

## 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Students will compare and analyze different writing styles, examine historical documents, and rewrite one or more phrases from Padre Kino's historic journal documenting the founding of the first Tumacácori Mission.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
<b>SOCIAL STUDIES</b>	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
<b>READING</b>	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
<b>WRITING</b>	S1 C1 PO1	generate ideas through discussion

### Lesson 6 - Historical Journals

SUBJECT	STANDARD	DESCRIPTION
<b>SOCIAL STUDIES</b>	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
<b>READING</b>	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
<b>WRITING</b>	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?



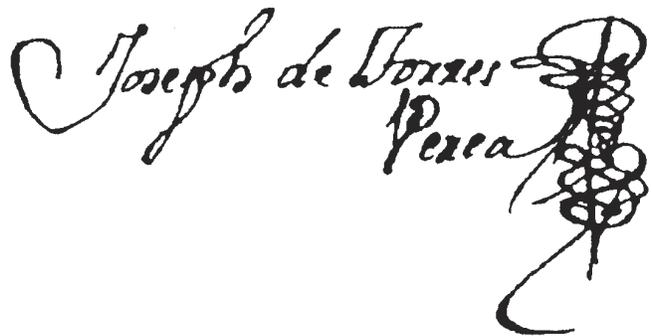
**Joseph de Loayza**

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](http://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.”*



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**

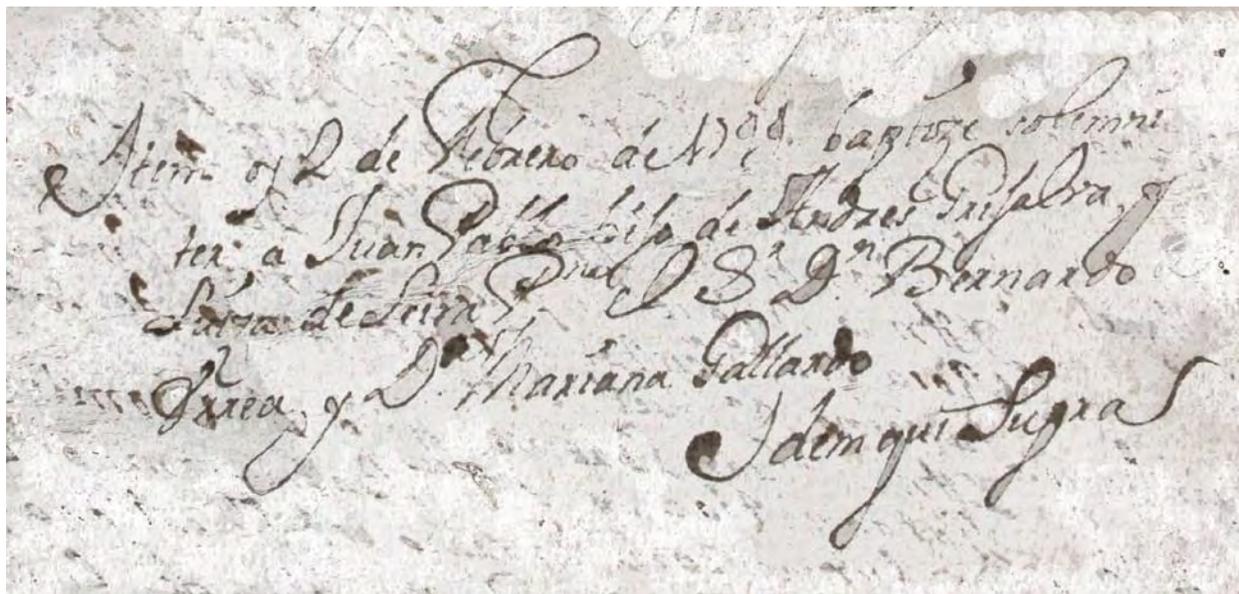
**María**

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.**

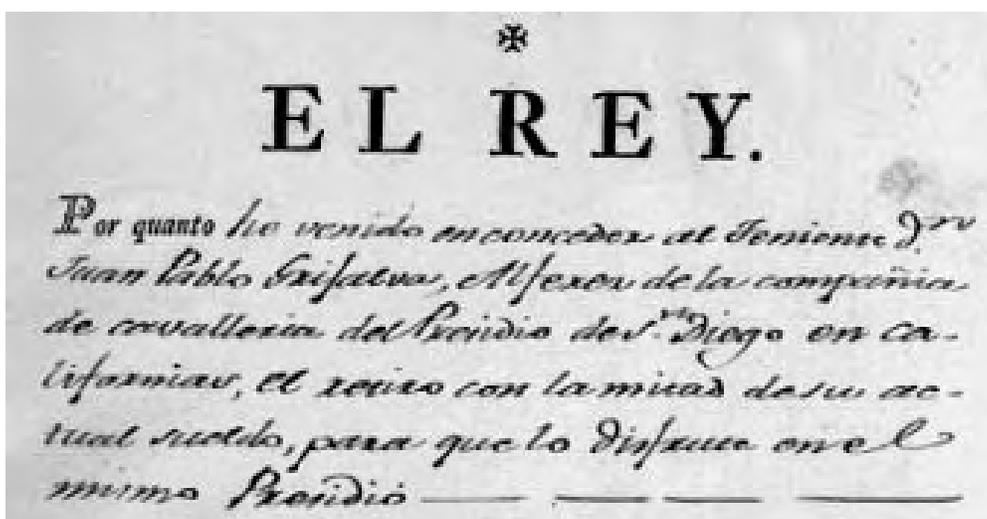
**Item.** Today, February 2, 1744 I solemnly baptized Juan Pablo, son of Andrés Grijalva and Luisa de Leiva. Godparents were Lord Mr. Bernardo de Urrea and Lady Mariano Gallardo.

**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**