

14th Colony Karen Mora, July 12-19

Title: “American Revolutions”

Subject Area/Grade Level: Social Studies, 5th Grade

Content Standards:

Common Core Standards: Reading Informational Text; Key Ideas and Details, Craft and Structure

CA Social Studies Standards: 5.1, 5.2

Goals: Students will understand that various events occurred simultaneously throughout North America which all influenced the development of the United States.

Prior Knowledge: 5th grade students should have a prior understanding of the various CA Indian peoples and the establishment of the missions. Students will have been introduced to the presence, relations and conflicts among European colonies and Indian nations. Students will have been introduced to strategies for reading and comprehending primary documents.

Objective: Students will read, comprehend and analyze three primary document accounts of revolts occurring in the same time frame in three different areas of North America. Students will compare and contrast these three events.

Materials: Declaration of Independence, 1776; Maria Ana Montido’s report to Father Francisco Antonio Barbastro regarding Yuma (Quechan) attack on Spanish settlement and mission, 1788; Toypurina’s statement regarding the revolt at Mission San Gabriel, 1785, primary text document analysis sheets, three circle Venn diagram, Socratic seminar observation forms, maps of the United States

Anticipatory Set: Target vocabulary: revolt, revolution, rebellion, independence, freedom

Students will review the life of Indian peoples in North America prior to European contact. What were their lifeways like? How much diversity of language, culture and religion was there?

Instruction: Looking at three different events in different areas of North America around the time of the Declaration of Independence by the thirteen colonies in 1776, compare and contrast these events. What led to these events? What were the similarities and differences?

1. Students will read along as teacher reads the first two paragraphs of The Declaration of Independence. Then in groups of 2-3 students will use the text analysis form to read, comprehend, and summarize this passage. Students will repeat this process with the two other reading selections. (3-45 minute sessions).
2. Students will find the locations for these three events on the map. With a 3-circle Venn diagram, they will

record similarities and differences. (30 minutes)

Closure/Assessment: In a Socratic seminar students will discuss the relationships among these events. The class will be divided into two groups with one group discussing while the other group observes and assesses the discussion. Final closure will be a whole group discussion. (one hour)

The Declaration of Independence: A Transcription

IN CONGRESS, July 4, 1776.

The unanimous Declaration of the thirteen united States of America,

When in the Course of human events, it becomes necessary for one people to dissolve the pc bands which have connected them with another, and to assume among the powers of the earth separate and equal station to which the Laws of Nature and of Nature's God entitle them, a d respect to the opinions of mankind requires that they should declare the causes which impel t the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endow their Creator with certain unalienable Rights, that among these are Life, Liberty and the pu Happiness.--That to secure these rights, Governments are instituted among Men, deriving th powers from the consent of the governed, --That whenever any Form of Government bec destructive of these ends, it is the Right of the People to alter or to abolish it, and to institu Government, laying its foundation on such principles and organizing its powers in such for them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dict Governments long established should not be changed for light and transient causes; and acco all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferab to right themselves by abolishing the forms to which they are accustomed. But when a long abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them absolute Despotism, it is their right, it is their duty, to throw off such Government, and to j new Guards for their future security.--Such has been the patient sufferance of these Colonie such is now the necessity which constrains them to alter their former Systems of Governme history of the present King of Great Britain is a history of repeated injuries and usurpatio having in direct object the establishment of an absolute Tyranny over these States. To prove t Facts be submitted to a candid world.

According to Temple, she (Toypurina) defiantly declared her motive: "I hate the padres and all of you, for living here on my native soil, for trespassing. Toypurina did not state that she participated in the attack because she hated "the padres and all of you, for living here on my native soil, for trespassing upon the land of my forefathers and despoiling our tribal domains" and that she wanted to "be done with you white invaders!" Rather, according to the soldier who recorded her words, she stated succinctly that "she was angry with the Padres and with all of those of this Mission because they are living here in her land."

...Before 1785, most of the Indians baptized at Mission San Gabriel came from the coastal plain and the inland valleys. Rivalries between villages had long existed in California, and a state of constant conflict seems to have existed between some Gabrielino groups, especially between those on the coast and those in the foothills and mountains.

This tension may have been the result of intense competition for food resources. In the fall of 1785, these tensions may have escalated and contributed to the participation of so many unbaptized Gabrielinos in the attack on the mission.

Perhaps now we can see who Toypurina referred to when she said she was angry “with all of those of this mission.” She was probably referring to the hundreds of new Indian recruits at the mission, ... and not just the two missionaries and the four to six soldiers who protected the padres and guarded the mission.

Excerpted from *Sources of Indian Rebellion* by Steven Hackel in *Ethnohistory*, 2003

December 21, 1786.

TO FATHER FRANCISCO ANTONIO BARBASTRO.

In your much appreciated letter, Your Reverence asked me to comment on, as you phrased it, "the events surrounding the death of the missionaries on the Colorado River."

Father Juan Barreneche celebrated the first mass that morning [July 17, 1781], which I myself attended. Father Francisco Garcés had the second mass. His mass-server was Ensign Santiago Islas, my deceased husband. As my husband was moving the missal from one side of the altar to the other for the gospel of the mass, the war whoops of the Indians began.

Corporal Pascual Baylón was the first to fall into their hands. As they were putting him to death with their war clubs, Father Juan Barreneche rushed out just in time to force his way through the yelling Indians and witness the corporal's last act of life as he squeezed the good padre's hand. Though battered by war clubs, Father Barreneche was able to regain the sanctuary of the church. My husband had observed a few armed Indians arriving in the village before he left for the service. As commander of the Colorado settlements, he took the precaution of placing Baylón on temporary guard, never dreaming that a full rebellion of the Yuma nation was about to break out. Though the mass was already begun, Father Garcés cut it short when the battle started.

Realizing that the whole Yuma nation had risen up against us, I gathered the women together and we fled for our lives to the church. There we found more refugee Spaniards arguing with Father Garcés about who should be blamed for the uprising. "Let's forget now whose fault it is," Father Garcés replied, "and simply consider it God's punishment for our sins." His voice was compassionate, though his face was an ashen gray.

That night the Yumas began to burn our houses and belongings and kill as many of our people as they could. That was the night my heart was broken, when my beloved husband was clubbed to death before my very eyes.

As day dawned on the 18th of July, Father Barreneche encouraged those of us who were still alive with the words: "The devil is on the side of the enemy, but God is on ours. Let us sing a hymn to Mary, most holy, that she favor us with her help, and let us praise God for sending us these trials." With great fervor

of spirit, he intoned the hymn, "Arise, arise!"

All during the night, he and Father Garcés had moved stealthily about the village, administering the sacraments to the wounded and dying, consoling them in their hour of death.

When the hymn was finished, Father Barreneche offered mass for all of us, as we awaited death at any moment. After mass, he occupied himself by pulling out arrows and spears from the walls of the church and the houses and climbing up onto the roofs to review the movements of the enemy.

From *Desert Documentary* by Kiernan McCarty, Arizona Historical Society, 1976

Letter to Father Barbastro from Maria Ana Montielo regarding the Yuma uprising of 1781