

Inquiry Set 4.2 - Missions' impact on indigenous traditions and beliefs

I. Inquiry Set Introduction	
Inquiry Set Title	Missions' impact on indigenous traditions and beliefs
Brief Description	This lesson introduces students to some of the lifeways of Native Californian communities before the arrival of newcomers (Europeans and Americans). It addresses the ways that foreign contact changed Native people's lives during the Spanish mission period, including changes to their cultures and the impacts of disease and European plants and animals on Native populations. It also examines shifts in the California economy in the late 1700s and early 1800s, and it introduces students to the life experiences of all people in California during the colonial period (1770s to 1830s).
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Grade Levels	4
Topics/Concepts	California Indians, Native Californians, mission Indians, Spanish missions, California missions, presidios, missionaries, Franciscans, Californios, ranchos, Mexican ranchos, colonial California
CA HSS Standards / Frameworks	<p>California: A Changing State</p> <p>4.2 Students describe the social, political, cultural, and economic life and interactions among people of California from the pre-Columbian societies to the Spanish mission and Mexican rancho periods.</p> <p>4.2.1 Discuss the major nations of California Indians, including their geographic distribution, economic activities, legends, and religious beliefs; and describe how they depended on, adapted to, and modified the physical environment by cultivation of land and use of sea resources.</p> <p>4.2.3 Describe the Spanish exploration and colonization of California, including the relationships among soldiers, missionaries, and Indians (e.g., Juan Crespi, Junipero Serra, Gaspar de Portola).</p> <p>4.2.5 Describe the daily lives of the people, native and nonnative, who occupied the presidios, missions, ranchos, and pueblos.</p>

California Indians in Pre-Columbian to Mexican Rancho Periods

	<p>4.2.6 Discuss the role of the Franciscans in changing the economy of California from a hunter-gatherer economy to an agricultural economy.</p> <p>4.2.8 Discuss the period of Mexican rule in California and its attributes, including land grants, secularization of the missions, and the rise of the rancho economy.</p>
<p>Framework Excerpt</p>	<p>After studying both indigenous life in California and the motivations and practices of European explorers to the new world, students investigate what happens when two different cultures intersect: What impact did this encounter have upon Native peoples, Spanish missionaries and military, the Spanish / Mexican settler population, and California’s natural environment?</p> <p>To secure the northwestern frontier of New Spain, King Charles III began colonizing California in 1769. While soldiers arrived to defend the territory, Franciscan missionaries came to convert native peoples to Christianity. Initially, missions attracted many Indians who were impressed by the pageantry, material wealth, and abundant food of the Catholic Church. Over time, as Spanish livestock depleted traditional food sources and the presence of the Spanish disrupted Indian village life, many other Indians arrived at the missions seeking a reliable food supply. Once Indians converted to Catholicism, missionaries and presidio soldiers conspired to forcibly keep the Indians in residence at the missions. In addition to their agricultural labor at the missions, Indians contracted with Presidio commanders to build presidio fortresses. Cattle ranches and civilian pueblos developed around missions, often built by forced Indian labor. Spanish culture, religion, and economic endeavors, combined with indigenous peoples and practices, all converged to shape the developing society and environment during Spanish-era California.</p> <p>With so few colonists, Spanish authorities believed they could transform Indian peoples into loyal Spanish subjects by converting them to Christianity, introducing them to Spanish culture and language, and intermarriage. The introduction of Christianity affected native peoples, many of whom combined Catholicism with their own belief systems. Vastly outnumbered by native peoples, missionaries relied on some Indian leaders to help manage the economic, religious, and social activities of the missions. Colonists introduced European plants, agriculture, and a pastoral economy based mainly on cattle. (This unit of study may allow for the teaching of the Environmental Principles and Concepts (see Appendix F)). Under the guidance of Fray Junipero Serra 54,000 Indians became baptized at the missions where they spent anywhere from two to fifty weeks each year laboring to sustain the missions.</p>

The historical record of this era remains incomplete due to the limited documentation of Native testimony, but it is clear that while missionaries brought agriculture, the Spanish language and culture, and Christianity to the native population, American Indians suffered in many California missions. The death rate was extremely high; during the mission period the Indian population plummeted from 72,000 to 18,000. This high death rate was due primarily to the introduction of diseases for which the native population did not have immunity, as well as the hardships of forced labor and separation from traditional ways of life. Moreover, the imposition of forced labor and highly structured living arrangements degraded individuals, constrained families, circumscribed native culture, and negatively impacted scores of communities. Nonetheless, within mission communities, Indian peoples reconstituted their lives using Catholic forms of kinship—the *compadrazgo* (god parentage)—to reinforce their indigenous kinship relations. Owing to missionaries' dependence on Indian leaders (*alcaldes*) to manage mission affairs, elders who exerted political authority in their Indian villages often assumed positions of leadership in the missions. Mission orchestras and choirs provided yet one more avenue for Indian men to gain positions of importance in the missions. Some mission Indians sought to escape the system by fleeing from the *padres*, while a few Indians openly revolted and killed missionaries. Sensitizing students to the various ways in which Indians exhibited agency within the mission system provides them with a more comprehensive view of the era. It also allows students to better understand change and continuity over time, as well as cause and effect. Students can also gain broader contextual knowledge of missions by learning about how they operated farms like at Mission San Luis Rey, and by learning about the roles played by different groups of people in such settings. For example, students can frame their understandings of the mission system by considering, How did the lives of California Indians change during the Mission Period? How did they stay the same?

California's missions, *presidios*, *haciendas*, and *pueblos* should be taught as an investigation into the many groups of people that were affected by them. Sensitivity and careful planning are needed to bring the history of this period to life. A mission lesson should emphasize the daily lives of the native population, the Spanish military, the Spanish/Mexican settler population, and the missionaries. The teacher might begin the lesson by asking students: How were peoples' lives affected by missions? The teacher may wish to focus on a specific mission if it is nearby and can provide resources, or he/she can focus broadly on the impact of them throughout the region. Once students have learned that they will investigate the multiple perspectives of people who lived during the mission period, the teacher presents carefully-selected primary and secondary sources, as well informational texts written for children that provide information and context about each of the groups of people. Teachers can use literature, journals, letters, and additional primary sources that can be drawn from the local community to provide information about the mission. These sources can be challenging for all reading levels, so it is important for

California Indians in Pre-Columbian to Mexican Rancho Periods

	<p>teachers to excerpt and support students when reading dense primary-source texts by providing them with vocabulary support, and making the sources accessible to all learners with literacy strategies.</p> <p>In selecting sources and directing students' investigations, attention should focus on the daily experience of missions rather than the building structures themselves. Building missions from sugar cubes or popsicle sticks does not help students understand the period and is offensive to many. Instead, students should have access to multiple sources that identify and help children understand the lives of different groups of people who lived in and around missions, so that students can place them in a comparative context. Missions were sites of conflict, conquest, and forced labor. Students should consider cultural differences, such as gender roles and religious beliefs, in order to better understand the dynamics of Native and Spanish interaction. Students should analyze the impact of European diseases upon the indigenous population. And as much as possible, students should be encouraged to view sources that represent how missionaries viewed missions and how natives lived there, and the role of the Spanish/Mexican settler population in facilitating the system. In addition to examining the missions' impact on individuals, students should consider its impact on the natural environment. The arrival of the Spanish, along with their imported flora and fauna, catalyzed a change in the region's ecosystem as well as its economy. What had once been a landscape shaped by hunter-gatherer societies became an area devoted to agriculture and the distribution of goods throughout the Spanish empire. Students can analyze data about crop production and livestock in order to better understand how people used the land and intensified the use of its natural resources. (See EEI Curriculum Unit, Cultivating California 4.2.6.)</p> <p>The Mexican War for Independence (1810 – 1821) ultimately resulted in the end of Spanish rule, and with it, the mission system in California. Criticism of the mission system led to a campaign to secularize the missions as early as the late 1700s, when the region was still under Spanish rule. Secularization was never formally instituted, however, until the new Mexican Republic, established in 1823, began to liquidate and redistribute mission lands through land grants to Californios in 1834. Native Californians were supposed to receive half of the mission land, but many did not receive the land they were promised.</p>
<p>ELD Standards / Literacy Extension Brief Description</p>	<p>California English Language Development Standards for Grade 4</p> <p>Part I. Interacting in Meaningful Ways</p> <p>A. Collaborative</p>

1. Exchanging information and ideas with others through oral collaborative discussions on a range of social and academic topics
2. Interacting with others in written English in various communicative forms(print, communicative technology, and multimedia)
3. Offering and supporting opinions and negotiating with others in communicative exchanges
4. Adapting language choices to various contexts(based on task, purpose, audience, and text type)

B. Interpretive

5. Listening actively to spoken English in a range of social and academic contexts
6. Reading closely literary and informational texts and viewing multimedia to determine how meaning is conveyed explicitly and implicitly through language
7. Evaluating how well writers and speakers use language to support ideas and opinions with details or reasons depending on modality,text type, purpose, audience, topic, and content area
8. Analyzing how writers and speakers use vocabulary and other language resources for specific purposes(to explain, persuade, entertain, etc.) depending on modality, text type, purpose, audience, topic, and content area

C. Productive

9. Expressing information and ideas in formal oral presentations on academic topics
10. Writing literary and informational texts to present, describe, and explain ideas and information, using appropriate technology
11. Supporting own opinions and evaluating others' opinions in speaking and writing
12. Selecting and applying varied and precise vocabulary and other language resources to effectively convey

	<p>ideas</p> <p>Common Core State Reading Standards for Literacy in History/Social Studies, Grade 4</p> <p>Reading Standards for Informational Text</p> <p>Key Ideas and Details</p> <ol style="list-style-type: none">1. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.2. Determine the main idea of a text and explain how it is supported by key details; summarize the text. <p>Integration of Knowledge and Ideas</p> <ol style="list-style-type: none">7. Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.8. Explain how an author uses reasons and evidence to support particular points in a text.9. Integrate information from two texts on the same topic in order to write or speak about the subject knowledgeably. <p>Range of Reading and Level of Text Complexity</p> <ol style="list-style-type: none">10. By the end of year, read and comprehend informational texts, including history/social studies, science, and technical texts, in the grades 4 – 5 text complexity band proficiently, with scaffolding as needed at the high end of the range. <p>Writing Standards</p> <ol style="list-style-type: none">1. Write opinion pieces on topics or texts, supporting a point of view with reasons and information.<ol style="list-style-type: none">a. Introduce a topic or text clearly, state an opinion, and create an organizational structure in which related ideas are grouped to support the writer's purpose.b. Provide reasons that are supported by facts and details.
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	<ul style="list-style-type: none">c. Link opinion and reasons using words and phrases (e.g., for instance, in order to, in addition).d. Provide a concluding statement or section related to the opinion presented. <ol style="list-style-type: none">1. Write informative/explanatory texts to examine a topic and convey ideas and information clearly.<ul style="list-style-type: none">a. Introduce a topic clearly and group related information in paragraphs and sections; include formatting (e.g., headings), illustrations, and multimedia when useful to aiding comprehension.b. Develop the topic with facts, definitions, concrete details, quotations, or other information and examples related to the topic.c. Link ideas within categories of information using words and phrases (e.g., another, for example, also, because).d. Use precise language and domain-specific vocabulary to inform about or explain the topic.e. Provide a concluding statement or section related to the information or explanation presented.1. Write narratives to develop real or imagined experiences or events using effective technique, descriptive details, and clear event sequences.<ul style="list-style-type: none">a. Orient the reader by establishing a situation and introducing a narrator and/or characters; organize an event sequence that unfolds naturally.b. Use dialogue and description to develop experiences and events or show the responses of characters to situations.c. Use a variety of transitional words and phrases to manage the sequence of events.d. Use concrete words and phrases and sensory details to convey experiences and events precisely.e. Provide a conclusion that follows from the narrated experiences or events. <p>Production and Distribution of Writing</p> <ol style="list-style-type: none">4. Produce clear and coherent writing (including multiple-paragraph texts) in which the development and organization are appropriate to task, purpose, and audience. (Grade-specific expectations for writing types are defined in standards 1–3 above.)5. With guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, and editing. (Editing for conventions should demonstrate command of Language standards 1-3 up
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California Indians in Pre-Columbian to Mexican Rancho Periods

	<p>to and including grade 4 on pages 18-19 and 20-21.)</p> <p>6. With some guidance and support from adults, use technology, including the Internet, to produce and publish writing as well as to interact and collaborate with others; demonstrate sufficient command of keyboarding skills to type a minimum of one page in a single sitting.</p> <p>Research to Build and Present Knowledge</p> <p>7. Conduct short research projects that build knowledge through investigation of different aspects of a topic.</p> <p>8. Recall relevant information from experiences or gather relevant information from print and digital sources; take notes, paraphrase, and categorize information, and provide a list of sources.</p> <p>9. Draw evidence from literary or informational texts to support analysis, reflection, and research.</p> <ol style="list-style-type: none"> a. Apply grade 4 Reading standards to literature (e.g., "Describe in depth a character, setting, or event in a story or drama, drawing on specific details in the text [e.g., a character's thoughts, words, or actions]."). b. Apply grade 4 Reading standards to informational texts (e.g., "Explain how an author uses reasons and evidence to support particular points in a text")
<p>Investigative Question</p>	<p>Why did Spain establish missions? And how did they gain control? What impact did this encounter have upon Native peoples, Spanish missionaries and military, the Spanish/Mexican settler population, and California's natural environment?</p> <p>Mission set 1 sub-question: How did the missions impact California Indian traditions and beliefs.</p>
<p>Historical Background</p>	<p>Native people lived in California for thousands of years before newcomers from Europe came into contact with Native Californian communities in the 1500s and 1600s. Native Californian people, especially those who lived along the coast, were profoundly impacted by the consistent presence of Spanish settlers, soldiers, missionaries, and government officials beginning in 1769. For centuries, the Spanish relied on Native laborers to do most of the work throughout Spain's colonies in the Caribbean and in Central and South America, which kept labor costs extremely low and made colonies financially lucrative. The Spanish worked to establish a self-sufficient system of settlements to protect Spain's land claim against other European empires that began to show interest in Alta California (generally, the region known today as California).</p>

Spanish Catholic Franciscan priests, soldiers, and Native laborers from Baja California traveled to Alta California in the spring and summer of 1769 to establish the first set of outposts: the first in San Diego, followed by a northern site in Monterey that would serve as the capital of colonial California. As referenced in the HSS Framework excerpt, missions were central to this self-sufficient economy in California. Missionaries and soldiers established missions and urged local Native people to join the communities. When Native people were reluctant to join mission communities, soldiers sometimes coerced Native people with threats or acts of violence.

The Spanish considered Native peoples' acceptance of the symbolic act of baptism as a concrete commitment to assimilate into mission life and abide by colonial Spanish community standards. This assimilation included giving up most aspects of their indigenous cultures and languages, accepting to live and work within the mission community, and having very restricted contact with unbaptized (gentile) members of their indigenous communities. Due to language barriers, short instruction periods in Catholicism, as well as social and cultural misunderstandings, many Native people who accepted baptism probably did not fully understand the lifelong commitment that Spanish priests expected.

Native experiences and missionary leadership styles varied at each of the eventual twenty-one missions. Some priests allowed Native people to perform ceremonies, sing, dance, and speak their language; other priests were extremely cruel and harshly punished Native people for seemingly minor offenses. At some missions, the missionaries rarely allowed baptized Native people (known as neophytes) to leave and sent soldiers to find fugitives; at other Spanish settlements, neophytes lived in villages away from the mission. This distance provided them with more autonomy.

Despite variations among sites, Spanish missions and settlements more generally had overwhelmingly negative impacts on Native people in California. While many people in California felt some degree of change following the arrival of newcomers, Native people who lived along the coast and approximately 60 to 100 miles inland of mission sites experienced major social, cultural, and environmental disruptions. Native people in California did not have immunity to European diseases. Sustained contact with the Spanish directly led to the severe decline of Native Californian populations. Scholars estimate that nearly half of the indigenous population in California died between the late 1770s and 1830.

Native people responded to Spanish intrusion in a variety of ways, including moving further inland to avoid interacting with the Spanish, actively resisting through revolts and rebellions, fleeing the missions, adapting to

changes in their economies, and finding ways to maintain their cultures, languages, and traditions in the face of significant pressure to change. Native people also learned new skills in the missions, such as carpentry, blacksmithing, farming, ranching, weaving, and leather-working. Once the Mexican government dissolved the mission system, through a process known as secularization, many Native people were able to use these skills in the Mexican rancho economy that developed in the mid-1800s. Ultimately, though, many Native Californians today view the mission period as a time of forced assimilation and cultural destruction that wreaked havoc on their communities and has continued to affect people into the present day.

The following two inquiry sets — framed around the questions How did the missions impact California Indian traditions and beliefs? and How did the missions change the environment and the economy in Spanish California, and what did this mean for California Indians? — are designed to help students understand the changes instigated by the Spanish in California. Cause and effect and change over time are emphasized in the sequence of the sources. The final source set — How did the various people living in California experience the missions? — addresses the different perspectives of the missionaries, presidio soldiers, and Native Californians involved in the missions. Students can investigate each of the sources in the third inquiry set not only for what it says about the life of the author of the primary source but also for what it reveals about the experiences of those nearby. The sets are organized as follows:

Set 1: How did the missions impact California Indian traditions and beliefs?

- Indian spirituality and culture in the pre-mission era
- Indian spirituality and culture in the missions
- Long-term impact of the missions on California Indian culture and spirituality

Set 2: How did the missions change the environment and the economy in California, and what did this mean for California Indians?

- Native environment and economy before the missions
- The impact of California Missions on the local environment and economy
- The long-term impact of California Missions on the local environment and economy

Set 3: How did the various people living in California experience the missions?

- Spanish missionary perspective
- Spanish soldier and missionary perspective on relationship to California Indians
- Perspectives of Indians at missions

California Indians in Pre-Columbian to Mexican Rancho Periods

	<p>As students examine these sources, it is helpful to project a map that shows the location of the 21 missions as well as a map of the California Indian tribal groups (available in grade 3 sources). One key challenge in studying the California Mission period is that California Indians left few written accounts of their experiences. The Spanish left many documents, including letters, journals, reports, and more. In some instances these Spanish sources included testimony from California Indians in contact with the Spanish. These are valuable sources for what they reveal about Native people’s verbal accounting of their experience with the missions, but it helps to keep in mind that a Spanish colonizer recorded these words for others within the Spanish empire.</p> <p>To account for the lack of Native voices in the historical record, these sets also include excerpts from contemporary indigenous people about the histories of their people. Working with the primary sources available to us, students examine these sources to gain the knowledge and perspective to complete an assignment that addresses the complexity of the mission era, one that is entirely different from the mission construction project.</p>
<p>Potential Sensitive Issues, Topics, and Information</p>	<ul style="list-style-type: none"> ● Conversion and baptism are not the same thing when discussing Native Californians and the missions. Use the term <i>baptized</i> instead of <i>converted</i> or <i>conversion</i>. Frequently, Native people who accepted baptism were not fully aware of its long-term and real-life implications. ● El Camino Real, the road that supposedly connected the missions, was only a dirt trail during the late 1700s and early 1800s. There were no mission bell markers to delineate the path like we see today along the 101 freeway. These bells were installed by tourism booster organizations in the early 1900s. ● Romantic depictions of the mission era that portray all Native people as happy participants in the Spanish settlements misrepresent the lived experiences of most Native people who had contact with the Spanish. As a result of Spanish contact, many Native Californian communities experienced extreme destruction to their populations, cultures, religions, and languages. This historical trauma still affects many Native communities today.
<p>Map</p>	<p>The California coastline</p>

II. Source Sets

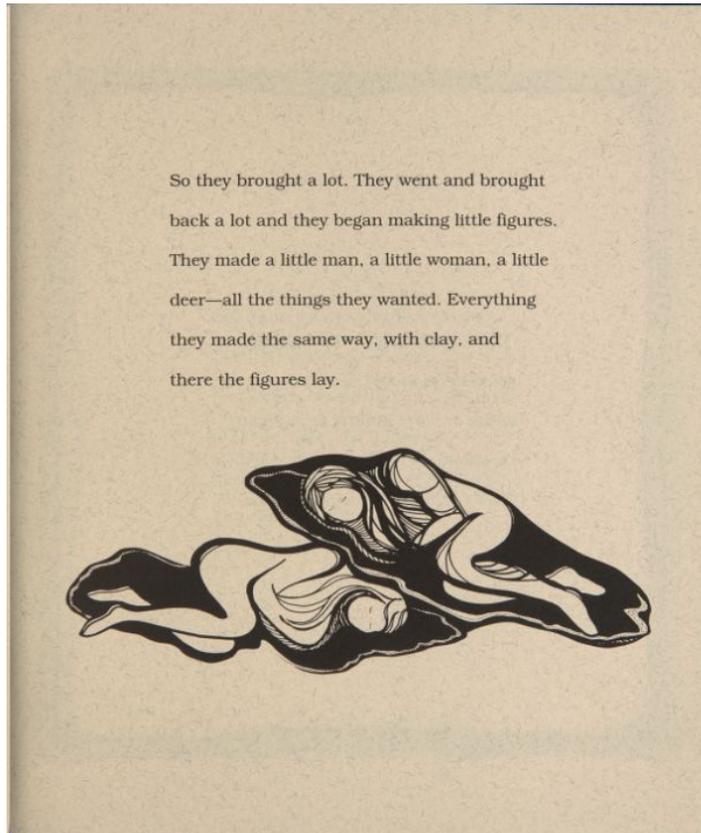
Inquiry Set I - "How did the missions impact California Indian traditions and beliefs?"

Part 1: Indian spirituality and culture in pre-mission era

#1 Secondary Source

Rumsien Ohlone Stories

So they brought a lot. They went and brought back a lot and they began making little figures. They made a little man, a little woman, a little deer—all the things they wanted. Everything they made the same way, with clay, and there the figures lay.



California Indians in Pre-Columbian to Mexican Rancho Periods

	<p>Title of Source When the world ended: How hummingbird got fire; how people were made: Rumsien Ohlone stories</p> <p>Holding Institution California Historical Society</p> <p>Preferred Citation Linda Yamane, <i>When the World Ended, How Hummingbird Got Fire, How People were Made: Rumsien Ohlone Stories</i>, Oyate Press, Berkeley, 1995.</p>
<p>For the Student</p>	<p>Excerpt from <i>When the World Ended, How Hummingbird Got Fire, How People were Made: Rumsien Ohlone Stories</i>:</p> <p><i>“After the world flooded, it was a lonely place. Eagle, Hummingbird, Crow, Raven and Hawk talked together, trying to decide how to make new people. They made a little man, a little woman, a little deer — all the things they wanted — out of clay. ‘Good,’ said Eagle, ‘but what are we going to do so that these people can speak or move around or anything? Do you know anything,’ he asked Crow, ‘that can make these people move?’ They colored their hair dark ... and the figures began to move a little. Then they made their eyes of little white-and-black rocks. ‘Well then,’ said Eagle, ‘in three days their eyes will begin to move.’ And so it happened that the figures began to move and talk, everyone [was] happy and contented.”</i></p> <p>This is part of a creation story from the Rumsien (also spelled Rumsen) Ohlone people from the Monterey area. Native people have lived in California for thousands of years. Their creation stories tell of the beginning of time and of their people. Native people in California had, and still have, very diverse cultures, languages, and traditions. Native people spoke over 160 different language dialects and adapted to the resources available in the natural environment around them. This creation story was passed down from generation to generation through stories told aloud, and finally written down. What stands out to you about this story? How would you describe the relationship between the Rumsien people and the animals?</p> <p><i>A note from the author, Linda Yamane:</i> In the old times, this story was very long and very beautiful, and it took a long time to tell. Today we only know part of the story, but we know that we were made from the earth. We were made from the earth and when we die we go back to the earth.</p>

For the Teacher

Many creation stories from various Native communities date their existence on the land to the beginning of time — from time immemorial. The Ohlone have sacred beliefs that connect them with the natural world and spirit world. More specifically, songs, ceremonies, dances, stories, and other activities connect Native people to the world around them, their ancestors, and can help improve their chances for success in health, love, hunting and more. The Ohlone danced, sang, fasted from eating, and constructed prayer sticks rising from the ground that they decorated with gifts to the spirit world. There were powerful people, known as medicine people or shaman, among the Ohlone. These men and women had special powers from their contact with the spirit world. Shaman were people to be both respected and feared. They could bring benefits like healing illnesses, or they could cause harm to people who violated social norms.

Students should consider the role of this creation story, and others like it, in communicating the beginning of the world, and the relationship Native people have with the spirit world. Teachers may be able to find short excerpts of creation stories from Native communities in their area to provide students with more localized examples as well. Many official tribal websites include information about their tribe's history and culture. Many Native Californian communities also have created short videos that depict aspects of their creation stories that are available on the internet.

Note: Ohlone is a general term for the Native culture group (shared cultural characteristics and language family) that extends from the central coast north to San Francisco. However, multiple languages and dialects existed within this region. Cultural expressions such as songs, dances, and creation stories varied among different Ohlone communities. Native people identified then, as now, more with their local community than with the broader culture grouping that anthropologists created to help classify people in the late 1800s to early 1900s.

Note: The transcribed text and the text that accompanies the image do not align verbatim. The author, Linda Yamane, approved this excerpt in order to give a broad context in a relatively short reading passage.

Part 2: Indian spirituality and culture in the missions	
#2 Primary Source	<p>Excerpt from <i>Journal of Jean-Francois de Galaup de la Perouse, 1785-1788</i></p> <p>“The day consists in general of seven hours labor and two hours prayer, but there are four or five hours of prayer on Sundays and feast days... the moment the Indian is baptized, the effect is the same as if he had pronounced a vow for life. If he escapes to reside with his relations in the independent villages, he is summoned three times to return; if he refuses, the missionaries apply to the governor, who sends soldiers to seize him in the midst of his family and conduct him to the mission, where he is condemned to receive a certain number of lashes with the whip.”</p> <p>Title of Source The journal of Jean-François de Galaup de la Pérouse, 1785-1788 / translated and edited by John Dunmore</p> <p>Preferred Citation La Pérouse, Jean-François de Galaup. <i>The Journal of Jean-François De Galaup De La Pérouse, 1785-1788</i>. London: Hakluyt Society, 1994.</p>
For the Student	<p>This description of life in the missions was written by a French visitor to Monterey about 15 years after the Spanish established the mission near there. The author mentioned “baptism.” One of the major goals of missionaries was to baptize Native people and have them become part of the mission community. However, Native people and the Spanish did not speak the same language, and they viewed the world differently. This led to many misunderstandings about the true meaning of baptism and “accepting” the Catholic religion. After baptism, the priests referred to Native people as “neophytes.”</p> <p>What does La Perouse tell us about how some Native people lived after baptism? Why might some of these people wish to return to their village life after baptism? What questions do you have about this source?</p>
For the Teacher	<p>La Perouse described some of the ways that the missionaries at Mission San Carlos near Monterey tried to shape the spiritual and physical lives of Ohlone people, particularly the Rumsien Ohlone. The Native people who were baptized became “neophytes” in the church and were expected by the missionaries to worship, live, and ideally even think like Spanish Catholic peasants. This meant living and working in the missions as if their former lives outside the missions were no longer appealing.</p>

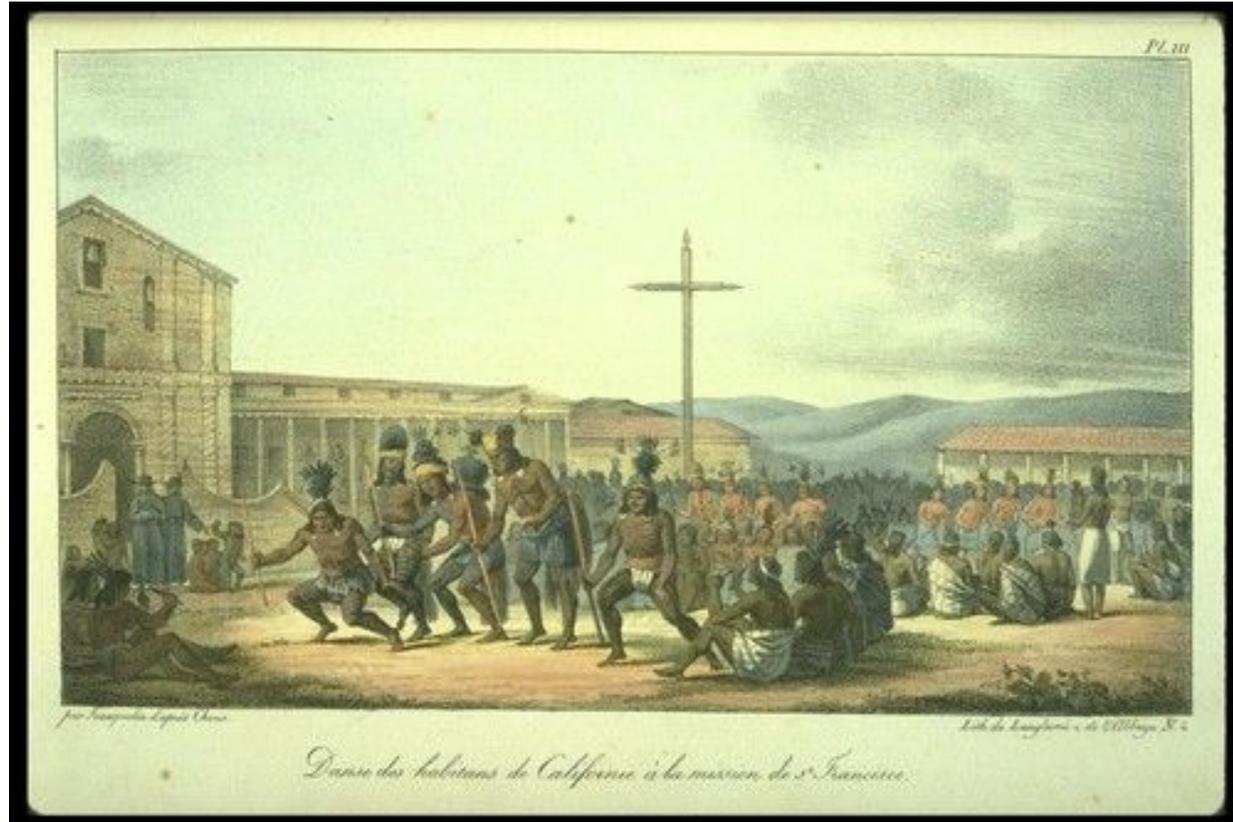
	<p>Consider asking students to develop a series of questions that they have about the text. Have a conversation with students about what they observed in the text, including the interactions between Native people and the Spanish following baptism.</p>
<p>#3 Primary Source</p>	<p><i>Archangel Raphael</i>, painted by Chumash Indian at Mission Santa Ines circa 1820</p> 

California Indians in Pre-Columbian to Mexican Rancho Periods

	<p>Title of Source Archangel Raphael</p> <p>Holding Institution Mission Santa Ines</p> <p>Full Citation Link https://missionsantaines.org/artwork-paintings-and-statues</p>
<p>For the Student</p>	<p>This is one of only two canvas paintings that we know were painted by a Native Californian living in the missions. The Chumash artist painted this image of the Catholic Archangel San Rafael to look like a Native person. Some people who have studied the painting believe that the angel's wings look like those of the large and powerful California condor, an important spiritual bird for many California Indian people. Other people point out that the painter may have chosen to paint San Rafael because he is typically depicted with a fish, and fish are important to the Chumash. What can this image tell us about the ways that Native peoples' cultures influenced their lives at the missions? What does it tell us about symbols important to Native people at the missions?</p>
<p>For the Teacher</p>	<p>The Chumash are from the greater Santa Barbara area, where California condors would have flown and fish was a major food staple. This painting may be an example of the artist's religious syncretism, a blending of spiritual beliefs from Native traditions (represented by the condor and the large fish) and Catholic traditions (saint and angel). There are very few primary sources written directly by Native people who lived at the missions, as their indigenous languages were not written languages and the large number of Native people who died after coming into contact with the Spanish left gaps in the oral traditions (songs and stories) for some Native communities. However, Native Californian people used art, stories, and songs to convey important messages over generations. Some Native people throughout California today continue to recite the stories and songs of their ancestors that tell of life at the missions. While this source is not a diary entry or other written source, the painting tells its own story of sorts through the eyes of a Native person who lived at Mission Santa Inés.</p> <p>Ask students to identify the aspects of the painting that illustrate Native culture and tradition. Ask them to identify the areas of Spanish influence. Discuss how these two areas intersect. What does this tell us about the artist's views as an indigenous person working within a Spanish institution?</p>

#4 Primary Source

Danse des habitants de Californie a la mission de San Francisco, circa 1815



Title of Source

Danse des habitantes de Californie a la mission de San Francisco

Holding Institution

California Historical Society

<p>For the Student</p>	<p>An artist named Louis Choris visiting California in 1815 – 1816 painted this picture of a dance outside Mission San Francisco. Native people in California sang and danced for many reasons, including to honor those who had recently died, to help spirits pass on, and to mark the changing seasons. At many missions, Native people continued to practice dances like the one we see in this painting — either in the open or in secret, depending on the reactions of the Spanish priests.</p> <p>What does this dance tell us about the things that stayed the same, and what changed, for Native people living in the missions? Keep in mind that the painting is from 1815, nearly 50 years after the Spanish built the first missions in Alta California.</p>
<p>For the Teacher</p>	<p>Missionaries left many writings that explain their dislike or their discomfort with Native people continuing to dance and sing. Some missionaries allowed public dances, and others responded harshly to Native people who continued to practice their dances, songs, ceremonies, and other important customs. By the mid-1810s there were many instances of Native people leaving missions out of a desire to return to their old ways of life, or out of dislike for the life required of them in the missions. The Spanish had a difficult time stopping Native people from practicing their culture, in part because the high death rate of Native people in the missions forced the priests and soldiers to find new potential converts in villages farther and farther from the mission. These new people had very close ties to their languages, cultures, customs, and religions. The persistence of indigenous forms of song and dance in the missions is an example of how Native people maintained aspects of their culture in nontraditional settings.</p> <p><i>Note:</i> The Spanish named the Ohlone people in the greater San Francisco Bay Area “Costanoan.” This is not a word that Native people in the area use to refer to themselves today.</p>
<p>Part 3: Long-term impact of the missions on California Indian culture and spirituality</p>	
<p>#5 Primary Source</p>	<p>Health and Sickness at the Missions: Writings from Russian and Spanish Observers of the Missions</p> <p>5a. “Through Alien Eyes” (circa 1816)</p> <p>“Severe fevers occur constantly among the Indians. These maladies commonly carry off a very great number. Several missions in Lower [Baja] California have gone out of existence in the past twenty years by reason of the extinction of their Indians.”</p>

	<p>5b. Letter from Fr. Mariano Payeras (circa 1820)</p> <p>“Every thoughtful missionary has noted that while the gentiles [unbaptized people] procreate easily and are healthy and robust (though errant) in the wilds, in spite of hunger, nakedness, and living completely outdoors... as soon as they commit themselves to a ... Christian life, they become extremely feeble, lose weight, get sick, and die. This plague affects the women particularly, especially those who have recently become pregnant.” -- Fr. Mariano Payeras (1820)</p> <p>Title of Source 5a. “Through Alien Eyes” (circa 1816)</p> <p> 5b. Letter from Fr. Mariano Payeras (circa 1820)</p> <p>Preferred Citation 5a. Mornin, Edward, Louis Choris, Adelbert von Chamisso, and Otto von Kotzebue. <i>Through Alien Eyes: the Visit of the Russian Ship Rurik to San Francisco In 1816 And the Men Behind the Visit</i>. Oxford: P. Lang, 2002.</p> <p> 5b. Payeras, Mariano. <i>Writings of Mariano Payeras</i>. Translated and edited by Donald Cutter. Santa Barbara: Bellerophon Books, 1995.</p>
<p>For the Student</p>	<p>A Russian visitor to California in 1816 noted the “maladies” or sicknesses of many Native people in the missions. Similarly, Father Mariano Payeras, who was president of the California missions when he wrote this quote in 1820, worried about the high rate of death and sickness at the missions. Contact with the Spanish exposed Native Californians to several deadly diseases for the first time. These diseases had come from Europe with the Spanish. The Spanish also brought animals such as cows, horses, and sheep that ate a lot of Native people’s food. This caused problems with hunger and weakened immune systems for many Native people. The Spanish did not intend to spread diseases on purpose, but many Native people in California quickly became ill as a result of their contact with the missionaries and soldiers.</p> <p>How do you think the high death rate in and around the missions influenced how Native people related to the Spanish and to the Catholic religion?</p>

<p>For the Teacher</p>	<p>The missions became places where disease epidemics spread quickly, as many Native people lived close together. In particular, unmarried Native girls and young women worked and lived in rooms (called <i>monjerios</i>) with little fresh air at many missions. However, disease struck California Indians of all age. Pregnant women, babies, and young children suffered an even higher death rate than other groups of people. In addition, the food that Native people ate in the missions was less varied and did not have the nutrients that their bodies were accustomed to in their Native diets. Many Native people also reported that living at the missions while so many of their family members fell ill and died took a major physical and emotional toll that led some to flee (known as fugitivism).</p>						
<p>#6 Secondary Source</p>	<p>Population data at Mission San Carlos, adapted from Steven Hackel, <i>Children of Coyote, Missionaries of Saint Francis: Indian Spanish Relations in Colonial California, 1769-1850</i></p> <div data-bbox="646 651 1619 1057" data-label="Figure"> <p style="text-align: center;">Indian births and deaths at Mission San Carlos, 1770-1831</p> <table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td>1770</td> <td style="text-align: center;"> <div style="background-color: #e91e63; color: white; padding: 5px; display: inline-block;">1,284 Indian births</div> </td> <td>1831</td> </tr> <tr> <td></td> <td style="text-align: center;"> <div style="background-color: #696969; color: white; padding: 10px; display: inline-block;">2,343 Indian deaths</div> </td> <td></td> </tr> </table> </div> <p>Title of Source Indian births and deaths at Mission San Carlos, 1770-1831</p> <p>Preferred Citation Adapted from: Steven Hackel, <i>Children of Coyote, Missionaries of Saint Francis: Indian Spanish Relations in Colonial California, 1769-1850</i> (Chapel Hill: University of North Carolina Press, 2005), 110-13.</p>	1770	<div style="background-color: #e91e63; color: white; padding: 5px; display: inline-block;">1,284 Indian births</div>	1831		<div style="background-color: #696969; color: white; padding: 10px; display: inline-block;">2,343 Indian deaths</div>	
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California Indians in Pre-Columbian to Mexican Rancho Periods

For the Student	As seen in Source 5, the missions were places where many Native people died. Data from Mission San Carlos in Carmel shows us how many Native Californian people were born and how many died at the mission in the 60 years that it was open. What do you notice about the figures in this chart? What happens to a community when there are more deaths than births? How do you think a high death rate impacted Native people’s ability to keep alive their languages, cultures, and religions?
For the Teacher	These numbers from a mission along the central coast of California are representative of what happened at nearly all of the missions. Scholars estimate that the Native population of coastal California from San Francisco to San Diego (the area where the missions had the greatest influence) declined from 72,000 in 1770 to only 18,000 by the 1830s, when the mission system ended. In the entirety of California, scholars estimate that the Native population declined from approximately 310,000 to around 150,000 during the same period. This radical population decline can be attributed to the social, political, economic, biological, and environmental transformations initiated by the Spanish in California. Most significantly, disease epidemics and changes to the land by the animals and plants brought by Europeans led to many deaths from the late 1700s to the 1830s. The death rate continued to grow into the late 1800s, following American settlement in California. By 1900, scholars estimate that the Native population in California totaled less than 20,000 people. The second inquiry set — How did the missions change the environment and the economy in California, and what did this mean for California Indians? — provides more in-depth understanding of some of these changes.

III. English Language Development extension activity

Directions: The three California mission inquiry sets focus on life before and during the mission system, with an emphasis on helping students understand how Native peoples in California responded to the changes in their work and their environment, as well as the introduction of a new belief system — sometimes adapting to, sometimes resisting, and always helping shape how these changes unfolded. Students have the opportunity to investigate the perspectives of those involved in the missions, from indigenous groups to the Spanish missionaries and soldiers engaged in a colonizing venture. Through careful analysis of the individual primary and secondary sources, students can begin to understand how the lives of Native Californians changed during the mission era.

In total, there are 18 different sources in this three-part inquiry set. Analyzing just one of the three sets will take considerable time, especially given the fact that each set is designed for students in the fourth grade. However, given the importance of this subject, both in our state's and in our nation's history, we believe that providing students with sufficient time and support to understand this period both acknowledges the importance of this topic and sets the necessary foundation for further historical study. It is vitally important that California students understand the impact of the Spanish mission system on Native Californians, the natural environment, and the state's development.

To facilitate your students' analysis of these sources, we've developed a three-part strategy to guide their investigation, which simulates the work of teams of investigative reporters: (1) students analyze the raw data; (2) students organize the data into categories, to develop their interpretation(s); and (3) students share their findings with their classmates, teachers, and parents.

Special note: This project is a group assignment that requires students to work collaboratively with close monitoring, feedback, and, if necessary, redirection by the teacher. It is not a take-home assignment and should be completed in class.

Below you'll find a step-by-step process designed to take students through each of these three parts. We think there are two ways to conduct this investigation:

- **Full investigation.** In the full investigation, each group analyzes sources from each of the three sets. The group uses this larger investigation to develop an answer to the question *How did the Spanish mission system impact California's people and its environment?* After analyzing the sources and organizing their research, all groups present publicly.

- **Short-version investigation.** In the short-version investigation, each group analyzes sources from one of the three sets. After analyzing the sources and organizing their research, all groups present publicly. Each group conducts a more narrow investigation to develop an answer to **one** of the following questions.
 - Traditions, Beliefs, and Health (set 4.2a): *How did the missions impact California Indian traditions and beliefs?* The sources in this set give clues to the impact of the missions on Native traditions and beliefs.
 - Environment and the Economy (set 4.2b): *How did the missions change the environment and the economy in California, and what did this mean for California Indians?* The sources in this set give clues to the impact of the missions on the natural environment and the economy.
 - Perspectives (set 4.2c): *How did the various people living in California experience the missions?* The sources in this set illustrate the differing perspectives of Spanish missionaries, the Spanish military, and Native peoples in California.

Whether you choose to have your students conduct a full or short-version investigation, the strategy is the same.

1. Organize students in groups of 3 to 4.
2. Tell students that each group represents an investigative reporting team whose task is to develop a report that tells the real story of the California missions. *Optional:* Have students develop a fictional name and logo for their television station or media website.
 - a. If students are completing a full investigation: Tell students their job is to answer the following question: *How did the Spanish mission system impact California's people and its environment?*
 - b. If students are completing a short-version investigation: Have 1/3 of the groups answer the first question, 1/3 answer the second, and 1/3 answer the third:
 - i. Traditions, Beliefs, and Health (set 4.2a): *How did the missions impact California Indian traditions and beliefs?*
 - ii. Environment and the Economy (set 4.2b): *How did the missions change the environment and the economy in California, and what did this mean for California Indians?*
 - iii. Perspectives (set 4.2c): *How did the various people living in California experience the missions?*
3. Distribute one set of sources per group.

4. Distribute multiple copies of Student Handout 1: The Reporters' Notebook. Before students begin their analysis, demonstrate for the whole class how to complete the collection sheet.
 - a. Have each group complete one Reporters' Notebook sheet for each source.
 - b. Post Student Handout 2: Definitions on the wall (or project on the screen). Go over these terms with students to make sure they understand what they need to focus on as they analyze the set's sources.
 - c. Circulate during their analysis of the primary sources to make sure students are able to connect the source with the investigative question at hand.
5. Provide each group with a large piece of butcher paper.* Using Student Handout 3: Source Organization template, help students classify or organize their sources into topics, deas, or themes. If students need assistance, you may want to consider guiding their discussions around the following categories:
 - a. Traditions, Beliefs, and Health (set 4.2a): *How did the missions impact California Indian traditions and beliefs?* The sources in this set give clues to the impact of the missions on Native traditions and beliefs.
 - b. Environment and the Economy (set 4.2b): *How did the missions change the environment and the economy in California, and what did this mean for California Indians?* The sources in this set give clues to the impact of the missions on the natural environment and the economy.
 - c. Perspectives (set 4.2c): *How did the various people living in California experience the missions?* The sources in this set illustrate the differing perspectives of Spanish missionaries, the Spanish military, and indigenous peoples.
6. Before students move onto the development of their reports, each group will need to meet with the teacher, or their "editor." Ask each group to explain their butcher paper organization/categories. If needed, correct misunderstandings or assumptions, and make sure students can connect their "thesis" to evidence from their assigned sources.
7. Students use Student Handout 4: Preparing Your Report, to conceptualize, prepare, and present their findings to their editor (you), their peers (their classmates), and the public (parents and other educators).

*Note: This poster activity has been adapted from a prewriting strategy developed by Daniel Diaz and Cindy Mata at the [UCLA History-Geography Project](#).