

Tumacácori National Historical Park

ENCOUNTERS

A History of the Pimería Alta

A Fourth through Eighth Grade Teachers' Guide

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**SANTA CRUZ VALLEY
UNIFIED SCHOOL
DISTRICT # 35**



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Tubac Historical Society

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Foreword

On a crisp, cool morning, several teachers from the Santa Cruz Valley area met with representatives from Tumacacori National Historical Park, Tubac Presidio State Historic Park, and the Pimeria Alta Historical Society. The result was the "Encounters Guide," a thematic, sequential teachers' guide dealing with the encounters of cultures and environment in our area, an alternative to a textbook on Arizona. Since the first edition in 1996, over 400 copies have been distributed and used with thousands of students participating in the associated program.

The Encounters Guide later became the blueprint for three new teacher guides specifically addressing the Santa Cruz River: *Life along the Santa Cruz River* (2nd grade guide), *The Santa Cruz River, Its People and Environment* (4th-8th Grade Guide), and *Birds, People and the Santa Cruz River* (7th-high school guide). With the addition of the new environmentally oriented guides, however, some of the original guide's contents became redundant and/or needed revision. A new guide was needed to specifically focus on the rich history and culture of the Santa Cruz River Valley.

The "new and improved" Encounters Guide is the product of many teachers and educators who worked hard to rewrite existing activities, add new lessons, and integrate Arizona State Standards into the new design. The Units are sequentially ordered to cover all periods of Arizona history, including the O'Odham, Apaches, missionaries, Spanish, Mexican-Americans, and Anglos. The thematic skills included are: Arizona history, social studies, multicultural education, art, critical thinking, math, and drama. Although the units can stand alone, if used sequentially, they can be used as a curriculum to teach Arizona history, a dynamic didactic tool where students can learn about our local history and culture specific to Southern Arizona.

Throughout the guide you will also see reference to the "Encounters Box," a teacher resource kit full of books, videos, activities and other reference materials regarding the history and environment of the area of southern Arizona known to the Spanish as the Pimeria Alta. The Encounters Box is located in Santa Cruz County schools, Tucson-Pima Public Libraries and other locations.

Note about this Guide

This teachers' guide is available free to all teachers in all Santa Cruz County schools. It is also available online at <http://www.nps.gov/tuma/forteachers/encountersguide.htm>, or for loan as part of the Encounters Teachers' Resource Box located in area schools and Pima-Tucson Public Libraries. Educators outside of this area may download the guide or borrow the book at any time, and photocopy all or part for non-commercial educational purposes. Copies will also be distributed, upon request, by Tumacacori National Historical Park for the cost of reprinting.

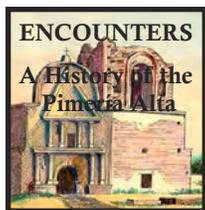
For more information contact:

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tuma_interpretation@nps.gov

or

www.nps.gov/tuma

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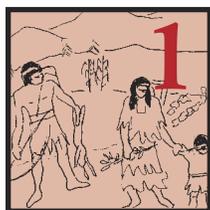
FOREWORD

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HOW TO USE THIS BOOK

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UNIT I: THE O'ODHAM



O'ODHAM VILLAGE LIFE

Students will participate in simulated O'odham cultural activities to include an O'odham language lesson and role-playing various daily tasks such as food preparation, games, weaving and pot making.

Page 1.7

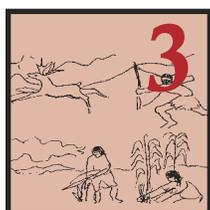


CREATE AN O'ODHAM VILLAGE

Students will place a fictional O'odham village along a Santa Cruz River map while using their knowledge of cultural needs and climate restrictions. They will describe the advantages of their chosen site and draw a sketch of their village.

Page 1.17

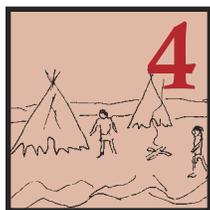
UNIT II: THE APACHE



APACHE LIFE

Through reading and discussing an essay about the Apache, and participating in various traditional Apache activities including folktales, songs and games, students will gain understanding and appreciation for Apache history and culture.

Page 2.5

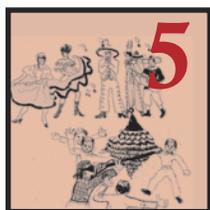


ADAPTING TO YOUR ENVIRONMENT

Through discussion and participation in a game comparing Apache and Spanish warfare strategies, students will understand how the Apaches were able to successfully combat the Spanish soldiers.

Page 2.19

UNIT III: THE MISSIONARY



LIFE AS A MISSIONARY

Students will role-play different aspects of the life of a Spanish missionary including music, clothing, discipline and penmanship.

Page 3.3



HISTORIC JOURNALS

Students will compare and analyze different writing styles, examine historical documents, and rewrite one or more phrases from Padre Kino's historic journal documenting the founding of the first Tumacácori Mission.

Page 3.9

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.

Page 4.5



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.

Page 4.9

Unit V: The Kino-O’odham Encounter



GETTING READY TO MEET FATHER KINO

Students will review O’odham and missionary culture through creating one or more craft projects. They will also create, discuss and write questions relevant to the “Kino-O’odham Encounter Presentation.”

Page 5.3



MEET PADRE KINO

The “Kino-O’odham Encounter Classroom Presentation” is a dynamic reenactment of Father Kino’s first encounter with the O’odham from Tumacácori and Bac in 1691. Under the guidance of a park ranger, agency representative, or teacher, students will learn about and role-play this event.

Page 5.5

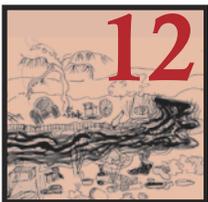
Unit VI: The Meeting of Cultures



UNDERSTANDING CULTURE

Students will collect cultural data to identify present-day trends and understand how interests and culture influence people’s actions. They will complete an individual cultural questionnaire, make a presentation, and participate in discussion and debate.

Page 6.3



ENCOUNTER

Through guided visualization, discussion and story writing, students will examine their feelings about encounters between new people and cultures.

Page 6.7

Unit VII: Europeans in the Pimería Alta



REVOLT

By participating in a social experiment and discussing cultural differences between the Spanish and the O’odham people, students gain firsthand experience in understanding the events leading to the Pima Revolt of 1751.

Page 7.3

Unit VII: Europeans in the Pimería Alta



JUAN BAUTISTA DE ANZA

Students will read, discuss, identify and describe various excerpts of Juan Bautista de Anza's life. In doing so, they will understand the importance of a Spanish (Basque) hero and the lifestyle of a soldier in the 18th century.

Page 7.5

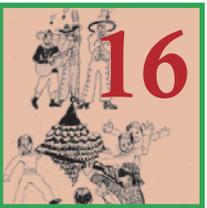
Unit VIII: The Mexican Connection



MEXICO: A NATION IS BORN

Students will read and discuss a short essay entitled "A Brief History of Mexico," define "Mexican-American," and participate in a game that portrays various aspects of the Mexican-American culture.

Page 8.5



FIESTA

Through the creation of a fiesta, including celebration, history, music and food, students will gain an understanding of Mexican-American culture.

Page 8.7

Unit IX: The Americans



THE WEEKLY ARIZONIAN

Students will read, discuss and answer questions about selections from a historical newspaper while learning about United States history in the mid 1800s. They will then create their own mini-newspaper as a class.

Page 9.5

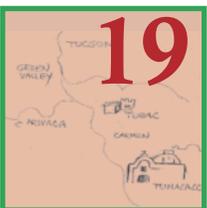


A DAY AT SCHOOL - TUBAC 1880

Using primary and secondary sources, students will research the lives of early Arizona school children and create a journal entry about a day in the life of the student.

Page 9.9

Unit X: The Pimería Alta Today



SANTA CRUZ COUNTY - A CULTURAL MELTING POT

By comparing and contrasting different customs and cultures found throughout the USA, students will identify various cultural elements in the Santa Cruz River Valley.

Page 10.3



MISSION 2000

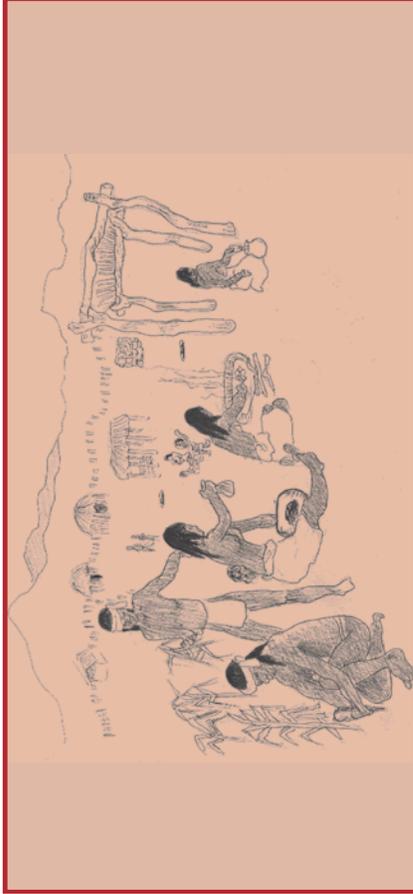
Mission 2000 is a computer program that allows you to search mission records including burial records, baptisms, marriages, inventories and other events, in the area historically known as the Pimeria Alta (Southern Arizona and Sonora, Mexico).

Page 10.7

HOW TO USE THIS GUIDE

UNIT #

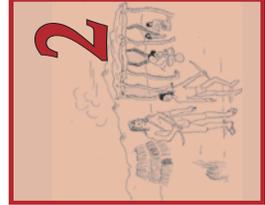
UNIT TITLE



LESSON OVERVIEW

A brief outline of the general theme, objectives and concepts, what and how the lesson will be accomplished. Very useful if you wish to scan the different lessons.

The first lesson of each Unit normally serves as an introduction to the unit theme and can be used either individually or sequentially with the following lesson. **PAGE #**



LESSON OVERVIEW

A brief outline of the general theme, objectives and concepts, what and how the lesson will be accomplished. Very useful if you wish to scan the different lessons.

The Second lesson can serve as an follow-up to the first lesson, or may be used as a stand-alone lesson. **PAGE #**

UNIT # - ARIZONA STATE STANDARDS - 2006

Lesson # - Lesson Title		DESCRIPTION
SUBJECT	STANDARD	
SUBJECT NAME	S1 C2 PO2 Standard # = S1 Concept # = C2 Performance Objective = PO2	a brief description of the performance objective
READING	S1 C4 PO2 S1 C4 PO3 S1 C6 PO1 S1 C6 PO2 S2 C1 PO1 S2 C1 PO5	use context to determine word meaning determine the difference between figurative and literal language predict text content confirm predictions about text identify the conflict of a plot describe a character's traits
WRITING	S1 C1 PO1 S1 C1 PO5	generate ideas maintain record of ideas
MATH	S4 C1 PO2	identify a tessellation (mat weaving)

A Note about Guide Standards

Arizona State Standards are included for the 4th grade only, although the lessons are also applicable to other grade levels.

Standards for other grade levels will be listed as an addendum or on the Tumacacori National Historical Park website as they become available.

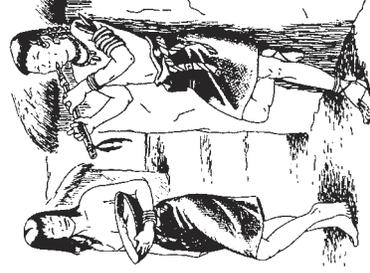
More information about Arizona State Standards can be found at <http://www.ade.state.az.us/standards/contentstandards.asp>

HOW TO USE THIS GUIDE

Unit # - UNIT TITLE - BACKGROUND INFORMATION

Background Information is primarily written to orient the teacher or educator to the themes and issues presented in the Unit. It is highly recommended that the teacher read this information prior to teaching the individual lessons.

Whereas the background information is written primarily for the educator, the text has been simplified and edited to a fourth-grade reading level. Although not critical to completing the lessons, teachers may elect to incorporate it as a reading lesson for their students, in addition to the lessons.



Lesson



LESSON OVERVIEW

A brief outline of the general theme, objectives and concepts - what and how the lesson will be accomplished. Very useful if you wish to scan the different lessons.

LESSON TITLE

Subjects
Whereas most of the lessons will be in social studies, other disciplines such as reading, writing, art, English, etc. may be covered.

Preparation
A list of tasks you will need to accomplish or gather prior to teaching the lesson.

Materials
A list of materials needed to complete the lesson, including necessary photocopies.

Time
The amount of time it will take to complete the lesson. One Session equals approximately 50 minutes.

Vocabulary
A list of key, or foreign words.

Reference to the Encounters Box
R-6 = Red 6

Applicable resources found in the Encounters Teacher Resource Box, described in the "Forward" section of this

1. Step by step instructions.
2. Numbered and clearly written.
3. Augmented by graphics and other useful information.

HOW TO USE THIS GUIDE

LESSON # - LESSON TITLE

LESSON # - ACTIVITY TITLE - MASTER PAGE ix

1. Step by step instructions.
2. Numbered and clearly written.
3. Augmented by graphics and other useful information.

RESOURCES AND REFERENCES

Resources and references to books, websites, etc.

ACTIVITY TITLE



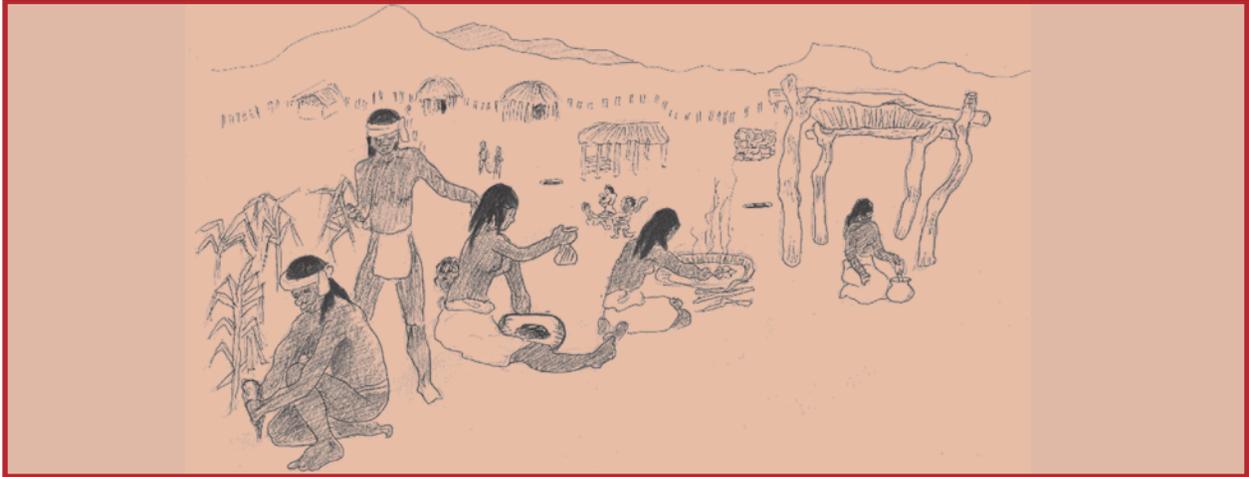
Stories, games, crafts, reading excerpts and other activities that can be photocopied and used as teacher reference and/or to give to students for group or individual work.

ENRICHMENT

- Suggestions, ideas and activities appropriate to further study lesson concepts or themes.
- Located at the end of the activity instructions.

UNIT I

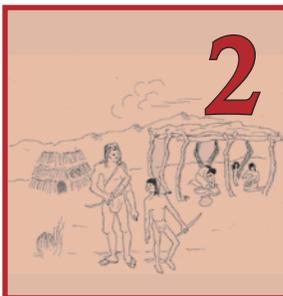
THE O'ODHAM



O'ODHAM VILLAGE LIFE

Students will participate in simulated O'odham cultural activities to include an O'odham language lesson and role-playing various daily tasks such as food preparation, games, weaving and pot making.

PAGE 1.7



CREATE AN O'ODHAM VILLAGE

Students will place a fictional O'odham village along a Santa Cruz River map while using their knowledge of cultural needs and climate restrictions. They will describe the advantages of their chosen site and draw a sketch of their village.

PAGE 1.17

UNIT I - ARIZONA STATE STANDARDS - 2006

Lesson 1 - The O'odham

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C2 PO1	describe cultures of prehistoric people in the Americas
	S1 C2 PO2	describe cultures of Mogollon, Anasazi, Hohokam
	S1 C3 PO3	describe the location and cultural characteristics of Native Americans
	S4 C5 PO1	describe human dependence on environment and resources to satisfy basic needs
READING	S1 C4 PO2	use context to determine word meaning
	S1 C4 PO3	determine the difference between figurative and literal language
	S1 C6 PO1	predict text content
	S1 C6 PO2	confirm predictions about text
	S2 C1 PO1	identify the conflict of a plot
	S2 C1 PO5	describe a character's traits
WRITING	S1 C1 PO1	generate ideas
	S1 C1 PO5	maintain record of ideas
MATH	S4 C1 PO2	identify a tessellation (mat weaving)
SCIENCE	S4 C3 PO1	describe how resources are used to meet population needs

Lesson 2 - Create an O'odham Village

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C2 PO1	describe the cultures of prehistoric people in the Americas
	S1 C2 PO2	describe the cultures of Mogollon, Anasazi, Hohokam
	S1 C3 PO3	describe the location and cultural characteristics of Native Americans
	S4 C1 PO1	use map to solve problems
	S4 C5 PO1	describe human dependence on environment and resources
SCIENCE	S4 C3 PO1	describe ways resources are used to meet population needs

The people who lived along the Santa Cruz River when the Spanish came were called the Sobaipuri, a branch of the O'odham or Pima people. They farmed, hunted, and gathered along the Santa Cruz and San Pedro Rivers and in the nearby desert.

Unfortunately, very little is known about the Sobaipuri, because they no longer exist. Many died and others got married to members from other tribes. They were believed to have similar customs to those of the neighboring O'odham, whom we know a lot about.

The Tohono O'odham (*desert people*) still live in the Sonoran Desert of Arizona and Mexico. They are also known as the Papago, the name given to them by the Spanish. Historically, in the summer they lived in "field villages" located in the desert. They grew crops of corn, tepary beans, and squash along dry arroyos or washes. Their crops were then watered when the monsoon rains came. They also collected wild food like mesquite beans and all kinds of cacti. In the winter they moved to "well villages" in the mountains where they found temporary springs.

Here they would hunt and eat any wild plants they could find. The late winter and spring was a hungry time for the O'odham.

The *Akimel O'odham* (*river people, called Pima by the Spanish*) lived in permanent villages in Central Arizona along the Gila, upper San Pedro and upper Santa Cruz rivers. Because they usually



had a steady source of water year-round, they were able to grow more crops in their fields and to stay in permanent villages.

The O'odham nation believe themselves to be descendants of the ancient Hohokam civilization or "those who came before." Their culture is rich and colorful, often reflected in traditional activities such as stories, dances, etc.

STORYTELLING, CEREMONIES AND LANGUAGE

Storytelling plays a very important role in O'odham life. For centuries, history, tradition, and culture have been passed from one generation to the next through stories and songs. The O'odham have traditional ceremonies that mark different seasons and traditions in their culture, such as the Saguaro Wine Feast (*June 21st-the O'odham New Year*), the Salt Pilgrimage to the Gulf of Mexico, and the Deer Dance in the Fall. During these ceremonies people sing, dance, and tell creation legends and other stories. O'odham legends, therefore, are not just fun stories, but an important passing on of tradition and language. The O'odham language is also very important to them as it includes words that are special just to the O'odham. (*The O'odham language is a member of the Uto-Aztecan language family, distantly related to Yaqui, Hopi, Comanche and Ute, among others.*)

Traditional Naming of an O'odham Child

An important ceremony is the naming of their children.



Before a child is a year old, the child is named by friends of the parents in the following manner: the friends, or godparents, accompanied by other visitors, come for four mornings in a row. Before sunrise, they sit on the ground in front of the house where the child lives. First one and then another of the company holds the child for a moment. If it is a boy, the *kompalt* (godfather) repeats a ceremonial speech, passing his hands across the baby and holds him up to

receive the first rays of the rising sun; then he gives the boy the name by which he will be known throughout life. However, nicknames are common and often are used instead of the baptismal name. If it is a girl, the *kamult*, godmother, delivers the speech and gives the name. The parents in their turn name the children of godparents that just named their own child.

“From the age of ten until about the time of marriage neither boys nor girls are allowed to speak their own names. The penalty is bad luck in losing arrows in the case of the boys, and the *rsalika* or *kiaha* stick for girls.”

“The name of a [dead] person is not used; he is [thought of] as the brother of So-and-So. The word or words in the name, however, are not dropped from the language.

O'odham Homes

The O'odham built their house by digging a round flat hole in the ground about a foot deep. This hole kept the house cooler in the summer and warmer in the winter. Then they would put 4 posts in and some wood beams to connect them (*made from mesquite tree trunks and branches*). Next they would pile other branches and brush to make their round pit house. They would also build a ramada near their pit house. A ramada is made by standing up four poles and placing smaller branches on top to make shade. They would use the pit house to sleep in, everything else would be done under a ramada.



Gathering and Basketry

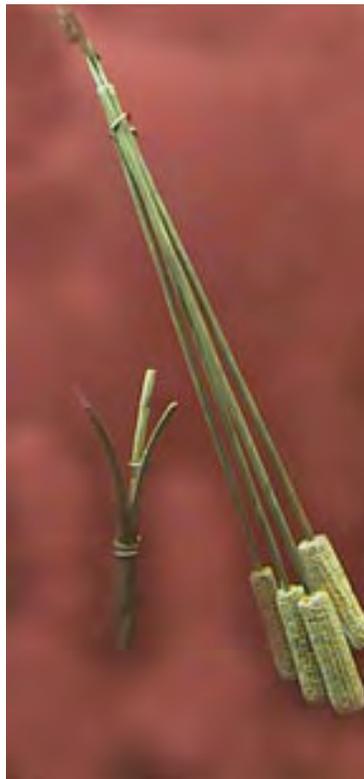
The O'odham use more than 450 desert plants for food, building materials, clothes, medicine, and everything else. The desert was their grocery store. They have been making baskets for centuries. This strong tradition continues today.



Baskets were first made strictly for practical uses, such as transporting and storing materials, and food gathering. Some baskets were even used as cooking containers. Hot rocks were placed in a basket which was then filled with wet grain. The main materials used for basket weaving are bear grass, yucca leaves, devil's claw, and roots. No dyes are used. The natural materials give the baskets their distinctive colors. Although most baskets today are used for decorative purposes, their quality and attractiveness have remained unchanged.

Games

Games were traditionally played by only boys or only girls. It was a cultural taboo to mix them. Only boys played *Ginz*, the Pima Stick Game. The same would apply for an activity like food preparation, done only by women. Both boys and girls performed duties such as tattooing and pottery, although most likely, males and females worked apart.



Tattooing

The O'odham practiced both tattooing and body painting. They usually tattooed boys and girls during their teens between fifteen and twenty years of age.



Designs were first outlined in charcoal. The skin then was pricked with needle points dipped in wet charcoal. (*Needle points were made by using two to four Prickly Pear or Saguaro thorns tied with sinew and cotton.*) They usually tattooed boys along the margin of the lower eyelid and with a horizontal line across the temple. Generally they made a band design across the forehead with a series of lines or short vertical zigzags. Like the boys they decorated the girls along the lower eyelid. Two vertical lines pierced on each side of the chin ran from the top to the lower portion of the jaw. On occasion these two lines were connected under the lip. Painting was then used to emphasize the tattoos.

Wild Foods and Hunting

The O' odham also gathered many wild plant foods. Some like mesquite beans (*peshitas*) were staples. They were gathered in large quantities throughout the year.



Other plants, like carelessweed, were eaten in large quantities when in season. A few of the wild foods included mesquite, grass seeds, prickly pear pads, cholla buds, yucca, agave, purslane, lambs-quarter, cattail, wolfberry, graythorn, hackberry and cacti.

In late spring the desert harvest began with the emergence of leafy greens, buds and flowers, and succulent stems. But most wild foods were gathered in the summer when many desert plants fruit and set seed. Cactus fruit and nutritious seeds from grasses, trees and shrubs were collected in large amounts.

The O'odham stored much of their food for use in lean times, like winter. Many foods were dried for storage. Fruits were often made into jam or syrup.

Keep in mind that they had no sugar until the Spanish arrived, nor were there domestic animals such as cows, horses, sheep, goats or chickens.

Meat came from hunting native animals such as javelina, deer, jackrabbit and cottontail, and from fishing. They most likely hunted birds and reptiles, and may have eaten insects, especially in hungry times.

Other Natural Resources

The land provided many other resources for the O'odham. Baskets were made using beargrass, willow, cottonwood, yucca and agave. Clay was dug to make pottery. Houses and ramadas were made of mud with a wood frame. Wood was also used for making fires for cooking and heating. Water was used for drinking, cooking and farming.

O'odham text adapted from the writings of Leyland Thomas from the Akimel O'odham nation, and from The Pima Indians, Frank Russell, University of Arizona Press, Reprint 1975.





Figure 9, page 87 from *The Upper Pima of San Cayetano del Tumacacori*, Charles C. Di Peso, 1956.

Courtesy of The Amerind Foundation, Inc., Dragoon, Arizona.

Winter Garb: Women wore a skirt of cotton supported by a woven belt, and a skin shawl over the shoulders. Men wore a cotton skirt supported by a woven belt with a cotton blanket over the shoulders. Children wore a rabbit fur jacket.

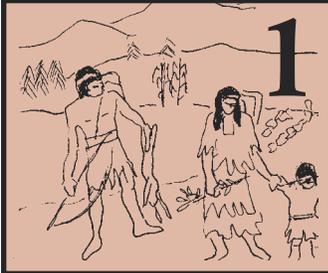


Summer Garb: Women wore cotton or skin skirts supported by a woven belt, and nothing above the waist. Men wore either a breechcloth or a skirt which swung free or was drawn up between the legs. Children wore no clothing.



Winter and Summer Garb of the Upper Pima of San Cayetano del Tumacacori

From *The Upper Pima of San Cayetano del Tumacacori*, Charles C. Di Peso, 1956.
Courtesy of The Amerind Foundation, Inc., Dragoon, Arizona.



LESSON OVERVIEW

Students will participate in simulated O'odham cultural activities to include an O'odham language lesson and role-playing various daily tasks such as food preparation, games, weaving and pot making.

Subjects

Art, Social Studies, Reading, Writing, Math, and Science

Preparation

Part I - Review Background Information and instructions. Make reference copies of *Pages 1.5 & 1.6*.

Part II - Make copies of *Master Pages 1.9 - 1.16* and gather materials as needed.

Materials

Index cards; construction paper; scissors; clay or playdough; mesquite beans or corn, grinding stones, Pima Stick Game, markers, etc.

Time

Part I - One or more sessions.

Part II - Two or more sessions.

Vocabulary

metate, mano

Reference to the Encounters Box

R-6 *Papago and Pima Indians of Arizona*;

R-10 Native American Games;

R-17 Tape: O'odham Language Lesson

O'ODHAM VILLAGE LIFE

Part I - The O'odham Language

In this lesson, students are introduced to O'odham culture while learning to speak simple O'odham words and phrases.

1. Speaking only O'odham - not English, introduce the following greetings (*Master Page 1.9*):

Shap Pi Mas Ma?

(How have you been?)

Shap Kaij?

(What do you say?);

Pi has

(Nothing really),

Shap chegig?

(What is your name?)

John bun chegig.

(John is my name.)

Thvum nui.

(I'll see you again.)

2. Introduce O'odham language phonetics to your class (*Master Page 1.9*)

In doing so you will also be reviewing English and Spanish grammar (*All O'odham consonants are the same as in English. Vowels and pronunciation are the same as in Spanish except the "e" which is pronounced as you would the "u" as in put*).

3. Master Pages 1.10 and 1.11

contain a list of O'odham names. Use the list to create individual name tags or cards and distribute them, one per student. Keep a copy of all names as a teacher reference.

4. Take roll-call in the O'odham language:

- Explain to the students your intention to take roll-call in O'odham.
- Teach the response: *haichug* (I am present).
- Call out each name in O'odham. Each student then replies by saying "haichug" and repeating their new O'odham name.

5. Ask students to practice their new O'odham name with other classmates. Consider expanding this lesson to teach counting and colors (see *Master Page 1.9*).

Part II - O'odham Village Life

1. Introduce aspects of O'odham village life by teaching at least two of the following activities. Consider setting up stations and have students rotate.*

Maintadam - Mat Makers

Traditional activity for females.

Use the instructions on *Master*

Page 1.12 - 1.13.

Haha'um Nuatodam - Pot Makers

Traditional activity for both male and female.

Use the instructions on *Master*

Page 1.14.

Chichvidam - Game Players

Traditional activity for males.

Have students play Ginz, the Pima Stick Game. The game is in the Encounters Box, or you can create your own game with craft sticks, using the instructions on *Master Page 1.15* as a blueprint.

Hegam mo ha'icu a:gida - Those who tell stories

Stories were an integral part of the O'dham culture. Use the story on *Master Page 1.16* to help students imagine village life.

Hihidodam - Food Preparers

Traditional activity for females.

Allow students to take turns grinding beans or corn. One traditional food was mesquite beans, which can be gathered easily around the Santa Cruz Valley in late summer and early fall. Corn was also traditional. The O'odham ground their grain with a *mano y metate* (mortar and pestle) which are still commonly used in Mexico. If not available, find a flat rock to use as a *mano* (pestle) and use concrete or pavement for the *metate* (mortar). **We suggest using cracked corn or chicken scratch for this activity. It is cheap, readily available and easy to use. Do not use any of the finished product for consumption!*

RESOURCES AND REFERENCES

Of Earth & Little Rain, Bernard Fontana, U of AZ Press, 1989;
Papago and Pima Indians of Arizona, Ruth Underhill, The Filter Press, P.O. Box 5, Palmer Lake, CO 80133, reprinted 1979;
Pima Indian Legends, Anna Moore Shaw, Univ. of AZ Press, 1968;
The Pima Indians, Frank Russell, Univ. of AZ Press, Reprint 1975;
A Pima Remembers, George Webb, Univ. of AZ Press, 1959;
Sharing the Desert: The Tohono O'odham in History, Univ. of AZ Press, Tucson, 1994;
"Shelter in the Pimeria Alta," Pimeria Alta Historical Society Calendar; Nogales, 1993;
Singing for Power, Ruth Underhill; Univ. of California Press, Berkeley, 1938;
The Upper Pima of San Cayetano del Tumacacori, Charles C. Di Peso, The Amerind Foundation, Dragoon AZ, 1956.

* NOTE: The Ranger-led "Encounters" classroom presentation (See Unit V) involves having students role-play O'Odham people in a village setting which they will create. Students, therefore, will need to be somewhat knowledgeable of each of these activities.

ENRICHMENT

- Use the O'odham recording from the Encounters Box, red section, to teach "An O'odham Language Lesson," Consider expanding the O'odham language lesson to include counting and colors.
- Have students make their own name tags including a sketch of their O'odham name.
- Invite an O'odham person from San Xavier, Sells or the Gila River Reservation to speak to your class or school.

AN O'ODHAM LANGUAGE LESSON

Greetings

How have you been? (usual greeting)

Shap ai Masma?

What do you say? (informal greeting)

Shap Kaij?

Nothing really.

Pi has.

What is your name?

Shap chegig?

John is my name.

John bun chegig

How have you been this evening?

Shap ai masma ida hudunk?

I'll see you again. (used like goodbye)

Tom ñei.

Vowels: All vowels are the same as in Spanish except “e” which is pronounced like the “u” as in P U T. All of the consonants are the same as in English.

A	F A R	G	G E T	M	M O M	SH	S H O P
B	BOY	H	H A T	N	N I N E	T	T O M
CH	C H A T	I	R I N G	Ñ	C A N Y O N	U	M U T E
D	H E A R D	J	J A C K	O	B O A T	V	V A T
E	P U T	K	K I T	P	P I G	W	W A K E
F	F I X	L	L O O K	S	S U N	Y	Y O U

Numbers

1. *Hemako*
2. *Gook*
3. *Vaik*
4. *Giik*
5. *Hetasp*
6. *Chudp*
7. *Veva'ak*
8. *Gigi'ik*
9. *Humukt*
10. *Vestmam*

Colors

Red	<i>s-veg</i>
Yellow	<i>s-oam*</i>
Blue	<i>s-cheedag*</i>
Green	<i>s-cheedag*</i>
Black	<i>s-chuk</i>
White	<i>s-toha</i>
Gray	<i>s-koomag</i>
Brown	<i>s-oam*</i>
Orange	<i>s-oam*</i>

How old are you? *He'ekia ap ed ahidag?*

I am two years old! *Gook ani ed ahidag!*

Like this *hab mas ma*

That is white. *Heg 'o s-toha.*

This is red. *Id 'o s-veg.*

*Many colors have the same name and are distinguished by comparisons.
 For Example: “This shirt is orange like the sun.” *Ida kamish 'o ye s-oam tash vepo.*
 “It is orange like this.” *Goa s-oam ehta ith vepo.*

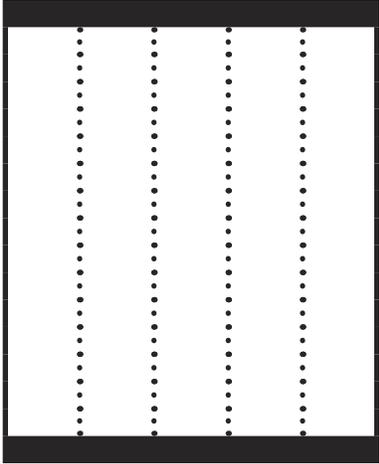
TRADITIONAL O'ODHAM NAMES FOR GIRLS

HO HOR KI MA BUTTERFLY	HEOSIG FLOWERS	HIIVAI SUNFLOWER	TASH DA'A SUN FLYING
SIALIG CHEVEGI MORNING CLOUDS	SIALIG VAUSEG MORNING DEW	SHAKUT 'O NE'EODHAM SINGING RATTLE	S-VEGI HEOSIG RED FLOWER
GE'E HAAHAG BIG LEAVES	CHEVOR WILLOW	GOOK HEOSIG TWO FLOWERS	S-MOIK SOFT
S-OAM HEOSIG YELLOW FLOWER	CHUHUG HEVEL NIGHT WIND	MU'I HAAHAG MANY LEAVES	CHUHUG HEOSIG NIGHT FLOWER
NE'I HEOSIG SONG FLOWER	S-KOOMAG HAAHAG GREY LEAVES	KIOHO HAAHAG RAINBOW LEAVES	HOA HAAHAG BASKET LEAVES

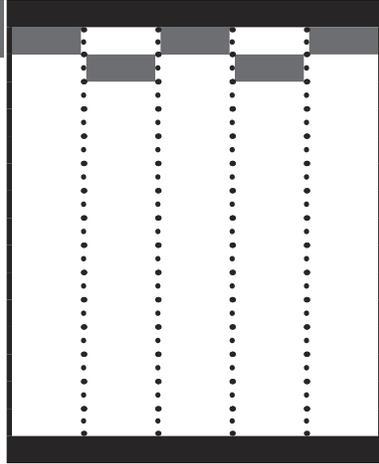
TRADITIONAL O'ODHAM NAMES FOR BOYS

<i>JURUM KIOHOR</i> BEAR RAINBOW	<i>GE'E MASHAD</i> BIG MOON	<i>TONOT HU'U</i> SHINING STAR	<i>BAN MEMRADAM</i> COYOTE RUNNER
<i>SGE'E BA'AG</i> BIG EAGLE	<i>HAVPUL GAAT</i> HAWK BOW	<i>HAVANI</i> RAVEN	<i>TASH GAAT</i> SUN BOW
<i>S-OAM BA'AG</i> BROWN EAGLE	<i>BAN</i> COYOTE	<i>JU RUM</i> BEAR	<i>S-VEG HUUN</i> RED CORN
<i>MAIHOGI</i> CENTIPEDE	<i>BAN HIINEK</i> COYOTE HOWL	<i>HEVEL GAAT</i> WIND BOW	<i>TASH 'O TONOR</i> SUN SPARK
<i>HEVEL 'O MER</i> RUNNING WIND	<i>CHEVEG KIOHO</i> CLOUD RAINBOW	<i>U'UHIG A'AN</i> BIRD'S FEATHER	<i>HAVPUL KAVAR</i> HAWK SHIELD

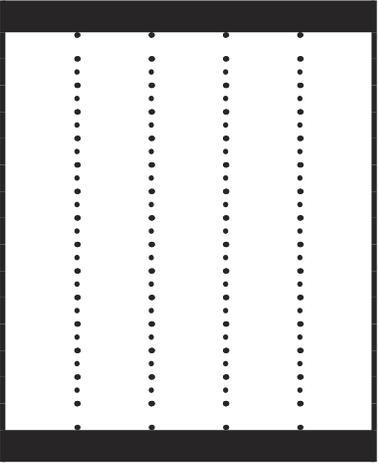
LESSON 1 - WEAVING ACTIVITY INSTRUCTIONS - MASTER PAGE 1.12



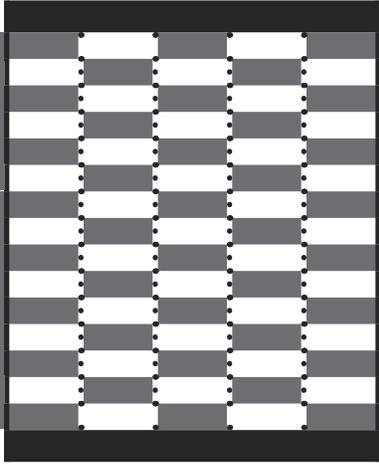
1
MAKE COPIES
OF MASTER
PAGE 1.13 OR
HAVE STUDENTS
MAKE THEIR
OWN ON
CONSTRUCTION
PAPER.



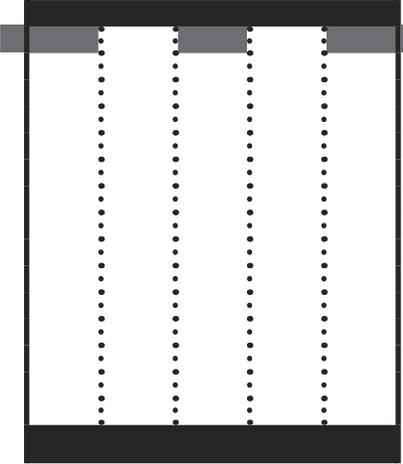
4
WEAVE
ANOTHER
COLORED STRIP
OPPOSITE TO
THE ONE IN
STEP 3.



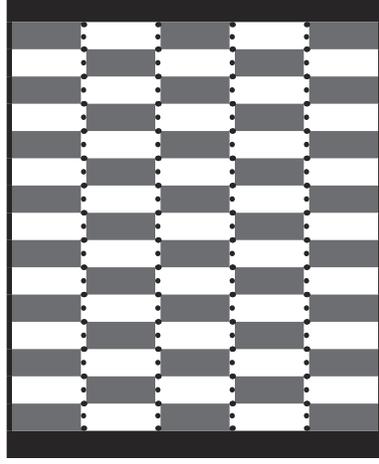
2
CUT ALONG
DOTTED LINE,
STOPPING AT
THE BLACK
BOX, LEAVING
A 1/2"
MARGIN.



5
CONTINUE
WEAVING
STRIPS
UNTIL
COMPLETE.



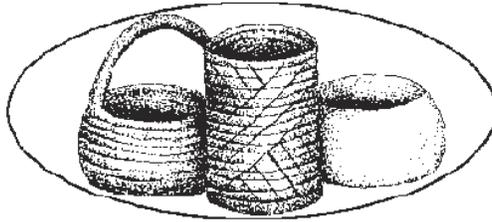
3
WEAVE A STRIP
OF COLORED
PAPER OVER
AND UNDER
THE CUT
STRIPS.



6
TRIM COLORED
PAPER AND
GLUE STRIPS TO
PAGE.

Fold Here

COILING A SMALL POT



Materials

AARDVARK® gray clay cone .06 - It is not necessary to knead this clay. (Other types of clay may also be used.)

Masking tape - Tape the wax paper square to a flat surface. Run the tape completely across the top and the bottom squares.

Sandwich bag - Place an 8 oz. piece of clay in the bag. Close the bag after each removal of clay.

Wooden spoon - 3 5/8" craft size

Small bowl - cover just the bottom with water

Smooth rounded stone - or halves of L'eggs® egg

Corrugated cardboard - cut a 5" by 7" square

Wax paper - cut a 12" by 14" square

Toothpicks

This pot may be taken to a ceramic shop and fired in a kiln at cone .06. Allow it to dry about a week before firing.



1. Shape and roll a small amount of clay into a ball about 2" in diameter.



4. Dip fingers into the water. Run the water around the edge of the clay base and/or score/scratch with a toothpick. Coil the clay rope on the inside of the edge. Press the ends together.



2. Flatten the ball of clay between the fingers forming a round patty about 1/2" thick. This is the base of the pot. Place it on the cardboard square.



5. Roll out a second rope of clay. Run water over the top of the first coil and form a second coil. Make sure that the coils do not connect on the same side. The completed pot is about 2" high and 3" in diameter.



3. Roll a chunk of clay into rope-like thickness to a length that will fit around the clay base. Roll the clay out on the waxpaper from the middle to the ends using both hands.



6. Use a toothpick to engrave designs on the coils or smooth out the coils using the stone or L'eggs® egg on the inside of the pot and patting and smoothing the coils on the outside with the wooden spoon. Be sure the coils are bonded together on the inside and outside of the pot before it is fired.

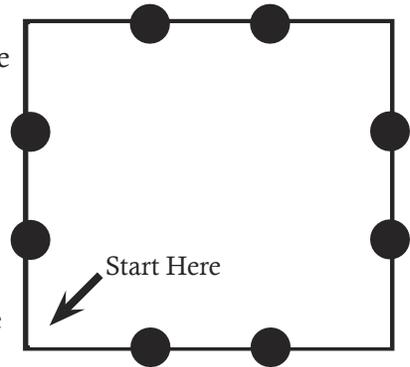
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The Pima Indians

Prehistorically, the northern, or upper, Pima Indian nation covered a large geographic area in what is today Southern Arizona and northern Sonora, Mexico. Their territory ran from the Gila River (*near Phoenix, Arizona*) on the north to the Sonora River (*Hermosillo, Sonora*) in the south, and from the Colorado River (*Yuma, Arizona*) on the west to the San Pedro River (*Sierra Vista, Arizona in the east*). They farmed the river valleys, harvested the natural desert plants and hunted in the mountains. In their villages, especially during winter evenings when their farming and hunting activities were limited, they often played games to pass the time. One such game was the “stick game,” played on a large “game board” marked out in a square on the ground. Each player moved a pebble around the square. The number of spaces the pebble was moved depended on how the markings on a set of four sticks fell when they were tossed in the air, very similar to the rolling of modern-day dice. The markings on the sticks had names such as “old man” and “old woman.” The object was to move the pebble all the way around the square - once or several times - depending on how long they wanted the game to last.

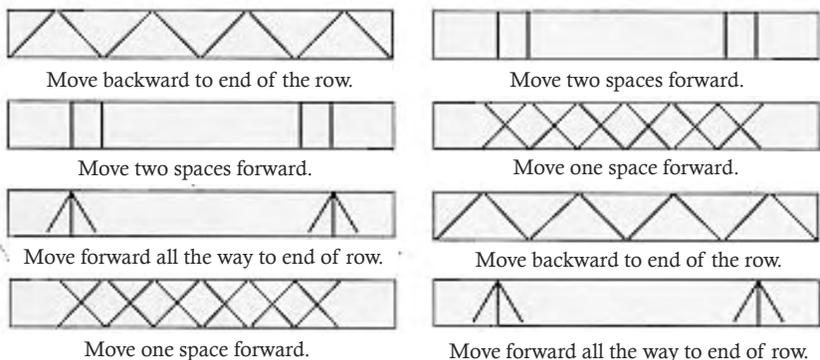
Pima Stick Game

Draw a square on paper, the floor or the ground. Make marks for twelve stops (*four on each side of the square*). If the square is made on the ground, little holes should be dug for each stop. Each player could choose a small rock for a token to move around the square. Players can draw straws to determine who gets to toss the sticks first. The players take turns tossing the sticks in the air to determine the number and kind of moves they will make. This is done by holding the sticks lightly in one hand and hitting the bottom of them with a rock held in the other hand, allowing the sticks to fall as they may. All four sticks have to be used. The order in which the player chooses them will determine how far forward his or her advance around the board will be. On the first toss, it is always wise to choose the backward movement sticks first because one cannot move backwards past the starting point. The markings on the sticks and what they signify are described below. The first player to get completely around the board three times wins.



Making Game Sticks

The game sticks can be easily made using craft sticks. Have students draw lines on both sides of each stick according to the patterns outlined on the right. Consider having them use a ruler and accurately measure the distance between lines.



Ca Kai Choo and Bun

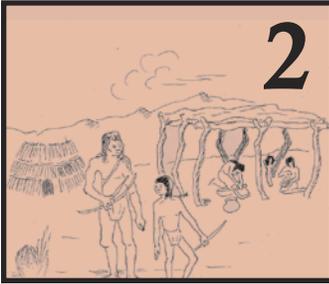
An O'odham Story

As passed down to Nathan Allen



Tohono is the home of Ca Kai Choo (quail) and Bun (coyote). Ca Kai Choo often played tricks on Bun. One time they took some of his body fat while he slept. Bun awoke and was angry! He chased the Ca Kai Choo, but they flew to safety, into their little holes along the Akimel (river). Bun went to the first hole and reached in. He grabbed the first Ca Kai Choo and growled, "Are you the one who did this to me?" A tiny peep, "No! try the next hole," was heard. And so Bun went from hole to hole until he came to the last one. "Was it you?" Again a tiny peep, "No! try the next hole." Bun stuck his paw into the next hole full of hanum (cholla)! Bun howled with pain as the Ca Kai Choo ran away with glee and laughter.

*Again Ca Kai Choo had gotten the best of Bun,
their worst enemy!!!*



LESSON OVERVIEW

Students will place a fictional O'odham village along a Santa Cruz River map while using their knowledge of cultural needs and climate restrictions. They will describe the advantages of their chosen site and draw a sketch of their village.

Subjects

Geography, Art, Social Studies and Science

Preparation

Make copies of the map on *Master Page 1.18*. Gather butcher paper and drawing supplies.

Time

One session

Vocabulary

ki, ramada

Reference to the Encounters Box

B-15 Tumacácori Junior Ranger Book

R-6 *Papago and Pima Indians of Arizona*

RESOURCES AND REFERENCES

Plants and People of the Sonoran Desert Trail, Desert Botanical Garden trailguide;

"*Shelter in the Pimeria Alta*," 1993 Pimeria Alta Historical Society Calendar;

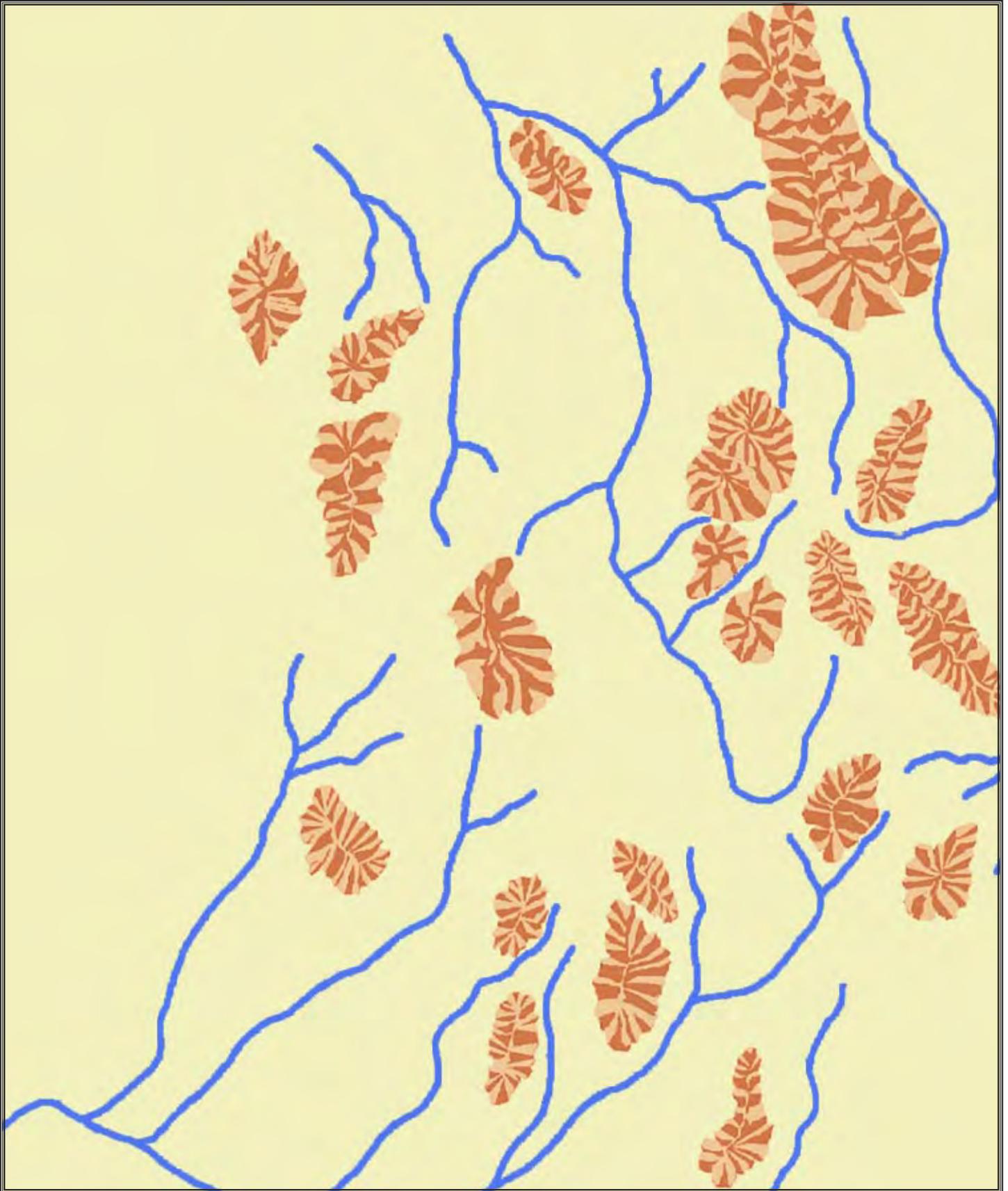
Sonora, Ignaz Pfefferkorn, translated by Theodore Treutlein, Univ. of Arizona Press, Tucson, 1989.

CREATE AN O'ODHAM VILLAGE

1. Brainstorm and discuss what life was like for the prehistoric people living along the Santa Cruz.
2. Read and discuss the background information.
3. Discuss and review with your students what life was like along the prehistoric Santa Cruz.
 - *Why did the O'odham people live where they did?*
 - *What problems did they face?*
 - *Where did they get food and supplies?*
 - *What was life like in the villages?*
 - *What kind of crops did they have?*
 - *What kind of crafts did they do?*
 - *What other activities were essential to O'odham village life?*
4. Utilizing the map of the historic Santa Cruz (*Master Page 1.18*), have students, in groups, select an appropriate area to found their own O'odham village. Have students answer the following questions:
 - *Why is this a good site for a village?*
 - *How will the villagers get enough food and water?*
 - *What problems might they have?*
5. Ask students to draw either a diagram or a sketch of their village, including at least three aspects of O'odham village life such as farming, hunting, games, weaving, pottery making, food preparation, housing, and water use.

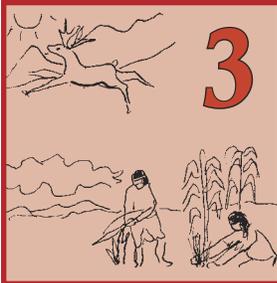
ENRICHMENT

- Work with the whole class to create a model of an O'odham village. This could be life-sized with a "ki" (shelter) and / or a ramada, or to scale, made out of clay.
- Use Tumacácori's Junior Ranger Book as a supplement.



UNIT II

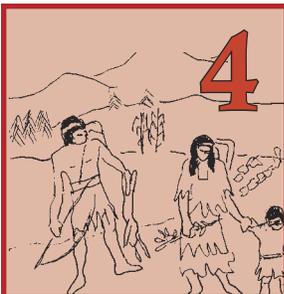
THE APACHE



APACHE LIFE

Through reading and discussing an essay about the Apache, and participating in various traditional Apache activities including folktales, songs and games, students will gain understanding and appreciation for Apache history and culture.

PAGE 2.5



ADAPTING TO YOUR ENVIRONMENT

Through discussion and participation in a game comparing Apache and Spanish warfare strategies, students will understand how the Apaches were able to successfully combat the Spanish soldiers.

PAGE 2.19

UNIT II - ARIZONA STATE STANDARDS - 2006

Lesson 3 - Apache Life

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C2 PO1, a & b S1 C3 PO3 S4 C5 PO1	describe legacy and cultures of prehistoric people describe characteristics of Native Americans during the Spanish period describe human dependence on environment and natural resources
READING	S1 C4 PO2 S1 C6 PO3 S1 C6 PO6 S2 C1 PO1 S2 C1 PO2 S2 C1 PO3 S2 C1 PO5 S2 C1 PO7 S2 C2 PO1 S3 C1 PO1 S3 C1 PO4	use context to determine meaning of figurative language ask clarifying questions use reading strategies (summarizing) identify the main idea or conflict of literary text identify the resolution identify the moral of a folktale describe characters' traits describe the setting describe historical/cultural aspects of cross-cultural literature identify the main idea and supporting details/expository text locate specific information/expository text
WRITING	S1 C1 PO1 S1 C2 PO2 S3 C2 PO1	generate ideas through a variety of activities organize writing into a logical sequence record information
LISTENING/ SPEAKING	LS-E1 VP-E1	prepare and deliver an organized speech analyze visual media

Lesson 4 - Adapting to Your Environment

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C3 PO2 S1 C3 PO3 S4 C5 PO1	describe the impact of Spanish colonization on the southwest describe characteristics of Native Americans during the Spanish period describe human dependence on environment and natural resources
MATH	S1 C3 PO4	estimate/measure distance

The Apache people and culture are an integral part of the history of the Pimería Alta (upper Pima land). Their role, however, was often not one of friend, but of enemy. In discussing the Apache and their history, however, we must be careful to not portray them as savages. Whereas some were formidable foes, others were friendly and worked together with other cultures. That aside, Apache history is riddled with strife. Father Kino recorded his first contact with the Apaches when describing their attack on the O'odham near Benson. From this first contact, until the surrender of Geronimo in 1886, the history of the Apaches in the Santa Cruz Valley is full of warfare.

Anthropologists believe that the Apache people came to Arizona sometime in the 1600s. Descendants of northern Athabascan language speakers, they traveled slowly through the plains just east of the Rocky Mountains, eventually arriving in the Southwest. They separated into seven tribes and each group lived in a different place. The "Western Apache," who still live in Arizona, are descendants of the Apaches who lived in the Pimería Alta during Father Kino's time.



The Apaches call themselves "Nde", which means "The People." When they first arrived in Arizona and New Mexico, they found other indigenous people with whom they had to compete for land and resources. Farmers and hunters, the Pueblo Indians of New Mexico lived in stone houses grouped closely together like apartment buildings. To the west were the Pima (Akimel O'odham) and Papago (Tohono O'odham) people living in desert villages along the river's open spaces of southern Arizona.

At first, Apache people moved a lot. In the spring and summer, they camped in the mountains and hunted deer, rabbit, and other wild animals. Other groups started gardens of corn, beans, squash and tobacco.

Cactus fruit, acorns, agave, walnuts, juniper berries, and many other edible and medicinal plants were gathered near their mountain camps. The women had to be able to identify the plants, know where each plant grew, when to harvest, specific collecting techniques, cooking preparation and proper storage.

In winter, the people moved their camps to lower elevations where it would be warmer. The men continued to hunt and the women spent time tanning hides and making them into bags, clothing, and containers.

In the spring, the people went back to their mountain camps, replanted their gardens and continued to hunt and collect wild plants. Toward the end of the summer, if there was extra food, it was dried and stored for leaner times.

Apache women are renowned for their basketry. Thin sticks of willow, cottonwood, or sumac were stitched together with split sticks of the same material that became flexible when soaked in water. The black in the designs was made from the devil's claw plant and the red color was made with the bark of the yucca root.

In addition to baskets used for storing grain, others were made for carrying things. These were pack or burden baskets that had buckskin fringes and painted designs. For carrying water, the women made a bottle-shaped basket and then covered the outside of it with pitch (sap) to make it water-tight.

Although lightweight baskets were preferred for their nomadic lifestyle, some pottery was necessary for cooking. Pottery was adapted for traveling with shapes just right for cooking quickly over a campfire. Dark in color, pots had pointed bottoms and slanting sides. They could be placed right in the fire, so the sides could heat as fast as the bottom.

Babies were put in cradles made of wood and deerskin that were carried on the back, to keep them safe and easy to carry. Cradleboards are sometimes used today, now made with yellow canvas instead of deerskin.

Because the Apache people moved a lot, their housing patterns were adapted to their lifestyle. People who lived on the edge of the plains had tepees made of animal skins.

People who lived in the mountains made grass houses called "gowaa" or "wickiups." Houses were used mostly for sleeping and storing things. Most of the cooking and other work was done outside, similar to what we do in present-day camping.



Relationship to the Environment

The Apaches were closely tied to their environment. As nomadic hunters and gatherers, they relied on nature for their food, clothing and shelter. An intimate knowledge of their environment was essential. From a very young age, Apache boys and girls started learning the different plants and animals and their uses as they worked alongside their mothers gathering and preparing food and doing daily camp chores. At about age seven or eight the boys were separated from the girls to learn different things. The girls continued to learn from their mothers and other women.

The identification and uses of plants were particularly important to their survival. Edible versus non-edible plants needed to be distinguished, and they had to learn to prepare each plant for consumption and storage. Basket weaving required that they become versed in the different reeds and grasses, as well as in the plants used for dyes and paints. Plants were of utmost importance for medicinal uses. Many young women would become herbalists and healers.

Boys learned how to hunt and become warriors and training was based on survival in nature. They were required to identify plants, learn the habits and characteristics of animals, and study the cycles of nature. Often they had to observe a tree or stalk an animal for hours. Becoming warriors meant that they needed to become masters of hiding and escape, for which an intimate knowledge of the local geography was vital. They knew nature so well that they learned the location and names for specific trees, rocks, caves and geographical landmarks.

Becoming an Apache Warrior

The training for an Apache boy to become a warrior was long and difficult. An Apache boy spent his first seven or eight years with other children, both boys and girls, helping his mother. It was during this time that he learned moral conduct, hard work, and respect for the work of his mother and other women in the tribe.

When a boy turned eight or nine, he was no longer allowed to play with the girls. He began to spend more time with his father and other male tribal members. Boys learned how to use the bow and arrow and to hunt small animals. Their games became more competitive and often rougher. During these games, such as wrestling and ambush games, they learned about and tested the ways of the warrior. One such game was to raid a wasp's nest. The boys would plan their strategy and attack an active nest, often with a parent or relative observing. Adults would not intervene, letting them learn the hard way, often with multiple stings. Praise was given if they were successful.

Each morning, summer and winter, started with a cold bath, sometimes in an ice-covered stream. They believed that the cold would make the heart strong and help them with the shock of fear. This belief also led to rolling in the snow or putting it under their armpits until it melted.

Running was a daily activity that encouraged stamina. Apache boys were often required to run with their mouths full of water or to carry a stone in their hand. The distance they had to run increased with age and ability.

Boys were also required to undergo mental training, memorizing the names of plants and animals, the location of rocks, trees, holes and other features. Patience and self-control were learned by spending hours stalking and getting close to deer.



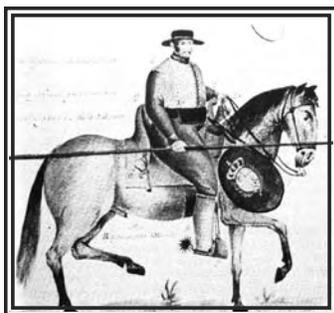
When a boy felt ready, usually when sixteen years of age, he could volunteer to become a *dikome* or apprentice.

Taking a new name, he joined a raiding party. Although the danger to which he was exposed was limited, he could get the experience that would let him successfully participate in the hazards of war.

The first lesson was to learn conduct. It was believed that if a boy proved to be unreliable, immoral, or disobedient, he would remain that way throughout his life. Therefore, the novice had to be particularly careful during his apprenticeship.

Strict rules were enforced on the novice. He could never turn around quickly to look behind himself. He must glance over his shoulder first. If he didn't, bad luck would come to the party. He was not allowed to eat warm food. If the food needed to be cooked, then he must wait for it to get cold before eating. He was cautioned to not overeat, and was forbidden from eating the best meat for fear that he would become a glutton. He had to be very discreet and should not laugh at anyone, no matter how funny it was.

He was not to talk with any warrior except in response to a question, or when told to speak. He must stay awake until he was told to lie down, for to fall asleep before the others would show contempt and cause all other members to be drowsy. Above all, an apprentice needed to show courage, bear all hardships and do what he was told. All without complaining!



Life as a Spanish Soldier

In contrast to the Apache's early training, most Spanish soldiers did not usually begin their training until shortly before or after they were in the military. Of course, as in many cultures, wrestling, hunting and playing war were common boyhood activities.

The expectations for a Spanish soldier were very different from that of an Apache warrior. Soldiers, along with their families, lived at a presidio, or fort community, when not out on a campaign.

Training included physical hand-to-hand combat, horsemanship and weaponry. An officer would also learn about strategic planning and management.

A young man could become a soldier through several means. If he had the right connections through family or friends, he might become a cadet, which was like an apprentice. He then lived with the commanding officer's family and received personal training from the commander. If a young man had money, allowing him to show up at the presidio with all the required equipment and livestock, he would probably be accepted as a soldier. Young men without money first joined the militia as volunteers to get experience, while continuing to save their money by working on a ranch or other employment until they had enough money to buy horses and equipment.

Inspections were once a month. Each soldier was expected to keep his equipment clean and repaired. Each soldier had to keep one horse tethered, saddled, fed and watered day and night to be ready for instant action in case of surprise Apache attacks.

Every presidio soldier was required by Spanish law to have and use the following:

- 1 broad sword (1 lb.)
- 1 lance with a metal head 13½ inches long and 1½ inches wide (1 lb.)
- 1 cartridge box with belt and bandolier (1/2 lb.)
- 1 shield, composed of three layers of bullhide, 20 inches high by 40 inches across (5 - 10 lbs.)
- 1 escopeta - musket (8 lbs.)
- 2 pistols, no more than 10 inches long (2 lbs. total)
- 1 set of "armas", basically a tanned cow hide that was carried over the lap to protect the legs of the rider and shoulders of the horse from cactus, etc. (10 lbs.)
- 1 set of "botas", which protected the legs from the knees down (1 lb.)
- Boots and spurs (5 lbs.)
- 1 vaquero saddle with wooden stirrups and mochila (10-15 lbs.)
- Saddle blanket (3 lbs.)
- Saddle bags (2 lbs.)
- Three pounds of gunpowder (although they probably carried no more than a pound of it with them at any time.)
- Six horses, one colt, and one mule



LESSON OVERVIEW

Through reading and discussing an essay about the Apache, and participating in various traditional Apache activities including folktales, songs and games, students will gain understanding and appreciation for Apache history and culture.

Subjects

Social Studies, Reading, Music, Writing, Listening

Preparation

Review background information on *pages 2.1 - 2.4*; have materials for the Moccasin game available (*page 2.10*) and the cassette recording ready to play. Make copies of *Master Pages 2.6- 2.9*, "The Story of the Apache People."

Materials

Working copies of *pages 2.6 - 2.10* and student work group copies of *Master Pages 2.12 - 2.17*; cassette player and recording of Apache songs (if available) from the Encounters Box; moccasins (or cups) and sticks.

Time

Part I - one session;
Part II - one session.

Vocabulary

ancestors, *Nde*, tanning, buckskin, moccasin, pitch, teepee, wickiup, ceremony, headdress

Reference to the Encounters Box

R-17 Apache Music (tape)

APACHE LIFE

Part I

Using the story, songs and games from "Why We Have Night and Day" on *Master Pages 2.6 - 2.10*, introduces students to Apache culture. As much as possible, learn and tell the story as a storyteller would.

1. Read the story, interweaving the songs, game, and story as described.

* If available, play the associated "Apache Songs" cassette located in the red section of the Encounters Box as part of the story.



WHY WE HAVE NIGHT AND DAY *

At the very beginning of the world, the sun shone all the time and there was never any darkness. Yusen, the Creator, kept Night prisoner in a sack which he gave to Badger to safeguard.

One day, while Badger was traveling through the land, Coyote, the trickster, saw him carrying the large sack in which Night was kept.

Coyote, always thinking about food, thought that Badger was carrying something really good to eat so he started walking along with Badger. After a while Coyote said, "Old Man Badger, you look pretty tired. Why don't you let me carry that heavy sack for awhile?"

Badger knew Coyote and suspected he was up to no good (as usual) and replied, "I was given this sack to protect and I can't let anybody open it or look in it. I know you, Coyote. You're just looking for a free meal, but there's nothing to eat in the sack."

Right then, Coyote figured there must be something really good to eat if Badger was trying so hard to hide it from him, but he reassured him, "No Old Man, I was just offering to help you carry that heavy load since you looked so tired from traveling. I know there isn't any food in the sack. Just think about it. You're really looking very tired and need the rest."

Coyote, of course, sounded very sincere. So, as they traveled along for a while, they sang a traveling song to make the miles go faster:

"I live, you live, we all live a good life."

Awhile later, when the sun was at its hottest, Badger finally said, "Well, Coyote, I guess you're right about how tired I am." He gave his sack to Coyote. "You guard this carefully and don't let anybody open the sack. I'm going to lie down and rest awhile over there in the shade."

With that, Badger wandered over to some bushes, lay down in the shade and was soon fast asleep.

As soon as he heard Badger snoring soundly, Coyote sat down and said, "Now I can see about that delicious food Badger tried to hoard for himself and have something great to eat." Coyote is always hungry.

Coyote opened the sack and Night escaped and there was darkness everywhere. Coyote forgot all about being hungry and scurried off to hide and think up some story to tell Badger about that sack.

Some of the creatures were pleased by the darkness which completely covered the Earth. These were the four-legged who were predators who could better sneak up on their prey and capture them. Those with evil power like Snake, Owl, and other monsters reveled in the advantages Night gave them over those with good power.

Traveling Song

Ha ya Na sho o ha we yo hwe na - na sho o ha we yo
 hwe na - a na sho o ha we yo hwe na - a na sha na o na
 na ah yo yo ha hwe na e yo ha hwe na e e - eh.
 he - e ya. tu - in te - li na - es ka ah ha ya yo hwe na - a
 shi - eh ko - nes sha ah ha ya yo hwe na - a na sha na o na
 na ah yo yo ha hwe na eh yo ha hwe na eh he - e ya. Na

The birds and insects feared Night and the new dangers caused by the darkness. They were afraid they'd be killed by the creatures of darkness. Finally, they met together to plan how to restore Light.

All the animals were called in for a council and the ones preferring Light told the Night creatures, "You want Night and we want Day. Let's have a moccasin game and see who wins -- if we win, it will be Day forever, but if you win, you can have Dark."

All the animals and birds agreed to this and they held the first moccasin game--the same type of game still played today. This first game was held in the winter, at night, and that is when it should still be played.

First, each side made score-keeping sticks out of yucca leaves and placed these in a pile between the sides. Then, the players buried four moccasins in the sand and hid a small piece of bone in one of the moccasins. If the other side could guess which moccasin contained the bone, it would get one point; if they guessed incorrectly, the hiding side would get the point. At first, the side winning the point would take a stick from the middle pile; then, after all sticks were taken, points won would be taken from each side's pile of scoring sticks. When all the sticks are taken from one side, the game is over.

Moccasin Game Song

he ya no he ya no he yo - ngo he ya no he ya no he
 yo - ngo he ya ah he ya he yo - o he ya he
 ne - e ya. he ya na he ya na he yo - ngo
 he ya ah he ya he yo - o he ya he ne - e ya.

Well, the game started and the score kept pretty even for a long while. The teams sang songs and chanted to bring luck and to distract the other side while the piece of bone was being moved from moccasin to moccasin.

Pretty soon, the game was so close that both sides began to cheat. Gopher was playing for the animals and would burrow down under the moccasins and see where the bone was hidden. When he saw where it was, he tunneled back up and told the animals where to "guess". When the animals had the bone, he would move it quickly to another moccasin every time the birds guessed correctly so they would lose the point.

The birds had a few tricks of their own. To keep the animals from knowing how many sticks they had left, the birds hid spare sticks up Turkey's leg so the animals would think they were winning and would be less cautious. Before the game, Turkey didn't have any tendons on his legs, but the sticks stretched his legs so much that they now have the longest legs. When it looked as if the animals would win, the birds would fool them by pulling more sticks from Turkey's leg.

Roadrunner was the best player of all, but he'd been sleeping for most of the time. The birds and insects woke him up so he could play for them while they sang more songs with the power to ruin the animals luck. While they sang these powerful songs, Gopher went blind and couldn't help the animals any longer. This is why gophers have such tiny eyes today.



Finally, the game got so close that Coyote (who sneaked back in to see what the excitement was and to look for something good to eat, of course) got up and left the animals and stood by the fire thinking, "I'll just help whoever's winning so I'll be ahead no matter what." Coyote is like that.

The animals finally began to lose badly and the Owl-Man Monster got up and started to run away: "I can't run very fast and the birds will kill me when they win." As the Birds won more and more points, the Sun began to rise and start Day. Pretty soon, some birds noticed Owl-Man Monster running and started to chase him. He got caught in the cholla cactus thorns and the birds got him there, then started after the other animals and monsters.

Before the birds could kill all the evil animals and monsters, some of them got away. That is why we still have some like Snake and Owl today.

Because the game never was completely over and some of the animals escaped, Night still exists for a time each day and is full of danger for the day birds and good animals.

Playing the Moccasin Game

There are many ways to play the Moccasin Game today. A good way to imitate the first game is to place moccasins (or small cups, etc.) on a sheet or blanket on the floor to simulate placing the moccasins in the sand. (For younger students, only two moccasins or cups could be used to make play more enjoyable.) A small marble or other object is used for the piece of bone. This object is hidden by the team's player and the moccasins shuffled around to confuse the other side. The second team then guesses which moccasin hides the object and wins a point (small sticks can be used as counters) if correct and then hides the object. If the guess is incorrect, the first team continues to hide the object until losing a point.

All the time, the teams should sing songs to confuse their game opponents and increase their enjoyment of recreating this game. Usually, the "words" to a moccasin game song are just nonsense to add to the confusion. They also might include fragments of other songs, or the phrases might be out of order.

*The story, game, and songs are taken directly from *When The Earth Was Like New*, pages 76 - 81, "Why We Have Night and Day," with permission from the authors, Chesley Goseyun Wilson, Ruth Longcor Wilson and Bryon Burton, World Music Press, Danbury, CT, 1994.*

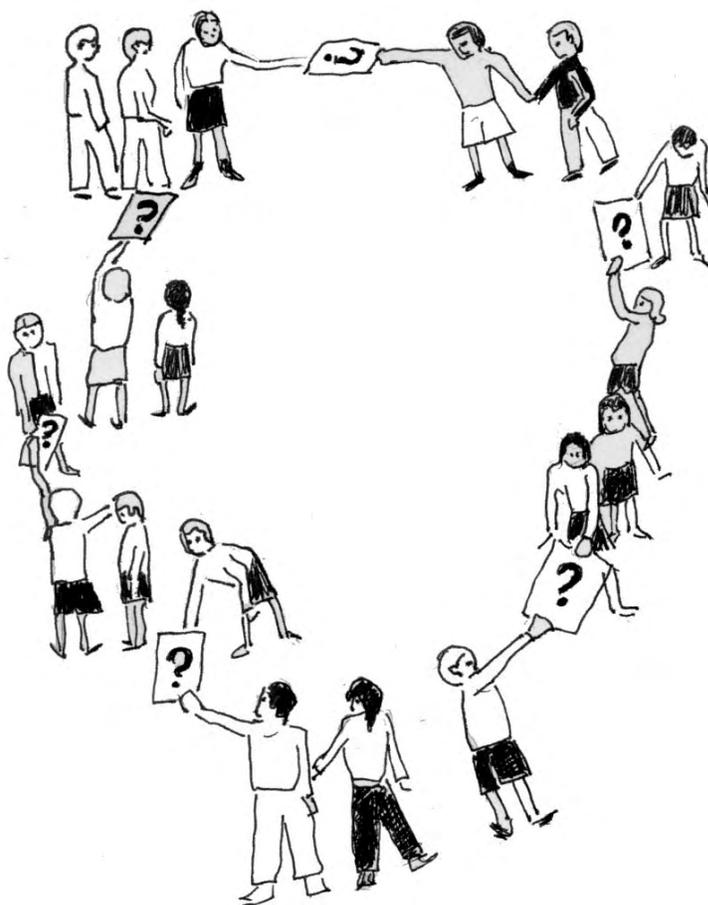
Part II

1. Read aloud "The Story of the Apache People" on *Master Pages 2.12 - 2.17* to the class.
2. Review any new vocabulary words.
3. Divide the class into six work groups of approximately four students, based on student reading ability with a strong reader in each group. Assign one reading paragraph cut out from *Master Page 2.12 - 2.17* to each group to be read together.
4. Ask each work group to read their section of the story twice.
5. Assign each group the task of creating an illustration depicting the contents of the paragraph that they read.
6. Using the picture as a guide to paraphrase, have a member of each group present a brief summary of what their group read to the rest of the class.



Part III

1. Model how to make a question with your students, reviewing basic question words such as who, what, when, where, why, etc.
2. Maintaining the same groups as described in Part II, ask the groups to create one question about their selected reading. Ask a student-recorder to neatly write it on lined notebook paper.
3. Rotate the student-recorded questions to the different groups allowing time for each group to answer before circulating. (For example, group two has group one's question, group three has group two's, etc.)
4. Continue rotating questions until each group has answered all six questions. Have each group use their same answer sheet for all six questions.
5. Make sure students write their team members' names on their completed answer sheets and turn them in.
6. Evaluate your students by doing one or both of the following: a) collect and grade group papers, and/or b) select three to six of the student questions to prepare a quiz to be given to each student.



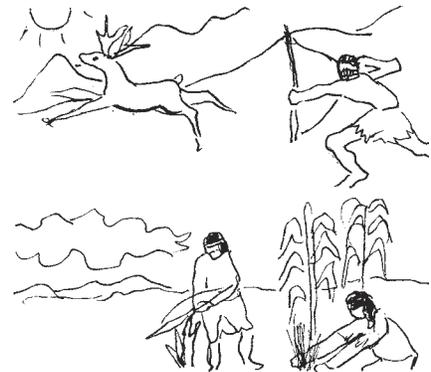
THE STORY OF THE APACHE PEOPLE

Historians believe that a little before the year 1600, or about 400 years ago, the Athabaskan people came to Arizona. Long before this, their ancestors had lived far north in Canada. They traveled slowly toward the south through the plains just east of the Rocky Mountains. At last they arrived in the Southwest. They separated into seven tribes and each group lived in a different place.

Many Apaches who still live in this state are part of the "Western Apache" group, descendants of the Apaches who lived in the Pimería Alta during Kino's time. They are the people we discuss here.



The Apaches call themselves "Nde", which means "The People." When they first arrived in Arizona and New Mexico, they found many people who spoke different languages living there already and often had to compete for resources. Many settled to live as farmers and hunters, but others made their living by raiding other tribes. Although some Apaches in the north lived in tepees or cone-shaped houses covered with animal hides, most lived in wickiups - circular or oval huts made of brush, with the dirt floors scooped out to make it bigger. As the season's changed, so did the wickiups. In summer they covered it with leaves and branches to keep it cool, and in winter they used hides to keep it warm.



At first, Apache people moved a lot. In the spring and summer, they camped in the mountains. During that time they hunted deer, rabbits, and other wild animals. They also started gardens of corn, beans, squash and tobacco. They gathered many wild plants too. Cactus fruit, acorns, agave, walnuts, juniper berries, and many other good things could be found near their mountain camps. The women had to be able to identify the plants, know where each plant grew, when it would be ripe, what tools to take to collect it, how to cook it when they returned home, and how to store the leftovers so they wouldn't spoil.



As it got colder and snow began to fall, the people moved their camps to lower country where it would be warmer for winter. The men continued to hunt and the women spent time tanning hides and making them into bags, clothing, and containers.

In the spring, the people went back to their mountain camps and planted their gardens again. They also continued to hunt and to collect wild plants. Toward the end of the summer, if there was extra food, it was dried so that it could be saved for a long time. Apache women made large baskets to store this food. Thin sticks of willow, cottonwood, or sumac were stitched together with split sticks of the same material. The split pieces became flexible when soaked in water for a while. The black in the designs was made from the devil's claw plant and the red color was made with the bark of the yucca root.



APACHE BASKETS

There were other kinds of baskets, too. For carrying things, they made burden baskets that had buckskin fringes and painted designs. For carrying water, the women made a bottle-shaped basket and covered the outside of it with pitch (sap) from a tree so that the water wouldn't leak out. Baskets were more useful than pottery for people who moved around a lot. They are not very heavy and do not break easily. Today, since Apaches don't move very often and they use metal or plastic containers. They also have cars and pick-ups..



In addition to the many baskets for carrying things, the Apache had a bit of pottery for cooking. They made shapes that were just right for cooking food quickly over a campfire. These pots were dark in color, had pointed bottoms and slanting sides. They could be placed right in the fire which could heat the sides as fast as it heated the bottom. This way it didn't take long for the people to get dinner cooked when they were on a trip.



Babies were put in cradles so that they would be safe and easy to carry. A long time ago, these cradles were made of wood and deerskin. Some are still made today, but they are made with yellow canvas instead of deerskin. A baby is usually happy in his cradle. He feels warm and comfortable. He has some toys or decorations to look at and he can be with his mother listening to her sing or talk to him. When his mother hangs the cradle in a tree he can also watch the people all around him.



Long ago, when the Apache people moved a lot, they had different kinds of houses. People who lived on the edge of the plains had teepees made of skins and the people who lived in the mountains made grass houses called "gowaa" or "wickiups". Houses in those days were used mostly for sleeping and storing things. Most of the cooking and other work was done outside like we do when we camp.

Today, Apaches live in wood or stone houses, however, some people also build wickiups, too. They live in small communities where they have police stations, post offices, churches, stores and gas stations. Usually the people live with their families--mother, father, children and sometimes an aunt, and uncle or their grandparents. In the old days bigger families lived together in one place. You can imagine there would be many people if you lived with your parents, aunts and uncles, your sisters and their husbands and children, your grandparents, and perhaps some cousins. A good thing about having this many relatives nearby would be that you would always have plenty of help to do the work. You would always have someone to play with as well.



These days, Apache boys and girls go to school and learn the kinds of things that other children learn. In the summers, boys may help their fathers with rounding up cattle or farming and harvesting crops. Many boys still learn how to ride horses.

When a girl is growing up, it is important for her to learn to work hard and to learn about the things she will do when she is a wife and mother. Sometimes the Apache people have a very old ceremony to let everyone know that the girl is becoming an adult and is ready to do the jobs that other women do. The Apache believes the ceremony brings good luck to everyone who comes, and helps the girl to be healthy and live a long time. This ceremony is usually held in the summer so that the girls will be home from school. Not every Apache girl has this kind of ceremony today because it is very expensive and not everyone can afford it. The costume is very beautiful with lots of fringes and beadwork. Food is given to everyone who comes and to all the people who help.



At night during this ceremony there is a mountain spirit dance in which dancers wear masks and large headdresses. They dance to drive away any evil powers and bring good luck to all the people. The "Gans," or mountain spirits, sometimes dance at other times when they are needed to cure sickness or keep away disease.

Sometimes Apache people remember the old ways with stories. They tell about how certain things in the world came to be and sometimes give lessons on how to behave. You can read some of these stories and maybe you can think of some that you already know. Here is a story about how coyote helped get fire for the people:



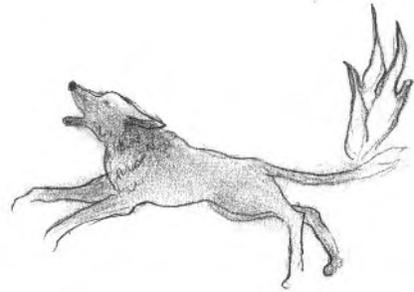
A long time ago there were people living here on earth. Coyotes, birds and other animals were all people. Many of these people didn't have any fire. The martens (long, thin animals that look like mink or weasels) lived in the tops of tall pine trees -- they were the only ones who had fire. The people living below them got together to figure out how to get fire. They decided to play a game and invited everyone to come. They called the martens to come down and bring some fire because they were going to play "hide the ball". They came down and brought fire with them, but they stood in a circle around the fire so no one could run off with it. None of the people who didn't have fire were in the middle of the circle.



Coyote said he would get the fire and run with it. Everyone was playing and the people who had fire were winning. They began to dance. Coyote made a torch by tying bark under his tail. He went up to those who were dancing and said he was going to join them. They were dancing and having a good time. It was nearly daylight. Coyote danced in near the fire, bending and turning, until he switched his tail into the fire, assuring them that it wouldn't burn.



As daylight broke, coyote stuck his tail in the fire again and it caught fire. "Your tail is burning," they called to him. He jumped over the four lines of dancers who were in circles around the fire and ran off. The people who were stingy with fire ran after him. Coyote became winded and could hardly run. The People caught him, but he passed the fire on to Night Hawk, who kept on flying and jumping with it. Soon he was nearly exhausted and he gave it to Roadrunner. Roadrunner kept on for a long time, but the people chased him and almost caught him. He gave the fire to Buzzard. Buzzard was almost worn out when the people caught up with him and they pulled all of the hair out of his head. But Buzzard had already passed the fire on to Hummingbird. So when the people looked up, they saw the smoke of a fire rising in the distance from the top of a mountain. It was Hummingbird who had set the fire. There was a fire too on the top of another mountain which stood far away on the opposite side. A little way from that there was a fire on another mountain. Everywhere fires were burning. It was Hummingbird who had accomplished this. Those who had owned fire turned back saying it was now impossible to recover their fire. Everyone who had been without fire now had it. The people all thanked Coyote for his trick to get fire for them.



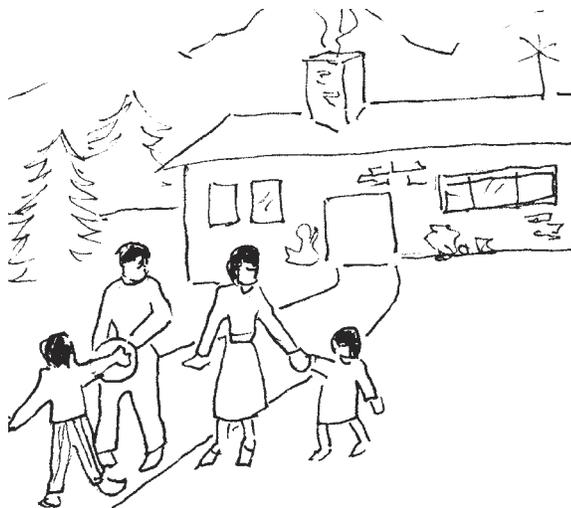
Part IV

1. Conclude the lesson by reading the following and discussing it as a group:

Now that you have read a story and some other things about Apache people, perhaps you will understand them a little better. Remember that the things you see in the movies about Apaches are not always true. Apache people see these movies too. What do you suppose the Apache people think about Hollywood films?

There are many Apaches living in Arizona today. A lot of their land has forests, lakes and meadows. Many people go there for vacation. Perhaps sometime you might get a chance to visit Apache lands and towns and talk with the people.

*Adapted with permission from the Arizona State Museum;
Story credit: Myths and Tales from the San Carlos Apache, Pliny Earle
Goddard, American Museum of Natural History, New York.*



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When The Earth Was New, Chesley Goseyun Wilson, World Music Press, PO Box 2565, Danbury, CT 06813, 1994;

The Apaches: Eagles of the Southwest, Donald E. Worcester, Univ. of Oklahoma Press, 1979;

The Apache Indians, Nicole Claro, Chelsea House Pubs, NY, 1992;

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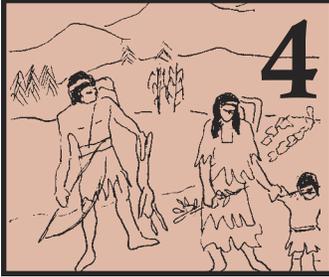
Western Apache Material Culture, Alan Ferg, Univ. of Arizona Press, 1987;

Women of the Apache Nation, H. Henrietta Stockel, Univ. of Nevada Press, Reno, 1991;

Video: *Geronimo's last Surrender*.

ENRICHMENT

- Learn more about Apache culture. There are a wealth of books (see Resources and References) and documentary films. Be cautious of Hollywood accounts!
- Read *The Flute Player: An Apache Folktale*.



LESSON OVERVIEW

Through discussion and participation in a game comparing Apache and Spanish warfare strategies, students will understand how the Apaches were able to successfully combat the Spanish soldiers.

Subjects

Science, Math

Preparation

Prepare five or more daypacks weighted down with books or other heavy items. (Ask students to use their daypacks.);
Locate a large open area or playing field for this activity.

Time

One session

Vocabulary

raiding, *presidio*, *botas*,
armas

Reference to the Encounters Box

Y-8 Juan Bautista de Anza National Historic Trail

ADAPTING TO YOUR ENVIRONMENT

Part I: Discussion

1. Discuss the Apaches' lifestyle and how they adapted to their environment. Using the Background Information or information from lesson 3, discuss with the students what it was like to grow up to be an Apache warrior. Continue the discussion based on the Spanish military and contrast the two lifestyles. If you were to stage a fight between the two, both wearing traditional clothing, which group do the students think would win? Why?

Part II: Training

1. As a demonstration of part of a young Apache's training, take your students outside and have each of them take a mouthful of water without swallowing it. Next have them run a specified distance and back, all the while retaining the water in their mouth. Discuss the results. In contrast, march in drill formation to demonstrate Spanish training.

Part III: The Apache Advantage

1. Divide the class into two teams, one to represent the Apaches and the other the Spanish. The Apaches usually dressed and traveled light and carried little. The Apache team participants, therefore, may run the race in their regular or gym clothes. The Spanish soldiers, on the other hand, had to wear a heavy protective leather vest and a uniform. Hence, as a handicap, Spanish team participants, need to race with heavy daypacks.

2. Conduct a relay race, Apaches vs. Spanish. Who won? which group was better adapted to running? Why?

PART IV: Summary Discussion

1. Discuss: In what ways was each of the two groups successful at warfare?

- Which technique was best and why?
- If you were alive at the time of Father Kino, would you rather be an Apache or a Spanish Soldier? Why?
- Do you think either group helped or hurt the environment in which they lived? How?
- Did one group have more impact on the environment? Which one? Why?



The Apaches' ability to travel lightly, physical stamina and use of guerilla warfare tactics gave them a distinct advantage over their enemies. Because of this they were able to defeat or elude conquest by opponent tribes, the Spanish and later the Mexicans and Anglo-Americans. In the Santa Cruz Valley, the Apaches' success resulted in Tubac and the surrounding area being abandoned at least three times. Needless to say, the population always remained fairly small. Consequently, the overall impact on the environment was also low, and the river and surrounding areas remained relatively untouched until Geronimo's surrender in 1886. What might have happened to the environment if the Apaches had not been there?

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The Apache Indians, Nicole Claro, Chelsea House Publishers, NY, 1992;

The People Called Apache, Thomas E. Mails, BDD Books, NY, 1974;

I fought with Geronimo, Jason Betziniz, Univ. of Nebraska Press, 1959;

Indeh, An Apache Odyssey, Eve Ball, Univ. of Oklahoma Press, 1980.

ENRICHMENT

- In addition to the relay race, time students individually as they race, carrying the heavy daypack as compared with hauling nothing.
- Study about Geronimo or Cochise and the Apache conflict. There is a wealth of books and documentary films about this (see Resources and References). Be cautious of Hollywood tales!

UNIT III

THE MISSIONARY



LIFE AS A MISSIONARY

Students will role-play different aspects of the life of a Spanish missionary including music, clothing, discipline and penmanship.

PAGE 3.3



HISTORIC JOURNALS

Students will compare and analyze different writing styles, examine historical documents, and rewrite one or more phrases from Padre Kino's historic journal documenting the founding of the first Tumacácori Mission.

PAGE 3.9

UNIT III - ARIZONA STATE STANDARDS - 2006

Lesson 5 - Life as a Missionary

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C3 PO1 S1 C3 PO2 S1 C3 PO3 S4 C5 P01	describe the reasons for early Spanish exploration of Mexico describe the impact of Spanish colonization on Southwest describe the location and cultural characteristics of Native American Tribes describe human dependence on environment and natural resources
READING	S1 C4 PO2 S1 C6 PO1 S1 C6 PO2 S3 C1 PO1	use context to determine meaning of word predict text content confirm predictions identify the main idea and details
WRITING	S1 C1 PO1	generate ideas through discussion

Lesson 6 - Historical Journals

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C1 PO2 S1 C1 PO3 S1 C3 PO1 S1 C3 PO2 S1 C3 PO3	describe differences between primary and secondary sources locate information using primary and secondary sources describe the reasons for early Spanish exploration of Mexico describe the impact of Spanish colonization on Southwest describe the location and cultural characteristics of Native American Tribes
READING	S1 C4 PO2 S1 C6 PO1 S1 C6 PO2 S2 C2 PO1	use context to determine word meaning predict text confirm predictions describe historical/cultural aspects in cross-cultural literature
WRITING	S2 C1 PO1 S2 C3 PO1 S2 C5 PO1	generate ideas show awareness of the use of voice write simple/compound sentences

In 1492 Christopher Columbus discovered the New World and claimed it for the glory of the Spanish Crown. Within fifty years Spain's domain had spread to include South America, Central America, present day Mexico and into North America. A wave of conquistadors overpowered the native peoples and their lands. As the conquest spread, however, the Spanish Crown realized that they would not have the citizenry to settle the new colonies. A new goal developed. Now the aim was to make converts and tax-paying citizens of the indigenous peoples they conquered.

The Spanish mission system arose in part from the need to control the colonies. Realizing that the colonies would require a literate population base that the mother country could not supply, they initiated a system of missions with the goal of converting the indigenous people to Christianity. Jesuit priests were sent into the expanding empire. They devoted years of their lives in exchange for a meager subsistence lifestyle. Their jobs might have included being responsible for up

to two hundred families scattered in three or four widely separated villages, while acting as master builder, site manager, agronomist, doctor, economist and social worker. The priests' priority, however, was to convert souls to Christianity. But how was this accomplished? Were they evangelical, telling natives that they would not be allowed into heaven if they did not accept Christianity? Or did they teach more by example, devoting their lives to helping others, with love and kindness their primary goal?

The earliest Jesuit missionaries came to the New World with determination and faith eighty-eight years after its discovery. They came in black robes with a zeal that earned them the title "Soldiers of God," devoting their lives to bringing Christianity to native populations throughout the world.

Ignatius Loyola founded the Society of Jesus, or Jesuit order, in 1540 to bring stability to the church during the Reformation.

A group of highly educated intellectuals, the order at first concentrated on missionary activity to the Holy Land.

Within two decades the society began to spread, including education as part of its mission. Father Kino, for example, had the equivalent of fifteen years of university level studies. Today there are more than twenty-eight Jesuit universities and forty high schools in the U.S.A.

A guiding belief for the missionaries and their contemporaries during the seventeenth and eighteenth centuries was that discipline (often as corporal punishment) was essential in maintaining order and community cooperation. A discussion about the U.S. Marine Corps might provide a sound illustration of these beliefs. In the Marines, discipline is essential. If someone commits an infraction, he or she might be required to do pushups, run laps or do a variety of other physical activities that may be thought of as punishments. For the most part, the officers do not issue the discipline out of cruelty but from the belief that it is for the good of all. The early missionaries and settlers practiced this similar belief. Soldier, parent, citizen and priest practiced a strict code of discipline.

Stories abound regarding the mistreatment of Indians, forced labor and cruel priests. However, while such things did occur, this was not the norm. It is important, therefore, to discuss the question of whether or not the missionaries were really cruel, or just strict. The Jesuit priests issued criminal sentences based on written laws and guidelines, but an appointed military or civilian official performed most corporal punishment, not the Fathers.

The missionaries' role was to be more of a protector or redeemer. They were usually there to help at the end of a punishment, and had the power to stop the discipline if they felt it went too far. It is important to emphasize that the historical perspective of the times defined discipline. Three hundred years ago a lashing or severe punishment was a common occurrence in home and community life!

The missionaries' lifestyle was one of strict devotion to their religion. Observation of daily devotions and special events were important, and included celebration and music whenever appropriate. Days of hard work and frustration were offset with the joy of prayer, meditation, song and celebrations. Claims that the missionaries carried out forced labor are inaccurate. Spain had abolished slavery in 1532 before the Jesuit order was founded. There was a policy, however, whereby twenty-seven percent of the mission Indians (tapizques) could be "borrowed" for up to two months each to work in the mines. Kino, however, got a twenty-year exemption to this law for his Pimeria Alta missions. Needless-to-say, he was not popular among the mine owners.

Highly-educated men with strong opinions and loyalties, the Jesuits found themselves in conflict with politicians, military, church authorities and others.

They became a favorite political target, becoming ever more unpopular with the aristocracy, the wealthy and the military throughout Europe and the New World. In 1767, the Jesuits were expelled from Europe, the Americas and Asia. Only about half of the Jesuits working in the Pimeria Alta survived the forced marches and hardships of expulsion. The survivors then spent six to ten years under house arrest in Spain. Five years later, the Pope suppressed the order and the Jesuits took refuge in Russia for sixty years.

The mission era is a period of history that is often questioned and controversial. It seems that the Spanish are blamed for their wrong doings but rarely get credit for their accomplishments.

The truth is that our first European settlers and Spanish missionaries laid the foundation for the present nation of Mexico and our rich, present day Southwest culture. Take some time to study the Spanish mission history.



LESSON OVERVIEW

Students will role-play different aspects of the life of a Spanish missionary, including music, clothing, discipline and penmanship.

Subjects

Social Studies, Music, Art, Reading, writing and Science.

Preparation

Make copies of *Master Pages 3.6 and 3.7* for each student and one or more working copies of *Master Page 3.8*.

Materials

Tape of chant music (see Encounters Box - optional); two long sleeve shirts (one light colored cotton and one dark wool), two thermometers; (optional) feathers or quill pens and ink; journals or paper.

Time

Two or more sessions.

Vocabulary

tapizque, cassock, signature, rubric

Reference to the Encounters Box

B-8 *Kino Guide II*

B-10 Tape: Mission Music

B-11 Video: Tumacácori.

LIFE AS A MISSIONARY

1. Review the story of Columbus with your class.
 - *Where did he come from?*
 - *Why did he come to America?*
 - *How long did it take? What problems did he and his men encounter?*
 - *How did they travel once they arrived in the new world? Whom did they meet?*
 - *What do you think life was like for Columbus and his crew?*
 - *Was life hard or easy?*

2. Using the story of Columbus as a transition, briefly introduce the missionaries.

Who were the missionaries?

(The first Jesuit missionaries in Arizona were from Italy, Austria, Germany, Spain and other parts of Europe).

Why did they come? What were their goals?

(The missionary's main motivation was to convert the Indians to Christianity while helping the poor. However, the Spanish Crown financed them, hoping to eventually change the Indians into tax paying Spanish citizens. The priests were zealous in their desire to create what they thought would be a better world for the Indians).

Was life for the missionaries similar or different to that of Columbus and his men? How?

(Columbus' goal was to claim land and riches for the Crown.)

3. Present the following four mini-activities to the class, spending approximately fifteen minutes on each.

Mini - Activity: Music

Music was an integral part in the life of a missionary. A common song might have been the Gregorian chant (see Master Page 3.6 and Mission music cassette located in the Encounters Box). The chant transports singers back in time while teaching breath control and singing techniques.

1. Start by having the students listen to the tape with eyes closed and try to imagine what a church service might have been like.

2. Pass out chant music and practice it with students. Use the old type of notation shown, called “nuemes,” to teach it.

The chant or “nueme” notation evolved around 200 A.D. when chant notes were written on a blank piece of paper as a memory aid. Sometime around 1050 A.D. lines were added based on the solfuge scale (do re mi fa so la ti do). The rhythm is “freestyle,” with each note having equal value. The square versus diamond-shaped notes are merely the result of the shapes produced as notes were written by a rapidly moving flat or square quill pen. There are no chords. Notes connected by a line or written above or below each other are sung in order, individually.

3. Show students a picture of Tumacácori or another mission. (See **Unit 4, Master Pages 4.11 - 4.20**, or use a photo.) Discuss what it might have been like to attend an 18th century service. *The service was all sung in Latin, may have lasted an hour or longer, and there were no seats. By today's standard, standing and kneeling for long periods of time might be considered harsh, but for the O’odham people at that time it may not have seemed so difficult; they were used to all night vigils and rituals. Although many may have attended church daily, they were only obliged to attend once a week and on feast days.*

4. Have students practice the chant.

Mini - Activity: Clothing

In this activity students will directly experience the effects the missionaries’ required clothing had on their comfort and how this compared with the O’odhams’ choice of clothing; how they adapted, (or failed to adapt), to the desert environment.

1. As a homework assignment, ask students to bring two or more shirts, both short and long-sleeve shirts; Make sure that one or more of the shirts are wool. (check thrift stores)

2. Hold a discussion about clothing in general.

- *How do people choose what they wear? Why? Are the reasons cultural or environmental?*
- *How does students' choice of clothing affect their comfort level in different environments?*
- *What do they wear when it's hot? Cold?*
- *Do colors, types or thicknesses of materials have an effect on comfort levels? Keeping it clean?*

3. Ask half the class to put on the light-weight shirts and the other half, long sleeves. Discuss which is more comfortable and why.

4. Briefly describe the missionary cassock augmenting the discussion with the picture on **Master Page 3.8**. Explain why the priests wore the cassock (it was a required uniform unique to their order), and that it was usually made of wool.

5. Have the students go outside in both the sun and shade and repeat the experiment, making note of which areas were hotter versus cooler and what effect their type of clothing had on their comfort level. (*Consider using a thermometer to measure different temperatures.*)

6. Discuss the traditional dress of both the O’odham people (*The O’odham wore cotton shirts, pants or dresses, and, on occasion, used breech-clouts.*) and contrast this with that of the missionaries.

Mini - Activity: Discipline

The missionaries and their contemporaries in the 17th and 18th centuries believed that discipline was essential to maintaining order and community cooperation.

1. Discuss current discipline as practiced in the schools. What is your school's policy? Do the students believe it's fair?
2. Describe school and parental discipline practices from past generations. Were they fair? Would the students like to have that kind of discipline today?
3. Discuss what students think discipline in the missions was like.
4. Create a mini-experience that will give students an idea of what discipline may have been like historically. For example: hold a book with arms fully extended for a few minutes; stand on one foot for three minutes; maintain absolute silence for a period of time; create your own demonstration.
5. Re-discuss the idea of discipline and the lifestyle of the early missionaries and settlers.

Important

Even though these activities are mild, brief examples of discipline, this activity could be considered controversial !

Mini - Activity: Penmanship

The early Jesuit missionaries were well-educated. Father Kino had the equivalent of several degrees in math, cartography and astronomy, as well as 13 years of religious training. Many Jesuits were our first historians and scientists. They were also versed in writing. One Spanish tradition is to make a rubric, an elaborate signature and associated design that is still practiced in many parts of the world.

1. Ask students to write their signatures as neatly as possible. Discuss how a signature might tell a story about a person or their personality. (*Today, signatures are used as a way to prove identity.*)
2. Explain that the missionaries and educated citizenry in the 18th century took pride in developing their signatures. It was a mark of dignity, status and intelligence. (*In many parts of Latin America much emphasis is still given to unique, neatly written and sometimes elaborate signatures.*)
3. Show examples of rubrics on **Master Page 3.7.**
4. Ideally, use a quill pen, thorns, or feathers, (a regular pen will do) have each student create their own signature or rubric.

RESOURCES AND REFERENCES

Kino Guide II, Charles Polzer, Southwestern Mission Research Center, Tucson, AZ 1982;
A Kino Keepsake, Friends of the University of Arizona Library, Tucson, 1991;
 "Chant," Gregorian Chant tape by the monks of Santa Domingo, Angel Records, 1993;
Sonora, Ignaz Pfeffercorn (translated by Theodore Treutline), University of AZ Press, Tucson, 1989;
Rules and Precepts of the Jesuit Missions of Northwestern New Spain, Charles Polzer, Univ. of AZ Press, 1976;
Friar Bringas Reports to the King, Daniel Matson and Bernard Fontana, Univ. of AZ press, 1977.

ENRICHMENT

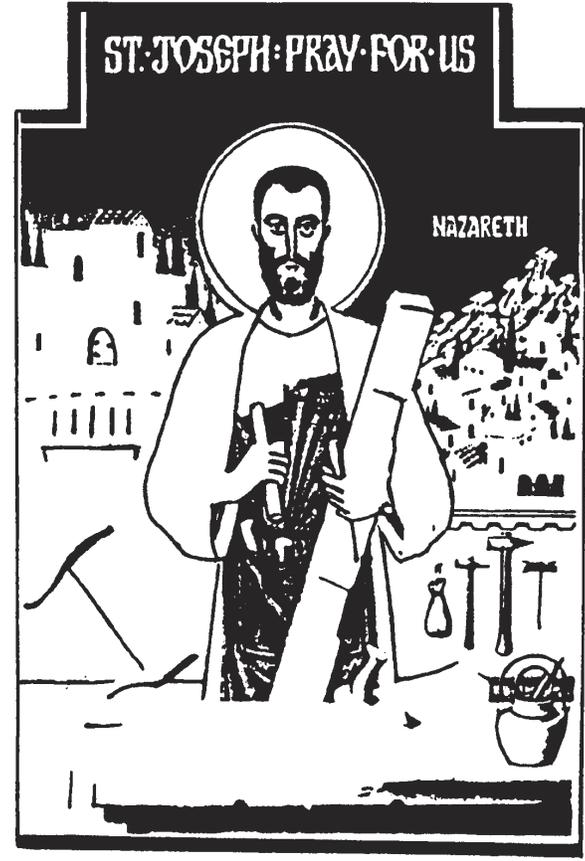
- Have students access [Mission 2000 at www.nps.gov/tuma/M2000.html](http://www.nps.gov/tuma/M2000.html) to research and further discuss the day in the life of a missionary.
- Have students take on the identity of an actual missionary as they write their signatures and daily diaries. (Do a search for priests at the Mission 2000 website as described above.)

I. **K**



Y-ri- e * e lé- i-son. ///. Chri- ste e-
lé- i-son. ///. Ký-ri- e e- lé- i-son. // Ký-ri-
e * e- lé- i-son.

ST. JOSEPH: PRAY FOR US



NAZARETH

THE SPANISH RUBRIC

The early Jesuit missionaries were extremely well-educated. Many were our first historians and scientists. Father Kino had the equivalent of a degree in cartography and astronomy in addition to thirteen years of seminary. The Padres were also versed in writing. It was a Spanish tradition to make a rubric, or elaborate design, following a person's signature - a tradition that is still practiced in many parts of the Hispanic world. Many of the Jesuit priests signed with a rubric. Check out these early signatures from the Pimería Alta.



Juan de San Martín

Next to serve at Guevavi following Father Kino.



Joseph Agustín de Campos

Served at Guevavi after Father San Martín.



Juan de Echagoian

Served at Baviácora.



Can you make your own rubric?



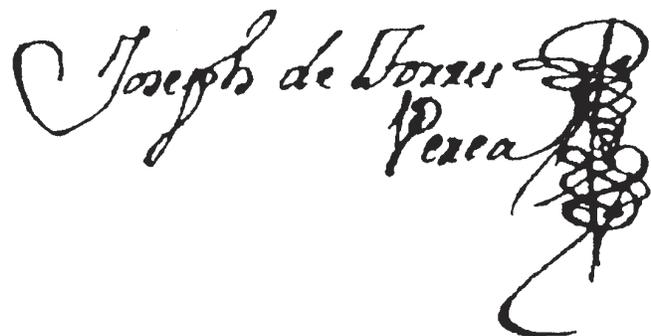
Joseph de Loayza

Served at Opodepe.



Carlos de Roxas

Served at Arizpe.



Joseph de Torres Perea

Served at Guevavi.





6

LESSON OVERVIEW

Students will compare and analyze different writing styles, examine historical documents, and rewrite one or more phrases from Padre Kino's historic journal documenting the founding of the first Tumacácori Mission.

Subjects

Reading, Writing and Social Studies

Preparation

Copies of Kino's Journal on *Master Pages 3.11* and historic documents on *Master Pages 3.12*, and *3.13 - 3.16* as needed.

Materials

Pens and journals or paper; photocopies of *Master Pages 3.11 - 3.16*.

Time

One session.

Vocabulary

missionary, rubric

Reference to the Encounters Box

B-8 Kino Guide II,
B-11 Video: The Kino Story

HISTORIC JOURNALS

Part I - Understanding Writing Styles

1. Discuss different writing styles and compare and contrast a couple of examples such as Dr. Seuss vs. textbooks, etc. Make sure to select a few excerpts of fun and different writing styles.

2. Read aloud parts of Kino's diary translation on *Master Page 3.11* until boredom sets in. Ask students what's wrong. Use this as a lead into a discussion about Kino's writing style and how it was different from what we use today.

3. Analyze as a class the following statement and re-write in contemporary language.
"The Father Visitor told me that the crosses represented grand tongues which spoke much and that we could not fail to go where they called us."*

**Father Visitor: Head Priest in charge of all missionaries in a certain area. In this case - the Pimería Alta.*

4. Have students analyze (*individually or in small groups*) and rewrite the following statement in their own words. Make a dictionary available.

"Having seen so many worthy people, so docile and so affable, and with such pleasant valleys, so lovely and fertile, filled with industrious Indians, he spoke these words to me..."

Part II - Reading an Ancient Document

1. Ask and discuss "What tools might we use to learn about history?" (*books, internet, other people, old documents, etc.*)

2. Hand out *Master Page 3.12. Father Kino's Journal* and as a group try to recognize words, translate a phrase, etc.

3. Discuss how much of history is still being discovered by translating old documents.

Part III - What's the Big Deal?

1. Review "Father Kino's Journal-Translation" (*Master Page 3.12*). Discuss the event's importance. Ask students if they might be able to write a play or puppet show from the given information. Why or why not?

FOR PARTICIPATING CLASSES

The Kino-O'odham Encounter and the Kino Puppet Show are primarily based on this diary entry.

Part IV - Practice

1. Make copies of the historical documents on *Master Pages 3.13 - 3.16*.
2. Have students (in groups or individually) read one or more documents, while underlining or circling words that they can recognize and/or spell.
3. On a separate piece of paper, ask students to make notes on any information they can extract from the document.
4. Ask students to attempt to transcribe the document or copy it using modern Spanish letters.
5. Assign bilingual students to translate text into English.

Questions:

- *What differences did you find between the original and copied version of the Spanish document?*
- *What things made it difficult to translate? How did you overcome those difficulties?*
- *What did you learn that interested you the most?*

Part V - Compare Your Work With What Is Actually Written

1. Review the actual transcription as it was written.
2. Compare the modern Spanish transcription (includes proper spelling, punctuation and written out abbreviations to the original.
3. Ask the class to analyze the English Translation in order to answer questions about the document.

Questions:

- *What did you learn from looking carefully at the two documents?*
- *Did having the original document make a difference? How?*
- *Why do you think the author of this document wrote it? Was it necessary to write it and if so, why?*

RESOURCES AND REFERENCES

Kino Guide II, Charles Polzer, Southwestern Mission Research Center, Tucson, AZ 1982;
A Kino Keepsake, Friends of the University of Arizona Library, Tucson, 1991;
 Mission 2000 database, Tumacacori National Historical Park, Go to www.nps.gov/tuma - then to the Mission 2000 link.



ENRICHMENT

- Instead of writing about activities they believed the missionaries did, ask students to document their own personal diary, but in the style of the friars.
- Extend the journaling exercise throughout the week.
- Consider viewing the film "The Mission" with Charleton Heston. (This is an older, classic film but has some violence. Please review it carefully.)

Father Kino's Journal - Translation

“Our intention was to leave Tucubavia for Cocospera but we encountered, coming from the north, messengers, or runners of the Sobaipuris of San Xavier of Bac, forty leagues distant, and from San Cayetano of the Tumacacori. With some crosses they gave us, they knelt with great veneration and asked on behalf of all their people that we come to their villages also. The father visitor told me that those crosses represented grand tongues which spoke much and that we could not fail to go where they called us. Whereupon we ascended to the valley of Guevavi, a distance of about fifteen leagues and arrived at the village of San Cayetano of Tumacacori where some of the Sobaipuri chieftains were, having come twenty and twenty-five leagues from the north. At San Cayetano they had prepared three arbors for us; one in which to say the Mass, another for sleeping, and the third for a kitchen. There were more than forty houses together here. We baptized some children and the father visitor gave good hopes to everyone that they would receive the fathers and the holy baptism and the remedy for their eternal salvation for which they were asking. And, having seen so many worthy people, so docile and so affable, and with such pleasant valleys, so lovely and fertile, filled with industrious Indians, he spoke these words to me, “My Father Rector, not only will none of the four fathers assigned to this Pimeria be removed, but four more others will come, and with divine grace, I will try to be one of them.” We then went on to the village of Guevavi and to the valley and settlement of Santa Maria, some fifteen leagues away.”

Father Kino's Journal

January 16, 1691

No intento ir desde el Tucubania hacia el cual voy a lo
 Cosque Pero nos unieron con contra unos Puyos o Corcos
 del Norte de los Sobiguari de S. Lucia del Bat. May de 40 leguas
 de camino de S. Cayetano del Tucumacozi con unos Cayuzi
 que nos sacaron Puestos de xochitli y con grande uencion
 de gando nos de parte de toda su gente que nos llega
 como tambien a sus Rancherias. Diome el P. P. P. P. P.
 que esas Causas que traian eran Lengua que a blauen mu-
 cho y con mucha eficacia que no podian de la de adonde
 con ellas nos llamauan con lo qual subimos al Valle de Tucubania
 Camino como de 15 leguas llegamos a la Rancheria
 de S. Cayetano del Tucumacozi adonde estauan algunos
 yrin y galy Sobiguari que auian venido 2o y 2o leguas del
 Norte En S. Cayetano nos haian procurado 3 Rancherias
 Laura en que dezia Misa La otra en que dormia y la tercera
 de casa cocina haia mas de 40 casas Junto se hicieron
 algunos Bautismos de adultos y todos los P. P. P. P. P.
 buenas exigencias de que conseguirian los P. P. P. P. P.
 mismo y el remedio de la eterna salvacion que pedian
 y haciendo visto su P. P. P. P. P. tan dolor y van
 a fable con las virides y tan feble y debiles P. P. P. P. P.
 y indios sabios medido con Palabras Mi P. P. P. P. P. P. P.
 seguita a tratar de quitar a esta Pimacia algunos de los
 P.
 con sedidos sino que bendran otros a may y lo
 contra Diuina gracia Pro curare secano ocellos. P. P. P. P. P.
 ala Rancheria de Tucubani y al Valle de Rancherias
 de S. Maria Camino de 15 leguas adonde estubimos

Auto de la naturaleza, legitimidad, Ca-
 lidad, limpieza y nobleza de Don Joseph
 Tienda de Cuervo Craywinkel, Capi-
 tán de Infantería, y de la Guardia
 del Virrey de S. Fe; Pretendiente
 al Hábito de Cavallero de la Orden
 de Santiago.

Auto de la naturaleza, legitimidad, calidad, limpieza y nobleza de Don Joseph Tienda de Cuervo Craywinkle, Capitán de Infantería, y de la Guardia del Virrey de Santa Fe; Pretendiente al Hábito de Caballero de la Orden de Santiago.

Decree of the birthplace, legitimacy, rank, purity of blood, and nobility of Mr. José Tienda de Cuervo Craywinkle, Infantry Captain of the Viceroy's Guard of the Holy Faith; Applicant for the Habit of Knighthood of the Order of Saint James.

José Tienda de Cuervo was the 9th governor of Sonora, 1761-1763. He was a Belgian and his name was Kraewinkel, which means "crow's nest." His translated name in Spanish was Tienda de Cuervo, "nest of the crow."

NOTES

En Veinte y uno de set. día en q. el año pa-
 sado de '22 salí de Matape p. México -
 bautizé a María Tucuruhbi, vieja enferma
 de tierra adentro - sin solemnidad. Padrino
 Lázaro Chiguagua - - -
 Agustín de Campos

María

En veinte y uno de septiembre, día en que el año pasado de '22 salí de Mátape para México, bautizé a María Tucuruhbi, vieja enferma de tierra adentro, sin solemnidad. Padrino Lázaro Chiguagua.

Agustín de Campos IHS

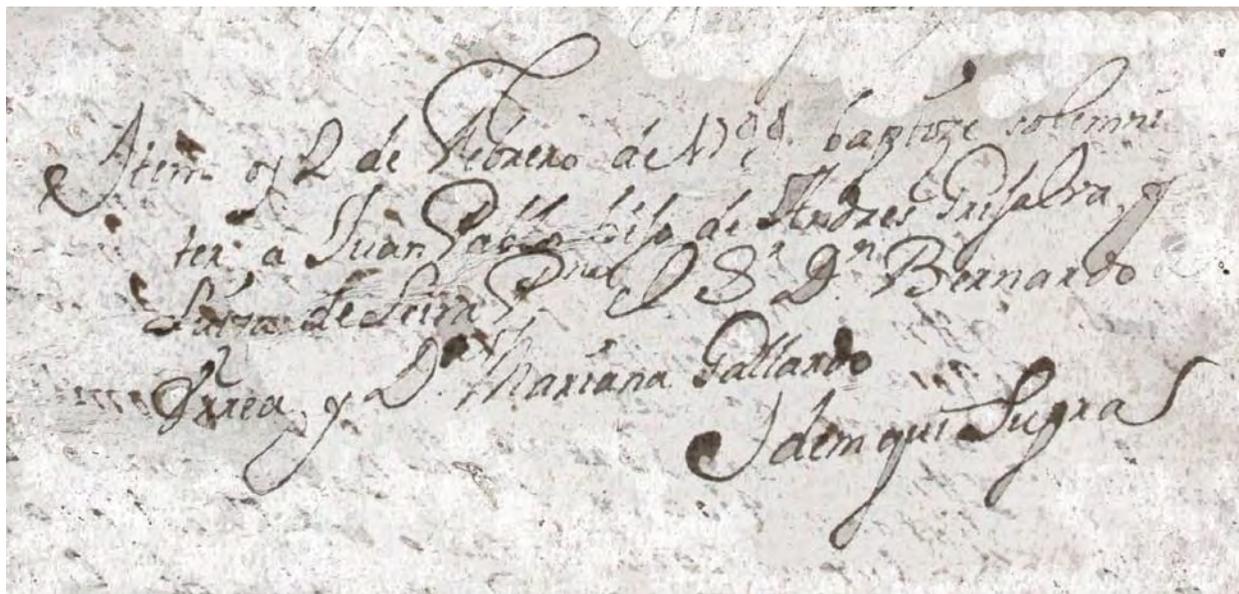
María

On the 21st of September, the day in the past year of (17)22 that I left Mátape for Mexico (City), I baptized without solemnity, María Tucuruhbi, an old, sick woman from the interior country. Her godfather was Lázaro Chiguagua.

Agustín de Campos IHS

Agustín de Campos was the only missionary at the time for all of the Pimería Alta. Lázaro Chihuahua was his coach driver and the father of Pedro Chihuahua.

NOTES



Ítem: Hoy, 2 de febrero de 1744 bautizé solemnemente a Juan Pablo, hijo de Andrés Grijalva y Luisa de Leiva. Padrinos el Señor Don Bernardo de Urrea y Doña Mariana Gallardo.

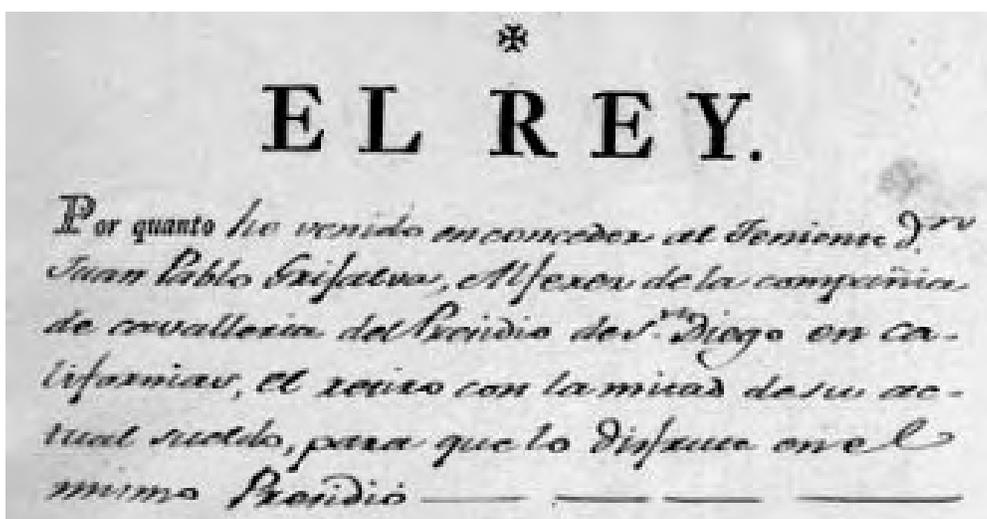
Ídem que supra.

Item. Today, February 2, 1744 I solemnly baptized Juan Pablo, son of Andrés Grijalva and Luisa de Leiva. Godparents were Lord Mr. Bernardo de Urrea and Lady Mariano Gallardo.

Signed as above.

Juan Pablo Grijalva was born and raised in the San Luis Valley on the Santa Cruz River east of present-day Nogales, Sonora. He grew up and joined the presidial military and served at Terrenate. From there he was assigned to go to California with his family on the Anza Expedition of 1776 and became the sergeant on that expedition. He served as a presidial soldier in Alta California for nearly twenty years. (See next page)

NOTES



EL REY

Por quanto he venido en conceder al Teniente Don Juan Pablo Grijalva, Alvérez de la compañía de caballería del Presidio de San Diego en Californias, el retiro con la mitad de su actual sueldo, para que lo disfrute en el mismo Presidio.....

THE KING

Inasmuch as I have come to consider retirement as a Lieutenant for Mr. Juan Pablo Grijalva, Second Lieutenant of the cavalry company of the Presidio of San Diego in the Californias, with half of his actual wage, that he enjoys at the same Presidio.....

NOTES

UNIT IV

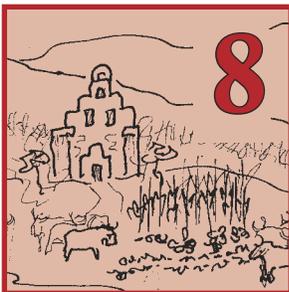
PADRE KINO



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.

PAGE 4.5



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.

PAGE 4.9

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

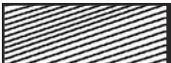
Far Side of the Sea, Ben Clevenger, Jesuit Fathers of Southern Arizona, 2003;
Finding Father Kino, Jorge H. Olvera, Southwest Mission Research Center, Tucson, AZ, 1998;
Kino: A Legacy, Charles W. Polzer, Jesuit Fathers of Southern Arizona, 1998;
Kino Guide II, Charles Polzer (in Encounters Box);
A Kino 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.

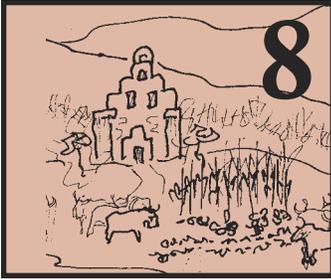
ENRICHMENT

- 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*)

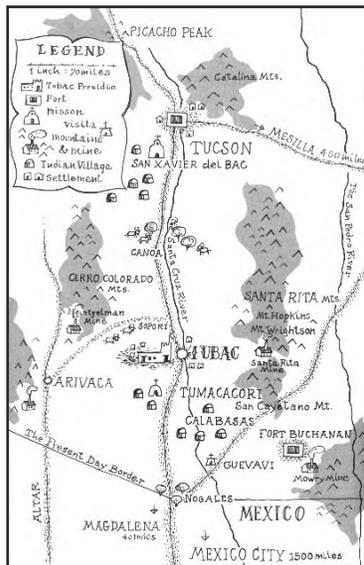
Part II

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?*

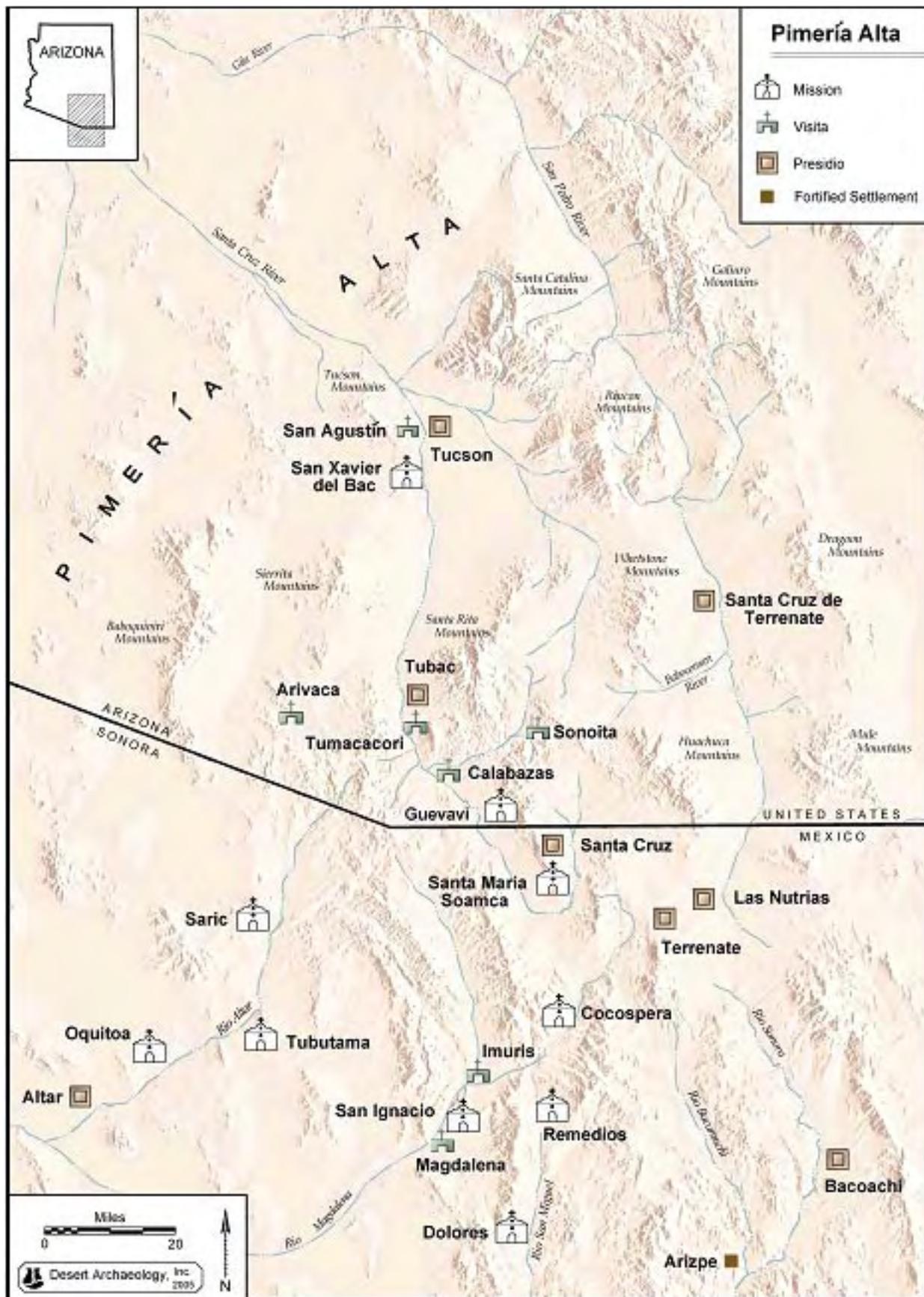


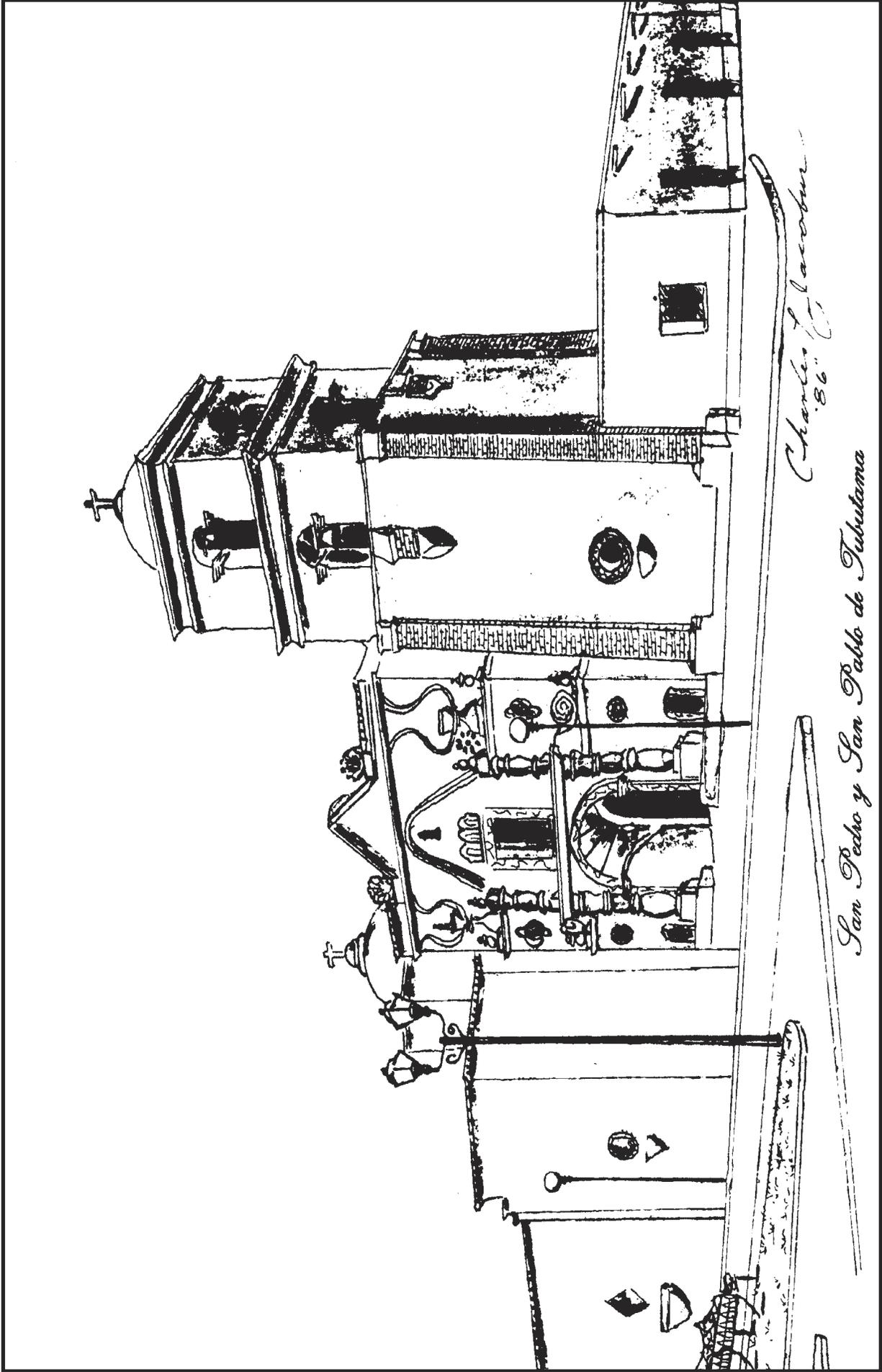
RESOURCES AND REFERENCES

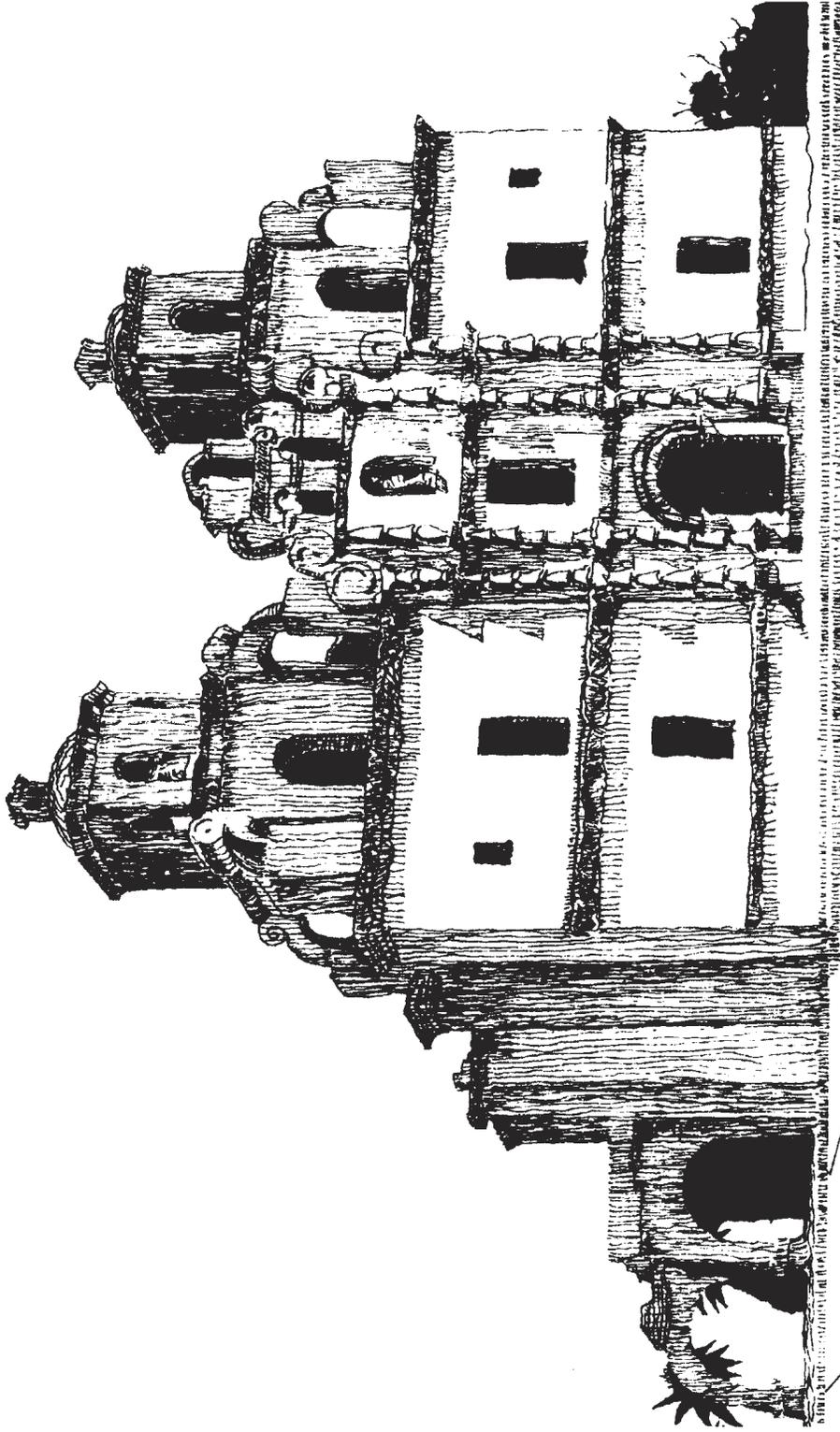
Far Side of the Sea, Ben Clevenger, Jesuit Fathers of Southern Arizona, 2003;
Finding Father Kino, Jorge H. Olvera, Southwest Mission Research Center, Tucson, AZ, 1998;
Kino: A Legacy, Charles W. Polzer, Jesuit Fathers of Southern Arizona, 1998;
Kino Guide II, Charles Polzer (in Encounters Box);
A Kino Keepsake, Kieren McCarthy, editor, Friends of the University of Arizona Library, Tucson, AZ, 1991;
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.



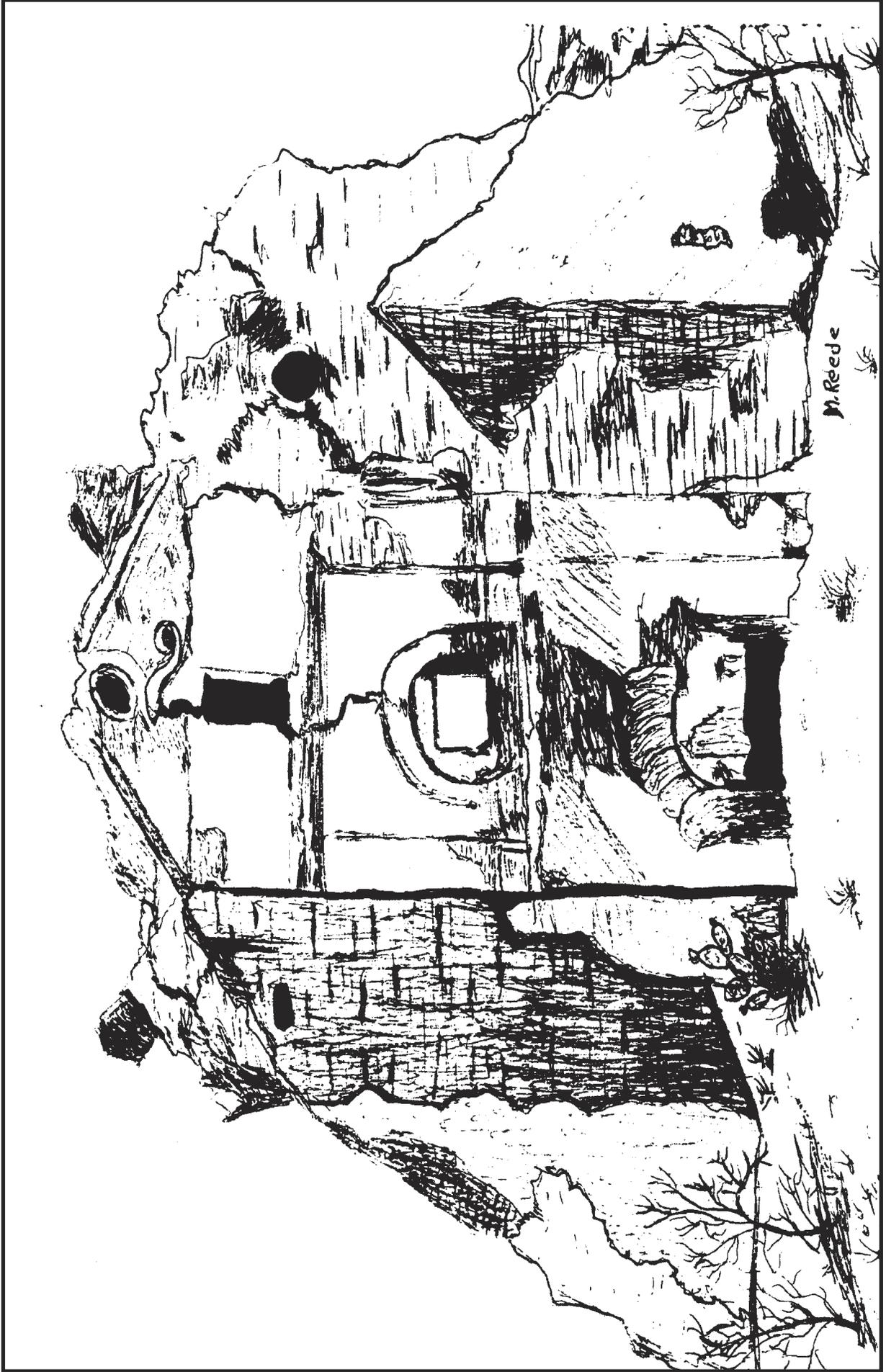


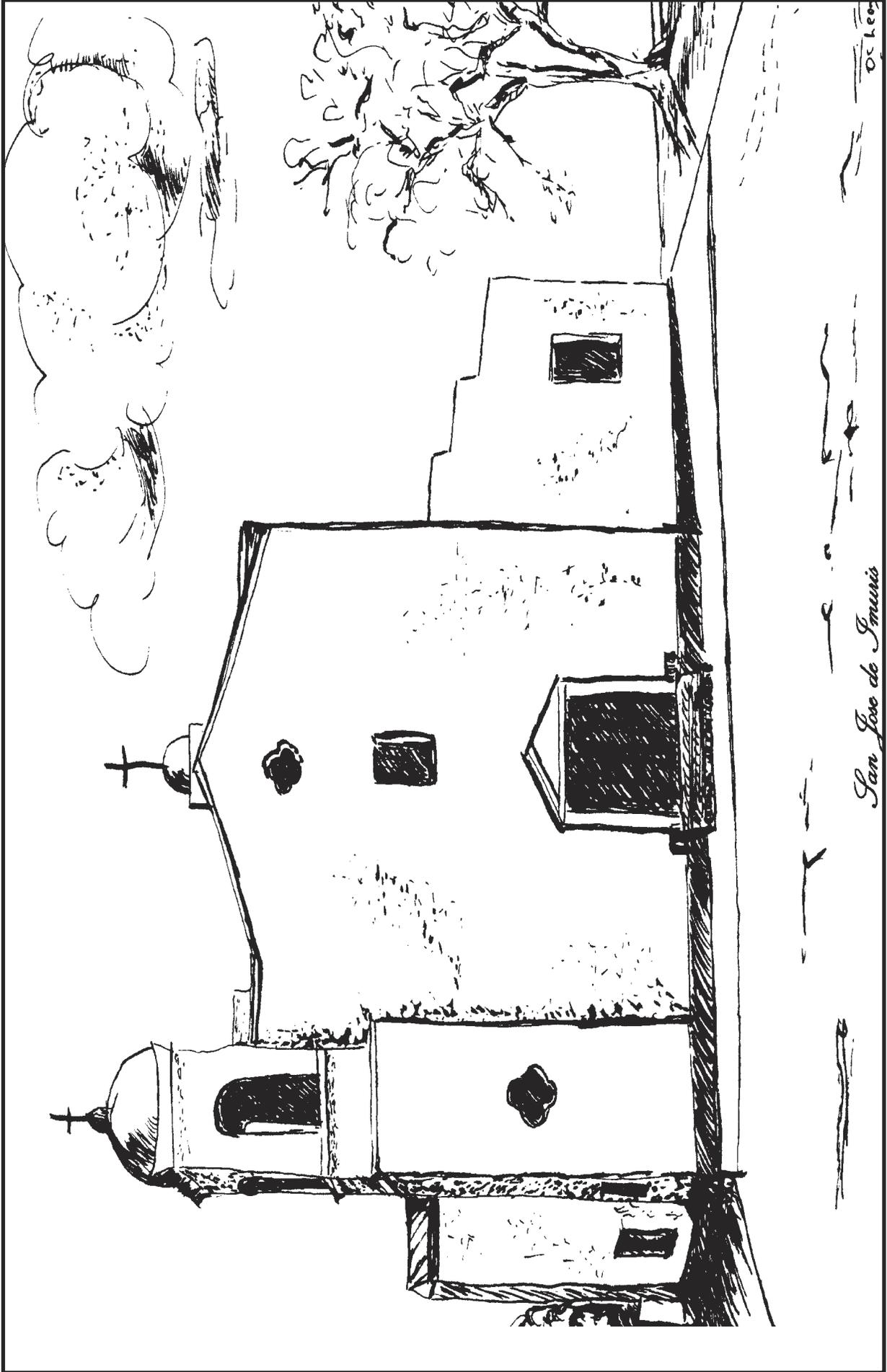


Nuestra Señora de la Concepción del Caborca

Part 8b

Padre Kino

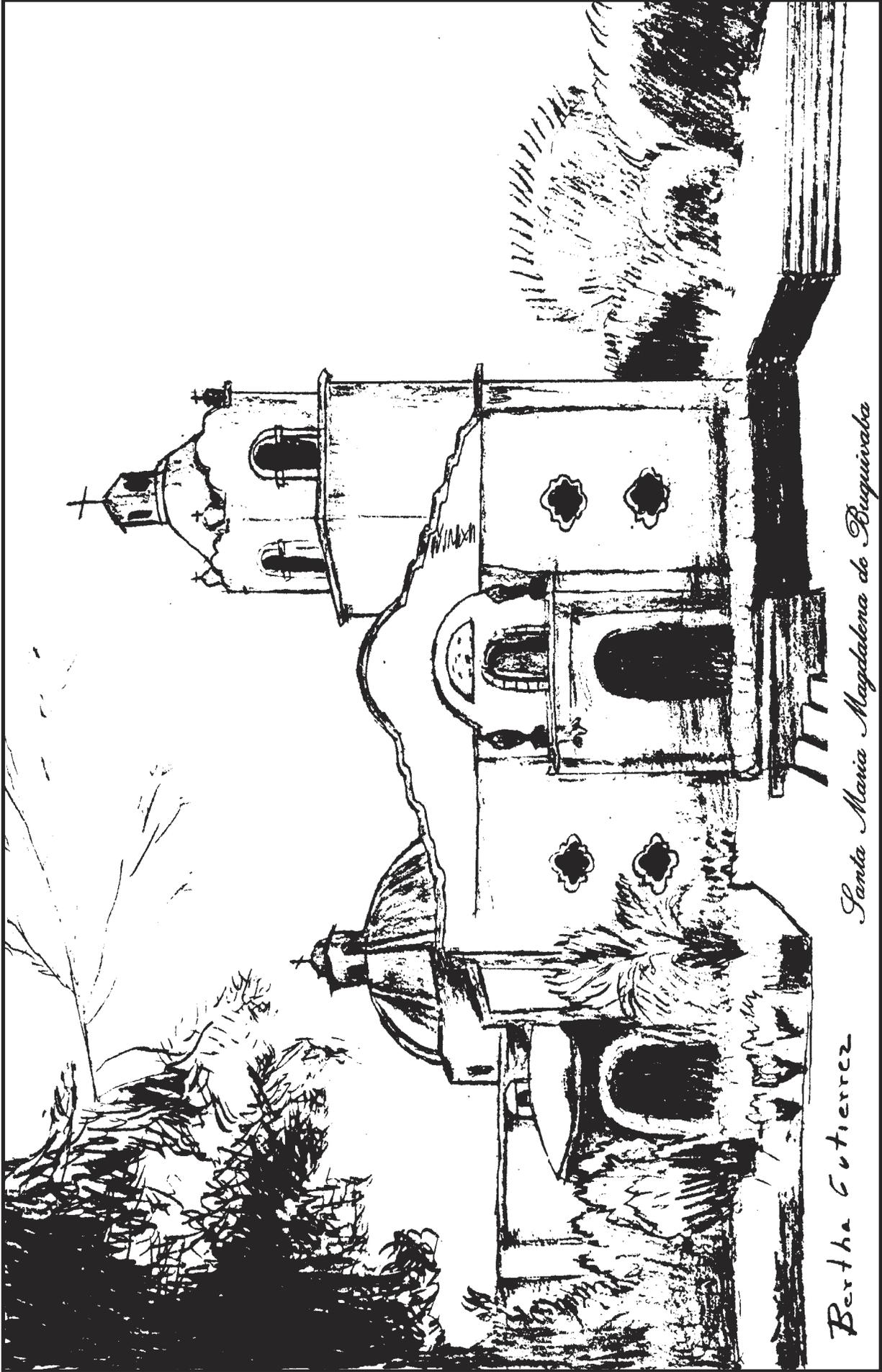


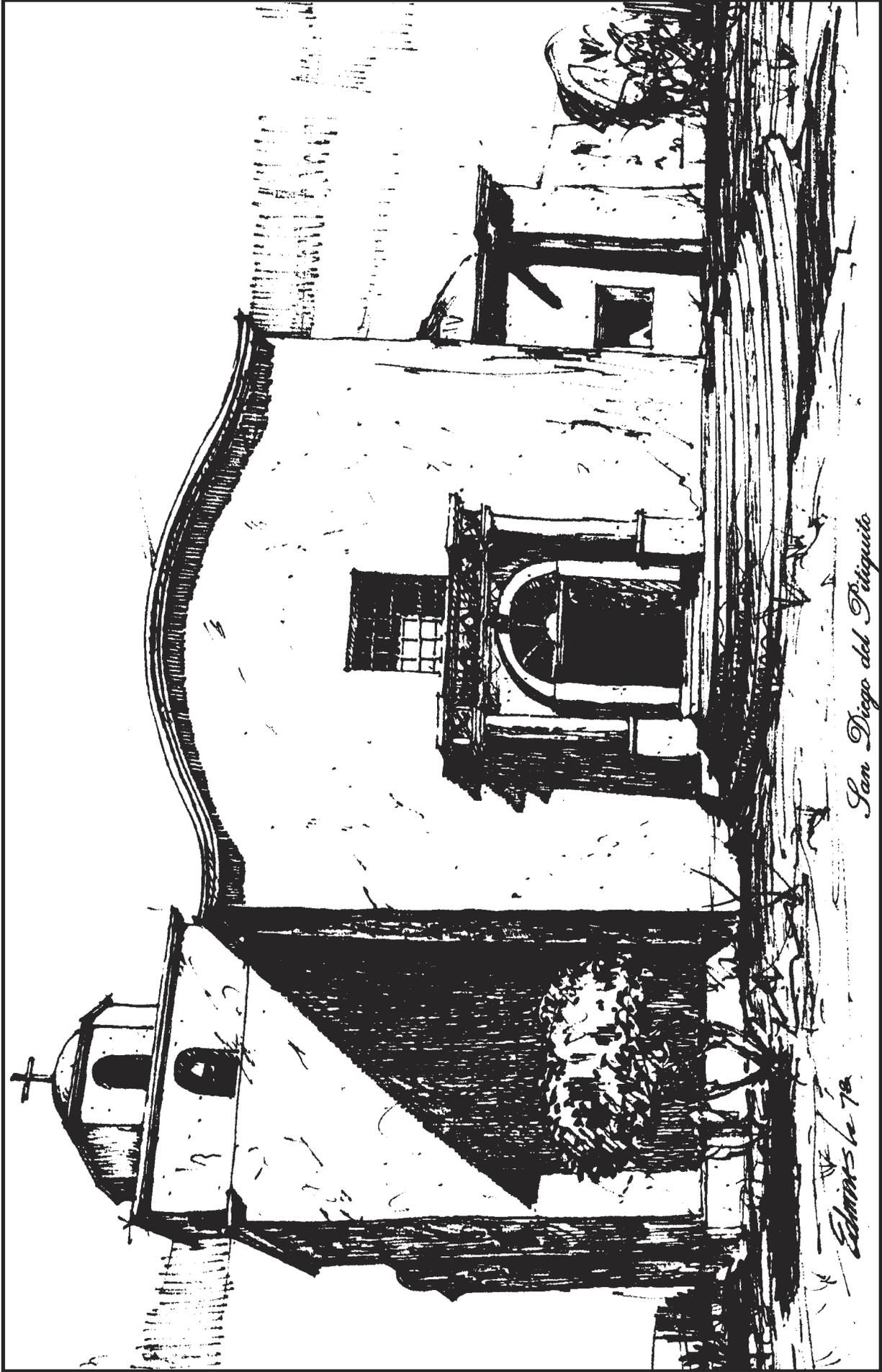


San Jose de Imuris

Padre Kino

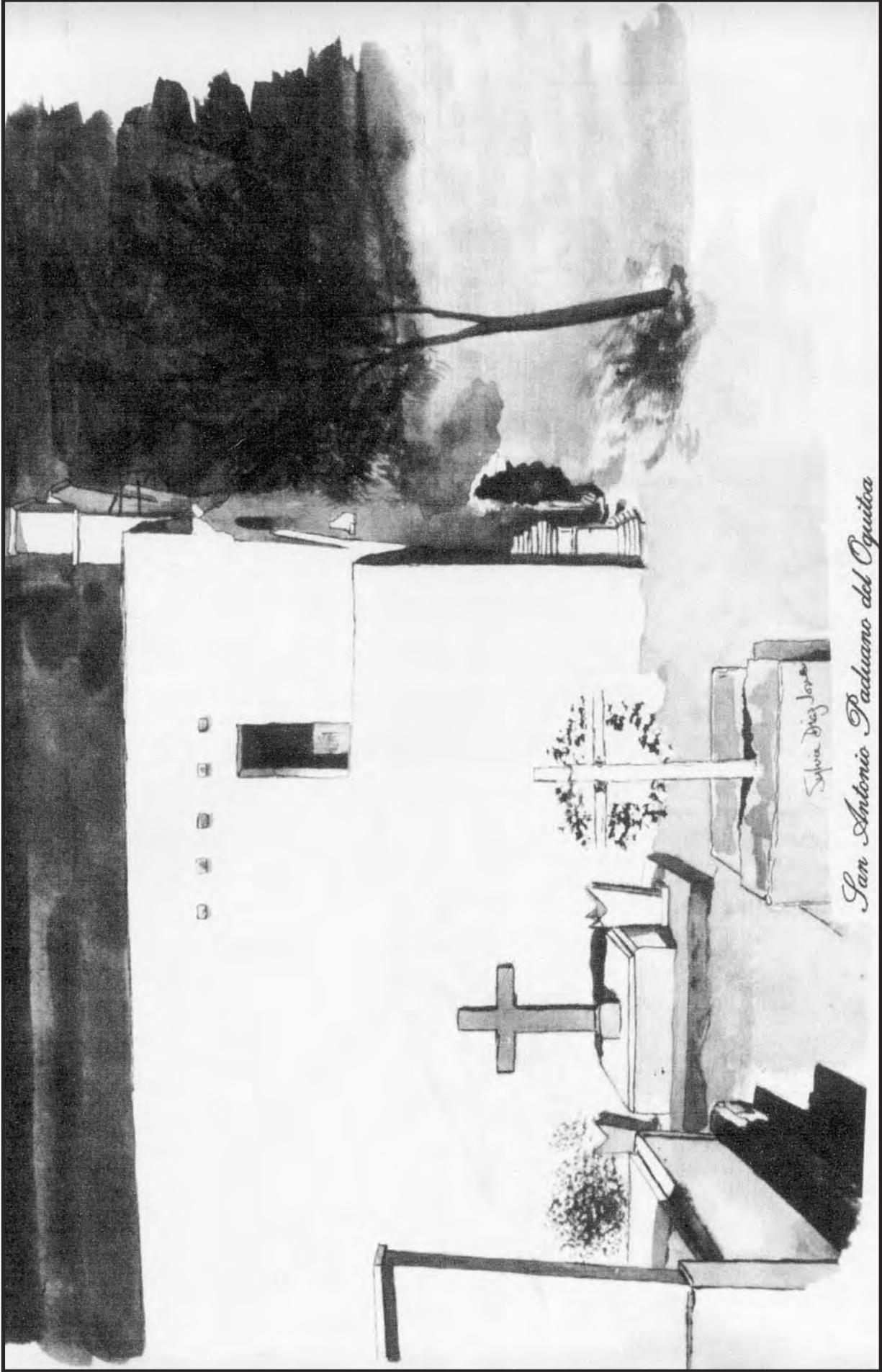
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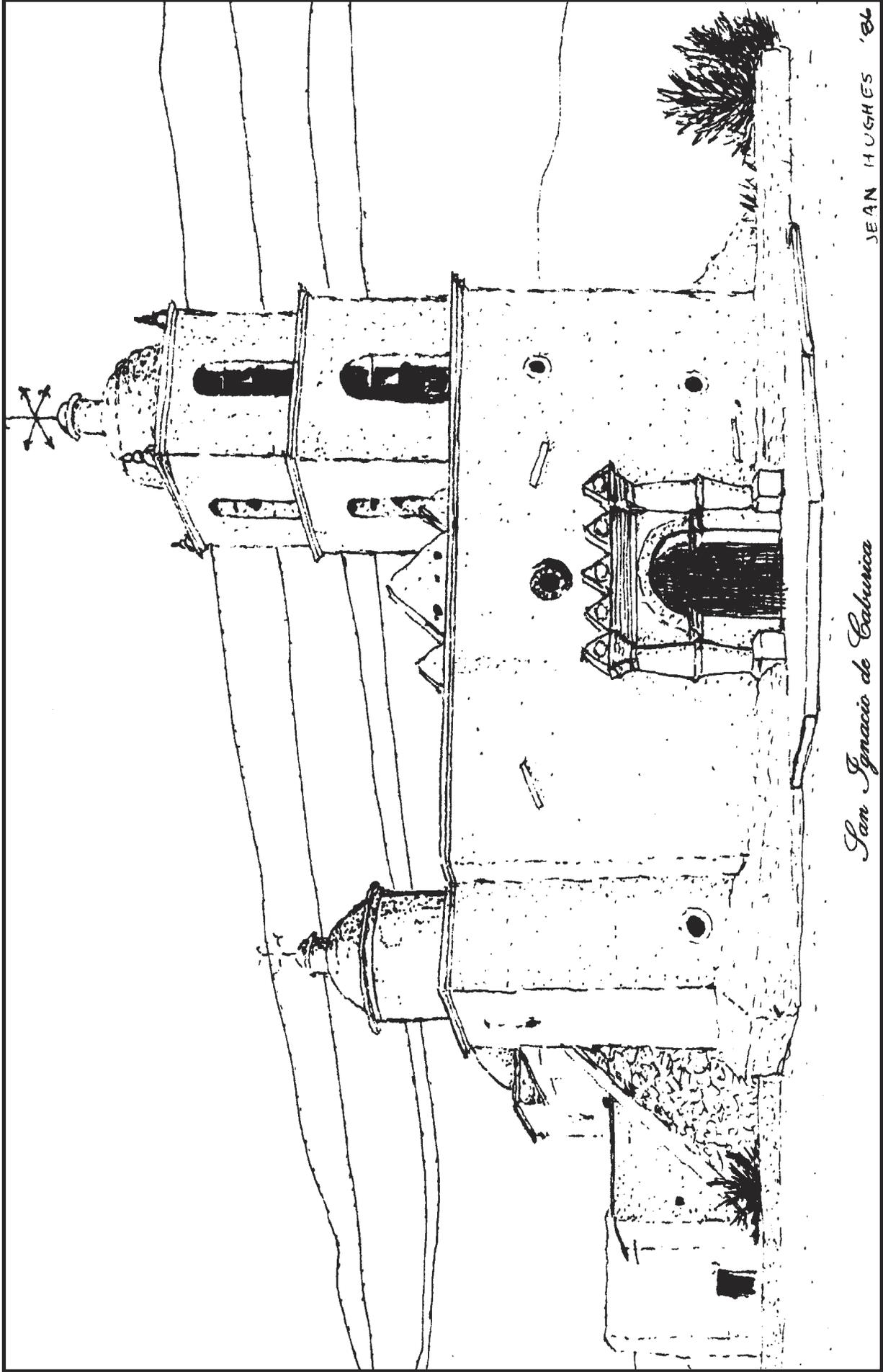




San Diego del Pitiquito

Padre Kino

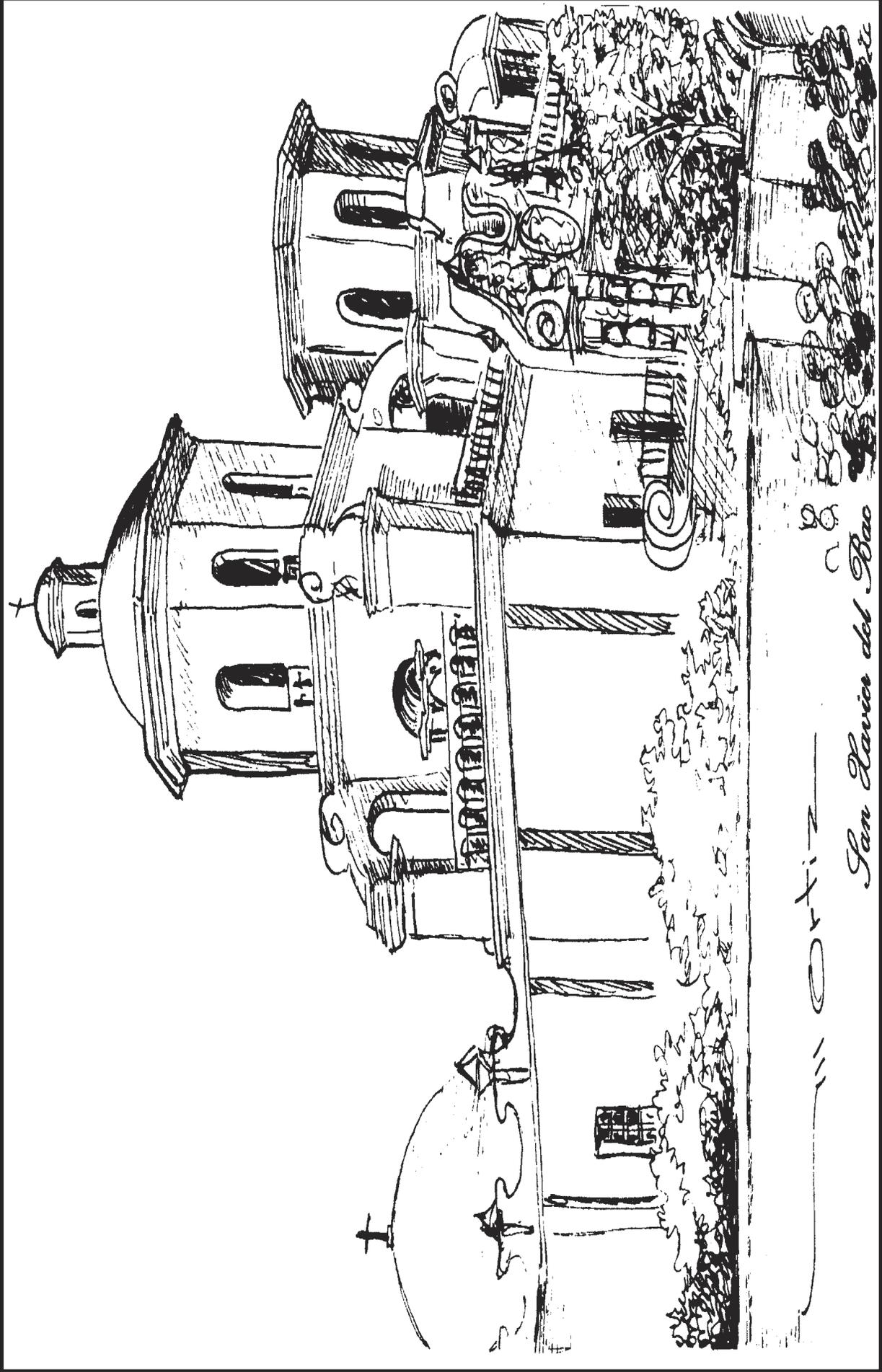




San Ignacio de Babuiza

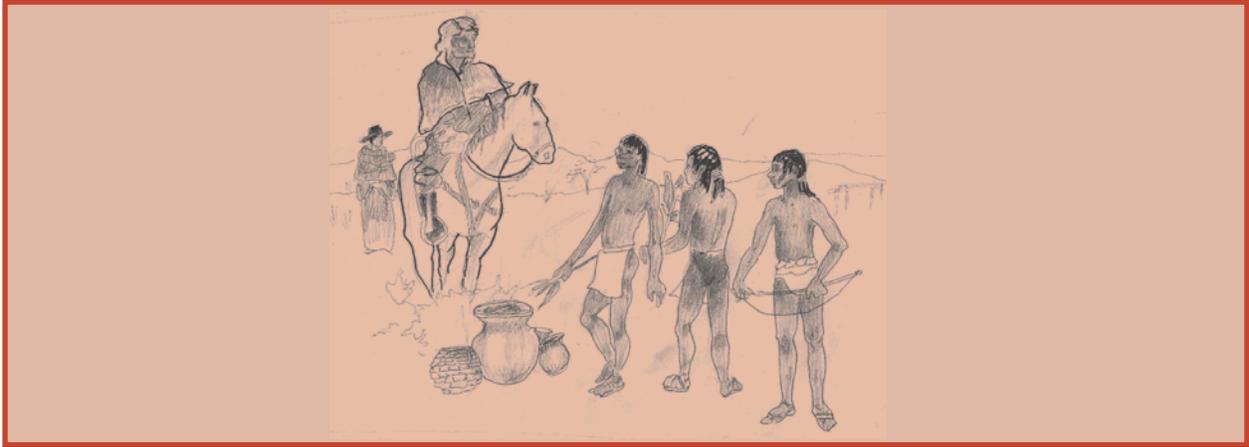
Padre Kino

JEAN HUGHES '86



UNIT V

THE KINO-O'ODHAM ENCOUNTER



GETTING READY TO MEET FATHER KINO

Students will review O'odham and missionary culture through creating one or more craft projects. They will also create, discuss and write questions relevant to the “Kino-O'odham Encounter Presentation.”

PAGE 5.3



MEET PADRE KINO

The “Kino-O'odham Encounter Classroom Presentation” is a dynamic reenactment of Father Kino’s first encounter with the O’odham from Tumacácori and Bac in 1691. Under the guidance of a park ranger, agency representative, or teacher, students will learn about and role-play this event.

PAGE 5.5

UNIT V - ARIZONA STATE STANDARDS - 2006

LESSON 9 - GETTING READY TO MEET FATHER KINO

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C3 PO2 (a / b/ c) S1 C3 PO3 S4 C5 PO1	describe the impact of Spanish colonization in the Southwest describe location and cultural characteristics of Native Americans describe human dependence on environment and resources
READING	S1 C6 PO3 S1 C6 PO4 S3 C3 PO2	generate clarifying questions use graphic organizers to clarify text identify persuasive vocabulary
WRITING	S2 C3 PO1 S3 C4 PO1	show awareness of audience write persuasive text
SCIENCE	S3 C1 PO1 S3 C2 PO1 S3 C2 PO2 S4 C3 PO1	describe how human activities impacts environment describe how science and technology improve people's lives describe benefits and risks of using technology describe ways resources are utilized to meet the population needs

LESSON 10 - MEET PADRE KINO

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C3 PO2 (a / b/ c) S1 C3 PO3 S4 C1 PO2 (a, c, d, e) S4 C1 PO6 b S4 C5 PO1	describe the impact of Spanish colonization in the Southwest describe location and cultural characteristics of Native Americans interpret political maps using title, symbols, legend, scale locate towns and countries on a map describe human dependence on environment and resources
READING Based on Dramatic Play	S1 C6 PO3 S1 C6 PO5 S1 C6 PO6 S3 C1 PO7 S3 C1 PO8	generate clarifying questions connect information and events to related text/sources use reading strategies for comprehension distinguish cause and effect in expository text draw valid conclusions based on information from expository text
LISTENING/ SPEAKING	LS-E1	prepare and deliver an organized speech
MATH	S1 C2 PO1 / PO2 S1 C3 PO4 S4 C4 PO3	add and subtract whole numbers estimate and measure for distance select a tool for measurement situations
SCIENCE	S3 C1 PO1 S3 C2 PO1 S3 C2 PO2 S4 C3 PO1	describe how human activities impacts environment describe how science and technology improve people's lives describe benefits and risks of using technology describe ways resources are utilized to meet the population needs

UNIT V - THE KINO-O'ODHAM ENCOUNTER - TEACHER BACKGROUND

In the “Kino Encounter” presentation, students will work in various stations representing O’odham and missionary life while reenacting Father Kino’s first encounter with the O’odham people from Tumacácori and Bac in 1691. The more prepared and knowledgeable the students are, the more effective the presentation will be.

Part of the presentation will include the exchanging of gifts. The O’odham offered crude crosses, jewelry, corn and squash. Father Kino and his group brought gifts such as colorful beads, jewelry, cattle, sheep and wheat.

Using the instructions in the “Getting ready to Meet Father Kino” lesson, have students make gifts before the classroom presentation which reinforces the different cultures and history while preparing them for the re-enactment.

Part II emphasizes questioning strategies and further prepares student for the reenactment. Critical thinking and questioning will be used throughout the presentation.

The Kino-O’odham Encounter (*referred to as the Encounter*) is a dynamic reenactment of the meeting of Father Kino and the Sobaipuri (O’odham) people from Tumacácori and Bac that occurred in 1691.

The role-play involves all students and incorporates important history, concepts, discussions and critical thinking into a fun, exciting activity.

The Encounter was created as a local agency outreach program, to be guided by a ranger, volunteers and the teacher. Local teachers in Santa Cruz County and the Green Valley area can request this program for their school free of charge. Agency personnel will furnish all required materials. For schools outside of the service area, or when a ranger is not available, a teacher, without agency personnel and support may self-conduct the Encounter, or else you can make special arrangements to do it at the Tumacácori National Historical Park site.

The instructions as follows are detailed step-by-step so that either a ranger or a teacher can direct the activity. Keep in mind that, although bilingual abilities in Spanish and English are ideal, the re-enactment can be conducted successfully in either English or Spanish only.

Encounters Program Checklist

Please choose students accordingly

The success of the “Encounter” will depend upon the performance and abilities of the key actors (Fathers Kino, Salvatierra, the Interpreter, and the 2 Village Chiefs). Take your time to carefully select these positions. Base your choices on language, public speaking skills, and potential leadership ability. Your smartest student may not necessarily be the best choice.

Father Kino’s Spanish Speaking Group

Ideally, Father Kino’ group should all be fluent in Spanish. However, the whole program may be conducted in English if there are insufficient Spanish speaking students.

Chose one boy and one girl for the roles of Kino and Salvatierra.

Father Kino _____

Father Salvatierra _____

Choose someone who is fluent in both Spanish & English. It may be a boy or girl.

Interpreter _____

Two Vaqueros (boys)

1. _____

2. _____

Two Vaqueras (girls)

1. _____

2. _____

O’odham Village - English Speaking Group

Village Chiefs

1. _____ (boy)

2. _____ (girl)

Scouts

1. _____ (boy)

2. _____ (girl)

O’odham Village - Native Americans

Divide the remainder of students into four groups with the chiefs and scouts each leading a group.

Smaller classes (less than 12) will be divided into only three groups.



LESSON OVERVIEW

Students will review O'odham and missionary culture through creating one or more craft projects. They will also create, discuss and write questions relevant to the "Kino-O'odham Encounter Presentation."

Subjects

Art, Social Studies, Reading, Writing and Science

Preparation

Complete or cover contents of Unit I (O'odham Village Life), Unit III (The Missionary), and Unit IV (Padre Kino); Gather the various materials described below.

Materials

May include any or all of the following: leather strips, sticks, string, paste, craft sticks, butcher paper, cardboard boxes, pens or paint, pasta or beads, and yarn; Copy or make available, the Reference Questions on Page 5.4.

Time

Part I - one session
Part II - one session

Reference to the Encounters Box

R-6 Papago and Pima Indians of Arizona

GETTING READY TO MEET FATHER KINO

Part I

1. Review the lifestyle and activities of the O'odham and the Jesuit missionaries as described in Units I, III, and IV.

2. Using the following scenario, have a discussion about cultural gift exchanges.

A friend or relative will be visiting you from Mexico or another country. What would you do to make their visit special? How would you introduce them to your life in America. What gifts or special foods might you give to them? What would you show them?

3. Explain that the O'odham heard about Father Kino and wanted to invite him to their village. Brainstorm with your class what kinds of things and/or gifts the O'odham people would have given to Father Kino?

4. Make a list of appropriate gifts, keeping as historically accurate as possible.

5. Lead students through one or more of the following activities:

- Take a hike to find sticks or natural items to make crosses for Father Kino. (Use grass, leather, corn husk, tape or string to tie them together.)
- Use fish line, string, yarn, rocks, shells, pasta, beads, colorful paper, etc., to make jewelry.
- Draw pictures or stick items of corn, squash, native plants, cotton, etc., to represent O'odham gifts for Father Kino.
- Make stick puppets to represent gifts from Father Kino. (Cattle, sheep, a cart full of wheat.)

Note to Teachers

To insure that your gifts will be incorporated into the program, please notify the Park Ranger if your students intend to use their gifts as part of the Kino-O'odham Encounter. We wish to insure that students' work is recognized, in addition to ready-made gifts which Park staff will bring.

Part II

1. You, as the teacher, take the role of Father Kino for a few minutes and explain to your class your intentions to establish a new mission. What questions do the students (O'odham villagers) have for Kino in order for them to weigh the pros and cons of allowing Kino to make a mission or not.

2. Ask each student to write down one or more questions they would want/need to ask Kino.

3. As a group, generate a list of student questions on a chart or board (*steps 1 and 2*).

4. Discuss and evaluate the different student-generated questions.

- *Do certain questions give more information than others?*

- *What questions do students need to ask in order to make wise decisions?*

- *Were there any yes or no questions?*

- *Which questions were most helpful/gave the most information?*

- *Were there any questions that were not useful or didn't tell you anything new?*

5. Hand out, or make available, copies of **Reference Questions** and augment/brainstorm with your students other questions not listed on the chart.

6. Ask each student to select and write down three questions they like and want to ask Father Kino.

7. Pair up students and have them take turns role-playing Father Kino (*interviewee*), and an O'odham villager (*interviewer*). Each student must ask at least two questions.

8. Ask students to individually review their questions (what worked vs what didn't), and allow them time to change or re-write their three questions.

REFERENCE QUESTIONS

- Who sent you?
- Who are you working for?
- How can we trust you?
- Why do you want to build a mission here?
- How will you help our people?
- Why do you want to help us?
- What's in it for you?
- Do we have to wear the same clothing as you?
- Why do we need to learn how to read and write?
- What do you want from us?
- What will happen to our gods?
- What if we don't agree with you?
- Who is going to build the church?
- How can you help protect us.
- Who is going to do all the work?
- Who will be in charge?
- Who will cook and take care of the children if we are working building the mission?
- Will other Spanish people be coming here?
- Why should we only believe in one god?
- Will you live with us? Why or why not?



LESSON OVERVIEW

The “Kino-O’odham Encounter Classroom Presentation” is a dynamic reenactment of Father Kino’s first encounter with the O’odham from Tumacácori and Bac in 1691. Under the guidance of a park ranger, agency representative, or teacher, students will learn about and role-play this event.

Subjects

Social Studies, Art, Math, Drama, Reading, Science, and Listening/Speaking,

Preparation

Read this lesson plan prior to the reenactment and follow instructions as directed; preparation and set up for the reenactment is essential. Complete the Encounters Program Checklist on *page 5.2*.

Materials

Classroom, field, playground or open area; see instructions on *pages 5.6 through 5.17*.

Time

2 hours

Vocabulary

encounter, mestizo, vaquero, visita.

Reference to the Encounters Box

B-5 *Tumacácori: From Ranchería to National Park*

B-8 *Kino Guide II*;

B-11 Video: *Kino Story and Paths in the Wilderness* (high school level)

R-6 *Papago and Pima Indians of Arizona*

R-10 Native American Games

R-11 Pima Stick Game

MEET PADRE KINO

To help prepare the teacher, the following is an outline describing the Kino-O’odham Classroom Presentation. Please read through all of the information and instructions before the reenactment.

1. As **Minimal Essential Groundwork**, complete the activities in Unit I, “O’odham Village Life” Unit III, “Life as a Missionary,” and Unit IV, “The Kino Story.” Many of these activities will be reviewed or repeated during the Encounter. Given the complexity and timing of the activity, the more knowledgeable the students are, the more successful the program will be. For this reason, we suggest that teachers reach beyond the minimum and utilize other activities from the Encounters guide, the resource box, or other sources.

2. Gather materials (normally supplied by the visiting ranger): pump drills, weaving materials, corn or other grain and mano and metate (mortar and pestle) for grinding, Pima Stick Game (*Unit I - Master Page 1.15*),

copies of chant music (*Unit III - Master Page 3.6*) and look for costume ideas on (*Unit I - Pages 1.5 - 1.6*). Your class may choose to provide: pictures or representations of Father Kino gifts (*cattle, horses, tools, wheat and O’odham gifts (jewelry, corn, crosses, etc.)*) made in lesson 9, “Getting Ready to Meet Father Kino” (*page 5.3*). Make sure to notify the Ranger, on or before the day of the play, if you intend to use class-made gifts.

3. Select the presentation site: We have found that a cleared area in your classroom or an unused room is best. The space needs to be big enough to accommodate the whole class sitting on the floor in a circle. An open area, outdoor setting, ramada etc. will also suffice. Kino’s group will use natural, shady areas around the school campus.

4. IMPORTANT - Carefully pre-select the key roles listed on the checklist on page 5.2. To balance the play, select an even mix of boys and girls to portray Kino, Salvatierra, the two Chiefs and two Scouts. Choose either a boy or a girl as the Interpreter. Because these five students will strongly influence the program, select students for leadership and public speaking abilities. (*A smart, hard-working student will not necessarily make the best Kino, whereas an energetic talker might.*) We encourage students to tryout prior to the reenactment!

5. Divide the class into the two groups: **Kino's group - (Spanish speakers if possible)** Kino, Salvatierra, Interpreter, one or two cowboys and one or two cowgirls. (*see Master Page 5.15*)

O'odham Group - (English speakers)

Divide the rest of the class into three or four groups, (approximately 3 or 4 students/group) with a boy chief, a girl chief, one boy and one girl "scout" each leading a group. Briefly introduce the students to their roles. (*See Master Pages 5.16*).

6. Set up the O'odham village site with three or four activity stations close to one another, yet separate: Pima Stick Game, Pump Drills, Weaving and Food Preparing. Tarps may be used to designate each station.

7. If using costumes, strategically place costumes around the room to facilitate the students getting dressed. If not using costumes, find a way to distinguish between key players and each group, (Example, O'odham wear head bands and Kino's Group wears hats).

KEY ACTORS = (5 students)

The success of the Encounter will be strongly influenced by the performance and abilities of the FIVE key actors. Take your time to carefully select these five positions based on language, public speaking and potential leadership ability. *Complete Page 5.4!*

FATHER KINO (1 boy or 1 girl)

Father Kino will lead his small group to visit missions and eventually found one at Tumacácori. Kino is the primary spokesperson and ultimately in charge. He or she will represent and lead the group and answer a multitude of questions. Ideally, the student should be fluent in Spanish.

FATHER SALVATIERRA (1 boy or 1 girl)

Father Kino and Father Salvatierra are to work together as a team. Historically he was Father Kino's superior. However, during this expedition he was Father Kino's guest. All discussions and decisions will include Father Salvatierra and he or she may take the lead role. Like Father Kino, Salvatierra will field a multitude of questions. Ideally, the student should be fluent in Spanish.

EL INTÉRPRETE (1 boy or 1 girl)

The interpreter was the only person who was fluent in both Spanish and the O'odham (represented by English) languages. All communication between Kino's Group and the O'odham must go through this person. (In the event of an all English or all Spanish speaking class, this position will be eliminated.)

VILLAGE CHIEFS (1 boy AND 1 girl)

The two Chiefs are responsible for the goodwill of the village. Once the idea of Father Kino's visit is proposed, the Chiefs should encourage questions and participation from other villagers. Chiefs were chosen by the O'odham for their ability to be conscientious leaders, not dictators. The Chiefs will take the role of village spokespersons.

THE REST OF THE CLASS

(Divided into two groups as described below)

LOS VAQUEROS (2 boys AND 2 girls)

Father Kino's work took him to many new areas while still maintaining his missions and visitas. He rarely traveled alone, but rather with a small group of settlers. In 1691 when O'odham Indians from the villages of Tumacácori and Bac met Father Kino near the area presently known as Sasabe, he was traveling with visiting Father Salvatierra, an interpreter, and a small group (2 to 4) of vaqueros (settlers and cowboys). Ideally, students in this group should be fluent in Spanish.

O'ODHAM VILLAGERS

(The rest of the class)

Divide the rest of the students into four groups: Weavers, Drillers, Game Players and Food Preparers. Designate the two chiefs to each lead a group while selecting one boy "scout" to lead one group and a girl "scout" to lead another. At a designated time, the scouts will leave the village to find Father Kino and invite him to the village. (The ranger will bring props and materials in order to allow students to perform activities as similar to those described in *Unit I, "O'odham Village Life."*)

THE ENCOUNTER

PUPPET SHOW (Park Staff)

The Father Kino Puppet Show is a great introduction to the program. It reviews (with lots of embellishments) the meeting of Father Kino and the O'odham people that will serve as a guide and reenactment overview for the students. The Director – (the ranger or teacher) will review the puppet show and program considering the following:

- Speaking only O'odham and not English, introduce the following greetings on **Master Page 1.9**: Shap Kaij, Shap ai Masma, Shap Chegig. Use this introduction along with the questions below to discuss the concept of Father Kino's encounter with the O'odham. Is anyone in the class from another country? Have you ever had an encounter with a person from another country or culture? What was it like? How did you feel and why?
- Who were the first people to live along the Santa Cruz River? (O'odham) How did they live? (*farmed along the Santa Cruz River*) What did they eat? (*gathered wild foods and hunted small animals and deer*) What kinds of activities did they do in their village? (*Basket and pottery making, gambled or played games, prepared food*)
- Who was the first European to establish a mission in the area? (*Eusebio Francisco Kino*) What year did he come? (*1691*) Where did he come from? (*Segno, Italy*) Who was he working for? (*The Spanish King*) What was his job? (*To work as a Jesuit missionary bringing Christianity, Spanish culture and aid to the native people.*)
- Explain that the students will be in a play similar to what they saw in the puppet show. Everyone will have a role and a costume and will be asked to re-enact the meeting of Father Kino and the O'odham. Prepare and encourage students to imagine and role-play life as it was in the late 1600s.

COSTUMING

Separate the class into their designated groups and give students their respective costumes. Help them to get dressed as quickly and efficiently as possible. (National Park Service costumes consist of ponchos and bandannas for O’odham Indians, vests and hats for vaqueros, priest cassocks for Father Kino and Father Salvatierra, pants, poncho and headband for the Chiefs, and pants and a vest for the Interpreter.)

THE ENCOUNTER BEGINS

You are now ready to begin the Encounters reenactment, which will require a Director and the assistance of at least two other adults, the Village Coordinator and the Scout. Identify the groups and key players and hand out costumes. Once costumed, Kino’s group will leave and the villagers remain, each to do their respective activities. Father Kino’s group will be led by the “Director” (*instructions on Master Pages 5-9 and 5-10*).

The O’odham villagers are lead by the “Village Coordinator” (*instructions on Master Page 5.11*), and “The Scout Leader” (*instructions on Master Page 5.10*).

Decide on a specified time to send out scouts (usually after 30 to 40 minutes).

Carry out the instructions on the above listed Master Pages before going on to the main Encounter.

DIRECTOR

To be performed by a ranger or a teacher

The Director has a key role. He or she manages the reenactment and all logistics, leads class discussions, and coordinates the Father Kino Spanish-speaking group. The role is usually performed by a Park Ranger or park representative. However, when park staff is not available, the re-enactment can be done with the teacher taking this role. (Bilingual abilities in Spanish and English are ideal, but the re-enactment can be successfully conducted in either language.)

COORDINATION OF KINO'S GROUP AFTER LEAVING THE CLASSROOM:

The approximate time for this part is 30-40 minutes, a relatively short period to try to accomplish the following objectives: 1) discuss the roles of Kino, Salvatierra, the Interpreter and the Vaqueros, 2) define a mission, 3) identify and discuss important "imported gifts" brought in by Father Kino, and 4) prepare the group for the future Encounter with the O'odham from Tumacácori and Bac. Try to divide the time up into three stops of about 10 minutes each. Be flexible and willing to consolidate or stretch out the time at each stop as needed.

Stop 1 - At Tubutama, the first mission visita

1. Huddling in a circle, re-emphasize that the students are no longer in fourth grade, but are to become Father Kino and his group in the year 1691. If speaking Spanish, no English may be spoken except between the director and interpreter!
2. Reintroduce and discuss the individual roles of Father Kino, Father Salvatierra, the interpreter and the vaqueros. Question students so that they understand and are able to perform their respective roles.
3. Define and discuss the Spanish mission. A mission was more than a church and religious instruction. It was also a community. Everyone contributed and received from the same pot. A mission included a school to learn reading, math, Spanish and how to work with the new technology (*farming, metal, building with adobe, etc.*)

4. Explain that their goal is to visit various missions in the Pimería Alta. Hand-out a map of the Pimería Alta, one for every two students (*see Master Page 4.11*). Ask them to locate Ímuris on the Map. Using the mileage legend with a stick or pencil to measure, help them to compute, in leagues (1 league is approximately 2.5 miles), how far it is from their starting point to their next destination.
5. Picking the approximate direction on the playground, help them measure the distance until Stop 2. Historically, measurements were made using two horsemen and a rope. While one horseman remained stationary, the other proceeded until the rope was taut, then stopped. The first horseman then repeated the process, etc.

Stop 2 - At Ímuris, the second mission visita

1. Huddling in a circle, chant the Kyrie on *Master Page 3.6*. Use the sheet music as a guide for them to follow.
2. Explain that Kino's and Salvatierra's main goal was to convert the Indians to Christianity as well as help with the mission. With this in mind, take the role of an O'odham Indian and have students attempt to "convert" you to Christianity. This should eventually lead to the introduction of new gifts, a result of a new and powerful God.
3. Repeat steps 3-5 in Stop 1 substituting Cocóspura for Ímuris..



Stop 3 - At Cocospera, the third mission

visita (*This stop may be combined with stop 2*)

1. Repeat the Kyrie chant on *Master Page 3.6*.
2. Continue the discussion of new gifts. Explain that some of the supplies were very important to the Indians. Discuss each of the following gifts and their implications. Use pictures or samples (*give a different one to each vaquero*):

Wheat - Because there are winter frosts, the O'odham were unable to grow corn (a summer crop) year-round. A winter crop like wheat meant that they could have another staple that could yield two or more harvests per year.

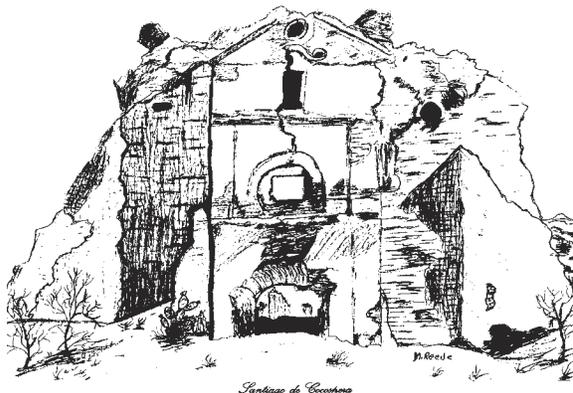
Horses - Most likely, meeting Father Kino was also the first time they saw horses which supplied them with more efficient transportation, easier to accomplish work, etc.

Cattle - Before Father Kino introduced cattle, the O'odham had to hunt for their food often traveling great distances into Apache territory. Cattle also supplied a year-round food supply. Three times bigger than a deer, the O'odham didn't have to leave the village to hunt it!

Tools - Metal tools were introduced to replace the wooden and stone ones. They were much stronger, sharper and durable. Don't forget to mention chocolate and sugar!

3. Assign one or more of the supplies to each vaquero in Kino's Group. When they meet up with Indians they will be responsible for presenting their gift of supplies and explaining why the Indians should accept it.

4. Explain to the group that at sometime during this stop, the group will be contacted by O'odham scouts so review the O'odham greetings. When this happens, what questions will they ask the Indians? What will the Indians think about Christianity? Will Father Kino be safe? Is there any danger? What kinds of things will Father Kino learn from the Indians? Prompt students to come up with appropriate questions. (see reference questions on *page 5.4*.)



The First Encounter - Father Kino Meets the Scouts

At some predetermined point (*approximately 30-40 minutes*), after the group leaves the village, two O'odham scouts, accompanied by an adult, will come looking for Father Kino to invite him and his group to visit their village. Formalities must be exchanged, O'odham greetings, questions asked and fears alleviated. (Remember that Father Kino is both exhausted and has a limited number of supplies with him. How long will it take him to get to Tumacácori? How are they going to move everything? Are there enough supplies that they could use as gifts?) Once decided on visiting, travel to the O'odham village in a ceremonial procession.

VILLAGE COORDINATOR

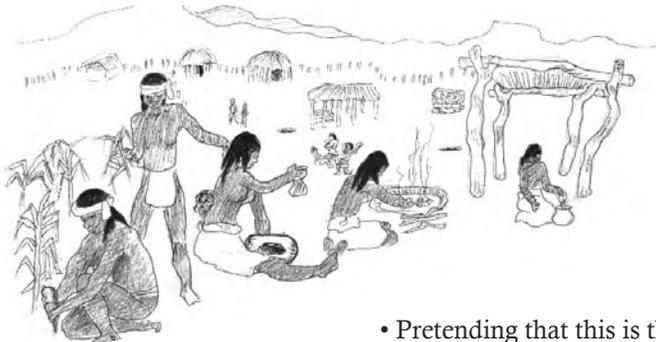
To be performed by an adult coordinator, teacher, volunteer, or an aide

1. Help set up the village site. Select a spot and lay down tarps and materials for the following four activities: pump drills, weaving, food preparation and game playing. (Group size should be 3 to 4 students, but if smaller, eliminate one activity.)
2. Assist in costuming the students. Once Kino's group leaves, briefly orient them to their roles and establish your authority and rules before going to the village site.
3. Help students get to their respective stations and assist with instructions. Ideally one adult should be at each station. (Pump drills need to be supervised at all times.)
4. Make sure that the village runs smoothly without too much chaos. Rotate the groups so each visits at least three stations.
5. At the decided time, ask the Scout-Leader (another adult) to find identified student scouts.
6. Once the scouts leave, locate the chiefs and ask them to gather the villagers into a large council. (A large tarp may be provided for this.) Put away the village activities. Have students sit around in a circle, leaving one side for Kino's group. Stimulate discussions with all of the villagers in order to prepare them for Father Kino's visit. Use the O'odham Village Questions, below as a guideline for this discussion.
7. Once Father Kino and his group arrive, follow the instructions on *Master Page 5.13*.

O'ODHAM VILLAGE QUESTIONS

Primary goal of these questions is to help students create their own questions.

- Your people believe in a religion very different from that of Father Kino. How will Father Kino's religion compare? Will it be better? How will it affect the people and village?
- Why should the O'odham people accept Father Kino? Can they trust him? How will Father Kino help the people?



- Are these gifts Father Kino brings going to help the village or its people? What impact will each gift have on the village?
- Pretending that this is the first time that you have seen a white person, are there things you would like to know? (How old is he? Where is he from? Does he have children, etc.)

THE SCOUT LEADER

To be performed by an adult coordinator, teacher, volunteer, or an aide

Introduction

Nobody knows for certain how the Indians heard about Father Kino. They probably learned about him while trading with other Indian tribes in areas near to where Father Kino was working. What they heard about Father Kino was that he was a good person who was wise, kind and generous. He had a lot of gifts for the people such as colorful beads, metal tools, a crop that would grow during the winter (*wheat*), cattle and small livestock that traveled with him which they could eat when they were hungry. They also knew that Father Kino wanted to talk about a new God he called Jesus. Maybe they thought Father Kino was a messenger from God himself.

1. At the previously decided upon time, approximately 30 - 40 minutes after the village is set up and running, locate the student scouts and chiefs. Tell them that you have heard about Father Kino and their job is to find him and invite him back to the village.
2. Personally escort these students to find and invite Father Kino. Prepare the scouts by discussing the following: Review O'odham greetings and cultural differences (*O' odham tend to be very shy*).
 - *Why are the scouts looking for Kino? (to invite him to their village and for him to help them with food and gifts), How long will it take to get to the village? (One day), What dangers might they encounter? (apaches, wild animals, lack of water or food.)*
3. Upon finding Father Kino, do not approach the group, but make sure they see you, then wait close by. The interpreter from Kino's group will approach you and invite you to speak with Kino.
4. After your group meets Kino, encourage students to properly role-play and dialogue with Father Kino's group, emphasizing the questions reviewed, and the historical encounter.

5. Once Kino's group decides to go to Tumacácori, accompany students back to the village.
6. Upon arrival at the village, the student scouts will sit with other villagers. Strategically place Kino's group into the village circle. The interpreter stands halfway between the chiefs and the priests. Kino and Salvatierra stand opposite the chiefs. The vaqueros and vaqueras sit on either side of the priests.



7. As the village reenactment proceeds, prompt and encourage villagers to think for themselves and ask appropriate questions. Help to stimulate debate and discussion. As the goal is for all students to ask at least one question, certain students will need individual attention and prompting.

Father Kino Arrives at the Village

1. Prior to Kino's arrival, make sure that all "villagers" are sitting down in a circle. Leave one side open opposite the Chiefs for Kino's group.
2. When Father Kino and his group arrive, he is met by the Chiefs and invited to come into the village. Ask the student scouts to join the other O'odham villagers and Kino and his group to stand along the open edge of the circle. Have the Interpreter stand with the villagers about halfway between Kino - Salvatierra on one side of the circle, and the two Chiefs on the opposite side.) Everyone except Kino, Salvatierra, the Interpreter and the Chiefs are seated.
3. Exchange greeting formalities and proceed with the gift exchange. Using the interpreter, ask the Village Chiefs to present their gifts to Kino. Have a chief announce a gift and call on all O'odham holding that gift (corn, squash, beans, etc.) to present it to Kino. (*For example, "everyone with corn please give them to Kino."*) Once the O'odham gifts are given, have each Vaquero/ Vaquera introduce their gifts (Spanish: horses, cattle, wheat and metal), one at a time while discussing their uses and importance. Emphasize to the villagers the importance and implications of the Spanish gifts. Ask them to really think about how these gifts will effect their lives.
4. Ask Kino and Salvatierra to describe a mission (*church, fields, ranch, houses, etc.*) and their objectives of 1) help them have a better material life and 2) give them an eternal spiritual life. Do the O'odham want a mission?
5. At this point the interpreter is thanked for his/her work and the discussion switches to English only. The Director or another adult initiates a debate between the villagers regarding whether or not Father Kino will stay. The O'dham need to express their opinions while asking any questions pertinent to determining the fate of Kino and his group. The Chiefs, although allowed to ask questions, are to call on other villagers one at a time.

6. Prompt and encourage the Chiefs and Villagers to think for themselves and ask appropriate questions. Help to stimulate debate and discussion. (Formulating questions is difficult for many fourth graders, yet a wonderful learning opportunity. The goal is for all students to ask at least one question. Certain students, however, will need individual attention and prompting. Teacher and adult voluteers need to be available to assist and encourage all students to come up with a meaningful question.)
7. At a certain point, at the Director's discretion, explain to the village that they must now decide whether or not Kino will stay. Ask the villagers to close their eyes and decide individually which way they wish to vote. (Having their eyes closed allows them to come to their own conclusions, not biased by friends.)
8. Call on each student in circular order, to express their opinion to the rest of the village whether or not they think Kino should stay and one reason why. Again, encourage them to think for themselves! (Some students will have trouble with this public speaking activity.) Intersperse adult opinions (volunteers, teacher, etc.) to give differing opinions (pros and cons).
9. Once all villagers have expressed their opinion, allow each of Kino's Group a last opportunity to 'convince' the O'odham that they should stay.
10. Call the final vote. Once again have the villagers close their eyes and raise their hand when called to vote pro or con.



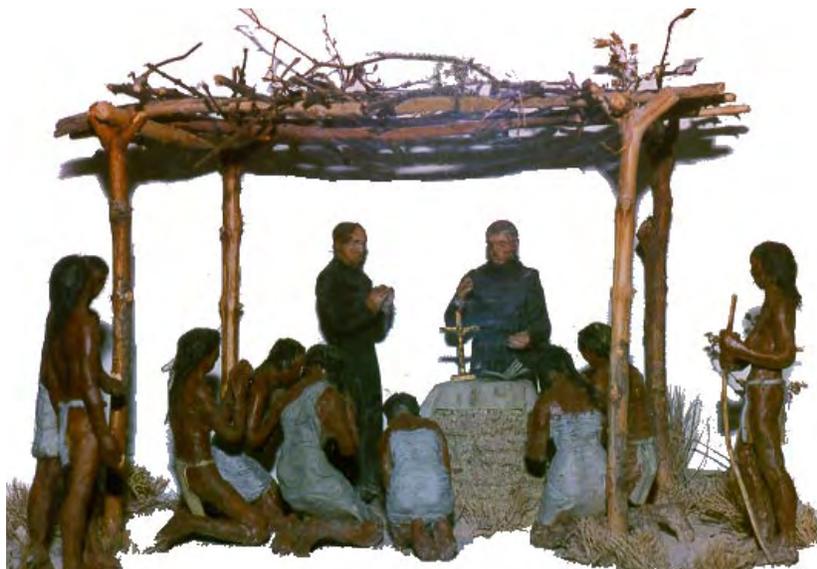
THE ENCOUNTER ENDS

Conclusion

Come out of the historic roles and return to the present-day. Hold a discussion, using the following questions as a guide:

- How did Father Kino help the Indians?
(He brought new technology and foods which, at least initially, made life easier for the O'odham.)
- How did the encounter with Father Kino change the Indians? In which ways do you think Father Kino might have affected the Indian culture?
(Starting with Father Kino, much of the original Indian culture changed both positively and negatively. Imported foods and technology made life easier and in many ways better for the O'odham, but it also changed their culture so that many traditions have been lost.) Did he bring anything with him that hurt the O'odham? (Diseases; over-population of livestock caused environmental degradation, etc.)
- Would you have done anything differently if you were Father Kino? Would you have liked to have been alive at the time of Father Kino? Why or why not? Looking back over time, do you think that this first Encounter with Father Kino was good? Why or why not?

- What happened to the O'odham who married the Spanish? Option: Instruct students to ask this question in front of a mirror for the answer.
(The Spanish intermarried often with the Indians creating a mixed "mestizo" race. Over time, more and more educated mestizos contributed to the Mexican War of Independence in 1821 and Mexico became a nation.) Are any of the students Mexican-American? If so, do they realize their Indian and Spanish (mestizo) heritage?
- Complete the program by introducing the Mission 2000 database (*see Master Page 10.7*) Enter at least one student's name into the database as a demonstration, more as time allows (all students will want to do this.) Encourage the teacher to allow time for each student to search the database for family names.



THE CAST: KINO'S GROUP

FATHER KINO (Spanish Speaker if possible)

Eusebio Francisco Kino was born on August 10, 1645 in Segno, Italy, a small village. He grew up on a farm and then went to a Jesuit college when he was eighteen years old. During his studies, he became sick and almost died. He prayed to his favorite saint, Saint Francis Xavier, promising that if the Saint would help him get better, he would give his life to the church. He recovered and joined the Society of Jesus, or the Jesuits. Father Kino's main work was to convert the native people to Christianity. He treated them as friends and took time to learn their language and their culture. He was wise, kind, generous and well-liked by the locals. He was also known to be a hard worker and a good horseback rider.

In 1687, Father Kino arrived at the town of Cucurpe in Sonora, Mexico, and founded his first mission in the Pimería Alta, at nearby Cosari. He named it Nuestra Señora de los Dolores, or Our Lady of Sorrows. It became his home and base of operations for the rest of his life.

In January 1691, Father Kino was traveling with his superior, Father Salvatierra, who was there to see whether or not Father Kino was doing a good job. Although Father Kino was in charge, he was also on his best behavior and always treated Father Salvatierra as a friend as well as his superior.

- **Father Kino's job is to show Father Salvatierra around while accomplishing his obligations to the Indians, such as celebrating mass and saying blessings. He is a wise, kind and generous priest.**

FATHER SALVATIERRA (Spanish Speaker if possible)

Juan María de Salvatierra was born in Milan, Italy, in 1644 and became a missionary in 1675. He spent 10 years working with the Chunipas Indians in Mexico before being appointed as *Padre Visitador* in charge of many missions.

His first assignment as a supervisor was to work with Father Kino. Some bad rumors had spread about Father Kino and Father Salvatierra was sent to investigate. The two men rode for over 200 miles to see Father Kino's work and to found the Tumacácori mission in 1691.

While traveling together, Father Salvatierra and Father Kino became good friends. Father Salvatierra found nothing wrong with Father Kino's work. Salvatierra was so impressed that he supported Father Kino throughout his life. By chance he took over Kino's mission in Baja California. Father Salvatierra has been described as square-jawed, hawk-nosed and clear-headed.

- **Father Salvatierra's job is to go with Father Kino to observe and help him. He is Kino's friend as well as his superior.**

LOS VAQUEROS - THE COWBOYS (Spanish Speakers if possible)

Father Kino's expedition to Tumacácori included *vaqueros* (cowboys). They mostly worked with the livestock, but helped where they were needed. In the case of this Kino Encounter, one vaquero will serve as a farmer, in charge of growing wheat and other crops, one will be a blacksmith who works with, and is responsible for all tools, one will be in charge of cattle, and another in charge of horses. They also participated in Masses, singing and other religious work.

- **The vaqueros' work is to tend to the gifts (cattle, horses, wheat and metal tools) and make sure that everything is all right. They help Father Kino whenever they can.**

EL INTÉRPRETE - THE INTERPRETER (Speaks Spanish and English)

Although Father Kino eventually learned to speak the local O'odham language, he probably spoke very little when he first came to Tumacácori. The Interpreter worked closely with Father Kino to translate for him. He also served Father Kino by helping him understand and appreciate the ways of the Indians. It is important to note that the interpreter's job is to translate and not express his/her own opinion.

- **The Interpreter translates between Spanish and English, and helps Kino understand and respect O'odham customs.**

THE CAST: O'ODHAM VILLAGERS

O'ODHAM VILLAGE CHIEFS (Speak only English)

All O'odham people had a village chief who supervised the overall running of the village. Chiefs did not inherit their position but were selected by the people for being wise, strong, intelligent and having people skills. Chiefs were highly respected. For logistical purposes, we recommend that both a girl and a boy chief are selected to run the village together.

- *Chiefs are responsible for seeing that village life activities go well. Each chief is also designated to be the leader of one of the sub-groups outlined below.*

SCOUTS (Speak only English)

When the O'odham people heard about Father Kino they sent out scouts from the villages of Bac and Tumacácori. The scouts (one boy and one girl) have the responsibility of finding Kino's Group and inviting them back to Tumacácori.

- *Scouts are responsible for finding Kino and inviting him to the village. They are also designated to be the leader of one of the sub-groups outlined below.*

CHICHVIDAM - GAME PLAYERS (Speak only English)

Like most people, the O'odham loved to play games. Men would often spend hours playing games and gambling. Women also played games but not as much because of all the work they had to do. Men and women did not usually play games together.

- *Play the game of "ginz." Keep in mind that the order in which you play each stick can make a big difference. Fix up your area in order to get ready for Father Kino's arrival.*

IQUSTADAM - WEAVERS (Speak only English)

Weaving was important work for the O'odham who lived along the Santa Cruz River. Things were usually made with cotton, yucca or agave fibers and later wool from the Spanish. Dyes were made from a variety of different plants, leaves, roots or special dirt. Weaving was traditionally done by men.

- *As Weavers, try new designs and patterns to create unique and decorative mats. Fix up the work and home area in order to get ready for Father Kino's arrival.*

MAKARADAM - DRILLERS (Speak only English)

An important skill in an O'odham village was drilling. Men usually made the tools but women may have also learned the skill to make jewelry or decorations. Jewelry was often made from shells, bones or stones found locally or traded from other Native Americans.

- *Try making small holes in the wood. Remember that rhythm is more important than strength. When successful, try putting a hole in a shell. Fix up your area to get ready for Father Kino's arrival.*

HIHIDODAM - FOOD PREPARERS (Speak only English)

Perhaps the most important job of all was that of the food preparer. These workers, almost always women and children, rarely stopped. They often woke early to haul water, grind the mesquite or corn and prepare the meal for their family or community.

The staple foods of the O'odham were corn and mesquite beans. The kernels or bean pods were ground into flour and used to make a hot cereal, bread or other good things.

- *Use the mano and metate to grind the grain into a fine flour. Fix up your area to get ready for Father Kino.*

UNIT VI

THE MEETING OF CULTURES



UNDERSTANDING CULTURE

Students will collect cultural data to identify present-day trends and understand how interests and culture influence people's actions. They will complete an individual cultural questionnaire, make a presentation, and participate in discussion and debate.

PAGE 6.3



ENCOUNTER

Through guided visualization, discussion and story writing, students will examine their feelings about encounters between new people and cultures.

PAGE 6.7

UNIT VI - ARIZONA STATE STANDARDS - 2006

Lesson 11 - Understanding Culture

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C5 PO4 S1 C10 PO4 S3 C1 PO4 (a, b, c) S4 C4 PO4	describe the impact of Native Americans, Hispanics and others on Arizona discuss contributions of diverse populations to Arizona describe the varied backgrounds of people living in Arizona describe the cultural characteristics of Arizona's populations
READING	S1 C4 PO1 S1 C4 PO2 S2 C6 PO6 S3 C2 PO1 S3 C2 PO2 S3 C3 PO2	use knowledge of root words/affixes to determine word meaning use context to determine word meaning use reading strategies to comprehend text (compare/contrast) locate information from functional text (menus, ads, coupons) interpret details from functional text (to complete a form) identify persuasive vocabulary
WRITING	S1 C1 PO4 S3 C2 PO1 S3 C3 PO1 S3 C6 PO2	use organizational strategies for writing record information (notes, lists) write a variety of functional text (forms, menus, charts) organize notes in a meaningful sequence
LISTENING/ SPEAKING	LS-E1	prepare and deliver an organized speech

Lesson 12 - Encounter

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S3 C1 PO4 S3 C4 PO1	describe the varied backgrounds of people living in Arizona discuss ways an individual contributes to a community
READING	S1 C4 PO1 S1 C4 PO2 S1 C6 PO3 S1 C6 PO5 S1 C6 PO6	use knowledge of root words/affixes to determine word meaning use context to determine word meaning generate clarifying questions connect information and events to the experience use reading strategies to comprehend text
WRITING	S2 C2 PO6 S3 C1 PO1	construct a paragraph around a topic write a story based on real or imagined events

A Clash of Cultures

Within every group of people there are things that they share. It might be the same language, religious beliefs, manners, foods, the way they build their homes or boats, etc.

All of these things are part of culture. When people of different cultures meet, two things can happen. They can adopt part of each other's culture or the two cultures can come into conflict.

Language

When the Spanish missionaries first came to the Santa Cruz valley, they tried to learn the language of the Pimans. As more and more Spaniards came, Spanish became the common language of business and communication. Misunderstandings between Spanish and other cultures occurred.

Food

Before the arrival of the Spaniards, the native people of the Santa Cruz river valley lived in small farming communities. They moved to temporary camps during harvesting seasons for mesquite beans or other desert plant crops.

Crops were planted to take advantage of the seasonal rains and monsoon flooding. Hunting parties went into the mountains for wild game.

Spaniards brought new crops and irrigation methods, which allowed farms to be more permanent. They kept livestock in pens or grazing nearby, so they did not rely so much on hunting and gathering. They knew different methods of preserving foods other than drying them as the Indians did.

It is supposed that they learned from each other. The Spaniards learned to make flour from mesquite beans and to take advantage of seasonal rains. The Native Americans learned about new foods to grow and different methods to preserve them. Periods of near starvation for the native Americans became less.

Religion

Perhaps the biggest clash of cultures came with the beliefs that the Spaniards brought about religion. The Native Americans' beliefs were based on their understanding of nature and its cycles. The Spaniards felt that this was complicated and uncivilized.

- a. They came to convert the Native Americans to their religion—Catholicism.
- b. They urged them to give up their beliefs and take up the Christian way of life.

In some cases the local beliefs were mixed up with the Spaniards beliefs. If you attend the Native American ceremonies today, you can often see this mixture of native and Catholic beliefs.

Village Life

Both groups had similar customs related to family groups and development of communities. However, the Spaniards brought a system of laws and taxes unknown to the Native Americans. Spanish officials demanded that they act in certain ways whether they were in agreement, or not. If one did not follow the laws, then swift and harsh punishment might follow. This brought clashes between the two groups, even rebellion of the Pimas on two occasions. Whenever these conflicts happened, people were in great danger on both sides.

Land Ownership

The Pimas did not claim to own the land on which they lived, farmed and hunted. However, they did protect their right to live there. The Spaniards brought the idea of land ownership with boundaries. Sometimes the natives were paid for the land; sometimes it was just taken and claimed. In time this brought conflict between the groups. When the area became part of the United States, land ownership claims again became a source of conflict.

Work

The Pimas knew how to work to take care of their needs for food and shelter. The idea that one would work for someone else was new to them. They spent long hours working on the mission buildings, in the fields, and with the animals. Later they were used by the Spaniards to work the mines. Sometimes they were paid; sometimes they were abused.

The Apaches were nomadic and they made their living, at least in part, by raiding other people for food, horses and materials they wanted. These raids were a great source of conflict between the tribes and the Spaniards.

ENCOUNTERS

Many people think that U.S. history began with Sir Walter Raleigh's first expedition, or Jamestown. North American exploration is viewed as Anglo-centric.

The problem with such a view is that it ignores Native American peoples and cultures that have been on the continent long before. They spoke 150 or more different languages and their cultural traditions varied from those of nomadic, hunter-gatherers to farmers and organized villagers. But European conquerors and Anglo-Americans - including historians - have tried to deny these groups by calling them "Indians," and unfairly addressed the meetings or "encounters" with English speaking cultures. In much the same way, the written history of Spaniards in North America has been the product of non-Hispanic historians.

Nearly half a century before the English arrived, Spaniards had already explored half of the United States, as far north as Kansas and to California in the west. Thirty-seven years before Jamestown was established, Spanish Jesuit priests founded Ajacan not far from Williamsburg, Virginia.

The Mayflower landed a century after Hernan Cortez began his conquest of Mexico, and Spain was well established in the new world. In New Spain, (Mexico, Central, South America and the Caribbean), the Spanish had already created universities, cathedrals, cities, palaces, libraries as well as roads, hospitals and other accomplishments one could find in Europe during the 1600s.

All of this left a Hispanic-American footprint to the history of the United States, a heritage that we need to learn to respect. In many areas of what once was colonial North America there remain Spanish descendants of Europeans that came long before the English arrived. Language, religion, architecture and law are just a few things the Spanish left us that are woven into what we today know as America. The Spanish introduced cities such as San Francisco, San Antonio, Santa Fe, and the states of Florida, New Mexico, Colorado and California. The first cowboys were vaqueros. As for foods, who doesn't like chips and salsa?

- Extracted from, "*The Great Encounter*," by Bernard L. Fontana.



LESSON OVERVIEW

Students will collect cultural data to identify present-day trends and understand how interests and culture influence people's actions. They will complete an individual cultural questionnaire, make a presentation, and participate in discussion and debate.

Subjects

Social Studies, Art, Reading, Writing and Listening/Speaking

Preparation

Review background information. Make copies and cut into individual cards (or provide the information for students to make their own) of "Cultural ID Cards," *Master Page 6.5* and "Cultural Cuisine" on *Master Page 6.6*.

Materials

Copies for each student of "Cultural ID Cards," *Master Page 6.5* and "Cultural Cuisine" on *Master Page 6.6*.

Time

Parts I and II - one to two sessions.
Part III - one session

Vocabulary

culture, encounter, stereotype

Reference to the Encounters Box

G-3 *Encounters- Our Columbus legacy*, video and booklets;
G-14 *Our Fragile Legacy*

UNDERSTANDING CULTURE

Part I

1. Define and discuss "Culture" with your students.

2. Hand out copies of "Cultural ID Cards" (*Master Page 6.5*) and ask each student to complete it.

3. Once finished, summarize their answers on the board while discussing similarities and differences. Are there trends?

Does cultural identity affect answers? How and why?

4. Further define and discuss culture by asking students to think of unique things that make up border culture (people, Spanglish, menudo, etc.).

Expand this to include unique "American" cultural highlights (hot dogs, baseball, etc.). Discuss all American cultures such as Italian, German, Native American, etc.

5. As a hypothetical situation, ask the class to plan for a dinner party. Ask them to agree on one of the following:

American (*steak, potatoes, etc.*), Mexican (*enchiladas, tacos, etc.*), Chinese (*chow mein, fried rice, etc.*), Italian (*spaghetti, lasagne, etc.*), East Indian (*curry, chapatis, etc.*), Japanese (*tempura, teriyaki, etc.*), Thai (*pad thai, curry, etc.*), Greek (*gyros, baklava, etc.*), Other. (*If possible, get sample restaurant menus for references.*)

6. Break into groups and assign each group to select/organize a meal from distinct cultural groups. Give each group a different menu from local ethnic restaurants.

7. Discuss the following as each student-group presents their menu to the class:

- Compare and contrast similarities and differences.
- Discuss the process of how the students made their decision. Was it easy? Why or why not?
- Were there differences that hindered their ability to choose?
- Did their culture influence their choices?

Part II

Before, during or after lunch, explore the origins of different foods the students are eating.

1. Have students write down the contents of their lunch, snack, etc.

2. Hand out or post *Master Page 6.6* for student reference.

Using the handout, ask students to trace and write the origin of the foods they listed in step 1.

3. Continue discussing the origin of foods. Consider expanding the discussion to include dinner and other items.

- *Where do these foods come from?*
- *Can they trace the foods' natural origins? (milk, cheese and beef comes from a cow, and bread and cookies come from wheat)*
- *How about the foods' cultural origins? (cows, sheep, wheat from Spain, tortilla chips from Mexico, sugar from the Indies)*
- *Are there any foods that come from Mexico or are Mexican- American?*

Part III

1. As a homework assignment, ask each student to take a trip to the supermarket (or alternatively do their shopping from advertisements) and write down at least five foods (not in the Mexican food section) that are Mexican-American.

2. Using grocery store or coupon advertisements, have the students augment their list from the assignment in Part I.

3. Using the students' lists, ask them to write down the natural origins (bread from wheat, etc.) and if known, the cultural origins (Spain, a specific state in Mexico, etc.) of the foods.

4. Discuss and brainstorm the students' findings.

CULTURE

- a) A particular stage, form, or kind of civilization,*
- b) the beliefs, social practices, and characteristics of a racial, religious, or social group,*
- c) the characteristic features of everyday life shared by people in a particular place or time.*

RESOURCES AND REFERENCES

A Kino Keepsake, Kieren McCarthy, editor, Friends of the Univ. of AZ Library, Tucson, 1991;

Sonora, Ignaz Pfeffercorn, Univ. of AZ Press, Tucson, 1989:

Who are We?, National Park Service WebRangers link, www.nps.gov/webangers;

Sonora: Its Geographical Personality, Robert C. West, Univ. of Texas Press, Austin, 1993;

They Lived in Tubac, Elizabeth R. Brownell, Westernlore Press, Tucson, 1986;

Tubac, Richard Wormser, Tubac Historical Society, 1975;

Water in the Hispanic Southwest, Michael C. Meyer, Univ. of AZ Press, Tucson, 1984.

ENRICHMENT

- Have students research different cultures, completing the "Cultural ID Card" for each.
- Use menus from local restaurants, introducing various American sub-cultures.
- Use magazines, etc. to find examples of stereotypes, special-interest groups, or cultural groups.
- Have students do the *Who are we?* activity, part of the National Park Service website:

<http://65.39.199.136/webangers/activities/whoarewe/?id=40>

CULTURAL ID CARD

Name: _____ Nickname: _____

Birthplace: _____ What is your favorite.....

First Language: _____ Color? _____

Second Language: _____ Music? _____

Grandparents' Birthplaces: _____ Dance? _____

Grandparents' 1st Languages: _____ Game? _____

Cultural Background: _____ Clothing? _____

Religion (optional): _____ Hobby? _____

CULTURAL ID CARD

Name: _____ Nickname: _____

Birthplace: _____ What is your favorite.....

First Language: _____ Color? _____

Second Language: _____ Music? _____

Grandparents' Birthplaces: _____ Dance? _____

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Second Language: _____ Music? _____

Grandparents' Birthplaces: _____ Dance? _____

Grandparents' 1st Languages: _____ Game? _____

Cultural Background: _____ Clothing? _____

Religion (optional): _____ Hobby? _____

CULTURAL CUISINE	
ITEM	ORIGIN
Beef	Cattle
Bread	Wheat
Pork Chops	Pig
Olives	Olive Tree
Tortillas	Wheat
Queso	Milk - cows
Cilantro	Plant/Herb
Corn	Plant/Grain
Chicken	Chicken
Salsa	Vegetables
Chips	Corn
Potatoes	Roots
Oats	Plant/Grain
Onions	Roots
Rice	Plant/Grain



LESSON OVERVIEW

Through guided visualization, discussion, and story writing, students will examine their feelings about encounters between new people and cultures.

Subjects

Art, Reading, Writing and Social Studies

Preparation

Review the guided visualization and story; write on board or make student copies of *Page 6.8*.

Materials

Paper and pen.

Time

One session.

Vocabulary

encounter, visualization

Reference to the Encounters Box

G-3 Video: *Encounters: Our Columbus Legacy*
 G-3a Flier
 G-3b Booklet

ENCOUNTER

Definition of Encounter:

Webster's New World Dictionary

From the French word *encontrer*.

1. To meet unexpectedly; come upon.
2. To meet in conflict; engage in battle.
3. To meet with; face (difficulties, trouble, etc.).

Verb: To meet accidentally or in opposition.

Noun: A meeting in conflict; battle; fight;

An unexpected meeting.

PART I

1. Define and discuss the idea of an "encounter," a casual or unexpected meeting with a person or a thing. Use students' experiences of different encounters, such as a new student in a new school, meeting a new neighbor, emigrating from Mexico or another country, etc.

2. Lead the students through a guided visualization similar to the following. Explain that you will be asking questions. The students are not to answer them aloud, but to imagine and picture the answers in their minds. As you read, allow ample silent time between phrases for the students to visualize.

"Relax, close your eyes, and lay your head on the table. . . . take a few deep breaths. . . . remember a time when you met a new person. . . . What were your first thoughts? . . . What did you think of their appearance? . . . How old were you? . . . Where were you? . . . Were you afraid? How did you feel? . . . How did they feel? . . . Did they like you? . . . Take a minute to re-experience what happened. . . . When you are ready, slowly imagine seeing the walls of the room, your desk, etc, again. . . . Open your eyes."

3. Discuss with your students their experiences stimulated by the visualization.

PART II

1. Write the questions below on the board or make student copies available.

2. Have each student complete the following story and answer the associated questions:

It is now the year 2020 and a spaceship with two extra-terrestrial aliens lands on the playground.

You go to meet them and you find out that they are weird looking but friendly. Finish writing the story, while answering the following:

- *What would you say to them?*
- *Would you welcome them right away? How?*
- *What concerns would you have? What things might you worry about?*
- *What would you tell them about our life on earth.*
- *What would you want to learn from them?*
- *They claim that they have things to teach us and would like to set up a school. Would you let them?*



RESOURCES AND REFERENCES

A Kino Keepsake, Kieren McCarthy, editor, Friends of the University of Arizona Library, Tucson, AZ, 1991;

Cycles of Conquest, Edward H. Spicer, Univ. of AZ Press, 1962;

Kino: A Legacy, Charles W. Polzer; SJ, Jesuit Fathers of Southern Arizona, Tucson, 1998;

Rim of Christendom, Herbert Eugene Bolton, The Macmillan Company, New York, 1936;

The Padre on Horseback, Herbert Eugene Bolton, Loyola University Press, Chicago, 1986;

The Pimería Alta: Missions and More, The Southwest Mission Research Center Tucson, AZ 1996;

Spain in the Southwest, John I. Kessel, Univ of Oklahoma Press, 2002;

Tumacácori: from Rancheria to National Monument, Nicolas Blesser, Southwest Parks and Monuments, Tucson, 1984;

Tumacácori National Historical Park, Susan Lamb, Southwest Parks and Monuments, Tucson, AZ, 1993.

ENRICHMENT

- The Encounters Box (teachers' resource box) contains many examples of cultural encounters and information about different cultures.

UNIT VII

EUROPEANS IN THE PIMERÍA ALTA



REVOLT AND CHANGE

By participating in a social experiment and discussing cultural differences between the Spanish and the O'odham people, students gain firsthand experience in understanding the events leading to the Pima Revolt of 1751.

PAGE 7.3



JUAN BAUTISTA DE ANZA

Students will read, discuss, identify and describe various excerpts of Juan Bautista de Anza's life. In doing so, they will understand the importance of a Spanish (Basque) hero and the lifestyle of a soldier in the 18th century.

PAGE 7.5

UNIT VII - ARIZONA STATE STANDARDS - 2006

LESSON 13 - REVOLT AND CHANGE

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C3 PO3	describe the location/cultural characteristics of Native Americans
	S1 C5 PO4	describe the impact of Native Americans and other cultures in AZ.
	S1 C5 PO5	describe the conflict between newcomers and Native Americans
READING	S1 C6 PO4	use graphic organizers to clarify text meaning
	S1 C6 PO6	use reading strategies to comprehend text
	S3 C1 PO1	identify main idea and supporting details in expository text
	S3 C1 PO6	interpret information from diagrams
	S3 C1 PO7	distinguish cause and effect
	S3 C1 PO8	draw valid conclusions from expository text

LESSON 14 - JUAN BAUTISTA DE ANZA

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C3 PO2	describe the impact of Spanish colonization on the Southwest
	S4 C1 PO6	locate features on a map
	S4 C4 PO3	describe how transportation routes result in human settlement
	S4 C4 PO4	describe cultural characteristics of Arizona's population
	S4 C4 PO5	describe major regional economic activities/land use patterns
READING	S1 C6 PO1	predict text content
	S1 C6 PO2	confirm predictions about text
	S1 C6 PO5	connect information and events to experience
	S1 C6 PO6	use reading strategies to comprehend text
	S3 C1 PO1	identify main idea and details in expository text
	S3 C1 PO5	identify print and electronic reference sources

LESSON 14 - JUAN BAUTISTA DE ANZA - EXTENSION ACTIVITIES

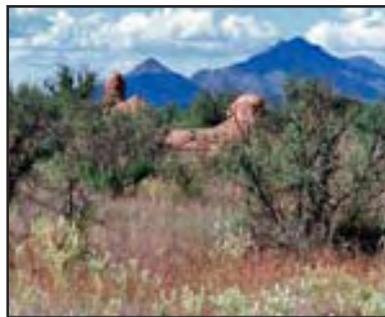
Page 7.8 – Social Studies	S4 C4 PO4	describe cultural characteristics of Arizona's population
Reading	S3 C3 PO1	determine author's position in persuasive text
Page 7.9 – Social Studies	S4 C1 PO3	construct maps using symbols
Reading	S3 C1 PO3	determine author's main purpose in expository text
Page 7.10 – Writing	S1 C1 PO1	generate ideas through drawing
	S3 C2 PO2	write an expository paragraph
Page 7.11 – Social Studies	S4 C1 PO6	locate physical and human features using maps
	S4 C1 PO7	use maps to locate physical and human features in Arizona
Page 7.12 – Social Studies	S1 C3 PO2	describe the impact of Spanish colonization on the Southwest
	S1 C3 PO3	describe location of Native Americans during the Spanish period
Writing	S3 C1 PO1	write a speech based on real events
	S3 C4 PO1	write persuasive text
Page 7.13 – Social Studies	S1 C3 PO2	describe the impact of Spanish colonization on the Southwest
	S1 C3 PO3	describe location of Native Americans during the Spanish period
Writing	S3 C2 PO3	write in expository text (a peace treaty)

In the early 1680's the first Europeans who arrived in the general vicinity of Tumacácori were cattle ranchers, the Romo de Vivar family. They established ranches at Terrenate and the Divisadero on the sweeping turn of the Santa Cruz River where it changes from a south flowing river to one that flows north. There were no fences anywhere. Their cattle and other livestock ranged as far north as present-day Nogales, Tumacácori, and possibly even Tucson. Unfortunately, the Apaches were migrating into the area and, at least in part, made their living by raiding. Ranchers were forced to leave the region. They moved their operations south to Cananea and Arizpe, Sonora.

Soon after, Father Kino arrived in the area. He established several missions, including Tumacácori, the first mission in Arizona, in 1691. The missions quickly became a place where the raiding Apaches could steal horses, other livestock and supplies. Unlike the Romo de Vivar family, the missions managed to hang on.

In 1695 there was a small revolt in the Altar River Valley that started with the O'odham at Tubutama. They were unhappy with some of the Spanish people and an Opata Indian overseer who the Spaniards had given authority over them.

The O'odham ended up killing several people as far south as Caborca, including Father Saeta who had accompanied Father Kino to Tumacácori on his first visit there four years earlier. Father Kino rushed to the scene and was able to stop the rebellion before it went any farther.



For many years after Father Kino died, most of the missions of the Pimería Alta were overseen by Father Agustín Campos. He served in the Pimería Alta for forty-three years and was loved by the O'odham. There was almost another revolt when Jesuit supervisors tried to remove aging Father Campos from San Ignacio.

Father Campos' coachman, an O'odham from Tubutama named Lázaro Chihuahua, was ready to lead several hundred O'odham warriors against the Spanish in Father Campos' defence. Fortunately for all, Father Campos agreed to retire.

Until the 1730's, other than Father Campos, there were no other missionaries in the area north of the present-day border with Mexico. In 1726, Juan Bautista de Anza (*the father*) had been made captain of the Presidio of Fronteras, south of where Douglas, Arizona is today. He began to send soldier escorts to the Pimería Alta to protect the Spanish people who wanted to stay there. By 1728, Diego Romero had established the Santa Barbara Ranch on the Santa Cruz River, (*south of Kino Springs or southeast of Nogales*). By 1729, Anza had established the Guevavi Ranch where it is still located north of the Little Red School House. He also started the San Mateo Ranch where the Rio Rico Golf Course is today. Unfortunately, the first Captain Anza was killed by Apaches in May of 1740. His family had to move out of the captain's house at Fronteras.

UNIT VII - EUROPEANS IN THE PIMERÍA ALTA - BACKGROUND INFORMATION

One of his older daughters married José Antonio Romo de Vivar. The family was able to move to their ranch at the Divisadero. Anza senior's widow, María Rosa Bezerra Nieto, bought the ranch from the Romo de Vivar family. It is there that the captain's youngest son, also Juan Bautista de Anza, grew up.

In 1751 while the Anza family, including 15-year-old Juan Bautista, Jr., was living on the Divisadero Ranch, a major revolt broke out again in the Altar Valley. An O'odham Indian named Luis had been given authority over all the O'odham soldiers by the Spanish Governor of Sonora. He became unhappy with Father Keller, who was a missionary stationed at Santa María Suamca. Luis asked his cousin, Pedro Chihuahua, an orphan on the Santa Barbara Ranch, to come to Saric. Luis was planning to kill all the Spaniards in the Pimería Alta. He tried to involve Pedro in the conspiracy. Pedro decided not to get involved and moved back to the Santa Barbara Ranch.

Just before daylight on November 21, 1751, Luis led a revolt that killed 120 people between Arivaca, Arizona and Caborca, Sonora.

As in 1695 when several Opata Indians were killed, it was not only Spaniards that the rebelling O'odham killed. This time they killed numerous Yaqui Indians.

All of the cultures were so different from each other that their difficulties finally ended in many deaths. A battle was fought between the Spanish and the O'odham near Arivaca in January, 1751. Forty-three rebels were killed. Young Juan Bautista de Anza went with his brother-in-law to San Ignacio to join the volunteer militia. Pedro Chihuahua was executed because he had known about the planning of the uprising. The Spaniards thought he was involved in the conspiracy.

Due to the uprising, the Spanish government decided to build two more presidios in the Pimería Alta. A site for one of them was chosen at Altar, and the other one at Tubac. Young Juan Bautista de Anza was with the squad of militia soldiers who recommended Tubac be one of the sites. Eight years later, the first captain of the new Tubac Presidio was killed by a Seri Indian arrow. Juan Bautista de Anza, now twenty-three years old, was appointed to be its captain.

Anza would serve there for nearly seventeen years. It was a time of relative peace in the Pimería Alta, partially because of Anza's skills as a soldier and peacemaker.

Unfortunately, a great war was fought with the Seri Indians just south of the Pimería Alta. The Apaches continued to raid and cause hardship for the Spanish missions and settlements. Because of his service in the Seri war and his skills as a fighter and peacemaker, Anza received a commission. He was to lead an exploratory expedition to find a route to California in 1774. After finding the route, he was promoted from Captain to Lieutenant Colonel. He was in charge of taking nearly 300 people to California to colonize what is today known as San Francisco.

Upon returning from his successful colonizing trip to California, the viceroy appointed him governor of New Mexico. He served successfully for ten years. There he would prove to be one of the greatest statesmen ever produced by what we today call the Southwest.



LESSON OVERVIEW

By participating in a social experiment and discussing cultural differences between the Spanish and the O'odham people, students gain first hand experience to understand the events leading to the Pima Revolt of 1751.

Subjects

Reading and Social Studies

Preparation

Read the background information and optional references regarding the Pima Revolt. Devise a class schedule as described in Part I.

Materials

None

Time

Part I - one or more sessions;
Part II - one session.

Vocabulary

O'odham, characteristic, revolt, revolution, unique

Reference to the Encounters Box

B-5 *Tumacacori: From Rancheria to National Park*;
B-8 *Kino Guide II*

REVOLT AND CHANGE

Part I

This activity will take your students through an actual experiment in which they will personally experience both positive and negative effects of an encounter with a different "culture." It will serve as a transition to discussing and learning about the encounters that led to the Pima Revolt of 1751.

1. The teacher is to take on a different teaching style from normal for a minimum of one period or longer. Drastically change your routine so that you impress the students both positively and negatively. For example: Give them a treat that you normally would not; change the seating arrangement; if the norm is to allow talking, enforce silence or vice versa; let them out early for recess; demand that they remain in their seat, etc. The idea is to incite a mini-revolt in your class!

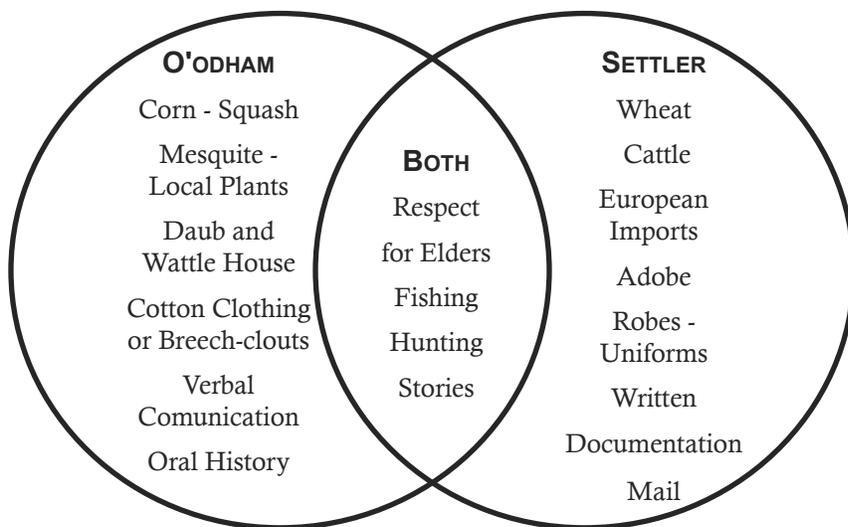
2. After conducting the encounter experiment for some time, you will most likely be close to having a revolt! Before a total mutiny, stop and discuss with the students the pros and cons of your actions.

- *Did they understand the reasons for your actions?*
- *Did any of them get upset? Why or why not?*
- *What would they predict if this continued for a week? A month?*
- *Was this just cause for a revolution? If not, what would be?*



Part II

1. Using a Venn Diagram (below), lead students in a brainstorming activity to contrast beliefs and lifestyles of the O’odham Indians and the early Spanish settlers or missionaries. Use the following list as a reference to stimulate the discussion. Which listed words apply only to the O’odham? Only to settlers? To both?



2. Review and Discussion

- *What characteristics were unique to the O’odham people?*
 - *How about the settlers?*
- *What did the O’odham and the settlers have in common?*
- *What kind of activities might they have done together?*
- *Were there things that were extremely different?*
- *Could these differences have led to disagreements or fights?*
- *How about war or revolution?*

3. Using the Background Information (pages 7.1 - 7.2),

read or explain the contents. Discuss the events that led to the revolt.

- *How might the revolt change life in the Pimeria Alta for the settler, the Indians?*

RESOURCES AND REFERENCES

Cycles of Conquest, Edward H. Spicer, Univ. Of AZ Press, Tucson, 1972;
Entrada, Bernard L. Fontana, SPMA, Tucson, 1994;
Mission of Sorrows, John L. Kessell, Univ. of AZ Press, Tucson, 1970;
Pedro de la Cruz, alias Chihuahua - conspirator, scapegoat, victim, Don T. Garate, Tumacacori National Historical Park, 1999;
Tubac Through Four Centuries, Henry Dobyns, AZ State Museum, Tucson, 1959.

ENRICHMENT

- Assign students to write a one-paragraph to one-page essay examining the different belief systems. What differences might make one group angry and lead to a revolt?
- Use excerpts from different accounts of the Pima Revolt. Have students try to put together their own story. Explore other historical events in the same manner.



LESSON OVERVIEW

Students will read, discuss, identify and describe various excerpts of Juan Bautista de Anza's life. In doing so, they will understand the importance of a Spanish (Basque) hero and the lifestyle of a soldier in the 18th century.

Subjects

Geography, Reading, Social Studies and Writing

Preparation

Read the Background Information on *pages 7.1 - 7.2*; review the questions on *Master Pages 7.7* and the six short stories on *Master Pages 7.8- 7.13*.

Materials

Six copies of the six short stories on *Master Pages 7.8 - 7.14*, one for each reading group; working copy of *Master Page 7.14*.

Time

One or more sessions.

Vocabulary

See *Master Pages 7.8 - 7.13*.

Reference to the Encounters Box

Y-5 The Tubac Story

Y-8 Juan Bautista de Anza National Historical Trail, reference book;

Y-9 Juan Bautista de Anza National Historical Trail, map and guide.

JUAN BAUTISTA DE ANZA

Part I

This lesson includes a series of reading selections depicting events in the life of Juan Bautista de Anza. We suggest that each segment be used separately using appropriate comprehension strategies.

1. Introduce Juan Bautista de Anza as an important figure in Arizona History. Use the background information on *Master Pages 7.1 and 7.2*, from reviewing the reading selections on *Master Pages 7.8 - 7.13*, or check out the Juan Bautista de Anza National Historic Trail website at www.nps.gov/juba and at the Web de Anza at <http://anza.uoregon.edu>.

2. Divide the class into six different reading groups and assign each a reading selection from **Master Pages 7.8 - 7.13**. (You may also choose to do each selection with the entire class.)

3. Give a copy of the historical map on *Master Page 7.14* to each group and ask students find the locations referenced on the their assigned reading selection.

4. **Review or have** students read the discussion questions on *Master Page 7.7* and attempt to make predictions for their assigned reading.

5. Assign each group to read their designated selection from *Master Pages 7.8 - 7.13*.

6. Ask students to discuss their reading selection using the questions on *Master Page 7.7*. Have them confirm and discuss their predictions.

7. As an optional evaluation, have students complete the discussion questions on *Master Page 7.7*.

Refer to the bottom of each reading selection for extension activities.

DID YOU KNOW?

The Juan Bautista de Anza National Historic Trail encompasses 1210 miles of deserts, rivers, oak woodlands, shorelines, grasslands, and chaparral. It's as urban as Tucson, Los Angeles, and San Francisco, and as rural and wild as Anza-Borrego Desert State Park. Entwined in a city or isolated from civilization, this trail offers adventure, excitement, and an opportunity to experience history in the places where it occurred.

The trail commemorates, protects, marks, and interprets the route traveled by Anza during the years 1774 - 1776. Starting in Sinaloa and Sonora, New Spain (which is now in Mexico), he brought over 200 settlers to San Francisco to establish a mission and presidio there. This feat is made more remarkable when you realize that the west was still a vast wilderness, and cities such as San Francisco, Los Angeles and Santa Barbara did not yet exist. The Anza Trail is therefore unique in its location and historical context. It connects Mexico to San Francisco, and the 18th century to the 21st. It invites travelers to experience the interweaving of the three elements of the Spanish plan for the colonization of its northern frontier: presidios (military forts), missions (religious centers), and pueblos (civilian towns). By following the trail, it becomes easier to grasp the links between the presidios of Tubac, Santa Barbara, and San Francisco, and to see patterns in the location, construction and use of Spanish Missions. By visiting sites marking the humble beginnings of the cities of San José (founded in 1777) and Los Angeles (founded in 1781), their modern development becomes even more marvelous.

You can drive the Anza Trail from Nogales, Arizona, to San Francisco, California, or simply visit places in between to experience the trail and its stories at your own speed. You can walk, hike, or ride along the recreational trail, or visit nearly a hundred historical sites. In the words of Captain Juan Bautista de Anza, "¡Vayan subiendolo!" (Let's go everybody!).

From Juan Bautista National Historical Trail - Website

[www..nps.gov/juba](http://www.nps.gov/juba)

RESOURCES AND REFERENCES

Antepasados, Donald T. Garate, Los Californianos, PO Box 1773, San Leandro, C A, 1995;
*Antipasodos : A guide to the Juan Bautista de Anza National Historic Trail*_ Greg Bernal-Mendoza Smestad, PH.D., Los Californianos, San Diego, CA, 2005;
Anza's 1779 Comanche Campaign, Ron Kessler, Adobe Village Press, Monte Vista, CO, 1943;
Juan Bautista de Anza: Basque Explorer in the New World 1693-1740, Donald T. Garate, Univ. of Nevada Press, Reno & Las Vegas, 2003;
Juan Bautista de Anza National Historic Trail, Southwest Parks and Monuments Association, Tucson, AZ 1994;
The Anza Trail and the Settling of California, Vladimir Guerrero, Santa Clara Univ., CA, Heyday Books, Berkeley, CA, 2006;
 Juan Bautista National Historic Trail website: [www..nps.gov/juba](http://www.nps.gov/juba) or at the University of Oregon's Web de Anza at: <http://anza.oregon.edu/>

ENRICHMENT

- Assign students to do the Anza Junior Ranger program at <http://www.anzajuniorranger.org/> or visiting one of the Anza websites: <http://anza.uoregon.edu/> or www.nps.gov/tuma.
- Consider hiking part of the Anza trail. The section between Tumacacori and Tubac, Arizona are ideal with hikes ranging from 1/2 to up to 6 miles.
- See further enrichments on each reading selection, *Master Pages 7.8-7.13*.

JUAN BAUTISTA DE ANZA - COMPREHENSIVE STUDY QUESTIONS

Fronteras

1. Who was this section mainly about? *Main Idea*
2. Where and when was he born? *Details*
3. What is a presidio? *Vocabulary*
4. What happened to his father and what changes did that bring to the family? *Detail and Cause/Effect*
5. What did people expect of Juan and why did they expect that? *Comprehension*

Divisadero

1. What two kinds of education did Juan receive? *Knowledge*
2. What two lessons did Juan learn from the Apache raid at the Divisadero rancho? *Comprehension*
3. What was the best kind of house to build and why? *Comprehension*
4. What caused Juan to join the volunteer militia? *Cause and Effect*
5. How did Juan become the Tubac presidio captain at the age of 23 years? *Cause and Effect*

Tubac

1. Why was Capitán Anza so often away from the Tubac Presidio? *Comprehension*
2. What is a cuera? *Vocabulary*
3. How was the captain able to defeat the Apaches? *Comprehension*
4. How was he able to survive the attack? *Comprehension*
5. Why do you think it was important to get the mule pack train to Tubac? *Inference*

San Francisco

1. What was Anza's father's dream? *Knowledge*
2. What is an expedition? *Vocabulary*
3. Why did it become important to make that dream come true? *Comprehension*
4. Why was Father Garcés chosen to be the primary guide for the expedition? *Comprehension*
5. What remarkable thing happened to the people of the expedition? *Comprehension*

Cuerno Verde

1. What was Anza's reward for the settlements he started in California? *Comprehension*
2. Who was Cuerno Verde? *Recall*
3. What did Anza do to be able to surprise the Comanches in their village? *Comprehension*
4. Why was Cuerno Verde's attack unsuccessful? *Cause and Effect*
5. Why didn't Anza want the Comanches killed after they fled Taos? *Inference*

Ecueracapa

1. Why did Anza visit the Hopi Indians? *Comprehension*
2. What is an epidemic? *Vocabulary*
3. Who was Toro Blanco and what happened to him? *Recall*
4. Why did the Comanches want to get rid of Toro Blanco? *Cause and Effect*
5. How was it possible for the pioneers to travel safely through the Comanche lands? *Comprehension*

Juan Bautista de Anza – Reading 1: Fronteras

Juan Bautista de Anza (Wan Bow-tées-ta day Onsa) was born on July 7, 1737 at the Spanish mission Cuquiáráchi (Koo-kee-áre-ah-chee). The mission, located at the extreme northern boundary of the Spanish frontier in what was then New Spain (now Sonora, Mexico), was for the Opata Indians. There was a garrison (fort), or presidio, of Spanish soldiers just a few miles away called Santa Rosa de Corodéguachi (Kor-oh-dáy-gwa-chee). Juan's father was the commander and captain of soldiers at this presidio. The people called it Fronteras, because it was so far out on the fringes (edges) of the north frontier. It was his father's responsibility to protect the Spanish settlers of Sonora from raiding Apache Indians.

Juan's father was also named Juan Bautista de Anza. The name means "John the Baptist of the Anza family" in English. Juan's father was a Basque (Bask) from northern Spain. His Spanish mother, Rosa María was raised at Janos (Há-nos) presidio in what is now northern Chihuahua (Chee-wá-wa), Mexico. It was their religious custom to name children after saints. Although his full name was Juan Bautista, or John the Baptist, he was known as "Juan." Later, people called him Señor Anza, (Mr. Anza). His soldiers, when he became a commander like his father before him, called him simply *Capitán*, or *Capitán Anza* (Captain Anza).

Juan lived for his first four years in the captain's house at the hilltop Fronteras Presidio. Just two months before his fourth birthday a tragedy struck his family, changing his life forever. His father was killed in an Apache ambush while returning from an inspection of the missions at Tumacácori, Guevavi, and San Xavier. Suddenly the fatherless family would have to move out of the captain's house at Fronteras. His mother would have to make other arrangements for Juan and his four older sisters, María, Gertrudis, Margarita, and Gregoria, and his older brother, Francisco.

Little Juan was too young to really remember his father. He would be told repeatedly that since he had the same name as his father, he should grow up to do the things that his father would have done if he had lived. He should be a soldier and a peacemaker like his famous father. Juan took their suggestions to heart and would become an even more famous soldier and peacemaker.

EXTENSION ACTIVITY

- Juan's sisters would have been expected to help their mother with the household chores. Juan and his brothers would have had more freedom to play. Their toys would have been made from wood pieces, rocks, clay from the river bank and scraps of cloth. Describe how boys living in a fort might have used these materials to create games to play.

Vocabulary: Opata, Seri, Apache, *Basque*, *Presidio*

AZ State Standard: SS4-S4 C4 PO4 / R4-S3 C3 PO1

Juan Bautista de Anza – Reading 2: Divisadero

Juan Bautista de Anza grew up on the Divisadero (Dee-vees-ah-dáy-row) Ranch on the Santa Cruz River south of present-day Nogales, Arizona. There he learned the ways of a *vaquero* (ba-káy-row), or cowboy. Manuel José de Sosa, a government scribe and his mother's uncle, taught him to read and write.

He witnessed his first Apache raid at the Divisadero when he was only seven years old. Several of his friends died. The ranch was burned to the ground and his family had to start over. It was at that time that he learned two important lessons. First, the Apaches and other Indian tribes of the area relied more on cunning than they did large numbers of warriors. Secondly, houses built far apart, and with grass roofs, have little protection and burn quickly. After the attack on the Divisadero settlers of the area, government officials passed a decree, or law. No house could be built in Sonora unless there were two or more built together. For every four houses there would be a tower built to watch for raiding parties. No more houses would be built of wood with grass roofs. They would be built with adobe and tile. Many years later, when he became governor of New Mexico, Anza put this same basic rule into effect. This was to prevent those settlements from being destroyed by Comanches.

In the fall of 1751, the Pima Indians revolted in the Altar Valley west of the Divisadero. Of the 120 people who were killed in the uprising, many were close friends of young Juan and his family. So, at the young age of fifteen years, he joined the volunteer militia to help put down the rebellion. The militia found the rebels' hideout in the mountains near Tucson. He also was with a survey party who recommended that a new presidio be built at a place called Tubac, to help prevent such disasters in the future. Soon after that, his brother-in-law, Gabriel Vildósola (Gob-ree-el Beel-dóe-so-la) was made captain of the Fronteras Presidio where Juan had spent his early boyhood.

He returned with Gabriel as a cadet in the frontier cavalry. He rose quickly to the rank of lieutenant and began to draw the attention of other commanding officers, including the governor of Sonora, Juan Mendoza. While fighting Seri Indians with other troops under Governor Mendoza's command, the captain of the new presidio at Tubac was wounded by a poisoned Seri arrow. Since Anza knew the country better than anyone, he was assigned to take the dying captain back to Tubac. After the sad journey, he informed Governor Mendoza that the captain had died. He received orders back to take charge of the Tubac presidio. Juan Bautista de Anza had risen from a cadet in 1754 to a presidio captain in 1759, a mere five years. He was only 23 years old!

EXTENSION ACTIVITY

- Draw a picture of a small settlement with at least 4 houses the way that the settlers had to build them to protect themselves from Indian attacks and fire.

Vocabulary: *vaquero*, scribe, cunning, *presidio*, adobe, Comanches, Pima, militia, rebellion, cadet, Seri

AZ State Standard: SS4- S4 C1 PO3 / R4-S3 C1 PO3

Juan Bautista de Anza – Reading 3: Tubac

Juan Bautista de Anza was commander of the Tubac Presidio for seventeen years, but he hardly ever had time to be there. Shortly after he was made captain, the Great Seri War was raging in the south, near present-day Hermosillo, Sonora. When he wasn't fighting in that war, he was chasing raiding Apaches. The Indians stole horses or other supplies from one of the missions or settlements in a fifty-mile radius of Tubac. He was left with little time for anything else. He did take time out in 1771 to travel to Arizpe, Sonora, to marry his sweetheart, a young lady named Ana María Pérez Serrano. Then it was back to fighting the continuing battles that affected every corner of the frontier.

As a cavalry soldier, he was wounded twice by Seris and twice by Apaches. It was amazing that he survived the poisoned tips of the Seri arrows. Juan usually wore his *cuera - kway-rah*), or “leather jacket” armor, especially on the night of May 2, 1778. The full moon was shining brightly. Anza and five soldiers were escorting a loaded pack mule train with supplies for the soldiers at Tubac through the mountains between Saracachi (Sah-rah-cáh-chee) and Cucurpe (Koo-kóor-pay), Sonora. He was at the lead of the pack mules and their handlers. About forty Apaches struck Anza and two soldiers as they were nearing the top of a ridge. The packers and their mules were strung out down through the bottom of an arroyo to the top of the ridge on the other side of the canyon. The other three soldiers were on the high ground on the other side, following the pack string, when the Apaches appeared in the low ground.

Captain Anza quickly planned to make the invaders think they were surrounded. Hollering and screaming at the top of their lungs, he and the two soldiers with him, charged down the hill at the raiding Apaches. The other three soldiers on the opposite side of the canyon quickly realized what their captain was trying to do and charged the Apaches from that direction. The trick worked. The Apaches, thinking they were surrounded, fled with only one of the pack mules – but not without firing off arrows in both directions. Storming down the hill at full gallop, the captain took ten of the arrows in the chest. None fully penetrated his heavy leather armor. The force of each one of them nearly knocked him off his horse. He only received numerous bruises and several broken ribs.

He calmly continued on to Tubac to deliver the pack train. Five days later he was back down in the Cerro Prieto (Dark Mountain) fighting Seri Indians.

Extension Activity

- Draw a picture of Anza and his men fighting off the Apache raid. Write a caption that describes the picture.

Vocabulary: *presidio*, Seri, Apaches, *cuera*, *arroyo*, hollering

AZ State Standard: W4-S1 C1 PO1 / W4-S3 C2 PO2

Juan Bautista de Anza – Reading 4: San Francisco

In his early years at Tubac, Juan Bautista de Anza spent much of his time fighting Seri Indians in Sonora and chasing raiding Apaches. He had little time for anything else. He always had in the back of his mind, however, his father's dream – to find a route from Sonora to what the Spanish called Alta California (Upper California). In 1769 Gaspar de Portolá had led a Spanish expedition from Baja California (Lower California) to establish presidios and missions in Upper California. They had discovered a magnificent bay now called the San Francisco Bay. It became urgent that the Spanish find a better land route. They needed to colonize this new bay before the English or the Russians did. Captain Anza proposed taking some of his soldiers from Tubac to find such a route.

In 1774 he was given permission to lead twenty-eight soldiers and some other workers with saddle horses, pack mules, and some beef cattle for eating on the way. Father Francisco Garcés, who had explored as far as Yuma, was his primary guide. Just before they left Tubac, Apaches stole the fresh horses that they had been holding in reserve. So, they had to go all the way from Tubac to San Francisco on horses that were tired before they started. They crossed the Colorado River near Yuma, Arizona. They suffered greatly in the huge sand dunes between Yuma and the California mountains. They were able to push through to San Gabriel, a mission that has now grown to be Los Angeles, California. Anza went from there quickly up to Monterey, south of San Francisco, where Portolá had established a presidio.

Anza then rode 2710 miles on horseback to report to the Viceroy in Mexico City. As a reward for finding the route to California, he was promoted to lieutenant colonel. He was ordered to recruit families to go back with him to San Francisco and start a Spanish colony there. On his way north he recruited families in Sinaloa and Sonora. Along with 100 soldiers and workers, he took 200 recruits in thirty families, including 119 children. Eight babies were born on the trail to California. The expedition traveled those many harsh and difficult miles losing only one person—the wife of Vicente Feliz, Manuela Piñuelas. She died on the evening the expedition left Tubac, October 22, 1775, while giving birth to the couple's seventh child. The baby boy, named Juan Capistrano Felix, and the other seven babies born on the journey, lived to see California.

It took a full year from the time Anza signed up the first recruit until the expedition arrived in Monterey. From there he went north with nineteen other men and explored the new bay. He decided where the San Francisco Presidio would be built. Then he again turned around and rode the 2710 miles to Mexico City to report a second successful expedition to the viceroy.

EXTENSION ACTIVITY

- Find a map of California and Arizona. Try to trace the route that Anza used to lead his people across the desert from Tubac to San Gabriel. Then try to make a route to San Francisco. *What did you learn using the maps about the difficulty of the trip?*

Vocabulary: Seri, *presidio*

AZ State Standard: SS4-S4 C1 PO6 / SS4-S4 C1 PO7

Juan Bautista de Anza - Reading 5: Cuerno Verde

As a reward for successfully taking 300 people across deserts and mountains to colonize the San Francisco Bay, Juan Bautista de Anza was made governor of New Mexico. In December 1778 he arrived at the capital, Santa Fe. He learned that the Spanish settlements in the area were being destroyed by a band of Comanche Indians under the leadership of a man called Cuerno Verde (Green Horn). This Comanche chief had sworn vengeance on all Spanish people for the death of his father. He had vowed to drive them all out of New Mexico or kill them in the process.

Governor Anza acted quickly. That summer of 1789 he headed north with 500 soldiers, 300 Ute Indians, and nearly 2500 saddle horses and pack mules. His expedition was like a huge traveling city. Dust from the horses' hooves rose into a gigantic cloud that could be seen for miles. The noise of that many people and animals moving could also be heard from a great distance. Yet Anza was able to sneak up on the Comanches.

First, he traveled north, over a more difficult route not usually used by the Comanches. Second, he traveled at night by moonlight to arrive at the San Luis Valley in Colorado. The Comanches in the Sangre de Cristo (Blood of Christ) Mountains could not see them or their dust cloud in the moonlight.

In this way Governor Anza and his soldiers were able to sneak up on Cuerno Verde's village and destroy it. They learned that Cuerno Verde had gone south to Taos, New Mexico, to raid that village. The same day that Anza successfully destroyed Cuerno Verde's village and captured his horses, Cuerno Verde attacked Taos. Cuerno Verde's attack had no success at all. Governor Anza had taken measures to protect the New Mexico settlements.

Now, Anza knew where Cuerno Verde was. As he headed home, his scouts reported to him daily where the Comanches were on their way north from Taos. When the time was right, Anza's forces ambushed them, killing Cuerno Verde and several other chiefs. The Comanches fled east toward present day Nebraska. Anza's soldiers wanted to pursue and destroy them, but the Governor said "No!" He did not want to kill them. He wanted to make peace with all Comanches. He hoped they would return to their homes with the report that New Mexico now had a governor who would rather make peace, but who would fight – and win – if he needed to.

EXTENSION ACTIVITY

- Pretend that you are Capitán Anza. What would you say to Cuerno Verde if you were to meet him to get him to make peace? Write out a short speech to give him reasons for making peace with the Spaniards.

Vocabulary: vengeance, Comanches

AZ State Standard: SS4-S11 C3 PO2 / SS4-S1 C3 PO3 / W4-S3 C1 PO1 / W4-S3 C4 PO1

Juan Bautista de Anza – Reading 7: Ecueraçapa

It would take several years, before the Comanches were ready to make peace, but Governor Anza was patient. By September 1780 he had organized an expedition to visit the Hopi Indians. The Hopis were starving because of a long drought that had caused all their crops to die. He offered them help and invited them to move closer to Santa Fe and Albuquerque. Later that winter, he organized an exploratory expedition and succeeded in finding a direct route south from Santa Fe to Arizpe, Sonora.

The following February as he was traveling back to Santa Fe, people in New Mexico were dying from a disease called smallpox. His expedition rode unknowingly into the epidemic. The first soldier of the Arizpe expedition to die was the young drummer boy, Juan Fragofo. He passed away on March 19, 1781 and was soon followed by several other soldiers.

In August Governor Anza learned that he had been ordered by the King of Spain to collect tax monies from his soldiers and the citizens of New Mexico. The money was to help fund the colonists under the command of George Washington in the War of Independence that was taking place on the east coast. Over the next couple of years, Anza collected 3777 pesos to help the colonists gain their independence from England.

Four years later, Governor Anza's patience with the Comanches began to pay off. Over the years since the death of Cuerno Verde, the Comanches had been trying to bring their various bands together to make peace with the Spanish Governor in Santa Fe. There had been another Comanche chief like Cuerno Verde, Toro Blanco (White Bull), who was determined to fight and kill Spaniards. The Comanches, themselves, killed him in order to get him out of the way of the peace process. Finally, a chief of one of the bands, who was respected by all, a man named Ecueraçapa, sent messengers to Governor Anza. He asked that he be allowed to come into Santa Fe to meet with the Governor. Anza readily agreed. On February 25, 1787, he warmly welcomed Chief Ecueraçapa to his home in Santa Fe.

The two men worked out a peace treaty. The Comanches agreed to not only make peace with the Spaniards, but also with the Ute Indians. Three days later, Governor Anza and Chief Ecueraçapa rode to the village of Pecos, New Mexico. There they met with the different bands of the Comanche and representatives of the Ute tribe. They put together the longest lasting peace treaty that was ever made with the Comanche nation. This peace treaty was still in effect fifty years later when pioneers of the newly formed United States of America started migrating west. This allowed the pioneers to travel peacefully across Comanche lands.

EXTENSION ACTIVITY

- If you were writing the peace treaty between the Spaniards and the Comanches, what would you put in it? Design a peace treaty. Sign it with the names of Anza and Ecueraçapa.

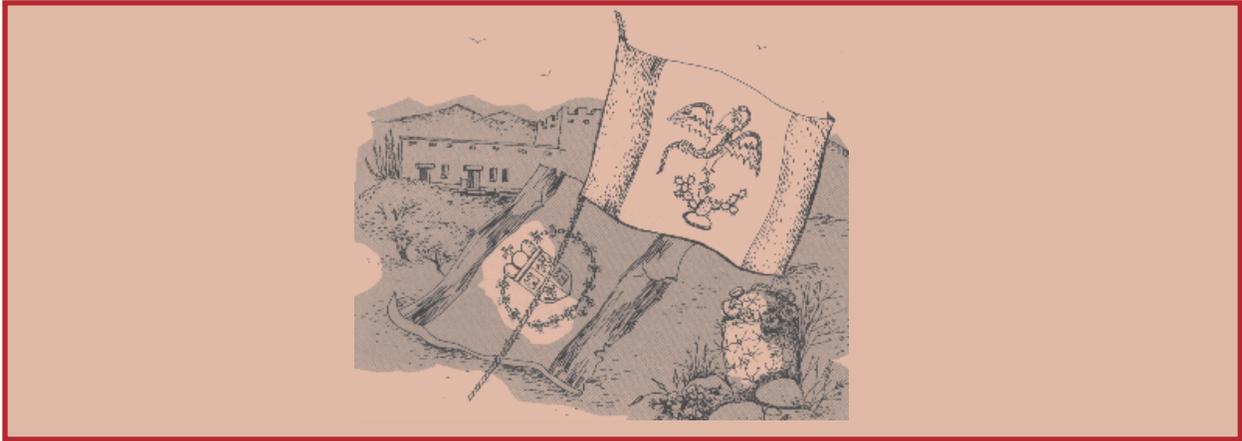
Vocabulary: Comanches, drought, small pox, epidemic, Ute

AZ State Standard: SS4-S11 C3 PO2 / SS4-S1 C3 PO3 / W4-S3 C2 PO3



UNIT VIII

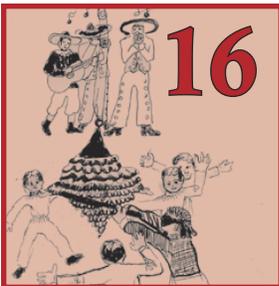
THE MEXICAN CONNECTION



MEXICO: A NATION IS BORN

Students will read and discuss a short essay entitled “A Brief History of Mexico,” define “Mexican-American,” and participate in a game that portrays various aspects of the Mexican-American culture.

PAGE 8.5



FIESTA

Through the creation of a fiesta, including celebration, history, music and food; students will gain an understanding of Mexican-American culture.

PAGE 8.7

UNIT VIII - ARIZONA STATE STANDARDS - 2006

LESSON 15 - MEXICO: A NATION IS BORN

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C1 PO1	use timelines
	S1 C1 PO4	use of archeological research
	S1 C2 PO4 / PO5	identify and recognize achievements of Aztec civilization
	S1 C5 PO1	recognize change of governance of the Southwest (Spain - Mexico)
	S1 C5 PO4	describe the impact of Native Americans and others on Arizona
	S1 C10 PO2	discuss connections between current and historical events
	S1 C10 PO4	describe contribution of diverse populations to Arizona
	S2 C5 PO2	describe the impact of European encounters with the Aztecs
READING	S4 C4 PO6	describe elements of culture (in Mexico)
	S1 C4 PO2	use context to determine word meaning
	S1 C6 PO1 / PO2	predict text / confirm predictions
	S1 C6 PO4	use graphic organizers
	S3 C1 PO1 / PO2 / PO3	identify main idea and details, fact and opinion, author's purpose
	S3 C1 PO4	identify organizational features of expository text
S3 C1 PO6 / PO7 / PO8	interpret information / distinguish cause and effect / draw valid conclusions in expository text	

LESSON 16 - FIESTA

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C1 PO2	describe the difference between primary and secondary sources
	S1 C5 PO4	describe the impact of Native Americans, Hispanics, others in AZ.
	S1 C10 PO4	discuss contributions of diverse population to Arizona
	S2 C5 PO2	describe the impact of European encounters with the Aztecs
	S3 C1 PO4	describe the varied backgrounds of people living in Arizona
	S4 C1 PO4	describe shared customs and traditions of peoples living in Arizona
	S4 C4 PO2	describe how Mexico and Arizona are connected by people & ideas
	S4 C4 PO4	describe cultural characteristics of Arizona's population
READING	S4 C4 PO6	describe elements of culture in areas studied (Mexico)
	S1 C4 PO4	identify figurative language
	S1 C6 PO1 / PO2	predict text / confirm predictions
	S1 C6 PO5	connect information and events in text to experience
	S2 C1 PO3	identify the moral of a literary selection
	S2 C1 PO4	distinguish between major and minor characters
	S2 C1 PO5	describe a character's traits
	S2 C1 PO9	identify characteristics and elements of poetry
	S2 C1 PO10	identify common forms of poetry
	S2 C2 PO1	describe historical and cultural aspects of cross-cultural literature
	S3 C1 PO1	identify main idea and supporting details in expository text
S3 C1 PO3	determine author's main purpose in expository text	
S3 C2 PO1 / PO2	locate information / interpret details in functional text	

A BRIEF HISTORY OF MEXICO

Before the arrival of Columbus in 1492, the people of the area that is now Mexico came from hundreds of different kinds of Indian tribes. One of the biggest tribes, the Aztecs, however, were a warring people and conquered many of their neighbors. By the 1500s they were the most powerful people in the central part of the country. The Aztecs, who called themselves “*Mexica*,” created a rich and powerful empire. They built pyramids, aqueducts, huge homes, parks and even zoos. They were artists, astronomers, engineers and architects. Yet many Indian peoples of hated and feared the Aztecs. The Aztecs believed that to keep the sun moving across the sky, they had to offer their Gods something that moved. They chose the beating heart and used the people from conquered tribes for their sacrifice. Human sacrifice became a regular ritual, removing the heart while the victims were still alive!

In 1519 the Spanish explorer Cortes arrived in New Spain. All though he was known as reckless, he may have been considered a savior by others, especially Aztec enemies who were being sacrificed. Cortes soon conquered the Aztecs. He was a devout Catholic and did away with human sacrifice and replaced their idols with the Christian cross.

After Cortes’ arrival in 1521, the area that would become Mexico and other Central American countries were ruled by Spain. Many Europeans and Indians married, and their children became known as “*mestizos*.” The Spanish and mestizo, therefore, were the first European people to settle in the area known as the *Pimeria Alta*, then a part of New Spain.

The Spanish continued to rule the region for three centuries during which the king was supreme. He had viceroys (governors) to carry out his laws, and chosen officials watched over the church and controlled trade routes.

At first, the people were excited and loyal to the Spanish King, but the Spanish never taught the people of New Spain how to govern themselves. The people felt that they were treated unfairly and that Spain had taken away all their power. They wanted to be free from the king and his officials. People disagreed about the way the government was run, and soon people of different regions began to fight with each other and with Spain.

In the 19th century, most Mexican and Central American countries revolted and separated from Spain. On September 16, 1810, Father Miguel Hidalgo, Jose Maria Morelos and others cried out for freedom and started a revolt against Spain. After ten years Mexico won its independence in 1821, but the War of Independence continued into the late 1820’s. Spain lost her control and Mexico, a new nation, was born.



After the War of Independence, Mexico had a number of rulers, governments and revolts. Agustin de Iturbide declared himself Emperor of Mexico in 1824 only to be replaced within the year by President Guadalupe Victoria. Although Victoria tried, Mexico's problems were many and his vice president led a revolt three years later. Gomez Pedraza won the presidency but, like Victoria, only lasted a few years until he was overthrown and replaced by General Santa Anna and his rebels.

Santa Anna governed for thirty years, sometime ruling as president and other times with puppet-like politicians to do his work. Santa Anna, however, was not able to control the country and the people revolted again. With victory in 1857 they elected Benito Juarez, a full-blooded Indian to be their President. Political problems continued under Benito Juarez until powerful people from Britain, France and Spain stepped in to start the War of Reform in 1861.

Even though the Mexicans won an important battle on May 5, 1862 (celebrated as *Cinco de Mayo*), the foreigners finally won and Maximilian from France became Emperor, only to be captured and executed in 1867. Juarez once again took power until his death and was eventually replaced by General Porfirio Diaz who ruled until 1909. But Diaz' government did not represent the poor peasants and in 1911 they rebelled again.



The Mexican Revolution from 1911-1917 attempted to put the peasants in power and brought the first constitution to guarantee the rights of women, workers, Indians and other groups in 1917. The revolution, (celebrated as *Dieciseis de Septiembre*), had many heroes including Francisco Madero, Venustiano Carranza, Alvaro Obregon, Emiliano Zapata, and the most colorful of them all, Pancho Villa. The names of these heroes are commonly seen in Mexican city streets and parks.

Since the Mexican Revolution, Mexico continues to struggle for a government that will give it or "the people" a better way of life. But as history portrays, problems are many and progress is slow. But more and more people are educated now and the common people have more of a voice. They are making the changes needed, making Mexico the proud and colorful nation that it is today.

A TASTE OF MEXICO

Quinceañera

There are typically two different types of parties to celebrate a girl's 15th birthday. Both types are formal and often costly affairs with a champagne toast, a large tower cake (as in a wedding), a live band, and dinner.

One is similar to what is known as a debutante party, in which any number of 15 year old girls, together with their escorts (usually their fathers), gather together at a ball. They wear beautiful long white gowns.

There is a ceremony in which each girl is announced individually, given a single rose, and escorted to the dance floor for her first formal dance. Family and friends are involved in the occasion.

The second, called a *quinceañera*, is quite similar, except that the event is dedicated to only one girl. The family throws their own ball-type party, and again all the girls wear long formal gowns. In this party, the girl chooses a male escort, and has as many *damas* (maidens) and *chambelanes* (male escorts) for the *damas* as she wishes.

She is given a formal Catholic Mass, which is attended by family and friends. After Mass, she then attends a party given in her honor. As in a wedding, she waits for all guests to be seated and only enters after all the other members of her *quinceañera* party have been formally introduced to the guests.

The *quinceañera* (this is what the girl is called throughout the occasion), dances first with her escort, then with her father, and finally with her godfather. The *quinceañera* has the choice of either opening her gifts at the party or in privacy. She is then considered a woman.



CINCO DE MAYO
(Fifth of May)

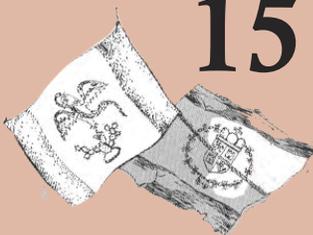
Cinco de Mayo is celebrated in honor of the victory of Mexico's small army over French Emperor Napoleon III's elite French troops on May 5, 1862 at the city of Puebla. Although the French remained in power until 1867, *Cinco de Mayo* became a symbol of Mexico's victory over European imperialism. Celebrations for this holiday are similar to those for *Diesiseis de Septiembre*, including fiestas, dances, and fireworks.

DIECISEIS DE SEPTIEMBRE

Independence Day in Mexico is September 16th (*dieciseis de diciembre*). It celebrates Father Miguel Hidalgo's "*Grito de Dolores*" (cry for freedom from Spain) late on the night of September 15th, 1810 from the village of Dolores, and the beginning of the long struggle against Spain begun by Hidalgo's small army the next morning.

Celebrations begin on the night of the 15th with the ringing of churchbells and Hidalgo's cry, "*Viva Mexico! Viva la Virgen de Guadalupe!*" Celebrations continue throughout the night and the following day, including receptions, music, dances, games, banquets, parades, cockfights, bullfights, horse races, baseball and fireworks.





LESSON OVERVIEW

Students will read and discuss a short essay entitled “A Brief History of Mexico,” define “Mexican-American,” and participate in a game that portrays various aspects of the Mexican-American culture.

Subjects

Reading, and Social Studies

Preparation

As Background Information, read *Master Pages 8.1 - 8.4*.

Materials

A working copy, or copies for each student, of the Background Information (*pages 8.1 - 8.4*); index cards.

Time

One to two sessions.

Vocabulary

Aztec, pyramid, aqueduct, *mestizo*, viceroy, constitution

Reference to the Encounters Box

Y-1 *The Story of Mexico*

MEXICO: A NATION IS BORN

Part I - Mexico

1. Read “A Brief History of Mexico” (see Background Information) with the class.

Follow up with a subjective discussion, encouraging students to express their opinions and experiences. Use the following questions as a guideline:

- *What is a Mexican? How did they get their name?*
- *What do you think about the Aztecs? Would you have liked to be an Aztec? How about one of their enemies?*
- *Do you think that Cortes did a good thing when he conquered the Aztecs? If you were in Cortes’ shoes, what would you have done?*
- *What is a mestizo? Do you know any mestizo people?*
- *Why did the people get mad at Spain? Were they right to fight?*
- *What happened after the War of Independence? How well did the people do after that?*

Part II - The Mexican-Americans

1. Discuss: *What is a Mexican-American? Are any of the students Mexican-American, or do they know any?*

2. List on the blackboard the following categories: **Food, Dance, Music, Slang Language, Famous People and Other.**

3. Brainstorm, writing ideas on the board: *What kind of things are distinctly Mexican-American?* (Make sure there are as many items as students.)

A few examples:

Food: enchiladas, burritos, tacos, nachos, tostadas, chips and salsa.

Dance: *quebradita*, *cumbias* (salsa), *corridos*, Tex-Mex

Music: *Norteño (conjunto)*, Tex-Mex, *la raspa*, *folklórico*

Slang Language: *A toda madre* - great, *chicano* - a Mexican-American; *lonchar* - to eat lunch; *asi na-asi* - like this; *chula/chulo* - cutie; *vato/vata* - guy/ girl

LESSON 15 - MEXICO: A NATION IS BORN

Famous People: Freddy Fender, José José, Jimmy Smites, Paul Rodriguez, Linda Ronstadt, Cheech Marín.

Other: lowriders, fiestas, *maquiladora*, *la linea*, *Ambos Nogales*

4. Assign each student one of the listed items. Ask them to write one or more sentences describing or defining it, using index cards. Place all the cards (definition cards) into a hat or other container from which to draw (*as if in a contest*).

5. Play a variation of “Jeopardy.” Divide the class into two to four teams. Starting with team one, have one of the students select one of the definition cards and read it out loud. His or her team then has five to ten seconds to answer in “Jeopardy” format, “What is. . . ?” If after the allotted time period they are unable to answer, the other teams may do so. (*Correct answers are worth 5 points*). Repeat this process in rotation, allowing a different team and a different student to select and attempt to answer a definition card.

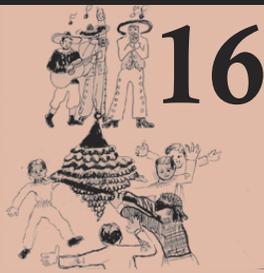


RESOURCES AND REFERENCES

California's Hispanic Roots For Kids, Barbara Linse with George Kuska, Art's Publications, 80 Piedmont Court, Larkspur, CA 94939, (415) 924-2633;
Kids Explore America's Hispanic Heritage, Westridge Young Writers Workshop, John Muir Publications, Santa Fe, NM, 1992;
The Mexican-Americans, Julie Catalano, Chelsea House Publisher, NY, 1996;
The Story of Mexico: La Historia de Mexico en Español y en Inglés, Bellerophon Books, 122 Helena Ave., Santa Barbara, CA 93101, (805) 965-7034, 1996.

ENRICHMENT

- Use books mentioned in Resources to study the culture and history of Mexico in detail.
- Photocopy pages from *The Story of Mexico*, to augment and emphasize Mexico's history.



LESSON OVERVIEW

Through the creation of a fiesta, including celebration, history, music and food; students will gain an understanding of Mexican-American culture.

Subjects

Social Studies, Art, and Music

Preparation

Gather materials; to create a Mexican atmosphere in the classroom, such as paper flowers, crepe paper, and *banderolas* (optional). Make copies of “*Las Mañanitas*,” *Master Page 8.11* (optional).

Materials

Recipe ingredients, yarn and craft sticks (Optional craft items for decorating: tissue paper, wire, pots or balloons, eggshells, newspaper, light bulbs, and confetti), lyrics to “*Las Mañanitas*,” hot plate or kitchen

Time

One to two sessions.

Vocabulary

fiesta, *quinceañera*, *Dieciseis de Septiembre*, *Cinco de Mayo*, *dicho*, *banderolas*

Reference to the Encounters Box

G-8 Sonora Mexico
Y-4 Mexican Papel Picado

FIESTA

Hold a Fiesta! Choose a birthday party or one of the events listed in the Background Information for a theme and/or excuse. If possible, spend one session decorating the room with paper flowers, *banderolas*, *piñatas*, crepe paper or other materials in preparation for the fiesta.

1. During your fiesta, use one or more of the following activities to give students a first-hand experience of the Mexican-American culture.



Music

One of the all-time classic songs is *Las Mañanitas*, the Mexican birthday song (*Master Page 8.11*). Traditionally the song is sung to the birthday person as a wake up call in the early morning. Try singing it with your class, take it to other classes and/or make it part of your birthday celebrations.



Dichos y Cuentos

Like all cultures, language reflects values and cultures. *Dichos* (sayings) and *cuentos* (stories) are commonly used among Mexican-Americans. A fiesta might end around a fire with the grandparents chatting and sharing tales.

The Chicken Dinner

It was a wet and muggy day and many travelers were looking for a place where they might stay the night. One such traveler began talking with a farmer and discussing the weather. Seeing that it would rain, the farmer took pity on the traveler, and even though he already had two guests, he invited him to dinner.

The traveler entered the kitchen just as the farmer's wife was setting the table. "Since you are my last guest," commented the farmer to the newcomer, "you may have the honor of serving the meal."

The young traveler looked at the feast and couldn't remember when he last saw such a meal. The chicken was baked just right with gravy, potatoes and a bowl full of fresh vegetables. He took out the carving knife and set to work, dividing the chicken in the following manner.

"The head of this bird should go, of course, to the head of the family" and he placed the head of the chicken on the farmer's plate.

"The neck of the fine animal then goes to the one who supports the head of the family" and he carefully placed the neck on the farmer's wife's plate.

Looking at the daughter he said, "And for this lovely maiden who is now almost an adult, and her brother who must start his own farm and family soon because both are to fly away, they shall receive the wings."

"As for my fellow travelers," he went on, "I notice that the one on my left is rubbing his leg and needs a little support for his journey." A leg was put on the traveler's plate. "And for the one on my right, because he has been traveling so far and long, he should have the other." The other leg was dished out.

"Praise be to God," he then stated, "That leaves what little bit is left for myself. . . ."

And with a big smile on his face he placed the rest of the fat, plump, juicy chicken on his own plate!



Dichos

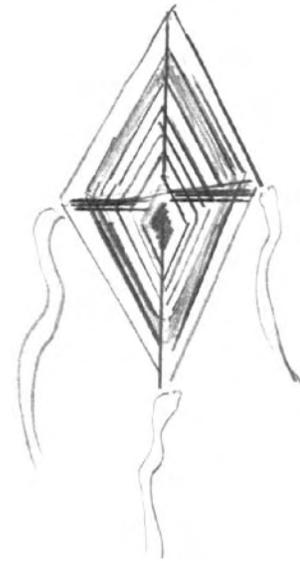
- *Hay que aprender a perder antes de saber jugar.*
One must learn how to lose before learning how to play.
- *Una onza de alegría vale mas que una onza de oro.*
An ounce of joy is worth more than an ounce of gold.
- *Todo el rato que está enojado, pierde de estar contento.*
All time spent angry is time lost being happy.
- *El sol es la cobija del pobre.*
The sun is the blanket of the poor.

Crafts

God's eyes can be easily made with only yarn and popsicle or craft sticks.

1. Make a cross with two sticks. Tie the center together with one end of the yarn.
2. Moving constantly in the same direction, wrap the yarn once around the first stick, then to the second, the third, etc.
3. Continue wrapping the yarn sequentially around each stick, extending the yarn up the length of the sticks until you form a diamond-shaped or square pattern.

Note: To make the God's Eyes both economical and colorful, have students use yarn scraps, tying the different scraps together.



Drink

Traditionally, *Champurro* (Mexican Hot Chocolate) is made of chocolate blended with sugar, cinnamon, and occasionally ground almonds. Mexicans make it frothy by beating it with a *molinillo* (a special carved, wooden beater). You may get similar results using a portable mixer.

Have children wash their hands and the working surface before handling the food items. Gather together the following ingredients and supplies:

Champurro

Utensils

Large sauce pan
 Mixing spoon
 Measuring cups
 Measuring Spoons
 Hot Pads
 Portable mixer

Ingredients

1/2 cup sugar
 3 oz. unsweetened chocolate
 1 tsp. cinnamon
 6 cups milk
 2 beaten eggs
 2 tsp. vanilla

1. In large saucepan, cook and stir the sugar, chocolate, cinnamon, and 1 cup of the milk over medium heat until the chocolate melts. Then stir in the remaining milk.
2. Mix one cup of the hot mixture with the beaten eggs; stirring constantly. Quickly, stir the egg mixture into the saucepan. Heat for 2 minutes over low heat.
3. Use hot pads to remove pan from heat. Add vanilla, then beat the hot mixture with a portable mixer until the chocolate is frothy.

Serve the chocolate hot in mugs, topped with whipped cream and sticks of cinnamon.

Food

What would a fiesta be without food? Turn your classroom into a kitchen and make a traditional Mexican-American snack:

Chips and Salsa

Ingredients:

Tomatoes (diced)

Cilantro (finely chopped)

Onions (finely chopped)

Garlic (minced)

Green chiles (finely minced)

Mix ingredients together, bring out a bag of tortilla chips and watch them disappear.

FOR A CHALLENGE

**CHECK OUT THE TORTILLA RECIPE
ON MASTER PAGE 8.12**

RESOURCES AND REFERENCES

Crafts of Mexico, Chloe Sayer, Doubleday and Co., Inc., NY, 1977;

Cuentos - Tales from the Hispanic Southwest, Jose Griego y Maestas and Rudolfo A. Anaya, Museum of New Mexico Press, 1980;

Fiesta! Mexico and Central America, Barbara Linse and Dick Judd, Fearon Teacher Aids, A Paramount Communications Company, 1993;

Folk Wisdom of Mexico, Jeff M. Sellers, Chronicle Books, San Francisco, 1994;

Mexican Folk Toys, Festival Decorations, and Ritual Objects, Florence and Robert Pettit, Hastings House Publisher, NY, 1976;

Spanish-American Folktales, Teresa Pijoan de Van Etten, August House Publishers, Inc., Little Rock, AR, 1990;

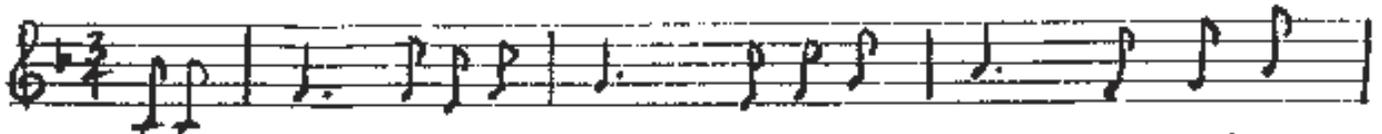
The Tortilla Book and Mexican Regional Cooking, Diana Kennedy, Harper and Row, NY, 1975;

Vamos a Cantar, Corvelan, Folkway Records, NY.

ENRICHMENT

- There are a variety of other crafts that can be easily adapted to the classroom, including piñatas, cascarones, banderolas and maracas. Directions for making banderolas can be found in the Encounters Box, yellow section. Check your local library for details.
- Check local recipe books for other treats.
- Contact your Historical Society for details special events and information.
- Have your students memorize and recite the dichos. Ask them to create their own!

LAS MAÑANITAS MORNING SONG



ESTAS SON LAS MAÑANITAS QUE CANTA-BA EL REY DA-
WE WILL SING A MORNING GREETING AS KING DAVID USED TO



VID. A LAS MU-CHACHAS BO-NI-TASSE LAS CANTA-BA A-
DO. HE WOULD SING IT TO THE LA-DIES, AND WE WILL SING IT TO



SÍ: DES-PIER-TA, MI BIEN, DES-PIER-TA, MI-
YOU: GOOD MORN-ING, MY LOVE, GOOD MORN-ING, WAKE



RA QUE YA R-MA-NE-CIÓ; YA LOS PA-JA-RI-LLOS
UP NOW AND GREET THE DAWN; LIT-TLE BIRDS ARE SING-ING



CAN-TAN, LA LU-NA YA SE ME-TIÓ.
GAI-LY, THE MOON IS AL-REA-DY GONE.

TASTING TORTILLAS

One food you might encounter as you travel is the tortilla. Like many foods, tortillas represent a blend of cultures. Before the first Europeans came to the Americas, the Aztecs made flat cakes or cornmeal. They didn't call their flat cakes "tortillas," however. That name was given to the cakes by the Spaniards who came here.

Why? In Spain, a tortilla is a flat egg omelet that probably looked very much like the cake of maize, or corn, cooked by the Aztecs. After the Spanish arrived, cooks used wheat in addition to corn in their tortillas. Today you can eat tortillas by themselves or wrap them around a filling. Other foods, such as tortilla chips, burritos, enchiladas, and tacos, are all made with tortillas.



Hilda's Fabulous Tortillas

With an adult's help, try making your own tortillas using Hilda Alegria's recipe.

3 lbs flour

1/3 cup lard or shortening

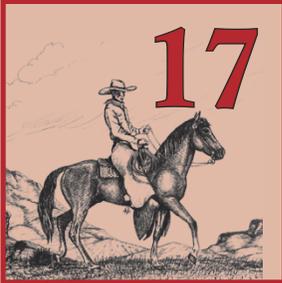
3/4 teaspoon salt

**approximately 2 cups of tap water to mix
cooking oil**

Mix the flour, lard, and salt. Add the water 1/4 cup at a time, mixing well after each addition. Dough should be soft and slightly sticky. Make small balls, brush with oil, let stand for five minutes. Dip each ball lightly in flour before patting it into a thick, flat, pancake-like shape. Brown each side using a nonstick skillet or griddle.

UNIT IX

THE AMERICANS



THE WEEKLY ARIZONIAN

Students will read, discuss and answer questions about selections from a historical newspaper while learning about United States history in the mid 1800s. They will then create their own mini-newspaper as a class.

PAGE 9.5



A DAY AT SCHOOL - TUBAC 1880

Using primary and secondary sources, students will research the lives of early Arizona school children and create a journal entry about a day in the life of the student.

PAGE 9.9

UNIT IX- ARIZONA STATE STANDARDS - 2006

LESSON 17 - THE WEEKLY ARIZONIAN

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C1 PO2 S1 C1 PO3 S1 C5 PO1 S1 C5 PO3 S1 C5 PO5 S1 C10 PO2	describe differences of primary and secondary sources locate information using primary and secondary sources recognize the change in governance from Spain to Mexico describe events leading to Arizona becoming part of the U.S. describe conflict of cultures with newcomers & Native Americans discuss current/historical event connections
	S1 C4 PO2 S1 C6 PO1 / PO2 / PO3 S1 C6 PO5 / PO6 S3 C1 PO1 / PO2 S3 C1 PO3 / PO4 S3 C3 PO1 / PO2	use context to determine meaning of word predict text / confirm predictions - generate clarifying questions to comprehend text connect information & events to experience / reading strategies & comprehend text identify main idea in expository text / distinguish fact/opinion in expository text determine author's purpose in expository text / locate info. in expository text determine author's position / identify persuasive vocabulary
WRITING	S1 C1 PO2 S1 C3 PO7 S1 C4 PO4 S1 C5 PO1 S2 C2 P1 S3 C2 PO3 S3 C4 PO1 S3 C6 PO1 S3 C6 PO2	determine the purpose of writing the piece use / reference materials edit draft using tools prepare writing in appropriate format use writing structure that fits the type of writing write in a variety of expository forms (newspaper, summary) use persuasive text paraphrase information organize notes in meaningful sequence
LISTENING/ SPEAKING	VP-E2	plan, develop, produce visual presentation

LESSON 18 - A DAY AT SCHOOL, TUBAC 1880

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C1 PO1 b S1 C1 PO2 S1 C1 PO3 S1 C5 PO3 S1 C5 PO4 S1 C10 PO2 S1 C10 PO4	use tables and charts to interpret historical data describe differences between primary and secondary sources locate information using primary and secondary sources describe events leading to Arizona becoming part of the U.S. describe the impact of Hispanics, Native Americans and others on the culture of Arizona discuss current/historical event connections describe contribution to Arizona by diverse populations.
	S1 C4 PO2 S1 C4 PO3 S1 C4 PO6 S1 C6 PO4 / PO5 S1 C6 PO6 S2 C2 PO1 S3 C1 PO4 S3 C2 PO2	use context to determine meaning of word determine the difference between figurative and literal language identify synonyms for given words use graphic organizers / connect information in text to experience use reading strategies for comprehension describe historical/cultural aspects in cross-cultural literature. locate information in expository text interpret details from functional text
WRITING	S1 C1 PO1 / PO5 S2 C3 PO1 / PO2 S3 C2 PO1 / PO2 S3 C2 PO3	generate ideas / maintain record of ideas match use of voice with audience record information (notes, charts, etc.) / write an expository paragraph write a journal entry
MATH	S1 C2 PO1 / PO2 S3 C2 PO1	add and subtract whole numbers describe the rule in a function (input/output model)

Tubac is one of the oldest Spanish settlements in present-day Arizona. It was started on the banks of the Santa Cruz River long before Arizona became a territory in 1854, and later a state in 1912. Prior to historic contact, the area was inhabited by the O'odham Indians who survived by hunting, gathering and farming. Although the O'odham had no written history before Father Kino, they believe themselves to be descendents of the Hohokam.

The nomadic Apaches, who came from the north, are believed to have arrived in Arizona sometime in the early 1600s, extending south into present-day Mexico. They made their living by hunting, gathering and raiding. The Apaches primarily raided for food and goods, not to kill. Surprisingly few people died from these raids throughout the Mission history. However, raids on missions, Tubac, and other surrounding settlements were numerous, making Spanish settlement very difficult. Despite the raiding, it's very important to stress that not all of the Apaches were raiders. Many lived peacefully by farming, hunting and gathering.

Father Kino, who came to the Pimería Alta in 1687, and other missionaries traveled up and down the Santa Cruz River valley converting the native people to Christianity and establishing missions which often grew into larger settlements. The missionaries brought new plants and trees, cattle, horses, and new ways of farming and storing food.

From the establishment of the mission visita (*the Padres visited but didn't live there*) at Tumacácori in 1691 until the 1730s there was minimal Spanish settlement in the Tubac area. In 1736 silver was found in a rancho called Arizona, (*located on the border halfway between Nogales and Saric, Mexico*). This brought on a mini silver-rush and prospectors and other settlers came to the area.

As a result of the Pima Revolt of 1751, the Spanish established a *Presidio* at Tubac in 1752, sending Spanish troops to protect the area. (*The Jesuit church at Tumacácori was built at this time.*) A presidio is a garrison of soldiers, living with their families and attracted others (*merchants, farmers, craftsmen, etc.*) to create a community.

The presidio offered protection, which attracted people to settle in, near and around it. Most residents lived in houses of adobe, based on traditional Spanish architecture.

Juan Bautista de Anza who was born, and lived his life in the area, became the commander of the Tubac Presidio in 1760 as a young man. Considered a hero in Spanish-American history, in 1774 he led an expedition from Tubac to found San Francisco, California. The next year he returned with over 300 settlers from the Pimería Alta to settle the San Francisco Bay area. Anza was later promoted to Governor of New Mexico.

In 1776, an Irishman by the name of Hugo O'Connor, moved the Presidio to establish a Spanish community in Tucson, and without protection the settlement of Tubac was abandoned until the reestablishment of Piman auxiliary troops in 1786. In 1781 another smallpox epidemic also accounted for the declining population, (*one of dozens of epidemics*).

On the 16th of September (*dieciseis de septiembre*) in 1810, Mexico claimed independence from Spain, and after ten years of fighting it became an independent country in 1821. Many Spanish soldiers, citizens and missionaries were exiled and Apache raids increased in the area. A commander of the northern frontier Presidios, Don Ignacio Zúñiga, estimated that between 1828 and 1835, a hundred villages in the area were destroyed and 5000 settlers were killed. (*Keep in mind that claims are often exaggerated.*)

As unsettled as the area was, Tubac managed to survive the crazy times. Much of the population in the valley was mostly *mestizo* (*a mixture of Indian and Spanish*). They were ranchers, farmers, merchants, etc. who owned their own property and possessions and settled here. Life, however, continued to be very difficult because of Apache raiding.

Mexico was going through difficult times and a civil war in the 1830s and 1840s. Under Santa Ana, the missions were "desecularized" and given to Spanish landowners.

Tension between the Mexicans and the new Anglo-American immigrants in Texas escalated into the Mexican-American War. It ended with the Treaty of Guadalupe Hidalgo in 1848. The treaty changed the land possessed by Mexico which extended as far north as the Gila River. It brought the first U.S. settlers and prospectors to the area. In 1849, as a result of the California Gold Rush, Tubac was abandoned for a second time. In 1854 the United States bought lands from Mexico for \$10,000,000 through the Gadsden Purchase and Tubac became part of the New Mexico Territory.

More and more people came to settle in Tubac and on March 3, 1859, Tubac printed "The Weekly Arizonian," the first newspaper in Arizona. Edward E. Cross, editor, operated the Washington hand press for three months after which it went to Tucson.

By the 1860s Arizona was established as a territory and mining had become a full operation in need of men to work in the mines. Soldiers came for the Civil War and stayed. There were farmers, soldiers, ranchers, miners, builders, cowboys, store keepers, a hotel owner, outlaws, Indians, sheepherders, traders, silver and gold prospectors. Many more settlers and families came with the arrival of the railroad in the 1880s which in turn brought stability.

Keep in mind that Tubac and the surrounding area continued to be affected by Apache raids and outlaws and the population fluctuated until Geronimo surrendered (1886) and the raids stopped.



UNIT IX - THE AMERICANS - BACKGROUND INFORMATION

In 1876 ten Tubac residents petitioned the Pima County Superintendent of Schools for a school. The following year Mr. T. Lillie Mercer became Tubac's first teacher, earning a salary of \$30 per year. There were about 30 students and three of them were children of Mr. Mercer, who also owned the Otero store. Class was held at one end of the store while dry goods, groceries, and liquor were sold at the other. (*You can see the Otero House today at Tubac Presidio State Historic Park*). Since most of the students were of Mexican descent, Spanish was included in the curriculum. In 1884 Mrs. Sarah M. Black came to teach in the Tubac school, the first schoolhouse in Arizona, and by 1885 there was a new adobe school with a packed dirt floor. By the 1890's there were over 115 students and sometimes as many as 140 students and three teachers.

Arizona before and at the turn of the century was still a wild place and violence was a way of life for many. Shootings were commonplace, and robberies of trains and stagecoaches occurred fairly regularly. The most famous gunfight happened in Tombstone, 1881, "The Gunfight at the OK Corral." The last stagecoach robbery in Arizona was in 1899. Joe Boot and his accomplice, Pearl Hart (*known as the "Girl Bandit"*), were brought to trial in 1900.

In 1901 Governor Murphy authorized the formation of the Arizona Rangers which lasted until 1909. The Rangers helped track down and arrest cattle rustlers and worked to suppress striking miners. In many ways they brought peace and stability to Arizona.

On Valentine's Day, February 14, 1912 President William Howard Taft signed the proclamation admitting Arizona as the 48th state. Although nothing is known about celebrations at Tubac specifically, citizens throughout the state turned out for various types of celebrations. In Prescott a statehood tree was planted in Courthouse Square; William Jennings Bryan spoke for two hours at the ceremonies in Phoenix; in Bisbee, miners set off dynamite; in Snowflake, residents blew up an anvil, and the University of Arizona dismissed its students, all 254 of them, from classes for the day.



**FICTIOUS CAPITAL AND FICTIOUS LANDSCAPES:
LAND FRAUD AND DISPOSSESSION IN SOUTHERN ARIZONA
FOLLOWING THE GADSDEN PURCHASE**

Thomas E. Sheridan, Ph.D.

The Southwest Center and the Department of Anthropology

This paper examines how Anglo speculators dispossessed two land-based communities while unsuccessfully attempting to transform land into the “fictitious capital” of grandiose development schemes in the Santa Cruz Valley of southern Arizona following the Gadsden Purchase. The first land-based community – the O’odham (Pima Indians) of Mission Tumacácori – saw their legitimate Spanish land grant of 1807 stolen from them by Manuel María Gándara, the most powerful caudillo of Sonora. Even though the O’odham occupied their land grant six to fifteen years longer than any other Hispanic land grant in southern Arizona, Gándara declared the grant abandoned and arranged to have his brother-in-law purchase it at public auction in 1844. Anglo speculators who purchased the grant from Gándara following the Gadsden Purchase attempted to win recognition of their title until the U.S. Supreme Court declared the sale invalid and wiped the Tumacácori land grant off the map in 1898. Local settlers immediately began filing homesteads on former grant lands, creating a second land-based community in the process.

Meanwhile, Judge John Watts, one of the lawyers who descended upon New Mexico following the Treaty of Guadalupe-Hidalgo and acquired control over millions of acres of Hispanic land grants there, conspired with Anglo miners in southern Arizona to locate one of the so-called Baca Floats in the Santa Cruz Valley, the heartland of Hispanic Arizona. Even though the Baca floats were supposed to be on lands that were vacant and non-mineral, Baca Float No. 3 encompassed Tubac, Tumacácori, and Calabasas as well as the silver-bearing western foothills of the Santa Rita Mountains. Multiple lineages of Watts’ “heirs” sought to confirm the Float for half a century despite opposition from local settlers and the Department of the Interior, which pointed out that the Float squatted atop lands that were being worked by farmers, ranchers, and miners. When the U.S. Supreme Court confirmed Baca Float No. 3 in 1914, many of those legitimate homesteaders were forcibly evicted from their lands.

Thus, the legacy of the Gadsden Purchase – in southern Arizona as well as New Mexico – was land fraud and dispossession despite the legal protections of two treaties between Mexico and the United States. A legitimate land grant was eliminated. A fictitious land grant was confirmed. O’odham and homesteaders working the land were dispossessed by Anglo speculators who traded paper titles and triggered the transformation of the social and physical landscapes of the upper Santa Cruz Valley. Those transformations paved the way for Rio Rico on Baca Float No. 3, an example of modern land fraud transplanted from Florida to Arizona during the 1960s and 1970s.

From a lecture by Dr. Sheridan based on his book:

Landscapes of Fraud - Mission Tumacácori, The Baca Float, and the Betrayal of the O'odham



LESSON OVERVIEW

Students will read, discuss and answer questions about selections from a historical newspaper while learning about United States history in the mid 1800s. They will then create their own mini-newspaper as a class.

Subjects

Art, Listening/Speaking, Reading, Social Studies and Writing

Preparation

Gather research materials pertaining to the time period between 1850 - 1912; set up your classroom as a hypothetical newspaper/print shop.

Materials

Copies of *Master Pages 9.7 and 9.8*; historical papers, documents, textbooks, or other information pertaining to the time period between 1850 - 1912,

Time

One or more sessions.

Vocabulary

summit, insurrection, signaling, Liberal, smelting, plundered, depredations, pursuit, ravages, millwright, affray, terminus, seminary, cholera, notorious, lurking, abrogated

Reference to the Encounters Box

O-8 The Weekly Arizonian newspaper

G-9 Tubac

Y-5 The Tubac Story

THE WEEKLY ARIZONIAN

Part I - Reading the News

1. Read aloud and discuss *The Weekly Arizonian* on *Master Pages 9.7 & 9.8*, section by section.
2. Divide the class into five or six reading workgroups and have each group read a different assigned column or text.
3. Ask each workgroup to re-read their assigned selection .
4. Assign students, individually or in workgroups, to complete the Student Assignment at the bottom of *Master Page 9.7*.

Part II - Creating a Newspaper

1. Assign each group one of the jobs listed below:
 - Reporters - research and write a short article about one of the historical themes or events described on *page 9.6*. (*Encourage them to use comics, political satire, etc. if appropriate.*)

- Editors - once completed, collect articles and edit them.
- Layout Designers - put all the edited articles together to look like a newspaper.
- Typesetters (*If you have access to computers*) - work closely with the layout designers to put the newspaper on the computer to make "camera ready" pages.

2. Set up the class as a newspaper room and have the students role play their various jobs. Make available other historical papers, documents, textbooks, etc. from this time period as research materials.
3. Create a historical newspaper. Use each article as a stepping off place to discuss and explore U.S. and Arizona history, themes and events.

Historical Themes and Events:

- 1848** The Treaty of Guadalupe Hidalgo left questions about the Mexican and U.S. boundaries. President Franklin Pierce sent James Gadsden to purchase more land in 1853.
- 1851** U.S. Army troops and cavalry were sent to protect the settlers. They built forts near towns and mines, and helped to fight the Apaches and other tribes.
- 1854** Miners came to Arizona to look for gold and riches. Many native tribes resisted the miners because they knew that their success would bring more people who would steal their land.
- 1856** Edward Beale, an early explorer, convinced Congress to spend \$30,000 to buy 77 camels from North Africa.
- 1859** Arizona's first newspaper, The Weekly Arizonian was published.
- 1861** Chiricahua Apaches under Cochise's leadership went to war. Life for the settlers became extremely dangerous.
- 1862** The Civil War caused withdrawal of U.S. troops. Apache raids increased. Arizona was declared part of the Confederacy.
- 1863** Abraham Lincoln separated Arizona from the New Mexico Territory.
- 1867** The African-American Buffalo Soldiers earned a reputation as brave Indian fighters.
- 1870s** Governor Safford started a state-wide public school system.
- 1880s** The new settlers needed supplies and equipment brought by the Butterfield Mail or Southern Pacific Mail.
- 1880s** The financial success brought by the miners and rich cattlemen also attracted outlaws. Tucson and Tombstone became centers for outlaw activity in the wild west.
- 1883** The railroad began to replace horses and stagecoaches.
- 1886** Geronimo surrenders, the land became safe for the settlers. Arizona attracted many American cowboys.
- 1912** President Taft declared Arizona a state.

RESOURCES AND REFERENCES

Adventures in Arizona, Kate Ruland-Thorne and Linda Lawrence, Thorne Enterprises Publications, Inc., Sedona, AZ, (520) 282-7508;

Arizona: A History, Thomas E. Sheridan, Univ. of AZ Press, 1995;

Arizona Military Installations: 1752 - 1922, Richard Nearing and David Hoff, Gem Publ. Co., Tempe, AZ, 1995;

Cochise, Edwin R. Sweeney, Univ. of Oklahoma Press, 1991;

Geronimo, Angie Debo, Univ. of Oklahoma Press, 1976;

Hispanic Arizona: 1536 - 1856, James E. Officer, Univ. of AZ Press, 1987;

Landscapes of Fraud- Mission Tumacácori, The Baca Float, and the Betrayal of the O'odham, Thomas E. Sheridan, Univ. of Arizona Press, Tucson, 2006;

Tubac, Richard Wormser, The Tubac Historical Society, 1981.

ENRICHMENT

- Print and distribute copies of the class newspaper for other classrooms.
- Instead of doing this activity to introduce students to the history during this time period, use it to evaluate student's knowledge after studying these events.
- Consider a visit to Tubac Presidio State Historical Park to see the old printing press, or perhaps to a local paper-print room.

THE WEEKLY ARIZONIAN

Vol. 1.

TUBAC, ARIZONA MARCH 3, 1859

No. 9



KANSAS CITY GOLD MINES

The reports from the South Platte gold region announce new discoveries of the precious metal, and a large yield. The gold is fine float, or scale gold, intermixed with boulders, coarse gravel, and sand..



PATAGONIA MINING CO;

Col. Douglass Superintendent, they are progressing with fine success. They have a deep shaft sunk, and over one hundred tons of ore out of the ground. The smelting works will soon be in operation.



WANTED

THE SANTA-RITA SILVER MINING COMPANY

An experienced Smelter.

Also, good Barrateros, to work in the Salero Mine.

Apply to W. Wrightson, Tubac.



MILLWRIGHT

An experienced millwright can obtain employment and good wages on application to

S. H. LATHROP

DIRECTOR OF MINES,

Sonora Exploring and Mining Co.



INDIAN DEPREDATIONS

In order that our readers in "the states" may have an idea of the manner in which the people of Arizona are plundered by Indians, we give a few cases that have come to our knowledge within the past few weeks. There are a number of other instances which are omitted for want of names and dates. Most of these depredations were committed by the Pinal and Coyotero bands of Apaches.

On the 13th, took twenty head of cattle out of the corral at Fort Buchanan-followed, and fifteen head recovered. Also, on the same day, took eleven mules from Mr. Yancy, at Tubac, and being pursued lanced three mules.

25th, Attack on Sergeant Berry's party, at Whetstone Springs, twenty-two miles from Fort Buchanan; sergeants Berry and Kelly killed; also, three mules killed and one carried off. Kelly was a native of Ireland and had been 20 years in the service. Berry was an American, from Weston, Mo., and had served fifteen years. Both had just received an "honorable discharge" and were on their way to "the States."

On the 20th, all the animals belonging to Tumacacori Mission, three miles from Tubac, taken in broad day. Immediate pursuit by Mr. M'Coy and Captain Sharp, and the animals retaken.

Apaches in Sonora- Some two weeks since a party of two hundred Apache warriors passed Sopori Ranche on their way to Sonora on a plundering expedition. We learn that they extended their ravages further down into Sonora than ever before; and a few days since a part of the same company passed near Arivaca Ranche with seventy or eighty stolen animals.



MARRIED

At Calabasas Rancho, on the 18th February, by J. Ricord, Esq., Notary Public, Mr. - Boyd, to Miss Sarah Sutton, both of Calabasas.

At Tucson, Arizona, on Tuesday, March 1st, 1859, by J. Ricord, Esq., Mr. George P. Davis to Miss Ann Maria Ake, all of Sonoita Valley.



AN ENTERPRISING SHOWMAN

is exhibiting a company of trained fleas in the cities of the Atlantic States, to crowded houses. Their feats. as described in the papers, are truly surprising.



SHOOTING AFFRAY

At the Overland Mail station near Fort Yuma, not long since, a shooting affray took place between Edward George, and a man named Buchanan. George was badly wounded and Buchanan killed.



PERRY DAVIS VEGETABLE PAIN KILLER

This well established and successful remedy for the cure of cholera morbus, burns, scalds, cuts, etc., etc., is offered for sale wholesale and retail by

J.N. HARRIX & Co., No. 5 College building Cincinnati, Ohio.





**OVERLAND TO THE PACIFIC
THE SAN ANTONIO AND SAN
DIEGO MAIL LINE**

which has been in successful operation since July, 1857, is ticketing passengers through to San Diego, and also to all intermediate stations. Passengers and express matter forwarded in new coaches drawn by six mules over the entire length of our Line, excepting the Colorado Desert of 100 miles, which we cross on mule back. Passengers Guaranteed in their tickets to ride in Coaches, excepting the 100 miles, as above stated.

The coaches of our line leave semi-monthly from each end, on the 9th and 24th of each month, at six o'clock, A.M.

An armed escort travels through the Indian country with each mail train, for the protection of the mails and passengers.

Passengers are provided with provisions during the trip, except where the coach stops at Public Houses along the Line, at which each passenger will pay for his own meal.

Each passenger is allowed thirty pounds of personal baggage, exclusive of blankets and arms...



**MEXICAN HORSE
THIEVES**

On the 16th July., five Mexican horse-thieves visited the Spoor Rancho and stole five horses and one mule, belonging to C.C. Dodos and Col. Couglass. The same night a valuable horse was stolen from the Cerro Colorado mine. A party sent in pursuit succeeded in re-taking the horse stolen from Cerro Colorado, and captured two of the thieves; one, named Roques, is notorious as a bold and expert horse thief. Both are in jail at Siroca, a town in Sonora. The horses belonging to Mr. Dodson were also captured, but left at Siroca. Nothing but the most summary measures will put a stop to these depredations by Mexican thieves. If citizens would adopt the plan of shooting, on sight, all strange and suspicious Mexicans found lurking about their premises, it would doubtless have a salutary effect.



BENEFIT your enemies, that they at last may become your friends



A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.



**DEATH OF GENERAL JAMES
GADSDEN**

The newspapers in the States announce the death of Gen. Gadsden, of South Carolina, who died at his residence in Charleston on the 29th of December, last, aged sixty years. Appointed Minister Plenipotentiary and Envoy Extraordinary of the United States to Mexico, in 1853. General Gadsden's name is chiefly associated with the Treaty executed in 1854, between Mexico and the United States. That instrument is generally known as the "Gadsden Treaty." Under its provisions, the boundary line between the two countries was definitely settled, a Commission was appointed to survey the line, and the 6th and 7th articles of the Treaty of Guadalupe-Hidalgo were abrogated; Mexico granting the free navigation of the Colorado river, and the Gulf of California; also relinquishing her title to the proposed territory of Arizona. The tract of country thus acquired was for a long time known as the "Gadsden Purchase." In consideration of the stipulations agreed upon on the part of Mexico, the United States guaranteed the payment to the Mexican government of the sum of ten millions of dollars. Mr. Gadsden since his retirement from diplomatic life, has taken no active part in national affairs.



STUDENT ASSIGNMENT

1. Read one column assigned by your teacher.
2. Answer the following questions.
 - List words that you do not know. Define at least one of them.
 - Name at least one interesting or amusing fact.
 - What are the main ideas from the reading.
 - How is the event or situation described different from today?
3. Write a paragraph describing what happened in your own words.



LESSON OVERVIEW

Using primary and secondary sources, students will research the lives of early Arizona school children and create a journal entry about a day in the life of the student.

Subjects

Math, Reading, Social Studies and Writing

Preparation

Read the background information; gather materials; make one copy of *Master Pages 9.11-9.15*.

Materials

Photocopies
Time
One or more
50 minute sessions.

Vocabulary

commerce, scuttle, recitations, scoffling, wicks

Reference to the Encounters Box

G-9 Tubac (book)
O-2 Tubac: A Day at School
Y-5 The Tubac Story
Y-6 Tubac Presidio State Historic Park

A DAY AT SCHOOL TUBAC 1880

Part I - BACKGROUND

1. Discuss why people came to the the Santa Cruz Valley including ranching, mining, farming and commerce. Further talk about events leading up to the need for a school. (See Background Information)
2. View the historic photograph of school children on *Master Page 9.11*. *What conclusions can be drawn from it in regards to clothing, ages of students, gender, architecture, etc.?*
3. Break the class into up to six small groups and assign one or more of the following to each group:

Games & Old Fashioned Remedies
(*Master Page 9.12*)

Student Names & Instructions to Teachers
(*Master Page 9.13*)

Punishments & Arithmetic
(*Master Page 9.14*)

4. In their workgroups, have students read and discuss their assigned papers, then compare and contrast their findings by making a Venn diagram, or large chart similar to the one below.
5. Ask each group to present and discuss their findings with the rest of the class.

THEN	NOW	SIMILARITIES

PART II - JOURNALS

1. Discuss the importance of journal writing. Describe how historical journals have played an important role to help us understand and research history. If possible, use examples of excerpts, journals and/or diaries both historical and present-day.
2. Hand out journal supplies for each student to make their own journal. (*brown paper bags, scissors, pens, colors, etc. Use the instructions described, asking each student to make their own journal.*)
3. Write the following questions on the board and assign students to answer two or more.

- *What did you pack for lunch today?*
- *What was your favorite food?*
- *How did you get to school?*
- *How far is school from your house?*
- *How long did it take?*
- *What kind of work do your parents do?*
- *Did anyone get in trouble in your class today, or during the last week?*
- *Describe what happened?*
- *What was the punishment?*
- *What did you do at recess?*
- *What games were played.*
- *What is your families heritage?*
- *Where are your grandparents from?*
- *Your great grandparents ?*
- *What did you wear today to school?*
- *What will you wear when you go home?*

RESOURCES AND REFERENCES

A Day at School, Teacher Guide & The Tubac Story Video, Tubac Presidio State Park, www.azstateparks.com/Parks/parkhtml/tubac.html;

A One Room School, Bobbie Kalman, Crabtree Pubs., 1994;

Coyote School News, Joan Sandin, Henry Holt and Co., 2003;

Schoolyard Games, Bobbie Kalman & Heather Levigne, Crabtree Pubs., 2001;

Tubac, Richard Wormser, The Tubac Historical Society, 1975.

ENRICHMENT

- Read *Coyote School News* by Joan Sandin. View the book at <http://books.google.com>, or more information available at <http://members.authorsguild.net/joansandin/work1.htm>.
- Recreate an 1880's classroom setting at your school.
- Participate in the "A Day at School" program at Tubac Presidio State Historic Park, (520) 398-2252, www.azstateparks.com/Parks/parkhtml/tubac.html



Games & Activities

Circle Games These are a lot of fun, and usually involve some active running and loads of laughter. Just to jog your memory, here are the instructions for a couple of favorites.

Duck, Duck, Goose The children sit in a circle, and someone is chosen to be "IT". IT walks around the outside of the circle, and as they walk, they pat each child on the head and say "Duck". Finally, one child is patted on the head and pronounced the "Goose". The Goose has to leap up and chase IT around the circle. If the Goose catches IT, IT has to go around again. If IT beats the Goose back to the opening in the circle, the Goose becomes IT. The procedure is repeated and another Goose is chosen.

Drop the Hanky This variation of Duck, Duck, Goose, requires a hanky for use in the game. This time IT walks nonchalantly around the circle, and slyly drops the hanky behind the back of their chosen child. This child must grab the hanky and try to tag IT before they can run around the circle and claim the vacated position. If the child does not tag IT, then they become IT and the game is repeated.

Singing Games These are very popular among the younger children. They include games such as Pop goes the Weasel, the Farmer in the Dell, and Ring of Roses.

Group Games & Parlor Games Much fun can be had playing games such as Blind Man's Bluff, Squeak Piggy Squeak, Hide'n Horry, and Hide and Go Seek. Older children and adults enjoy 20 Questions, Anagrams, and Charades.



Remedies

1. *Case for Hiccups - Stand and hold your left elbow for 7 minutes.*
2. *Sneezes - A cross of fresh cow dung on the chest.*
3. *Grasshopper juice is a cure for warts.*
4. *Toothache - Cut off the wart of a horse's leg and rub on the gum.*
5. *Dandruff - Whiskey and rosemary, castor oil and oil of almonds.*
6. *Burns - Rub with a raw potato.*
7. *Cuts - Apply a fresh spider web.*
8. *Keeping the feet warm will prevent the headache.*
9. *A dab of butter on the baby's nose will prevent colds.*

List of Territorial Period Student Names

This listing is a compilation of family names that occurred in the Tubac area during the 1880's.

William Lowe

Irene Mercer

Pauline Mercer

David Martinez

Lillie Bell Mercer

Pasqual Megory

Jesus Burrel

Anna Burrel

Nicolas Herreras

Elena Otero

Henry Jessup

Julia Parra

Lorraine Parra

Abrams Salcido

Pedro Salcido

Trinidad Verdin

Ramon Sardina

Barclay Newton

Fernando Otero

Thomas Casenega

1872 Instructions to the Teachers

1. Teachers will fill lamps, clean chimneys and trim wicks each day.
2. Each teacher will bring a scuttle of coal and a bucket of water for the day's use.
3. Make your pens carefully. You may whittle nibs for the individual tastes of children.
4. Men teachers may take one evening each week for courting purposes or two evenings a week if they go to church regularly.
5. After ten hours in the school the teacher should spend the remaining time reading the Bible and other good books.
6. Women teachers who marry or engage in other unseemly conduct will be dismissed.

PUNISHMENTS

LASHES

1. Boys and Girls Play Together 4
2. Fighting at School 5
3. Quarreling at School 3
4. Gambling or Betting at School 4
5. Playing Cards at School 10
6. Climbing for Every Foot Over Three Feet Up Tree 3
7. Telling Lies 7
8. Telling Tales Out of School 8
9. Giving Each Other Names 3
10. Swearing at School 8
11. Misbehaving to Girls 10
12. For Drinking Spiritous Liquors at School 8
13. Making Swings and Swinging on Them 7
14. For Wearing Long Finger Nails 2
15. Misbehaving to Persons on the Road 4
16. For Going to Girl's Play Places 3
17. For Going to Boy's Play Places 3
18. Coming to School with Dirty Faces and Hands 2
19. For Calling Each Other Liars 4
20. For Wrestling at School 4
21. For Wetting Each Other Washing at Playtime 1
22. Scuffling at School 4
23. For Going and Playing about the Mill or Creek 6
24. For going about the Barn or Doing any Mischief 7

Addition Table

5's	2's	3's	4's	6's	7's	8's	9's	10's
10	12	7	5	4	12	3	9	11
6	3	9	3	9	9	2	6	4
11	6	4	6	6	11	7	12	6
5	4	8	10	10	5	8	7	10
4	9	6	4	12	10	12	11	5
1	7	12	1	7	4	19	4	3
3	2	3	11	11	6	9	1	7
7	11	5	9	3	3	11	3	12
12	5	10	12	8	2	6	1	9
9	1	1	7	5	7	5	5	2
2	8	11	2	2	1	4	8	8
8	10	12	8	1	8	1	2	1

Add the first column of 5's downwards and upwards until the scholar has thoroughly mastered it. Do not allow pupil to repeat five and ten are fifteen, five and six are eleven, five and eleven are sixteen, etc., but require them to point on blackboard to each figure in the column, and give only results: downwards thus, 15, 11, 16, 10, 9, 6, 8, 12, 17, 14, 7 13; upwards, 13, 7, 14, 17 12, 8, 6, 9 10, 16, 11, 15.

Add the other columns in the same manner.

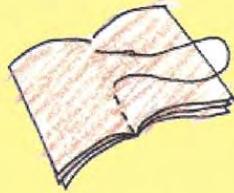
Subtraction Table

6's	2's	3's	4's	8's	5's	10's	7's	9's
15	12	9	13	14	11	10	17	12
10	9	11	10	18	15	15	13	9
9	7	5	14	12	13	20	8	19
16	11	12	12	16	9	14	7	17
14	8	10	4	13	5	16	10	14
12	6	8	6	11	8	11	14	18
8	10	6	9	9	6	17	11	15
11	5	4	5	15	10	13	16	10
6	3	7	8	8	7	7	12	12
13	2	3	7	10	12	19	9	14

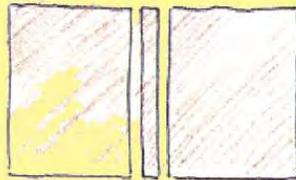
In teaching the line of "6's", do not allow the pupils to say six from fifteen leaves nine, six from ten leaves four, etc., but require them to point to each figure on the blackboard and give only results; downwards, thus, 9, 4, 3, 10, 8, 6, 2, 5, 0, 7; upwards, 7, 0, 5, 2, 6, 8, 10, 3, 4, 9.

HOW TO MAKE A HISTORICAL JOURNAL

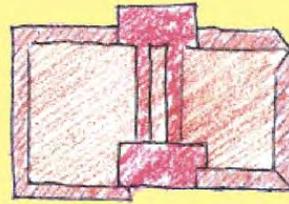
1. For a 32 page book, fold eight sheets in half.



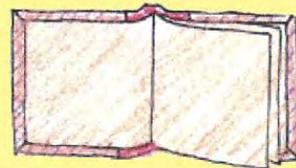
2. Use waxed thread to sew the pages together. Starting at the bottom, sew up, then sew back down on the other side.



3. Using book board, cut a strip for the spine, and two rectangles slightly larger than the pages.



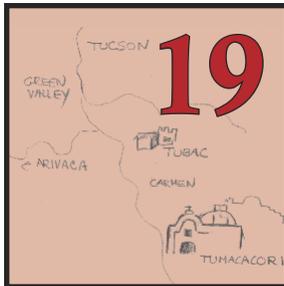
4. Use cloth for the binding, and decorative paper for the cover.



5. Glue the outer pages to the inside of the cover.

UNIT X

THE PIMERÍA ALTA TODAY



SANTA CRUZ COUNTY - A CULTURAL MELTING POT

By comparing and contrasting different customs and cultures found throughout the USA, students will identify various cultural elements in the Santa Cruz River Valley.

PAGE 10.3



20

MISSION 2000

Mission 2000 is a computer program that allows you to search mission records including burial records, baptisms, marriages, inventories and other events, in the area historically known as the Pimeria Alta (Southern Arizona and Sonora, Mexico).

PAGE 10.7

UNIT X - ARIZONA STATE STANDARDS - 2006

LESSON 19 - A CULTURAL MELTING POT

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C10 PO4	discuss contributions of diverse populations to Arizona
	S3 C1 PO4	describe the benefits and challenges of diverse populations in AZ.
	S4 C4 PO2	describe the connection between Mexico/ Arizona by people, goods and ideas
	S4 C4 PO4	describe cultural characteristics of Arizona's diverse population.
READING	S1 C6 PO2	predict text content using text features
	S1 C6 PO3	generate clarifying questions
	S1 C6 PO5	connect information and events to experience
	S1 C6 PO6	use reading strategies to comprehend text
	S3 C1 PO4	locate information using organizational features/expository text
	S3 C2 PO1	locate information from functional text
WRITING	S3 C2 PO1	record information related to the topic
	S3 C6 PO1	paraphrase information from a variety of sources
	S3 C6 PO2	organize notes in a meaningful sequence
VISUAL ARTS	S1 C2 PO2	use materials, tools, techniques in personal art

LESSON 20 - MISSION 2000

SUBJECT	STANDARD	DESCRIPTION
SOCIAL STUDIES	S1 C1 PO1	understand and apply basic tools of historical research
	S1 C1 PO3	locate information using primary and secondary sources
	S1 C3 PO1	describe reasons for early Spanish explorations
	S1 C3 PO2 c	describe the contributions of Father Kino
	S1 C3 PO3	describe location/cultural characteristics of Native Americans
	S1 C5 PO1	recognize change of governance from Spain to Mexico
	S1 C10 PO2	discuss connections between current and historical events
	S4 C4 PO4	describe traditions, customs and beliefs of Arizona's population
TECHNOLOGY	1T F2 PO2	use multimedia resources
	1T E2 PO3	demonstrate functional operation of technology devices
	2T E1 PO1 / PO2 / PO3	demonstrate responsible use of technology and software
	5T F1 PO1	identify sources and information about a topic
	5T E1 PO4	locate information in a resource selected by a teacher conduct keyword searches
READING	S3 C1 PO3	locate information using organizational features/expository text
	S3 C1 PO8	draw valid conclusions on information from expository text
	S3 C2 PO1	locate information from functional text
	S3 C2 PO2	interpret details from functional text
WRITING	S3 C2 PO1	record information related to the topic

A Cultural Melting Pot

Mexicans have greatly contributed to our lives in many ways including: culturally through fiestas, language, clothing styles, decorations and architecture; and environmentally through foods, agriculture, and ranching. Starting with the arrival of Cortes in 1504, the Spanish and their successors made incredible contributions to the new world. One significant contribution was that of ranching. Can you imagine America without cowboys?

Starting with the conquistadors, the Spanish brought horses, saddles and ropes. Not long after, the missionaries and other immigrants introduced cattle, wheat, and many other foods.

The source of many traditional American foods originated from Spanish imports, not in the sense that the recipes are Spanish, but the ingredients themselves came from Spain. Take flour tortillas for example: without the Spanish introduction of wheat into this area we might never have enjoyed burritos or chimichangas.

Keep in mind that imported foods used in American recipes are not exclusive to the United States, but were imported from various countries. The English or the Dutch may have been the first to import these foods to other areas of the country.

A trip to the local super-market will provide a small demonstration of just how diverse the Santa Cruz Valley is today.



Mission 2000

is a searchable database of Spanish mission records of the Pimería Alta (*Southern Arizona and Northern Sonora, Mexico*) containing baptisms, marriages, and burials from the late seventeenth century to the mid-nineteenth century. Names of persons associated with each event (*i.e., priest, baptized, parents, godparents, husband, wife, witnesses, deceased, etc.*) And personal information about each person are included. It is an on-going project taken from the original mission records and updated weekly on the internet.

Searching in Mission 2000 is based on names in the database. If you do not find what you are interested in, try a different spelling, or type only the first few letters of the name. Since ancient spellings varied greatly, a partial spelling will list all entries with those particular letters. Each person listed in the results will have a personal ID number shown in blue. Click on the number of the person you are interested in to see his or her specific personal information. Included with the personal information will be a listing of all Event ID numbers, shown in blue, with which that person is associated. Click on any of those numbers for a display of information concerning that particular event.



STUDENT LESSON 1 - SEARCHING FOR GRIJALVA

- Log on to the computer and locate Tumacácori National Historical Park's web page. Type in www.nps.gov/tuma in the address box and then click "Go" or hit the "Enter" key.
- Scroll down the left side of the page and click on the Mission 2000 icon.
- Then in the new window click the [Mission 2000](#) icon.
- In the Personal Information box type **Grijalva** into the Surname box. Then press Enter or click on Search at the bottom of the box.
- The Surname search will bring up a list of people with the surname (last name) of Grijalva. Click on the blue #4870, to the left of the name.

Personal Information

Surname: Grijalva
 Given Name: Enter all or part of the given name
 Title: Enter all or part of the title
 Race or Tribe: [Dropdown]
 Gender: [Dropdown]
 Order By: Surname

Search - Personal Information

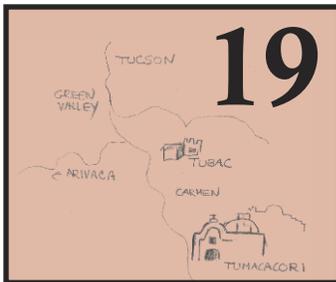
This search found 10 of 48 records.

ID#	Surname	Given Name	Sex	Age/Date	Event
4870	Grijalva	Spanish Unknown	M		Arrive Station
4871	Grijalva	Maria	F		St. Raphael's Parish (Cath.)
4872	Grijalva	Luiz	M	1846/18	Arrive Station & Leave St. John
4873	Grijalva	Francisco Xavier	M		Leave Station

Mission 2000 - www.nps.gov/tuma Page 5

MISIÓN 2000

es un base de datos en el que puede buscarse nombres contenidos en los registros de las misiones españolas de la Pimería Alta (al sur de Arizona, EEUU, y al norte de Sonora, México), en el cual hay bautismos, casamientos, y enterrados desde el último del siglo diecisiete hasta la mitad del siglo diecinueve. Los nombres de las personas asociadas con cada evento (por ejemplo: sacerdotes, los bautizados, padres, padrinos, esposos, testigos, los muertos, etc.) e información personal de cada persona son incluidos. Es un proyecto en progreso sacado de los documentos originales y revisado cada semana en el internet. La búsqueda en Misión 2000 es fijada en los nombres del base de datos. Si ud. no encuentra la persona en quien tiene interés, pruebe un otro deletreo, o marque solamente las dos o tres primeras letras del nombre. Porque los deletreos antiguos variaron mucho, un deletreo parcial dará todos los nombres con esas letras particulares. Cada persona registrada en la resulta tendrá un número personal de identificación (personal ID) enseñado en azul. Marque el número de la persona con quien Ud. tiene interés a ver su información personal. Incluido con la información personal será una lista de los números de eventos (Event ID), también enseñados en azul, en cual esa persona está asociada. Marque cualquier número para un despliegue de información concerniente a ese evento particular.



19

LESSON OVERVIEW

By comparing and contrasting different customs and cultures found throughout the USA, students will identify various cultural elements in the Santa Cruz River Valley.

Subjects

Geography, Nutrition, Reading, Social Studies, Visual Arts and Writing

Preparation

Collect grocery advertisements and gather materials below; make copies of *Master Page 10.5*

Materials

Food advertisements. Copies of *Master Page 10.5*; chalkboard; lots of magazines, photos, music, foods, memorabilia, objects or props that will illustrate American culture and lifestyle.

Time

Part I - One session.
Part II - One session.

Vocabulary

culture, collage, melting pot, scavenger hunt

Reference to the Encounters Box

O-4 Nogales, Arizona
1880-1980 Centennial Anniversary
O-5 City of Nogales 75th Anniversary flier

SANTA CRUZ COUNTY - A CULTURAL MELTING POT

Part I

1. Write the following categories on the board, then brainstorm and discuss things which are uniquely North American:

- **Food** (*hamburgers, hot dogs, etc.*)
- **Music** (*surfing, rap, bluegrass, etc.*)
- **Sports** (*baseball, football, etc.*)
- **Holidays and Celebrations** (*Birthdays Parties, 4th of July, etc.*)

* Check out the following internet link for details: <http://usinfo.state.gov/usa/infousa/facts/factover/holidays.htm>

Clothing (*cowboy boots, baggy shorts, etc.*)

Transportation (*hot rods, low-riders, etc.*)

2. Using the magazines, photos, etc., have students cut out pictures and/or headlines that emphasize North American culture.

3. Individually, in small groups, or as a class, create a collage, showing different aspects of the unique border culture of Santa Cruz County.



LESSON 19 - SANTA CRUZ COUNTY - A CULTURAL MELTING POT

Part II

1. As a homework assignment, ask students to go on the Cultural Scavenger Hunt (**Master Page 10.5**).
2. Upon completion of the Cultural Scavenger Hunt discuss individual findings, making a list as you go along.
3. Write the following categories on the board, then list items found during the scavenger hunt, comparing and contrasting things that are unique to each category:

North American

Mexican-American

Other

4. Discuss the following with your students:
 - *What makes an American an American?*
 - *How can you tell if someone is American or not?*



RESOURCES AND REFERENCES

Seeds of Change: The Story of Cultural Exchange after 1492, Sharryl Davis Hawke and James E. Davis, Addison-Wesley Pubs., 1992;

Chilies to Chocolates, Foster & Cordell, Univ. of AZ Press, Tucson, AZ, 1992;

Borders & Identity: Identidad & Fronteras (bilingual teacher's guide), Center for Folklife and Programs, Smithsonian Institute, 955 L'enfant Plaza, Suite 2600, MRC 914, Washington DC 26000, (800) 410-9815;

Kids Explore America's Hispanic Heritage, Westridge Young Writers Workshop, John Muir Publications, Santa Fe, NM, 1992;

The Mexican Americans, Julie Catalano, Chelsea House Publishers, NY, 1996;

Songs My Mother Sang to Me, Patricia Preciado Martin, Univ. of AZ Press, Tucson, 1992;

ENRICHMENT

- Expand the activity to include local plants. Which are imported? Which are native?
- Discuss specifically native plants and resources. Trace their Indian and/or Spanish uses.
- Compare and Contrast monetary systems or natural resources shared across the border.
- Expand on the categories in Part II to include subgroups such as Chinese, African American, Vietnamese, etc.
- Research a uniquely North American activity such as the 4th of July. From which culture did it evolve? What was the event's history?

A CULTURAL SCAVENGER HUNT

HOW MANY OF THESE THINGS CAN YOU FIND? DESCRIBE THEM.

Can you find the following?	Describe your findings
Something from nature in your home.	
A shrine or religious symbol.	
Clothing from at least two different cultures.	
Four restaurants (<i>check the phone book</i>).	
Four types of fast food places.	
A billboard or large sign written in Spanish.	
A billboard or large sign written in English.	
Something from a different culture (<i>not American or Mexican</i>)	
A typical North American food.	
A food from a foreign (<i>not North American</i>) culture.	

WHERE DOES IT COME FROM? DRAW A LINE BETWEEN THE FOOD AND THE COUNTRY IT COMES FROM. HINT: SOME MAY HAVE MORE THAN ONE.

<i>Pizza</i>	<i>NORTH AMERICA</i>
<i>Chop Suey</i>	<i>CHINA</i>
<i>Tacos</i>	<i>ENGLAND</i>
<i>French Fries</i>	<i>ITALY</i>
<i>Pita Bread</i>	<i>MEXICO</i>
<i>Sauerkraut</i>	<i>FRANCE</i>
<i>Steak</i>	<i>GERMANY</i>
<i>Enchiladas</i>	<i>MIDDLE EAST</i>
<i>Spaghetti</i>	<i>JAPAN</i>
<i>Hamburger</i>	<i>INDIA</i>
<i>Sushi</i>	
<i>English Muffins</i>	
<i>Tortillas</i>	



20

LESSON OVERVIEW

Mission 2000 is a computer program that allows you to search mission records including burial records, baptisms, marriages, inventories and other events, in the area historically known as the Pimeria Alta (Southern Arizona and Sonora, Mexico).

Subjects

Computer Science,
Reading, Social Studies
Technology and Writing

Preparation

Review the activity on the computer to familiarize yourself with the program. Walk yourself through the activity and attempt to use the data base before instructing students.

Materials

At least one computer that the class can see with access to internet, however, ideally teach this in a computer lab.

Time

5 to 10 minutes per individual student or 30 to 60 minutes in a lab.

Vocabulary

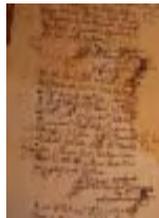
database; Pimería Alta; surname, race

MISSION 2000

1. Log onto Tumacacori National Historical Parks website:
www.nps.gov/tuma



2. Scroll down the page to the **Mission 2000** and select the highlighted **Mission 2000** link .



Mission 2000

Baptismal, marriage, and burial records from the above three Spanish missions and many others are available on the Internet for reading, viewing, and printing in a database called [Mission 2000](#).

Click Here

Getting Help

Help Area

Items open in a new window

Although surnames are often spelled several different ways, Mission 2000 only recognizes one spelling. For example, "Grijalva" is the way you must spell the name even though it is often spelled as "Grijalba, Grixalva, and Grixalba." This "help" shows the way you must spell the name for the database to find it.

→ **Surname**

As in a surname, the database will only recognize one spelling. For instance, to find the names "Cathalina, Catarina, Chatalina, etc." you must spell the name as "Catalina."

← **Given Name**

Check out all sorts of interesting titles such as **Coyote** = offspring of a mestizo male and Indian female.

→ **Title**

← **Place Names**

Lists historical towns and places where the event took place, like Tubac or Guevavi.

Shows events that list large numbers of names such as revolts, Apache attacks, epidemics, etc.

→ **Special Searches**

← **Reading Mission Documents**

Some hints on how to read old documents.

Each entry in the system records the book from which it was taken such as Tucson, Aconoché, Altar, Arispe, Horcasitas, Ures, Magdalena, etc.

→ **Sources**

← **Family Trees**

Shows some family trees that have been created to help the researcher make connections between various generations. It is a work in progress.

CONDUCTING A SEARCH

The search engine is divided into two sections: *Personal Information* and *Specific Event*. Search only one section at a time, one or the other, by completing one or more fields. You may use any one of the fields below to search or any combination of any or all of them.

Personal Information

Type in the first name → **Given Name** Enter all or part of the given name

Type in all or part of the last name. ← **Surname** Enter all or part of the surname

Select a name from the pull-down menu such as Pima, Español, etc. → **Title** Enter all or part of the title

Select name, sex, title, etc. from the pull-down menu → **Race or Tribe**

Select male or female from the pull-down menu → **Gender**

Order By: Surname

Search - Personal Information ← **PRESS HERE TO SUBMIT SEARCH**

Enter marido, misionero, vaquero, etc. There are over 160 titles to choose from in the "Title" help list! ←

** Remember that you are not required to write in the entire surname - the first three or four letters is often enough, sometimes better. For example, if you were to type in "Gutierrez" and hit return it would produce no results. However, if you typed in "Gut" you would get 33 results. This is also true for other fields.

Event Information

Choose a place from the pull-down menu → **Event Place**

Select event from pull-down-menu such as baptism, burial, etc. ← **Event**

Select year of event ← **Event Year**

Select event, place or date from the pull-down menu → **Order By:** Event

Search - Event Information ← **PRESS HERE TO SUBMIT SEARCH**

Search Results

By clicking on Personal ID:
Blue Numbers: you expand the available information on a specific person.

Personal ID	Given Name	Surname	Race or Tribe	Gender	Title
1234	John	Smith	White	Male	Farmer
5678	Mary	Johnson	White	Female	Homemaker
9012	John	Smith	White	Male	Farmer
3456	Francisco	Jimenez	Hispanic	Male	Farmer

By Clicking on Event ID: Blue numbers it will expand the information even further

Event Information

Event ID: 1234567890

Event Name: Baptism

Event Date: 1850-01-15

Event Place: San Antonio

Event Description: Baptism of John Smith, son of John Smith and Mary Johnson.

Some records have links that you can click on to view the actual historical document.

Under Event Relationship you can explore further by clicking on the Personal ID: Blue Numbers

Event Relationship

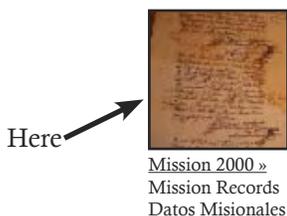
Event ID	Event Name	Event Date	Event Place	Relationship Type
1234	Baptism	1850-01-15	San Antonio	Parent
5678	Marriage	1850-02-01	San Antonio	Spouse
9012	Death	1850-03-01	San Antonio	Child

STUDENT LESSON 1 - SEARCHING FOR GRIJALVA

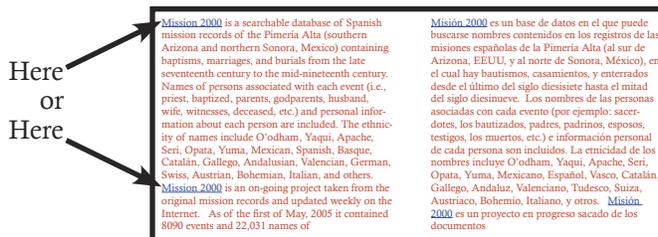
1. **Log on to the computer and locate Tumacacori National Historical Park's web page.** Type in www.nps.gov/tuma in the address box and then **click** "Go" or **hit** the "Enter" key.



2. **Scroll down the left side of the page and click on the Mission 2000 icon ...**



3. Then in the new window **click "Mission 2000"**



4. In the **Personal Information** box **type Grijalva into the Surname box.** Then **press Enter or click on Search** at the bottom of the box.

Personal Information

Surname:
Enter all or part of the surname

Given Name:
Enter all or part of the given name

Title:
Enter all or part of the title

Race or Tribe:

Gender:

Order By:

5. The **Surname** search will bring up a list of people with the surname (last name) of "Grijalva." **Find** Luis Grivalva in the list and click on the blue **#4870**, to the left of the name.

Your search found 1 - 50 of 99 records. [Next](#)

ID	Surname	Given Name	Sex	Race/Tribe	Title
5764	Grijalva	Ignacia Antonia	F		Andrés Grijalva
4266	Grijalva	Maria	F		de Francisco Reyes Hurtado
4870	Grijalva	Luis	M	Español	Andrés Grijalva y Luisa de Leiva
4979	Grijalva	Francisco Xavier	M		Juan Grijalva

Here

STUDENT LESSON 1 - SEARCHING FOR GRIJALVA

6. You now see [Personal Information](#) and [Event Relationship](#).
Using the Personal Information above, answer the following questions:

What is his race or tribe? _____

Who were his parents? _____

When did he die? _____

Personal Information

Surname: Grijalva	Given Name: Luis	Sex: M
Place of Birth:	Date of Birth:	Order:
Place of Death:	Date of Death: 10/15/1739	Cause of Death:
Race or Tribe: Español	Residence: Suamca	Title: Hijo de Andrés Grijalva y Luisa de Leiva
Place of Service:	Burial Place: Suamca-in the church	Translation: (Spanish - evergreen oak)

Notes: "Luis Grijalva, son of Andres Grijalva and María Luisa de Leiva, died on October 15, 1739 and was buried in the church of Santa María [Suamca]. Ignacio Xavier Keller, Minister of Doctrine for his Majesty."

Event Relationship [1 Records]

Event ID: 1824	Relationship: Deceased	Event Date: 10/15/1739	View Document A
--------------------------------	------------------------	------------------------	---------------------------------

7. Under [Event Relationship](#) click on the blue event ID #1824.
Then click on the picture to enlarge it.

Look for the 1739 entries and try to read them.
To close the document window, click on the red box in the upper right hand corner of the window.

	Event ID: 1824	Book: Suamca	Page Number: 82
	Event: Burial	Event Date: 10/15/1739	Event Place: Suamca
Notes:			

Click to Enlarge
Credit Bancroft Library, Berkeley, CA

Event Relationship [4 Records]

Personal ID: 81	Given Name: Ignacio Xavier	Surname: Keller	Relationship: Priest
Personal ID: 469	Given Name: Andres	Surname: Grijalva	Relationship: Father
Personal ID: 470	Given Name: Luisa de	Surname: Leiva	Relationship: Mother
Personal ID: 4870	Given Name: Luis	Surname: Grijalva	Relationship: Deceased

On Your Own

Find additional information by clicking on the blue [Personal ID](#) numbers [81](#), [469](#), and [470](#). *Try to answer* the following questions for each of the following events:

Personal ID 81: Who was Ignacio Xavier Keller? When was he born?
What happened in 1751?

Personal ID 469: Who was this person? When did he die? How did he die?

Personal ID 470: Who was this person? How many brothers and sisters did Luis have?

You have now searched the first Grijalva family who came to the Pimería Alta. Go back and check out other family members and events. There are 89 more links for the Grijalva family.

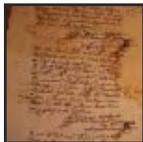
STUDENT LESSON 2 - HOW OLD IS DOMINGO ALVISO?

1. Log onto the computer and locate the Mission 2000 website.

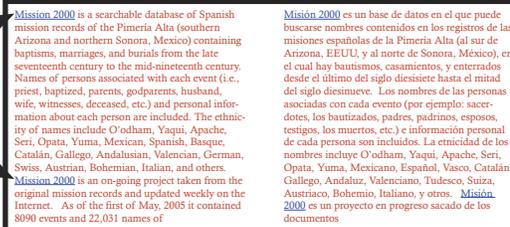
Do a search for Tumacácori National Historical Park or else enter www.nps.gov/tuma



2. Follow the links to Mission 2000.

Click Here → 

Mission 2000 »
Mission Records
Datos Misionales

Then Here or Here → 

Mission 2000 is a searchable database of Spanish mission records of the Pimería Alta (southern Arizona and northern Sonora, Mexico) containing baptisms, marriages, and burials from the late seventeenth century to the mid-nineteenth century. Names of persons associated with each event (i.e., priest, baptized, parents, godparents, husband, wife, witnesses, deceased, etc.) and personal information about each person are included. The ethnicity of names include O'odham, Yaqui, Apache, Seri, Opata, Yuma, Mexican, Spanish, Basque, Catalán, Gallego, Andalusian, Valencian, German, Swiss, Austrian, Bohemian, Italian, and others. Mission 2000 is an on-going project taken from the original mission records and updated weekly on the Internet. As of the first of May, 2005 it contained 8090 events and 22,031 names of

Misión 2000 es un base de datos en el que puede buscarse nombres contenidos en los registros de las misiones españolas de la Pimería Alta (al sur de Arizona, EUU, y al norte de Sonora, México), en el cual hay bautismos, casamientos, y enterados desde el último del siglo diecisiete hasta el mitad del siglo dieinueve. Los nombres de las personas asociadas con cada evento (por ejemplo: sacerdotes, los bautizados, padres, padrinos, esposos, testigos, los muertos, etc.) e información personal de cada persona son incluidos. La etnicidad de los nombres incluye O'odham, Yaqui, Apache, Seri, Opata, Yuma, Mexicano, Español, Vasco, Catalán, Gallego, Andaluz, Valenciano, Tedesco, Suizo, Austríaco, Bohemio, Italiano, y otros. Misión 2000 es un proyecto en progreso sacado de los documentos

3. Type in Alviso into the Surname field and hit enter or click on the Search bar.

What happened?

The reason why you found no records is that the name may be spelled differently in the database.

Personal Information

Surname: Enter all or part of the surname

Given Name: Enter all or part of the given name

Title: Enter all or part of the title

Race or Tribe:

Gender:

Order By:

4. Check the name in the Help section

to see how the computer spells it by double-clicking on [Surname](#). Scroll down until you find it listed under *Albizu*.

Help Area

Items open in a new window

[Surname](#)

[Given Name](#)

[Title](#)

[Place Names](#)

[Special Searches](#)

[Reading Mission Documents](#)

[Sources](#)

[Family Trees](#)

Surnames

Surnames were often spelled in many different ways by the priest or scribe recording them. Since a surname can appear with several different spellings for a single person, it is necessary to standardize the spelling. Following is a list, in bold type, of some of the surnames in Mission 2000 as they are spelled in the system.

Albizu – Albiso, Albisso, Albisu, Albissu, Arbiso, Arbisso, Arbisu, Arbissu, Arbizo, Arbizu, **Alviso**, Alvisso, Alvisu, Alvissu, Arviso, Arvisso, Arvisu, Arvissu, Arvizo, Arvizu

5. Type Albizu instead of Alviso into the Surname field and hit enter or click "Search."

6. Scroll down until you find Domingo.

7. Double-click on blue #.

National Park Service
U.S. Department of the Interior

Your search found 1 - 42 of 42 records.

ID	Surname	Given Name	Sex	Race/Tribe	Title
7402	Albizu	Alejandra	F		Mujer de Juan José de Moraga
8155	Albizu	Domingo	M	Vizcalino	Marido de Angela Trexo

STUDENT LESSON 2 - HOW OLD IS DOMINGO ALVISO?

8. Read the notes. If Domingo was 39 years old in 1775, then $1775 - 39 = 1736$.
He was born in 1736.

Personal Information

Surname: Albizu	Given Name: Domingo	Sex: M
Place of Birth:	Date of Birth:	Order:
Place of Death:	Date of Death:	Cause of Death:
Race or Tribe: Vizcaino	Residence: Horcasitas	Title: Marido de Angela Trexo
Place of Service:	Burial Place:	Translation: (Basque - hay meadow)

Notes: He and his family were recruited to go on the Anza Expedition to the Rio San Francisco in Alta California on May 5, 1775. He was 39 years old and a soldier at the Presidio of San Miguel de Horcasitas at the time.

9. Click on Blue numbers to learn more. What is his mother's name?

Event Relationship [2 Records]

Event ID: 3034	Relationship: Father	Event Date: 12/12/1763
Event ID: 3035	Relationship: Father	Event Date: 05/01/1770

ADVANCED EXERCISES

Now try to do it on your own by answering the the following.
 Remember to pay close attention to any clues.

EXERCISE 1

Catalina Ozuna had another last name. What was it?
Hint: Make sure you have the right spelling of Ozuna.
 How many children did she have?
Hint: Check the events in which she is listed as "mother" or "mother of the deceased."

EXERCISE 2

Find an ox driver named Tomás who lived at Guevavi.
Hint: Use both the Given Name and the Title Field. Be sure to use the Spanish word for ox driver. If you do not know how to make an accent mark over the "a" you can type just the letters "tom."
 How many wives did he have?
 What were their names?

EXERCISE 3

How many people did Father Keller baptize at Casa Grande in the summer of 1743?
Hint: Use the Special Searches field in the Help Area for this and the next two questions.
 How many people were killed in the Pima uprising of 1751?
 Nine people died in the awful epidemic at Tumacácori in 1805. How many were Apaches?

EXERCISE 4

How many captains of the Tubac Presidio are listed in Mission 2000?
Hint: You will want to use the Spanish words for "Captain of Tubac" in the title field to find them.
 What were their names?
 Who was the first Captain and where is he buried?

EXERCISE 5

How many women were named José?
Hint: Type <josé> in the Given Name field and <F> in the Gender field. (Remember the accent mark.)
 How many women were named Jesús?
 Hint: Remember to use the accent mark.
 How many men were named María?
Hint: Remember to use the accent mark.

EXERCISE 6

Who is most responsible for our State having the name "Arizona?"
Hint: His son was buried in the old Jesuit church at Tumacácori by Franciscan Father Ximeno in 1772. (It will take at least 12 clicks with the mouse and at least 2 words typed into search fields.)
Hint: Begin by finding out which Father Ximeno was a Franciscan.



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