

Chapter 1 : Spanish missions in the Sonoran Desert | Revolvly

These doughty fathers built adobe and stone mission churches in the high fertile valleys farmed by the Tarahumara. Many of those churches, large and small, remain today, some even preserving the carved stone doorways, oil paintings and sacred vessels the Jesuits had sent from Spain.

The terrain of their homeland is filled with many foothills, deserts, gorges, and rivers -- all at a high altitude that make using pack animals very difficult. The Tarahumara find it more efficient to travel by foot often barefoot, sometimes covering five miles just to reach the next neighboring farm. Some Tarahumara hunters will run their prey to exhaustion, rather than using bow and arrow or bullets. Excellent runners hold a higher social standing in Tarahumara communities, and this talent crosses gender boundaries. The Tarahumara are widely known by outsiders as *chabochis* for their amazing ability to run long distances as observed in Olympic and Ultra-marathon circuits. Tarahumara footraces are community affairs. Some participate in the races, others prepare food, and some are involved in betting beforehand. The actual race consists of two teams of up to 12 men, each one having to complete the same distance as his teammates -- 12 miles while passing a three-inch wooden ball back and forth with their feet. Usually the course is chosen for the flattest ground but often this is not possible. The runners will have to cross streams, climb hills, and hop fences, all while advancing the ball forward to teammates. The duration of each race is determined by the number of miles run; shorter races last a few hours while the longer races can last more than a day. Instead of a ball, sticks and hoops are used to progress, but the same basic rules apply. All bets are carefully matched, taken, and stored before the race begins. What may seem to be a pastime is an essential social and cultural endeavor for the Tarahumara.

Co-Operative Labor For centuries, money was not a driving force in the Tarahumara economy; people used and continue to use a type of bartering system to acquire many goods and services. The workers are usually neighbors or a relative sometimes both. This type of co-operative labor also is used when items are in need; no Tarahumara will think twice to loan goods or services to another individual in the community. The concept of co-operative labor is so fundamental in the Tarahumara culture that a refusal of help can result in an excommunication from the community.

Gender Roles In Tarahumara society, men and women are dependent upon each other to maintain their semi-nomadic, agricultural way of life. Adult roles are distinctly divided by gender, leaving each individual with only half of the skills needed to survive in the Copper Canyon. While the ideology is strict in its assignment of gendered tasks, practicality can often overrule them. For example, cattle are prized among the Tarahumara and are carefully cared for by the men in the village, but if they have prior engagements the women and children watch the herd. The duties of a man in Tarahumara society require him to work outside the home. A primary role of a Tarahumara male is to act as a lumberjack and wood worker. When the Spanish invaded the area in the 16th century, the steel axe was introduced and the dense pine and ash forests became a vast resource for the Tarahumara. The men are very skilled and create everything from dwellings and storehouses to musical instruments with little more than hand tools and a steel axe. Another duty of a Tarahumara man, as mentioned above, is to maintain and cultivate the family fields. This includes plowing, sowing, harvesting, and preparing the land for the next planting season, not to mention guarding the fields from pesky animals. He does not always do this alone, however; it is common that his male neighbors help if needed see Co-Operative Labor. At harvest time, the men gather their crops and travel to surrounding settlements including Mexican to trade or sell items. Although the women are not present during the transaction, the men consult them beforehand. Weaving continues to be an important task, but the adaptation of Western mass-produced clothing may change this in the future. To make a household run smoothly in the Sierra Madre is a continuous job for the Tarahumara women. Basketry and pottery production require a finessed touch and have become more than just utilitarian; women are now selling their basketry and pottery as native folk art to the tourists who come to the area. Cooking instruments -- metates and spoons as well as cooking vessels -- are all created by the woman of the house. Pottery production was common to Tarahumara

women, but many now have modern dishes and pans. Most families have two sets of vessels; one for their summer house in the highlands, and the other for their winter cave dwellings in the barrancas. It is common for a child to venture far from the dwelling to take the herds to new pastures, spending days or weeks only having a dog for company. Most of what Tarahumara children do prepares them for their adult roles thought to be reached by age Toys often mimic tools that are used by either gender: Religion " Shamanism and Christianity Tarahumara religion combines Christian and traditional shamanistic beliefs. When the Conquistadors first encountered the Tarahumara in the 16th century they attempted to convert them to Christianity. Some Tarahumara converted called bautizados but did not fully adopt all aspects of the new religion. Those that do not identify themselves with the Christian church are referred to as gentiles, although there are not many distinct differences in their beliefs. The shaman can be a full or part time practitioner and fulfills one or more of the following roles: The role of the shaman is not an ascribed status -- bloodlines are thought to hold these abilities -- so in most cases, the successor is a son or daughter. Over time, the Tarahumara developed a hybridized Christian and shamanistic religion. The uses of the signs of the cross, rosaries, crucifixes, the names of saints and deities, and even a mass have been accepted in this system. They recognize God as one deity that embodies three people. He is credited as the creator for everything in the world and is architect and regulator of all the powers that come with it. Matachine dancers perform for ceremonies and church fiestas. According to the Tarahumara, the soul is what gives living beings the ability to sing and to talk. The soul has characteristics opposite to those in everyday life. If a person is cold, it means the soul is hot; and if they are asleep, the soul is awake and out working. Like many religions the Tarahumara hold the belief in an afterlife consisting of a Heaven and a Hell. If they reach the third and final plane, they will be in the home of God himself. Hell also has three planes of existence, concluding with a consummation of fire. Before the introduction of Christianity, there was no evidence in the belief of a Hell or devil; this appears to be a more modern idea. A History of External Influence Archaeological evidence suggests that the Tarahumara have inhabited the Mexican state of Chihuahua for nearly 2, years. In the last years, foreign cultures have influenced the Tarahumara. The impact on the native people was devastating until the Law of Burgos was passed , prohibiting the maltreatment of the indigenous people in favor of encouraging conversion to Catholicism. When the Spanish worked their way inland towards Tarahumara homelands, the group fought and then slowly retreated farther into the highlands of the Copper Canyon, hoping to avoid contact with the foreign chabochis. The rugged terrain kept the Conquistadors from pursuing for some time, but the Jesuit missionaries slowly worked their way into the Canyon. Although little is known about the Tarahumara prior to Jesuit contact, their influences can be felt and seen in modern Tarahumara society. Ideologies shifted and were molded by the missionaries see Religion , bringing about new associations and groupings. There was a divide between the gentiles and the converted, and the two sides limited their interaction with each other. Pueblos became both physically and spiritually focused on the church. Once the Spanish discovered gold and silver at Parral, Chihuahua, Mexico in , they advanced into the Copper Canyon bringing more technology from the motherland. Many new items were introduced, including the steel axe and domesticated animals cattle, sheep, goats, horses, burros, mules, and pigs. While the Tarahumara had presumably depended on hunting and gathering in the forested Canyon before Spanish contact, their lives were transformed by farming and animal husbandry. Until recently, cattle, sheep, and goats have been the only providers of the manure that fertilizes crops, the wool for clothing, and the little protein that make up the Tarahumara diet. Musical instruments such as the violin, guitar, drum, and flute were also integrated into Tarahumara culture. During the midth century, friction between the Jesuits and the Inquisition and the new king Carlos III resulted in the expulsion of the Jesuits from Spain and all Spanish territories. After many rumors of the wealth and power that the Jesuits had acquired in the New World, the missionaries were also expelled from Tarahumara land in , thus removing immediate external pressures until the modern era McChesney Modern Influences Map of present-day Tarahumara territory. In , when Mexico won its independence from Spain, the new government encouraged citizens to move farther into the Chihuahua territory. This resulted in the Tarahumara retreating further into

the Copper Canyon. From that time the Mexican government, miners, lumber yards, tourists and, most recently, drug wars have plagued the indigenous canyon dwellers. When chabochis moved into Tarahumara territory they brought with them new trade industries, primarily mining. In , communal land ownership was outlawed by the Finance Minister, Miguel Lerdo de Tejada, by passing the Lerdo Law, which freed more land for the new settlers deep within the Sierra Madre. During the s, Mexican mining boomed; gold, silver, and copper were found in the major rivers that make up the Sierra Madre and the new citizens took advantage of it Anderson The Tarahumara were exploited as a cheap labor source for the mining and the upland timber industry. In the s, Jesuits re-entered Mexico and expanded upon their old territories by establishing orphanages, hospitals, and clinics for the Tarahumara. However, during the Mexican Revolution , the land that was acquired by the Jesuits and a small percentage of what was taken in was given back to the tribe. The Tarahumara territory is now approximately 50, square miles - half of what it was before European contact Baron Contemporary Western influences have brought fast food chatarra to the traditional diet of corn and beans. Men and women are also abandoning the cotton clothing styles introduced by the Spanish for denim jeans. The recent threat of marijuana and heroin traffickers has had a major impact on the Tarahumara lifestyle. Tarahumara are also recruited to work the fields. The pay from this industry is significantly greater than what can be made selling tourist goods, and Western ideals focused on money and prestige are becoming more apparent among subsequent generations of Tarahumara youth. The Mexican government is also pressuring the Tarahumara to change; new economic development in the area is being encouraged to combat the illegal activity. It is hoped that more development and police presence will stop or severely limit the drug trade. This development would involve substantial alterations to Tarahumara homelands and would inevitably cause a clash of cultures. The future of the Tarahumara remains ever-changing.

Chapter 2 : - Spanish Jesuit Churches in Mexico's Tarahumara by Paul M Roca

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Aug To understand the distinctive settlement patterns of the Tarahumara today, we first need to romp through a thumbnail history covering their experiences during the years following the Spanish Conquest. While it is uncertain precisely when the Tarahumara arrived in this area, or where they came from, the archaeological evidence seems to support the view that they probably only arrived a short time before the Spanish reached the New World. Settlements at this time would have been small and scattered, with no more than a few families able to survive in any given area. Then the Spanish arrived. In early colonial times, Spanish explorers and clerics gradually moved ever further north of Mexico City. However, the inaccessibility of the Copper Canyon area prevented them from extending northwards as fast as they had hoped. The first important Spanish contact with the Tarahumara dates from around when a Jesuit missionary, Juan Fonte, established a mission at San Pablo de Balleza. This mission, located between the traditional territories of the Tarahumara and the neighboring Tepehuan Indians, was short-lived. Several hundred Spaniards along with thousands of Indians were killed in the ensuing two years of conflict. During the remainder of the 17th century, however, the Jesuits made a steady advance, establishing numerous missions including Sisoguichi, which is still the center of their influence today. As early as , some Tarahumara were working in mines, some as slaves, others voluntarily for wages. This is when both the Jesuits and the mine operators encouraged the Indians to relocate and concentrate their homes in villages or towns. This major change in settlement pattern facilitated the provision of religion and education and made it easier to organize the labor force. The Tarahumara resisted this move more strongly than other indigenous groups did elsewhere in New Spain. The former decided that the priests offered a worthwhile alternative to their traditional way of life and remained in the missions. The gentiles, blaming the Spanish God for widespread epidemics, withdrew into the difficult terrain of mountains and canyons of the Copper Canyon region, effectively trying to avoid any further contact with the Spanish. Later rebellions by the gentiles , such as that in the s, were brutally put down by Spanish troops. This ended Tarahumara military resistance but ensured that they withdrew still further into the canyons. The mission settlements The two groups of Tarahumara now have very different settlement patterns, and some significant differences in their way of life. The baptizados live in mission villages, many of which are located east of the true canyon region, where valleys offer ample arable land and better possibilities for highways and communications. The settlements are nucleated, with homes built close to the protection of the church, and farmland surrounding the villages. These villages attracted many mestizo settlers, who saw opportunities in agriculture, forestry and commerce. The mission settlement of Cerocahui The largest settlement in the region is Creel, a much more modern town, founded in Its population is about The simple mission church, originally erected in , was rebuilt in the s. Except for the small mining camp in the Copper Canyon, there are none for more than 50 miles to south, east or west. This pattern is no surprise, given the extremes of topography that characterize the area, the limited technology plow agriculture available to them, and their need for spatial mobility to ensure access to grazing land for small herds of sheep and goats. The population of their dispersed settlements ranchos is variable, depending on the available resources of land and water, on the pattern of marriages, and on the amount of inherited land in other ranchos, but averages between 2 and 5 family groups, a total of between 10 and 25 individuals. The serious challenge is finding any land suitable for farming. Tony Burton; all rights reserved. The homes are often perched on the gently sloping tops of the steep-sided spurs that jut out from the canyon rim, affording spectacular views, but with dangerous drop-offs beyond the areas suitable for settlement and cultivation. Individual dwellings used to be stone and mud huts, or caves in the canyon wall. These structures are raised about 50 cm off the ground, usually on boulders, and have wooden

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roof singles. They are used to store not only food but also animal hides, horsehair ropes, simple implements, cloth, yarn and anything considered valuable. Where wood is harder to obtain, they are built of stones and mud. Their houses are constructed in a similar fashion, but with less attention to detail. Their houses are not, therefore, very permanent. Indeed, one ancient Indian tradition holds that when a member of the household dies, the house should be abandoned or destroyed. Nowadays, the family simply moves the structure a few hundred meters and rebuilds it. The houses have dirt floors and minimal furnishings, such as wooden benches and stumps, items for food preparation, metal plates and a bucket and some animal goat or cow skins for sleeping on. There may also be some rough blankets and a homemade violin. Reprinted by Rio Grande Press, Republished, as *The Tarahumara of the Sierra Madre*: This anthropologist lived in one of the more remote Tarahumara areas for several months, accompanied by his wife and infant daughter. Republished in both English and Spanish, this is a fascinating ethnographic account dating back to the end of the 19th century. The reprint by Editorial Agata, Guadalajara, , of this classic account of Tarahumara life and culture is embellished with wonderful color photographs, taken by Luis Verplancken, S.

Spanish Jesuit churches in Mexico's Tarahumara by Paul M. Roca, , University of Arizona Press edition, in English.

Print At the time of first contact with Spanish missionaries in the early s, the Tarahumara or Raramuri as they call themselves lived in widely-scattered dwellings in what is today the Mexican state of Chihuahua. The dispersed settlement pattern of the Tarahumara and many other groups in the region complicated Spanish attempts to assimilate them. Spanish Influences Initially, Spanish attempts to convince the Tarahumara to move into permanent settlements near a church and to concentrate their agriculture land uses was not successful. Eventually, however, the Tarahumara complied with Spanish requests, because recent wars with their neighbors motivated them to take advantage of the additional security they could gain by living in Spanish villages. Resistance to the Spanish Despite their apparent willingness to alter their system of occupancy to a more concentrated village model, the Tarahumara did not immediately replace their traditional values, attitudes, and beliefs with those of the Spanish. Spanish missionaries insulted the Tarahumara by insisting that indigenous spiritual leaders practiced witchcraft, and the Tarahumara responded by revolting. Within a short time, they established immense mining operations for which they needed hundreds of laborers. To satisfy this need, despite the importation of many outside people, the Spanish enslaved thousands from indigenous groups including the Tarahumara. In some cases, the Spanish raided Tarahumara villages and carried away children, whom they forced into servitude. Priests and missionaries often took the side of Indians who resisted Spanish cruelty. Nevertheless, they too were intent upon changing indigenous culture and, to some extent, were successful because thousands of Tarahumara and other native people were baptized in the Catholic faith. As the missions and mines grew, so too did tensions between the Spanish and local native populations. In , various tribal groups joined forces in an unsuccessful rebellion. The rebellion failed in part, because many Tarahumara had become assimilated to the point that they were unwilling to fight the Spanish. This division of feelings among native people made it possible for the Spanish to maintain control. Even though the Spanish were able to defeat native resistance on a case-by-case basis, they were never able to eliminate it. Throughout the sixteenth, seventeenth, and eighteenth centuries, the Tarahumara and other closely related native groups continued to sporadically fight the Spanish. The Introduction of Cattle and Sheep Initially, the Tarahumara learned about cattle and horses from Spanish missionaries. Later, in the early s, Jesuit missionaries introduced them to sheep and goats. By the mids, these creatures had come to form the foundation of the Tarahumara subsistence economy. The cattle provided meat and leather, and the sheep and goats provided meat and wool. Since that time, the Tarahumara have continued to include cattle, sheep, and goat husbandry in their system of occupancy. This left many areas without priests. As a result, nineteen churches were left in the hands of the Tarahumara. For the next years, these churches served as community centers for indigenous and Spanish residents. After the Jesuit priests left the region, the Tarahumara were mostly left alone. As Spanish military power was diminished, raids by Apache warriors from the north intensified, and outside interest in the Tarahumara almost ceased until after the Mexican Revolution of Independence in The Tarahumara and Mexico With the founding of the state of Chihuahua, the Mexican government began to demonstrate interest in dealing with Indian tribes, including the Tarahumara. By this time, other tribal groups, including the Conchos and Jumanos, had been almost totally eliminated either through warfare or assimilation. The Apache, on the other hand, continued to regularly harass the people of Chihuahua. In , the government of Mexico, through the Law of Colonization, called for the distribution of cultivated land around depopulated towns to native people without charge. Few Tarahumara wanted to take advantage of this new law because they did not want to return to the mission-centered villages they had long ago abandoned under Spanish rule. Since the law also provided for the sale of land that Indians did not claim, and for the colonization of all uncultivated land, many non-Indians settled in traditional Tarahumara areas. This pushed the Tarahumara increasingly deeper into the mountainous regions they now occupy even in the

modern era. Sustaining the Culture through Isolation The Tarahumara have maintained much of their traditional culture and life-style by seeking refuge in the Sierra Madre Mountains. As a result of their isolation, they live in poverty and deprivation. Until recently, they have been able to maintain vibrant, albeit economically depressed, communities in the isolation of their beautiful mountain homeland. Recent Threats to the Tarahumara Culture Drought Induced Migration Over the last several decades, two major trends have eroded the foundations of the Tarahumara traditional way-of-life. Severe drought and substantial increases in the local population have forced the migration of many to leave the Sierra Madre Mountains in search of employment in the border cities and commercial farms of Chihuahua. Many have become migrant workers who move from crop to crop during the harvest season and then return to the mountains during the rest of the year. Often, entire families work in this migratory fashion, living in make-shift housing as they travel from farm to farm. Others have moved to more permanent settlements, and find more permanent work. These people tend to settle in the colonias of cities such as Juarez and Chihuahua City, where they live in substandard homes that lack even the most basic amenities such as safe drinking water and proper sanitary facilities. Despite these deplorable conditions, they have adopted this lifestyle in order to survive. The Impacts of Relocation and Migration The relocation of many Tarahumara from their mountain homes and farms and the seasonal migrations of many others are now causing the destruction of parts of their traditional culture. Traditional Tarahumara families include several generations who live and work together in a social network designed to provide mutual support. When the younger generations are forced to leave the mountains, the extended family units are fragmented, and the fabric of the mutual support network is often damaged beyond repair. Increasingly, Tarahumara families living outside their traditional homeland consist of a mother, father, and children, while grandparents and great-grandparents have been left in the mountains to cope as best they can. From a traditional indigenous point of view, a person without a family or a sense of community is poor. Moreover, material wealth does not necessarily bring respect. In many traditional societies, prestige comes from the mastery of religious ceremonies and cultural traditions. Given these customs, many who migrate from small native villages are not prepared to compete in a culture that values material wealth more than almost anything else. Just Existing When the Tarahumara and other relatively traditional indigenous people migrate to urban areas and colonias along the border, they can no longer rely on the social support networks of their traditional villages. Many who migrate to the border area are never able to assimilate and adjust. For them, life on the border is merely an existence. Conclusion The Tarahumara and other similar indigenous groups often find the cities and colonias of the border area to be hostile environments. Moreover, the longer they remain away from their families and traditional villages, the more dysfunctional they become. Because the men lack the skills to compete in a market economy, they often vent their frustrations by turning to substance abuse, crime, and violence. The women also find it difficult to cope with life outside their villages. Currently, some of the Tarahumara who live along the border have attempted to teach their children what it means to be a member of their culture. In some cases, they have established cultural centers through which tribal members can interact with people who share their traditions and cultures. They also strive to help each other cope with life outside their traditional homeland.

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In Spanish colonial records the Tarahumara are usually designated as "Tarahumaes" and "Tarahumaras," the names that non-Tarahumara continue to apply to them. Around 3 percent of contemporary Tarahumara reject a formal affiliation with the Catholic church and are called gentiles and cimarrones. During the colonial period, some Tarahumara entered Spanish economic centers to the south and east of their aboriginal territory, whereas others retreated to the west. The incursions of non-Indian settlers and the integration of the Tarahumara into the emerging mestizo society have reduced their territory to the mountains and canyons of western Chihuahua. In the mountains, summers are cool and winters mild, but the climate of the canyon floors is semitropical. Sixty percent of the Tarahumara in Chihuahua live in the mountains and canyons of the Sierra Madre Occidental, and the remainder around urban centers outside the sierra.

History and Cultural Relations The meager archaeological evidence available suggests that the Tarahumara have lived in Chihuahua for at least two thousand years. Spanish settlement in and around Tarahumara country was motivated primarily by the discovery of rich silver and gold deposits; the settlers carried Old World diseases that decimated local Indian populations. The Tarahumara served as both forced and free laborers in the colonial economy; they adopted Old World livestock and agricultural technology. Between 1600 and 1700, Jesuits established missions across the Tarahumara region, but most Tarahumara maintained only a loose affiliation with the Catholic church. Although there were Tarahumara who integrated into Spanish colonial society, many resisted Spanish expansion: Franciscan and secular priests replaced the Jesuits in 1763. By the mid-nineteenth century, social and economic disruptions following Mexican independence in 1821 led to the abandonment of the mission system, but the Jesuits reestablished it in 1863. Since the late nineteenth century, expanded mining, agriculture, and lumbering have displaced the Tarahumara from many areas outside the Sierra and have attracted non-Indian settlers into the Sierra. Tarahumara relations with these non-Indians vary from community to community, but generally each ethnic group views the other negatively and intermarriage between them is rare. The Mexican government and the Catholic mission provide the Tarahumara schools and medical services. In the late twentieth century Protestant missionaries have been active in several Tarahumara communities, where they also offer some social services.

Settlements The Tarahumara in the Sierra Madre continue their traditional pattern of living near their fields in hundreds of hamlets and isolated homesteads scattered along streams and canyons. Catholic missionary efforts to congregate the Tarahumara into compact villages have largely failed, but their churches have become the foci of community religious and political activities. In the second half of the twentieth century, notched log houses have replaced more traditional stone and mixed stone and handhewn-plank houses over much of Tarahumara country. In many areas, residents move during the growing season to cultivate dispersed fields; some shift to rock shelters or winter houses during the colder months of the year.

Economy Subsistence and Commercial Activities. As in the past, the Tarahumara economy is based on the cultivation of maize, beans, and squash. The European introduction of plows, axes, livestock, fruit trees, and Old World crops such as wheat enhanced rather than transformed traditional agricultural practices. Wild plants continue to provide an important component of the diet, but wild-plant fibers used for weaving have been supplanted by wool and commercial yarn. The destruction of much of the larger fauna, especially deer, once a crucial source of meat and raw materials, has increased the importance of introduced livestock, in particular sheep, goats, and cattle, which provide manure, wool, and hides in addition to meat. Many Tarahumara supplement their agricultural activities by working in the local Mexican economy, typically in lumbering and road construction, and by performing chores for their non-Indian neighbors. They also acquire cash by selling their agricultural products and by producing items for sale to tourists. Since the colonial

period, the Tarahumara have migrated to work in economic centers outside their territory; in the second half of the twentieth century such out-migration, both temporary and permanent, has been increasing. The Tarahumara make most of their basic household and agricultural implements and ritual paraphernalia from locally available raw materials, but they purchase manufactured goods such as cloth, metal tools, and plastic and metal containers. They also produce textiles, pottery, musical instruments, and wood carvings for the outside, mostly tourist, market. In the colonial period, the Tarahumara traded maize and other agricultural products for European manufactured goods, providing a significant proportion of the food for some Spanish mining towns. A similar exchange continues, but goods are now more frequently bought and sold rather than bartered. Items found locally in the canyons of southwestern Chihuahua, especially medicinal plants, are traded and sold in the uplands and in areas outside the Sierra. The Tarahumara divide most work into male or female tasks, but when the need arises both men and women perform basic household chores associated with the opposite gender. Women tend to prepare the food, care for the children and livestock, weave, and make pottery; men undertake most of the horticultural work, construct houses, cut and haul firewood, and carve. Men are the principal political officials and are also more prominent than women in wage labor for non-Indians and in ritual activities, including curing. Most Tarahumara live in ejidos, communal landholding units created as part of the agrarian-reform program of the Mexican Revolution. Land tenure is ultimately subject to ejido rules but tends to conform to traditional practices. Both men and women own fields individually, which they exchange, sell, lend, and transmit to their heirs. Usufruct applies to abandoned fields and uncultivated lands. Reforms to the Mexican constitution in allow ejido holdings to be converted to private property and sold to non-ejido members, potentially jeopardizing Tarahumara control of their lands. Kinship Kin Groups and Descent. The Tarahumara reckon descent bilaterally and have no corporate kin groups. Their kin terminology is classified as Neo-Hawaiian. Marriage and Family Marriage. People who share a lineal ancestor theoretically cannot marry, but in practice this prohibition usually extends only to second cousins because genealogical connections seldom are remembered beyond three generations. Many marriages are arranged, often by special marriage officials; only the Tarahumara most influenced by Jesuit missionaries are married by Catholic priests. Because interaction between unrelated men and women is discouraged, young people often marry several times, until they find compatible spouses, after which their marriages are stable. Polygyny occurs but is rare. Young newlyweds usually move between their natal households until they are economically independent. Households are composed of nuclear families, frequently extended to include relatives of either spouse but seldom of both. Closely related nuclear families often live near one another, sharing food and working cooperatively. Children inherit equally from both parents. Spouses do not inherit from one another, but surviving spouses often retain some property if there are no surviving children or serve as trustees for property inherited by their small children. During life, parents often give their children livestock and especially at marriage fields so they can begin forming separate economic bases. Children enjoy considerable independence and are scolded but seldom struck when they misbehave. Industriousness, sharing, cooperation, and nonaggression are encouraged. The Tarahumara have no initiation rites or formal educational institutions; children are educated informally by participating in household and community activities. Most children also attend government or Jesuit primary schools, which somewhat disrupt traditional patterns of cultural transmission. Sociopolitical Organization Social Organization. The basic unit of social organization is the household. Neighboring households cooperate in the performance of rituals and in work projects such as planting and harvesting maize. Sponsoring households usually serve maize beer in conjunction with such activities. Households also share an affiliation with a pueblo, an organizational unit established by Catholic missionaries in the Spanish colonial period. Tarahumara society is egalitarian. There are variations in the amount of land and livestock individuals own, but wealth does not translate into political power, and redistributive mechanisms preclude the development of class divisions. Men and women are regarded as complementary equals. At Spanish contact, local elders directed the political affairs of their communities but apparently exercised little real power. Today, a hierarchical political organization introduced by the Spanish is

found in each Tarahumara pueblo, but no overarching tribal organization links the different pueblos. All officials are men, who choose their successors subject to the approval of the other men of the pueblo. The Tarahumara also participate with their non-Indian neighbors in the local political organizations of the ejido and the Mexican government. Social control is achieved informally through shunning, gossip, and scolding. People who commit more serious crimes e. Overt violence occurs almost exclusively in drinking contexts, most frequently between spouses. Such conflicts are often forgotten, but if they persist the pueblo political officials sometimes intervene. Although tensions exist between the Tarahumara and their non-Indian neighbors, few violent confrontations have occurred in the twentieth century. Religion and Expressive Culture Religious Beliefs. Catholicism has affected Tarahumara ritual more than it has their religious beliefs. Contemporary Tarahumara religion is oriented toward maintaining proper relations with their deities, who tend to be either benevolently or malevolently inclined toward them. Through dances, offerings, and other acts, the Tarahumara attempt to promote the benevolence or deflect the malevolence of these deities. Indigenous ritual specialists include chanters and curers; of the latter, raspers who direct peyote ceremonies are considered by many to be the most powerful. Curers are compensated for their services, but few are full-time specialists. Catholic missionaries have introduced additional ritual roles, principally matachine dancers and the musicians who accompany them on violins and guitars; the sodalities that direct the Easter ceremonies; and male and female officials who recite prayers, offer incense, and care for the church. The principal deities are "Our Father" and "Our Mother," associated with the sun and moon respectively. In many communities, the Christian God often conflated with Jesus Christ and the Virgin Mary have been assimilated to these deities. The Devil, considered the elder brother but implacable opponent of "Our Father," has been incorporated as the father of non-Indians. He controls the levels of the universe below the earth, whereas "Our Father" and "Our Mother" control those above. Minor deities and spirits also help or harm people but do not serve as intermediaries between humans and the supreme deities; Catholic saints are almost entirely absent. The Tarahumara perform rituals at their homes to cure ailments, to promote good health in people, livestock and maize, and to send offerings to their deities and the dead. They stage their most elaborate ceremonies at the pueblo churches during the Christmas and Easter seasons. The Easter pageantry and the matachine dance, with its costumed performers and extensive musical repertoire, are the most highly developed examples of Tarahumara expressive culture. The Tarahumara consider illnesses to be of two types: The former usually are cured with plant or commercial medicines and increasingly are treated by physicians in Mexican government or Catholic facilities; the latter, which are usually produced by spirits, deities, or sorcerers, require the intervention of curing specialists who rely on their dreams to discover the causes of illness. Tarahumara souls ascend to spend eternity with their heavenly parents, whereas those of non-Indians descend to live with the Devil. The souls of the Tarahumara who have committed offenses are punishedâ€”with destruction if their crimes are especially seriousâ€”but there is no eternal punishment or suffering. Surviving relatives sponsor a series of rituals to provide the dead food and goods and to encourage them to sever their relations with the living. Visitations from the dead, which usually occur in dreams, are feared as potential causes of illness and death. An Indian Tribe of Northern Mexico.

Chapter 5 : Formats and Editions of Spanish Jesuit churches in Mexico's Tarahumara [calendrierdelascien

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When the Spanish arrived in the s, they called this native people the "Tarahumara". Jesuit Juan Fonte established a mission, San Pablo Balleza , at the southern end of Tarahumara territory, expanding from missionary work with the Tepehuan to the south. They gathered at Fariagic and then destroyed the mission of San Francisco de Borja. Two of the leaders of this attack were captured by the Spanish and executed. Shortly afterward, the Spanish established Villa de Aguilar in the heart of the upper Tarahumara country. From then on, the Tarahumara split into two groups. Those in the lower missions continued to move into the general Christian population and largely lost their tribal identity. The Jesuits returned in the s and baptized thousands of Tarahumara, but these people retained a separate identity. Most missions in Tarahumara country ceased to operate [10] or were turned over to Franciscans. The Jesuits reestablished the missions in the early 20th century. The long-distance running tradition also has ceremonial and competitive aspects. Often, men kick wooden balls as they run in "foot throwing", rarajipari , competitions, and women use a stick and hoop. The foot throwing races are relays where the balls are kicked by the runners and relayed to the next runner while teammates run ahead to the next relay point. These races can last anywhere from a few hours to a couple of days without a break. The Tarahumara commonly hunt with bow and arrows, but are also known for their ability to run down deer and wild turkeys. Forced into a rapid series of takeoffs, without sufficient rest periods between, the heavy-bodied bird does not have the strength to fly or run away from the Tarahumara hunter. During the late s and early s, there was strong Jesuit mission activity, which was met by resistance. Another reported variation is that God has a wife who lives with him in heaven, along with their sons, the so-called sukristo from Spanish Jesucristo and their daughters, the santi. The Devil is said to sometimes collaborate with God to arrange fitting punishments and can be appeased through sacrifices. In some cases, the Devil can be persuaded to act as a benevolent entity. Some Tarahumaras maintain a belief that the afterlife is a mirror image of the mortal world and that good deeds should be performedâ€”not for spiritual rewardâ€”but for the improvement of life on earth. Payne, from the collection of Clint Goss Music and dance are highly integrated into Tarahumara social life. The classical pianist Romaine Wheeler writes that "Music sanctifies the moment in the life of all the Tarahumaras," and "All of our actions have musical meaning. During Lent they play three-holed flutes of river cane, together with drums. Chilli, potatoes, tomatoes, and sweet potatoes appear in Mexicanized regions. Corn is planted in February and March using oxen which are often loaned as not everyone owns one. Corn begins to flower in August; by November it is harvested and cooked or stored. Tamales and beans are a common food which the Tarahumara carry with them on travels. Wheat and fruits were introduced by missionaries and are a minor source of nutrition. The fruits grown by the Tarahumara include apples, apricots, figs, and oranges. Most of the meats that they consume are fish, chicken, and squirrels. The Tarahumara practice persistence hunting of deer and wild turkeys by following them at a steady pace for one or two days until the animal drops from exhaustion. William Connors clinical dietary research expert. Their traditional diet was found to be linked to their low incidence of diseases such as Type 2 Diabetes. These gatherings take place all year around, but most happen in winter, and are the social events between the neighboring Tarahumara people. The harvest and rain ceremonies take place during the farming months to ensure a good crop season. These events also require either a shaman, curandero, or chanter. They act as a social lubricant, as Tarahumara are very shy and private. During the curing ceremonies, the olla must rest in front of a cross until the ceremony is over. These rituals can sometimes last as long as 48 hours. Sometimes it is also made with still-green stalks, fruits of certain cactuses, shrubs, wheat, and trees when corn is sparse. The process begins by malting the corn and spreading it in a shallow basket covered with pine needles each day for four or five days. It is kept moist until the corn sprouts by which time the starch in the corn has fermented. It is

then mashed and boiled for eight hours. Varied herbs are ground up and mixed with water into a paste which is then fermented overnight by a fire. Then the paste is combined with the corn liquid and fermented for another three to four days.

Chapter 6 : Beautiful Tarahumara Church! - Review of San Ignacio Mission, Copper Canyon, Mexico - Trip

Spanish Jesuit Churches in Mexico's Tarahumara by Roca, Paul M. University of Arizona Press. Used - Good. Ships from Reno, NV. Former Library book. Shows some signs of wear, and may have some markings on the inside. % Money Back Guarantee.

History[edit] The New Spanish arrived in the Copper Canyon area in the 17th century and encountered the indigenous locals throughout Chihuahua. For the New Spanish, America was a new land to explore for gold and silver and also to spread Christianity. During the 17th century, silver was discovered by the Hispanic in the land of the Tarahumara tribe. Some were enslaved for mining efforts. There were small uprisings by the Tarahumara, but to little avail. They eventually were forced off the more desirable lands and up into the canyon cliffs. This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. January Learn how and when to remove this template message The alpine climate of the mountainous regions of Copper Canyon has moderate temperatures from October to November and March to April. The bottom of the canyons are humid and warm[vague] and remain that way throughout the year. During the warmest months, April through June, drought is a chronic problem with little rainfall until July when the rainy season begins. Flora and fauna[edit] The Sierra Tarahumara Occidental region contains numerous species of pine and oak trees. Cougars live in the remotest of regions and are rarely seen. After the summer rainy season these upper regions blossom with wildflowers until October. In the fall the forests become brilliant with color from Andean alder *Alnus acuminata* and poplar *Populus* spp. Brushwood and scrubby trees grow on the canyon slopes, which can accommodate the dry season. Huge fig *Ficus* spp. Threats to the ecosystem[edit] Due to increases in human population, there are many threats to the ecosystems of the Sierra Tarahumara Occidental region. The government funding to build a "tourist friendly" atmosphere poses threats to the environment and indigenous cultures. Roads have been built in the former isolated mountainous zones. Agriculture and grazing as well as the cutting of hardwoods and other trees for firewood has accelerated a soil erosion problem. Amapa *Tabebuia chrysantha* trees yield highly prized lumber for building and furniture making. Other trees are also cut and sold for their high-priced lumber. Over harvesting of the forests in the area has caused the extinction of the imperial woodpecker and Mexican wolf. Approximately, two percent of the original old-growth forest remains. The Mexican forestry department deemed these species of trees "legally protected," but enforcement is difficult. The government has taken measures to halt or slow down the cultivation of opium poppies and cannabis by spraying crops with herbicides , which threaten the populations of many different species. A large saturnid moth , *Rothschildia cincta*, are one of the species that are threatened by the spraying. Their cocoons are used by the native population for ceremonial purposes. Open-pit mining for copper, gold and other metals not only produces air pollution from smelters , but has been linked to the serious decline of the Tarahumara frog *Rana tarahumarae*. Every river system has been dammed causing fresh water shortages in nearby desert communities. An enormous dam is being constructed on the Rio Fuerte, which poses major environmental problems and may lead to massive losses of tropical forest and habitats. Conservation is underway, but remains informal and slow. Mexico has environmental laws, but suffers from lack of financial resources. Enforcement has been lax or non-existent. Agencies are actively trying to increase the protection for natural preserves. Their survival strategies have been to occupy areas that are too remote for city people, way off-the-beaten-path, to remain isolated and independent, so as to avoid losing their culture. Their diet is largely domestic agrarian, but does consist of meat from domesticated cows, chickens and goats, wild game, and freshwater fish. Living in the canyons, they travel great vertical distances, which they often do by running nonstop for hours. Tourism is a growing industry for Copper Canyon, but the acceptance of it is debated in the local communities. Some communities accept government funding for building roads, restaurants and lodging to make the area attractive for tourists. Their way of life is protected by the mountainous landscape. Tourism[edit] The road to Batopilas

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descends into Copper Canyon. There are many other ways to explore Copper Canyon such as hiking, biking, driving or horseback riding. The Chihuahua al Pacifico began in the late 19th century. The revolution, lack of funding, and the overall difficulty of building a railroad over such terrain hindered its completion until The railroad comprises miles of rails with 39 bridges and 86 tunnels. The total trip takes approximately 15 hours and passes through towns, as well as the towering cliffs of the canyons. Along the railway, many Tarahumarans lay out their food, crafts and other wares for sale. The park is located in the municipalities of Batopilas, Bocoyna, Guachochi, and Urique. Cities and towns[edit] A hotel at Divisadero perches on the rim of Copper Canyon. The railroad runs nearby. Among the villages located in or on the Copper Canyon are: Batopilas, elevation m, a town on the Batopilas River at the bottom of a canyon; first established by the Spanish around to mine silver. Divisadero, a key train stop and vista point with amazing views down into the Urique Canyon of the Barranca del Cobre. The ChePe train allows a minute stop for visitors to enjoy the view. This high mesa is home to three tourist class hotels strategically located on the canyon rim, and several low budget guesthouses offering basic accommodations with meals included. The ChePe train traverses the valley 3 times including a mile long tunnel to gain elevation. Located on the Rio Septentrion, lower Temoris is at m. Urique, m. Located at the bottom of the canyon rim below Bahuichivo, on the Urique River. Copper Canyon was also a destination in Motorcycle Mania 3, a feature that aired on the Discovery Channel.

Chapter 7 : Copper Canyon - Wikipedia

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