

## KINO OF PIMERIA ALTA

### *Apostle of the Southwest*

(Continued)

By RUFUS KAY WYLLYS

Kino and Aguilar, in their enthusiasm for the spreading of the faith and firmly establishing themselves in the new territory, started to explore westward on the same day that Padre Gonzalez left them. Ten leagues west of Dolores, on the upper Rio San Ignacio (or Magdalena, the southern fork of the Rio Altar), they came to a *rancheria* called Caborica, to which they added a saint's name and styled it San Ignacio de Caborica. Kino remarks that it was inhabited by "affable people," and this was probably the case, for they were now in the territory of the friendly and docile Opatas, perhaps the most amiable of the Pima tribes. The spot was marked as a site for a future mission, which was founded there in due time. It is now the town of San Ignacio. A few miles to the north, another *rancheria* was selected, and named San Jose de Himires (now Imuris). To the east of this place, as the padres completed their tour of inspection, they chose another *rancheria*, which they called Nuestra Senora de los Remedios. This, the modern Remedios, was seven leagues north of Dolores. "In all places," says Kino, "they received with love the Word of God for the sake of their eternal salvation." The padres, well satisfied with the results of this first exploration, now returned, on March 26, to Dolores, whence Aguilar went on to Cucurpe.

Kino now set to work at his apostolic duties. The Indian "governor" (*cacique*) of the Cosari *rancheria* was enlisted in his service, and the padre sent him and others out to "various and even remote parts of this Pimeria," with messages of good will, inviting the natives to become Christians, to their advantage both in this world and the next. He began preaching to the people, and baptizing their children. By the middle of May he had baptized thir-

ty children and young men, including two sons of the *cacique* of Cosari. In addition he set about the building of a chapel and a residence for himself at the village. He seems to have had a good interpreter, and was able to gather the Indians about him for instruction almost whenever he chose. In April he again visited San Ignacio and baptized several Indian children there. Just what significance the natives attached to the rite of baptism is uncertain, for nothing is available of their viewpoint. Probably they were impressed, however, with the benevolent intent of Kino, and regarded the ceremony as something of an honor when performed under his supervision.

Like most of the Spanish missionaries, Kino had chosen a most favorable location for his mission of Dolores. Some of the credit for his choice, however, must be given to those whom he wished to convert. As in the case of most Indian villages, and especially in that land of little rainfall, Cosari was situated in a pleasant stretch of meadowland on the banks of a river. Where the San Miguel passes into a canon caused by the near approach of two rugged sierras, the meadows formed a pocket of green fertility, and here was the Indian *rancheria*. On a shelf of the western sierra overlooking the village and valley, and commanding a glorious perspective northward to the distant mass of the great Sierra Azul, stood Kino's mission of Our Lady of Sorrows, "the most venerable of the many mission remains in all Arizona and northern Sonora . . . (and) mother of them all." The spot is now marked only by the remnants of adobe walls.

It was customary for the older and better established missions to lend aid to struggling new padres, and Kino was given generous support in his labors at Dolores. Because he was not fully equipped to perform the services of the church, he decided to take his new converts for Holy Week of that year to the mission of Tuape south of Cucurpe, where he would share the services with Padre Antonio de Roxas of Tuape and Padre Aguilar of Cucurpe. Toward the close of March, therefore, picture him in his black robe trudging down the rude trails of the San

Miguel valley, with a hundred Pima neophytes of Dolores, old and young, in his train. The ceremonies on this occasion were quite elaborate for a frontier community. Many Spaniards had come up the valley from the mines of Opodepe, and there was considerable display of costume. According to Kino himself: "Of the Pimas there were about forty recently baptized infants and children, whom the Spanish ladies of the mining town of Opodepe dressed richly and adorned with their ornaments and best jewels, like new Christians, for the Procession of the Blessed Sacrament, to the great delight of all"—a strange mingling of piety, savagery and gaiety, which makes these hardy frontier missionaries and miners seem closer to the present day.

All was not entirely smooth going for Kino, however. Some of the natives in each *rancheria* were sure to be opposed to the new shepherd and his teachings. The source of opposition was probably among the medicine men and some of the *caciques*. At all events, reports came to the *alcalde mayor* of San Juan and to Padre Gonzalez, that many of the natives were moving away rather than listen to Christian doctrines. Kino was troubled by these reports, which at first he refused to believe. Later, when on his return from Tuape he went to San Ignacio, Imuris and Remedios, he was met at the last place by people who said they "neither wished to be Christians nor to have a missionary father." It soon developed that rumors had spread among the Indians of how the padres had ordered them hanged and killed. Besides, according to the natives, too much of their time was spent in working on the chapels and sowing crops for the missionaries, so that they had little time left for attending to their own needs. The padres and the *rancheros* had also brought large herds of cattle into the country, which consumed much of the water supply. Again, the Indians were of the belief that the holy oils used by the padres were fatal in effect. Finally, Kino had wounded local Spanish official pride by neglecting to show his royal *cedula* to the Spanish *comandante* at the little border mining town of Bacanuche, twenty leagues to

the northeast of Dolores. This last difficulty was promptly solved by a journey across the Sierra de Santa Teresa to visit Captain Francisco Zavillos at Bacanuche, and by the display of the *cedula* to him. By degrees the other false stories were exploded and Kino, by his gentle conduct and helpful teaching, reassured and won the confidence of the *rancherías*. There were always those who fabricated tales against the padres, often accusing them of the practices of other Christians, with whom the native mind readily confused them. But none the less, Kino was soon receiving many requests that the faith be brought to more remote *rancherías*. These were challenges to the adventurer and geographer in him, and he responded.

For a year and a half, no detailed record of Kino's work and life at Dolores exists. But it may be inferred that he was successful in his labors, from a letter which he says he received from the new provincial in Mexico, Padre Bernabe Soto, saying that the provincial was so pleased at Kino's reports that he would willingly become a missionary himself, and let Kino assume the duties of the Mexico City office.

The process of organizing a mission and its *visitas* has already been described. It was the earnest purpose of the padres to bring as many natives as possible from outlying *rancherías* to live at the central mission, in pueblos. To this end the missionaries gained the affection of the Indians by gifts of food, pieces of cloth and cheap trinkets, much as early traders had done, and appealed to their imagination by the display of sacred banners and pictures. Doubtless these gifts and displays meant much more to the natives, at first, than did the sermons of the padres. It would not be long ere the Indians were induced to come in to the main mission and assist with the erection of buildings, receiving payment in trade goods and food. Then they were persuaded as soon as possible to take up permanent residence at the mission, and thereafter the padre's flock was replenished by new arrivals from the *rancherías*. In later years in California, as the wild Indians decreased in numbers, it was sometimes necessary to make raids into

the *rancherías* with aid of settlers and soldiers, and forcibly bring in natives for the mission villages. This practice, however, does not seem to have been necessary in Pimeria Alta, where the Spanish settlement was never so great as to deplete the Indian population. But even here, runaway neophytes were often brought back to the missions by soldiers.

When a convert had been baptized, he was given to understand that he had personally vowed service to God, as represented in the padres. Thereafter he was a neophyte and was considered almost as a part of the mission's property, subject to the padre's orders. If he fled from the mission *ranchería* he was ordered to return, and if he disregarded the summons the missionaries were allowed by Spanish law to call in the aid of the soldiery to recapture him. Flight might be punished by flogging or by being put in chains or stocks, although such punishments were rarely used in Pimeria Alta, it appears. In a well-regulated mission, however, under a kindly padre, such measures were rarely necessary, for a good missionary seldom put hard tasks upon his neophytes, nor did he ask them to do work which he could not do himself. Usually the natives were bound to their padres by ties of affection. The chief hardship for the neophyte was his loss of freedom. But at least this was compensated for by protection, food and lodging. The constant round of religious ceremonial may have been irksome, and the small labors about buildings and gardens were probably distasteful. Yet there were the gentle ministrations of the padre to the sick and injured, his assurance of salvation, enough food of a better kind than the Indian had ever known—and especially the knowledge that among the white men there were plenty of harsher masters than those at the missions.

Kino was for some months engaged in collecting and winning friends among the Indians of the San Miguel and San Ignacio valleys, and in the erection of more solid and durable mission buildings at Dolores. This industry on his part may account for his silence concerning life at the mission during the rest of 1687 and all of 1688. His next

record of any importance is of the coming of the *visitador* of the district, Padre Gonzalez, who arrived at Dolores on January 19, 1689, and went on with Kino to inspect the beginnings of *visitas* or missions at San Ignacio, Imuris, Remedios and a new mission site north of Remedios, named Santiago de Cocospera (now Cocospera). His opinion of Kino's labors is thus recorded by the latter: "In Nuestra Senora de los Dolores he (Gonzalez) was so pleased by the structure of the church and the house which had been begun, the Christian teaching, the devotion at prayers, the book of baptisms, the singing school, the rich lands and crops, etc., that his Reverence said and wrote that he had not seen a new mission which enjoyed, in so short a time, so many conveniences and such progress in spiritual and temporal matters"—strong testimony and good evidences as to the character of Kino's zeal and labors during the preceding year and a half.

So impressed was the *visitador* with the success at Dolores, that he and the *alcalde mayor* of Real de San Juan together petitioned the viceroy for more missionaries, to be sent to the district. Their request was granted, and four new padres were despatched to Sonora. Padre Luis Maria Pinelli was assigned to the three proposed missions of San Ignacio, Santa Maria Magdalena (now Magdalena), and San Miguel del Tupo; Padre Antonio Arias was to be in charge of proposed missions at San Pedro del Tubutama (now Tubutama), and San Antonio de Oquitoa; Padre Pedro Sandoval was to have the missions of San Lorenzo del Saric (now Saric) and San Ambrosio de Tucubavia; and Padre Juan del Castillejo was allotted those at Santiago de Cocospera, San Lazaro and Santa Maria de Bugota (or Suamca). Kino remarks that they met with great difficulties by reason of the distrust that had been aroused among the Indians. So far as can be determined, none of these new missionaries remained long at their posts, if indeed they actually reached them. The securing of these padres for the Sonora field was the last service of Padre Gonzalez as *visitador*, for he was soon replaced by a much more famous missionary, Padre Juan Maria de Salvatierra, who

had been in charge of a mission, Los Chinipas, on the Rio Mayo. It was more or less the custom for the missionaries of a particular district to exchange the office of *visitador* among themselves in rotation, which accounts for the many changes in the office in the Sonora and Sinaloa districts. The coming of Salvatierra as *visitador* was destined to have some very important results for Kino.

The shift in offices among the Jesuit missionaries of New Spain came about when a new provincial, Padre Ambrosio Oddon, arrived in Mexico City. In addition to the appointment of Salvatierra as *visitador* of Sonora and Sinaloa, the new provincial named Kino to be rector of the San Francisco Xavier *rectorado* and of Pimeria. Salvatierra had particular orders to investigate the Pimeria region, because of the conflicting reports as to the progress of missions therein. Thus it happened that the next important event recorded by Kino is the coming to Dolores, on December 24, 1690, of Salvatierra in person. Again occurs testimony of what Kino had been doing at Dolores in 1689 and 1690, for he tells that Salvatierra "held Christmas service here and sang mass in this new and capacious church, although it was not entirely completed."

Kino, full of enthusiasm for his new work, was eager to show Salvatierra the possibilities latent in Pimeria. The *visitador* evidently caught something of our padre's spirit, for during the ensuing month the two made an extensive *entrada* and tour of inspection.

They first went to Remedios, which Kino had taken under his personal care as a *visita* because the people there were discontented. Thence they pursued their way to Imuris, San Ignacio, Magdalena, Tupo and Tubutama. At the last place, on the upper Rio Altar, they conferred with Padre Arias as to the advisability of planting a mission in the land of the Sobas, who lived in the Altar valley farther down toward the sea, and who seem to have been asking for a missionary. From Tubutama the two padres went up the Altar to Saric and the *rancheria* of Tucubavia, everywhere welcomed by the Indians, many of whom brought their infants to be baptized by Salvatierra. At Tucubavia

FAVORES CELESTIALES  
DE IESUS Y DE MARIA SS.<sup>ma</sup>

*Y del gloriosísimo Apóstol de las Indias*

S. FRANCISCO XAVIER

*Experimentador en las Nuevas Conquisas  
y Nuevas Conquisas*

DEL NUEVO REINO DE LA NUEVA  
NAVARRA

*Desde América Septentrional Incognita y Portha  
por tierra a la California en 35 grados  
de altura*

*Con nuevo Mapa Cosmográfico de estas  
Nuevas y dilatadas Tierras que hasta  
ahora han sido Incognitas*

DEDICADOS A LA R.<sup>a</sup> MAG.<sup>a</sup> DE

FELIPO V.

*Mui Católica Rey y Gran Monarca  
de las Españas y de las Indias*



(some thirty-five miles southwest of the present town of Nogales), they were met by representatives of a tribe which had never before been visited by missionaries. These natives were the Sobaipuris of the Santa Cruz valley to the northeast. "They came to meet us," says Kino, "with some crosses, which they gave us, kneeling with great veneration, and asking us on behalf of all their tribe to go to their *rancherías* also. The padre *visitador* said to me that those crosses which they carried were tongues that spoke volumes and with great force, and that we could not fail to go where by means of them they called us."

Although the distance to the *ranchería* of Bac, whence the Sobaipuris came, was more than seventy miles from Tucubavia, and in an utterly unknown country, and although Tucubavia itself was nearly as far from Dolores, the two padres were venturesome enough to answer this call. They ascended to the headwaters of the Rio Altar, and crossed the Sierra del Pajarito, coming down into the valley of the northward-flowing Rio de Santa Cruz, which Kino called the Valley of Guevavi. Thus Kino crossed for the first of many times what is today the international boundary between the United States and Mexico. Travel down the Santa Cruz valley was easier for the explorers. At the *ranchería* which they named San Cayetano del Tumacacori they met some of the Sobaipuri *caciques*, and here rude shelters had been erected for them, "one in which to say mass, another in which to sleep, and the third for a kitchen." The missionaries had, it appears, seen enough of the Santa Cruz valley to convince them of its worth, for they did not pursue their journey much beyond Tumacacori, and Bac was left for Kino to visit at a later date. They retraced their steps to Cocospera and thence to Dolores.

Salvatierra appears to have been convinced of the need of more missions in Pimeria. During long conferences in the course of this *entrada*, Kino and the *visitador* discussed a project which later became dear to the heart of each. This dream concerned the conversion of the Indians of Baja California. One of the difficulties which had

theretofore hampered that enterprise had been the lack of food and of good soils and pastures for raising it in the peninsula. Says Kino of the result of their conferences: "In all these journeys the padre *visitador* and I talked together of suspended California, saying that these very fertile lands and valleys of this Pimeria would be the support of the scantier and more sterile lands of California, concerning which he made a report to Mexico."

Salvatierra left Kino at Cocospera early in February of 1691, and returned to his own mission in the green valley of the Mayo. But before his departure he told Kino: "My padre rector, not only shall the removal from this Pimeria of any of the four padres assigned to not be considered, but four more shall come, and by the divine grace, I shall try to be one of them." The *visitador* was not to realize his hope of service in Pimeria, but he was destined to perform as great a work in the bringing of Christianity to the great western peninsula, and to co-operate with Kino there in after years.

Our records of Kino at Dolores for the remainder of 1691 consist chiefly of his complaint that "here the customary obstacles and opposition were so great that when, as usual, the Jocomes, Janos and Sumas [branches of the Apache nation] carried off various herds and droves from this province and its frontiers, these offenses were imputed, though falsely, to the Pimas, and their conversion and the coming of the missionary fathers were completely prevented." If any of the four padres assigned to Pimeria Alta had actually reached his post (and apparently Arias had come to Tubutama for a time), such border troubles and reports of the Pimas were probably enough to make him retire from this frontier.

Kino was thus deprived of the necessary help for the establishment of new missions. Again and again in the ensuing years he was to be checked in this manner, partly because of the jealousy which Spanish *comandantes* and settlers bore toward the missions—a jealousy not wholly unjustified, when we consider that missions took from settler and miner not only lands but labor. It had from of old

been the law that rebellious or criminal Indians might be seized and put to work—hence the willingness of many Spanish pioneers to believe the worst of the gentle mission Indians. To a certain type of Spanish frontiersman a “good Indian” was not a “dead Indian,” but a working Indian. As for opposition on the part of the soldiery, doubtless much of it came from mere boredom at military posts, and a desire for action.

Chief knowledge of the activities of Kino in 1692 comes from his report of another *entrada* into the Santa Cruz country. The mission lands being temporarily free from such troubles as Apache raids, Kino left Dolores late in August, with fifty pack-animals, his servants and some Indian *alcaldes*, to visit the Sobaipuris in the Santa Cruz and San Pedro valleys. His route to the former valley was in general the same as that by which he and Salvatierra had returned in the previous year. Everywhere the natives were friendly, and when he had covered the more than one hundred miles to the *rancheria* of Bac, he found some eight hundred Sobaipuris gathered at this large village, eager to welcome the stranger with the strange message. His address to them at this time was so typical of many other occasions when he met new Indians, that it is worth while to give his own description of it.

“I spoke to them of the Word of God, and on a map of the world showed them the lands, the rivers and the seas over which we fathers had come from afar to bring them the saving knowledge of our holy faith. And I told them also how in ancient times the Spaniards were not Christians; how Santiago came to teach them the faith, and how for the first fourteen years he was able to baptize only a few, because of which the holy Apostle was discouraged; but that the most holy Virgin appeared to him and consoled him, telling him that the Spaniards would convert the rest of the people of the world. And I showed them on the map of the world how the Spaniards and the faith had come by sea to Vera Cruz, and had gone in to Puebla and to Mexico, Guadalajara, Sinoloa, and Sonora, and now to Nuestra Senora de los Dolores del Cosari, in

the land of the Pimas, where there were already many persons baptized, a house, a church, bells, and images of saints, plentiful supplies, wheat, maize, and many cattle and horses; that they could go and see it all, and even ask at once of their relatives, my servants, who were with me. They listened with pleasure to these and other talks concerning God, heaven, and hell, and told me that they wished to be Christians, and gave me some infants to baptize. These Sobaipuris are in a very fine valley of the Rio de Santa Maria (Santa Cruz) to the west."

Altogether a most impressive, succinct address, as Kino outlines it, containing sundry appeals besides that to the religious impulse. In this fashion Kino spoke to the Pimas in the region where now stands the famous old Spanish mission of San Xavier del Bac, which received its name from him on this occasion. It was to be more than a century before the present handsome mission building was completed, and then by missionaries who were the rivals of the Jesuits. But one who now motors out from the city of Tucson to where the white mission towers gleam in the sunny brown valley, may see the huts of Pima Indians still clustered near it, and may perhaps mentally reconstruct that scene in the year 1692.

Kino traveled eastward from Bac through the dry pass between the Rincon and Santa Rita sierras, and down into the valley of what he called the Rio San Jose de Terrenate or Quiburi, but which is now known as the San Pedro. Here lived the eastern branch of the Sobaipuris, and here he visited first the *rancheria* of San Salvador de Bai-cat-can, and then ascended the valley to the main villages of the Sobaipuris, which were remarkable in that rude attempts had been made to fortify them against the Apache raiders. At one of these, which our padre called Santa Ana de Quiburi, he made the acquaintance of the bold, intelligent and amiable *cacique* of the Sobaipuris, Captain Coro, who was destined to be a good friend to the missionaries for many years. These Sobaipuris, however, perhaps because they held the frontiers of Pimeria Alta against the Apaches, and so were accustomed to defend

their rights, were equally unwilling to submit wholly to Spanish rule. Kino found them friendly enough, but remarks of them: "It is true that I found them still somewhat less docile than the foregoing (Sobaipuris) to the west."

Early in September Kino returned to Dolores. He had now made *entradas* into a large area of the middle portion of Pimeria Alta, and knew something of the country. Next he was to turn his attention westward, and make the preliminary exploration of the Altar valley.

On April 26, 1693, Kino solemnly dedicated his new church of Nuestra Senora de los Dolores, in the presence of several padres from the vicinity, including the new *visitador*, Padre Juan Munos de Burgos. To this ceremony came hundreds of Pimas from the north and west. Some students of the life of Kino have assumed that he "founded" Dolores mission on March 13, 1687, and in a sense this may be true. But whatever ceremonies may have taken place at that time, it is probable that Kino did not consider his mission fully under way until the completion of his new church. From this point of view, then, the date of the dedication ceremony may be taken as the real date of the founding of Dolores mission.

## CHAPTER X THE ALTAR VALLEY

In Kino's next record of his journeys, he has become interested in a new field of exploration. He had already for some time been planning to penetrate from Tubutama into the lands of the west, where lived that branch of the Pima nation called the Sobas, from the name of their chief, El Soba, and he had conferred at Tubutama with Padres Arias and Salvatierra two years before. El Soba had a considerable fame in Pimeria, for he ruled, Kino tells us, over more than four thousand Indians, and had engaged with his warriors in a number of conflicts with other Pima tribes. Ten or twelve years previously, his followers had killed the headman of Cosari, since which time the Indians of Kino's village had been hostile to the Sobas. It

was therefore a somewhat dangerous undertaking to enter their territory.

Nevertheless, on December 11, 1693, Kino set forth from Dolores, accompanied by Padre Agustin de Campos, the Spanish captain Sebastian Romero, and the padres' servants. Padre Campos had just been sent up from Sinaloa to take charge of the new mission at San Ignacio, where he was to serve until long after Kino's day. It would seem that Kino in his office of rector was following the example of Padre Gonzalez and taking the new missionary out to see the country in which he was to work. Moreover, it appears that Kino's motive in entering the Soba territory was not purely that of the missionary, but in part arose from the zeal of the geographer. He had had long discussions with Salvatierra concerning the exploration of the country in the direction of California, and the *entrada* into the lower Altar Valley was a result of these talks. Kino would know what lay in the direction in which the river flowed.

The little party had traveled down the Altar about seventy-five miles from Tubutama through a pleasant well-watered valley, hemmed in on either side by deserts and sierras, when they saw before them, seeming to cross the river's course, a long and high rocky sierra. Here, they decided, would be a good point from which to survey the country, and they accordingly toiled up and up, over the burning bare rocks and amid the cacti, no doubt with many a rent in the coarse black robes of the padres and many a smothered curse in the throat of the soldier. From the summit, on December 15, they were rewarded with a magnificent view out over desolation. To the north was a wide expanse of flat or rolling desert, while around the northern end of the sierra crept the grey waters of the Altar, with a feeble, half-dry tributary, the present Arroyo del Coyote, from the northeast joining it at the curve. In the desert sands to the northwest, the river disappeared from view in a series of "sinks." Eastward lay the trail down which they had come along the Altar. To the south three lesser sierras paralleled

each other and the coast line, between them grey desert and patches of brown chaparral.

But it was to the west that the group gazed with most interest. For there, some fifteen miles away, was a line of white beach, and the blue expanse of the Gulf of California. Beyond the Gulf they believed they could discern a low cloud on the horizon, extending north and south as far as their eyes could reach. It was the coast of Baja California, and it may well have carried Kino's memory back over the past seven years to the time when he had formed a part of the ill-fated San Bruno enterprise on that coast, far to the southward. This was the first time for more than eighty years that a white man had come down through Pimeria Alta to the sea. Kino named the sierra El Nazareno, but it is now called the Sierra del Almo.

On the following day the party turned eastward again, and slowly reascended the Altar valley. At a pleasant bend in the river, some twenty miles above the sierra, they came upon a large *rancheria* of the Sobas. The people came out to meet them, but showed no signs of fear, as they had when first seeing white faces as the party had come down the valley. They proved friendly, and Kino and his companions decided that this would be an excellent point for a mission. They therefore named the place La Concepcion de Nuestra Senora del Caborca.

Kino's zeal as an explorer now began to show itself in earnest. The discovery of an overland route to the Gulf by way of the Altar valley had but whetted his appetite for more geographical knowledge. Now that his mission at Dolores was well established and working smoothly, he could well afford to examine possible new fields for missionary effort, as well as to learn more of the country for its own sake. But he had reached the point at which he needed official assistance in his projects, and he sought this assistance at Real de San Juan.

At this point there appears upon the scene a character scarcely less interesting than Kino himself. In 1693 an honored veteran officer of the Spanish army and ex-gov-

ernor of the province of New Mexico, Captain Domingo Xironza Petriz de Cruzat, was appointed military governor and *alcalde mayor* of the frontier district of Sonora. He was given command of a newly organized *compañia volante* (light cavalry) of fifty soldiers, with whom he was expected to protect the much harried mission frontier of Pimeria from the raids of the Apaches and their kindred. To the *real* or mining camp of San Juan Bautista, then the judicial center and seat of government for the district, came this somewhat pompous but on the whole kindly and well-intentioned old soldier in 1693, and there he set up his authority.

On the eighteenth of July in the same year, a young Spanish soldier who had yet to win his spurs embarked at the port of Cadiz in the *flota*, and came to New Spain and and thence to its remote province of Sonora. His name was Juan Matheo Manje, and he was the nephew of Xironza, who, the young man modestly tells us, "on this occasion honored my inexperience with the rank of ensign in the *compañia volante*, which my scanty years and fewer services did not then merit."

Perhaps it was the tender youth of this lad, plus his kinship to him, which moved Xironza to give him lighter service during his first few years in Sonora than he might otherwise have had to perform. Or the *comandante* may have had in mind the keeping of a closer check upon the spread of the missions, and the need of some agent of his own to inspect the *entradas* made by the padres. At all events, in 1694 he assigned to Manje the pleasant duty for a young man of accompanying the missionaries on their *entradas*, and of making full official reports on what was seen—reports, needless to say, which would be used for other than religious purposes. It so happened that young Manje was possessed of an imagination rare in military circles, and wrote his diaries of the *entradas* with considerable skill, detail and color—more, in fact, than was ordinarily shown by the missionaries themselves. From his journals of 1694 to 1701 we gather an infinite variety of interesting details omitted by Kino concerning the events



of their many joint excursions in those years. The good padre, it appears, was less conscientious about keeping detailed diaries as the years went on, but many of his omissions are supplied in Manje's journals, which the latter compiled in a full and bulky report, fittingly entitled by himself *La Luz de Tierra Incognita* (The Light of the Unknown Land). On his first *entrada* with Kino the keen young eyes of Juan Matheo Manje took in fully the condition in which he found the Altar valley.

In February of 1694, Kino made another journey to the Gulf coast, in the company of Ensign Manje and Padre Marcos Antonio Kappus, an Austrian missionary who had supplanted Padre Aguilar at Cucurpe. Well mounted, with a large *caballada* or troop of horses and mules, and supplied with the sacred vessels and equipment (including a portrait of San Francisco Xavier), necessary for performing mass on the journey, the padres and the soldier set forth on February 7 from Dolores. Twelve leagues on the road brought them next day to the pueblo of Magdalena, beyond the Sierra del Comedio, where Manje notes the fertile, cultivated lands, the meadows and the leafy groves which adorned this half-organized mission. Here the Indians, as in many other places, received them with arches (of flowers and branches), crosses and other demonstrations of joy, and here they were joined by two Spaniards and two Indian guides. A day was devoted to religious services, to the instruction and baptism of the sick, and to counting the people. Then the journey was resumed, on the ninth, through Tupo, to the northwest of Magdalena, in a valley where fertile lands might make possible the raising of maize, were there a sufficient water supply. Through other *rancherías* to the south and west they passed, at each point being enthusiastically welcomed by the Indians, who came out in processions to greet them. At each village, too, Kino catechized and baptized the simple folk, while Manje, with a soldier's calculating eye, counted the people and noted their desire for the rule and justice of Spain.

On the thirteenth, soon after leaving Caborca, where

they had spent the night and the preceding day, their guides informed them that the Altar would soon sink in the sand and no longer run thence to the sea; drinking water could be obtained only from sundry wells sunk in the river's bed. The travelers therefore relieved their pack-animals of most of their burdens, and leaving the bulk of their baggage in charge of the servants, went forward, as Manje says, "a la ligera," toward the west, over extensive plains. At night they found only a little muddy rainwater, but made camp beside it.

Next morning, as the low rising sun cast the weird shadows of mesquite and cactus toward them across the plain, the explorers had just heard mass and were mounting to continue their journey, when there came to them an Indian, calling for a padre. A short distance off their trail, it seemed, was a *rancheria* in which a man was dangerously ill. "Out of his charity," says Manje, the good Kino made his way to the sick man and baptized him and other Indians in the village while the rest of the company went on to another *rancheria*, called San Valentin. Here they awaited the arrival of Kino, who presently overtook them.

All that day they pushed on, keeping in view the heights of the Sierra del Nazareno in the west. At night they reached its foot, and slept in a "dry and sterile baranca." On climbing the sierra to its highest point, they beheld the same panorama viewed by Kino, Campos and Romero a few months before. But they seem to have been able to see more clearly on this occasion, for they could distinguish four separate peaks in the sierras of the California coast. "We named them," says Kino, "San Marcos, San Mateo, San Juan (for the name of San Lucas is already given to the Cape of California), and San Antonio. . . ." To a small island toward the northwest, "with three little hills," was given the name of Tres Marias. This island is of doubtful identity today, but may have been an unimportant islet off Bahia de San Jorge. In the southwest they could faintly see the sierras of a great island, as to which we are left in doubt whether

it was Isla Angel de la Guardia or Isla Tiburon, the two largest of the many scattered up and down the Gulf. Manje called it the island of the Seris, and it may therefore have been Tiburon, today the last home of the remnant of the wild Seri tribe, but Kino named it San Agustin. They also observed in that direction a great salina or bed of salt or soda, one of a long series to be found along the northern shores of the Gulf. "We did not hasten to see it," dryly remarks Manje, "because it had no water for us to drink."

On the fifteenth they descended the western slope of the sierra and, nearly desperate with thirst, pursued their way through this lonely land westward. Near the foot of the mountain they came upon a few Indians who conducted them to some small springs, where men and beasts drank eagerly. The miserable Indians who lived here sustained themselves with a diet composed of roots, locusts and shell-fish. "These folk were ill-clothed," says Manje, "and only covered their decency with some bits of rabbit skins; and one of the women was so old that according to her appearance she numbered as many as a hundred and twenty years." The springs were named the Aguaje de las Ollas. The explorers pushed on across a bare, dry, sandy plain, until almost at the seaside they entered sand-dunes, in which their horses labored to no avail. Here Kappus and his own servants paused to rest, without water, in a stretch of sea-grass; but the indefatigable Kino and Manje, fired with the spirit of exploration, pressed forward, accompanied by guides and by the Indian *alcalde* of Dolores, and after crossing the dry bed of the Altar near its mouth, arrived at last on the Gulf shore, first of their race to penetrate from the interior of Sonora to the Sea of California. They estimated the latitude as being 30° although it was nearer 31° in reality. Again they looked out over the Gulf to the far-off peaks of California and the gulf islands. Next day Kappus and his followers overtook them, and were conducted to the shore by Manje. Then the whole party set out upon the return journey, and reached the Aguaje de las Ollas that night.

From these springs they started homeward on the morning of the seventeenth, following barranca and river bed eastward past San Valentin to Caborca, where they paused for more baptisms and sermons. The Indians here had begged earnestly that a padre might be sent to them, and Kino tells us that some of the natives who met him at this place had come more than a hundred miles on foot, bringing their children for him to baptize. Kino and Kappus spoke long and eloquently to the folk here, telling them of the "true and only God, Who created heaven, the sun, moon and stars, earth, air, animals and fishes, water, trees, plants and fruits for the sustenance of man;" of Adam and Eve, and the eternal fires of hell; and "explained to them the flood in which were saved but eight persons while all the rest perished; and other mysteries of birth, passion, death, resurrection and ascension to the heavens." The Indians were then taught how to pray, and gifts of meat, *pinole* and other luxuries were distributed among them.

Everywhere on the ensuing journey the natives came to greet the white men joyfully, and submitted to Spanish authority, even going so far, says Manje, as to make peace among their various *rancherias* in honor of Kino. At Magdalena Padre Campos entertained the explorers for a night. On the twenty-third Kino and Manje arrived at Dolores, and rendered thanks in the church there for their safe return. They had made a journey of nearly four hundred miles, counted 950 Indians, and baptized fifty, old and young, besides proclaiming the Christian faith to the Soba tribes of the Pimas, making friends and Spanish subjects of them, and finding sites for new missions in lands which if irrigated and tilled "could support with abundance more than three thousand souls," who, if gathered into well-placed *rancherias*, could form a barrier against Apache forays.

(To be continued)