

UNIT IV

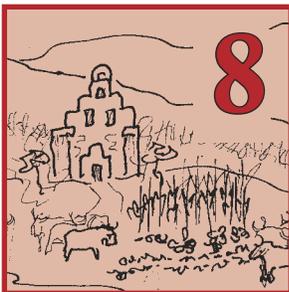
PADRE KINO



THE KINO STORY

Students will answer accompanying discussion questions after viewing an eighteen-minute long video, “The Kino Story,” directed by Dr. Charles Polzer and narrated by Tucson students.

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KINO'S WORLD

In this geography lesson, students learn about Father Kino's work and missions, while making simple math computations to determine time and distance, using a map of the Pimería Alta.

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UNIT IV - ARIZONA STATE STANDARDS - 2006

Lesson 7 - The Kino Story

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C3 PO2(c) S1 C3 PO3	describe the contributions/Father Kino describe the location and cultural characteristics of Native American tribes during the Spanish period.
READING	S1 C6 PO3 S1 C6 PO6 S3 C1 PO8	generate clarifying questions use reading strategies to comprehend text draw valid conclusions from expository text
WRITING	S3 C2 PO1 S3 C2 PO2	record information (notes) write an expository paragraph
LISTENING/ SPEAKING	VP-E1	analyze visual media/subject matter

Lesson 8 - Kino's World

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C1 PO1 S4 C1 PO2 S4 C1 PO5 S4 C1 PO6 S4 C5 PO1 S4 C6 PO1	interpret historical data from maps interpret scale and symbols on maps describe physical and human features using maps locate physical and human features using maps describe human dependence on the environment and natural resources to satisfy basic needs. describe the impact of geographic features on the location of human activities
READING	S3 C1 PO6	interpret information from graphic features and maps
MATH	S1 C2 PO3 S1 C2 PO4 S1 C3 PO1 S1 C3 PO4 S4 C4 PO3 S4 C4 PO4	select the appropriate operation to solve word problems solve word problems using appropriate operations and numbers solve problems using estimation estimate/measure distance select a tool for measurement situations approximate measurements for accuracy

Important Note: Answers to discussion questions on *Master Page 4.6* are italicized and numbered.

Eusebio Francisco Kino was born on August 10, 1645 in Segno, Italy (1), a small village. He grew up in an wealthy family. His parents, recognizing his abilities, sent him to the Jesuit college in nearby Trent. He continued his studies at Hall near Innsbruck, Austria.

During his studies, he fell seriously ill and vowed that if his patron, Saint Frances Xavier, would intercede, he would devote his life to the church (2).

He regained his health and joined the Society of Jesus, or the Jesuits. Father Kino completed his education in mathematics, with an interest in astronomy and cartography. In addition, he spent thirteen years pursuing religious studies with the Society. Upon completion, Father Kino looked forward to serving as a missionary in China. But fate did not fulfill his dream. Upon drawing lots, Father Kino was destined for Mexico.

As a missionary, *Father Kino's main work was to convert the Indians to Christianity (3).* The way in which he and his Jesuit contemporaries did this was by education.

For the most part, the Jesuits befriended the Indians and took time to learn their language and their culture. It was primarily through this interpersonal connection that Father Kino made his converts. Although pledged to the Pope and the church, the Jesuits were also loyal to the King and the Spanish government who had their own goal of *converting the Indians into acculturated Spanish citizens. Often, however, it did not work that way (3).*



The idea was that the Crown would finance the missionaries for up to 10 years, at which time their church community would be self sufficient and tax paying. Of course, it never worked that way!

Traveling in the seventeenth century was no easy task. Father Kino set out in 1678 to Cadiz, Spain, with hopes of catching a “flota” or ship to the new world. Unfortunately, bad navigation caused a delay, forcing Father Kino and his companions to miss the fleet.

He waited two years before he was able to book another passage. He used his time wisely though, brushing up on Spanish. The day finally came when Father Kino and his Jesuit brethren went to sail on the ship “Nazareno,” only to become grounded and battered on a sand bar just outside of the Bay of Cadiz. He waited another six months before he finally got his passage to *Nueva Espana.*

Upon arrival in New Spain, Father Kino went to Mexico City to await instruction. Two years later he got his first assignment, working in La Paz, Baja California. Unlike any of his predecessors, Father Kino was successful there in his work with the Guaicuro Indians. This was short lived, however. A group of soldiers invited a group of Indians, suspected of stealing, to a meal of peace then opened fire on the Indians. Colonists, military personnel and missionaries had to flee for their lives. With their backs to the sea, they barely escaped when a relief ship arrived just in time.

Regrouping on the mainland, Father Kino and the expedition landed to the north at San Bruno, where he spent the next year administering to the physical and spiritual needs of the Indians. But as the sprouting community was finally becoming established, the harsh environment took its toll. Plagued by drought, crop failure and widespread disease, the authorities decided that the project should be abandoned. Father Kino returned to Mexico City to plead for the Crown's support in returning to Baja but to no avail. The Spanish colonization of Baja was over, at least for the present, but Father Kino was steadfast in his goal to get back there. He finally got permission to work close to Baja California among Seri and Guaymas Indians. But fate took another turn when Father Kino's superiors decided to send him north, to the area known as *the Pimería Alta, or the upper (more northern) lands of the Piman Indians (4)*.

On March 13, 1687, Father Kino rode into Cucurpe, Sonora ("Place where the doves sing"). On that very day *he founded his first mission, Nuestra Señora de los Dolores (5)* at Cosari, not far from Cucurpe. Thus, his *Lady of Sorrows Mission* became Father Kino's home and base camp for the remainder of his life.

Father Kino's work was plagued by envious priests, hostile mine owners and incompetent military officials. A few other missionaries, jealous of Father Kino's success, spread rumors and criticized his credibility, finally forcing his superiors to investigate the allegations. Father Salvatierra was sent, only to return with glowing reports of Father Kino and his work. The mine owners, however, were not happy with Father Kino, as he received exemption for the policy of *Repatriamiento* which allowed for Indian labor in the mines.



They had once been able to exploit the Indians to work in the mines. Now the mine owners were restricted in their practice of forced labor by the justice-seeking Jesuits who were often referred to as "Indian lovers." It was the military, however, that seemed to have strained the Indian and Spanish relationship the most.

In 1695 a small rebellion broke out at Tubutama caused by superstitious misinterpretations of mission policy. It resulted in discontented Indians burning and ravaging fields and pueblos all along the Altar River. The uprising quickly spread downstream to Caborca, where the locally beloved Father Saeta was murdered, making him the first martyr in the Pimería Alta. In an attempt to rectify the tense situation, Father Kino requested that O'odham chiefs meet with military personnel. This resulted in the chiefs turning over the guilty, who were judged and beheaded on site by an over zealous lieutenant. The fighting continued, and although short-lived, it destroyed much of the work and trust Father Kino and his contemporaries had labored so hard to develop.

Three months after the 1695 revolt subsided, Father Kino rode to Mexico City to once again make his plea to expand his work to Baja California. His arguments were heard and finally approved. He returned with a small crew to assist with the colonization of Baja California, but his return and new ideas met with resistance. Although some of his contemporaries continued to challenge him and were happy to hear that he was leaving, the majority, including his superiors, realized that Father Kino was an essential person in the Pimería Alta. Frantic letters poured into Mexico City in protest of Father Kino's new Baja California assignment. He was needed to rebuild the Pimería Alta. So it was that enroute to his new commission, he was met by a courier with orders from the Viceroy to return to the Pimería. The people needed him, and the Crown agreed to support him with promises of supplies and military escorts.

Father Kino continued to work in and expand the area of the Pimería Alta, working with various tribes including the

Akimel O'odham (Pima or River People), *Tohono O'odham* (Papago or Desert People), *Sobas*, *Cocomaricopas*, *Opas* and *Yumas*. With each of these peoples Father Kino earned a reputation of respect and reverence. He was known to be kind, generous, intelligent and hard working. His horsemanship was also noteworthy. Bolton also mentions a story about how the "Padre on Horseback" could ride 50 to 75 miles a day.

Father Kino's travels took him north to the Gila River (just south of present-day Phoenix), east to the San Pedro River Valley and the border of Apache lands, and west to the Colorado river. During one of his ventures he was given a gift of blue abalone shells which he recalled seeing in Baja California. Father Kino began tracing the origins of the shells. Finally convinced that the blue shells were directly traded with the desert Indians, *he made a series of expeditions to prove that Baja was not an island as it was believed to be, but a peninsula* (6); a discovery that became a landmark in the colonization of California.

Father Kino continued his work until 1711 when, at 66 years of age he went to Magdalena to dedicate a new chapel. After the Mass of Dedication he fell fatally ill. At midnight on March 15, 1711, he passed away. Father Kino was buried in a chapel near the church at Magdalena (7), his gravesite eventually lost in the tumultuous history of Mexico. In 1966, excavations were conducted at Magdalena to find Father Kino's grave. The site now stands as a monument to the Father of the Pimería Alta.

Father Kino left a rich legacy behind him. *He was the first to explore and map the Pimería Alta while establishing over twenty missions including Caborca, Cocóspera, Guevavi, Magdalena, San Ignacio, San Xavier, Tubutama, and Tumacáori* (5). He was known to be compassionate, understanding, a scholar, a great horseman, and knowledgeable about agriculture and other practical subjects. He earned the respect of the native people, his colleagues, and his superiors. He is still well known today, his accomplishments recognized by many.

Eusebio Francisco Kino

A Detailed Timeline For Teacher Reference

- Eusebio Francisco Kino was born August 10, 1645, in Segno, Italy, the only son of Francesco Chini and Margherita Lucchi. He worked on the family farm at Moncou, Italy until it was sold in 1660.
- Kino went to college at Hall near Innsbruck, Austria. There he got an unidentified illness that brought him close to death and vowed that if his patron, St. Francis Xavier, would intercede, he would join the Jesuits.
- Kino entered the priesthood at Landsberg and gave his first vows in 1667. He then studied philosophy, mathematics, geography, and cartography at Ingolstadt. There he converted a tower into a mini-observatory.
- Receiving his minor orders in 1669, Kino asked for assignment to the Americas, China, or other country.
- Kino was ordained a priest on June 12, 1677, at Eistady, Austria.
- In March, 1678, after his sixth petition, Kino was assigned to the missions of the Spanish empire. He traveled to Munich, with money earned from the sale of scientific instruments he had been making. He joined 19 Jesuits, and went to Spain to teach math at Jesuit colleges in Seville and Puerto Santa Maria.
- Kino left for Cadiz to board a small ship that arrived in Veracruz, Mexico, May 3, 1681. He left for Mexico City and was assigned to the Governor of Sinaloa and the Californias, who needed his skills on an expedition to Baja California. Kino became rector of the mission and Royal Cartographer for the Californias.
- Kino's astronomical observations entitled *Exposicion Astronomica* were published in Mexico in 1682.
- In 1683, Kino was sent to the Bay of La Paz. He learned the Indian language and befriended the local Indians. Following a military conflict with the Indians, the Spanish moved to San Bruno. He mapped the area.
- On August 15, 1684, Kino took his final vows and joined the Society of Jesus.
- In 1684, Atondo and Kino, with their party, were the first Europeans to cross Baja California by land, arriving at what is known today as San Gregorio. San Bruno was abandoned in 1685.
- In 1686, Kino established three missions in Sonora: Nuestra Señora de los Dolores, at Cosari, San Ignacio de Carburica, and San Jose de Ímuris. He established gardens, ranches, and promoted artisans and similar trades.
- Kino continued to establish a chain of missions on his seventy-five mile circuit -- San Ignacio, Magdalena, San Xavier del Bac, Cocóspera, Caborca, Tumacácori, and Tucson.
- In 1687, the church was completed at Dolores, Kino's home-base. Four more Jesuits were assigned to the area.
- On January 16, 1691, Kino and Visitor General Padre Juan Maria Salvatierra, were met by Pimas carrying crosses and flowered arches who invited them to start the mission at Tumacácori, the first mission in Arizona.
- Father Kino re-established peace in the Pimería Alta in 1695, following the first Pima Revolt of 1695.
- Kino made several trips with the Sobaipuris, to explore the Santa Maria (Santa Cruz) and San Pedro Rivers.
- In 1698, Kino mounted an 800 mile, three week expedition, with the intention to survey the Gulf coast where he sighted for the first time the Gulf of California, also resulting in an expedition on the Gila River.
- In 1699, Kino and Manje, while resting at a Yuman village, were presented with beautiful blue shells that Kino recognized as coming from the "opposite" shores of the Pacific. In April, 1700, Kino convened a "Blue Shell Conference" where chiefs and couriers indicated that the blue-crusted abalone didn't occur in the Gulf waters, but had been traded from the Pacific and Kino discovered that California was a peninsula, not an island.
- Padre Kino received permission to be transferred to Bac which would be closer to his mission expansion to the northwest, but he needed to wait for a replacement-- a replacement that never came.
- While dedicating a new chapel at Magdalena, Kino became weak, and died about midnight, March 15, 1711.



THE KINO STORY

Students will answer accompanying discussion questions after viewing an eighteen-minute long video, “The Kino Story,” directed by Dr. Charles Polzer and narrated by Tucson students.

Subjects

Reading, Writing,
Social Studies and
Listening Skills

Preparation

Preview Kino video.
Suggested preparatory
reading for teachers:
Chapters 1-4 (*pages 1-10*)
from Tumacácori: from
Rancheria to National
Monument, by Nicolas
Bleser. Make copies of
Master Page 4.6.

Materials

Kino Story Video
(included with guide or in
Encounters Box); optional
copies of *Master Page 4.6*.

Time

One session

Vocabulary

Apache, mission,
encounter, *Jesuit*,
missionary, *O’odham*,
Padre, *Pimería Alta*

Reference to the Encounters Box

B-5 *Tumacácori: From
Rancheria to National
Park*;
B-8 *Kino Guide II*;
B-11 Kino Story Video.

THE KINO STORY

The video directed by Dr. Charles Polzer and narrated by Tucson students, gives a basic, easily understood account of Father Kino and his impact on the people and the environment of the Pimería Alta. It relates to the area’s inhabitants, the arrival of Father Kino, the mission system he established and his explorations. It is an excellent introduction to Father Kino and the history of the Pimería Alta.

1. Prior to viewing the video, handout the “Kino Story - Discussion Questions” on *Master Page 4.6* to your students and briefly review the questions.
2. Show the video to your students, encouraging them to try to listen for the answers during the film and take notes as appropriate.
3. Allow students time to complete the questions, (individually or in groups), on *Master Page 4.6*.
4. Review the questions sheet as a class, allowing students to complete their individual papers.
5. Collect and utilize the discussion questions as an “open test,” evaluating the students on overall comprehension, writing skills, and if appropriate, neatness.

* *The Kino Story Video is included with this guide, available in Encounters box, or by request from Tumacácori National Historical Park.*



KINO STORY - DISCUSSION QUESTIONS

1. Where was Father Kino born? What was his full name?
2. Why did Father Kino decide to become a missionary?
3. What were the two jobs that Father Kino was given to do as a missionary?
4. What does “Pimería Alta” mean?
5. What was the name of Father Kino’s first mission? Name at least three other of Father Kino’s missions.
6. What major discovery did Father Kino make concerning California?
7. How old was Father Kino when he died? Where did he die? Where is his grave?

MAKING CONNECTIONS

8. How was life in Father Kino's time different than today?
9. Why was Father Kino important to Southern Arizona?
10. What do you think was Father Kino's greatest challenge? Why?

CHALLENGE

If you could ask Father Kino a question, what would it be?

JUST FOR FUN

Padre on Horseback

For a little extra fun, make copies of *Master Page 4.8* and have students use pencils to color in Father Kino's portrait.



RESOURCES AND REFERENCES

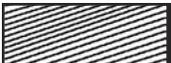
Far Side of the Sea, Ben Clevenger, Jesuit Fathers of Southern Arizona, 2003;
Finding Father Kino, Jorge H. Olvera, Southwest Mission Research Center, Tucson, AZ, 1998;
Kino: A Legacy, Charles W. Polzer, Jesuit Fathers of Southern Arizona, 1998;
Kino Guide II, Charles Polzer (in Encounters Box);
A Kino Keepsake, Kieren McCarthy, editor, Friends of the University of Arizona Library, Tucson, AZ, 1991;
The Padre on Horseback, Herbert Eugene Bolton, Loyola University Press, Chicago, 1986;
Tumacácori: from Rancheria to National Monument, Nicolas Bleser, Southwest Parks and Monuments Association, Tucson, 1984;
Tumacácori National Historical Park, Susan Lamb, Southwest Parks and Monuments Association, Tucson, 1993;
Rules and Precepts of the Jesuit Missions of Northwestern New Spain, Charles Polzer, Univ. Of AZ Press, 1976.

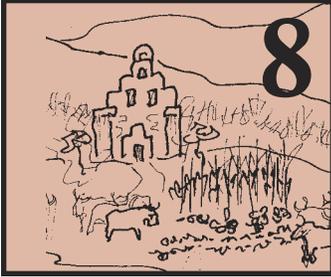
ENRICHMENT

- As a follow-up to the video, ask students to write a short bio of Father Kino.
- View the *Tumacácori Story* video (included with guide or see Encounters Box).
- See how many streets, businesses, monuments, etc. you can find that are named after Father Kino, using phone directories, street directories and other resources.
- Visit and study Tumacácori, San Xavier, or Kino missions located in Mexico.



Use the following drawing scheme for this face:

	1 - Dark pencil		2 - Slanted lines
	3 - Checkers		4 - Light pencil



KINO'S WORLD

In this geography lesson, students learn about Father Kino's work and missions, while making simple math computations to determine time and distance, using a map of the Pimería Alta.

Subjects

Geography, Math, Reading, Social Studies and Art.

Preparation

Make a transparency of the map of the Pimería Alta on *Master Page 4.11*, and or make copies of map for each student.

Get: Globe or North American World Map; Make copies of each Kino Mission (*Master Pages 4.12 - 4.20*).

Time

One session.

Reference to the Encounters Box

- B-5 Tumacácori: From Rancheria to National Park;
- B-8 Kino Guide II;
- B-13 Missions of the Pimería Alta (map);
- B-14 Historic Spanish Missions.

KINO'S WORLD

Part I

1. After viewing the video and discussing Father Kino and the missions of the Pimería Alta, utilize a globe, world map, or local map to locate the answers to the following questions with your students:

- Where was Father Kino born? (*Segno, Italy*)
- Where did Father Kino attend college? (*Trent, Austria*)
- To what country did Father Kino wish to go as a missionary? (*China*)
- To what country was Father Kino actually sent? (*New Spain*)
- Where was Father Kino's first assignment? (*Baja, California*)
- Where is the Pimería Alta? (*From Magdalena, Sonora north to the Gila River near Phoenix, west to Yuma County and east to the San Pedro River.*)
- Where did Father Kino die? (*Magdalena, Sonora, Mexico*)

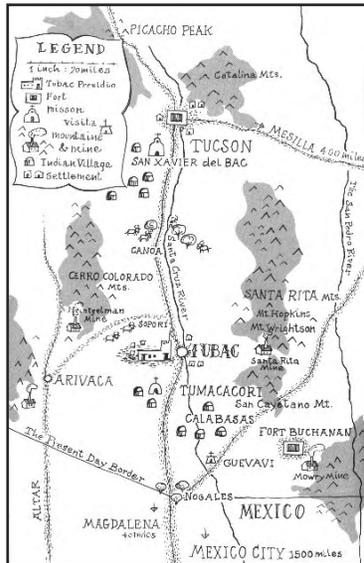
Part II

1. Introduce each of the Father Kino Mission pictures by pointing out where they are located on the enlarged Pimería Alta map. Display each of the mission pictures (*Master Pages 4-12 through 4-20*) so the students have access to look at them.
2. Assign each student one of the Father Kino Missions. Have them draw the mission and write the mission's complete name. (More than one student may have to share a mission.)
3. When the drawings are complete, have each student place and properly locate their mission drawing on the enlarged Pimería Alta map.



Part III

1. Distribute photocopies of the Pimería Alta Map (*Master Page 4.11*) to each of your students.
2. Demonstrate how to utilize the Scale of Miles on the map.
3. Assign one or more of the following mathematical assignments:
Answers may be in leagues, miles or both.
 - *What is the approximate distance between Dolores and Magdalena?*
 - *What is the distance between Altar and Dolores?*
 - *What is the distance between each students' assigned mission and Kino's base at Dolores?*
 - *How many miles would Father Kino need to ride if he started at Dolores and went to Magdalena, on to Cocospera, Tubutama and eventually Arivaca? If he returned by the same route, what would be his total mileage?*
 - *If Father Kino was able to ride 40 miles a day, how many days would it take him to ride from Dolores to San Xavier del Bac?*

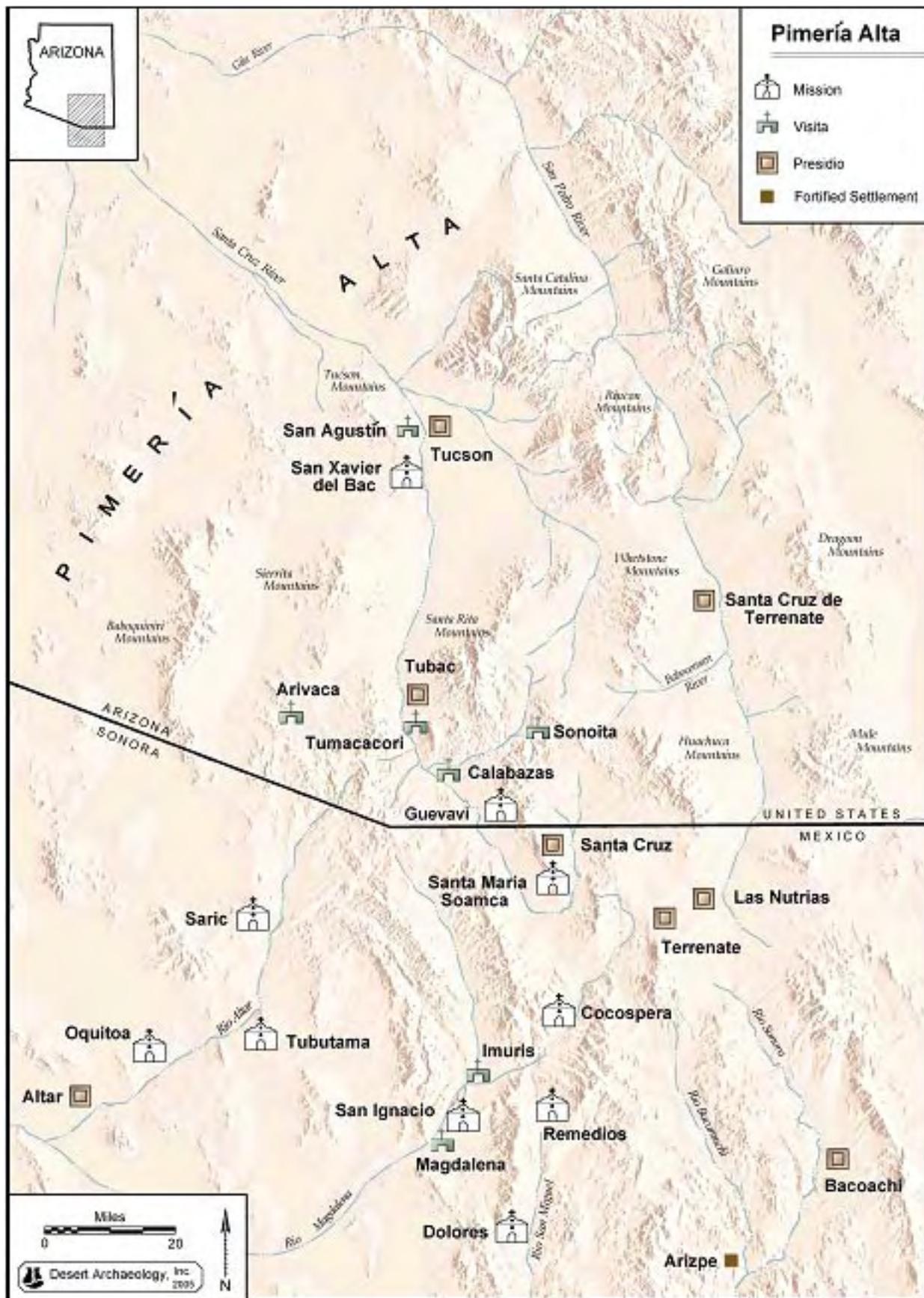


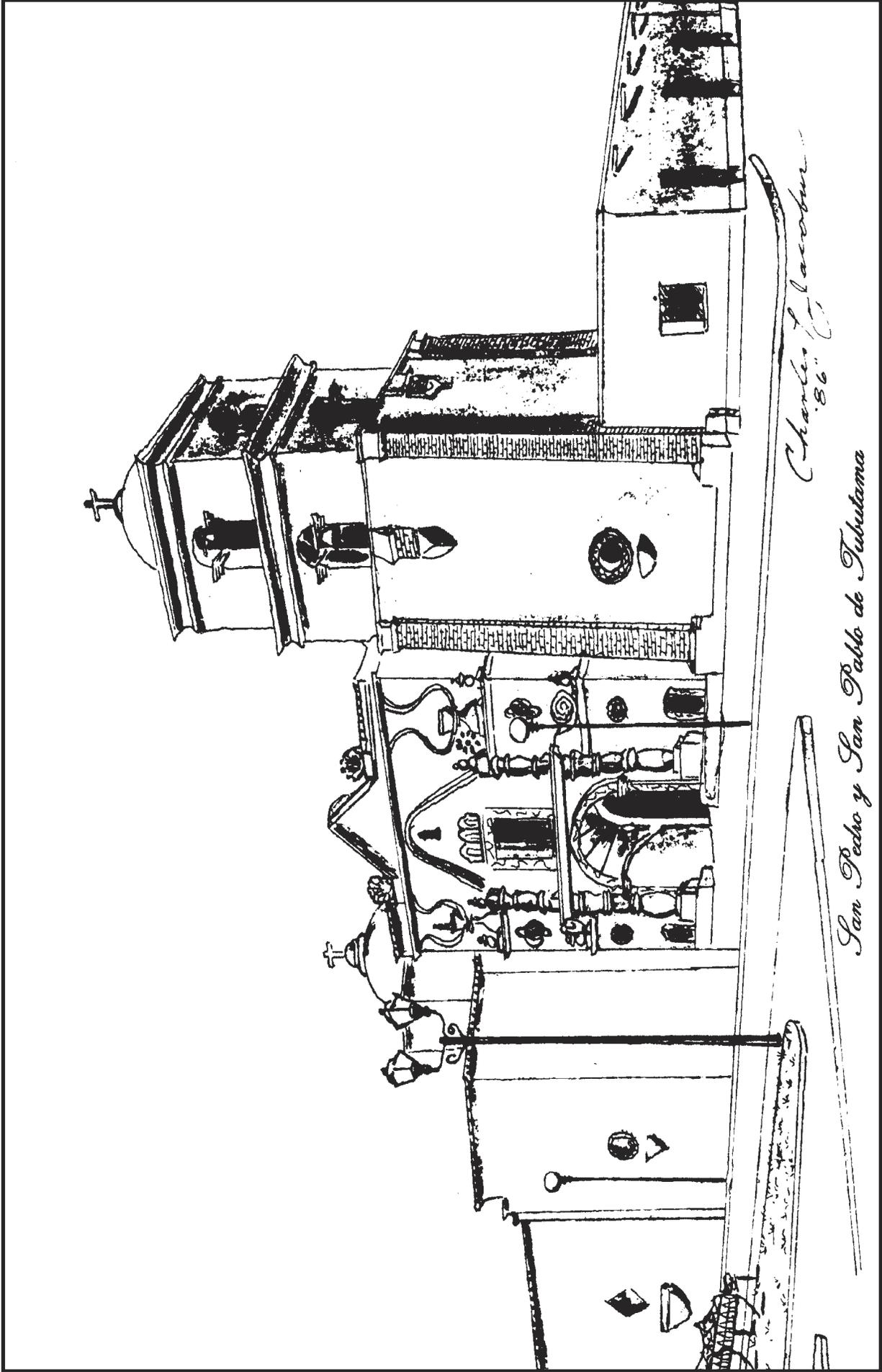
RESOURCES AND REFERENCES

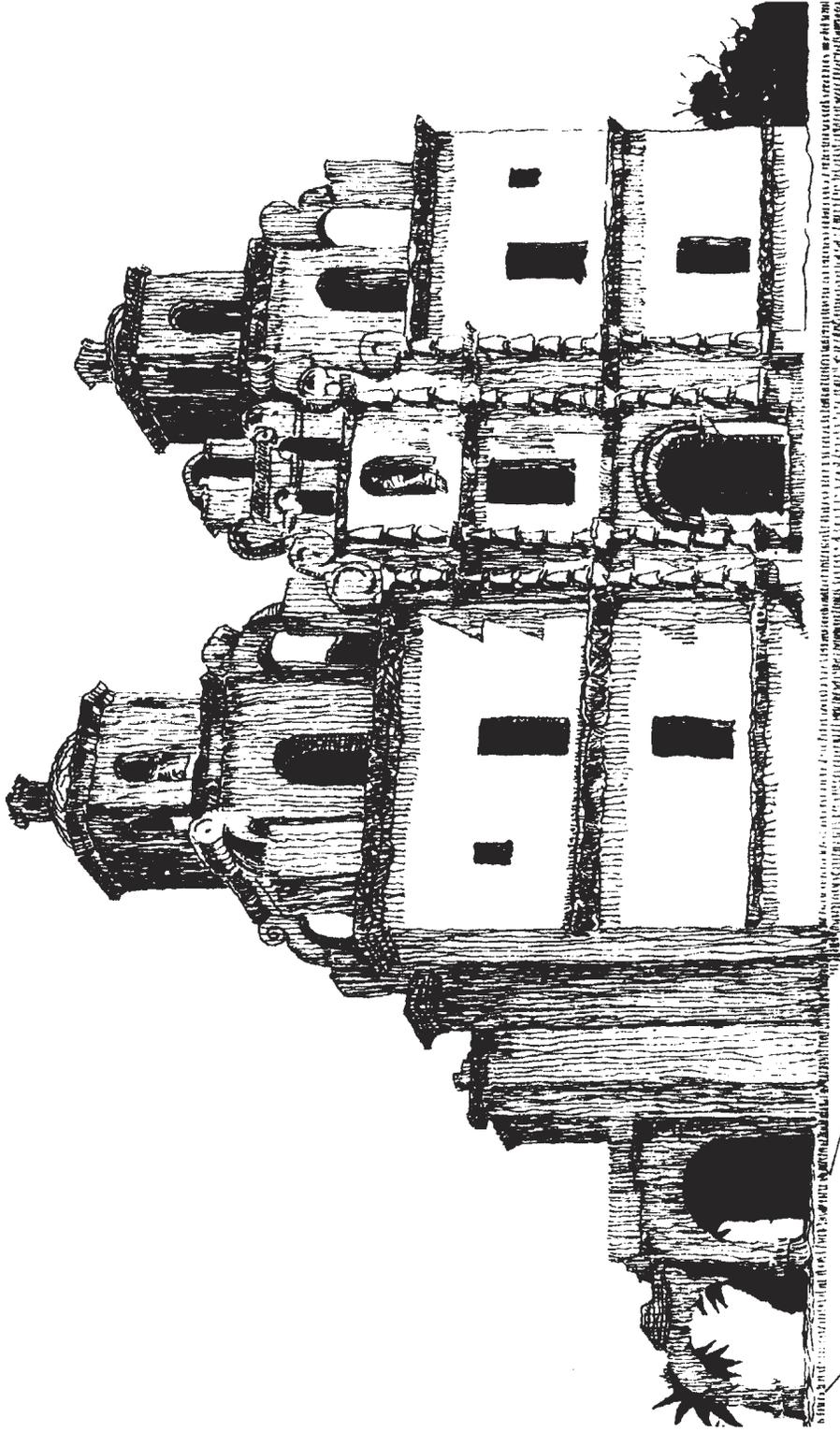
Far Side of the Sea, Ben Clevenger, Jesuit Fathers of Southern Arizona, 2003;
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Map of the Pimería Alta, Southwest Parks and Monuments Association, Tucson, AZ, 1999;
The Padre on Horseback, Herbert Eugene Bolton, Loyola University Press, Chicago, 1986;
Tumacacori: from Rancheria to National Monument, Nicolas Bleser, Southwest Parks and Monuments Association, Tucson, 1984;
Tumacacori National Historical Park, Susan Lamb, Southwest Parks and Monuments Association, Tucson, 1993;

ENRICHMENT

- Make a copy of the map on the back cover of Kino Guide II for each student. Identify borders of the *Pimería Alta* by coloring surrounding areas. Leave the *Pimería Alta* area uncolored so that it stands out.



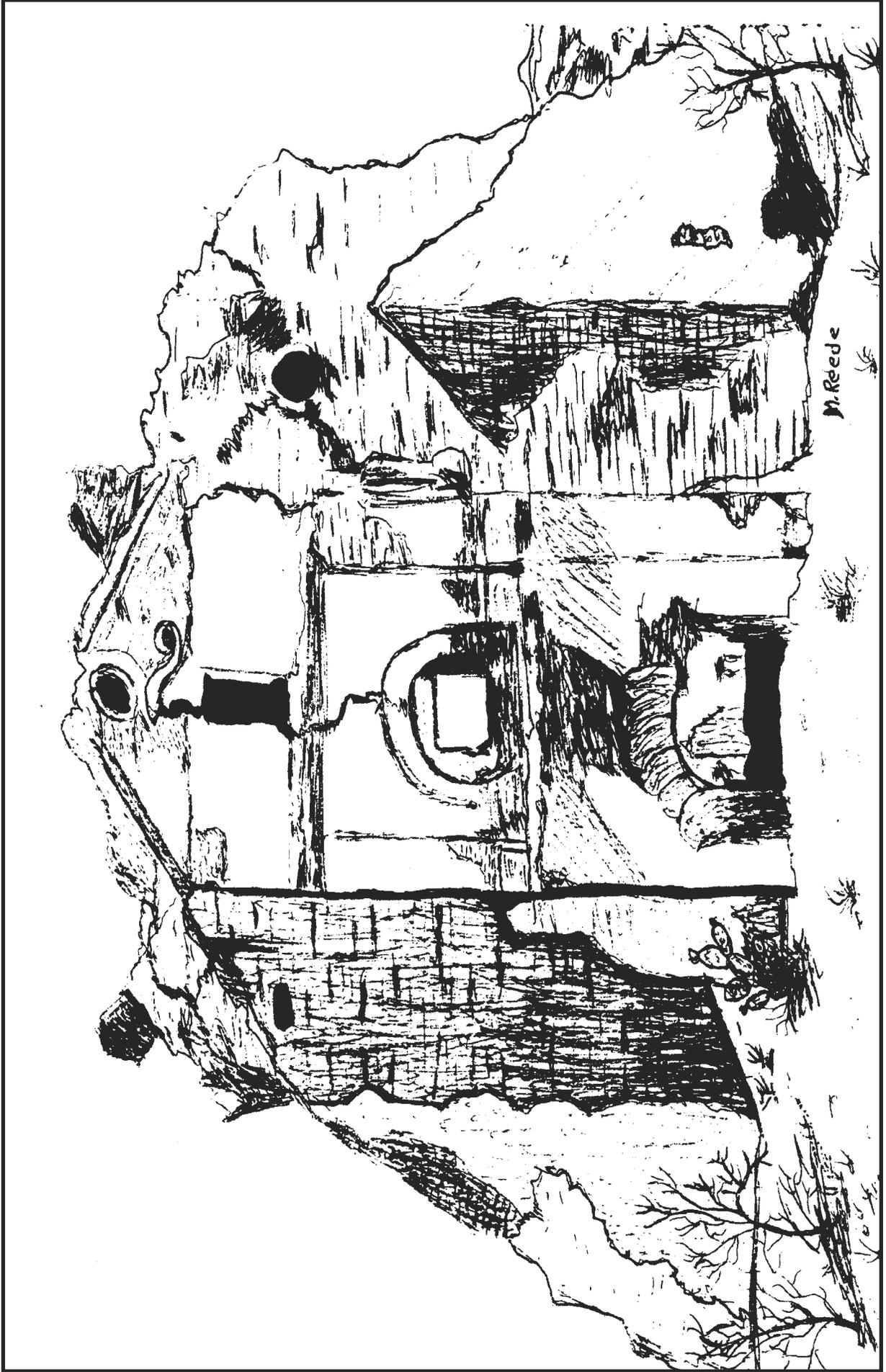


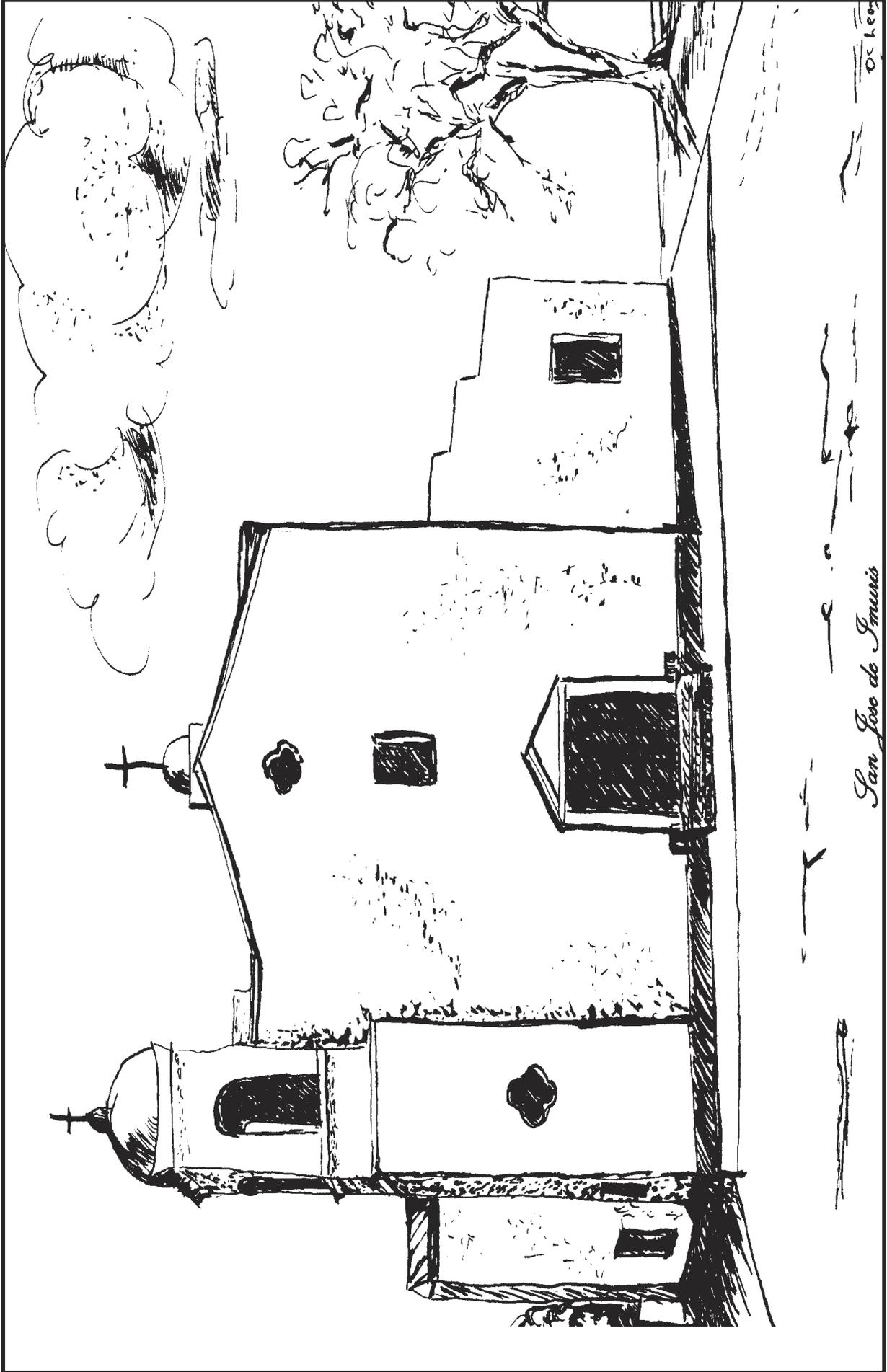


Nuestra Señora de la Concepción del Caborca

Part 86

Padre Kino

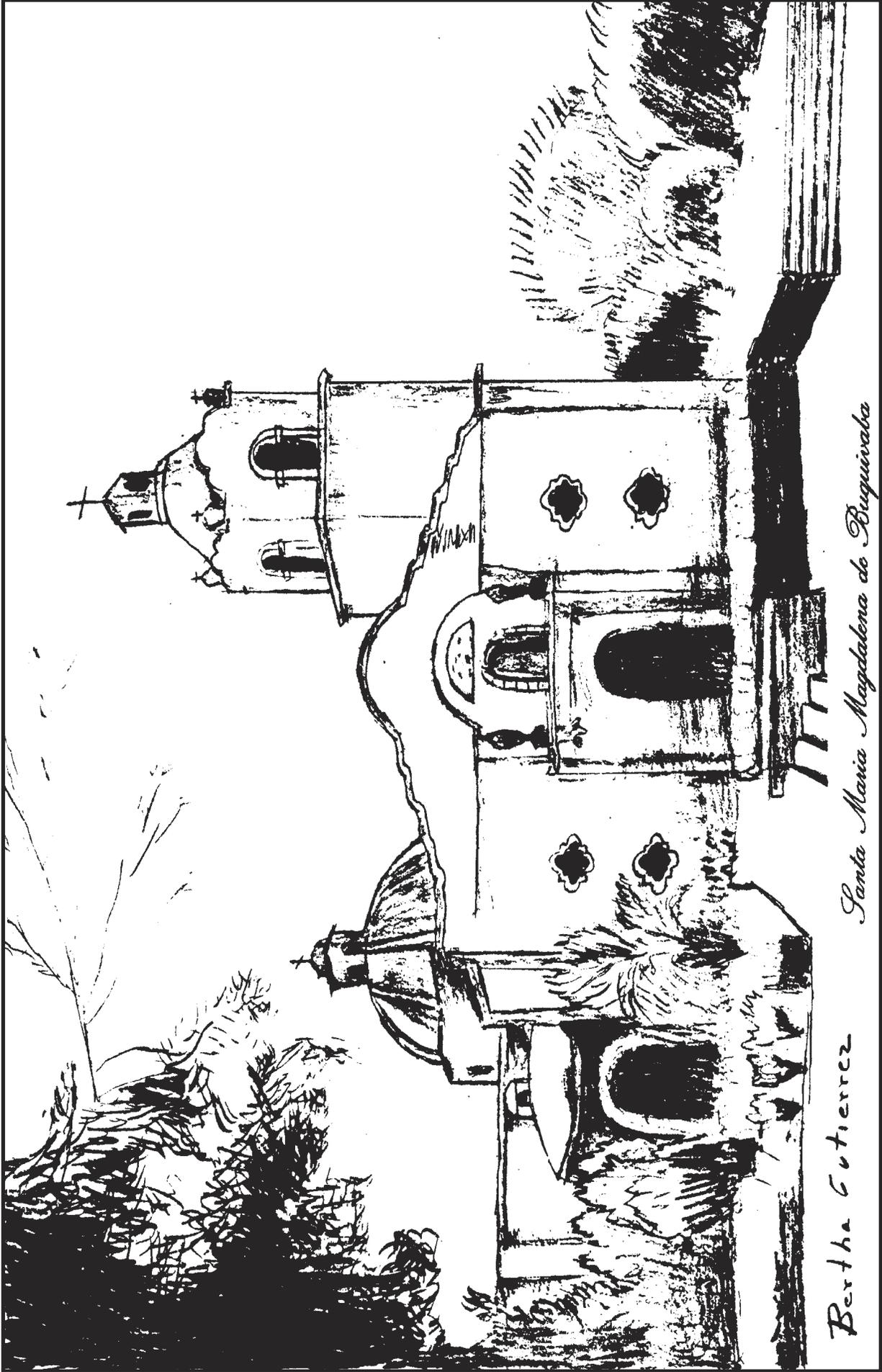




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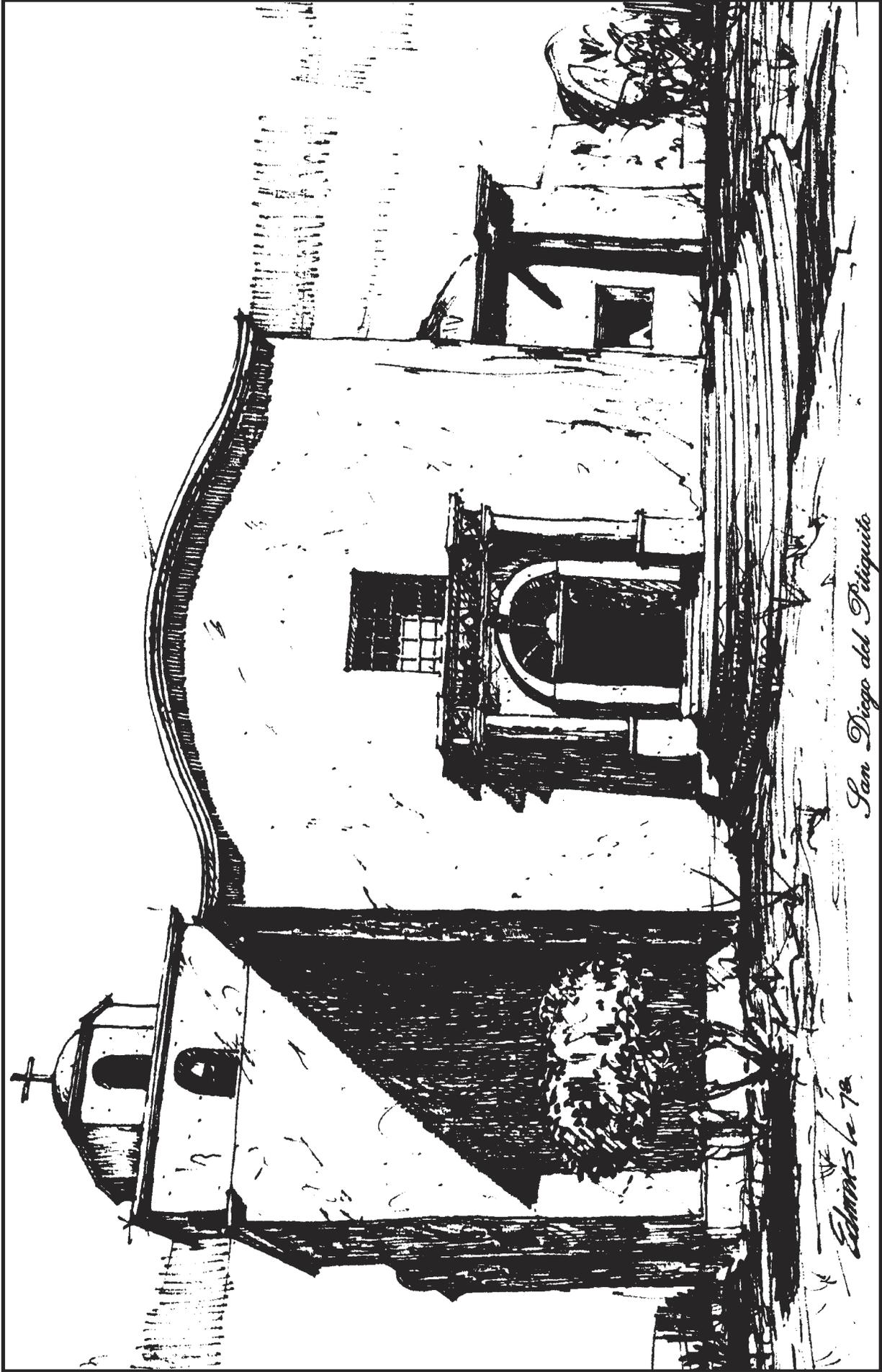
Padre Kino

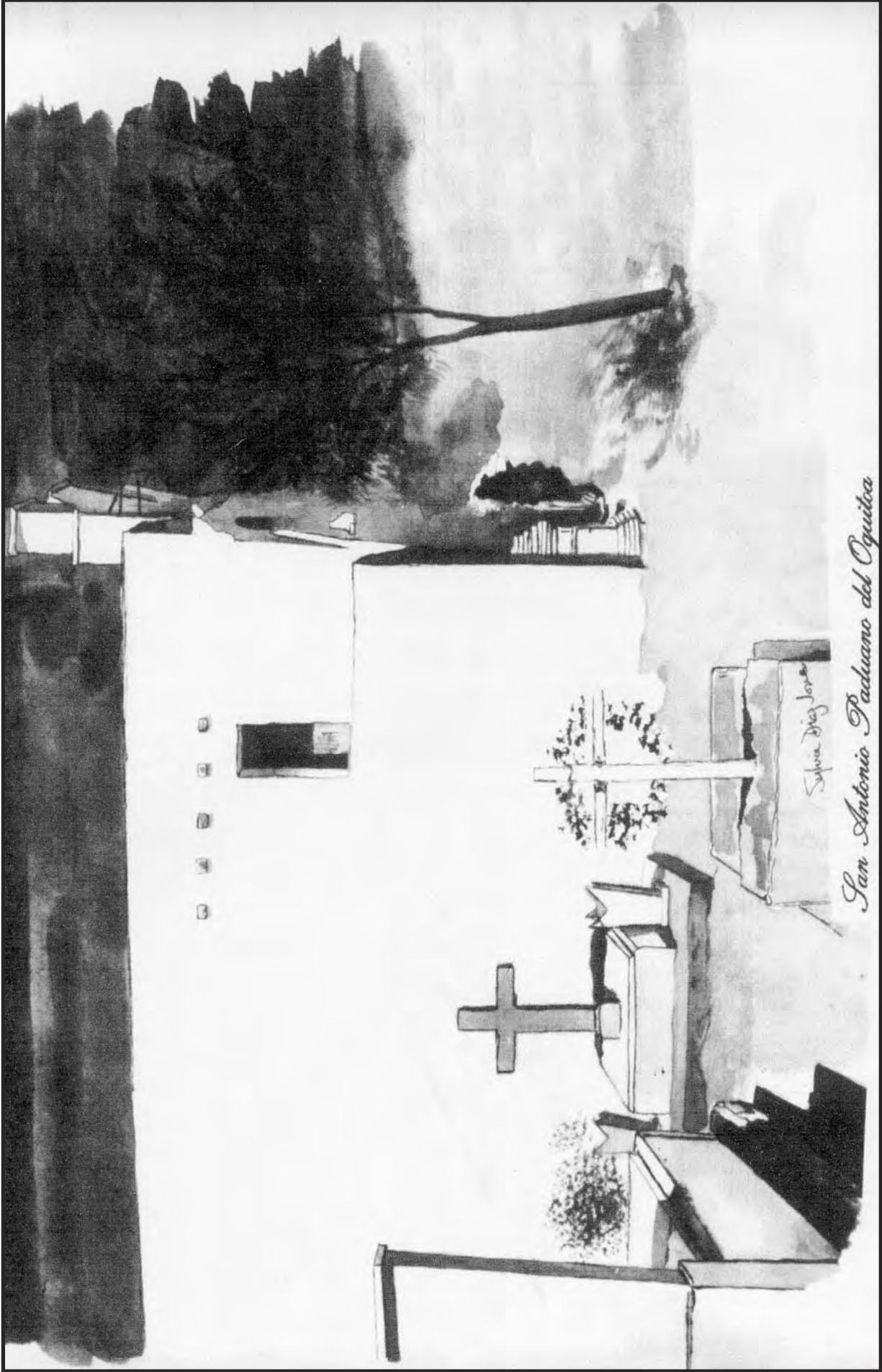
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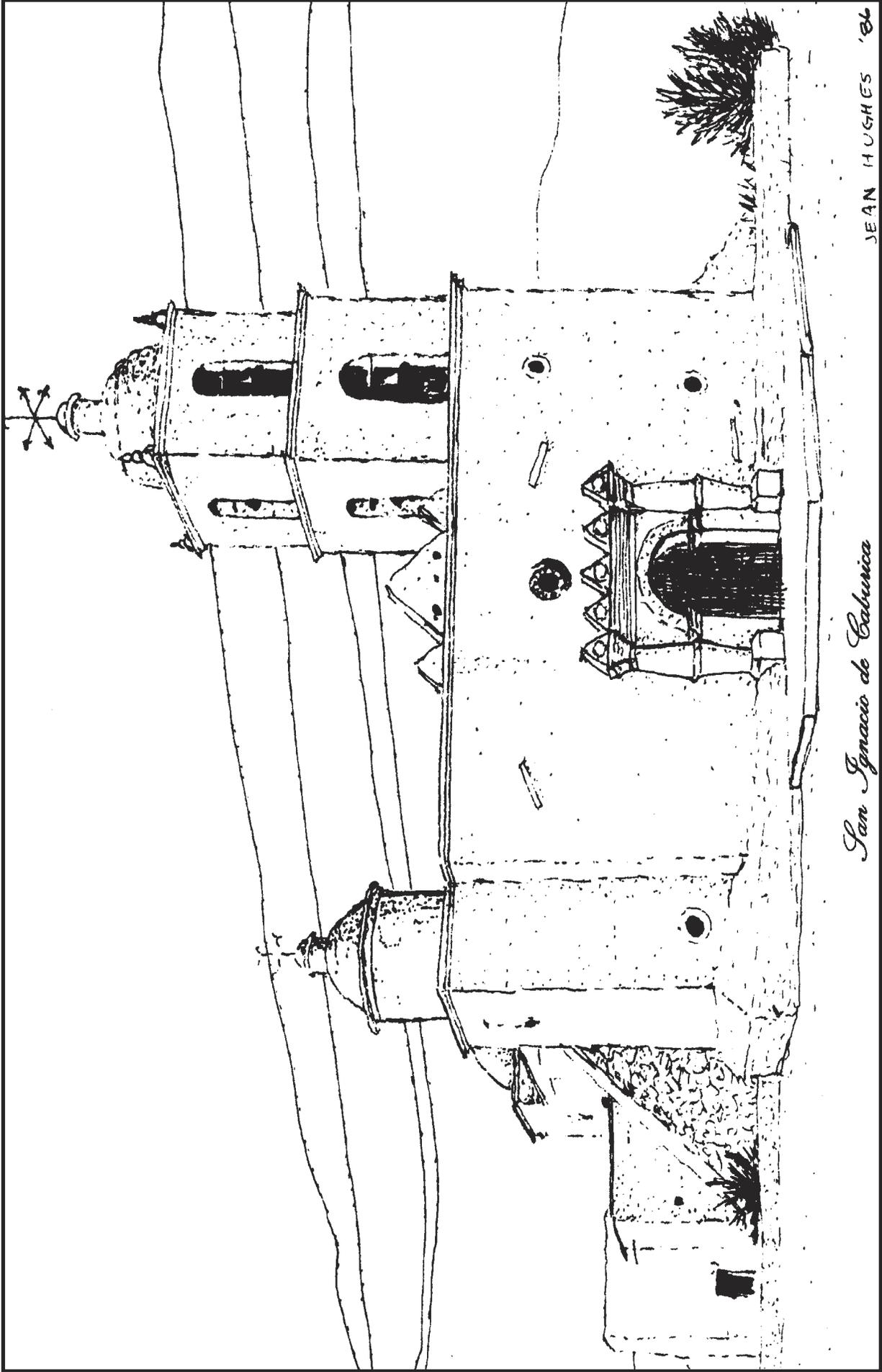


Bertha Gutierrez

Santa Maria Magdalena de Buguiwaba







San Ignacio de Babuiza

Padre Kino

JEAN HUGHES '86

