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## PIMERÍA ALTA AFTER KINO'S TIME

BY GEORGE P. HAMMOND

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Father Eusebio Francisco Kino was the great pioneer who brought Christianity and Spanish civilization to Pimería Alta, a region which included the southern parts of the present Arizona and the northern portion of Sonora. It is not too much to say that he laid the foundation of the Arizona of today. He established missions, ministered unto the Indians, baptized and educated them; and he also founded ranches and stocked them with cattle.<sup>1</sup>

This work did not stand alone. On the contrary it was a link in a century-long missionary conquest which the Jesuits carried on along the mainland of the Gulf of California. Their work had been started about the year 1590 under an arrangement with Philip II of Spain, whereby they were to undertake the task of converting the heathen on the northern border of New Spain. In the century that followed this agreement, the Jesuits strove valiantly to plant the banner of Christ on the west coast of Mexico. And they achieved notable success. Step by step they pushed forward, establishing missionary posts in the various river valleys of Sinaloa and Sonora. Soon they had stations in northern Sonora, not far from the international border of later times. Then came the indomitable Father Kino in 1687. For twenty-four years he labored mightily and added a new province, Pimería Alta, the home of the upper Pimas,

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1. The great source for Father Kino's work is his own *Historical Memoir of Pimería Alta*, edited by Professor Herbert E. Bolton, Cleveland, 1919, 2 vols. A general account of the Jesuit achievements is given in Bancroft, H. H., *North Mexican States*, I, 119 ff., San Francisco, 1884. A briefer work is Bolton, *The Spanish Borderlands*, 188 ff., New Haven, 1921. All secondary writers rely largely on Alegria, Xavier, *Historia de la Compañía de Jesus*, Mexico, 1841, 3 vols.; and on Ortega, José *Apostolicos Afanes de la Compañía de Jesus*, Barcelona, 1754.

to the Spanish Empire. At the same time he inspired the conquest of Lower California by zealous co-laborers. Of these Father Juan María de Salvatierra, a close friend of Kino, was the shining light."

It is difficult for us today in a materialistic age to understand the motives which filled the hearts of these missionary pathfinders. We appreciate the struggle of Hernán Cortés with the Indians of Mexico, for the pot of gold at the end of the rainbow was unmistakable, or Francisco Pizarro's bold capture and ransom of the Inca Atahualpa in Peru; there again the golden millions explain all. Father Kino's conquest was not less laborious, less dangerous, nor in its way less romantic. Earthly treasure was not in his heart, however. His dearest wish was the extension of the faith to "the gentle Pimas" and other distant tribes. That was the driving force which led him to disregard himself through all these years as he crossed and re-crossed southern Arizona on his errands of piety and mercy. He heeded not personal welfare. His daily lot often consisted of hardship and suffering, nor did he slacken his labors till his death in 1711. In the words of one of his companions, "he died as he had lived, with extreme humility and poverty."

Kino's last days were a great disappointment to him for he could not obtain funds for continuing the work of conversion he had begun. The war of the Spanish Succession was raging in Europe; England especially was making inroads on Spain's colonial preserves, and other frontiers than distant Pimería must first be protected. Texas in particular was threatened and must be defended. It can thus easily be understood that after Kino's death practically nothing was accomplished by others where he had not been able to do more.

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2. There has just appeared an English translation of Miguel Venegas' *Salvatierra* by Marguerite Eyer Wilbur, Cleveland, 1929.

3. The report is by Father Luis Velarde. Quoted in Bolton, *Spanish Borderlands*, 201.

During the last years of Kino's life, Father Agustín de Campos and Luis Velarde were his only permanent companions in Pimería Alta, and they continued to serve for many years after his death with practically no assistance. One padre, Luís María Gallardi, joined them in 1720, but beyond that they appear to have labored unaided save that a substitute, Luís María Marjiano, took up the work of Campos while he was absent in Mexico in 1722-1723. In this period the Indians continued to ask for missionaries as in Kino's time, but there was scant hope that they could be sent, and communication with the distant tribes in the interior was of rare occurrence.<sup>4</sup>

Conditions eventually changed, however. The visit of Father Campos to Mexico, referred to above, marked a revival of interest in the northern region. Bishop Benito Crespo of Durango, who had jurisdiction over this field, visited it in 1725 while inspecting his diocese.<sup>5</sup> During his stay at San Ignacio seventy messengers from Sonóita and San Xavier del Bac (near the present Tucson) came to ask for missionaries, perhaps not entirely by accident as Bancroft intimates.<sup>6</sup> Crespo recognized the great need for promoting the conversion of these Indians and requested the king to send three additional missionaries for that purpose.<sup>7</sup> It was in response to this appeal that aid came.

Bishop Crespo's recommendation was reinforced by a similar one from Don Pedro de Rivera, who made an inspection of the northern frontier between 1724-1728. He had been instructed to report on the condition of the missions.<sup>8</sup> While he was at Fronteras the Pimas came to ask the Father Rector, Ignacio Arzeo, to come baptize their little ones as they had no minister. This he did. On a trip

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4. Bancroft, *North Mexican States*, I, 507-508.

5. Venegas, Miguel, *A Natural and Civil History of California*, I, 176. London, 1759.

6. Bancroft, *op. cit.*, 510; and royal cédula of October 10, 1728, given below.

7. Venegas, *A Natural and Civil History of California*, I, 176.

8. Part of this report is found in Alegre's *Historia de la Compañía de Jesus*, II, 229 ff.

which took him thirty leagues inland he baptized one hundred and forty children. Rivera felt that something ought to be done to care for their spiritual needs and recommended to the crown that one or more missionaries be sent to the Pima nation, which was "more docile and rational than any of the others."

The response to these petitions was a royal cédula of October 10, 1728, directing that the bishop's request be carried out. The viceroy was ordered "to take immediate measures" for the sending of some Jesuit padres to the upper Pimas and to aid them in their work. And at last in 1731 three of them arrived, Fathers Phelipe Segesser, Juan Baptista Grazhofer, and Ignacio Xavier Keller. They came directly from Europe to Mexico, it appears. They left Mexico City in June, 1731, came to Durango in the early part of July, and reached the Opata mission of Cuguiáрачи on October 7 of the same year.<sup>10</sup> When their arrival became known, the Father Visitor, Cristóbal de Cañas, went to the pueblo of Cucurpe, among the Endeves, not far from the mission of Dolores, and in consultation with the Father Rector and others assigned the newly arrived laborers to their intended posts. They were distributed among the chief towns where the older Fathers were stationed in order to learn something of the language and customs of the Pima Indians.

Captain Juan Baptista de Anza of the presidio of Fronteras was the soldier who escorted them to their posts and helped to provide for their necessities. This was done in November 1731. He departed the next month, but, on his leaving, a Pimería Indian named Don Eusibio Aquibisani with three soldiers was left to be of assistance to the missionaries.

Amid these arrangements Fathers Grazhofer and Kel-

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9. This report was made in 1727. *Ibid.*, II, 230-231.

10. Royal cédula of October 10, 1728; and letter of El Marqués de Casafuerte á S. M., Mexico, September 1, 1731. The former is given below and the latter is in A. G. I., 67-5-15.

ler fell seriously ill of adynamic fever. They recovered, however, and in a few months went to their stations, Father Segesser to Mission San Ignacio and Father Grazofer to Tubutama; Father Keller's first destination is not made clear.

In the next year, 1732, they left these older regions and went farther north into Pimería Alta. The three chief mission posts there were Santa María de los Pimas, Guebavi, and San Francisco Xavier del Bac. Around each of these was a number of *visitas*, villages visited occasionally, with quite a large number of Indians. The northward journey began in May. At Guebavi Father Grazofer was left. A few Pimas, "more than ten," gathered to see and hear what took place. Through an interpreter they were advised of the significance of his coming. The Indians were very happy and promised to be obedient.

The rest of the party then proceeded to San Xavier where, amid similar services, Father Segesser was stationed. One-half of the Indians came forth to attend the ceremony, the friars reported. Father Keller, who was to serve at Santa María de los Pimas, was the last to reach his new home. From San Xavier the party went east to the ranchería at Tres Alamos on the San Pedro river, and then on south to Santa María, called Santa María de Bugota by Kino. Captain Anza, who had accompanied the friars, returned to the presidio of Fronteras upon the performance of his duty.

Each of these missions occupied by the new padres had much territory to serve. Santa María had the whole San Pedro valley; Guebavi and San Xavier del Bac the valley of the Santa Cruz. The missionaries were enthusiastic over their friendly reception by the neophytes and eager to extend the influence of Christianity to those living along the Gila river to the north. By 1732 eight hundred souls had been baptized, some marriages sanctioned, and other aid extended.

The sending of these missionaries to Pimería Alta was essentially due to the earlier work of Father Kino in preparing the way. The territory they occupied in 1732 had been explored by him, and they did not establish any successful posts beyond that point in the years that followed. True, there was great excitement on the discovery of silver at Arizonac in 1736 and much talk of erecting missions in the Gila valley, but the silver deposits were shallow and nothing came of it after all. San Xavier del Bac remained the northern mission outpost in Pimería Alta. It stands till this day, one of the finest monuments of that kind in the Southwest.

The following documents, in the form in which they were first brought to my attention, were in a little pamphlet, written by hand. The booklet belongs to Mr. Henry R. Wagner of San Marino, California, and it was through his kindness that I secured a copy. It bore the title: CONQUISTA Y CONVERSION de la PIMERÍA ALTA, Nación de Indios Gentiles, Vecina de los Apaches. CALIFORNIA Y NUEVO MEXICO, 1727-1737. SANCTA ROSA DE CORODÉGUACHE, 1737. There are some obvious copyist's errors in the manuscript, but they are not especially significant, except that the proper names do not appear to conform to any accepted standard of spelling. A translation follows.

#### ROYAL CÉDULA

Which our Catholic monarch, Don Philip V, may God preserve him, sent to the very illustrious and very reverend Dr. Don Benito Crespo, of the order of Santiago, of the Council of his majesty, etc., being bishop of the cathedral of Durango and now serving in the same office at Puebla de los Angeles.<sup>11</sup>

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11. Crespo became bishop of Durango on March 22, 1723, and was transferred to the diocese of Puebla on January 20, 1734. Bancroft, *North Mexican States*, I, 594.

## THE KING

Reverend in Christ, Father Bishop of the cathedral of the city of Durango in the province of New Vizcaya, and of my Council: By letter of August 22 of the past year 1727, you informed me that while engaged in the general inspection of your bishopric, over seventy gentile Indians came out to meet you in the province of the upper Pimas, indicating that they desired to be Catholic Christians and did not have ministers who might instruct them to become so; and that you had laid the said matter before the viceroy of New Spain, as soon as you had concluded said inspection, to the end that measures might be taken that three ministers might go, which at that time sufficed for the purpose. You had not done this in the year and a half which has passed, nor had the Provincial of the Company of Jesus of Mexico, on the ground that he had no order, notwithstanding the fact that you had suggested to him that he should not delay in sending the said ministers on account of lack of resources, for you bound yourself [to pay] the cost of their transportation and yearly maintenance. Having considered it in my Council of the Indies with the report of my *fiscal*,<sup>12</sup> as you may see by the dispatch of the same date as this, I order the said viceroy of New Spain to take immediate measures that missionaries be sent to the said province of the upper Pimas, this charge to be placed under the care of the religious of the Company of Jesus. Of this provision the Procurator-General of this Order, who is at this court, is also notified in order that everywhere the proper measures may be taken. It has seemed fitting to inform you of it and to give you thanks for the fact that you have dedicated yourself to the performance of your pastoral duty. In this purpose I hope you will concur, as I charge you, in the accomplishment of the stated mission and the better success of this enterprise in which my service and

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12. The *fiscal* was originally a royal prosecuting attorney who had become an all-round administrative officer.



that of the Lord are so greatly interested. Dated in Madrid, October 10, 1728. I the king, etc. By order of the king our lord. Andrés del Corobarrutia y Supide.

Duplicate

Official letter

To the bishop of Durango concerning the order given to the viceroy of New Spain, that missionaries of the Company of Jesus be sent for the conversion of the gentile Indians of the province of the upper Pimas, and charging him on his part to aid the development of this mission.

Corrected.

Report of the founding of the three missions in Pimería, in a letter written to the very illustrious Señor Doctor Don Benito Crespo, bishop of Durango, dated July 31, 1732.

Most illustrious and reverend sir: The solicitude of your most illustrious lordship in the founding of the three new missions in this Pimeria Alta, the eagerness in promoting their establishment together with the royal ministers, with certainty in the allowance for their maintenance, and the other diligences with the Father Provincial for our assignment and promptness of the journey, [are] characteristics not only of the pastoral office of your most illustrious lordship, but of the favor with which you, emulating the ancient holy superiors, use your surpassing genius for the greater extension of the faith in the vast areas of this unknown North America. We recognize our duty to inform your most illustrious lordship of what has been done till now on our part and by others relative to the same end for the greater success, the permanence of these new missions and even the foundation of others in such a vast country.

In fulfillment of the assignment which the Father Provincial Juan Antonio de Obiedo made shortly after the arrival from Europe of our humble persons, we began without delay the journey on which we had the good fortune to re-

ceive the holy benediction of your most illustrious lordship, with singular consolation for the graciousness and favors with which you encouraged our smallness in order to use us with all our strength in the cultivation of this new vineyard. On October 7, (17)31 we reached the mission of Cuguiarachi, of the Opata nation, to the east of this Pimería and the first in this province of Sonora according to our shortest course. Father Cristóbal de Cañas, visitor of their missions, being notified thereof, departed for the pueblo of Cucurpe of the Endeve nation, which is five leagues from the [mission] of Dolores, the first and oldest, and which has the title of the rectorship of this Pimería. Here, in consultation with the Father Rector and with the two other oldest Fathers, he assigned us the *cabezeras* and *visitas*,<sup>13</sup> as he informed your most illustrious lordship, and he ordered that for the time being, since there was a poor dwelling-place in each *cabezera*, we should be distributed among the older Pima Fathers in order that we might become experienced in the language, usage, and knowledge of the Pimas, their characteristics and customs. The delay which this necessary disposition might cause was reduced by the diligent activity of Captain Don Juan Baptista de Anssa, life-captain for his majesty of the royal presidio of Fronteras, who set out in November with soldiers of his command for this Pimería, and by expenses, solicitude, and personal aid, [served] as an example for the Indians. He set out in the beginning of December for other duties in his charge, leaving a small house in each *cabezera* in very good condition and also a small partly sown field of wheat; and, in order to accelerate the early conclusion of all, he left Don Eusibio Aquibisani, native of this Pimería and captain-general of all of it, with three soldiers from his presidio. That which did not so quickly comply with the active industry of the captain was the violent adynamic fever which

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13. The term *cabezera* was used to indicate the chief town of a district, while *visita* referred to a smaller village or place visited only occasionally by the missionaries.

our Lord visited upon Fathers Juan Baptista Grazhofer and Ignacio Xavier Keller, which put us at the point of death, and although saved by divine mercy, it was at the cost of a painful and long convalescence.

Father Phelipe Segeser set out very soon for the mission of our father San Ignacio; for the one at Tubutama, Father Juan Baptista. For the purpose noted, Father Ignacio [Keller], totally recovered, strong and robust by February, set out during April in the company of Captain Anssa so that the three together could present ourselves in a suitable place in the name of his majesty, God preserve him, in the missions assigned and newly founded. These are, first: Santa María de los Pimas,<sup>14</sup> *cabezera*; its *visitas*, San Mateo, where have lived the people of Mototicatzi, although very backward and in danger for its care; San Pedro, Santa Cruz de Dequiburi, San Pablo, Tres Alamos and Naidenibacatri, all successive in a distance of thirty-two leagues to the north as far as the last one, and in which there must be over 1,800 souls. Second: Los Santos Angeles Gabriel y Raphael de Guebavi, or Cusutaqui; and *visitas*, Sonóita, seven leagues to the east, Aaribac, eighteen leagues to the west, San Cayetano, five to the north, and Jamac three straight ahead — with something over 1,400 souls. Third: San Francisco Xavier del Bac; and its *visitas*, San Agustín, five leagues toward the northwest, Santa Catharina, seven to the east, Casa Grande, twenty to the northeast; with other small rancherías to the north as far as the Gila river, in which there must be over 1,300 souls. For the better understanding of the situation of these three new missions we add that of Nuestra Señora de los Dolores.<sup>15</sup> It is in thirty-one degrees and twenty-eight minutes north latitude and fifty-seven and almost a half in longitude.

The three new missions are in the following position.

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14. It was called Santa María de Bugota by Father Kino. See map for location.

15. Dolores had become famous as Kino's headquarters.

Their *cabezeras*: Santa María is twenty-five leagues to the north of Dolores with an inclination to the east thereof. It has that of the Holy Angels of Guebavi thirty leagues to the northwest, twelve to the west of Santa María. The one of San Xavier del Bac is fifty-two to the north. Thus the three new ones form a triangle scalene or unequal in its lateral lines as indicated.

All were now united in the place called Quino on May 3 and mass was said for the establishment of the holy cross, the glorious standard which we desired to plant in fields so barbarous and untilled in order that its triumphs might multiply. We set out in the company of the said captain, some soldiers, and Captain General Pima and others, both Spaniards and Pimas, for the [mission] of the Holy Angels Gabriel y Raphael, [who were] our guides. On the 4th the captain presented in it Father Juan Baptista Grazhofer, the one appointed therefor, and by means of a clever interpreter he made a pious and effective talk to more than ten Pimas who were present that day at their *cabezera* and *visitas* explaining the cause, object, and motive of their coming, which was to give them, in the name of the king our lord, Don Philip V, may God preserve him, a Father-minister to teach them the Christian obligations, to advise them, baptize children; and instruct adults that they might attain the same benefit and practice the other ministrations as in the rest of the missions. At this all showed great contentment and they offered to be prompt and obedient. Their captain-general did likewise with energy and authority. As they had an old Christian, capable, active, and popular, the governor left them and performed other acts of justice and gave good sound advice.

Leaving Father Juan in possession we left for San Xavier, twenty-two leagues to the north, and almost half a degree to the east, where with the same diligences and in the presence of over half of its Indians, he presented and placed in possession Father Segesser, their designated one.

Then going thirty-five leagues to the east, to the ranchería of Tres Alamos, acknowledging the other *visitas* to the south, he presented Father Ignacio Xavier Keller in the [mission] of Santa María and left it in his possession. The captain returned to his presidio.<sup>16</sup>

Not only do we have the abundance of souls mentioned but many others to whom we may expand by divine grace; for Santa María has the rest of the Pimas Sobipuris from its last *visita* throughout its entire valley to the Gila, which is above thirty-five degrees. San Xavier, from east to west, along all the banks on this side of the Gila, has not a few Pimas, the Cocomaricopas nation, and the Yuma to where it [the Gila] discharges into this Pimico California gulf of the Colorado which is joined by the Gila a few leagues above. These Indians are of good disposition and friends of the Pimas who fully understand their different language through commerce.

Guebavi finally has three Pima rancherías to the east. O! May our conduct correspond to the holy desires with which our Lord inspires us. All these Pimas of the north, although warlike, proud, and valiant, are agreeable, docile, and generous, as they demonstrated in the reception which they gave us. In all places a long distance from the road many Indians on foot and horse, sallied forth to receive us for some leagues with bows and crosses, adorned with painted blankets and feathers, making turns and running as was their custom, and celebrating with other marks of benevolence the joy and happiness with which they received us as desirous of having the padres. They had reports of them, some through Christians and others through trading and journeys to our missions, and by expeditions of their ministers to inform them of the faith, to baptize children and some adults [who had been] instructed in the danger of death. From all this one may infer and feel the joy which they experience at seeing themselves with Fathers

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16. At Fronteras.

so much desired by them, and in that they are considered equals of their kinsmen farther away. Thus they are obedient, doing joyfully what is commanded them, and at little more than suggestions they have seeded moderate cornfields for their churches. The truth is that the most isolated, as least informed because of little intercourse with the other missions, and more the masters of their will and life without any kind of subjection, are not punctual.<sup>17</sup> But with the forbearance of the Company, taking advantage of their good disposition and spirit, which is equal or superior to that of the other rancherías, they will shake off shortly this indolence and weakness and they will do that in all places.

The Christians come to the holy sacrifice of the mass. And let it be an encomium of the Pima nation that it is more punctual than others in these parts in attending such a supreme mystery, not only at the fiestas but during the entire week.

In the *cabezeras* we have arranged well roofed, suitable arbors and the parts necessary for the altar, the priest, the minister, and some of our chief men, the rest of the people being under the cover of poplars, willows, and much outdoors, always exposed to the influence of the weather. The purpose for which we entered was to place in order the lands of the Pimas (all these people of the north are industrious) for cornfields, already begun, in which they live regularly till the harvests, for which reason all did not come on our first expedition but they have been coming right along. Nevertheless the boys and girls attend the doctrine and prayers. For this purpose there are native teachers and helpers who are instructed in the old missions and who aid us in the language. They are good interpreters, so we try and hope to advance in the language according to our obligation and the rule and custom of all the missionaries in the Company of Jesus.

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17. In other words, the unsubdued Indians did as they pleased and were not disposed to obey the missionaries.

They are punctual in bringing their little ones for baptism, even the heathen ones. There are baptized to this date, in the three missions, almost 800, three hundred of them on the first expedition. Some old ones and other sick adults have also been baptized and catechised, and not a few marriages of the Christians or one of the mates only have been sanctioned, being in natural contract according to their custom. This relation is now elevated to a sacrament, baptized through the heathen consort.<sup>18</sup> There is explained to them the perpetuity of the bond of union which is not observed in their paganism. From these good beginnings we promise ourselves, by divine grace, that there will be planted and grow a fruitful Christianity with the good effects which we may hope to make sure through the docility of the nation and the unalterable fidelity which for so many years it has maintained for our Catholic monarchy and the friendship with the Spaniards who trade in these parts, from where it is more than probable that the faith will be extended to the neighboring nations. Nor shall we omit to continue acquainting the Pimas with social, civil, and political life, stopping little by little the evil customs of their paganism and barbarity, so that they may be much aided by the acts of justice, the rules and good documents left them by Captain Anssa; and their general Don Eusebio will procure that there shall be no general advance in Pima [Pimería] of the experience and knowledge of his countrymen.<sup>19</sup> Therefore with wife and children he has gone to live in the mission of Santa María from where he can readily visit the others. And at times, according to opportunities, Captain Anssa will visit them. His presidio is twenty-five leagues east of the ranchería of San Pedro and he is, for his excellency, superior of all the Pimas in military, civil, and political affairs.

And since we have so often mentioned Captain Don

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18. The Spanish reads: *baptizado por el consorto gentil*.

19. That is, that there should be no increase of heathen ideas among the Pimas.

Juan Baptista de Ansa it would be base ingratitude not to ask your illustrious lordship to give him thanks for the solicitude, charity, and liberality with which he has excelled on this occasion, giving unusual signs of piety, desire for extending the faith, fidelity to the king our lord, and showing great respect, veneration, and attention to the priests, besides what he did to fix our living quarters. And in our company he has cooperated with magnanimity not only in supplying the poor buildings with provisions of grain, meat and clothing for the Indians living in them, but also on our expedition for the entire retinue and for our support in the beginning, making us generous gifts with the expenditure of many pesos from his own fortune. Thus it is not surprising that the Pimas so love and respect him, for since he has been captain he has acted with love and gifts in stirring up the faithfulness of the Pimas to great service for the two majesties<sup>20</sup> and for the good of this province.

The Father Visitor, Cristóbal de Cañas, beside the well known foresight which he showed from the time we entered Pimería, continues them [expenses, etc.] for the firmness and stability in the future of these new missions, soliciting at the same time the other padres to concur according to their ability, with jewels for the church building and some cattle, etc., and hoping that all, with great charity and example, will aid liberally. Likewise he has suggested to men of wealth the happiness they will enjoy by similar gifts, which as in all works of piety the militia captain Don Agustín de Vildosola begins to show.

All the foregoing facts, illustrious sir, with religious and sincere truth, for whose truthfulness it will be signed by the Father Visitor and the Father Rector of this rectorate, who are certain of their stability, and by Captain Ansa, a guaranteed witness, we place before your illustrious lordship, not doubting it will fill your spirit with joy and holy zeal to find firm hopes of big fruits in this already

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20. God and the king of Spain.

fortunate nation. For with the increase of the faith therein there will be won the price of our redemption, attaining the purpose for which there were created the many persons whom our Lord has chosen from eternity for his glory. Your illustrious lordship, having cooperated with the efficiency which is well known, will have, in the divine esteem beyond the merit so relevant, many interests in the little ones and others predestined, in order that our great God and Lord may heap with unusual benefits the holy works of your illustrious lordship in every way. On our part we offer to exert ourselves with the energy possible considering our lukewarmness, for the spiritual good of these poor little ones, redeemed by the precious blood of our Lord Jesus Christ, without omitting what we owe in order to gain in the divine grace, the highest object of our vocation, which took us from such remote parts in search of these precious pearls. We humbly supplicate your illustrious lordship to aid us with your holy prayers and sacrifices to attain it, as with the diligences which your zeal has executed you have aided to secure for us the palestra<sup>21</sup> which through so many roads of land and sea our eagerness has sought. We promise, though lukewarm and unworthy, to have ever present in our holy sacrifices and poor prayers and labors, your illustrious lordship, whose health and life we ask our Lord to preserve and prosper many years for our joy and the good of souls to greater divine glory. From this Pimería Alta, July 31, 1732.

Illustrious and reverend sir, your devoted servants and humble chaplains kiss the feet of your illustrious lordship,

Father Visitor Cristóbal de Cañas,

Father Rector Luís María Gallardi,

Father Phelipe Segesser,

Father Juan Baptista Grazhofer,

Father Ignacio Xavier Keller,

Juan Baptista de Ansa, Captain of Sonora.

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21. The word comes from the Greek and means a school of athletics or wrestling-court. The meaning of the passage is that the missionaries had finally reached their field of labor after the long trip from Europe and Mexico.

Illustrious reverend sir,  
 Dr. Don Benito Crespo of  
 the Order of Santiago, our  
 dear sir.

Testimony of a royal cédula of August 21, 1733, regarding the conversions of the upper Pimas, sent to the illustrious Dr. Don Benito Crespo, of the Council of his majesty, bishop of the holy cathedral of Durango.

#### THE KING

Reverend in Christ: Father bishop of the cathedral of the city of Durango in the province of Nueva Vizcaya, of my Council. In the letter of January 13, of this year, you informed me, in consequence of what you are charged with, of the condition in which the three new conversions of the upper Pimas were, which are under the charge of the religious of the Company of Jesus. To that end you sent the original letter which five of their missionaries and one captain of Sonora called Don Juan Baptista de Ansa, under date of July 31 of the year just past, had written to you.<sup>22</sup> By it are made known the repeated expeditions which they have made to the said conversions, the sites, rancherías, and distances which exist from one to the other, the many souls which were found and reduced to the Catholic faith, the abundant fruit which had been experienced and which was looked for in the future through the effective efforts of the evangelical workers, and the protection and aid of the mentioned captain, with whose escort such favorable progress has been attained. Having seen it in my Council of the Indies with the report of my *fiscal*, it has seemed proper to advise you of the receipt of your cited letter, and to charge you, as I do, to continue your functions to the ad-

22. The reference is to the above document.

vancement of the said conversions, and by what the aforesaid captain has shown in his application and zeal for the service of God and me, to give him thanks, encouraging him to continue with the same vigilance he [has shown] till now in that which leads to such an important goal. Dated at San Ildefonso, August 21, 1733. I the King. By order of the king our lord, Don Juan Ventura de Maturana. Marked with three rubrics.

Copy of a letter written by the captain of Fronteras in Sonora, Don Juan Baptista de Ansa, to the illustrious sir, Dr. Don Benito Crespo of the order of Santiago, bishop of Puebla de los Angeles.<sup>23</sup>

Illustrious sir:

I always bear in mind, illustrious sir, the honors and favors which you have deigned to do me. Desirous of doing likewise, in so far as my smallness may be able to please your illustrious lordship, and with the notice that I shall give I believe that you will be especially pleased, for from these circumstances may result the further extension of the Holy Evangel in the place where it was planted at the instance of the ardent zeal of your illustrious lordship. small mines of short measure in their extent were discovered. I informed the excellent señor viceroy, deceased, of this the distinguished señor manifesting how pleasing the news had been to him. For he began by this means to recompense our very pious monarch for what had been assigned from the royal exchequer for the support of the reverend father missionaries.

Late in the past month of October between the mission of Cuevabi [Guebavi] and the ranchería of Arissona there was discovered more balls and chunks of silver, one containing more than a hundred *arrobas*,<sup>21</sup> proof of which I am

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23. This letter refers to the great silver discovery at Arizonac in 1736. The place was in the upper Altar valley, just across the present international boundary line. There is a large batch of documents in the Archivo General de Indias at Seville, Spain, dealing with this subject.

sending to your illustrious lordship. Other chunks were found with some attle, coarse gravel, or metal, altogether more than two hundred *arrobas*. Much of this had already disappeared when I came to know of it. Various forms have been seen which seem made by hand; and having the authority of chief magistrate, *justicia mayor*, I went to seize them in case a greater portion than that assigned from the regular mines might belong to your majesty, for these are found alone and buried scarcely a fourth to half a yard. This decision his excellency the viceroy must make, which on this occasion I make in accordance with the ordinances. When I arrived at the place they were already so depleted that afterward hardly ten or twelve *arrobas* were found, but some mines are being discovered in other hills.

This discovery has caused such surprise that all prudent and capable men have assumed that God has permitted it that with this incentive they will penetrate and establish the standards of our redemption and that the happy day might come for as many heathen as some accounts say. There is an enclosure, about which I am also consulting your excellency, and I am ordering a domestic whom I am sending to Mexico to give a copy to your illustrious lordship, It is unnecessary to say that your very illustrious [lordship] will cooperate with your holy prayers and other activities so that the enterprise may begin and be successful, for what you desire and do for the winning of souls is well known. For this purpose I ask and beseech the Divine Majesty to grant to your illustrious lordship very long years in excellent health and in greater promotions. From this presidio of Santa Rosa de Corodéguaque, January 7, 1737. Very illustrious and reverend sir, your most attentive servant Juan Baptista de Anssa who venerates you, kisses the feet of your illustrious lordship.

Most illustrious sir,

Dr. Don Benito Crespo  
of the Order of Santiago.

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24. The *arroba* weighed about twenty-five pounds.