo.   
Diary of the expedition to the Plains of San Xavier (A.G.I. 58-4-23, Mexico 56).

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Kino, Itamarra, and Bohórques, scaled a high cliff, and from it they saw, both with and without a telescope, "another pretty lake, and a large plain, and many other hills, sierras, and plains, stretching more than twenty leagues toward the north." Descending from the cliff and traveling northwest over the country at which they had gazed, all took siesta at the lake, "and drank from its most beautiful and crystalline water in the shade of some large fig trees and of a cliff." These fig trees were evidently tunas. The lake was five leagues northwest of the camp where Atondo had been left to sleep and rest. It was northeast of and not far from the present Comondú. Here as elsewhere the frightened natives had scampered into hiding. They had the advantage of having little baggage to carry. On the way, at recently abandoned village sites, Kino saw "fresh fires, many metates, arrows, and many pieces of mother of pearl and other shells, which without doubt must be from the Contra Costa"- that is, from the Pacific Ocean. [1]   
  
When they came to giving this beautiful lake a name,- it was after they had traveled a league beyond it, - there was a disagreement, so Kino resorted once more to pious gambling. "Because there were different opinions regarding this name, for many wished to call it after their own saints, we wrote on some little papers the names of all nineteen who were on this expedition. We put the little papers in a hat"- as we still do - "and drew out the lots. Salvador was drawn, this being the name of the little Indian boy who was with me, a page of Father Goñi, brought by him from Yecora .... And so we called this lake the Laguna de San Salvador. In the same way we drew lots in order to give a name to the highest mountain which we had in sight. Eusebio was drawn and so we named it San Eusebio." Chance, friendly this time, thus conferred on Kino an honor which he would have been too modest to claim for himself. [2]  
  
This day had other diverting encounters in store for the explorers. From San Salvador they swung three leagues southwest and south, "just as before noon we had traveled five leagues northwest." This   
  
[1] Kino, Segunda Entrada en la California; Atondo, Diary of the expedition to the Plains of San Xavier.   
  
[2] This drawing of lots was done in the afternoon, a league after leaving the lake. The mountain, San Eusebio, was one in sight from the lake. See Kino's map of 1683.

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entry in Kino's diary gives us a good clue to his entire route that day. It is confirmed by his map. After going a league beyond the lake (at the place where they drew lots), they saw seventeen Indians coming with bows and arrows. "Behold, what a wondrous sight! A certain king of the Indians and sixteen of his followers were seen descending from the peak and coming toward us as we were walking along, clothed in the manner of his people," and armed with bows and arrows. "All the soldiers stood at arms and in good order, to be prepared if there should be a fight."   
  
But it was Kino, not the soldiers, who had the best weapons. He resorted to a kind of diplomacy at which he was clever. "I brought forth some red bandannas (chomites) and some glass beads. The Indians came toward me, laid their weapons on the ground, and sat down as a sign of peace. When I reached them the chief, who was about fifty years old, very tall and gigantic (but not exactly a giant), arose, leaving his large and fine lance on the ground and making signs that we should go forward toward the north. But neither he nor those with him said a single word." This huge, solemn chief must have a pronounceable name, so Kino dubbed him Juan, and pursued his handkerchief diplomacy. "I gave him the chomites, putting them on the heads of himself and the rest, who still remained sitting, with their weapons on the ground. The strings of glass beads I put on their necks, giving them to understand that we were friends."   
  
Imagination helps us to visualize those seventeen brown men sitting on the ground, erstwhile stark naked but now fully clothed with red handkerchiefs on their heads and strings of glass beads round their necks. "They were all pleased, and they told us that on the other side of the Cerro de San Eusebio there ran a river which went to the Contra Costa, something which the other Indians, the Edues and Didius, had also told us at the Real de San Bruno." This river was evidently the one now called La Purísima.   
  
While here Kino learned new and interesting facts about the native speech. He was in the land of the Noys, those "bad men over yonder" of whom Dionisio had complained. "I talked to them in the two languages of the valley of Nuestra Señora de los Remedios, [1]  
  
[1] The Valley of the Río Grande, or San Bruno.

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although I had little hope that they would understand me, thinking that their language would be a third tongue and very different. But he replied to me in the Nebe language, [1] and we noticed that his speech was not very different from that of the Didius of the plains of San Pablo near the valley and Real de San Bruno." Kino's linguistic horizon had expanded by travel. Continuing south from Juan's village (a part of the three leagues traveled south west and south) they passed another abandoned village site, and then moved eastward toward San Joseph, the pretty place they had discovered and so praised early in the morning.   
  
Now occurred a little drama which helps us to understand the awe and terror with which the natives so often first beheld white men in their land. On the way a poor fellow, taken by surprise, was frightened nearly out of his wits. "We met a lone Indian who came running, and who to his complete surprise suddenly found himself among people so little known of and never before seen. Although he had his bow and arrows, he stood dumfounded, and not knowing what he was doing, especially when the dog which we had with us went out to meet him. I went up and drove the dog away, so that he did him no harm." We can see Kino's long robes flying in the breeze as he runs to rescue the poor Indian from the dog.   
  
More handkerchief diplomacy. "I talked to him in the Nebe tongue, put a little red chomite on his head, encouraged him not to be afraid, since we were his friends, and asked him where there was water. And although he was very pale and trembling he told us that the watering place was a little farther ahead. We went forward, pleased with the report of the water, and at having had so good an opportunity to let the Indians know that we had not come to injure single person, for we did not do so even when we had this poor lone fellow in our hands." The poor Indian doubtless was agreeably surprised.   
  
The remainder of the story of the expedition can be quickly told, although it still cost the explorers many aches and blisters. Swinging east now over rough country, they arrived at San Joseph at night, "no less sweaty and tired than thirsty, after twelve leagues of travel on   
  
[1] The Didiu.

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foot during this day's journey." Thirty miles on foot through that country in one day would leave anybody tired, sweaty, and thirsty. Next morning (the 6th) they rejoined Atondo's party at Santa Barbara. During Kino's absence the Admiral had erected a cross on the highest peak in the vicinity, and sent men to examine a large valley toward the south which they had descried from the heights. Before night they returned, reporting "a very large plain which had become lost to view, called by them San Juan Bautista." It was the great plain that stretches south and west of Comondú.   
  
The explorers now headed homeward. On the way they camped at the Sepulcher of San Clemente, then continued to the passes of Santa Cruz and Santa Barbara, down which they scrambled "with the difficulty customary in such cliffs, three or four persons holding with lassos and aiding the one who was descending." The Admiral heaved a sigh of relief; he was glad to be safe down. Siesta was taken at the camp of the six soldiers and the horses. Moving forward three leagues, they halted at the edge of the plains of San Pablo; at nine next day they reached San Isidro. Here Kino said Mass with vestments for which he had sent ahead to the settlement. At San Bruno, he says, "we arrived about four o'clock ... finding a great many friendly Indians who like our own people welcomed us with very great joy, and there were many salvos of many arquebuses which they all fired off."   
  
This "Segunda Entrada," or second expedition, had been a real adventure and a pronounced success. In their explorations beyond the lake of Santa Barbara they had been in the vicinity, though south, of old Comondú.   
  
Kino and Atondo now prepared reports and wrote letters to their friends. Kino drew a plan of the fort, church, and barracks, and made map of California, showing the settlements at La Paz and San Bruno, and all the principal explorations thus far accomplished. [1] It bears the date December 21, 1683. The original is still preserved and is one of the world's cartographical treasures. Atondo sent to the viceroy this map and the Act of Possession of the Province of San Andrés. Both Kino and the Admiral wrote full accounts of this expedition to the

[1] Kino, Delineación de la Nueva Provincia de S. Andrés, del Puerto de la Paz, y de las Islas circumvecinas de las Californias, ó Carolinas. Dec. 21, 1683.

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plains of San Xavier. Kino's diary reads like an adventure story. His widened horizon gave him new visions of missionary expansion. Perhaps some of his old college mates would come to join him. To Father Paul Zingnis he wrote, "With the willing assistance of the heathen themselves, I have built a dwelling house even for those, whoever they may be, who may come from our beloved province of Upper Germany." [1]   
  
With these precious documents on board the Capitana weighed anchor and sailed away," Once more the colony was cut off from communication with the mainland. All three vessels were now on the coast of Mexico, and long before they returned anxious eyes many times scanned the southeastern horizon to catch a glimpse of a white sail.   
  
XLIII - A Pass Through The Sierra   
  
Kino was soon again on the trail. The tall "king" Juan, in that chat by the roadside, had told him of a great river and a mighty ocean "just over yonder," beyond the mountain. He must see that river and that ocean and the people on its shores. So he buckled on his spurs once more. His particular aim now was to find a way for horses and pack mules through or around the Sierra Giganta. Then he would be ready for a great expedition to the sea.   
  
On December 21, the very day when he finished his map, Kino set out northwest. He was accompanied by Nicolás Contreras, the scout who first had scaled La Sierra Giganta, eight mounted soldiers, and four natives, Vicente, Simón, Francisco, "and the boy Eusebio, ten or twelve years of age," with provisions for four days, two going and two returning. Atondo did not take part in this expedition.   
  
[1] Kino to the Duchess of Aveiro y Arcos, San Bruno, December 15, 1683. Original Spanish manuscript in the Huntington Collection; Kino to Zingnis (?), December 15, 1683. Original Latin manuscript in Bayerische Hauptstaatsarchiv, Munchen, Jesuitica Nos. 293-294; Atondo to the viceroy, Dec. 20, 1683. Autos sabre la Entrada Primera A.G.I. 58-4-23, Mexico 56.   
  
[2] I have not learned the precise day of the sailing of the Capitana, but I infer that it was the 21st.  
  
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Perhaps his blisters were still tender. At San Isidro, three leagues out, they were joined by fifteen additional Indians. Three more leagues took them for siesta to the village site of San Pablo. It was unoccupied now, for its natives had recently moved to San Vicente. From here forward they were on new ground. When they mounted in the afternoon to push northward, none of the Indians continued with them, Kino tells us, "although Vicente and Eusebio followed behind, and also a crow, which two leagues back had begun to accompany us, sometimes with us, sometimes ahead, never getting farther than an arquebus shot away; and thus he continued with us." He was the mascot of the party.   
  
Kino was looking for an opening in the sierra. "And traveling to the north all the afternoon for more than six leagues, with the mountain range or Sierra Giganta always to the west of us, or on our left, we arrived at a new river called Santo Tomas, it being the day of this glorious apostle of the Indies." It was Arroyo Bunmedejol, now Bombedor, phonetically the same. A true California stream, it sometimes flowed. "Although at that time the river was not running, it retained in several places a large quantity of very good water." At the same place I found tanks containing water in the summer of 1932. Here they camped "in the good company of Vicente and Eusebio." In spite of the long journey the horses "were not at all tired." How about little Eusebio? He, like Vicente, had walked - or trotted - twelve leagues that day, thirty miles or more. The little black mascot was still with them.   
  
Just at sunset the explorers saw a canyon which seemed to offer a way through the sierra. So next morning when they mounted they turned west toward this opening, "ascending always along the sands and bed of the river Santo Tomas." At noon they took siesta at a grove of immense willows "and a most beautiful spring of very good water which was flowing in great abundance about half a league from the road." [1] Setting up a cross, they named the place Santo Tomas, "since this is the source of the river that we have named for that saint." They were on the right trail. It led through the sierra. Continuing almost due west, and climbing a slope "which was not very bad," they reached the summit where there was a dry arroyo running   
  
[1] It was one of those springs characteristic of the arroyos formed at the foot of La Giganta.

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westward. It was at the head waters of Arroyo Comondú, a branch of the Purísima River.   
  
A way had been found through the Sierra Giganta and there was time to see a little of the country beyond. They now traveled six leagues downstream through a valley called San Flaviano "because it was his day," finding "well-trodden trails, good lands, metals, and indications of many people," though at first there were none in sight. At dark, guided by Vicente and little Eusebio, they came upon some fires. Here must be a village. Not to alarm the natives they turned back half a league and camped without water.   
  
Next day they retraced the half league, and from a hill looked down on a large settlement. All of Kino's trouble was repaid. "It was a great ranched a filled with natives, most of them tall and of good figure." Frightened by the horses, the chief sent the rabble of women and children away. Kino called to the men but at first they would not come near. Finally, they sent an ambassador, whom Kino called Juan. This seems to have been the favorite name for Indians, like "George," for Pullman porters.   
  
All ten horsemen now descended to the village, but Vicente and Eusebio stayed safely behind. These people were Didius, and when Kino spoke to Juan in the Nebe tongue he understood. Kino gave him chomites, pinole and panocha. Seeing the gifts, other Indians came up, and soon fifty had assembled. "Everything that we gave them, that is, small clasp-knives, scissors, petticoats, mirrors, coxcates or glass beads, etc., they gave to their chief." Kino named this potentate Nicolás and his village San Nicolás, in honor of both the saint and the good scout, Nicolás Contreras. The place was near present Arroyo Comondú.   
  
Men and horses were now refreshed with fine water, and Kino had a good chat with his hosts. He knew he ought to hurry back, but perhaps he might see a little more of the country. "Notwithstanding it was the third day of our expedition, and our provisions and the approach of Christmas warned us to try to return as soon as possible to our Real de San Bruno," he says, "we tarried in conversation with these affable Indians until ten o'clock in the morning."   
  
The child-like natives marveled at the white man's medicine. "I |156| took the time by means of a little sundial, showing them the movements of the magnetic needle, and the lens by which the sun kindles fire, thus making them friendly. They asked many questions and begged for various things. Some wanted my rosary, some my crucifix, and others my cloak; some were content to hear and know the names of these things, others inquired what they were for. They were interested when I told them that the cloak was a protection against cold and a cover at night when one is asleep." Kino had made new friends; perhaps they would visit him at San Bruno.   
  
Turning back now, the explorers were accompanied by ten or twelve villagers, who led them southeast toward a shorter pass over the Sierra. The trail was too steep for the horses, and Kino feared he would be forced to swing back north six or seven leagues to the pass of Santo Tomas. But a prayer was followed by a new discovery. "It was doubtful whether we should reach our camp of San Bruno for Christmas. But after we had promised divers works of devotion to the blessed souls in Purgatory and a prayer for each one, it pleased our Lord that no farther than two shots of an arquebus to the north of the summit where we were, we found another well-trodden trail which ascended the Sierra Giganta, and by it we easily went up." The descent of the eastern slope was difficult, but the trail was much shorter than that by Santo Tomas, and they were soon on the Plains of San Pablo. [1]   
  
Next morning they passed the village of San Vicente, [2] and by ten o'clock they were back at San Bruno, in time to hang up their Christmas stockings, though probably these Latins did not observe this Nordic pagan custom. Their arrival at the settlement was hailed by volleys of musket shots. And Christmas eve was celebrated by "feasting and music, lights, and dancing in the church, and a little after midnight, three Masses." They had found not one but two passes for horses through the Sierra Giganta. The great expedition to the Contra Costa could be undertaken.   
  
Three short excursions were now made up and down the coast. The second day after Christmas Kino and Goñi, accompanied part   
  
[1] Kino, Tercera Entrada la Tierra Adaptor hasta el Poniente con 10 Caballos. In the San Bruno Diary. Manuscript in the Archivo General y Publico, Mexico, Historia, Torno 17. Printed in "Documentos Para la Historia de México," Cuarta Série, Torno I (Mexico, 1857).   
  
[2] Evidently they did not pass through San Isidro on the return.

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way by Atondo, rode up the beach and near Punta Mercenarios discovered "a fine spring of good water" which Kino named San Juan. It was not the same as San Juan Londó, a place farther inland. From a hill Kino descried a bay sheltered from the north and east. It was the one under Point Púlpito, the towering rock which is so conspicuous from a steamer on the Gulf. When he and his party returned at night to San Bruno they found a savory dish awaiting them. One of the men at the settlement that day had killed a coyote and a deer. [1] "The Indians ate the coyote while the señores conquistadores ate the deer."   
  
Kino next turned south. There were things in that direction which he wished to see, and New Year's was a day of good omen. Ibo, The Sun, had not visited San Bruno for many days, and Father Eusebio was anxious to see him. So on January I he set forth again. With the Admiral, Father Goñi, and five Indians he rode down the coast. After going two leagues they struck a bad road and turned to the sea. There they saw a gruesome memento of one of the misfortunes attending their La Paz episode. Scattered about lay "the bones of some of the horses and sheep which had been cast overboard from the Capitana at the time when, because of contrary south winds, the port of La Paz could not be made from Hyaqui with supplies." Guzman's tragic story told at San Lucas was thus confirmed. The Capitana, Kino concluded, had been brought to this shore by divine will, in order that the gentle Didius might be discovered and converted.   
  
Two days later Kino, Atondo, soldiers and Indians left San Bruno on another jaunt to the south. At four leagues the journey came to an end at a canyon which the horses could not cross. They were about halfway to the land of The Sun. Climbing a peak, with a field glass they viewed an inspiring panorama. To the north they could see the Real de San Bruno, in front the islands of Carmen and Las Pitahayas; to the south the bay of San Dionisio; and beyond it the Bay of Los Danzantes, or the Dancers. The vista called for a longer journey in that direction, but not now; the stock of provisions would not warrant it. Therefore, after distributing liberal presents to the natives, the explorers returned late at night to San Bruno. [2]   
  
[1] The San Bruno Diary, entry for December 27, 1683.

[2] The San Bruno Diary, entries for January 1 and 3.   
  
Dr. Herbert E. Bolton

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