

Father Kino in Arizona. By FAY JACKSON SMITH *et al.* Maps by DON BUFKIN. Phoenix, 1966. Arizona Historical Foundation. Maps. Notes. Appendix. Bibliography. Pp. xvii, 142. \$7.50.

When Herbert E. Bolton discovered the Kino manuscripts in the Mexican archives, he published *Kino's Historical Memoir of Pimería Alta* (1919) and an admirable biography. Since then interest in the wandering priest has been kept up. One might think that Bolton's work would discourage other students from tackling the same subject; the reverse is true. Father Ernest Burrus has discovered much new material on Kino, and Dean Lockwood's interest in Kino and Arizona is still strong today. Arizonans have taken pride in the work of their great pioneer, and the state has erected a statue to Kino in Washington. In 1966, through the joint efforts of Arizonans and Mexicans, the priest's burial place and remains were discovered in Magdalena, Sonora.

The Italian-born, German-educated, Spanish Jesuit was truly the hero of Pimería Alta, the land in which he toiled from 1687 to 1711. Outstanding missionary, intrepid explorer, colonizer, rancher, cattleman, cartographer, and savant, Kino spent a most active life in Sonora and Arizona, founding the first Spanish missions there. To honor Arizona's first real citizen and true hero the Arizona Historical Foundation has published a beautifully printed, bound, and illustrated work, *Kino in Arizona*.

The work contains an enlightened introduction by Barry Goldwater, the foundation's sponsor. This is followed by Kino's "Relación Diaria," translated into English and with copious editorial notes by Fay Jackson Smith. This document, used by Bolton and others, had earlier been published in Spanish. The "Relación" is a day-by-day account of Kino's trip from Dolores to find the mouth of the Gila River. The expedition, from September 22 to October 18, 1698, took Kino across the unexplored land of the Papagos in Arizona to the ancient lava beds of the Pinacates in Sonora, Mexico. It is a full report and also gives some insight into Kino's character and wide interests. It is followed by a translation of the priest's own postscript and the diary of Lt. Martín Bernal from November 5 to December 2, 1697. Two other related documents are included.

Part II of the volume is John L. Kessell's story of Kino's part in the peaceful settlement of Guevavi and Tumacácori as mission sites in Southern Arizona. This part includes all the sketches made of the two places during Kino's time. In this account Kessell relies heavily

on Bolton's edition of *Kino's Pimería Alta* and Juan Mateo Manje's *Luz de Tierra Incógnita*.

Part III is an excellent selective bibliography made by Father Francis J. Fox. It contains a short sketch of Kino's life, a list of Kino's writings available in print, biographies and other writings relative to Kino, background works for the study of his life, and periodical articles concerning the doughty traveler. Obviously Father Fox has not included all manuscript materials which still lie in the archives.

In addition, the volume includes several short appendices containing documents in translation and reproduced in facsimile. There is also a photograph of Kino's remains at Magdalena, as well as Father Arthur L. Campa's burial notice of him. Two original color maps by Donald H. Bufkin enhance the work, as do facsimiles of documents. There is a serviceable index.

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The Cabildo in Peru under the Bourbons. A Study in the Decline and Resurgence of Local Government in the Audiencia of Lima, 1700-1824. By JOHN PRESTON MOORE. Durham, 1966. Duke University Press. Illustrations. Map. Appendices. Bibliography. Index. Pp. vi, 275. \$10.00.

A considerable body of literature exists on the municipalities of colonial Spanish America, but most of it has been concentrated either on the immediate post-conquest years or on the last decades of the empire, both periods of intense political activity in town government. Moore has endeavored to fill a serious gap. In an earlier book he described the operation of town government in the viceroyalty of Peru in the sixteenth and seventeenth centuries. In the present work he traces its eighteenth-century development in a more restricted geographical area, that of the *audiencia* of Lima. The chronological division is, in this connection, an awkward one. It is difficult to demonstrate that government or general conditions in the Indies under Philip V were significantly different from those under Charles II. Moore does his best, and in the process exaggerates the ability and energy of the two first Bourbon kings and the effectiveness of their (undoubtedly able) ministers. A more plausible break in continuity is to be found in the humiliations of the Seven Years' War and in the subsequent determination of Charles III's ministers to tighten the whole administration of the empire through a standing army, a disciplined civil service, and a rational system of trade and finance.