

- VII. *Kino writes to the Duchess from Cadiz, January 26, 1681 (English translation: 105-106)* 234
- VIII. *Kino writes to the Duchess from the Canaries, February 24, 1681 (English translation: 107-108)* 235
- IX. *Kino writes to the Duchess from Mexico City, July 4, 1681 (English translation: 109-112)* 235
- X. *Klein writes to a fellow Jesuit in Bohemia, February 16, 1682 (English translation: 115-118)* 238

BIBLIOGRAPHY	241
ABBREVIATIONS	253
ADDENDA	255
INDEX	259

ILLUSTRATIONS

- | | |
|--|--------------|
| 1. <i>Model of the statue of Father Kino</i> | Frontispiece |
| 2. <i>Portrait of the Duchess and children</i> | 16-17 |
| 3. <i>The Duchess</i> | 64-65 |

MAPS

- | | |
|--|---------|
| 4. <i>The Upper German Province, drawn by Aigenler</i> | 80-81 |
| 5. <i>The 1684-1685 Atondo-Kino expedition, delineated by Ives</i> | 176-177 |

INTRODUCTION

Eusebio Francisco Kino, S. J., is too well known to readers to demand more than the briefest biographical outline. In this Introduction we summarize the letters and reports which he wrote to María Guadalupe de Lencastre, sixth Duchess of Aveiro, resident in Madrid, or which others sent to her concerning him; in the body of the volume we give an English translation in full of these messages — thirty-seven in all. A biographical sketch of the Duchess is given in the Introduction. Then some important references in contemporary sources to her and her family are mentioned. In conclusion a word is said about the original manuscripts of the correspondence we are editing.¹

I. A Biographical Sketch of Eusebio Francisco Kino (1645-1711)

Eusebio Kino was born on August 10, 1645, in Segno near Trent, in northern Italy, and was christened on the same day. It was not until the recent identification of his baptismal certificate that the date of his birth was known to be in 1645.² All biographers and bibliographers had unanimously said that Kino was born in 1644, and undoubtedly Kino himself thought so all his life. Not only

¹ Besides the present edition in English of Kino's letters to the Duchess, another is being published in Madrid by José Porrúa Turanzas, in which my introduction and commentary are translated into Spanish, as also my English version of the the non-Spanish documents.

² See the excellent biography of Kino: BOLTON, *Rim of Christendom*, p. 28; facsimile of the entry of Kino's baptism in the parish register; in RICCI, *Chini*, p. 16 (date of entry lacking); BOLOGNANI, *Chini*, p. 45 (with date of entry).

does he write to the Duchess on November 16, 1680 that he is then 37 years of age, but all the catalogues and other official documents of the Order listing his name from the time when he entered the novitiate, say that he was born in 1644. The date of his birth was entered into these records from the data furnished by Kino.

He attended the Jesuit school in historic Trent, which was conducted by the members of the Upper German Province of the Society of Jesus, but whose language was generally Italian. He continued his studies at the famed Jesuit college in Hall, near Innsbruck, Austria. Falling desperately ill, he made the vow that would set the course of his entire life: he promised that should he recover, he would enter the Society of Jesus and volunteer for the foreign missions. To remind himself of so solemn a commitment, he added Francis to his name in honor of Francis Xavier, apostle to the Orient and patron of the missions.

Eusebio Francesco, as he was known by his dear ones in native Segno, or Eusebius Franz, as he was called in the land of his adoption, entered the Upper German Province of the Society of Jesus at Landsberg, near Augsburg, Bavaria, on November 20, 1665. Despite his more than 20 years of age and exceptional intellectual formation, thirteen long years of intense application were demanded of him before he would be permitted to devote himself to apostolic work. Landsberg and Freiburg (Breisgau) contributed to his early spiritual and intellectual initiation in the Order, Ingolstadt and Munich to his philosophical and theological instruction, Hall to his practical training as a teacher, and Oettingen to his final spiritual formation.³

Through all these years he had not forgotten his challenging ambition of working in the foreign missions, as the numerous letters to the Jesuit General Oliva attest, as also the special scientific preparation to which he subjected himself in order to work more efficiently there.

Kino set out from Germany in March of 1678, travelling via Hall and Innsbruck, so familiar from earlier years, southward

³ In the Jesuit Central Archives there is a manuscript volume of excellent pen-sketches of all the colleges attended by Kino, made in the early 18th century and nearly all as Kino knew them (*Germaniae Superioris* 114). The pertinent sketches are reproduced in the Spanish edition of the correspondence.

through the near-by Brenner Pass to Segno, where he bade a last farewell to his dear ones; then on to Trent, Brescia and Milan to the port of Genoa.

From here he sailed with fellow Jesuit missionaries across the Mediterranean to Alicante, Spain. By ship again, his group continued to Cadiz, where they arrived in time to see the fleet bound for the Indies receding in the glow of the setting sun.⁴ This meant a minimum of two year's waiting, which with the subsequent shipwreck could easily have extended to four. Kino proceeded to Seville and there took lodging in the college of San Hermenegildo, the regular hospice of foreign missionaries.

During the long wait (1678-1680) Kino was not idle. He perfected his knowledge of Spanish and studied mathematics and the natural sciences. As a practical application of his scientific knowledge he made numerous astronomical instruments. Among the Jesuits he came to know in Seville was the future General of the Order, Tirso González, who later would defend him against false accusations and save him for the missions of northern Mexico.⁵

The next seven years of Kino's life are mirrored in the correspondence which we are here editing. The last of these letters leave Kino at the threshold of his nearly quarter of a century apostolate in behalf of Sonora, Lower California and Arizona, one

⁴ This was on July 14, 1678. Among the ships sailing with the fleet was the ill-starred *Nazareno*, to be boarded by Kino two years later, when it promptly ran on a reef before clearing the harbor of Cadiz, causing him an additional delay of over six months (AGI, *Contratación* 5550). Kino's name does not appear on any of the pertinent documents in an unmistakably certain form (Chino, Quino or Kino). The reason seems to be this: the quota of non-Spanish foreign missionaries was already filled; hence if Kino (and this is true of most or all of his contingent) was to sail at long last, he would have to pass as a Spaniard. The name in the list of missionaries that most closely corresponds to that of Eusebio Chino (Kino) is Eusebio Chaves. Other well-known missionaries in the group were also given Spanish names and a Spanish birthplace: Revell became Ribas; Neumann, Noboa; Ratkai, Arrasquin. The hispanization of non-Spanish names was the common practice of the time; what, however, is unusual in the case of Kino's contingent is that all are assigned Spanish birthplaces, all are Jesuit priests and are still in their twenties. Thus, Kino (under the name of Chávez, Echaves, etc.) is a native of Córdoba, Spain, and is only 21 years old. He is said to be of large frame or well built, dark-complexioned and had wavy hair (Eusebio de Echaves, natural de Córdoba, 21 años; Buen cuerpo, moreno, pelo negro ensortijado: data repeated in several contemporary documents in AGI, *Contratación* 5443, 5444 and 5550).

⁵ See his letters to the Mexican Provincial in defence of Kino in my edition of *Correspondencia*, pp. 37-49, 55-59. Bolton, not knowing about these letters, was at a loss to explain the sudden change in climate in Mexico in regard to Kino; see his *Rtm*, especially pp. 334-346.

of the most successful in all history. Death stilled his generous heart on March 15, 1711, at Santa María Magdalena, Sonora.

The grateful citizens of Arizona are immortalizing the memory of Kino and his contributions to their State by choosing him as one of their two representatives in Statuary Hall of the National Capitol.

II. Messages from and about Kino to the Duchess

The first of Kino's letters to the Portuguese Duchess of Aveiro, Arcos y Maqueda, resident in Madrid, is dated from Cadiz, Spain, August 18, 1680, and his last to her is sent from Los Frailes, Sonora, Mexico, en route to his permanent mission center of Nuestra Señora de los Dolores, on February 15, 1687. Others write to the Duchess about Kino as late as August 6, 1687. Only one document pertinent to the present volume by the Duchess has survived: a brief memorandum championing the California enterprise; merest chance seems to have kept it from the waste-paper basket.

Twenty of the letters were addressed by Kino directly to Her Excellency; nearly as many others were forwarded by various recipients of Kino's messages or were written by them directly to her and kept with Kino's letters because they mentioned him and his work.

The thirty-seven documents which constitute the correspondence of Kino to the Duchess enable us to an extent not possible from any other sources to learn about Kino's plans and ideals for work in the Orient, in California, and finally in the vast territory which was to be his home for nearly a quarter of a century, Sonora and Arizona.

(1) Delayed in Spain (Letters I-X)

Shipwreck on July 11, 1680 in the harbor of Cadiz threatens to detain Kino in the country for many months, which might easily stretch into years. The two years which he had already waited in Spain was a long time for an active man of his ideals,

seemingly interminable for so zealous a missionary longing to reach the field of his activity.

By August 18, 1680, over five weeks had gone by since the shipwreck which interrupted his voyage to Mexico. That day he decided to write to the Duchess in the hope that she would help him fulfill a dream cherished for so many years, that of working as a missionary to the Chinese. From other missionaries Kino knew that María Guadalupe de Lencastre, Duchess of such an illustrious Portuguese house as that of Aveiro, married to the Spanish Duke of Arcos, was willing to use her prestige and influence no less in the courts of Lisbon and Madrid than in the Jesuit curia and papal congregations of Rome.

It was an Italian Jesuit, Teofilo de Angelis, en route to the missions of the Orient, who first suggested to Kino to enlist the Duchess's aid in his cause. De Angelis had spoken to Her Excellency in Madrid. She had heard about the request of the South Sea Islanders for Catholic missionaries, and she encouraged De Angelis to promote an expedition to their land and help effect their conversion.⁶ De Angelis, in turn, told her of Kino's dreams to work in the Orient, and suggested that she help arrange to have him assigned as his companion in the South Sea venture.

To understand Kino's reluctance in writing sooner and his apparent contradictory frame of mind evidenced in some dozen letters to follow, we must remember that Kino as a Jesuit was forbidden by his rule and prudence to enlist outside influence in order to change or direct the decisions of his superiors.⁷ If kings, grandees and duchesses had the decisive say in the appointment of the

⁶ Their home was incredibly vague and elusive; maps show the « Unknown Land of the South » shifting from southeast of Tierra del Fuego to the south of the Philippines; later it was localized in the Palaos Islands. For abundant bibliography on these islands see BM XXI, p. 784 (Index under « Palaos-Inseln »). On earlier Franciscan attempts to evangelize the Austral Lands see KELLY, *The Plan*. The term « Unknown Land of the South » goes back to Ptolemy, noted geographer and astronomer of the second century A. D. Cf. THOMPSON, *History of Ancient Geography*, pp. 277-279 (Fig. 49): « The great south land which Ptolemy invented with such trifling excuse was to cause a deal of trouble... Explorer after explorer was misled, and mappers were still fumbling with a *terra australis nondum cognita* till Cook crossed the Antarctic Circle in 1772; the big island of Australia was the somewhat poor answer to the age-long question, and its very name is an echo of Ptolemy's mistake ».

⁷ Kino strove to make clear his attitude in a letter from California, dated Sept. 25, 1684, and addressed to his former teacher, Father Heinrich Scherer, S. J. in Munich. Scherer had wanted Kino to go to China as a