

BLAS AGUILAR ADOBE MUSEUM

Juaneño Acjachemen Cultural Center



REFERENCE MANUAL

September 25, 2020

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San Juan Capistrano Docent Society

BLAS AGUILAR ADOBE MUSEUM

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MISSION STATEMENT

To preserve, advance and promote for the benefit of the public, the historic resources in South Orange County, State of California; to advance and promote museum, archival and cultural center development of said period of historic resources; to promote, conduct and coordinate research and preserve projects resulting in the preservation, collection of artifacts and historic reconstruction of such landmarks in the area; to provide educational opportunities for interested students of historic periods and persons of the public community.

Introduction

In 1794, the Mission San Juan Capistrano built a number of adobes, such as Blas Aguilar Adobe, to house soldiers and the local Juaneños who worked at the Mission.

In 1840, Don Blas Aguilar purchased two of these adobes, which he named “La Hacienda Aguilar”. The north wing was called Casa de Esperanza (House of Hope), which is now the Blas Aguilar Adobe. It is the only adobe still standing on the east side of the original Mission Plaza. The south wing adobe was called La Casa Tejada, which, unfortunately, is no longer standing, but the footprint is shown with paving stones.

It is our goal to make the Blas Aguilar Adobe a museum that will house artifacts reflecting the different historical periods of San Juan Capistrano and the surrounding area, while accurately serving to educate its visitor.

This education proceeds through the presentation of artifacts, photographs, pictures, lectures and “hands-on education”. The Blas Aguilar Adobe, which once played a role in the founding and building of San Juan Capistrano’s past, will now serve as an important learning tool for all to view this rich history.

The Blas Aguilar Adobe Museum is maintained and operated by the Blas Aguilar Adobe Foundation, a non-profit organization. The museum is open Friday, Saturday, and Sunday from 11:00 a.m. to 3:00 p.m., as well as by appointment.

For more information or to make an appointment, please contact the Blas Aguilar Adobe Foundation at (949) 751-7258.

HISTORY

The first thing you learn when you study history is that you must study history in the context in which it occurs. You can't use today's values and today's attitudes to understand what happened 300 years ago. You just can't do it. In college when students take Shakespeare they are confused because they don't understand it. Well of course they don't understand it. It's insane that we expect students to know about Shakespeare when they don't know anything about 16th Century history. You have to understand that time to know what Shakespeare was writing about. If you don't know the French Revolution, you can't fully appreciate Beethoven. People are a product of their environment and that is very important in history. You don't have to approve of it, but you do have to understand it.

History of the Community

San Juan Capistrano is unique in Orange County and a rarity in California, a community whose foundation was laid by the earliest people to inhabit the land, and a community still evolving after more than 220 years. California history, and therefore San Juan Capistrano history, is often divided into five major eras:

Prehistory (Before 1776)

Before the arrival of Europeans in Orange County, the Indians of the area were largely peaceful hunter-gatherers. Tribes had a monarchic form of government, with leadership passing within one family, and a council of men who aided that leader. War was never waged for conquest, but to avenge crimes against family members or leaders. A deity called Chinigchinich was worshiped in religious ceremonies held in a small temple structure located in the center of each community.

Spanish missionaries divided Orange County Indians into two groups based on their proximity to area missions, Juaneños (originally Acagchemem) and Gabrielinos. It is thought there were in reality many small tribes, all belonging to the Shoshone family, sharing common linguistic roots.

Abundant evidence of prehistoric Indian life has been found within San Juan Capistrano and several local families trace their lineage to the Juaneño band.

Spanish Era (1776-1820)

Two factors were essential to Franciscan Missionaries in placing the California missions. First, a site with ample fresh water and arable land, and second, a native population of prospective converts to do the work of the church and eventually become Spanish citizens. The Capistrano Valley offered both and so on November 1, 1776, Mission San Juan Capistrano became the seventh mission in the California chain, beginning the Spanish Era in San Juan.



The success of the San Juan Mission is revealed in records of 1796 that count nearly one thousand Indian neophytes living in or near the Mission compound and working the various farming, herding, candle and soap making, iron smelting, and weaving and tanning operations. Also, 1,649 baptisms were recorded that year.

An increasing population led to the building of numerous adobe homes for the native and intermarried families with ties to the Mission (some Spanish soldiers assigned to the Mission married native women). In 1807, 34 adobes were built or remodeled. Records from 1811 reveal a prosperous year, with the Mission producing many tons of wheat, barley, corn and beans, and thousands of head of cattle, sheep and horses.

Mexican/Rancho Era (1821-1847)

The Mexican independence of 1821 brought a new era to San Juan Capistrano. A Secularization Act was passed in 1833 to divest Mission lands. Instead of going to Indians as envisioned, land grants more often went to political appointees. These land grants began the Rancho system of large ranches owned by a few powerful men and families.

The Secularization Act began an immediate decline of the Mission in San Juan Capistrano and an overall decline in the town's population. In 1841 the Mexican government declared San Juan to be a pueblo (town), instead of a religious parish. In 1845 the Mission itself was sold to John Forster, an Englishman who had married the governor's sister and who eventually would own nearly 250,000 acres across three counties.



Statehood (1850-1900)

The American victory over Mexico in 1848 resulted in the acquisition of the territory of California and statehood two years later, which resulted in major changes for San Juan Capistrano. The town initially became plagued by squatters, drifters and bandits as it was one of the few stopping and resupply points between San Diego and Los Angeles. The ranchos also brought cowboys into town on Saturday nights who caused drunken brawls in the streets. Bandits and stagecoach robbers were plentiful and it was said that until the 1920s, San Juan had "one good murder a year."

San Juan's location on the road to newly discovered gold fields in northern California led to rapid growth with homes, stores and a hotel being built. A number of board and batten homes were built next to Mission era adobes in the Los Rios area. Part of the Miguel Yorba adobe on Camino Capistrano became an overnight stage stop. Cattle raised on nearby ranchos were driven north and sold at great profit to feed prospectors.

Drought, smallpox and a state property tax led to the decline of the ranchos and began the sale of land to settlers interested in farming. The Homestead Act and inviting travel guides caused an increase in the number of easterners interested in pursuing the California dream.

By the 1880s barley, walnuts and oranges had been planted within the town limits. The California Central Railroad came to San Juan in 1887 bringing access to markets and creating a land boom.

Twentieth Century (1901 - Present)



The years after 1900 were a period of stability for San Juan. The early years saw the community become a tight knit group of farm families and merchants, relatively untouched by the explosion of development to the north and south. The Capistrano Valley, instead, developed into an agricultural center with an orange processing and produce packing plant near the railroad.

During this early period, the Mission languished. Despite an early stabilization effort by the Landmark Club, it wasn't until 1910 when Father John O'Sullivan came to town, that the Mission was restored to a semblance of its earlier self. San Juan then became a destination for

those interested in a glimpse of early California life and visitors included Hollywood stars and tourists from around the world. In 1939 a live NBC radio broadcast spread the fame and legend of the swallows' return to a nationwide audience.

Intense development pressures in the early 1970s caused the citizens to create a new General Plan which preserved historic resources and open space, limited development density, and provided for ridgeline preservation. These measures, adopted in 1974, have proved to be years ahead of many California communities, and have helped assure the perpetuation of San Juan Capistrano's unique heritage.

Source: <https://sanjuancapistrano.org/About-Us/History>

San Juan Capistrano Docent Society

NATIVE AMERICANS PRE-MISSION

Indigenous People of San Juan Capistrano Acjachemen Nation

This valley of San Juan Capistrano is the home of the First People known as the Acjachemen (Ah-hah-sha-me). The Acjachemen language has been classified by linguist as a member of the Takic branch of the Uto-Aztecan family of languages. Many autonomous villages, whose populations are estimated at 50-500 each, inhabited the land of Southern California for thousands of years. People from these villages were recruited to provide the labor force to build Mission San Juan Capistrano. Once the Acjachemen became part of the mission system they were subsequently referred to by the name, “SanJuaneños” for the San Juan Capistrano Mission.

An Acjachemen community complemented and blended with the environment and the life in these villages centered around family. Some communities consisted of one or more villages of related people such as The People from the villages of Putiudem and Acjachema. Here they depended upon gathering, hunting, and fishing for a living and were not nomadic. Singing and dancing were essential activities to the Acjachemen and often continued for days. Their homes, called kiitca, were round-domed shaped structures made of willow and tule. Many Acjachemen/San Juaneños still live in the valley.

California History Starts with Native History

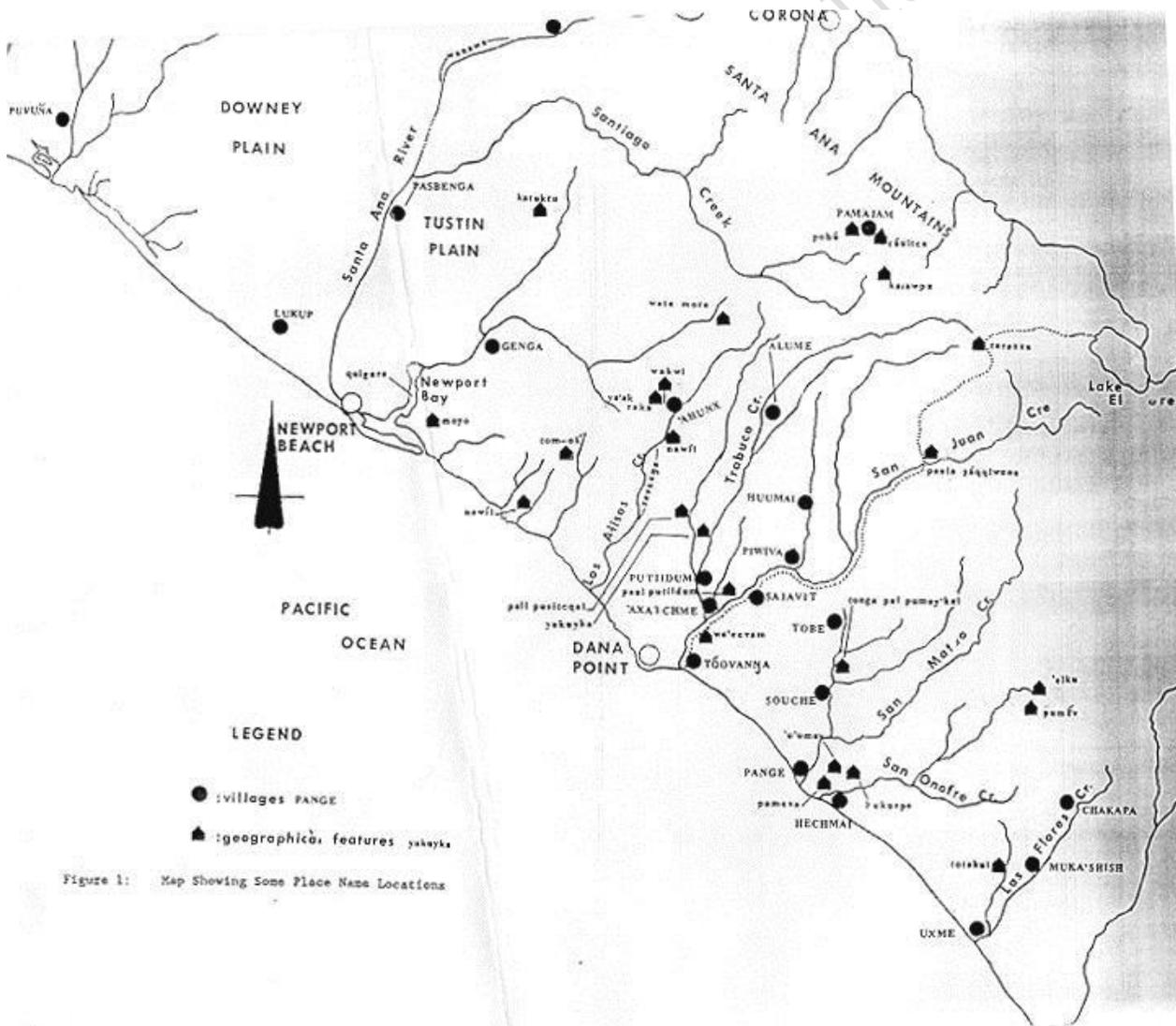
- It is estimated that native people inhabited California extending back to at least 9,000 years BCE
- Approximately 300,000 native people lived in California prior to the Spanish circa 1768.
- Over 90 different languages were spoken in California at that time!
- California is very diverse in terms of climate, topography, and natural resources.

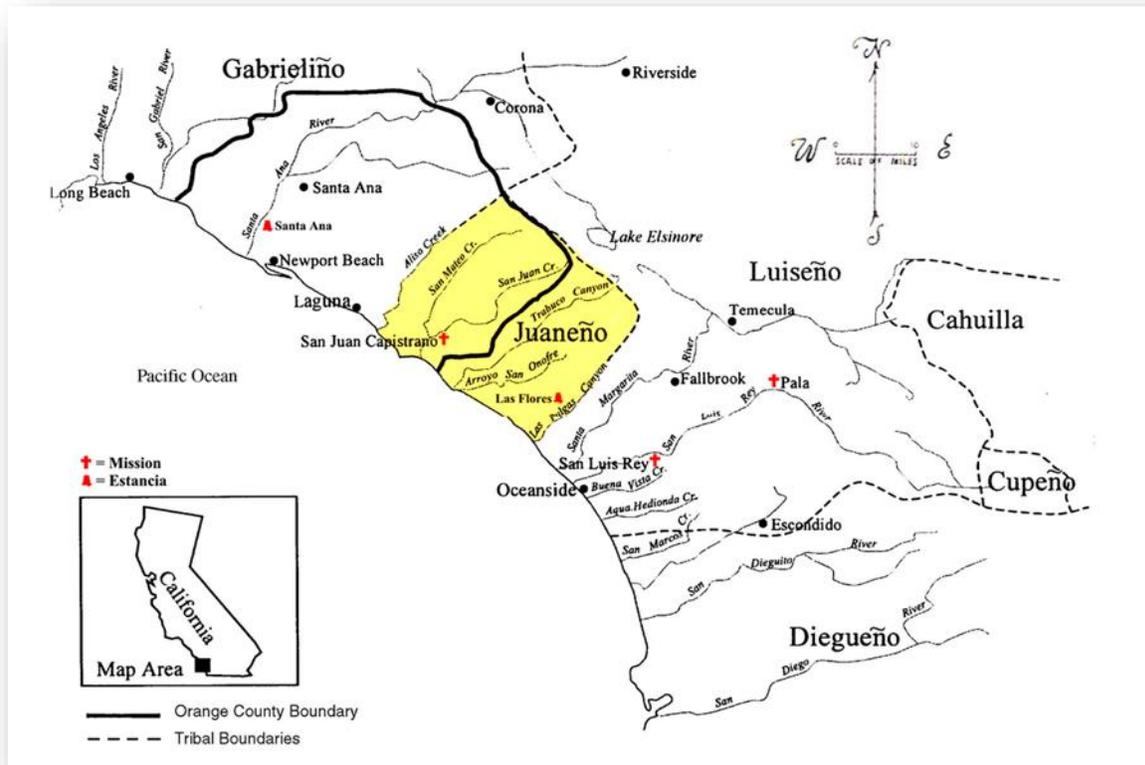


The Juaneño Band of Mission Indians, Acjachemen Nation are the original inhabitants of the lands that ultimately became the County of Orange, as well as parts of San Diego, Los Angeles, and Riverside Counties.

Acjachemen Villages

- The Acjachemen people lived in various villages throughout present day Orange County both inland and coastal villages. Raymond White (anthropologist) estimates the largest populated villages may have been as high as 250 people
- Stephen O'Neil, anthropologist estimates the Acjachemen numbered upwards of 3,900 people.
- Each village was occupied by a different family lineage or clan who were politically autonomous but interconnected with other Acjachemen villages through marriages and ceremonial exchange systems.





The territorial boundaries of the Southern California Indian tribes based on dialect, including the Cahuilla, Cupeno, Diegueño, Gabrielino, Juaneno (highlighted), and Luisiño language groups.

Acjachemen Social Organization and Government

- Each clan had a leader/chief called a *nu* and a council of lineage leaders called a *puul*.
- Each clan/village had ceremonial specialists and shamans and who also advised the chief or leader.
- The *nu* or the chief was the ceremonial and economic leader of the village.



Acjachemen Architecture

- Kiicha—Family homes
- Granary—Store of Acorns/seeds/food
- Ramada—Shaded outdoor area
- Ceremonial Structure—*vanquech*
- Sweat lodges—usually outside the village near a water source used in



Hunter Gatherer Economy

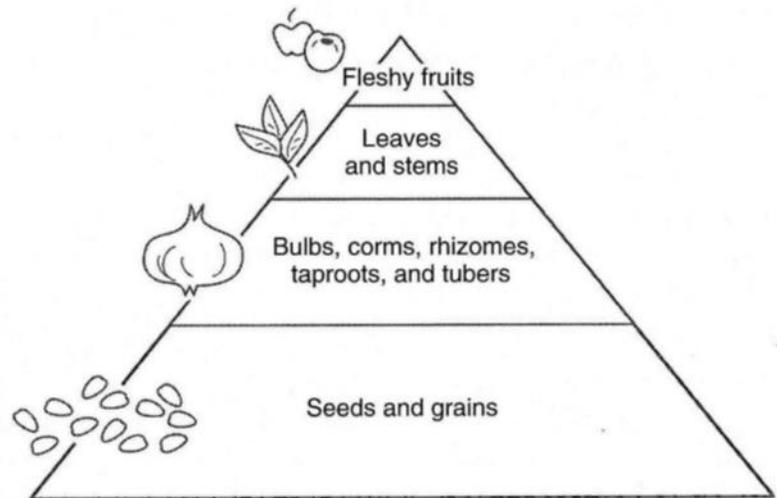
- Rich abundance of natural resources and food
- Adapted and modified environments
- Abundance, Diversity, and Indigenous Stewardship
- Pyro-diversity (low burning fires)



Figure 2. Light and frequent fires set between the oaks reduced acorn insect predators and diseases, and kept down fuel loads to prevent a catastrophic fire from destroying the trees.

Acjachemen: Food Sources

- Abundantly Diverse and Nutritious Diet
 - Live Oak and Acorns up to 25% for coastal peoples
 - Nuts, Seeds, and Grains: chia, redmaids, sunflower species
 - Fruits: elderberry
 - Greens: miners' lettuce, clovers, alumroot,
 - Bulbs: (indigenous potatoes) harvested bulbs of many plants like brodiaeas, soaproot, mariposa lilies
 - Fungi
 - Fish/Shellfish: Abalone, clams, mussels, chitons, crab, lobsters.
 - Mammals: mule deer, cottontail and jack rabbits, seals, squirrels, opossums
 - Bird/Reptile: quail, geese, ducks, mourning doves, gulls, lizards, turtles



Acjachemen: Religion and Spiritual Practices

- The Acjachemen had their own religion with ritual ceremonies led by the village leader or spiritual leader.
- These ceremonies had specific songs and dances that were held sacred and were performed by the chosen.
- Flutes, rattles, and clapper sticks made their music.
- The beliefs of the people gave meaning to their lives and instilled a moral conscience and respect for nature which gave them life.



HOW CALIFORNIA GOT ITS NAME

...”Over this island of California rules a queen, *Calafia*, statuesque in proportions, more beautiful than all the rest, the flower of her womanhood, eager to perform great deeds, valiant and spirited and ambitious to excel those who have ruled before her.”

The above quotation is from the year 1510 and comes from a novel by Garci Ordóñez Rodríguez de Montalvo titled “*Las Sergas de Esplanadas*.”

This novel is the source of the name of the state of California. It speaks of an island near the “Terrestrial paradise” of the Bible, which is inhabited only by women, who live like Amazons, being “robust of body, strong and passionate in heart, and of great valor...Their arms are all of gold as is the harness of the wild beasts which, after taming, they ride. In all the island there is no other metal.”

There had long been a legend in Western Civilization that the terrestrial paradise still existed and there were many stories about where it might be. When Columbus and the later explorers discovered the hemisphere of the Americas, there were rumors that this New World contained the Garden of Eden. Early exploration of the area of land now called California suggested it was an island. Who first applied the name is not known but Ordóñez’ novel was popular at the time and soon the area was being referred to by the Spanish as California.

When the territory was admitted to the union, the name had already firmly taken hold, and on September 9, 1850 appropriately during the gold rush, the state of California was officially admitted to the United States of America.



Source: Fedco Reporter 7/87

The Spread of the Missions

The missionaries saw their roles as bringing their religion to the Americas. The Spanish government used the mission system as a method to colonize its empire. The missionaries were to turn Native Americans into colonial citizens by converting them to Catholicism, and by teaching them the Spanish Language, methods of farming and ranching, and a variety of craft skills. Each mission was to remain under church rule for ten years, and then the land was to be turned over to the people of the missions. This goal was never reached even though the church operated some of the missions for up to 130 years. Many Native Americans died before they could assimilate into Spanish society.

Jesuit, Franciscan and Dominican priestly orders established the mission system in the Californias. Jesuits build the first 17 missions before being replaced by the Franciscans. In 1769 Father Junipero Serra founded the first Franciscan mission at San Fernando de Velicatá in Baja California. Only months later he founded the first Alta California mission in San Diego. In 1773 the Dominicans took over the administration and expansion of the mission system in Baja California. The Dominicans established nine new missions, including the last mission of the California, Nuestra Señora de Guadalupe. Starting in 1834, the Republic of Mexico took control of the California missions and secularized them.

1697 – 1768 The Jesuits established about 17 missions in south and central Baja California

1768 The Franciscans established 1 mission in northern Baja California

1769 – 1823 The Franciscans established 21 missions in western Alta California

1780 The Franciscans established 2 missions in southeastern Alta California--destroyed in 1781

1774 – 1834 The Dominicans established 9 missions in northern Baja California

From 1697 to 1834 the padres established more than 50 missions plus asistencias and visitas

During the thousands of years that Native Americans lived in the Californias their cultures evolved to coexist with the natural environment. The Spanish introduced European methods of farming and ranching that drastically altered the natural

environment and changed the diet of the Native Americans. The policy of the Spanish, to bring the Native Americans into the new colonial communities, was based on both Spanish religious beliefs and economic necessity. The Spanish believed that a baptized Native American would become part of their society. The Spanish also considered the Native Americans as necessary laborers, and in some instances forced them to work in the missions.

Diseases brought by the Spanish devastated many tribes. Native Americans living near the missions participated, often unwillingly, in the new culture and religion. Although some Native Americans assimilated into the new communities, most died.

These natives of which Crespi writes were to become known as the Luisenos (from San Luis Rey Mission) and were members of the great Shoshonean linguistic family. The Juaneño natives (named such because they inhabited the area around San Juan Capistrano Mission) were part of this group. This was the first encounter that these Indians had with the white Europeans who would come a few years later to raise San Juan Capistrano Mission in their land.

As the expedition moved northward and came upon San Juan Canyon which winds about eight miles to the present town of San Juan Capistrano and then down to the sea, Portola noted that they came upon “a most inviting valley” and so many wild grapevines that it looked like a vineyard. Nearby was a village of fifty Indians, their bodies painted with red and white ochre. Most likely, this village stood near the present grounds of the mission.

It is of interest to note that this Indian population witnessed the first baptisms by the missionaries in the state of California. According to Father Crespi's diary, as the expedition approached the southern boundary of present-day Orange County, scouts informed the missionaries that two Indian babies were dying at a nearby rancheria (the Spanish term for Indian village). With a military escort, the Franciscan Fathers proceeded to the village and baptized the two children, one of which had been badly burned. One was christened Maria Magdalena and the other given the name of Margarita. A marker near San Clemente today notes this historic event.

The King's Highway in the Californias

El Camino Real connected the missions, towns, and forts of the Californias. Priests laid out the highway by following routes established by Native Americans. Native Americans provided the labor to build and maintain the road. Under Spanish rule, El Camino Real in the Californias began at the first mission in Loreto, Baja California Sur, and ended at Mission San Rafael in Alta California. In 1823 the Mexican Republic extended the highway north to the newly created mission in Sonoma.

The Anza Expedition of 1775-1776

The Anza Expedition, which brought three hundred settlers and their livestock from Mexico to the San Francisco Bay Area, was the beginning of California's settlement by European farmers, ranchers, and townspeople. The Spanish were meticulous record keepers: we know how far they traveled every day; we know what hymns they sang; we know how much brandy Anza dispensed to the group on special occasions. But there is little record of the Indian viewpoint.

Spanish missions, presidios, and pueblos destabilized and destroyed Native ways of life in coastal California and affected the entire state; as many as one hundred thousand Native people died of disease, overwork, or broken hearts. Faced with what historian Randall Milliken calls a "time of little choice," individuals and communities resisted, retreated, and adapted. Some worked the cattle and baptized their children at the missions. Settlers and Native people intermarried, creating a unique California culture. The impact of settlement has reached down the centuries to the present.

In 1990 the U.S. Congress designated the Anza expedition's route through Arizona and California a National Historic Trail, administered by the National Park Service. As part of bringing the history to life, the Park Service distributes a hundred page trail guide (available online), and the trail's website (www.nps.gov/juba) also guides readers to the journals of the expedition members. At events sponsored by the Park Service and historical societies, expedition descendants dress as Californios and re-enact highlights of the journey: crossing the Colorado, meeting the Chumash as the tomols were bringing in the catch from the Santa Barbara Channel, founding the San Francisco Presidio.

Many Native people, however, say that “Anza Trail” is a misnomer, since it was the Native people of California who guided the expeditions along trails they themselves had been traveling for centuries. The Quechan controlled the crossing of the Colorado River. The Kumeyaay knew where to find the waterholes in the forbidding southern deserts. The Cahuilla controlled the canyons and the all-important pass through the Santa Rosa Mountains. When the expedition reached the San Gabriel Mission, they traveled on Tongva Land, and then moved up the coast through the Chumash and Salinan land between San Gabriel and Monterey, and eventually through Ohlone and Miwok lands around San Francisco Bay.

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Soldiers of Alta California



Five to six soldiers were stationed at each mission. They enforced discipline, fought off pirates or other foreign powers, and protected the missions from outlying Indians who tried to attack. The remaining Spanish soldiers in California, approximately 150, would have been evenly spread out at the four presidios. Amazingly enough, only 300 soldiers, dispersed over 650 long miles, controlled and protected the missions and pueblos. They did this monumental task over 65 years!

Life as a California soldier was not easy; often, the Spanish government had a hard time recruiting people willing to go out to a distant frontier. A good proportion of the soldiers stationed in California had a tainted past, some were even recruited from Mexican prisons.

Soldiers were trained in the necessary fighting skills and mission or presidio procedures. They wore protective heavy leather jackets made of seven layers of deer hide, which could stop arrow from piercing the skin. Besides the leather armor, they carried shields and muskets.

Life for any Spanish soldier was hard. Moving to California meant leaving their homes, family, and former life forever. It meant that contact with the outside world would be very limiting. Above all, the work was demanding, and the pay was little. Soldiers might have been frustrated living on the frontier of Alta California.

Presidio soldiers worked hard at constructing the military complex which usually included protecting walls (ramparts), a church, a commander's house, tower-like bastions, a guardhouse, warehouses, barracks, and homes for the married troops and settlers. Not only were soldiers in charge of the presidios construction, they also had to take turns standing guard in 24-hour shifts, check travelers' papers, clean and oil weapons, investigate crimes, arrest suspects, and officers even would serve as judges and lawyers for individuals on trial. Soldiers away from the presidio complex worked at keeping all Spanish settlements and roads in California safe from bandits, enemy Indians, wild animals, etc. Presidio soldiers also spend time on the presidio ranches, and fields in order to maintain a food supply for the presidio.

Mission soldiers' jobs varied from those at the presidio, and life at the mission settlements were different from the military bases. Threat of attack was rare, and so soldiers spent most of their

time helping the padres. They trained Native Americans in trade skills and oversaw the construction of the Mission. Sometimes mission soldiers acted as police officers and would help local Indian officials and padres enforce mission rules. If people broke the rules, the soldiers put them in the stocks, or guardhouses. Crimes that were more serious were dealt with a bit differently. The criminal would be guarded and taken to the closest presidio to await trial.

The soldiers of missions often liked the Franciscans and the Indians, some men even married native girls. Those who disliked the Franciscans had a hard time adjusting to life at the mission. Some of the soldiers especially disliked going to church every day and obeying the padres many rules.

Spending your life in Alta California may have been difficult, but those men who worked 18-25 years in the army received a special bonus payment and when they decided to retire, they often were granted land by the government to live as cattle ranchers.

The Spanish soldiers changed California forever. Their story and lives are important to our history and people of California. Descendents of Spanish soldiers' families can still be found today in every major city in the State.



www.missionsjc.com

Additional information available at the California Missions Resource Studio and online at www.missionsjc.com

Mission Agriculture



Following a mission dedication, two governing padres started the difficult process of building a community. Padres set out to convert Native Americans, but also sought to create a sustainable and independent community with a small supply of tools and a few soldiers to help. Food sources were important, and Padres neither trained nor experienced in agriculture or livestock struggled toward the goal of self-sufficiency.

Padres were equipped with seeds, fruit tree cuttings, agricultural tools, cattle, and other livestock from Baja California. Yet, the challenge for these novice farmers and ranchers lied in what to do with the supplies.

In order to achieve a self sufficient community, many padres came prepared with self-help books on agriculture and ranching. The padres read an 18th century version of "Agriculture for Dummies," called Agricultura General. Within the guide padres learned about selection of soil, storing of garnered crops, and the breeding and caring for animals.

Even with the self-help book, padres still learned by trial and error. Padres made mistakes; many missions had to move locations because the farming land selected lacked good soil, or water sources. Yet, because of these trials, padres learned from their mistakes and discovered new techniques to improve production.

Padres built irrigation systems and learned the proper technique of plowing, planting, and harvesting. They taught all these things to the Native American converts, and with time, the mission land began yielding an abundance of diverse crops.



Planted crops included wheat, barley, corn, beans, peas, garbanzos, habas, and lentils. Garden vegetables included onions, garlic, tomatoes, asparagus, cabbage, lettuce, potatoes, and chilies. Orchards included apples, plums, olives, pears, figs, oranges, and pomegranates.

Padres produced reports about agricultural production and sent these reports to the California Governor, Mexico City Officials, and even to the King of Spain. These reports, or what the Spanish Padres called informes, not only tracked the agricultural production, it also included census data, livestock numbers, and important events of that year.

MATERIAL RESULTS AT MISSION SAN JUAN CAPISTRANO.— AGRICULTURAL PRODUCTS.

Year	Wheat		Barley		Corn		Beans		Peas		Lentils		Garbanzos		Habas		TOTAL				
	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.	Plant.	Harv.									
1770	260	400			800		40											1840		2760	
1771	20	300			500		200											86	2627	77	3400
1772	20	300			500		200											100	2760	80	3400
1773	20	300			500		200											100	2760	80	3400
1774	20	300			500		200											100	2760	80	3400
1775	20	300			500		200											100	2760	80	3400
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Cloth Production



Sheep were among the many important livestock animals the Spanish introduced to California. The wool sheared from the animals provided the necessary materials for cloth production. Within the first few years of any missions existence, looms, spinning, wheels, and carding brushes, were either imported or constructed. Skilled textile artisans hired from Mexico came to California to teach the Native American converts the skill of wool cloth production.

The already highly skilled female basket weavers, adapted quickly to the new type of weaving, and soon surpassed the skills of the artisans from Mexico. These hard working women of the mission communities created cloth by completing the following steps:

1. The wool workers washed the fleece to get all the dirt and bugs out.
2. They carded the fleece with two rectangular paddles that looked like wire brushes.
3. After carding the fleece, it was spun into yarn by using a spinning wheel.
4. After the yarn was made, they sometimes dyed the wool. Wool naturally came in all sorts of grays, whites, and blacks, but if they wanted a bit more color, they used flowers, berries, bark, and roots to make different colored dyes.
5. The yarn was used in the loom to create cloth.

From various padres' reports, and sketches drawn by visitors, we have a good understanding of what kind of wool clothing the Native Americans made and wore during the Mission Period.

Father Ramon Abella and Father Juan Lucio of Mission San Francisco de Asis reported on the clothing the Mission Native Americans wore:

The male Indians wear the Cotón, which is a kind of shirt of wool, the breech cloth, and the majority also wear a blanket. Others on horseback, or who go about the house, such as the alcaldes, or who occupy some position, wear pants, and those who wear pants also wear shoes. The Indian women and girls also wear the Cotón, a skirt, and a blanket, all these of woolen cloth woven in the Mission.

As for the padres clothing, they too wore wool, but their clothing consisted of a habit. In California the Franciscans' robes were gray the color of undyed wool. In other parts of the Spanish empire, they were blue. The Franciscans also wore sandals and sometimes wore long flat brimmed hats.



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Cattle Ranching



The Days of the Mission Vaqueros

When the Spanish arrived in California, new animals and industries were introduced to the Native American peoples. Spanish animals like horses, mules, and oxen brought new forms of transportation besides traveling by foot or canoes.

Other animals introduced included cattle, hogs, goats, sheep, and chickens. These animals changed food sources and industries. For the most part, Spanish industry was closely linked to cattle for tallow and hides and sheep for cloth production.

All of the new animals were the responsibility of the two resident padres of the mission. The padres needed to manage the herds of cattle, and because they could not take care of all the ranching duties, they trained and entrusted the herds to specially selected Native American men called vaqueros, or cowboys.

The Native American men were tested in strength, endurance, and trustworthiness. The job involved leaving the Mission for weeks at a time, and the padres had to be confident the men would fulfill their duties.

Those who passed the test, learned roping, horse saddling, throwing, riding, rounding, branding, slaughtering, hide skinning, tallow removal, and much more. Skilled vaqueros worked 12-14 hour days, woke early (4AM), and went to bed early (8PM). Sleeping conditions were rough and meals were basic. Life was demanding for Mission vaqueros, but their work contributed to the Mission's success and overall self-sufficiency.



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Hide and Tallow Production



HIDE AND TALLOW TRADE

Mission San Juan Capistrano, like all of the twenty-one missions in California raised cattle for the purpose of trade. The Spanish Padres relied upon two goods to trade and barter with, hides (cow skin) and tallow (melted fat). Missions traded hides and tallow in exchange for iron, metal, tobacco, rope, clothing, and even chocolate.

During the Mission period, (1769-1821) hides and tallow were traded only within the Spanish Empire. After Mexico won its independence in 1821, trade restrictions were lifted. No longer were the people of California limited to trading with just Spanish ships. American and English traders sailed up the coast of California to trade their luxury goods for cowhides and tallow. Boston merchants were especially interested in acquiring hides for leather shoe production in New England factories, and tallow for soap and candle production.

By the 1830s, Boston traders had given cowhides a nickname "California Banknotes." Hides so to speak were California's (California Ranchers) "money." Between 1831-1836 over 300,000 hides were shipped out of California. Californios prospered throughout this period.

COWHIDE TANNING PROCESS

Tanning simply defined is the process by which the hide or skin of an animal is cured through the removal of the flesh, fat, moisture and bacteria that cause decay; thereby converting the hide or skin into a stable, pliable material called leather.

During the Mission period, the following would be done to tan hides:

1. The hide would be washed and soaked in clear water to remove the salt, then soaked in a solution of lime and water for three or four days to soften the hide and loosen the hair.

2. A knife was used to scrape off the hair.
3. The hides were placed in vats, where they were soaked in a tanning solution. The solution was usually acidic. Native American tanners would often make the acidic solution by straining water through cow brains, oak bark, and acorns.
4. After soaking in the pits over a few months, the hides were again washed rubbed, stretched and beaten up with grease and tallow to soften them.
5. They were hung to dry.
6. Once dry and beaten, the leather would be ready to use.



LEATHER PRODUCTS

Native American skilled leather artisans made sandals, boots, saddles, bridles, lariats, furniture, and beds with leather products.

TALLOW RENDERING PROCESS

1. After butchering the cow, tallow workers melted the fat in large metal pots. Once the cow fat melted, membranes and beef pieces were strained out. After cooling, candles were made by either dipping wicks into the lukewarm tallow or pouring it into molds.



2. Tallow soap required a bit more work. Soap makers mixed tallow with lye (water/ash solution). Straw was placed on the bottom of the barrel, ash was added, and finally water. The water would strain through the ash and straw. The solution that filtered through was known as lye.

3. Mixing tallow and lye makes soap. Mission soap was harsh and did not smell very good, however, it worked for most cleaning purposes.

THE IMPORTANCE OF TALLOW

Can you imagine living in a world without electricity? In the early 1800s, candles and oil lamps were the only source of light after dark!

Imagine living at the Mission in the year 1801. You would have been one of a thousand people living and working at the Mission. The high numbers of Mission Native Americans required hundreds of candles to be made and used each day!



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Cattle Hides: Curing and Tanning



A new tanned cattle hide will be exchanged in the near future for the brown and white one currently on display. This new hide is a Corriente, whose line can be traced back to the first cattle brought to the new world by the Spanish as early as 1493. “Over the centuries the descendants of these cattle were bred for different purposes—milk, meat and draft animals. They also adapted through natural selection to the various regions in which they lived. Eventually, their descendants spread across the southern U.S. and up the coast of California.” The above information is from CATTLE TODAY.

With the help of this new tanned hide (and a visit to the tanning vats) one can discuss how the hides were tanned, what exactly tanning means, and how hides were cured before being tanned. We can make the “industrial area” become more alive, between the new hide and the vivid description of the hard work involved in the curing and tanning processes, while giving tours to our visitors at the Mission.

Lee Heizman submitted some information on the curing of hides as described in Richard Henry Dana’s book, *Two Years Before the Mast* in a Docent News Capsule in 1986. In *Indian Life at the Old Missions* by Edith Buckland Webb, an entire chapter is dedicated to “Hides and Tallow, the Chief Sources of Revenue, Indian Tanners, Makers of Shoes, Soap and Candles.” It is from these two books as well as from several other sources the following information has been gathered.

After the animal was slaughtered the skimmers removed the hide. These hides are then immediately staked out and dried in the sun. If properly staked, the hides dried without shrinking. Once dried, they were folded in half, lengthwise, hair side in, then carted or carried to the mission. The hides could not be stored very long in this condition. If tanning was to take place at a later date they needed to be preserved.

The preservation method or curing process used salt. Salt draws water out of products; with the absence of water, bacteria can’t grow. Such bacteria would destroy a hide’s quality. Richard Henry Dana vividly describes the curing process in his book. The hides are piled and tied down on the beach during low tide. The tide then comes up and covers them. They are left on the beach for forty-eight hours. These soaked hides are then “thrown into the vats. These vats contain brine, made very strong; being sea-water, with great quantities of salt thrown in. This pickles the hides, and in this they lie forty-eight hours; the use of the sea-water, into which they are first put, being merely to soften and clean them.” After this soaking, they rest for twenty-four hours then are “carefully stretched and staked out, so that they may dry smooth.” During this time the fat, pieces of meat and anything else that might putrefy the hide is removed. The hides are then folded lengthwise, this time with the hair side out, and dried, being turned until fully dried. Then they are “five at a time” beaten with flails. “This takes all the dust from them. Then, being salted, scraped, cleaned, dried, and beaten, they are stowed away in the [hide] house.” The hides could be stored in this condition until needed for tanning.

Tanning is the process that converts hides into leather by soaking in a liquid containing tannin, thus making the skin permanently soft. Today, the tanning method most widely used in the United States is called Chrome Tannage. The hides are tanned with soluble chromium salt, primarily basic chromium sulfate. The process used at Mission San Juan Capistrano and all other missions was vegetable tanning. This is the use of vegetable materials that are derived from certain plants and woods, often called Bark tannins. Oak bark was the chief tanning agent used in the mission tanneries. The bark was ground or pulverized in the same mill that was used for crushing

the olives. In general it takes about twice the weight of hide in bark to effect a good tan and the more finely shredded the bark is the more tannin you get for a given quantity.

Before tanning begins the hide has to be prepared. The cured or preserved hides are first soaked to soften and then rinsed to remove all traces of salt. Next, the hides are put through the liming process. The hides are placed in a vat with pure limewater. Here they are left to soak for three or four days. The purpose of this process is to soften the hide and aid in the removal of the hair. The hides cannot be left too long in this solution or they will be damaged. The hides are removed from this solution and scraped to remove the loosened hair and epidermis. Once the hide is fully scraped clean, it must be soaked in water and rinsed of any remaining lime. The hide is now ready for tanning.

The following description of the tanning process is taken directly from *Indian Life at the Old Missions*, Chapter 14. "First, the bottom of a vat, which was large enough to permit the spreading out of a whole hide, was sprinkled with pulverized or crushed oak bark and a hide laid upon it. Another layer of bark was sprinkled over this and another hide laid on top of that, and so on until the deep vat, or tank, was sufficiently filled. Water was then poured over the pack and the hides left in the solution for from **three to six months** or even longer, though during that period they were usually repacked several times in fresh water and bark. ...Such structures were known as "lay-away" vats.

"Taken from the lay-away vats, the hides were once more subjected to repeated washings in order that all sediment and bark might be removed from their surfaces. While still in a moist condition, oil, grease, or tallow was rubbed into them in an effort to replace the natural oil lost in the process of tanning, and to render the leather more flexible. Afterwards, they were hung in a room where they would dry neither too quickly nor too slowly. The adobe buildings of the missions were ideal for this purpose, small barred windows permitting the air to circulate freely throughout the rooms. The drying-room was a necessary part of the tannery...

"When thoroughly dry, the hides were ready for the leather shop where, under the instruction of expert workers, they were converted by the Indians into sacks, saddles, shoes, bridles, reins, lazos, and other needed articles."

As noted by all the soaking, rinsing, soaking, and rinsing, quite a bit of water was necessary for the curing, liming and tanning processes. The lack of water, especially during the dry season, severely hampered the tanning industry at some of the missions. A large quantity of oak bark was used and lime needed to be prepared. Tannin is water-soluble. The warmer the water the faster the tannin is extracted from the bark. Consequently, warmer water gives a darker color and cooler water, therefore, a lighter color, to the end product. This traditional vegetable tanning method is still in use today by a few tanners who produce leather for high quality leather-goods makers. Generally, the Chrome Tannage has superseded this way of tanning.

Our new hide has been tanned, keeping the hair on. A different solution is used for this process than for a hairless tanning. It might have been soaked in a solution of water, salt, alum and borax. It would soak in this solution for **two to three weeks**, then be removed and washed. It has been finished by buffing the flesh side (opposite the grain [or hair] side) to produce a nap. This is called suede and refers to the napping process and is unrelated to the type of skin used.

I hope this information is helpful in touring the visitors around the "Industrial Area". As Webb states "Cattle raising was the mission's greatest industry. And the ramifications of this activity were very numerous, reaching into the farthest corner of mission life."

Helen Gavin, Education Chairman

Note: Many Indian tribes used a method called Brain tanning. The animal's (deer, elk) brains were smashed and boiled in water to make a paste. This mushy solution was then smeared on the scraped hide. The hide was then rolled up with the brain solution and sat overnight to soak.

“The rule of thumb is that each animal has enough brains to tan its own hide”.  June 5, 2001

San Juan Capistrano Docent Society

Mission Food



Many new foods from Europe were added to the Native American's diets. New foods and tools meant Native American women learned new cooking and food preparation techniques.



Without a refrigerator, drying meat and produce were important. Spanish taught the Native Americans within the mission complex the Spanish method for drying and preserving meat. Meat was cut into long strips, dipped in salt, and hung on racks for drying. This method draws out moisture that causes decay. Also, most bacteria, fungi, and other disease-causing organisms cannot survive in such a salty environment. Salted meat was often smoked as well, by exposing it to smoke from a wood fire. The practice of preserving meat with salt was so common during the mission period; that in thriving years fresh or salted meat was available at each meal.



Produce also needed to be preserved. Drying food such as fruit, corn, peas, spices, and herbs was a necessity. In order to prevent decay, the fruit, vegetables, herbs, and other produce hung out to dry by the sun, or near an open fire. Dried fruits and vegetables could be stored and saved for times of a poor harvest, or used year round within a normal meal preparation.



According to Padres reports, we know the types of meals and foods served at typical daily meals. In good times, three meals a day were served to the Mission residents.



Father Jose Senan from Mission Santa Buenaventura, and Father Luis Antonia Martinez of San Luis Obispo, both describe Native Americans receiving a ration of atole (a corn or barley gruel) for breakfast and dinner, as well as a ration of pozole (a thick soup of wheat, maize, peas, beans, and meat) at lunch. Depending on the season and agricultural and ranching production of that given year, Native Americans also received additional food items with the staple rations of atole and pozole, such as beef (fresh or salted), bread, cheese, milk, and fruit.

Franciscan padres, usually ate their meals in separate quarters, and often had a special cook reserved for their service. Padres; soldiers; and special Native Americans like cooks, or mission leaders, called *alcaldes*, accessed special reserved foods such as chocolate and teas, and were more likely to receive additional food items like bread and cheese.



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Mission Wine & Olive Oil Production



Wine Making

The California Mission padres required wine for their service of Mass. Father Serra wanted to produce wine in California instead of waiting for supply ships to import it, so he made a request to the Viceroy in Mexico City to send grape cuttings to California. Scholars assume the vine cuttings were planted at the Southern California Missions around 1779, and northern missions most likely received the cuttings in the early 1780s.

Grape harvests usually began in September and early October. Native American men and woman picked the grapes and collected them for the annual grape stomping. A well washed Native American man, usually with good physical endurance, was chosen to stomp and crush the grapes. The juices that flowed out were collected and poured into clean water tight hides, jugs, or barrels. Once the containers of juice were tightly sealed, they would be taken to a dark cool place to ferment.

Olive Oil Production

Olive trees were first planted at Mission San Diego. The first reported harvest of olives was in 1800. Mission San Diego distributed olive seeds and cuttings to all the missions by 1810 and around 1818, olive oil production was in full order.

Olive harvesting usually occurred in the winter months. Young Native American boys and girls would collect olives by picking them off the tree, or by climbing the trees and shaking or striking the branches to get the fruit to fall. Once the olives were collected, they were carried to the olive mill where they were crushed by a revolving stone propelled by a burro. Once the olives were crushed, the pulp was scooped away by workers, and stuffed into sacks and placed into a press. Two strong men squeezed the remaining juices out with a screw or lever press. The oil and juices that were collected from this process were stored in jars to be used as virgin olive oil for food preparation.



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Mission and the Spread of Disease

Disease affected every California mission community. When the Spanish arrived in California, they exposed the California Native Americans to very serious illnesses such as smallpox, pneumonia, tuberculosis, syphilis, and measles. Native Americans could not endure these diseases. Their bodies, or immune systems, never had the chance to develop resistance to them. Because of their weak immune system, disease spread fast through the mission communities, and as a result, many Native Americans died.



Tight living quarters may have been the cause of hundreds of people dying every year. One of the worst epidemics was during 1806-1810. During those four years, one out of four Native Americans in the San Francisco Bay area died of disease.

The padres did what they could for the sick, and after serious epidemics, hospitals were constructed. Padres did not have medicine like we do today. They simply did what they could. Padres and Native American nurses must have felt overwhelmed at times trying to care for the mission's sick people.

Neither the padres, nor the Native Americans understood the science behind illness. They did not understand how sickness spread, or if people were contagious, therefore living quarters became the breeding ground for diseases. For instance, all unmarried women lived inside the monjerio, or a dormitory. Often times, the women living within the monjerio got sick because it was crowded, damp, and unsanitary.



Disease was harmful to the population of Native Americans in California. It is estimated that the Native American population was around 300,000 when the Spanish arrived, and because of new disease, their population declined rapidly to about 30,000 by 1850. Nevertheless, descendants of Native Californians still live today, and continue the traditions of the people before them.

One sick woman could spread disease rapidly to everyone else.



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Lime Plaster and Whitewash

On a recent docent trip to the Rancho Guajome Adobe, the county park ranger was preparing for a visit by a group of Eagle Scouts who were going to whitewash one of the adobe walls. When asked what he was going to use as a whitewash he answered, lime (bought at a home improvement store), water, and white Elmer's Glue. He also added that this whitewash is different from the lime plaster on the oven we had just seen.

What is the difference between lime plaster and whitewash? Both have lime as an ingredient. Lime was a very important material used at the missions and, later on, at the Spanish and Mexican Ranchos. Lime is found in limestone formations or shell mounds. Naturally occurring lime is calcium carbonate. When heated, it becomes calcium oxide. After water has been added, it becomes calcium hydroxide. This calcium hydroxide reacts with carbon dioxide in the air to recreate the original calcium carbonate. Have I lost you yet? Now that the scientific explanations are out of the way, let's see how lime was obtained, how lime plaster was made, how it was applied, in what areas of the mission it was used and the difference between it and whitewash.

LIME PLASTER

Lime plaster was used to protect the adobe from moisture, while still allowing it to breath. This type of plaster was made from four ingredients: lime, aggregate, fiber, and water. The lime came from ground and heated limestone or seashells; the aggregate from sand; and the fiber from cattle or hog hair.

If obtaining the lime from limestone, the rocks were placed in a kiln and "cooked" until they began to swell and break open. At that point they could be readily hammered into a powder. The powder was then "slaked" by putting in water for a day or two. As the lime absorbed the water, heat was given off. When the heat diminished, and the lime and water were thoroughly mixed, lime putty resulted. To this putty or paste sand was added to make plaster, and it was spread onto the walls to dry.

The following is the National Park Service's description of three-coat plaster. "When lime putty, sand, water, and animal hair were mixed, the mixture provided the plasterer with "coarse stuff." This mixture was applied in one or two layers to build up the wall thickness. But the best plaster was done with three coats. The first two coats made up the coarse stuff; they were the scratch coat and the brown coat. The finish plaster, called "setting stuff," contained a much higher proportion of lime putty, little aggregate, and no fiber, and gave the wall a smooth white surface finish. Compared to the 3/8-inch thick layers of the scratch and brown coats, the finish coat was a mere 1/8-inch thick." It is then stated "Although lime plaster was used in this country until the early 1900s, it had certain disadvantages. A plastered wall could take more than a year to dry."

Were there three layers of plaster on the adobe walls at Mission San Juan Capistrano? It appears so. The plaster was applied with a takkish. A takkish was a thin oval stone used to scoop the plaster mixture then spread it to the proper thickness. Prickly Pear Cactus also known as *nopal* cactus was also used in the plastering process. It was an additive to the slaked

lime and sand plaster. *Nopales* produce a prodigious amount of gluey juice when boiled or chopped up and let steep for a few days. These juices helped the plaster stick together and adhere to the adobe bricks. Notice the separate layers of plaster on the walls of the South Wing, especially on its north side facing the Central Courtyard, around the Zaguán or main entrance.

Lime plaster was also used on the interior and exterior of the Great Stone Church. It appears that this structure was plastered with two coats. The first coat or scratch coat had a high moisture content, moisture which the stones of the church were able to absorb thus having the plaster bind well to the stones. The second coat was a smooth coat and the coat used for the frescos or designs drawn on the ceilings and walls of the Great Stone Church. A fresco is a method of painting on fresh wall plaster. The design is then absorbed into the plaster as it dries and becomes a permanent part of the wall. When the plaster flakes off, the design is in danger of being lost as well.

WHITEWASH

Whitewash is a white fluid commonly used as an inexpensive, impermanent coating for walls, fences, stables, and other exterior structures. It is a mixture of lime and water, often with whiting, size, or glue added. Whiting is a pure white grade of chalk that has been ground and washed for use in paints, ink, and putty. Size is any of several gelatinous or glutinous substances usually made from glue, wax, or clay and used as a glaze or filler for porous materials such as paper, cloth, or wall surfaces.

Most likely the adobe walls were first finished with “setting stuff” or almost pure lime putty. This would have given the walls the beautiful white color. To maintain this whiteness over time coats of whitewash were added. This was probably done on an annual basis. One can see the many fine white layers on the walls of the South Wing, particularly in the southeast corner near the Gift Shop entrance.

So, what is the difference between whitewash and lime plaster? Perhaps you won't have time for this discussion on your next 4th grade tour, however I hope it brings everyone an even greater appreciation for the construction methods and skills used in the building of Mission San Juan Capistrano.

Helen Gavin

“Out of the Mere Earth He has had to Make Bricks and Tiles”

Almost all of us explain how adobe bricks are made while giving a tour. But how many of us can explain the steps needed to make bricks (or tiles)? Why would we need to know? Just look around the next time you are giving a tour...Notice some of the window frames in the original structures—made of brick. Notice some of the door frames—made of brick. The niches in the Great Stone Church, the beautiful arches, the wine vats. Is it possible that there were more bricks and tiles made by the Indians at Mission San Juan Capistrano than adobe bricks? That question won't be answered in this article. However, the different types of bricks and tiles will be defined, uses for the items, as well as the steps needed to make bricks will be discussed.

The first fired bricks or tiles were barrel roof tiles made at Mission San Antonio de Padua in either 1780 or 1781. These roof tiles are called *tejas*. “The mud roofs were never successful in keeping out the heavy winter rains, so the Indian method of making a thatch of tule was next adopted. Thatch roofs were very inflammable and several disastrous fires were experienced before the padres...began to make burned-clay roofing tiles like those used in Spain.”¹

The fired bricks used for the arches, columns, vats and niches are called *ladrillos*. These are thinner and flatter than the common brick of today. This term was also used for the floor tiles. Obviously, these *ladrillos* were of varying dimensions based on their usage.

The process used by the Indians for the manufacturing of the *tejas* and *ladrillos* was labor intensive and required an organized effort and systematic approach. “According to Fr. Tapis of Mission Santa Barbara, approximately thirty-two Native American males were required to make 500 tiles each day.”² Christine E. Savage, in her book *New Deal Adobe, The Civilian Conservation Corps and The Reconstruction of Mission La Purisimas 1934-1942*, documented the process of brick and tile making. “When the water has evaporated out sufficiently, the plastic material is formed into various shaped tiles. Several thousand tiles have already been made, most of them being square floor tile...In a short time the making of the roofing tile will be started which will require skillful molding.”(Page 72).

The brick making process can be divided into five steps: 1) Winning, or mining the clay, 2) Preparation of the Clay, 3) Molding, 4) Drying and 5) Burning. A simple explanation of clay is earth or mud. Clay is often abundant in old riverbeds. The brick maker would choose his clay by its color and texture and based on his experience. If the clay being used contained small rocks, this will cause the bricks to crack when they are baked.

The clay was then placed into a soaking pit where it was mixed with water to obtain the right consistency for molding. It was kneaded with the hands and feet to mix all the elements of the clay together. This step was called tempering or pugging and was the hardest work of all. The clay is removed from the soaking pit by a temperer who delivers it to the molding table.

The third step is Molding. The assistant brick molder was called the clot molder and he would prepare a lump of clay and give it to the brick molder. (There is a photograph of this individual in *New Deal Adobe*, page 73.) The brick molder was the key to the operation and he was the head of the team. He would take the clot of clay, roll it in sand and “dash” it into the sanded mold. The clay was pressed into the mold with the hands and the excess clay removed from the top of the mold with a strike, which was a flat stick that had been soaking in water. This excess clay was returned to the clot molder to be reformed. Sand was used to prevent the clay from sticking to the mold.

Two wooden molds were used to make the *tejas* or roof tiles. One was “a shallow frame without top or bottom and wider at one end than at the other. The other was a rounded mold like a half-piece of log, or tree trunk, giving the tile the desired curve. One end of the mold was shaped smaller than the

¹ Elisabeth L. Egenhoff, editor, *Fabricas (State of California, Department of Natural Resources, Division of Mines, 1952) p. 41*

² Susan M. Hector, Ph.D., “Mission Masonry at Rancho Guajome Adobe”, *The Journal of San Diego History*, Fall 1999, Volume 45, Number 4

other, because, when laid on the roof, the larger end of one tile fitted over the smaller end of the other previously laid.”³

“*Ladrillos* are made with a little stiffer, or heavier, mixture of clay than that required for the roof tiles. The mixture for the latter must be pliable for molding over the curved form, but that for the *ladrillos* is thrown into a flat mold, tamped in, the frame lifted and the molded clay left to set before it is taken into the drying shed. Most clays need an admixture of sand to prevent cracking or excessive shrinking. Booth roof and floor tiles shrink slightly in drying and firing.”⁴

The fourth step in brick making is Drying. The flat bricks might be turned over after a day or two to facilitate uniform drying and prevent warping. It is important that air move freely around the drying bricks. The bricks could be covered under roof or with straw to protect them from the rain or harsh sun. The drying time could be one to two weeks, depending on the weather.

The fifth step is Burning. If no fired bricks were available the kiln was constructed entirely of green or raw bricks that were stacked in such a way as to act as their own kiln. “The tiles, both the square kind that are in the floors of the corridor, the oblong that are in the columns and arches and the floors of the old church, the diamond-shaped ones in that of the big church, and the roof-tile were made on the hillside just north of the Mission where the remains of the kilns may still be seen. The little valley there between the lomas is called La Cañada del Horno, or the little cañon of the oven.”⁵ (Today the remains of the kilns are buried and located on private property near El Horno Street.)

Even after drying in air the green bricks contained 9-15% water. For this reason the fires were kept low for 24-48 hours to finish the drying process and during this time steam could be seen coming from the top of the kiln. This was called water smoke. Once the gases cleared this was the sign to increase the intensity of the fires. If it were done too soon the steam created in the bricks would cause them to explode. Intense fires were maintained in the fire holes around the clock for a week until temperatures of 1800 degrees F were reached. The knowledge and experience of the brick maker dictated when the fire holes would be bricked over and the heat was allowed to slowly dissipate over another week. (The color of fired brick is usually rust-red because of the abundance of iron oxide. Terracotta [literally baked earth] is brownish-orange in color)

Fired tiles were used for the zanja or open irrigation channels as well as for underground waterways. “There has been constructed an aqueduct of brick masonry with an arch of the same material for the purpose of bringing water to the Mission.” (Taken from the annual report of 1809.)⁶ It appears that burned or fired bricks were important in the finishing of the Great Stone Church. The dome of the Sanctuary was first covered with small, broken pieces of bricks then covered with lime mortar that appears to have been mixed with brick dust. The presence of the brick pieces and brick dust would help to hydrate the lime.

Look for all the different uses of the *ladrillos* on your next walk around the mission; Note the ceiling tile in the gift shop as well as the decorative edgework above the archways where they meet the roofline. And of course, don’t forget the kitchen “with its vaulted roof supporting the old chimney which still stands as the quaintest and most attractive object of the Mission.”⁷

Helen Gavin

³ Edith Buckland Webb, *Indian Life at the Old Missions* (Lincoln: University of Nebraska Press, 1952), p. 108.

⁴ *Ibid*, p. 109-110.

⁵ St. John O’Sullivan, *Little Chapters About San Juan Capistrano* (San Juan Capistrano, 1912)

⁶ Fr. Zephyrin Engelhardt, O.F.M., *San Juan Capistrano Mission* (Los Angeles: The Standard Printing Co., 1922), p. 49.

⁷ St. John O’Sullivan, *Little Chapters About San Juan Capistrano* (San Juan Capistrano, 1912)

Frequently Asked Questions about Native American Life at a Mission



Why did the Native Americans decide to live at missions?

The Spanish padres attracted Native Americans (their leaders) to a mission with presents of glass beads, clothing, blankets and food. The padres also brought many new forms of technology like metal knives and pots that heightened the Native Americans interest in joining. Curiosity and conversation with the padres convinced many to come visit if not live within a mission complex.

As best they could, padres explained the expectations of those individuals who decided to join a mission. Padres urged the Native Americans to be baptized. When a Native American chose to be baptized it symbolized his or her commitment to the Catholic faith and permanently bonded the individual with a mission community. The decision to join a mission meant learning, accepting, and practicing a completely new way of life.



How did their lives change?

The day of baptism was important, because it represented their commitment to God and to their mission. Not only did the baptized individual receive a new Christian name, they also agreed to new rules and lifestyle changes. One condition of joining a mission was that the converts could no longer leave the grounds without permission. The padres taught the Native American converts the Spanish language, a new set of craft skills, the Christian religion, and European and Christian social customs.

Not all Native Americans liked their new way of life. Some converts realized they no longer wanted to be a part of a mission, some rebelled, and some ran away. At other missions, like San Diego San Gabriel, or La Purisima some Native Americans even set fire to the buildings and led revolts.

Runaways were sought after by the soldiers and brought back. Some form of discipline was administered to the runaways. Punishment for runaways usually consisted of two days in the stocks, and sometimes lashings.

Many historians compare the lifestyle of the Native people to slavery, indentured servants or feudalism. Major differences and similarities can be found with each comparison, and we should remember to put mission practices in light of the Spanish culture of the late 18th century.



What jobs did they have?

Men and women were taught new craft skills. Because mission communities worked toward self sufficiency, there were many jobs to be done.

Men usually did the more labor intensive jobs like adobe brick making, construction, farming, hide tanning (leather making), tallow work, cattle rounding, and blacksmithing.

Women usually did more of the domestic labor like food preparation, textile production (weaving), tallow candle and soap making, animal care, child care, laundry, cleaning, and fire wood gathering.

Younger boys attended school, and helped their mothers with tasks. Older boys were apprentices learning new skills, and would also be used for labor intensive planting, harvesting, and other farming needs.

Young girls helped their mothers, while older girls learned new skills like weaving and cooking.

What was an average day like?

An average day started and ended with the ringing of the bells. The bells rang at sunrise to gather the people into the early mass worship service. After the service, all would gather for breakfast at the mission kitchen. There they would receive a portion of food called atolé, a gruel made of ground grain similar to oatmeal. After the meal period, work began.

Morning work lasted for about three to four hours until the noon bells rang summoning the people for lunch and prayer. The community gathered for a their mid-day meal, pozolé, a thick meat stew. After lunch, a short siesta commenced. Around two o'clock work resumed until five o'clock when the bells rang again signaling the end of the work day. The community gathered at the church for prayer and the reciting of the rosary. Afterward, dinner was served, consisting of another helping of atolé. The hours following dinner were considered free time. The Native Americans might socialize, dance, sing, and play, until they heard the final ringing of the bells around nine o'clock which announced the evening curfew.

Thus, day after day, year after year the ringing of the bells regulated mission communities. The bells were important in signaling the community in every day tasks, but they were also important for announcing births, deaths, raids, and celebrations. The way the bells were rung conveyed a different meaning to the community.



What did they wear?

A Russian artist drew this sketch in early 1816 of neophytes, or Native American converts, who were playing a game of chance during their siesta presumably. Russian artist, Choris's sketch shows the Native Americans to be wearing a shirt, blanket, and breechcloths made of striped material. No trousers are to be seen in his sketches.

Padre Ramon Abella from San Francisco de Asis describes the clothing as the following: "The male Indians wear a Cotón, which is a kind of shirt of wool, the breech cloth, and the majority also wear a blanket. Others on horseback, or who go about the house, such as the alacalde (Native American assigned to assist the padre), or who occupy some position, wear pants, and those who wear pants generally also wear shoes. The Indian women and girls also wear the Contón, a skirt, and a blanket all these of woolen cloth woven in the Mission."

(Quote taken from Edith Buckland Webb, *Indian Life at the Old Mission*)

Where were they housed?

Padres believed that the Native American converts would advance toward becoming better Christians and workers if families were divided into three groups. Each separate group was housed separately.

Married couples and small children lived in their own village a few hundred yards from the central portion of a mission's complex. In the early mission days, the village consisted of Kiichas, or Acjachemen domed huts, for living quarters. After a mission became more established, the homes were made from adobe.

The girls eight years and older who were unmarried, or widowed were given a room or apartment of their own where they would sleep. The dormitory style room where the unmarried women slept was often called the monjerio. At night, the door was locked so that the women could be protected.

The boys and young men slept in their own quarters but unlike the girls, they were not locked in at night.



What was a church service like?

Twice daily, the padres held mass in the Serra Chapel (from 1806-1812 in the Great Stone Church). The services differed greatly from modern services. Today's modern comforts of pews and kneelers did not exist for the Native American converts. Instead, they stood or knelt on the ground. Padres generally gave the mass service in the Latin language, which the Native Americans and most of the uneducated Europeans did not speak or understand.

Native Americans contributed to the beauty of worship services by their amazing musical talents. The padres taught the Native Americans spiritual hymns, and taught them how to play a wide variety of musical instruments.

Not only did the Native American converts enhance the musical beauty of mass, they also contributed to the beauty and art of the church interior. The creative and skilled workers painted and decorated the Serra Chapel, and later the Great Stone Church. Their beautiful artisanship can still be seen on the chapel walls, and in the dome of the Great Stone Church.

Frequently Asked Questions about The Spanish Mission System



Why did the Spanish build Missions?

After the initial discovery of the New World in 1492, Spain and the rest of Europe battled for colonial supremacy on the new continent. The Spanish Empire started colonizing in the southern portion of North America, for instance, the land which today is Mexico. Although Spain's claims on the new world almost spanned half the continent, only a small percentage was actually populated and controlled by the Spanish. By the 1700s, Spain felt pressure from other European powers for control and dominance over North America.

In the later half of the 18th century Russian fur traders were expanding south from Alaska all the way into Northern California and the English were expanding their claims from the east. The Spanish government feared Russian and English colonization would expand into their claimed region of California.



An anachronous map of the overseas Spanish Empire (1492-1898) in red, and the Spanish Habsburg realms in Europe (1516-1714) in orange.

Therefore, Spain used the mission system to colonize California. By 1823, 21 missions lined the coast. Just two padres and a handful of soldiers would be responsible for both religious and governmental development of each mission in California.

Was the Mission System the only way Spain colonized California?

The Spanish government used a variety of methods to colonize California including the establishment of pueblos towns, and presidios or forts for protection. The number of towns and presidios were small in comparison to Mexico because California offered little enticement for colonists to move to a far away frontier which lacked material comforts.



In 1777, fourteen families founded the first pueblo in California which is now the major city of San Jose. The second pueblo was established in 1781 which is now the city of Los Angeles. In 1791, evicted ex-convicts and prostitutes from Mexico founded the third and roughest pueblo Villa de Branciforte, which is near present day Santa Cruz.

The three pueblos did not fair well. Many colonists grew angry were not allowed to own the land they worked on. The Spanish government retained ownership. Besides the missions and pueblos, the Spanish established presidios that guarded and protected the Spanish claim on the land. The presidios were at San Diego, Santa Barbara, Monterey, and San Francisco.

What was life like for a soldier?

Five to six soldiers were stationed at each mission. They enforced discipline, fought off pirates or other foreign powers, and protected the missions from outlying Indians who tried to attack. The remaining Spanish soldiers in California, approximately 150, would have been evenly spread out at the four presidios. Amazingly enough, only 300 soldiers dispersed over 650 long miles controlled and protected the missions and pueblos. They did this monumental task over 65 years!

Life as a California soldier was not easy; often, the Spanish government had a hard time recruiting people willing to a distant frontier. A good proportion of the soldiers stationed in California had a tainted past, some were even recruited from Mexican prisons.

Soldiers were trained in the necessary fighting skills and mission or presidio procedures. They wore protective heavy leather jackets made of seven layers of deer hide, which could stop and arrow from piercing the skin. Besides the leather armor, they carried shields and muskets.



Life for any Spanish soldier was hard. Moving to California meant leaving their homes, family, and former life forever. It meant that contact with the outside world would be very limiting. Many soldiers might have been frustrated living at Mission San Juan Capistrano. Little soldiering was required, and for the most part, soldiers trained Native Americans in trade skills, and oversaw the construction of the Mission. Often soldiers had many arguments with the padres about the organization and functioning of the Mission.

Some soldiers embraced their new life, married Native American women of the Mission, and retired on beautiful ranchos after completing their tenure.

Were the Missions successful?

There are varied opinions on whether the Missions were successful. The main debate is whether historians believe the mission system was good or bad. A better way to address this question is to examine whether or not the padres effectively met their own goals.

The mission system was designed initially to do the following: convert Native Americans to the Catholic faith, train the Native American converts to be self-sustaining Spanish citizens, and lastly, to live a proper "European-like" lifestyle.

The padres came with the intent to Christianize and "civilize" the Native American people of California. By 1821, over 20 years after the first mission was founded, more than 31,000 Native American converts lived within the 21 missions; yet Mission padres did not feel the Native Americans were ready to hold land and live on their own as good Spanish citizens. It is fair to say the Spanish failed at creating a stable, self-sustaining Spanish population of converted Native Americans.

By the time the Mission system ended, the majority of Native American converts could no longer return to their old way of life. The Native people often worked as servants or ranch hands for wealthy Californios. After the Gold Rush conditions worsened. Americans proved to be discriminatory and even killed many Native Americans.

Although the Padres had good intentions, many negative consequences fell upon the Native peoples. Many Native Americans died from disease. Some critics of the mission system define it as a disguised form of slavery forcing religion and culture on the Native population of California; the Spanish did not allow the native people to keep their own traditions or culture.

In defense of the mission system, historians often compare Spanish treatment to the later years with the Americans. For instance, the Spanish treated the Indians far better than their American successors in California, who killed off Indians indiscriminately with guns and introduced deadly diseases, then herded the remainder onto reservations in the most worthless portions of the state.

California's Native population would never be the same after colonization. In 1900 approximately 15,500 Native Americans made up California's population, which pre-Spanish arrival had been around 300,000.

How did the Missions come to an end?

It was obvious by the early 1800s that the Spanish empire was growing weak and military outposts were growing thin. The Spanish empire was dealing with rebellion in many of its colonies. South America, Mexico, Central America, and the Caribbean would all start revolutions and gain their independence. During the time of revolution, the Spanish government discontinued supply ships to California which resulted in the missions becoming more and more self-reliant and forcing many padres to trade illegally with smugglers just to keep the missions running.



During the period of 1800-1820 epidemics and death rates soared. Many Native Americans rebelled or tried to run away. Many of the Native Americans began to view the mission system as a form of slavery which they could not escape. Many grew weary of ever attaining the Spanish citizenry status the padres promised.

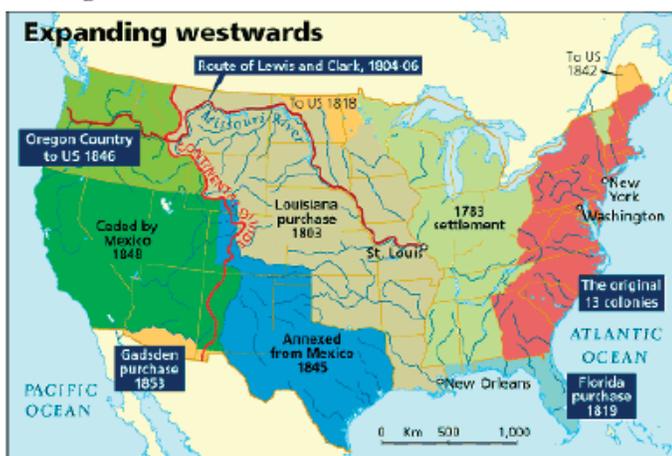
By 1821 Mexico finally won its independence from Spain. The new Mexican government disliked the mission system. By 1830, Spanish, Mexican, and Californio factions fought about what to do about the mission system in Alta California. Ultimately, in 1833, Mexico passed a law which officially ended or secularized the missions. This law meant that the lands held in trust for the Native American mission converts would be given to them in a form of a new pueblo. A commissioner would oversee the missions' crops and herds, while the land was divided up as communal pasture, town plot, and individual plots for each family.

Was secularization a good thing?

Secularization proved to work in many areas throughout Mexico, yet Alta California proved to be problematic for many reasons. The majority of Spanish land was held by the mission system; only 51 pieces of property were in private hands in all of Alta California. Spanish-Mexican settlers wanted secularization so they could set up ranches and own land. By the 1830s, secularization allowed them to buy land and create ranchos.



Often these settlers would swindle land and property rights from the Native Americans. The majority of Native Americans ended up working for the Spanish-Mexican landowners, who treated them like virtual slaves. The landowners paid their workers only in room and board. The Native American rancho workers received no wage. Although they had the right to leave the rancho, many felt they had no choice. Many had no place else to go.



The Spanish-Mexican land owners, or Californios expanded into the tallow and hide trade. California ranchos profited from practically free labor, high demand for goods from foreign trading vessels, and zero taxation from the Mexican government.

The only group that profited from secularization was the few landowning Californios who determined the fate of former Mission workers.

What happened to the Missions buildings after secularization?

After secularization, mission buildings were often used as the community church and the community gathering area. Mission San Juan Capistrano had a different history.

The governor Pio Pico sold the land and buildings at auction in 1844. Pico's brother-in-law John Forster purchased the land (which was valued at \$54,000) for only \$710. While the Forster family used the buildings as a home for over 20 years, California continued to change and grow.

After gold was discovered at Sutter's Mill in 1848, an influx of Americans arrived to make their fortune. The historic year of 1848 coincided with the end of the Mexican American War. With signing the Treaty of Guadalupe Hidalgo, Mexico ceded California and a good portion of the western lands of North America to the United States.

Only a few years after acquiring the territory of California, statehood was declared in 1850. Many California dioceses, and parishioners petitioned the government to have mission buildings and lands returned to the church. People were saddened at the state of the missions. Some mission buildings had been turned into stores, bars, inns, or even stables. Most were falling apart and not maintained.

President Abraham Lincoln responded to the petitioners by giving back the missions to the Catholic Church. By the 1870s and early 1900s, artists, photographers, and visionaries took interest in the abandoned missions. Many wealthy individuals formed groups to campaign for restoration. The Landmarks Club and Father John O'Sullivan were Mission San Juan Capistrano's greatest proponents of preservation.

National Historic Landmark Status

The California State Park System runs only three out of the Twenty-one Missions. The Catholic Church or Non-Profit organizations run the eighteen other California Missions.

California State Parks include:

1. Mission La Purisima
2. Mission Santa Cruz
3. Mission San Francisco Solano (a part of Sonoma State Historic Park)

MEXICAN PERIOD, RANCHOS AND SECULARIZATION

Mexican War of Independence

Manny Bojorquez

Why Independence?

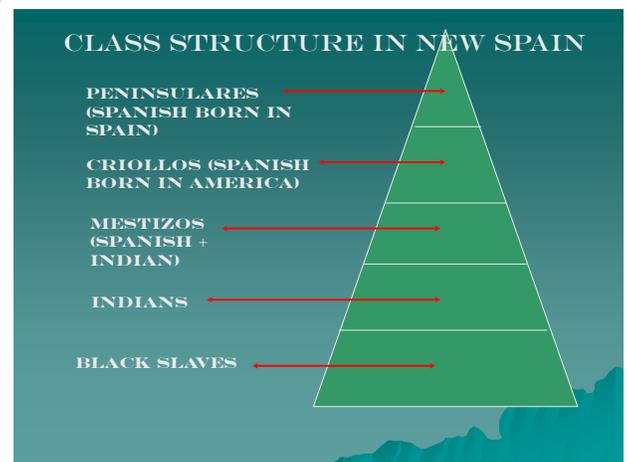
Why did the Criollos crave independence? Why were they not happy in this land that seemed to have everything needed to live a happy life and more? New Spain had fertile lands that could grow many different crops that Spain did not have. There were mines that had immense amounts of silver, more than they had ever imagined, and a large labor force to work them. But still, they began to think of Independence. Today, I will talk about the structure that led the Criollos to take the final step in pursuit of freedom and independence.

New Spain - Divided by Class

All through the history of Spain, class division had been present. There had been class distinctions between royalty, the great landowners and the peasants. In New Spain, class distinction became even more obvious. In New Spain, there were now five divisions: the peninsulares, the criollos, the mestizos, the Indians and the black slaves. The lines between these classes were very sharp and distinct, and few could go up the ladder.

1. The Peninsulares, also known as “gachupinos,” were Spaniards born in Spain who were now living and working in New Spain. They were given the most important jobs; they had the most authority, owned the best lands and had the most money and prestige. If you were a Peninsular, you were on the top of the class pyramid. “The most miserable European, without education, and without intellectual cultivation, thinks himself superior to the whites (the Criollos) born in the new continent.” All Peninsulares supported this way of thinking.

2. The Criollos were the people born in the Spanish colonies. They were of Spanish parents. Although not mixed, they were considered second class citizens because of their place of birth. They came to prefer the denomination of Americans to that of Criollos and Spaniards. There was a growing resentment and mistrust among the Criollos, the Peninsulares and the Spanish Crown.



3. The Mestizos were the people born of Spanish and Indian parents. Because the Mestizo had one Spanish parent, they went to the same schools as the Criollos, but were considered a class lower than the Criollo. A Mestizo would never be granted a title, and would usually be an assistant or a clerk to a Peninsular.

4. The Indians were the Native Americans, and, although there were many diverse tribes that spoke different languages, they were all treated as slaves. They were not allowed to sign any business contracts or to buy land or property without permission from the Spanish.

5. The Black Slaves were brought from Africa to replace the Indians in the mines and haciendas after disease epidemics had killed most of the Indians (smallpox in 1521, measles in 1545 and typhus in 1576). Out of an estimated 20 million Indians living in New Spain only 2 million survived. The Black Slaves were at the bottom of the pyramid.

Precursor Attempts for Independence

The idea of Mexican Independence from Spain started long before 1810. In fact, the first to publicly talk of independence were the two Martins. The two Martins were half brothers and sons of Hernan Cortez. In 1563, after returning from a trip to Spain, they were caught conspiring against the Spanish Crown. The plan was that Martin II would set himself up as King of Mexico. The Martins were protesting a rumor that the rights and privileges given to the Peninsulares and Criolles were going to be taken away. They were caught, brought to trial and sentenced to perpetual exile from Spanish American possessions.

1. Martin I (1523-1568) was born in Tenochtitlan, Mexico. His mother was “la Malinche;” she was the interpreter for Hernan Cortez and later became his mistress. Martin I lived in the shadow of his half-brother, becoming an assistant to him, and, because he was a Mestizo, he was treated as a second class citizen and could not be given a title.

2. Martin II (1533-1589) was born in Cuernavaca. His mother was Juana de Zuniga, a lady of Royal blood. Martin II was given the title: Martin II, Marquis of the valley of Oaxaca. His descendants have been genetically tracked, and they still live in Italy.

3. William Lamport (1650) was an Irish adventurer, also known as “the Irish Zorro”. Born in Ireland, he received his Catholic education from Jesuits in Dublin and in London. He was very intelligent and liked adventure. He escaped from Britain and went to Spain, became a pirate, and later fought for France and for Spain. In Mexico, he escaped from the jails of the Mexican Inquisition and posted a “Proclamation of Independence from Spain” on the walls of the city. He wanted Mexico to break with Spain, separate church and state and proclaim himself emperor of New Spain. He was soon re-captured and executed. There are two stories about this event. One was that he was executed by a firing squad, the other that he was executed by burning.

4. La Conspiracion de los Machetes (1799) was an unsuccessful rebellion in New Spain by Pedro de la Portilla. He was a criollo who came up with the idea of rebellion against the Peninsulares and arranged a meeting with about twenty other youths in Mexico City. At the meeting, they

discussed the situation of the Criollos and planned to do something about it. At the second meeting, a cousin of Pedro became alarmed at how the plan was progressing, and he informed the police. The group had about 1,000 pesos in silver, 2 pistols, some swords and machetes. They were all arrested and jailed. Most of them died in prison before they were brought to trial, although Pedro did live to see the Independence of Mexico.

1810-1821, the War of Independence

By the early 1800s, things were not going well for Spain, and the government was becoming more and more in debt and in desperate need of funds. The Crown decided that the solution was to:

- (1) Raise more taxes. New Spain (Mexico), being the wealthiest, was expected to pay the most.
- (2) Pass the Consolidation Decree or the Sequestration Decree. The Decree was meant to appropriate the wealth of the Church in New Spain to pay for the Expansion and the Wars. By this time, the Catholic Church had become very wealthy, and the Crown needed their money. This did not sit well with the middle class, the criollos and the priests.
- (3) Institute The Continental System, which was meant to consolidate the European Countries and punish Great Britain economically for the French defeat at Trafalgar. Portugal refused to cooperate, and Napoleon decided to attack. Napoleon obtained permission from the King of Spain to enter his country to attack Portugal (1808-1814), but, once his army was in the country, he decided to stay. Napoleon held the Spanish King in jail, and installed his brother Joseph, as emperor of Spain.

Confusion. Who was in charge? The Juntas made an appearance. The Juntas took over while the King was absent. The Juntas were groups of people, from each region, who acted in place of the King. Padre Miguel Hidalgo, a Criollo and a Priest, sensing the division of the country and weakening of the Spanish Crown, decided that this was the time to break away from Spain.

Heroes of the War of Independence



Father Miguel Hidalgo y Costilla, a Criollo priest, grew up in a hacienda, where his father was superintendent. He liked French literature and learned several indigenous languages. He also wrote texts in the Aztec language and organized local communities in Michoacan. But Father Hidalgo was not happy with the way he and the church were being treated by the Crown. Although he had been successful as a priest, a teacher and later the Director at the University at Valladolid, he was prevented from rising to higher office because he was a Criollo. On September 16th 1810, the people gathered for what they thought was the usual morning mass. That morning, they received more than a sermon from the priest. Father Miguel Hidalgo climbed to the bell tower, and from there he made his famous “Grito

de Independencia,” or cry of independence. From Dolores, his army, which was then made up mostly of Indians, marched to San Miguel, then to Guanajuato. By then, Hidalgo’s army contained over 20,000 men. He was defeated in Guadalajara and captured, and, on July 30, 1811, was executed. He is considered the Father of Mexican Independence. The state of Hidalgo was named after him, and the city’s name was changed to Dolores Hidalgo. One of his Officers, Jose Morelos, took command of the insurrection army.

Jose Maria Morelos, was also a priest and of mixed blood. His father was a carpenter. He left school when his father died and worked on his uncle’s farm as a mule driver. In his spare time, he studied grammar, Latin and Spanish. By 1790, he had saved enough money to enter the College of San Nicolas in Valladolid where he studied under father Hidalgo. In 1799, at the age of 33, he was ordained a Catholic priest. In 1810, when he heard of Hidalgo’s rebellion, he went to see his old mentor and volunteered his services as a priest. Hidalgo told him that he did not need more priests, he needed more soldiers. Hidalgo commissioned him a Colonel. He was the most successful Commander of the insurgent army. In 9 months of the war, he and his army won 22 battles. On September 13, 1813, he outlined “Sentimientos de la Nacion.” This document declared Mexican independence, established the Catholic religion, and created the legislative, executive and judicial branches of government. It also abolished slavery and class and racial social distinctions in favor of the title “American” for all native born individuals. He was captured and executed on December 22, 1815. Morelos had a city, a state and 50 peso coin and bill named after him. Napoleon once said, “Someone give me three generals like Morelos and I will conquer the world”. Lieutenant Vicente Guerrero took over for Morelos.



Vicente Guerrero, was born into a poor rural family, was of mixed blood and a gunsmith. He joined in the revolt against Spain in 1810. His father was a heavy supporter of the Spanish Crown, and when he asked Vicente for his sword to present to the Viceroy as a sign of goodwill and capitulation he denied by saying, “The will of my father to me is sacred, but my motherland is first.” He sent several delegations to the United States to seek assistance for his revolution but, at the time, the United States was involved in the War of 1812 and could not help. He became the 2nd president of Mexico but was deposed on December 17, 1829 and executed on February 14, 1831. The state of Guerrero was named in his honor.





4. Guadalupe Victoria was originally named Jose Miguel Ramon Aducto Fernandez y Felix, and he was a student in the Colegio de San Ildefonso when the war started. He was only 25 years old when he joined Miguel Hidalgo's army in 1811 and took on the name of Guadalupe Victoria in honor of the Virgen de Guadalupe and Victoria for Victory. He fought under Jose Maria Morelos and eventually rose to the rank of general in 1814.

After the war of Independence, Agustin Iturbide declared himself emperor of Mexico. Victoria, himself a republican, opposed Emperor Iturbide and was imprisoned. He escaped and later signed the Act of Casa Mata (1823). This document demanded the reinstatement of the Constituent Congress of 1822, which had been dissolved by Iturbide. He became the 1st president of Mexico (1824-1829) and the only one of the original heroes who was not executed but died in a hospital bed.

The First Emperor *Agustin Cosme Damian de Iturbide y Aramburu*,
AKA Agustin I

Agustin Iturbide was born on September 27, 1783, in Morelia, Michoacan, Mexico. He joined the Spanish army in 1798, and by 1810, he had risen to the rank of lieutenant. By 1816, he was military commander of the Spanish forces in the North of Mexico. In 1820, he joined the rebel forces and later became the head of the new government junta. In February of 1821, Iturbide and Vicente Guerrero issued the Plan de Iguala, calling for a unified, separate and completely independent Mexico. On September 27, 1821, representatives of the Crown and Iturbide signed the Treaty of Cordoba, which recognized the independence of Mexico. However, Iturbide made a terrible mistake as he signed an agreement with the departing Spaniards that gave them the right to leave and get paid the whole value of their land holdings in hard currency. This quickly depleted Mexico of all its currency; even silver church bells and gold altarpieces were melted down in an attempt to pay off the debts. Iturbide was elected emperor by Congress (votes, 77-15), and on July 21, 1822, he was crowned Augustus I. On March 19, 1823, he was forced to abdicate under duress and was exiled. He traveled to Italy and then to London, but on July 15, 1824, he returned to Mexico and was quickly arrested and executed.



Guadalupe Victoria 1st President
of Mexico (1824-1829)



In 1824, Guadalupe Victoria was elected the 1st President of Mexico and he served from 1824 to 1829.

San Juan Capistrano Docent Society

Secularization of Mission San Juan Capistrano

From Orange County Through Four Centuries by Leo J. Friis

Under the original Spanish colonization plan the missions were not intended to be permanent. Ten years after their establishment they were to be secularized. This meant that the mission settlements would be converted into civilian towns and the missionaries replaced by secular priests. The ten-year rule was never enforced in California because the Indians never attained any ability to govern themselves as a civilized society and because the missionaries opposed any change in the system they had created.

The old order was destined to end when Mexico gained independence from Spain in 1821. In April of the following year California declared its allegiance to the newly formed government of Mexico. Land hungry people looked with envious eyes upon the great plains and hills where mission cattle grazed. Secularization of the missions was inevitable and it started explosively on July 7, 1826, when Governor Echeandia issued his Proclamation of Emancipation declaring the Indians in certain parts of California, when found qualified, should be free from the missions and become Mexican citizens.

Lt. Romualdo Pacheco came to San Juan Capistrano where he assembled the Indians and in a fiery speech told them that Echeandia was their new chief and friend who would give them equal rights with the Spaniards. The natives were greatly impressed with Pacheco's words and shortly after demanded that Hilario Machado, corporal of the guard, put Father Jose Barona in the local *calabozo* under the threat that if he would not do so that he himself would be imprisoned. Although he successfully rejected the ultimatum, disorder reigned. The Indians refused to work. Vice and thievery flourished in the village. Drunken Indians staggered about the plaza shouting, "Soy libre!"

When Jose Figueroa became governor in 1833, he continued with the secularization program and announced that he intended to emancipate all of the neophytes at San Juan Capistrano as they appeared more civilized than those at the other missions. He directed Capt. Pablo de la Portilla to commence dividing up the Mission's San Mateo Rancho and distribute its lands to the Indians. The rancho was a few miles southeast of San Juan Capistrano and the neophytes refused to go there, logically contending they should be given the irrigated lots near the mission upon which they could support themselves. Figueroa agreed with them and gave orders accordingly. In the fall of 1833, San Juan Capistrano was organized as an Indian Pueblo.

The governor was not happy with the secularization program, but he had no alternative but to obey orders coming from Mexico City. On August 4, 1834, he issued his decree of confiscation which involved ten missions including San Juan Capistrano. Under this order one-half of the mission properties was to be given to the Indians and the remainder was to be entrusted to administrators for the support of the local church and for the public good. Indians were required to do certain essential community work and could not sell their lands nor personal property. Figueroa died before he could carry out the program.

The first administrator selected for San Juan Capistrano was Ensign Juan Jose Rocha who declined to serve. Santiago Arguello was appointed January 27, 1838, with an annual salary of \$1,000 which had to be paid by the local Indians. It is generally conceded that he was an able and honest man, one of the least greedy of all the administrators in California. Nevertheless, the Indians accused him of dishonesty and asked that he be replaced by someone who was not only just, but one who had a smaller family, pointing out that Arguello had 22 children as well as numerous other relatives that required public support.

To investigate these charges as well as complaints at other missions, Governor Alvarado appointed William Hartnell *Visitador de Misiones*. Arriving at San Juan Capistrano in June 1839, he made a study of the situation and determined that Arguello had done nothing that warranted him being removed from office. The Indians were highly displeased with his decision. In August, Arguello reported that he was unable to improve conditions and as a temporary expedient, one of the local priests, Fr. Jose Maria de Zalvidea, was put in charge. Although the padre was popular with the Indians, he was unable to maintain order and refused to assume further responsibility unless white men would be permitted to settle in the village and some kind of civil authority established. He was succeeded by Augustin Janssens, a Belgian, who was appointed mayordomo.

Shortly afterward a group of white men of San Diego petitioned Governor Alvarado to dissolve the pueblo of San Juan Capistrano and permit them to acquire the land there as settlers. The governor's secretary, Manuel Jimeno, notified Santiago Arguello on May 10, 1841, of Alvarado's intention to grant the petition "in the view that San Juan Capistrano is in a ruinous state". In the following month the petition was approved, and the Indian pueblo dissolved. In the distribution of lands, the Indians were given the preference of location. They chose the eastern valley. About 40 persons of the *non-Indian class* also were granted parcels of land, very few of who ever came to the village to occupy them. Among those white grantees appear the well-known names of Andres Pico, Jose Antonio Yorba, Santiago Arguello, Narcisco Botello and Teodocio Yorba.

By a series of regulations issued by Alvarado on July 29, 1841, the Indians were organized into a new pueblo and Juan Bandini was appointed commissioner to create the new municipality. He found that about 70 Indians were in favor of the new pueblo, but about 30 preferred the old mission system. In the presence of all the natives, Bandini declared the new pueblo duly organized. It was called San Juan de Arguello, in honor of Santiago Arguello and his family. In the words of Hittell, "the new pueblo commenced a sickly kind of existence." Bandini surveyed his handiwork and wrote to Alvarado's secretary on January 2, 1842, "I was grieved on observing that, for from bringing any advantage, the forming, of the place into a pueblo resulted in the complete demoralization of the Indians. In addition, it had afforded shelter to some knaves who introduced themselves under the pretext that they were settlers."

The French traveler, Duflot de Mofras, visited San Juan Capistrano in early 1842 and found it to be "in a most ruinous condition." On April 26 of the same year poor old Fr. Zalvidea, the only padre at the mission, wrote to his superior, "Since the last of December until the Second Easter Day (Monday) I have been in bed, unable to get on my feet, in consequence of an inflammation in the soles and insteps of my feet. Thanks be to God, I can stand on my feet for a while, though only with difficulty, in order to celebrate the Holy Mass." In June he wrote that Augustin

Olvera, who had taken charge of the mission properties, “has provided me with the necessaries and has cared for me as well as he could.” Fr. Zalvidea remained at San Juan Capistrano until the end of 1842 when he was permitted to go to Mission San Luis Rey where he died.

The **Jewel of the Missions** came to an end on December 4, 1845, when Governor Pio Pico auctioned off its buildings to John Forster and James McKinley for \$710.

San Juan Capistrano Docent Society

Vaquero Style Horsemanship

WHAT IS VAQUERO STYLE HORSEMANSHIP?

When I speak of vaquero style horsemanship, I am referring to the horsemanship of the California vaquero. This style of horsemanship originated in early California. The environment of early California consisted of a mild climate and an unhurried lifestyle. Early California was known as the land of mañana. There is always tomorrow. This environment allowed the vaquero to hone his horsemanship skills to a level of refinement. The vaqueros took great pride in their horses, as well as their skills as horseman and vaqueros. The word vaquero simply means cowboy. The goal of the vaquero's training was to produce a trigger reined cowhorse. Without the cow, there can be no vaquero style horsemanship. Without the cow the horse is simply a trail horse traveling from point A to point B. At the same time, without the touch and stop, and touch and turn response to the reins, there is no vaquero style horsemanship. The vaquero style uses finesse, not force. The vaquero style uses signal, not pressure. The rider must possess knowledge of the way in which his horse thinks, and how he responds to different stimuli. He must also know the biomechanics of his horse, the importance of timing and balance. The knowledge that the horse must be allowed to complete one movement before he can begin the next movement. For example: The horse must be allowed to come to a complete stop before he is asked to turn. In the vaquero style, the rider does not rush the training of his horse. It takes as long as it takes. Depending upon the amount of riding, it can take from two and a half to three years to train a horse, from day one until the horse is straight up in the bridle. Vaquero style horsemanship requires discipline and dedication. Not discipline of the horse, but discipline of the rider, self discipline. Vaquero style horsemanship requires dedication to the horse. This style is not for everyone. This is not for the lazy or narrowminded. It is not for the person who thinks his relationship with his horse should be one of master and slave. This is not for the person who thinks he must "show him who's boss". To succeed with this style, one must possess desire, knowledge, and skill.

JAQUIMA A FRENO

(Hackamore To Bridle)

The process begins with the hackamore and mecate. The hackamore is a noseband built of braided rawhide. The mecate is a twenty-two-foot rope of twisted horsehair which when tied to the hackamore, forms a closed set of reins and a lead. Mecates vary in diameter, with 1/2" and 3/8" being the most common. In general, we begin with a hackamore of 3/4" in diameter and in time, transition down to a hackamore of 1/2" in diameter.

The next step is the "two rein". In the two rein stage of training, two sets of reins are used. In the two rein we use a bosal and mecate. A hackamore is 1/2" in diameter and larger. A bosal is 3/8" in diameter. A bosal is designed to fit under a bridle while a hackamore is not. In the two rein a bosal and mecate are placed on the horse. Then a bridle is placed over the bosal. The bridle consists of a headstall, a spade bit with leather curb strap, and a set of braided rawhide reins. In the beginning the rider uses the bosal and mecate to signal the horse while the bridle reins swing loose without contact. In time, the rider will use both sets of reins simultaneously. Finally, the rider will use the bridle reins without the aid of the bosal and mecate. When the

horse can be ridden straight up in the bridle, the mecate reins will be removed. At this stage a rope of about sixteen feet will be passed through the bosal and tied around the horse's neck with a bowline knot, to be used as a lead. The horse is never lead or tied by the bridle reins. To do so will cause pain or injury to the horse's mouth and ruin all the time and work you have put into this horse.

Straight up? In the beginning, while in the hackamore, we handle one rein at a time. Handling one rein at a time allows the horse to put slack in the rein through lateral flexion. With time, and the right training, the horse will learn to respond to the rein. As the horse becomes more responsive, both the right and left rein can be handled simultaneously, with one rein longer than the other, a direct rein and an indirect rein. In time the horse will reach the point where both the right and left rein can be handled evenly (the same length) without causing any negative effects. This is called straight up in the hackamore or straight up neck reining. Straight up in the bridle refers to riding in the bridle without the mecate and bosal, using only the set of bridle reins. When a horse can be ridden straight up, whether in the hackamore, the two rein, or the bridle, it allows the rider to ride one handed. **Riding one handed is the goal and the distinction, of vaquero style horsemanship. This allows the rider the ability to use a rope, which was an essential part of a vaquero's work.**

WHY USE VAQUERO STYLE HORSEMANSHIP?

Vaquero style horsemanship produces an extremely light and responsive horse, that is unmatched. These horses stand out in a crowd. They have a form and style about them and the way in which they work. Using vaquero style horsemanship on a horse from start to finish will produce an exceptional horse, but it is not limited to the untrained horse. Using this style on older horses will bring about improvements. Even horses that have been ridden by heavy handed riders can show improvement. Using this style will prevent a lot of problems and vices. It can also help to eliminate or lessen them in older horses. Using vaquero style horsemanship will open one's mind to learning and increase their awareness. It will improve their horsemanship skills of timing, feel, and balance. There is nothing magical about vaquero style horsemanship. It is not a cure all. It will not solve every problem with every horse. It is simply a collection of methods and techniques based on sound principles of horse psychology and biomechanics. The results you will get from using vaquero style horsemanship will depend upon the dedication and hard work you put into it.

Martin Black

www.martinblack.net

SUGGESTED READING

Books by Ed Connell

"Hackamore Reinsman"

"Reinsman Of The West Bridles & Bits"

"Vaquero Style Horsemanship A Compilation of Articles and Letters"

Trades of the Ranchos

Trade: a skilled job, typically one requiring manual skills and special training.

Below is a list of trades transferred from the missions to the ranchos. This list is from *Bits of Californiana*, compiled by Leonore Rowland.

1. **Butchers or slaughtermen**—killed, skinned and dressed beeves, sheep, separating the hides, tallow and meat to the different workers in each article
2. **Hide dressers**—prepared hides for sale and shipment
3. **Tallow-workers**
4. **Meat-driers**—prepared jerked beef, sun dried, for local use and to sell or trade
5. **Candlemakers**—who made tallow dips
6. **Soapmakers**—hogs were raised chiefly to furnish soap fat as the Indians refused to eat pork. (Traditions say that the Indians believed hogs to be transformed Spaniards)
7. **Tanners**—made dressed leathers and also tanned pelts with fur on
8. **Saddlers**—the ranchos furnished an immense market for these products
9. **Shoemakers**
10. **Sawmill men**
11. **Grist mill men**
12. **Carpenters**—including wheelwrights, cartmakers, boxmakers and fence guilders, besides working on buildings
13. **Blacksmiths**—make all the farm implements used
14. **Brickyard men**
15. **Masons**
16. **Limeburners**
17. **Spinners and Weavers**
18. **Tailors and Dressmakers**
19. **Woodsmen, vintners, and coopers**—this last trade being the only one kept in the hands of whites, for reasons lost in the distance of history
20. **Cattle herders, agriculturalists, orchardists, teamsters**
21. **Bakers, cooks, pages and all domestic trades.**

A ROSTER OF THE RANCHOS

Vast rangelands were opened to private ownership when the newly formed Mexican Republic passed the Secularization Act in 1833. Mission property was confiscated, and any eligible Mexican citizen could petition governors for large grants of land. In addition to being a Catholic, an applicant had to show an ability to raise crops or cattle and to occupy the property. Of 700 grants made throughout California between 1833 and 1846, 20 were either all or partly within today's Orange County borders. They are:

1. *Rancho Boca de la Playa*: “Mouth of the Beach” granted to Emigdio Vejar by Pio Pico in 1846. Vejar, who had been a “judge of the plains” in the LA area was a justice of the peace in San Juan Capistrano in 1844-45. In 1869 he sold 6,6607 acres to Juan Avila. Eventually it was acquired by Juan Forster, a major regional landowner, second only to Able Sterns.
2. *Rancho Bolsa Chica*: The 8,107 acre “Little Pocket” or “Bay” granted to Juacuin Ruiz in 1841 by Juan Alvarado. Formerly part of *Rancho Los Bolsas*, *Bolsa Chica* eventually bought by Able Sterns. Through marriage and land purchase, Sterns became the largest landowner in Southern California.
3. *Rancho Cañada de los Alisos*: The “Glen of the Alders” granted in 1842 to Jose Serrano by Averado. Later grants from Pico in 1846 swelled the Serrano property to 10,668 acres Dwight Whiting acquired most of the rancho in the 1881s and it became the Whiting Ranch.
4. *Rancho Cañón de Santa Ana/Cañada de Santa Ana*: The 13,328-acre rancho granted in 1834 to Bernardo Yorba by Figueroa. Yorba, one of four sons of José Antonio Yorba. Bernardo eventually acquired land that extended his holdings from Riverside County to Newport Bay.
5. *Rancho La Habra*: “Low pass in the Mountains or Valley” was partly in what is now LA County. Granted in 1839 to Mariano R. Roland by Manuel Jimeno. Acreage not known. Andrés Pico acquired the land and later sold to Sterns.
6. *Rancho La Puente*: A small portion of “The Bridge” in Orange County. The 48,790 acres rancho granted in 1845 by Pico to John Rowland and William Workman—trappers who had brought a party of Americans to California from New Mexico in 1841.
7. *Rancho Las Bolsas*: Part of a vast Spanish concession given to former soldier Manuel Nieto in 1784 by Gov. Pedro Fages. *Las Bolsas* created when Neito heirs asked for a partition of the larger grant. Figuero gave the land in 1834 to Catarina Ruiz, the widow of one of the Neitos. By the time the U.S. Land Commission was formed in 1851 to consider the claims of the rancho owners, *Las Bolsas* ownership was in dispute. Ramon Yorba and Jose Justo Morillo each claimed a half-interest. Sterns later became full owner. Acreage not known.
8. *Rancho Lomas de Santiago*: The 47,266 acre “Hills of St. James” granted in 1846 by Pico to Todocio Yorba. Later acquired by James Irvine Sr. in deeds dated 1868 and 1876.
9. *Rancho Los Alamitos*: “Little Cottonwoods” (or Willows) part of larger 1784 Manuel Nieto concession. The rancho was created during the partitioning and in 1834 granted by Figueroa to Juan Jose Nieto. Acreage not known. Acquired by Sterns.
10. *Rancho Los Coyotes*: Created during the breakup of Manuel Neito concession and given to Juan Jose Nieto in 1834. Sterns later added it to his holdings. Acreage no known.

11. *Rancho Mission Vieja or La Paz*: the 46,435-acre rancho granted to Antonio Estudillo in 1841 by Pico under name *Rancho La Paz*, "The Peace". Estudillo failed to meet conditions of ownership set by Mexican law. He sold to Augustin Olvera in 1845, who sold to Forster two days after titled confirmed. Name changed to *Rancho Mission Vieja*, "The Old Mission".
12. *Rancho Niguel*: Granted to Juan Avila in 1842 by Alvarado. Avila, later a justice of the peace in San Juan Capistrano. Lewis F. Moulton acquired the 13, 316 acres rancho in the 1890s; it became the Moulton Ranch.
13. *Rancho Potrero Los Pinos*: This was one of three small pastures in what is now Cleveland National Forest granted in 1845 to Forster by Pico. The other two properties in what is now Riverside County. Size of the three in 1866 title was 1,167 acres.
14. *Rancho Rincon de la rea*: Small portion of "Corner of the Tar" extends into Orange county from the north. First owned by Gil Ybarra who received grant in 1841 from Alvarado. Size not known.
15. *Rios Tract*: Seven-acre parcel within the boundaries of Rancho Boca de la Play. Granted to Santiago Rios by Gov. Micheltorena in 1843. Rios was justice of the peace at San Juan Capistrano in 1842 and 1843
16. *Rancho San Joaquin and Rancho La Cienega de las Ranas*: Given to Jose Andres Sepulveda in two grants by Gov. Alvarado in 1837 and 1842, the title for the two ranchos gave the combined size as 48,803 acres. The ranchos were named "pocket of the St. Joaquin" (an early name for Upper Newport Bay) and "swamp of the frogs," an area of marshlands that once extended from Newport Bay to Red Hill. Sepulveda reportedly had been involved in politics but became known as a hospitable rancher who owned fast horses. His ranchos later were joined with Lomas de Santiago and a portion of Santiago de Santa Ana to form the Irvine Ranch.
17. *Rancho San Juan Cajon de Santa Ana*: The 35,970-acre "St. John's Canyon of Santa Ana" was granted in 1837 to Juan Pacifico Ontiveros by Alvarado. Ontiveros was an early-day resident of Los Angeles who had served in the Spanish army.
18. *Rancho Santa Gertrudes*: Only the northeasterly tip of the rancho is within Orange County. It was part of the 1784 Nieto concession. Nieto lived on this rancho southwest of what is now Whittier. After the breakup of the concession, Figuero granted the rancho to Josefa Cota de Nieto.
19. *Rancho Santiago de Santa Ana*: The rancho took its name from two Portola expedition campsites that were named for two saint's days, St. James (Santiago) and St. Anne (Santa Ana). Jose Antonio Yorba, a retired sergeant of the presidio in San Diego, who had been a Portola party corporal, was granted the ranch land in 1810.
20. *Rancho Trabuco*: Named for a blunderbuss lost by a soldier in the Portola expedition. A third of the rancho was granted in 1841 to Santiago Arguello by Gov. Alvarado. Arguello, who had held several public offices in San Juan Capistrano, San Diego and Los Angeles, sold his interest to Forster two years later, and Forster obtained the additional two-thirds of the rancho from Gov. Pico, giving him a total of 22,000 acres.

Source: *The Title Insurance and Trust Co. of Los Angeles, incorporated in 1893, now known as Ticor Title Insurance Co. of California.*

John Forster (Don Juan Forster)

John Foster arrived in California in 1833 on the ship, “Facio”. It was managed by his trader uncle, James Johnson, who operate out of Guaymas, Mexico. Foster returned from California to the Sonora port as master of the vessel, later going back to Alta California overland. He continued in the employ of his uncle until 1836, when he decided to take Mexican citizenship and remain permanently in California. The 26year-old John Foster became Juan Forster, Californian.

The following year he took Ysidora Pico, sister of Pio Pico, for his wife. The Latin traits of Ysidora combined with those of the Englishman from Liverpool in their children. The first was Marco Antonio, baptized at Mission San Gabriel on 8 October 1839. Next came Francisco Pio and Ana de Refugio, baptized at Mission San Gabriel 17 October 1841, and 1 March 1843, respectively. During these years Forster was employed as a shipping agent in San Pedro.

Seeing the beauty and possibilities that lay in the little valley of San Juan Capistrano, Forster moved his family therein 1844. Sadness struck, though, when little two-year-old Ana de Refugio died 1 June 1845.

Grief was offset somewhat when there was gladness at the birth of John Fernando that same year. Joy and sadness from the births and deaths of their children were to come to the Forster family twice more in the near future. Jorge Jaime Enrique was born 22 August 1846, and died 12 February 1852, while Ana Carolina was born in September 1848, and died between 1850 and 1860.



Before Juan Forster moved his family to San Juan Capistrano, Jose Antonio Estudillo had received a grant of land in 1841 under the name of Rancho La Paz. Since he did not build a house or occupy the land as required by Mexican law, Antonio Maria Somosa, an army officer, filed a new claim for the grant in 1844. Much to his surprise, however, he learned that Augustin Olvera, a judge in Los Angeles, had already purchased it from Estudillo. Pio Pico, a close friend of Olvera’s, transferred the grant title to Olvera as Rancho Mission Viejo on 4 April 1845. Two days later Olvera sold the 46,432-acre rancho to Juan Forster.

At an elevation of 3,000 feet on the southern slopes of Saddleback nestled a grassy basin surrounded by oaks. It is called Potrero Los Pinos. When one considers the beauty and fertility of the land, it is easy to appreciate Forster’s desire to

own the property. Although not a large area, he decided the acreage would be valuable as a center of operation for his cattle grazing. He mentioned his desire for the land to his brother-in-law, Pio Pico, and no sooner said than done. The grant for the "Pasture of the Pines" was his on 5 April, 1845. It helped to have relatives in high places! For Juan, 1845 was a memorable year. In December he also bought most the Mission San Juan Capistrano property at auction for \$710.00. Here he made his home until 1864 when the Mission was given back to the Catholic Church by President Abraham Lincoln.

Many Californios took refuge behind the mission walls during the American advance during the Mexican War. General Fremont marched through San Juan Capistrano with his entire company, including Kit Carson and an Indian force of Shawnees. Juan Forster expressed the feelings of many betwixt-and-between pioneers like himself when he told how Fremont and his entire force surrounded the buildings at San Juan Capistrano: "believing that I would try to escape, he was savage against me until we had an explanation, when he became convinced that I was favorably disposed to the United States...when in reality I was desirous of seeing the country under the United States or any other stable government."

In 1846, Governor Pico fled to Mexico, leaving Forster in charge of Pico's ranch, Santa Margarita y Las Flores, which today is Camp Pendleton. On his return to California, Pico borrowed large sums of money from Forster to cover his gambling debts. By 1864 Forster offered to pay \$14,000 and assume all of Pico's current debts in return for the deed to rancho Santa Margarita y Las Flores. The Picos, Pio and Andres, agreed and Forster became the largest landowner in California, eventually holding over 200,000 acres.

Forster moved his family to Santa Margarita y Las Flores in 1864. The ranch house had been built sometime before 1827 and was in need of repair and remodeling. At this time, it had two bedrooms and a living room. Forster expanded the house to 18 rooms surrounding a flower-filled courtyard. It is still standing today and became the home of the Commanding General at Camp Pendleton until 2007 where it is now being made into a museum.

Don Juan died in 1882 and his family sold the ranch to James Flood. Flood made Richard O'Neill his manager who later became half owner of this ranch. In 1940 the United States Navy needed a west coast training facility and purchased a major portion of the ranch from the O'Neill and Flood families and it became Camp Pendleton.

From the book Saddleback Ancestors—Orange County Genealogical Society, 1969 and San Juan Historical Society

HIPPOLYTE BOUCHARD – ANOTHER VERSION

From HOME PORT FOR ROMANCE by Doris Walker

On December 14, 1818, the ships Argentina and Santa Rosa appeared in Bahia de Capistrano, the scene recorded by Captain Corney:

We ran into a snug bay in latitude 33°33' N., where we anchored under a flag of truce. The bay is well sheltered, with a most beautiful town and mission, about two leagues from the beach.”

Forewarned by a passing American brig of the impending attack, the padres and people of Capistrano had emptied their treasure chests and fled to the hills. A battalion of 30 soldiers had been sent from San Diego to defend the town, in command of Alferez Santiago Arguello. Bouchard and his insurrectos demanded that the citizens who remained forsake their allegiance to Spain. More concerned about protecting their property than politics, they hadn't thought much about the possibilities of local control and were indifferent.

The pirates knew San Juan was the last logical stop for provisions – food, water, and wine – for their intended trip back to South America. Enemy water lay in between, and San Diego was highly fortified. So, Bouchard next offered to spare the town in exchange for supplies, but Arguello offered him instead an immediate supply of powder and shot.

The fiery tempered corsair flew into action. In consultation with his officers, he decided the mission town was too far from the beach to preserve as a future port, so it was condemned to pillaging. Hauling two heavy cannons and balls in shoreboats up the rocky beach, nearly half the invading crew (140-armed men) came ashore. They encountered a troop of mounted Spanish soldiers. Six pirates were felled – not killed – in the short gun battle that followed. The soldiers fled, and the invaders took the town.

It is believed that everything of value had been hiked up Trabuco Canyon north of the mission and buried in the wooded wilds hours before the actual incident. Corney's famous account of the action is one of Capistrano Bay's darkest but most romantic moments, as the pirates began their plundering:

We found the town well-stocked with everything but money, and destroyed much wine and spirits and all the public property, set fire to the king's stores, barracks, and governor's house, and about two o'clock we marched back though not in the order that we went, many of the men being intoxicated, and some were so much so that we had to lash them to the field pieced and drag them to the beach, where, about six o'clock we arrived with the loss of six men. Next morning we punished about twenty men for getting drunk.

He explains that about 20 men had run wild through the town and were so drunk, they had to be lashed to the cannons and dragged back to the beach and punished there for their indiscretions. Four of the pirates are said to have jumped ship and stayed here, while two Indian women readily agreed to sail with the pirates...a semi-liberated exchange.

Some accounts claim all that was burned were Indian huts around the mission; and some even indicate that the valuables stashed out of reach were hardly even worth protecting. But the occasion was never forgotten, and treasure tales grew with the years.

Four days after the attack, when everyone was sober again, Bouchard ordered his ships to sail from Capistrano Bay. After using up the available food and drink supplies, he saw no need to hold this settlement longer. Even pirate ships had to go far in search of supply ships and, which among those would dare anchor in the bay when a rebel flag was flying in port?

Several years later renewed second-guessing about the pirate incident emerged. The soldiers under Arguello were accused of neglecting the mission, giving the town away and wasting the wine and brandy. Even the Indians were called to task for loss of some of the mission possessions and spirits. One Indian, whether hero, coward or opportunist, had managed to drink himself to death during the battle. Amid the rumblings, the flag of Mexico was hoisted above Mission San Juan Capistrano at the end of 1822.

...Lee Heizman

The Battle of San Pasqual During the Mexican–American War

December 29, 2006

The Mexican American War, which started in 1846 and ended with the Treaty of Guadalupe Hidalgo in 1848, was fought mainly in Mexico. However, the biggest military battle ever fought in California took place about 50 miles south and east of Mission San Juan Capistrano, just east of the San Diego Wild Animal Park near Escondido. There is some contention about who won, but on the field of battle the Americans lost 21 men who were killed outright and 17 more seriously wounded.⁸ The Mexicans – who were called “Californians” – had a few wounded but no known battlefield deaths.

Modern historians are generally of the opinion that the American casualties were caused mainly by the arrogance and impatience of the American Commander, General Stephen Kearney and his subordinates Lieutenant Thomas Hammond and Captain Abraham R. Johnston. The following story is a verbatim transcript from The California State Military Museum website which has more information on the battle. <http://www.militarymuseum.org/SanPasqual.html>.

After the battle, the American forces spent several weeks in recovering in San Diego. In early January 1847, they were aided by Don Juan Forster as they marched toward Los Angeles and camped outside the old Mission San Juan Capistrano which was then owned by Forster.

The Battle of San Pasqual

By Geoffrey Regan

Reprinted, with permission of the author, from the book, *SNAFU: Great American Military Disasters*.



The Victor: Don Andres Pico, circa 1846

“As a substitute for rational thinking, some commanders fall back on racial stereotypes by which they can assure themselves that ‘man for man’ their own soldiers are in some way superior to the enemy. Such a man was Brigadier General Stephen Watts Kearney, who, at the battle of San Pasqual, in 1846, was guilty of such contempt for his Spanish-Californian opponents

⁸ Several different authors have different numbers for the American dead and wounded, but they generally are between 17 and 23 killed and 15 and 20 wounded

that he suffered a sharp reverse and still had the effrontery to claim it as a victory and gain promotion for his 'achievement.'

"With the outbreak of war with Mexico in 1846, U.S. President James K. Polk and Secretary of War William Marcy decided to send Colonel Stephen W. Kearney, commander of the 1st Dragoons at Fort Leavenworth in Kansas, to march into New Mexico and to occupy Santa Fe. After seizing and garrisoning New Mexico, Kearney, now promoted to Brigadier General, was ordered to press on from Santa Fe with his 'Army of the West' deep into California, in order to seize Monterey and San Francisco. Speed was of the essence as Polk wanted to ensure that if peace came with Mexico the United States would have a military presence in California sufficient to lay claim to that province.

"The first part of his mission was accomplished with ease, and Kearney occupied Santa Fe on August 18 [1846], setting up a civilian government for New Mexico before pressing on into California just four weeks later. With him now rode a mixed group of civilians and soldiers: three hundred dragoons, a party of engineers led by Lieutenant Emory with two small howitzers, and hunters and guides under the experienced Antoine Robidoux and Jean Charbonneau. Unfortunately, the party was very poorly mounted for the thousand-mile journey to the coast, many riding 'devilish poor' mules, some of which broke down less than a day out of Santa Fe. With difficulty the party moved deeper into California through desert country until, on October 6, they encountered a group of riders who approached them yelling and whooping like Indians. It turned out to be the legendary frontiersman Kit Carson, with a nineteen-man escort, who was taking a message overland to Washington from Commodore Stockton at San Diego. It seemed that the struggle for California was over and that Stockton had raised the American flag in the harbor at San Diego. With John Charles Fremont already penciled in for governor, Kearney's 'Army of the West' was no longer needed.

"Kearney sent back the bulk of his force to Santa Fe and, keeping with him just 121 men and Kit Carson as guide, he pressed on toward San Diego, sending ahead by the hand of an Englishman named Stokes news that he had annexed New Mexico and established a civilian government there. In his letter to Stockton, Kearney asked for some well mounted volunteers as an escort. Stockton reacted promptly, sending Lieutenant Archibald Gillespie with a party of thirty-seven volunteer riflemen and a field gun. Gillespie told Kearney about the state of the country ahead and warned him that a band of insurgents led by Andres Pico (younger brother of Mexican Governor Pio Pico) was no more than six miles away at San Pasqual. In spite of torrential rain, which had lowered morale in Kearney's party, the general could not resist the opportunity of engaging the Californians. He called a council of war and planned a reconnaissance of the enemy camp, prior to an attack the following morning. A captain named Moore was loud in his opposition to this plan, trying to convince Kearney that he was underestimating the enemy, who were superb horsemen and far too strong for the American troops on their feeble mounts. It would be better to take the camp by surprise and strike the Californians while they were dismounted. Once on their horses the Californians would prove the masters. But Moore was overruled and Kearney insisted on reconnoitering the Californian camp.

"Gillespie offered the services of his 'mountain men' who could get in and out of the camp without arousing suspicion, but Kearney insisted that the task should be carried out by regulars, his aide-de-camp, Lieutenant Thomas Hammond, with six dragoons and the Californian deserter named Rafael Machado. This was a most unfortunate choice, as it turned out. Machado led Hammond and his party into the valley of San Pasqual, to within half a mile of an Indian camp. The deserter learned from the Indians that Pico and his men, one hundred strong, were resting nearby, completely unaware of the American presence. But Machado was taking too long and Hammond's impatience got the better of him. He rode into the Indian camp with his men, swords clanking, setting the dogs barking. The commotion alerted the Californians, who leaped up shouting, "Viva California, abajo los Americanos." By sheer stupidity Hammond had blown Kearney's cover. As he and his dragoons turned and rode for their lives, pursued by Californian lancers, one of Pico's men found a blanket marked "U.S." and a dragoon jacket dropped in the

flight. Pico was now convinced that Hammond's party was merely scouting for a much larger American force. The Californians rounded up their horses and prepared to abandon their camp.

“Hammond returned to Kearney's camp to warn him that Pico had broken cover and the general now decided on an immediate attack, even though it was past midnight and the weather was so cold that the bugler could not even sound reveille. Some of the American troopers could hardly hold the reins of their horses, which, with the mules, were in no better state themselves, cold, sore and weak from lack of adequate fodder. Even worse, nobody had seen fit to check the American firearms, which had received a thorough drenching not long before. Unknown to Kearney, he was leading a virtually unarmed force against an unexpectedly dangerous enemy.

“Once the Californians had been alerted and surprise was lost, the Americans had little to gain by pursuing them. Yet Kearney was able to convince himself that Pico was barring the road to San Diego and therefore had to be driven off. In fact, nothing could have been further from Pico's mind, which was concerned simply with escape. It was merely the poor impression the American soldiers made on him that tempted him to stand and fight Kearney, aware of the deplorable state of his mules, was also keen to remount his troopers by capturing some of the horses the Californians had with them. But most telling of all was the impression given to Kearney that the Californians were cowards and no match for his men. How much this impression was gained from listening to men like Kit Carson we cannot be sure, but what is certain is that Kearney underestimated his enemy and failed to take precautions before encountering him. Kit Carson had certainly told the general that ‘all Americans had to do was to yell, make a rush and the Californians would run away.’ Nor was Gillespie free of blame, having expressed the view that ‘Californians of Spanish blood have a holy horror of the American rifle.’ In fact, Kearney may well have succumbed to the enthusiasm of some of his men, bored after a long march and eager for action. In any case, it was his decision to initiate the action and he was to blame for what happened next. In the words of one observer, ‘Kearney, having made one of the longest marches in the history of the United States, was spoiling for a fight and intended to have it.’

“Kearney's men reached a ridge between Santa Maria and San Pasqual still in good order, and it was here that the general had his last opportunity to instill some discipline into his force. Informing them how much their country expected of them and encouraging them to charge with the point of the saber, he gave orders to surround the Californian camp and take as many men alive as possible. The column then began to descend the rocky path into the valley, and soon became blanketed in low clouds and fog. Confusion reigned. An order from the general to begin to trot was misinterpreted by Captain Johnston's men at the front and the captain suddenly drew his sword and shouted ‘Charge!’, even though he was more than a thousand yards from Pico's camp. Kearney was heard to exclaim, ‘Oh heavens! I did not mean that!’ One of the camp followers later wrote in his private journal what happened next:

“Those which were passably mounted naturally got ahead and they of course were mostly officers with the best of the dragoons, corporals and sergeants, men who had taken most care of their animals and very soon this advance guard to the number of about forty got far ahead --- one and a half miles at least-of the main body while the howitzer was drawn by wild mules. In the gray of the morning the enemy was discovered keeping ahead and with no intention of attacking but their superior horses and horsemanship made it mere play to keep themselves where they pleased. They also began to discover the miserable condition of their foes, some on mules and some on lean and lame horses, men and mules worn out by a long march with dead mules for subsistence.”

“Instead of proceeding as a compact force of riders, Kearney's men lost all cohesion and charged hell-for-leather after the Californians. An advance guard of twelve dragoons under Captain Johnston soon broke away from the men mounted on mules, and with everyone riding madly forward on as unimpressive an array of quadrupeds as ever graced the field of honor, it must have resembled a gold rush rather than a cavalry charge. Behind Johnston-a long way behind, as it transpired-rode Kearney, Lieutenant Emory, and the engineer, William Warner, while behind them, laboring along on mules exhausted by their thousand-mile journey, were a further fifty dragoons at the back, dragging the guns, came Gillespie with his volunteers.

“Captain Johnston rode straight into a party of Pico's men who opened fire, killing him instantly. Seeing more Americans approaching, the Californians rode off again as if in retreat and Captain Moore ordered his men to continue their charge. The chase lasted for another mile, until the American force was stretched out down the valley. Suddenly the Californians wheeled their horses around and charged the leading Americans, lances at the ready. The shock of seeing their fleeing foe turn and confront them made some of the Americans try to fire their rifles, only to discover that their powder was so damp it would not ignite. Thus disarmed, the dragoons were forced to resort to sabers and rifle butts, which were no match for Pico's lances. Captain Moore encountered Pico himself, but his pistol misfired and before he could strike with his saber he was speared sixteen times by lances and fell dead from his saddle. The Americans were quite unaccustomed to this kind of melee in which the advantage always rested with the Californians' longer weapon. Almost every dragoon in the forward party suffered from the points of the willow lances. Even more surprising for the Americans, was the use made of the lasso, or reata, which Pico's men cast with unerring accuracy, pulling the dragoons from their horses and making them easy targets for the lancers. Seeing Moore mortally wounded, his brother-in-law, Lieutenant Hammond, rode to his side and died with him, pierced through and through by the lancers.

“By the time Kearney reached the scene of the action, chaos reigned, and he was unable to give any coherent commands. It was every man for himself. Matters grew graver as Kearney himself succumbed to a lance thrust in the back. Gillespie and his mountain men were singled out by the Californians, who bitterly hated them, and Gillespie himself suffered numerous wounds, including a lance thrust over the heart. Crippled but undaunted, Gillespie fought his way back to the artillery pieces, which had by now arrived, and brought one into action with the help of a naval midshipman, James Duncan. The Californians, dragging off one of the guns, now broke off the engagement and rode away down the valley. It had been a brief encounter, possibly lasting less than fifteen minutes, but American casualties had been very severe. No more than fifty of the Americans had come into action, but of these twenty-one died and seventeen were seriously wounded. Losses among the officers and NCOs were particularly severe: Captains Johnston and Moore, Lieutenant Hammond, two sergeants and a corporal were all killed by lance thrusts. General Kearney and Captains Warner, Gillespie and Gibson were all seriously wounded, along with Antoine Robidoux.



Painting by Colonel Charles Woodhouse, USMCR. Image courtesy of the Marine Corps Recruit Depot Command Museum

“It had been a thoroughly bad battle from the American point of view. It has been claimed in Kearney’s defense that because Pico abandoned the field the Americans were thereby victorious, but it is a ridiculous assertion. Pico had never intended to fight; his only concern was to escape from his pursuers. In his own words he ‘could not resist the temptation’ to attack the Americans because their pursuit was so disorderly and their appearance, on mules, aroused the contempt of his followers, men born to the saddle. Kearney had seriously underestimated his opponents, always a serious mistake in a commander, and knew little of their technique of fighting. His advantage rested in the training of his professional troops and in his own appreciation of the military art. It did not consist in chasing thoroughbred horses on blown mules, or matching damp powder and sabers against lassos and lances. Gillespie should have been able to tell him something about the way the Californians fought, but it is clear that Kearney was not in a hurry to listen. Dr. John S. Griffin, who was present at the battle, mournfully commented, ‘This was an action where decidedly more courage than conduct was shown.’ One of Moore’s dragoons put it more pointedly: ‘such another fight was unknown-it was a disgrace’ while a number of his men felt that it would have been no more than he deserved had the general died of his wounds. Had he waited for daylight, they suggested, there would have been far fewer casualties. Kearney blithely reported the battle as a victory, ‘but (we) paid most dearly for it.’

“Kearney’s performance at San Pasqual earned him promotion but might instead have won him a court-martial for incompetence. In almost every way his leadership was at fault. The bloody skirmish at San Pasqual was an unnecessary battle, fought to satisfy a general’s ego and to indulge the jaded appetites of a group of adventurers masquerading as soldiers. As a professional soldier himself, Kearney made almost every mistake in the book. When Pico’s camp was discovered, he ignored Gillespie’s offer of help and allowed the blundering Hammond to alert the Californians to his presence. He took up the challenge of pursuing an enemy of unknown numbers

and firepower by night and with a force inadequately mounted and with rifles soaked by torrential rain. Even though an alternative route to San Diego was available, he claimed that Pico was barring his route to the coast and had to be challenged. Having conceded advantages in mobility and firepower to the enemy, Kearney also prepared to fight them on unknown terrain and in such poor visibility-from darkness and mist that his own men had great difficulty in telling friend from foe. But above all, and this is unforgivable in any commander, he allowed the prejudices of others (notably Kit Carson) to persuade him that his enemy was unworthy of respect. Underestimating the qualities of the Californians, notably in their horsemanship and in the superiority of the lance and lasso in close-quarter fighting, he allowed his force to rush blindly to destruction. Once in action Kearney failed to impose himself on his men and allowed Johnston's erroneous order to disrupt the actions of the entire force. A swift countermand might have brought up even the advance guard in its tracks. Better by far to allow the Californians to escape than to allow his own force to be cut up piecemeal.



Brigadier General Steven Watt Kearney

“With General Kearney incapacitated, Captain Turner, the ranking officer, sent an urgent message to Stockton at San Diego asking for help, but before the news of the disaster reached Stockton, the ‘Army of the West’ had clashed again with Pico’s force near Rancho San Bernardo. Kearney’s force was now surrounded by the Californians, who obviously hoped to starve them into surrender. Fortunately, within two days, Stockton’s relief force of one hundred sailors and eighty marines led by Lieutenant Gray of the U.S.S. Congress raised the siege and escorted the exhausted survivors of Kearney’s ‘army’ into San Diego. Kearney’s march from Fort Leavenworth had been a triumph of exploration and endeavor, and the general had shown astuteness in dealing with his civil duties in establishing a government in New Mexico. Unfortunately, it was as a military commander that he failed both himself and his men in the wholly unnecessary battle at San Pasqual.”⁹

U. S. Army Camps at San Juan Capistrano

After the bruising battle at San Pasqual, Kearney and his troops spent several weeks recuperating in San Diego. They then marched toward Los Angeles and after a few days march,

⁹ . <http://www.militarymuseum.org/SanPasqual.html>

spent the night of January 3, 1847 at Flores, an asistencia of Mission San Luis Rey which was located on what is now Camp Pendleton. Major W. H. Emory made the following entries in his diary.

"January 4 [1847]... after going nine miles from Flores, the high land impinges so close upon the sea that the road lies along the sea beach for a distance of eight miles. Fortunately for us the tide was out, and we had the advantage of a hard, smooth road. This pass presents a formidable military obstacle, and in the hands of an intrepid and skillful enemy, we could have been severely checked, if not beaten back from it; but we passed unmolested, and encamped late at night on an open plain at the mouth of the stream leading from the Mission of San Juan Capistrano, and about two miles from the mission. Distance 18.8 miles.

"January 5.—The Mission of San Juan Capistrano has passed into the hands of the Pico family. The cathedral was once a fine strong building, with an arched cupola; only one-half of the building, capped by a segment of the cupola, is now standing, the other part having been thrown down by an earthquake in the year 1812, killing some thirty or forty persons who had fled to it for refuge.

"Attracted by a house having a brush fence round the door, as if to keep out intruders, I was told there were four men within, in the agonies of death, from wounds received at the battle of San Pasqual. We moved to the Alisos rancharia, where we found a spring of good water, but nothing to eat. Through the kindness of Mr. Forster, an Englishman, we received here a supply of fresh horses. The road was principally through the valley of the stream watering the Mission. On each side were beautiful rounded hills, covered with a delicate tinge of green grass, which was now sprouting freely near the sea coast. Up to this point, except a small patch at Flores, I had not seen the mark of a plough or any other instrument of husbandry. The rancharias were entirely supported by rearing cattle and horses. Distance 11.1 miles."

Next time we will report on Don Juan Forster's ownership of and residence at Mission San Juan Capistrano.

Bob Spidell, Education Chair
Mission SJC Docent Society

ADOBES OF SAN JUAN CAPISTRANO

Most of the following descriptions of the adobes are taken from the City of San Juan Capistrano's "Walking Tour Sites and Properties".

Spanish Era

Mission San Juan Capistrano

Founded November 1, 1776, the Mission is the seventh in the California mission chain and the centerpiece of San Juan Capistrano's historic downtown. The "Jewel of the Missions" occupies a ten-acre site and includes the beautiful central courtyard and numerous museum rooms and displays that bring the Spanish and Prehistory Eras to life. Serra Chapel, one of the oldest buildings in California, and the ruins of the Great Stone Church are also found with the Mission gates.

There are two descriptions in *San Juan Capistrano Mission* by Fr. Zephyrin Engelhardt, O. F.M. of the adobes being built. This information comes from Annual Reports of Mission San Juan Capistrano and are located in the Santa Barbara Mission Archives. The first description is:

"Likewise, forty little cabins were put up for as many neophyte families. The dimensions of these dwellings are not given, but they were of adobe and some of them, like the granaries, were roofed with tiles, while others were still covered with tules, until tiles could be made. Fathers Vincente Fuster and Juan Norberto de Santiago signed the report for that year."

The second description is concerning building activities in 1807. It is as follows:

"During the year 1807, building activity at Mission San Juan Capistrano continued on a large scale. On December 31 of that year, the two Fathers in charge could inform the Fr. Presidente that thirty-four adobe houses for as many neophyte Indian families had been constructed and that the older buildings had been either repaired or remodeled."

Alfred Robinson visited San Juan Capistrano in 1829. He wrote a book, published in 1846 titled "Life in California". In his book he has a description of the adobes:

"The arrangement of the Mission of San Juan is similar to that of St. Luis [San Luis Rey]; in fact, all these establishments are formed upon the same plan, and much resemble each other, varying only in their extent and population. In many of the villages the residences consist of straw huts of an oval form, which, when decayed, the Indians set on fire and erect new ones—here, however, they are built of unburnt brick, tiled and whitewashed, forming five or six blocks, or streets, which present a neat and comfortable appearance. The whole appearance of the institution still shows that it must have been more perfect than any of the other of its kind."

Rios Adobe

The Rios Adobe is still home to the Rios family and is the oldest residence in California continuously occupied by a single family. Adobe bricks were formed with the mud and straw available on-site or nearby. Los Rios District adobes reveal a policy unique to Mission San Juan Capistrano. It was the first mission to allow Native Americans working within the mission system to reside outside the mission grounds. This is thought to have been important to the generally good relationship in San Juan Capistrano between Native Americans and Spanish newcomers. The late 1800's period board and batten outbuilding near the street was a family run restaurant in the 1930's.



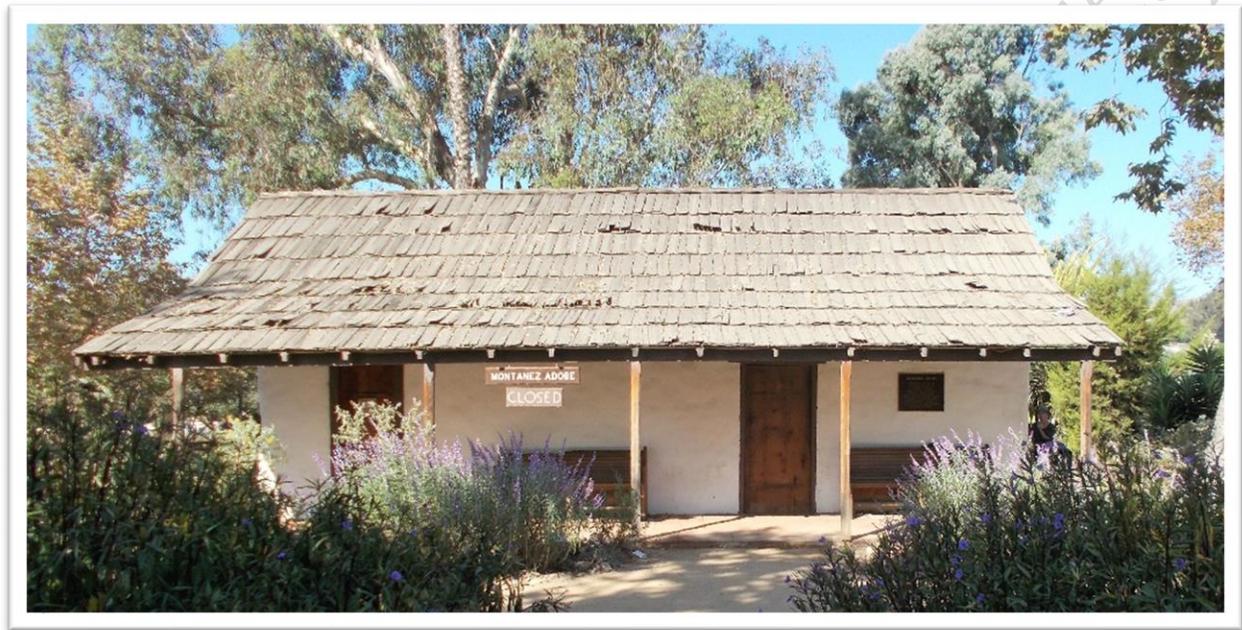
Silvas Adobe

This 1794 adobe home is typical of Los Rios District adobes, being a small, rectangular structure featuring few windows, gable ends, wide adobe brick walls, and a simple front and back doorway.



Montanez Adobe

The Montanez Adobe (31745 Los Rios Street) is believed to be one of the original 40 adobes constructed by mission Indians in 1794. The Montanez Adobe was the home of Polonia Montanez, the granddaughter of Tomás Gutierrez, an early mission carpenter. Between 1886 and 1910, the Montanez Adobe gained spiritual significance following the secularization of the Mission. Doña Polonia created a tiny chapel in the adobe which became the village sanctuary. She was the spiritual leader for the community as well as the village midwife and nurse.



Mexican/Rancho Era

Avila Adobe

Juan Avila, a beneficiary of the Mexican policy of land grants, built the ten room Avila Adobe in the 1840's. Called "El Rico", (the rich one), Avila's land holdings included most of what is now Laguna Niguel and Laguna Hills. An 1879 fire led to a partial rebuilding, but the adobe is currently less than a third of its original size. An extensive restoration of the structure was completed in 1992 which included raising the roof to pre-fire height and creating a viewing area for a period cistern located west of the building.



Juan Avila Adobe Today

Garcia Adobe

The Garcia Adobe is the only 2-story adobe in San Juan Capistrano. This structure, whose exterior walls are over three feet thick, originally had a second story over only half of the ground floor area. In 1880, the remaining ground floor area was covered by a second floor and the Monterey style balcony added. A striking feature of the balcony is the lacey wood accents which are original to the addition.



Yorba Adobes

The c. 1830 Domingo Yorba adobe is typical of San Juan adobes from this period with 12” – 20” thick walls and a wood shingle roof. The adobe has been owned by the Oyharzabal family since 1880 and still serves as a residence for family members. The Miguel Yorba adobe was originally two separate 1840’s structures. The Vanderleck family connected and renovated the buildings for their home, but the structures were transformed into the El Adobe Restaurant in 1948. The southern portion had been the juzgado (or courthouse) and jaul, and at one time or another served as a store, stage depot, and overnight hotel. Portions of the adobes were originally homes to the Yorba family, whose roots in San Juan date back to the expedition that scouted Mission sites in 1769.



Other Adobes

Cañedo Adobe

Granted to petitioner Jose M. Cañedo in 1841. His son, Salvador Cañedo was noted for having accidentally brought smallpox to the town. Members of the Cañedo family lived there for many years. Later, it had other uses, but eventually was torn down around 1965 after the preservation movement failed.



Burruel Adobe

Thomas Burruel, a Sonoran, moved to Capistrano before 1850, and had his cobblers shop in his home. His housekeeper, Chola Martina, aided the bandit Juan Flores in a raid on the town. Thomas Burruel died sometime after 1876, and although the adobe had other uses, it deteriorated and was finally destroyed in the 1970's.



Valenzuela Adobe

Antonio Valenzuela, early pioneer of the town of San Juan Capistrano, built the adobe in the early 1840s, probably on the ruins of a mission Indian adobe dating to the 1790s. Later Valenzuela family members worked as local cowboys or vaqueros. The adobe was damaged by fire in 1879; rebuilt ca. 1900, some portions endured until the 1960s. This site was also occupied by several thousand years ago by ancestors of the Juaneno (Acagchemen) Indians, as shown by artifacts recovered during 1988 excavations. (Description from Historic Marker)

Back of Adobe

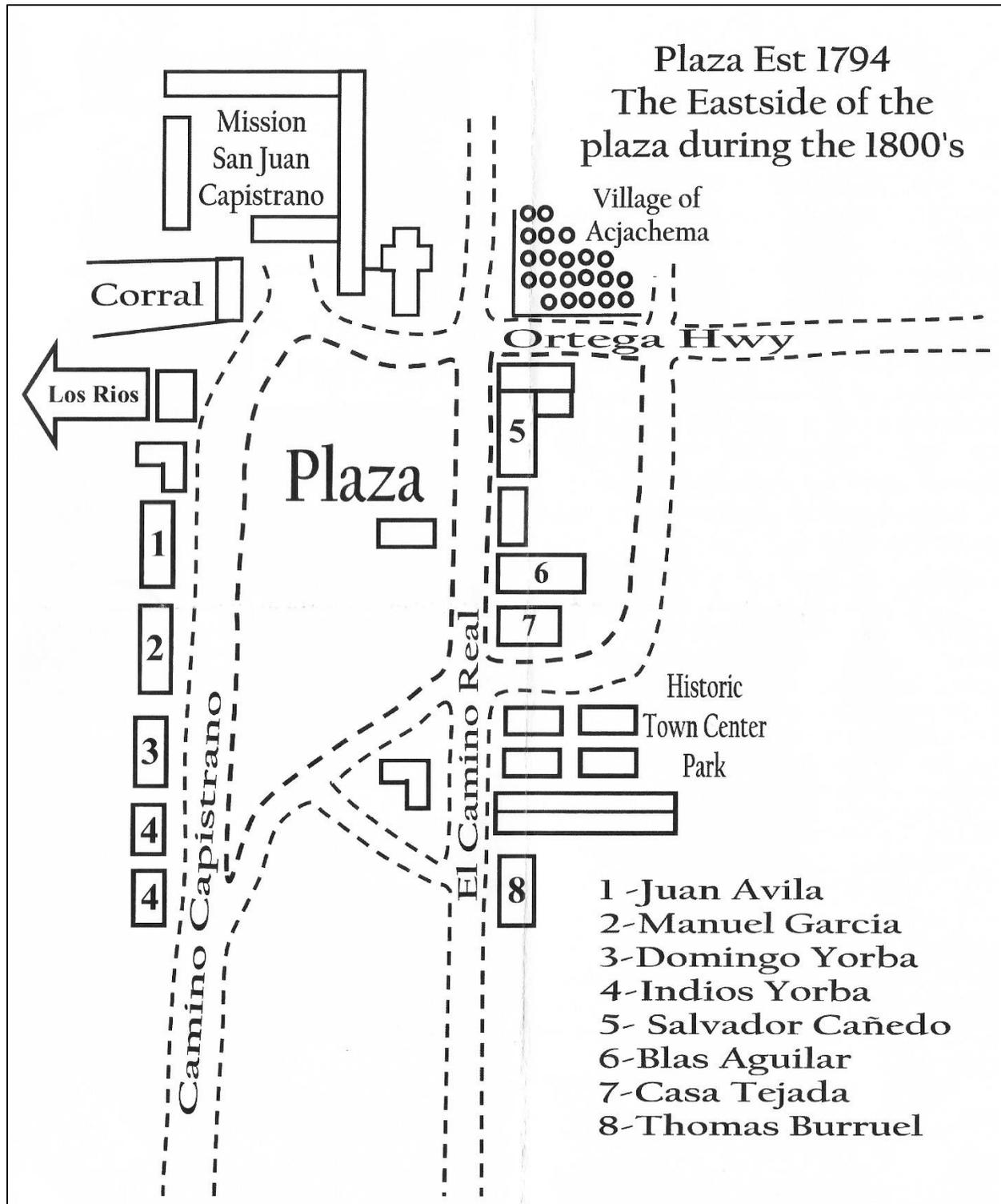


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Historic Marker is circled.

Locations of Historic Adobes



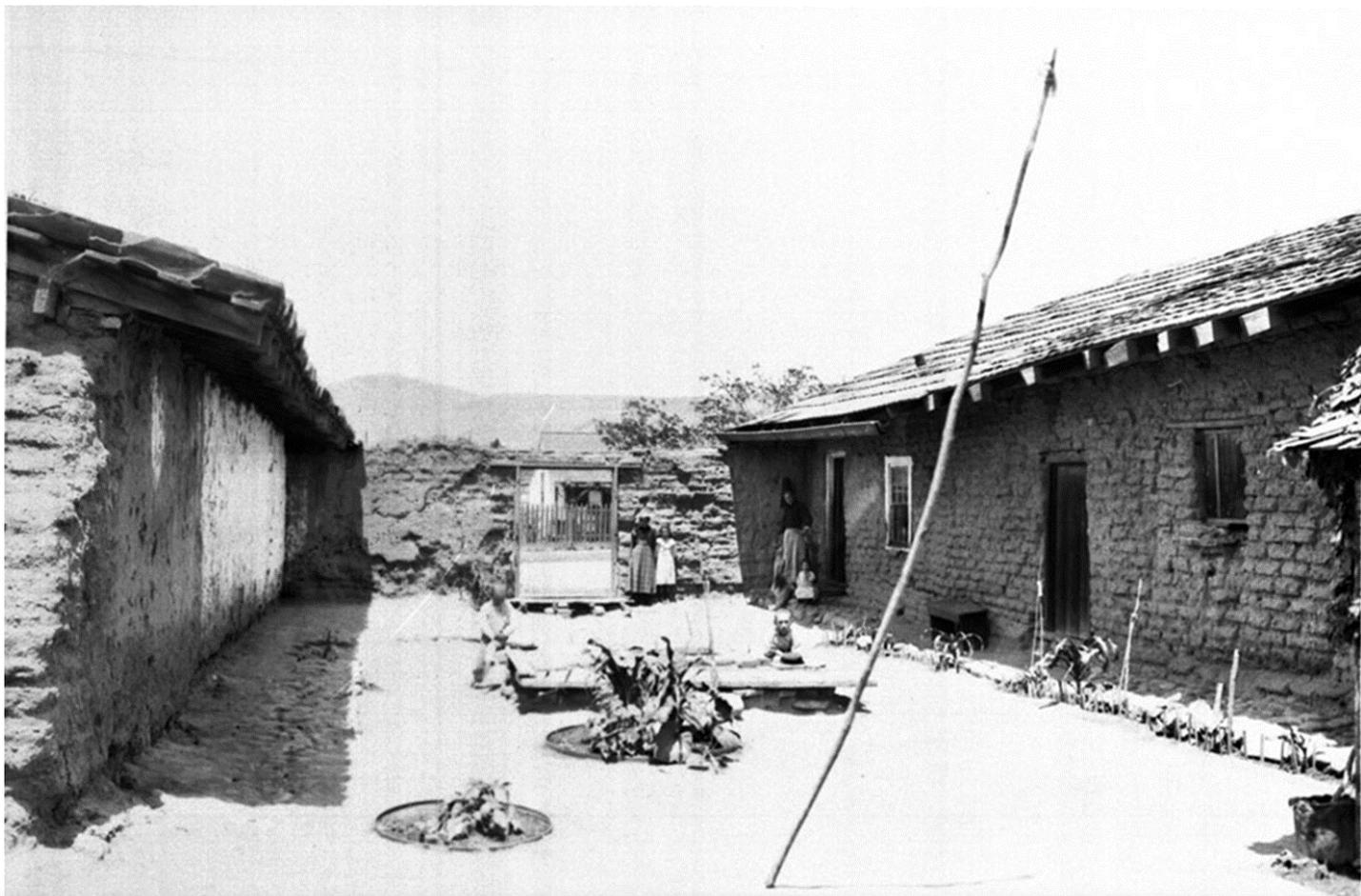
Don Blas Aguilar Adobe and Casa de Esperanza

Timeline for the Blas Aguilar Adobe

- **1794**, The home was one of 40 adobes constructed to house Juaneños who worked at the mission.
- **1833**, Mission Indians at San Juan Capistrano were emancipated ; San Juan Capistrano becomes an Indian Pueblo
- **1840**, Indian pueblo failed
- **1841**, San Juan Capistrano becomes another pueblo, San Juan de Arguello; it failed again
- **1841**, The San Juan Capistrano lands are distributed among the remnant of neophytes and some forty petitioners of the non-Indian class
- **1845**, The esteemed Don Blas Aguilar bought the adobe from Juaneño Indian Magdalena Amador and next door, the Casa Tejada from Juaneño Indian Zepherino Teroje (and with the addition of an enclosing wall he created his hacienda).
- **1940**, the Catholic Diocese of Orange bought it and turned it into a duplex.
- **1987**, the city purchased the aging structure.
- **1990**, **Casa de Esperanza** was added to The National Register of Historic Places (**Building** - #90001484)
- **1996**, The newly formed Blas Aguilar Foundation, which includes descendants of the Aguilar family who once owned the adobe, has been chosen by the city as the official curator of the historic structure.

Don Blas Aguilar Adobe



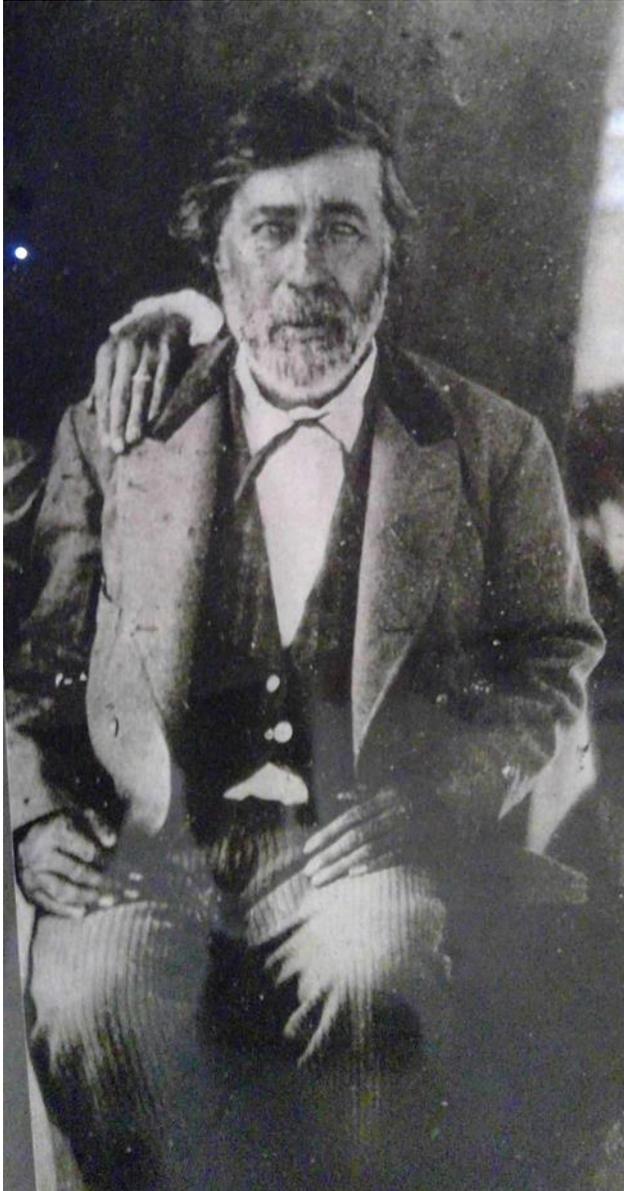


A-19H AGUILAR & S.W. VIEW 1936 &
CAPISTRANO

Don Blas Aguilar and Descendants

Don Blas Aguilar

The following is taken from *Saddleback Ancestors*, Chapter II—The Building of Capistrano.



Blas Aguilar was the eldest son of Rosario Aguilar and Lorenza Morillo. Blas, only nineteen in 1831, was already showing the talents of a good administrator as well as the attributes of an expert horseman and vaquero. That year would see the handsome young man serving as *mayordomo* for Mission San Diego.

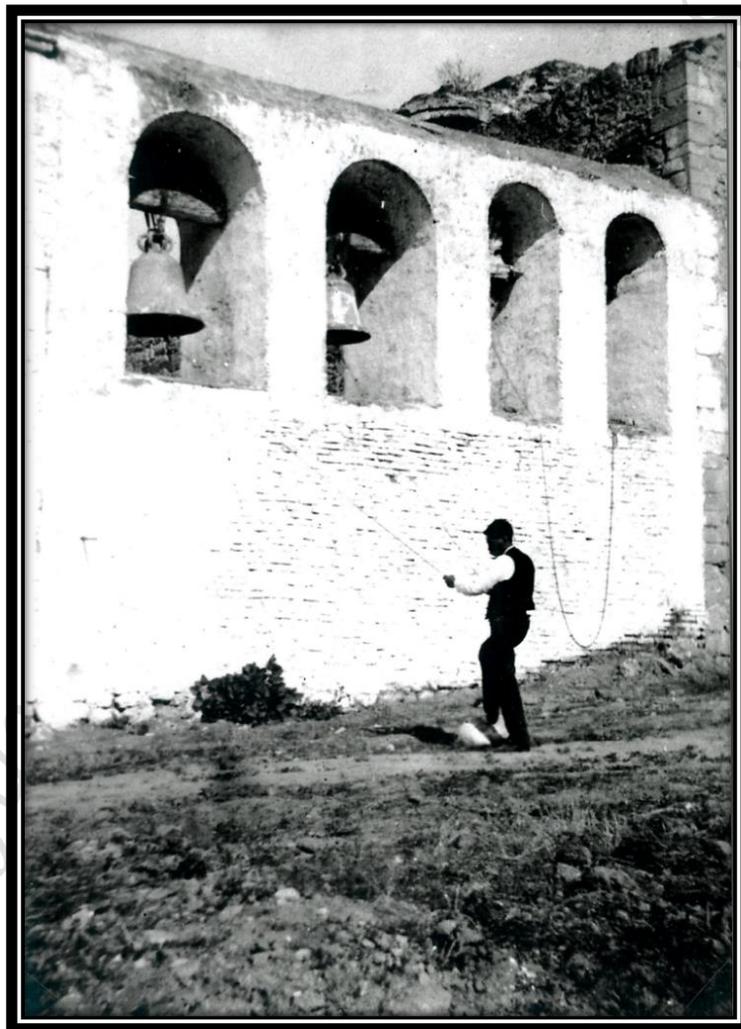
Probably in the style of other Californios, Rosario and his eldest son dressed in sartorial splendor. The mode of the day for such *gente de razon* included a broad-brimmed hat, dark colored, with an ornamented band around the crown. A short mess-type jacket of print or silk covered a snowy white shirt. Trousers hung straight to the mid-calf and ended in a large flare. Their material usually consisted of fine broadcloth or velveteen. The ever-present red sash performed the triple function of supplying an added dash, support for the trousers and a substitute for pockets. Around the shoulders was the most important item of apparel, a beautiful dark blue or black broadcloth cloak. These cloaks with their rich velvet linings denoted rank and wealth, and therefore their owners placed much value on them.

In 1841 Rosario Aguilar and Blas Aguilar obtained land at San Juan Capistrano. However, Blas Aguilar established his residence at the ranch of Ygnacio Palomares, Rancho San José (near the present city of

Pomona), where he lived from 1838. Tradition has it that he followed his father to San Juan Capistrano in 1843; certainly, he was there in 1846 since the *padron* of that year records his presence. Blas was appointed *alcalde* of San Juan Capistrano in 1848.

In 1935 Alfonso Yorba reported that the Casa Tejada was the home of Blas Aguilar until his death in 1885. Yorba further stated that Blas had purchased it from Zeferino, the last Indian chanter of the Mission. Zeferino was one of the few Indians granted houselots in 1841.

Blas was married two times. His first wife was Maria Antonia Villa. She was buried September 9 1839 at San Gabriel. They had two known children. His second marriage was to Antonia Gutierrez, the daughter of Tomas Gutierrez and Antonia Cota. [Note: both mother and daughter are also known by Maria Antonia] No record of their marriage has been found, but she is listed as his wife in the 1846 padron of Capistrano and their first known child was baptized early in 1847. Blas was buried in San Juan Capistrano December 28, 1885. His widow, Maria Antonia Gutierrez de Aguilar survived him by eleven years. Blas Aguilar and Antonia Gutierrez had eight known children.



**Don Jesus Aguilar, Son of Don Blas
Aguilar**



**Frances Delfina Sepulveda, Daughter of
Don Jesus Aguilar**



**Grace Cecilia Sepulveda, Daughter of
Francis Delfina Sepulveda**



**Aurora “Cha Cha” Rita Paramo Belardes,
Daughter of Grace Cecilia Sepulveda;
Mother of Domingo Belardes**

California Flags

Flag research by Mission San Juan Capistrano Docent J. Gordon McDonald
 Fourteen flags have flown over California since it was first claimed by the Spanish in 1542.



Flag #1 ~ Flag of Carlos I, King of Spain when Juan Rodriquez Cabrillo sailed to California in 1542. At a point near Mugu Lagoon in Ventura County on October 10, 1542, Cabrillo raised the flag of the Spanish Empire and took

possession of California for Spain.

Flag #2 ~ Flag of England when Elizabeth I was the regent. She licensed Sir Francis Drake as a privateer to harass the Spanish. Sir Francis Drake sailed the seas and it is said he sailed to California 1578 and claimed California for Queen Elizabeth and called it New Albion.



Flag #3 ~ Flag of Carlos III, King of Spain when California was colonized 1769. Don Gaspar de Portolá and Fr. Junipero Serra raised the flag of the Spanish Empire at San Diego on July 1, 1769. This flag was flown over the

Spanish Empire from 1748 until May 28, 1785.

Flag #4 ~ Spanish flag adopted after 1785. In 1821, Spain lost California to Mexico.



Flag #5 ~ Ivan Kuskov, operating under a Russian imperial sanction, established Fort Ross. He claimed the coast of California for the Czar and unfurled the flag of Russia. This flag that flew on

September 10, 1812 was the diagonal cross of St. Andrew. Fort Ross was sold to Capt. John Sutter in 1841.

Flag #6 ~ Flag of Russian American Fur Company that existed in Alaska and California from 1806 until 1867, when Alaska was purchased from Russia. This flag flew over Fort Ross from 1812 until 1841. The Company's main enterprise was hunting sea otters.



Flag #7 ~ Hippolyte Bouchard was a privateer and renegade and a most unwelcome guest in California. He flew the flag of Buenos Aires and had two frigates. As he sailed south from

Monterey he plundered villages and visited the Mission in 1818. His flag was similar to that of the present Argentine national ensign.



Flag #8 ~ After achieving independence from Spain in 1821, Mexico was an empire. The empire came into existence on November 2, 1821 and lasted until April 14, 1823. The Mexican Empire flag was raised at the Presidio of Monterey,

California on April 11, 1822. The Mexican flag has had many variations since, but the colors and stripes have been constant.

Flag #9 ~ The Mexican Republic Flag came into existence on April 14, 1823. This was the birth of the Mexican Republic of which California was a part. This flag flew over the Mexican capital of California at Monterey.



Flag #10 ~ This flag was carried by General John C. Frémont 1841-42 in his expedition to California. It may have been carried by his troops into the Mexican War in 1846. A curiosity of the

Fremont flag is the Calumet or pipe of peace, which the eagle clutches in its talons. Frémont added this because the Native Americans mistook the stars on the flag for threatening arrows and he wanted them to be assured of his peaceful intentions.

Flag #11 ~ The first California flag was raised over California in 1846 at Sonoma.



Flag #12 ~ The 28-star flag of the United States flew over the customs house in Monterey on July 7, 1846. The flag was raised by 250 marines under Captain William Mervine who was under orders from Commodore

John Drake Sloat, commander of the Pacific Fleet. A proclamation was read that annexed California to the United States. A week later the flag was flown over Sutters Fort, Yerba Buena and Sonoma.

Flag #13 ~ California adopted the Bear Flag as being appropriate for the state. On February 3, 1911 the legislature made the flag official with a redesign. The California State Flag now flies over every major state building.



Flag #14 ~ The American Flag now has 50 stars representing the 50 states of the union. The flag was adopted in 1960 by an act of the U.S. Congress.

TOURING

Connecting Your Tour to the California State Standards

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.

San Juan Capistrano Docent Society

Common Terms of the California Missions

Many words and phrases used during the California mission era are still in use. These include architectural and military terms, religious words and phrases, Native American terms and place names, and of course, the Spanish words for many aspects of everyday life. This glossary provides a handy single reference of these California Mission terms.

A

Adobe

Sun-dried bricks made of clay mixed with straw and sometimes horse manure, then baked in the sun. Also refers to structures made of this material.

Aguardiete

A term derived from the Latin aqua ardens, which means fiery water. In the mission era aguardiete meant distilled spirits made from the wine of the Mission Grape.

Alcade

In Spain, a local magistrate. In Alta California, the neophytes appointed to assist the padres in keeping order, reinforcing the rules of the mission and settling minor disputes. They functioned more as policemen than judges.

Alferez

Lowest rank of a commissioned officer in the Spanish Army, equivalent in rank to an ensign or second lieutenant.

Almud

A unit of dry measure representing about 4.2 quarts. It was 1/12 of a fanega.

Alpechin

The mixture of oil and water after pressing olives for oil.

Alta

Spanish for upper. Used in Alta California, the Spanish territory that included present day California.

Alta California

The Spanish territory including present day California

Americano

Citizen or resident of the United States. The first Americans to visit Alta California were seamen, followed later by the pathfinders and mountain men who opened up the West.

Antap

A Chumash religious cult, keepers of sacred knowledge.

Apostolic College

Franciscan institutions established to receive and train priests for service in the missions. The missions of Alta California were sponsored by the College of San Fernando founded in 1734 in Mexico City.

Apse

A domed or vaulted semicircular recess, found most frequently at the east end of a church.

Arroyo

A brook rivulet or small stream.

Asistencia

A sub-mission having residents, converted Indians, but no resident missionary.

Asphaltum

Naturally occurring gluey tar used by the Chumash for waterproofing canoes and baskets.

Atole

A maize (cornmeal) gruel or porridge.

B

Baja

Spanish for lower. Used to describe Baja California, the peninsula that is part of Mexico, directly south of Alta California.

Balustrade

A low barrier (made of carved and painted wooden spindles and a railing) often created in the mission churches.

Baroque

17th century style of artistic expression characterized by elaborate ornamentation and dynamic forms.

Barranca

A deep ravine or canyon.

Basilica

A Roman Catholic Church of special historical and religious importance.

Bear Flag Revolt

The armed uprising by a band of Americans that started on June 14, 1846, leading to the declaration of the independent California Republic. Within a month, the United States occupied Monterey and California officially became part of the United States in 1848 with the Treaty of Guadalupe Hidalgo.

Bee-hive oven

A wood-fired cone-shaped oven used for baking bread.

Bodega

A cellar, wine cellar or wine vault.

Bota

A leather container consisting of a single cowhide used for storing or shipping tallow. The contents weighed about 200 pounds.

Bulto

A carved, painted three-dimensional figure usually set in a recess. Most of the mission churches featured a bulto depicting the saint for whom the mission is named.

Buttresses

Supporting structures built into a standing wall to strengthen it.

C

Caballero

Man on horseback.

Cabo

Corporal

Californios

Native-born Californians of full or partial Hispanic heritage.

Calinche

A drink made from the fruit of the prickly pear or tuna cactus.

Campanario

Bell tower. Can be free standing or attached.

Campo Santo

Literally means "Holy Field." The cemetery.

Canaliño

A name used by European explorers and settlers to identify Chumash peoples who lived in the Santa Barbara Channel area. The word is also used today by some researchers to refer to the group of Native Americans who lived in the Channel area thousands of years ago and who are probably ancestors of the Chumash.

Candeleros

Candlesticks in Spanish.

Cañón

Spanish for Canyon

Cantor

A singer in church services, which was often a neophyte Indian.

Capilla

A chapel.

Carreta

Wooden, two-wheeled cart pulled by oxen. The cart was the principal mode of transporting items in Alta California.

Casa-reales

Government buildings, town hall.

Castas

People of mixed blood, as opposed to Spanish and Indians.

Cemetery

The formal burial grounds for the remains of the dead. Most of the mission cemeteries were sited adjacent to the mission church.

Cenotaph

A monument erected to honor someone whose mortal remains are elsewhere.

Chancel

The area in a church containing the altar and seats for the clergy.

Channel Indians

The natives living in the Santa Barbara area.

Cocinero

A cook, probably for the priest, since this was normally not a normal male occupation within the Indian population.

Colaterales

The side altars in a church.

Comissionado

A deputy or commissioner. As normally used in California, he was a non-commissioned officer serving on detached duty as a magistrate of a pueblo or villa.

Commandante

Military commander.

Commissary Prefect

An office established in California in 1812 to assist the Father President in the supervision of missionaries and liaison with the territorial government.

Compound

A cluster of connected buildings. Most missions were built as a quadrangle including a church, padre's quarters and workshops, with native quarters, warehouses and other buildings surrounding the central compound.

Convento

The padre's residence in the mission complex.

Corridor

A long walkway or gallery around the inner patio. These were usually arched or colonnaded.

Crioles

Spaniards born in the New World.

Cuera

Protective several-ply leather jacket, usually sleeveless and of thigh length.

Cupola

A small rounded structure built on top of a roof or bell tower.

D

Dado

Decorative border appearing on the lower portion of the interior wall of a church.

Diputacion

Elected assembly, which met at Monterey during the Mexican rule of Alta California.

E

El Camino Real

Technically, the "Royal Highway" a term used to designate the main road in a Spanish territory. In Alta California, El Camino Real was a dirt road that linked the missions and extended from San Diego to Sonoma. U.S. 101 roughly parallels El Camino Real.

Enfermero

An Indian male nurse who tended the numerous sick at the mission.

Enramada

Temporary brush shelter.

Entrada

Entrance.

Escolta

The military guard assigned from a nearby presidio for mission or pueblo protection. It consisted of a corporal and from 5 to 7 soldiers.

Escopeta

A short carbine carried by most Spanish soldiers.

Espadana

Separate pierced bell-wall such as that found at Mission San Diego or Mission San Gabriel.

Estadal

Spanish linear measurement of about 3.3 meters, or 11 feet.

F

Fanaga

A Spanish measure equal to 100 pounds.

Fandango

Lively regional Spanish dance and its music.

Fanega

A fanega is approximately 1.575 bushels. For Spanish measurement it is also 12 almudes.

Fiesta

A gathering of people to celebrate an event, such as a Saint's Day, the anniversary of the mission etc. The Chumash also held fiestas before the arrival of the Europeans. During Chumash fiestas people traded goods and played games, and the village leaders conducted business.

Founders

Padres and principal Spanish authorities that first settled Alta California and established the missions.

Franciscan

Member of the Catholic religious order founded by Saint Francis of Assisi in 1209. Franciscans are dedicated to preaching, missionary work and charitable acts.

Fray

Member of a mendicant (begging) order, such as the Franciscans. Could be a priest or lay brother. Should only be used with the man's full name, not with the surname. (Jesuits were not frays.)

Fresco

A painting laid down on moist lime plaster with color pigments suspended in a liquid medium.

Frigate

In mission days a frigate was a three-masted sailing ship. In most navies, a frigate is the smallest surface combatant that can conduct extended blue-water missions. The raid on Alta California in 1818 was led by frigate, La Argentina, a 677-ton vessel outfitted with 34 eight- and 12-caliber guns and carrying a crew of about 260 men.

G

Gente de Razon

Literally, educated people. A phrase used to characterize those who followed Spanish customs. Used to designate non-Indians.

Governor

The senior official appointed to administer an area. California was initially governed from Loreto, Mexico, but the seat of government moved to Monterey in 1777. During the Mexican period the seat of government shifted several times as northern and southern factions vied for control.

H

Habit

Garb worn by members of a religious community or order. In Alta California the Franciscans wore a gray habit.

Hidalgo

Member of Spain's lowest-ranking nobility.

I

Informe

A general term which refers to the annual report of the state of a mission district.

Inglesia

Church.

J

Jacal

A hut or crude dwelling often made of brush and hides.

L

Ladrillo

A tile floor.

Lagar

A wine, olive, or apple press.

Lavanderia

Laundry.

Legua

Standard Spanish measure of distance for a league, equal to 2.597 miles. There were 5,000 varas in a legua.

Letter of Marque

The papers given a privateer authorizing him to act. The letter specified the period for which it was valid. Often the limits of the Marque were vague, leaving it up to the captain and crew to determine where to go and what they could seize

M

Madrina

Godmother

Mayordomo

A mayordomo served as a custodian of civic property, also a foreman of a hacienda or mission. An overseer.

Mendicant Order

Religious organizations which have renounced all common and personal property. Thus, members are dependent upon begging in order to survive.

Merced de Tierra

Land grant.

Mestizo

Mixed blood of European and Indian ancestry.

Metate

A flat slab of rock used to grind seeds, nuts and plant foods into flour.

Mexican-American War

Armed conflict between the United States and Mexico that lasted from 1846 to 1848. Led to annexation of 58 percent of Mexican territory including Texas, New Mexico, Arizona and California.

Michumash

The word from which the term Chumash originated. It refers to those people who lived on Santa Cruz Island.

Milpa

A plot of land, grain field, or corn field.

Mission Vieja

Literally means Old Mission. This is the term used for the first site of Mission La Purísima Concepción which was destroyed by the earthquake of 1812.

Missionary College

Franciscan institutions established to receive and train priests for service in the missions. The missions of Alta California were sponsored by the College of San Fernando founded in 1734 in Mexico City.

Molino

A grist-mill.

Monjerio

Woman's quarters.

N

Native Americans

The indigenous people living in a land. The Indian natives of Alta California lived in the area for several thousand years before the arrival of the Europeans.

Nave

The principal interior of a church, where the congregation worships.

Neophytes

Indians who were converted to Christianity and then lived at a mission.

New Spain

Present day Mexico, with its headquarters in Mexico City.

Nicho

A recess designed to hold a statue. Can be free standing, or part of a reredo.

Novitiate

Religious house where beginners (novices) are trained before taking permanent vows.

P

Padre

A Roman Catholic priest.

Padrino

Godfather.

Padrón

A mission register of neophyte families which was like a census.

Paje

An Indian house-servant for the mission fathers

Panadero

A baker or bread-maker.

Paqwot

Chumash term referring to the leader of several villages.

Pathfinder

An early explorer who established trails in un-charted territory.

Plaza

A rectangular central public area. All of the Spanish pueblos (towns) and most of the missions included a plaza.

Poblador

Original Hispanic settler.

Polychrome

Decorated with several colors.

Portal

A gate or doorway.

Pozole

A porridge or thick soup of wheat, corn, beans or horse beans and meat.

President

Chief Religious Official in the mission territory, appointed by the apostolic college of which he was a member. After 1812, some of the responsibilities were taken over by a Commissary Prefect.

Presidio

Fortified military outpost or fort. The Spanish presidios in Alta California included barracks, workshops, stables and a chapel.

Privateer

A privately owned vessel armed and equipped at the owner's expense, for the purpose of carrying on a maritime war by the authority of one of the belligerent parties. The privateer was authorized to appropriate captured property. The men who sailed on one of the vessels were also called privateers.

Procurator

Friar appointed to take care of business matters. The procurator of San Fernando College purchased supplies for the California missions.

Pueblo

The non-Indian towns established to help colonize Alta California.

Pulpit

Raised platform in a church used for preaching. The sounding board or canopy over the pulpit is called the tornavoz in Spanish.

Pulpito

Spanish for Puppit, a raised platform in a church used for preaching. The sounding board or canopy over the pulpit is called the tornavoz in Spanish.

Q

Quadrangle

Four-sided enclosure. Most missions were laid out using a quadrangle design.

R

Ranchería

An Indian settlement where dwellings are not permanent and are scattered some distance from each other.

Rancho

A settlement or a ranch. During mission times ranches could be used for livestock or for agriculture and typically included vast holdings of land.

Rectory

Clergy's residence.

Refectory

The dining area in a mission.

Reliquary

Sealed metal and glass receptacle for displaying sacred objects.

Remate

The front wall of a mission church, similar to an espadana, but without openings for bells. It may contain a niche for a statue.

Reredos

Structure placed behind the altar table and against the wall, typically sub-divided into panels and nichos, and richly decorated.

Restoration

The process of rebuilding a structure, using to the extent possible, original plans, material and tools.

Runaways

Neophytes who escaped from a mission. A concerted effort was made to recapture all runaways, often with military excursions into the interior during the 1820s-1830s, when missions were under pressure to maintain production as the neophyte population declined.

S

Sacristan

An individual having charge of the sacristy of the church.

Sacristy

Room off the sanctuary containing priest garments and other articles used in church services.

Sala

Formal reception room; an area in the mission used to receive guests and visitors.

Sanctuary

Part of the church containing the altar.

Sangrario

Spanish for Tabernacle, an ornamental receptacle placed in the center of the altar and used to hold consecrated wafers.

Scurvy

A condition resulting from a lack of ascorbic acid (Vitamin C). Common among sailors due to an inadequate intake of fresh fruits and vegetables. Many of the sailors on the Portola expedition of 1769 died of scurvy.

Secularization

The process under which the Mexican government removed the mission lands from the jurisdiction of the Franciscans (who were replaced by secular priests) and half the mission land theoretically turned over to the Indians. The bylaws for secularization were enacted by the Mexican Congress in 1828, ratified in 1833 and fully enforced in 1834.

Shaman

Medicine man responsible in an Indian tribe for curing disease and contacting the spiritual world.

Siliyik

A Chumash sacred area found within a village

Soldados de Cuera

The term used to describe the Spanish soldiers, named after their distinctive reinforced leather jacket. According to regulations, the jackets were to be made out of seven layers of buckskin and were designed to stop an Indian arrow.

I

Tabernacle

Ornamental receptacle placed in the center of the altar and used to hold consecrated wafers.

Tasajo

Spanish term for jerked beef which was used extensively at the missions.

Temescal

Spanish word for an Indian sweathouse, used exclusively by men for both religious and non-religious purposes.

Temporarilities

Matters pertaining to the non-religious aspects of the mission; Feeding, clothing and housing of the Indians; development of agriculture; teaching of trades and skills.

Testigo

A wedding witness.

Third Order of St. Francis

Organization of lay people who emulate and follow the teachings of St. Francis, but who do not give up marriage or worldly possessions.

Tile

The tiles used at the mission were made on the premises from clay shaped over log molds, and then fired in a kiln.

Tok

Milkweed fiber used to make strings for a bow.

Tomol

Plank canoe made by the Chumash Indians.

Transept

That part of a cruciform church that crosses at right angles between the nave and the apse.

Treaty of Guadalupe Hidalgo

The 1848 agreement between Mexico and the United States that ended the Mexican War, and ceded 58 percent of Mexican territory, including Alta California, to the United States.

Tribe

A society consisting of several communities united by kinship, culture, language and other social institutions.

V

Vaquero

Cowboy, cattle hand.

Vara

Spanish yard of about 33 inches. It was equivalent to 2.7424 feet in colonial California.

Vicar Forane

Ecclesiastical official appointed by a bishop and having limited jurisdiction over a portion of a diocese.

Vicar General

Priest deputized to assist the bishop with ordinary jurisdiction of an entire diocese.

Viceroy

Officials who were appointed by the King of Spain for one year at a time, and who were held responsible for civil, religious and military affairs within vast overseas dominions. The missions in Alta California were under the authority of the Viceroy of New Spain (Mexico) located in Mexico City.

Vigas

Ceiling beams, used as the primary support for the roof of a building.

Viña

Another term for vineyard.

Visitador-General

Friar appointed by the General of an Order to conduct a formal inspection of a province or apostolic college.

W

Wot

Chumash word for chief.

Y

Yankee Dollars

Cured cattle hides.

Ynterprete

An interpreter who aided the priest in preaching to the Indians.

Z

Zanja

Spanish name for ditch used for irrigation.

Source: California Missions Research Center

<https://missionscalifornia.com/glossary>