

Mission San Juan Capistrano Docent Society Album – 1981-1984

June 1981 - June 1983

Del Maze – President

Janet Broughton – Historian

June 1983 - June 1984

Madeleine “Lenie” Gough – President

Mona Sherrill - Historian

June 1984 - Dec 1984

Frank Ducey – President

Mona Sherrill – Historian

DOCENTRY

The term *docent* –

docent (do'snt' G. do tsent') n. { G., earlier sp. of dozent, teacher, lecturer < L. docens, prp. of docere, to teach }

In America in the late 19th century the noun “docent” was employed by the universities and colleges to identify a recognized teacher or lecturer not on the salaried staff who was paid by students for their private instruction.

In our training the term docent describes *docents* as volunteers who:

bring to life our heritage and history

inform and enlighten

and encourage young and old to explore and discover.

DOCENT FUNCTION

The “**Docent Function**” is **information, guidance and education**. Docents are recruited by an organization and trained to offer regular tours in that organization/museum and give informed commentary. It is expected that the “Docent Function” will inspire future visits to a particular organization/museum. Docents are usually engaged to enhance the experience of visitors to an organization/museum.

THE MISSION DOCENT

Docents are educators, but not in the same sense that classroom teachers are educators. Our time is limited and our purpose is different. At the mission, children are able to see actual objects and the way people really lived, and the authentic products of the culture.

Objects are more powerful than reproduced images. The actual mission portrays concepts and relationships simultaneously, rather than in a sequence as seen in a book. Our emphasis and focus should be on the mission life itself since we have the actual artifacts themselves.

Our goal as a mission docent is to provide a tour that makes such an impact on the visitors that they leave with a sense of excitement, and eagerness to learn more about what has been seen. We also want our visitors to feel at home in the mission surroundings. We can help do this by showing real Spanish hospitality.

The docent tries to involve the visitors in a discovery process in which the visitors are participants in the tour. As we conduct a tour we try to give the visitors information that will let them return to the mission on their own and enjoy the surroundings and peace.

Mission San Juan Capistrano is:

A cultural center

An educational center

An archeological site number 600

An historical landmark established in 1776. California Historical Site number 200.

The Mission established the first European industrial, trade, political, and religious center in Orange County.

SACRED TRUST

The Mission San Juan Capistrano Docent Society, a group of dedicated volunteers, continues in the rich tradition of the early Franciscan Friars as they educate and enrich the experience of all people who come within the walls of Mission San Juan Capistrano.

FEEL THE AMBIENCE as the buildings and the history come to life while they relate the stories of the people of Mission San Juan Capistrano.

SENSE THE ADVENTURE of those early Europeans as they sought to establish the 1st permanent settlement of Orange County – at the time, a land filled with difficulty and hardship.

LEARN ABOUT THE EARLY TECHNOLOGICAL ADVANCEMENTS that were implemented within the walls of the 1st industrial site of what was to become Orange County.

EXPERIENCE THE SOLEMNITY as you enter the Serra Chapel – named after Fray Junípero Serra and the only original California Mission chapel still standing in which Fr. Serra “performed the sacraments”.

RELIVE THE CALAMITY of the devastating earthquake which would bring down the old great stone church – the ruins of which are still considered to be among the finest examples of Spanish architecture of the New World

APPRECIATE THE BACKDROP of the gardens and the fountains as you stroll among the enduring columns and corridors.

COME AND PARTICIPATE in the quality education and enrichment programs available to all.

COME AND YOU WILL LEAVE WITH A SENSE OF MARVEL AND AWE about this amazing Living Continuum.

IT IS A SACRED TRUST that the Mission San Juan Capistrano Docent Society has been granted by the early Franciscan Friars, as they continue in the footsteps of these giants and their mission.

First Graduating Class - June 1981



Front row: (left to right) President Del Maze, Janet Broughton, Teeter Romero, Kit Hunter, Louise Lamothe, and Dick Landry, Mission Visitor Center Director.

Back row: Mona Sherrill, Jo Ellen Melendez, Juanita Rios Foy, and Ruth Lobo.

Note the tan jackets. Red was not adopted until 1990.

ARCHAEOLOGY

May/June 1981

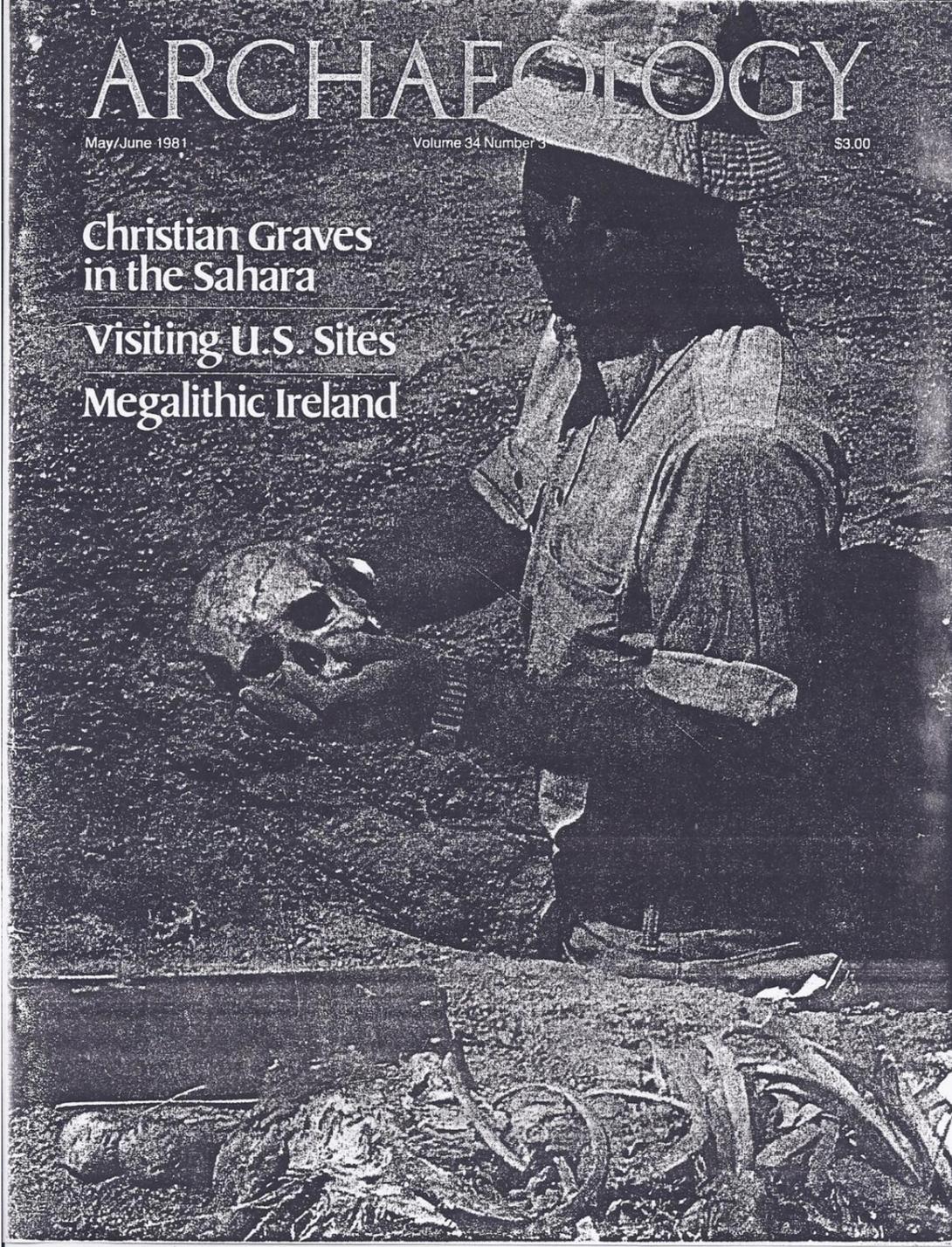
Volume 34 Number 3

\$3.00

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in the Sahara**

Visiting U.S. Sites

Megalithic Ireland





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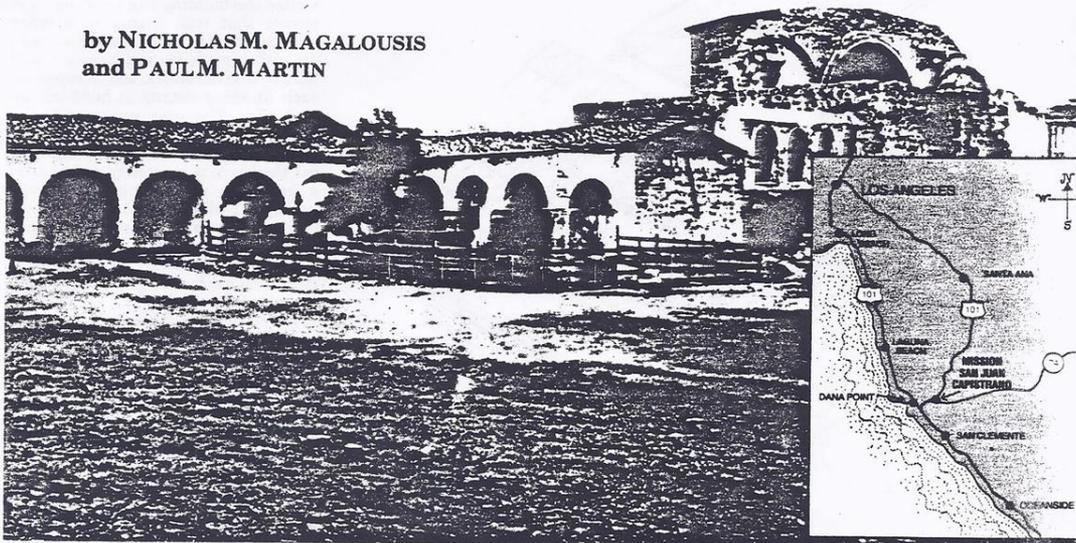
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Cover: Dennis P. Van Gerven of the University of Colorado carefully removes the burial remains of this typical adult grave at Kulubnarti in ancient Nubia. Hundreds of similar graves were opened, cleared of dirt by local workers and then meticulously examined, recorded and removed by the author or his assistant. See, Nubia's Last Christians: The Cemeteries of Kulubnarti, page 22.

Mission San Juan Capistrano: Preservation and Excavation of a Spanish Colonial Landmark

by NICHOLAS M. MAGALOUSIS
and PAUL M. MARTIN



The Mission San Juan Capistrano in a state of decline in about the 1890's showing the Great Stone Church (right), Priests' Quarters (center) and the Southern Corridor (left).

Most people have an instant feeling of recognition when they hear the word "Capistrano," but often can't place its exact location and usually relate the name with swallows. Mission San Juan Capistrano is in fact many things to many people—it is one of the most important historical and archaeological sites in the United States. For over 200 years, the Mission and its pueblo have been important factors in the social, political, economic, and religious spheres of Orange County, California.

Prior to the Spanish entry into California in 1769, the native people called Ahachmai or Juaneno were peaceful and communal and lived in small villages. According to Father Geronimo Boscana, a Spanish priest stationed at Mission San Juan Capistrano in 1812, these people were observed to be well organized in their use of religious rituals and symbols. Much of their religion centered upon the worship of the Sun, Moon and a

NICHOLAS MAGALOUSIS, Assistant Professor of Anthropology at Chapman College, also teaches at the University of California, Irvine Extension and is Research Director of the Mission excavations.

PAUL M. MARTIN was Associate Pastor of the Mission San Juan Capistrano from 1961-70 and since 1978 has been Pastor.

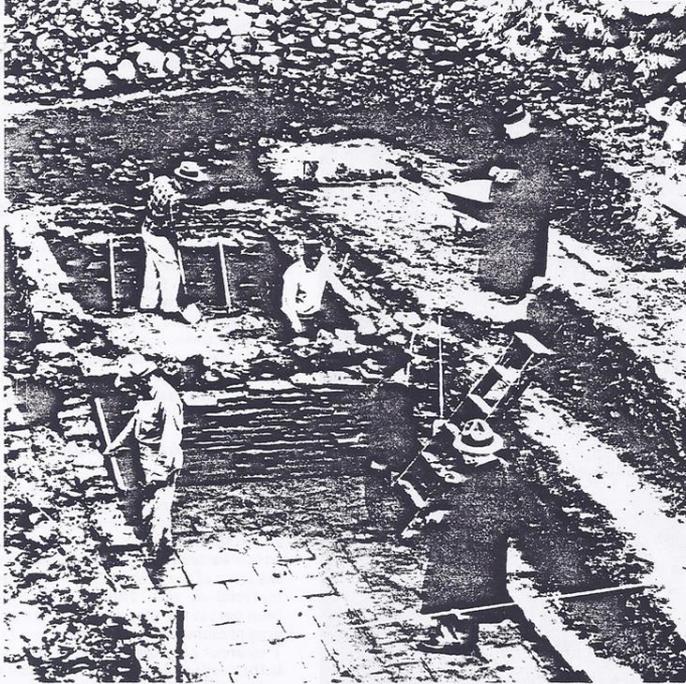
deity named Chinigchinich who seemed to act as a cultural monitor for their society. He had the power to reward or punish individuals or groups acting outside the prescribed guidelines of their religion.

After the Mission was established in 1776 it became much more than an outpost of the church since it incorporated all aspects of a small self-contained, self-sufficient city. Within the Mission's influence were cultivated fields, grazing lands, granaries and manufacturing centers for metal, ceramics, bricks, tiles, and textiles. It was also a military center for a detachment of as many as 11 soldiers and its rectory was usually staffed by two Franciscan priests.

The Mission's cultural and political influence went far beyond the local valley since it was one of the only European settlements between San Diego and the San Gabriel Valley in Los Angeles County. The significance of the Mission's strategic location was emphasized by the harbor it controlled, located at present-day Dana Point. The harbor and El Camino Real (King's Highway) made Mission San Juan Capistrano a significant trade center in early European California. Trade was conducted throughout California as well as with Mexico, Europe and most likely the Philippines and China.

The establishment of the mission system in California along with ranches and a series of military *presidios* was by sanction of the Spanish Crown. The Crown was involved in the conquest and expansion of its empire, as were many European countries at this time. Even Russia made its colonial entrance into California. The Spanish Crown intended to secure new lands in California, acquire additional sources of raw materials, and prevent other powers from establishing their own colonies. The Spanish colonial endeavors were complex: the main systems were the Crown, the military and the missions. This triad created a control base where large tracts of land and people could be colonized and acculturated to European ways.

The church found itself in a symbiotic relationship with the Crown and the military, yet it preserved a large measure of autonomy. It was, of course, loyal to its philosophical doctrine and attempted to acquire converts for primarily non-material reasons. The Crown, on the other hand, was far more materially oriented and was motivated by economic gain, conquest and territorial expansion. Nevertheless, these two groups managed to work closely together. The ultimate plan of the church was to educate and train native peoples at San Juan Capistrano to a point of acculturation where



Excavations during the 1930's under the direction of Father Hutchinson (right) sought to stabilize the Mission's industrial area in the Western Corridor.

they could own small segments of land. In doing so, they not only would become self-sufficient again, but also economically and religiously supportive of the church. This situation, in turn, assisted the Crown's colonial efforts.

But Native Americans were never to see their land returned. The Spanish government in California was replaced in 1821 by a newly formed Mexican government which never really put this theory into practice. In addition, the native peoples did not regard the land as private property; to them land, as with most material goods, belonged to the tribe on a communal basis. Shortly after the Mexican government established itself, it disbanded the mission system, leaving the native population displaced. They could no longer depend on the traditional cultural system of their ancestors or the new European system created by the Mission. The once self-sufficient natives declined to a position of unskilled laborers and outcasts within the European social framework.

Mission San Juan Capistrano stands as a testimony to this significant period of California's history. Beginning in 1821 the Mission experienced a period of decline with many of its adobe structures weathering away from lack of protection from the elements. It was not until 1895, however, that historic restoration was

initiated by Charles Loomis, president of the Landmarks Club. The Landmarks Club was interested in the preservation of significant historic structures in California and Mission San Juan Capistrano was one of its first projects. Later in 1910, Father St. John O'Sullivan, a priest who carefully researched the manufacture of original adobe brick, tiles and structures, and assisted in the redecoration of the Mission's Serra Chapel, decided to restore the Mission to its once proud heritage. Father Arthur Hutchinson continued this work in the 1930's and discovered tallow vats and smelters in the western portion of the Mission. In 1951, Monsignor Vincent Lloyd-Russell, who held a Ph.D. in anthropology, became the pastor of Mission San Juan Capistrano. Under his direction the west wing was reconstructed and the Serra Chapel redecored. At the same time, a new parish school, gymnasium and historic diorama room were constructed to describe the early life at Mission San Juan Capistrano. Today, archaeologists and the present pastor are preserving all significant historic and archaeological materials. The first step was in 1979 when an original adobe wall was preserved within a glass structure. Work became more intense as archaeologists, researchers and students from Chapman College, the University of California,

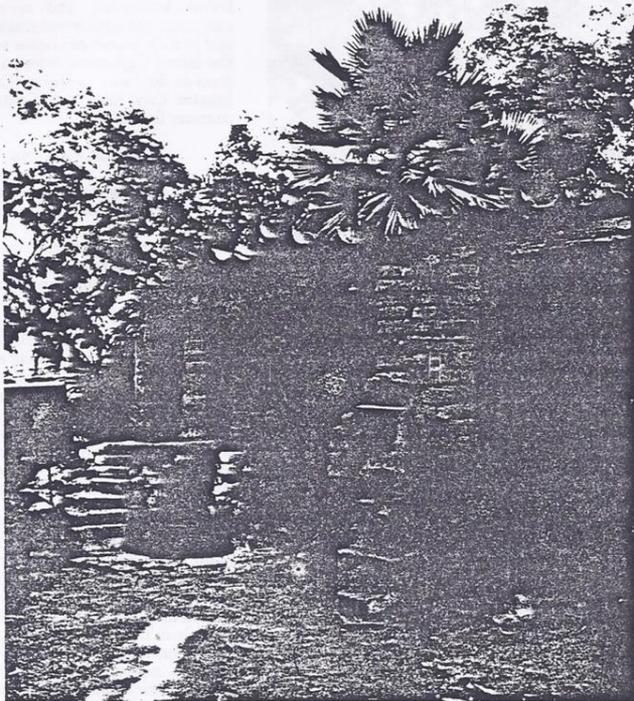
Irvine Extension, and several other campuses gathered ethnographic, historical and archaeological data to preserve the famed Capistrano mission. Students from as far away as Vassar College and Mexico City have participated in the summer field school.

Aerial surveys

A variety of research programs were developed. Along with the traditional excavation, laboratory and interpretive phases of archaeological research, the work included aerial and walk-over surveys of the Mission and surrounding areas. Mission structures were also analyzed to determine if stabilization measures should be taken. Several other studies were begun including avian, bibliographical, botanical, ceramic, geological and sociological as well as a corpus of building materials, and research in glass and metal. Ethnohistorical interviews and an educational unit to disseminate anthropological and historical data led to the establishment of a new museum and educational center.

The ethnographic and historical interview series was established to supplement and add to the literary searches conducted prior to archaeological excavation. These unique interviews included discussions with significant individuals in the local community who had direct contact with the Mission's history through ancestry or personal research interests, for example, descendants of the Juaneno Indian community, Spanish descendants, and members of the Forster family, whose ancestors purchased the Mission in 1845 for a sum of \$710. In addition, interviews were held with key individuals who are attempting to document and preserve mission area history, including Pamela Hallan, City Historian for San Juan Capistrano and Don Meadows, an Orange County historian.

Pottery is usually the major source of information at an excavated site and the Mission is no exception. Ceramics excavated in the western sector are few in number but reflect some potentially interesting data. Some of the ceramics indicate manufacture in regions such as Mexico, Europe and the Far East. Utilitarian brown ware has been found along with a white ware, a blue-on-white and a Majolica type of ware from Mexico or possibly Spain. Most of the brown ware seems to be of local manufacture and has been found in all regions of the western corridor including the Spanish barracks floor. In addition to the early historic ceramics found at the Mission, ceramics of a later period were found in a kiln. This kiln and another one were still in use during the 1930's. Partially excavated in 1979, the kiln area included the remains of an adobe wall. The wall may represent the only trace of the original northern perimeter wall. Archaeologists have stabilized the entire area which is now open



Excavation of the Mission's kiln area in 1979 revealed several hundred sherds.



The Mission's kiln area was utilized in the 1930's to produce ceramic vessels. The potter is surrounded by his work in this old photograph.

for visitors.

In 1979 a small excavation of the barracks was initiated which revealed interesting data on the construction of its cobble floor as well as a preliminary view of the dietary pattern of the inhabitants. Cow, deer, fish, goat, rabbit, and sheep were all eaten. Several specimens of squirrel and rat were also identified but it is too early to say whether they are incidental intrusions or part of the dietary pattern. Several other test areas were excavated in the western corridor uncovering even more animal bones—chicken, cow, fish, sheep, and possibly dog and horse which may have been used as a food source. It is possible to tell how some of these animals were butchered from analysis of the butchering patterns on the bones. No human osteological remains were found anywhere in the excavation.

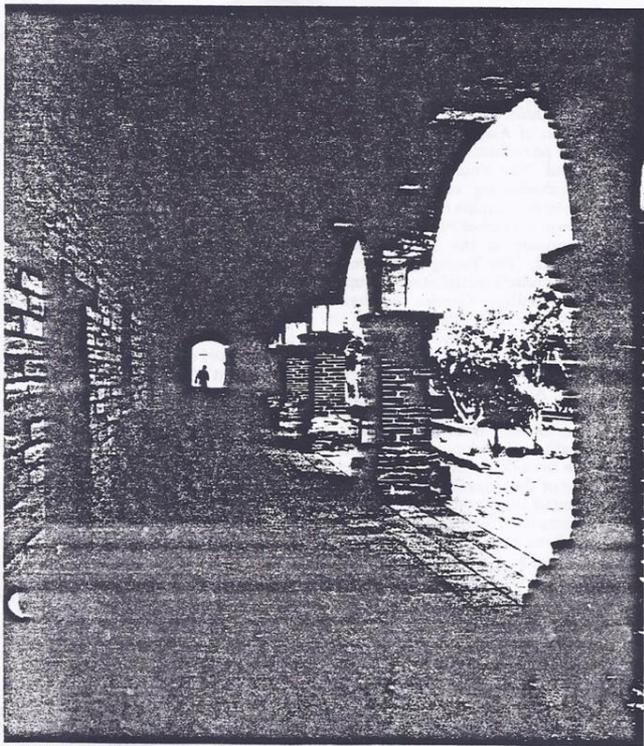
Preserving adobe

One of the most critical aspects of the work at Mission San Juan Capistrano is the stabilization and preservation of the adobe structures. An adobe wall located on the western portion of the Mission was the focus of the first attempts to preserve material *in situ*. This wall may have been part of the weaving room or storage area presumably built during the 1790's. Two areas near the wall were excavated to the north and south. The west wall was evidently destroyed during nearby road construction, and the east wall was demolished by the construction of the new west corridor of the mission quadrangle. The standing adobe walls suffered over time and were exposed to the elements and even visitors touring the Mission. In 1977-78, rains became so bad that part of a wall collapsed and the other was being rapidly destroyed by water flowing from the roof of the newly constructed west corridor. In fact, both walls might have completely collapsed during the 1979 rainy season in November to February when a total of 30 inches fell, had preservation measures not been taken during the 1979 summer field season.

The preservation methods used on the Mission's fragile adobe walls are still considered experimental but ultimately could be applied easily to similar situations around the world. By its very nature adobe may be the first thing to go when a site slowly deteriorates, but it is one of the key elements in the history of architecture. At Capistrano archaeologists preserved adobe by covering the wall with a roof and enclosing it in a wooden framework; this framework holds in place safety glass panels and a door where temperature and humidity monitors are placed with chemical agents to keep humidity at a specific rate; too little or too much moisture will assist in the decomposition of adobe brick. Such an enclosed environment is almost air tight, protecting the ancient



An 1890's view of the Eastern Corridor (left), which housed the Serra Chapel and Southern Corridor (foreground), reveals the decaying colonnade and adobe brick walls.



A 1980 view of the reconstructed Western Corridor which now houses the new Mission Museum and Curator's Office.

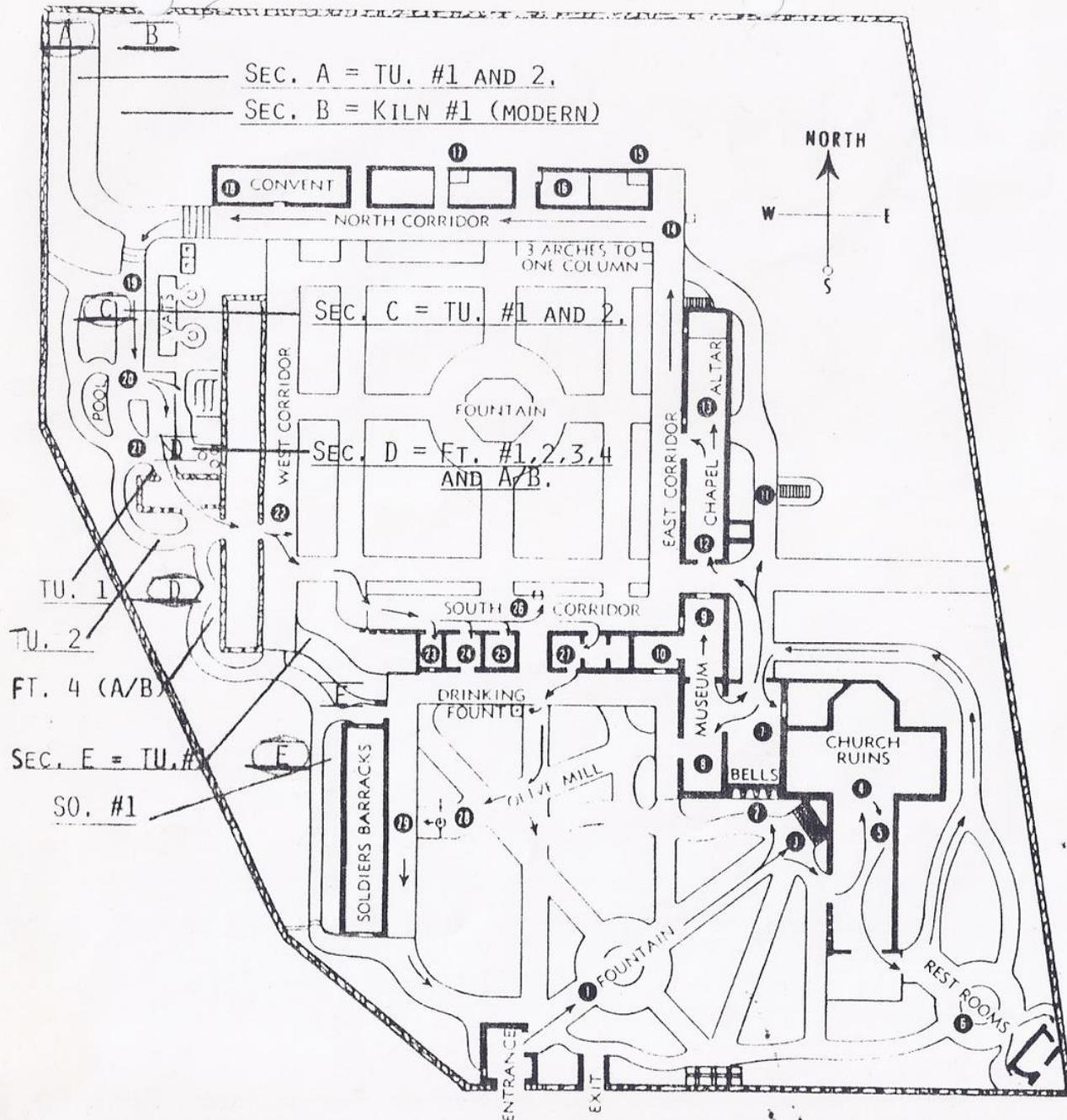
structure from the elements and allowing maximum viewing by visitors. Significant objects within the wall were numerically noted, such as brick, mortar, temper material and exterior plaster. In conjunction, a written and photographic history of the wall was provided for the thousands of people who visit the Mission. This combined preservation and educational system on specific objects benefits individuals who are interested in more than a superficial view of adobe construction.

Archaeologists also experimented with individual bricks in order to discover their composition and determine how to improve preservation techniques. Their analyses indicated that a plaster composite of silt, sand and some form of temper may be the best sealant for large adobe structures or walls which are exposed to the elements. This composite is similar to the original building material used by the Spanish. The benefits of this form of plaster are its similarity to the original building technique; the fact that the expense of this method is considerably lower than using commercial plasters or liquid adobe preservations; and that modern construction materials may not be compatible with original Spanish building materials.

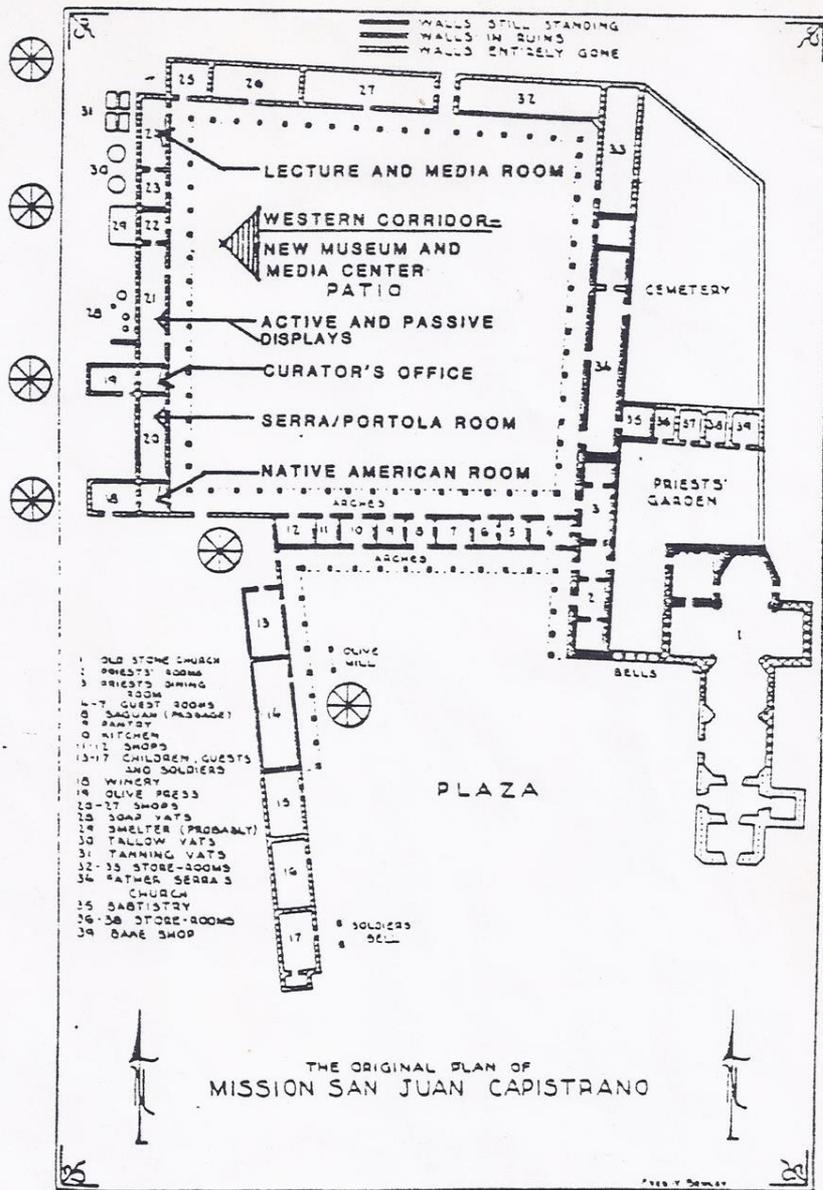
One of the many "spin-offs" of the archaeological research at San Juan Capistrano began during 1979—a study of the migratory patterns of the birds that frequent the Mission. The primary goal was to monitor the types of birds living on the Mission property or visiting it because of available shelter, water and food. In addition, archaeologists attempted to determine through the historical records what the bird population was like during the Spanish period (1769-1821). The following birds were observed on the Mission grounds: blackbirds, crows, doves, finches, goldfinches, hummingbirds, kestrel hawks, pigeons, ravens, redtail hawks, turkey vultures, warblers and, of course, swallows. The lush environment created at the Mission had provided an excellent habitat for many birds, but there were some major drawbacks. Foliage which was allowed to grow on the historic adobe structures also sped up the decomposition and weakened the structure because of its weight and roots. Yet once archaeologists removed the destructive foliage, the bird population decreased. In order to adjust for this unforeseen problem, the Mission plans to set up a special bird sanctuary with adequate foliage, water and nesting materials.

The result of all these Mission studies is the enrichment of the visitor's experience at Mission San Juan Capistrano. Its historical, archaeological and religious and cultural contributions to California are all significant. After all, the United States and the Mission share a moment in history—they were both founded in 1776 on the opposite shores of what would become one great nation.

GENERAL LOCATION MAP
OF MISSION SAN JUAN CAPISTRANO
AND EXCAVATION AREAS
1981



- LETTERS A, B, C, D AND E INDICATE EXCAVATION SECTIONS.
- NUMBERS INDICATE EXCAVATION UNITS, OR FEATURES.
- FEATURE (FT.) TEST UNIT (TU) SOUNDING (SO.)
- THE DIFFERENCE BETWEEN A TU AND A SO. IS THE LEVEL OF SIGNIFICANCE OF THE EXCAVATION. SO. TAKES PRIORITY OVER TU.
- ARCHITECTURAL MAPS WILL BE AVAILABLE IN SEPTEMBER 1981



Mural Over the Grape Stomping Vat

Kristie Butterwick, 1981





Description provided by Mary Susa

Pictures provided by Charlie Heizman

Editor's Note: This mural was covered and replaced with a vineyard scene before 2000

1. Swallows greet Fr. Serra's arrival into the Capistrano Valley
2. Gaspar de Portola, his Mexican Lance is of forged iron of the late 18th Century and his saddle was made by a large sheet of leather stretched over a wooden form.
3. Father Serra carries an olive branch. The gray robes of the Franciscans were tied with rope and knotted three times. He carries a cross staff inscribed with a Byzantine crucifix and his sandals are Mexican in style.
4. The flag represents the Spanish empire's official entry into California. The bearer's leather jacket was worn by the soldiers. The dried gourd with corncob stopper was used for carrying water.
5. Father Palou, historian, records the expedition activities.
6. A Mexican Indian feeds his burro. His serape is from Guatemala and his beads are jade.
7. Seeds and cuttings for agricultural experimentation. The basket is a Native American style and the rabbit, which represents the moon, is an Aztec design.
8. Miguel Costanso was the first surveyor to explore California. He uses a simple scope to view the landscape and, at his side, is the Astrolabe used for navigation.
9. A soldier carries farm tools and the San Juan Capistrano branding iron. He wears the Spanish conquistador helmet and carries a knife in his boot.



10. A native couple from California are defined by their face paint. The painted symbols are from the Mojave desert. As he speaks, the words are seen as symbols from Azteca Hieroglyphs. She carries a wildcat bag and wears glass beads of the type given to the natives by the Spanish.
11. Sergeant Ortega was the pathfinder of the expedition. He and his men are scouting for a path down to the valley where Trabuco and San Juan creeks meet before emptying into the ocean. Behind him, Native American designs are on the cliffs and a cave which may relate to Native American rites.
12. Throughout California numerous native villages were thriving when the Spanish arrived. Grass huts cluster around sacred trees and cooking fires and steam rises from a brush and mud sweat bath. At left, men are preparing a deer for roasting over an open fire. In the center, women prepare meals and children play. In the foreground two native men net fish from the creek and to the right, a woman grinds acorns. In the u-per San Juan creek area is another active village. Black grows fly from one village to another announcing the Spanish arrival. Native legend has it that crows were messengers.
13. The Pacific Ocean and migrating gray whales.
14. The Peninsula of Palos Verdes is seen in the distance.
15. A representation of the various plants and vegetation in California



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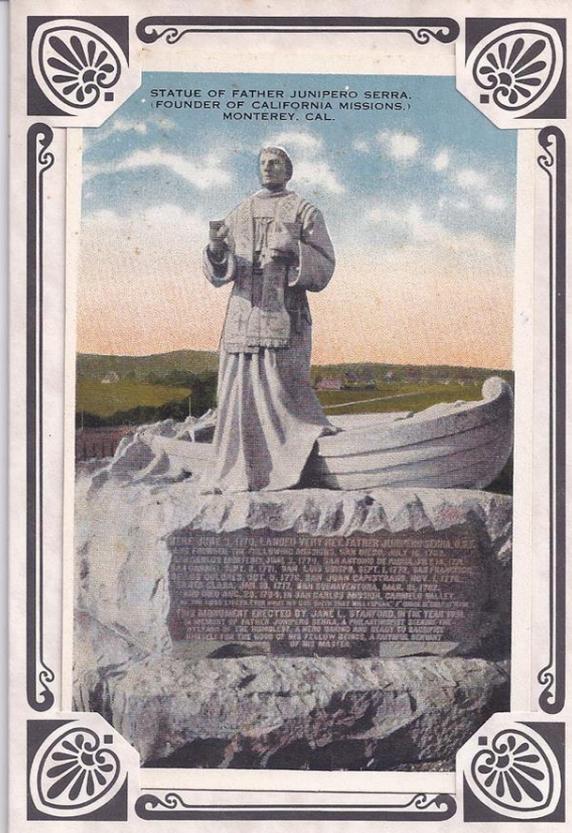
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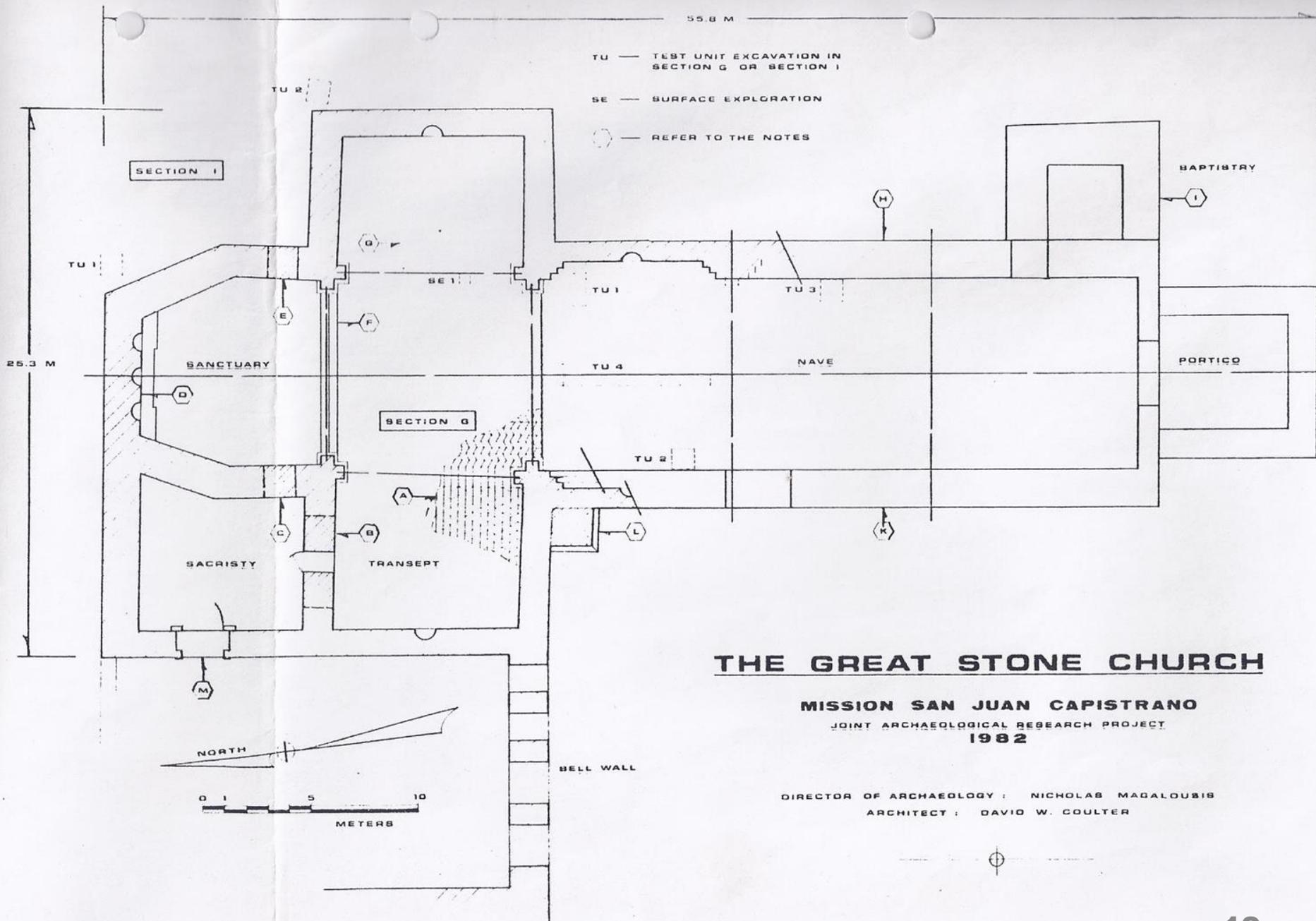
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MISSION SAN JUAN CAPISTRANO

ARCHAEOLOGICAL SURVEY OF CENTRAL AND WESTERN SECTIONS

1:200



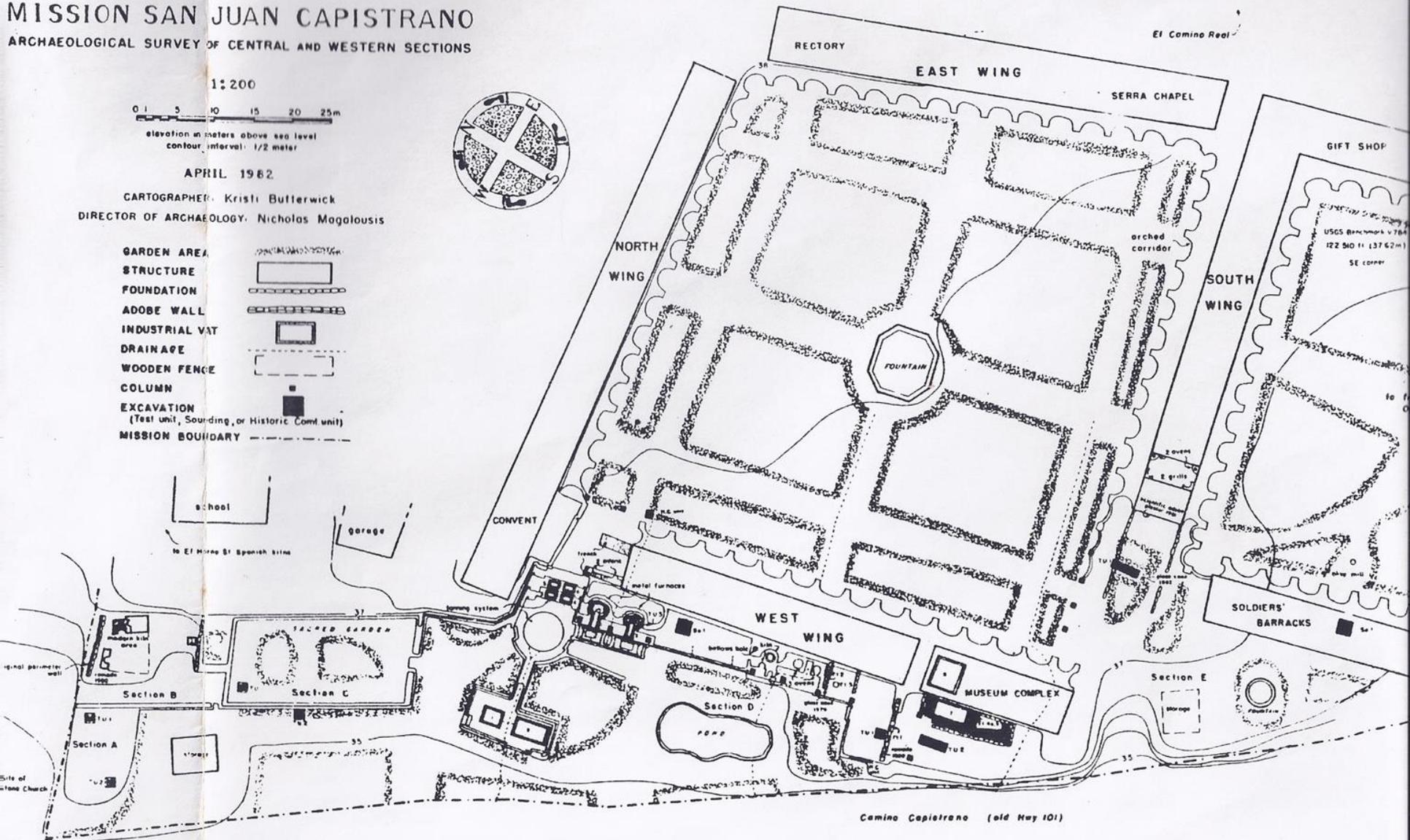
elevation in meters above sea level
contour interval: 1/2 meter

APRIL 1962

CARTOGRAPHER: Kristi Butterwick

DIRECTOR OF ARCHAEOLOGY: Nicholas Magalouzis

- GARDEN AREA
- STRUCTURE
- FOUNDATION
- ADOBE WALL
- INDUSTRIAL VAT
- DRAINAGE
- WOODEN FENCE
- COLUMN
- EXCAVATION
(Test unit, Sounding, or Historic Cont. unit)
- MISSION BOUNDARY



TRANSCRIPTS

VOL. 2

October 1982

No. 4

New Museum Opens at Mission Project

Students of all ages, scholars, archaeologists and tourists who visit Mission San Juan Capistrano are now treated to treasures exhibited in a new museum area known as the Serra-Portola Room.

Famous for its role in early California history and, of course, the return of swallows, the mission has developed a new and important facet - the educational impact of its joint archaeological research project, begun four years ago.

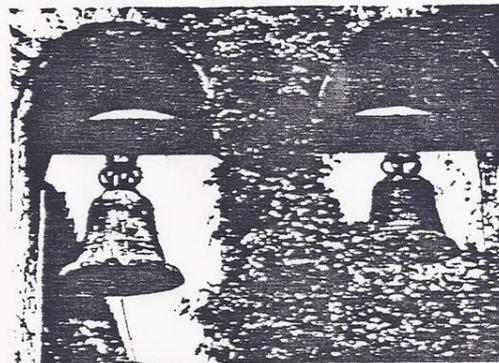
According to Nicholas M. Magalouis, director of the research at the mission and instructor at Santa Ana and Chapman colleges, the room marks another milestone for the project, which involves both schools.

"The mission is formulating education measures for its museum and archaeological resources," he said. "The project's role is discovery and preservation of the past. In addition to excavation, we wanted the artifacts properly cataloged, photographed, conserved and displayed in a suitable place."

Findings to be Computerized

Jerry Nagy, director of computer services at Santa Ana College, is planning a computerized bibliography of materials analysis from all California mission sites, which will include some 500 books for a master bibliography. Plans include a central museum room for changeable and permanent displays and a media room.

The new room commemorates Father Junipero Serra, known as the founder of California missions, and Gaspar de Portola, leader of the Spanish expedition into Alta California. The establishment of the mission started with the meshing of two cultures and remains the link to an important era, said Mr. Magalouis.



Mission San Juan Capistrano, the location of a joint archaeology project and a recently opened museum room.

The museum room contains a wealth of items representative of early life at the mission - tools, hides, ceramics, foodstuffs, weapons and religious vestments. The highlight is a mural by artist Kristi Butterwick, of Laguna Beach, who specializes in Indian art. The mural covers one wall and depicts the arrival of the Serra-Portola expedition in the San Juan Valley.

Students and scholars participating in this summer's work at the archaeological field school donated 1,000 hours of work to organize the museum.

(Continued on page 2)

Public Service Institute Offers Tuition-Free Workshops

When you read the table of contents in a booklet titled "Public Service Institute," it's like being in a bakery shop - you see so many tantalizing items it's hard to choose.

An innovation in education, the institute offers a wide variety of tuition-free workshops open to anyone - time management, effective communications, elements of supervision, managing stress, memory skills, public speaking, microcomputer courses, proofreading, secretarial skills and many others.

Last spring, Santa Ana College, in cooperation with local public agencies, introduced these opportunities to provide specialized workshops and seminars for public agencies whose normal training efforts were reduced because of budget restrictions.

According to John Howe, director of the institute, success has been beyond expectations, resulting in the addition of numerous workshops to the original list.

Co-sponsoring and participating agencies and instructors represent city, state and federal organizations, insurance firms and a variety of other groups. Workshops are held in cities throughout the Rancho Santiago Community College District.

Each workshop carries college credit and must have a minimum of 15 participants. Certificates of completion are awarded.

For further information call 667-3154.

EL NUEVO MAPA

El nuevo mapa de la parroquia y Misión, simboliza con armonía la relación entre lo antiguo y lo nuevo de San Juan Capistrano. La fotografía que presentamos muestra la "antigua Iglesia de piedra" y la nueva Iglesia así como la histórica "Serra Chapel" en medio de las dos.

Dicho mapa muestra también las puertas y edificios por donde entramos a las actividades espirituales y sociales relacionadas con el lugar histórico de la Misión antigua....relacionándonos con la historia de nuestra parroquia y comunidad.

El folleto "INTRODUCIENDO SU PARROQUIA" lo puede obtener en las Oficinas; contiene 28 páginas en las cuales se describen las diferentes actividades y organizaciones de la parroquia así como el horario y lugares donde tienen lugar las juntas.

También contiene los teléfonos y nombres las personas que pueden darles más información. Este folleto lo preparó el "Comité Especial" para informar y recibir a los feligreses nuevos en la parroquia de San Juan.

La traducción del folleto fue hecha por Carmen Mireles en Abril de 1987.

INTRODUCING YOUR PARISH



MISSION · SAN JUAN CAPISTRANO

INTRODUCIENDO SU PARROQUIA



MISSION · SAN JUAN CAPISTRANO

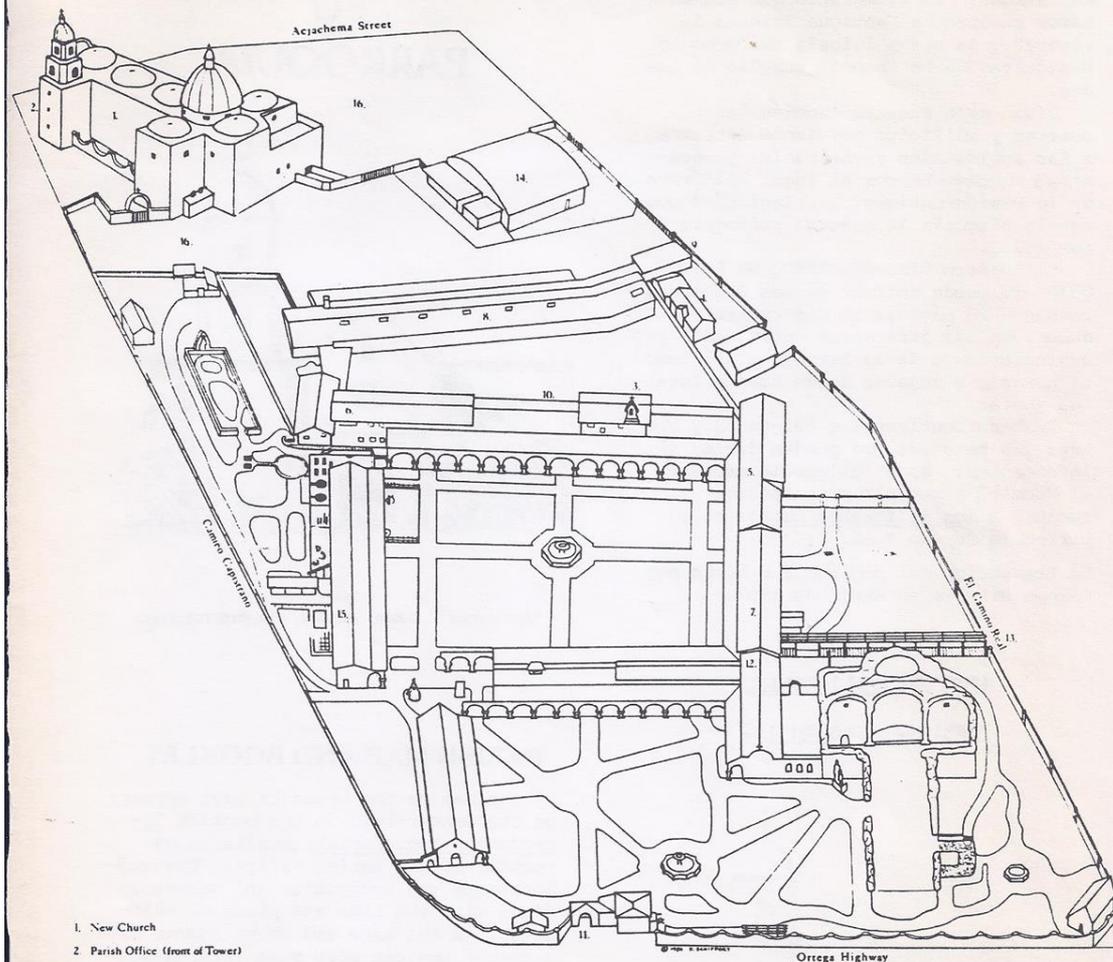
PARISH MAP AND BOOKLET

The map on the opposite page appears as the center-fold in the booklet Introducing Your Parish, available on request at the Parish Office. The booklet lists the activities and organizations with the time and place of meetings, and the name and phone number of a member who can give more information.

Symbolically, the map reminds us of our place in the flow of history, showing the old stone church and the new Mission Church, and the gates and buildings where so many have entered into the spiritual and social life of the Parish.

The booklet was prepared by the Newcomer Welcoming Committee last Fall. The Spanish translation was done by Mrs. Carmen Mireles.

SAN JUAN CAPISTRANO MISSION PARISH



1. New Church

2. Parish Office (front of Tower)

Parish Archives, Diocesan Archives (Tower, Floors 2/3)

3. Diorama Room

4. Heidker Haus

5. Rectorry

6. Convent

7. Serra Chapel

8. School

9. School Gate

10. School Library

11. Tourist Gate

12. Gift Shop

13. Serra Chapel Gate

14. Parish Hall (School Gymnasium)

15. Museum

16. Parking available for Mass, including east of Camino Capistrano

1- Iglesia Nueva.

2- Oficinas Parroquiales (1er. Piso-nivel de la calle)
Archivos de la Parroquia y Diocesanos-2/3 Pisos)

3-Salón Diorama

4-Heidker Haus

5-Rectoría antigua.

10-Librería Escuela

11-Entrada Turistas

12-Tienda Regalos.

6-Convento

7-Capilla Serra.

8-Escuela

9-Entrada Escuela

9

13-Capilla Serra,Entrada

14-Gimnasio.

15-Museos.

16-Estacionamiento, inclu-
yendo ESTE-Camino Real

**Madeleine “Lenie”
Gough**

**President
June 1983 to June 1984**



Sunday, October 23, 1983



Photo courtesy of First American Title Insurance Co.

The raising of sheep grew in San Juan Capistrano until 1804, there were 15,520 head of sheep at the Mission.



The mission corral at San Juan Capistrano.

Photo courtesy of First American Title Insurance Co.

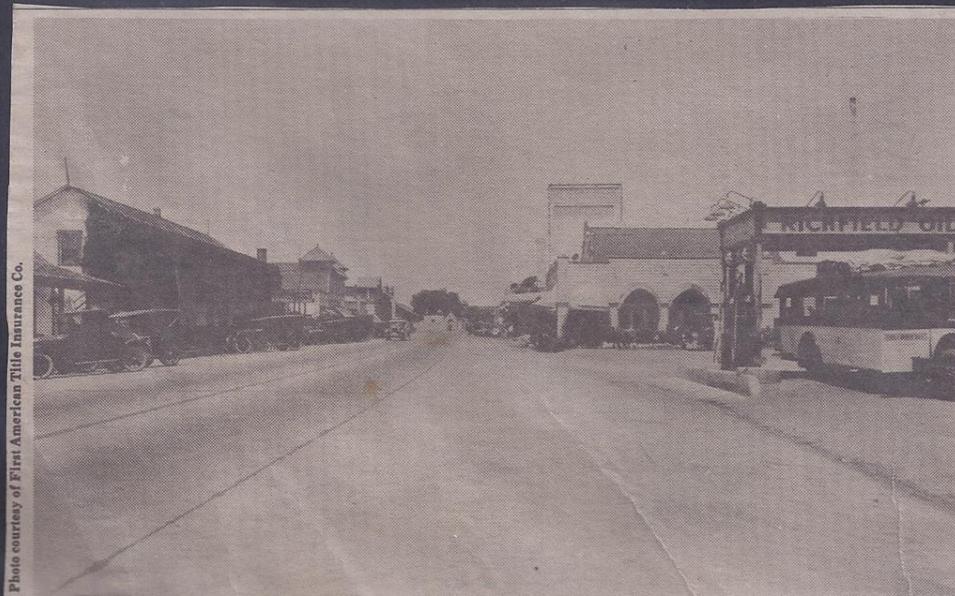


Photo courtesy of First American Title Insurance Co.

Busy little town of San Juan Capistrano, looking north toward the Mission in the early 1930's. For the same area today, please turn to the inside of this section.

San Juan Capistrano Project Leads to Network's Formation

Mission Research Group Brings Together Far-Flung Resources

By CARMEN RAMOS CHANDLER, Times Staff Writer

California's missions are rich in archeological and historical treasures, and in the past the only way their valuable resources could be shared was if the pastors or administrators of the individual missions attempted to contact each other.

That changed with the formation of the California Mission Studies Assn. (CMSA) this year.

Its members are men and women from all walks of life with a passion for the past and a desire to share the knowledge they excavate from history with other scholars across

the country.

The group serves as a network through which devotees of the mission period can develop research standards and encourage an interdisciplinary approach to preservation, historic reconstruction, computer cataloging, archeology and museum and archival development.

Nicholas M. Magalousis, associate professor of archeology, anthropology and history at Chapman College and curator at Mission San Juan Capistrano, came up with the

idea for the group after he began a study at the mission in 1979.

"We were coming up with lots of interesting things, and when I looked throughout the state for colleagues to share them with, I could only find two," Magalousis said. So he sent out letters to pastors, researchers and government officials asking them if they would be interested in forming a mission studies group.

The response was positive and on Jan. 14, at a symposium held at Mission San Juan Capistrano, ap-

proximately 50 people, including mission pastors, researchers and businessmen, met and formed CMSA. Committees were formed to study various issues and a newsletter was created for members to keep in touch.

"It gives us a way of preservation and enabled us to help the missions in the very way in which (the missions) were founded (by helping one another and sharing resources). It is the coming together of scholarship to do things in as orderly a way as possible," said Father Paul Martin, pastor of Mission San Juan Capistrano and one of CMSA's founders and executive board members.

In the few months since its formation, CMSA membership has grown to well over 300 and includes representatives from 13 missions across the state. New

memberships are coming in every day.

"It is really quite surprising how quickly it has become the center for people to collect around. It is really quite gratifying," Martin said.

Funds for the organization come from an \$8 membership fee and donations, which are being used to help finance the newsletter and to pay for a computer used to keep track of members and to file information that will be shared among the group's members.

Magalousis said the studies group will enable California's missions and researchers to do much more than they could in the past.

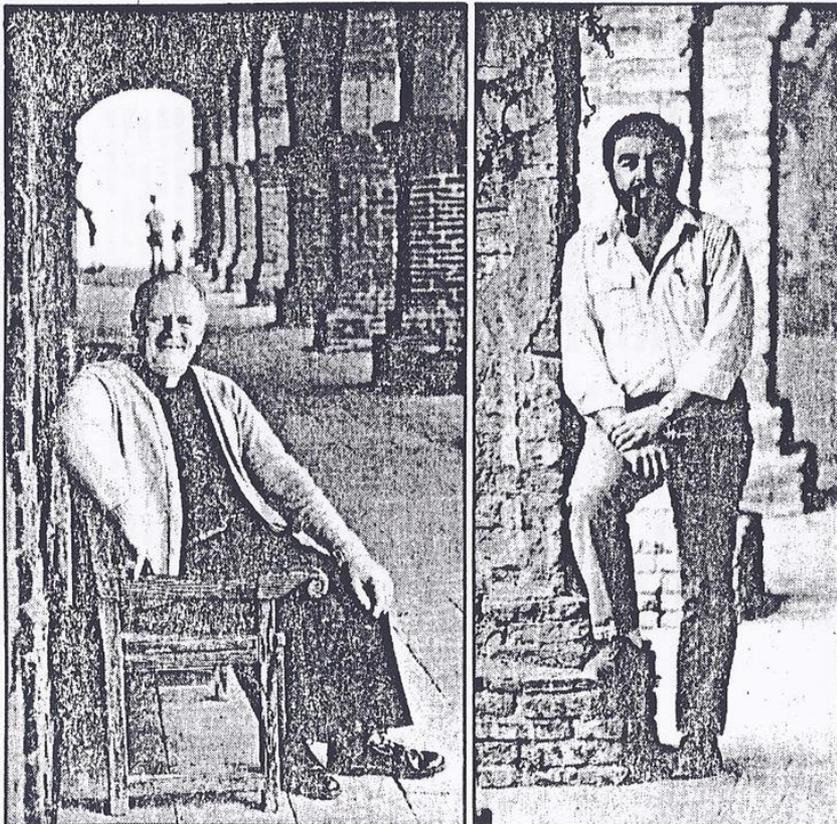
"So much can be done because we have experts in all kinds of areas who are willing to cooperate. At our yearly meetings in January, we can all get together and discuss

new ideas," he said, adding that the group will also help in the accuracy of research in this state because of the cooperation and competition among the missions and their researchers.

Although the group's first official exchange isn't until next January, Magalousis said he has received calls from the San Jose Mission in northern California asking for information concerning the reconstruction going on at San Juan Capistrano.

Magalousis added that through CMSA, documentation of the history of the mission period will be easier, as well as collecting information on methods used in building the missions, their architecture and the types of materials used. "Some of the simplistic comments made in the past about the Spanish period in

Please see MISSION, Page 9



Photos by LARS WAMBERG / Los Angeles Times

Father Paul Martin, left, a member of the California Mission Studies Assn.'s executive

committee, and Nicholas M. Magalousis, of Chapman College, who founded association.



LARS WAMBERG / Los Angeles Times

An old oak tree shades the garden at Mission San Juan Capistrano, which was established in 1776.

MISSION: Group Formed

Continued from Page 3

California won't be so freely given," he said.

Some of the comments about the Capistrano mission, particularly in fictional works, wrongly equate the treatment of the natives by the Spanish during the founding of the mission with the ill treatment of the natives under Spanish explorer Hernando Cortez in the early 1500s, Magalouis said. The mission was established in 1776, more than 200 years after Cortez invaded Mexico.

"They're two different time periods and situations," he said. "In the case of San Juan Capistrano, the natives felt almost no trauma in assimilation except with European diseases."

Church Reconstructed

Most of the research being done at the mission involves the reconstruction of the original church, which was dedicated in 1806 and destroyed in an earthquake six years later, on Dec. 8, 1812. With the reconstruction nearly completed, Norman Neuerburg, historical consultant and one of CMSA's founders, is replicating the mural that was once painted on the dome of the church.

In the five years since Magalouis began his archeological study at the mission, he has discovered a series of buried ovens, the foundations of the western end of the southern corridor, tile and adobe walls and a tile floor adjacent to the mission's metal furnaces.

Researchers are using the infor-

help in the restoration of the mission. Bricks for the new church are made from the same materials that went into the construction of the original church.

Martin said that while CMSA is bringing together researchers, it also is uniting the missions' priests and nuns through a better understanding of the Roman Catholic Church's role during the Spanish period.

World Peace Mass

He said the missions are working together on several religious projects and one of their first was to organize a monthly Mass for the cause of world peace at each mission. Mission San Juan Capistrano holds its Mass on the first Monday of each month.

Some of the missions are owned by the state, while others are owned by the Roman Catholic Church under different dioceses. Mission San Juan Capistrano is owned by the Orange diocese.

With the support of CMSA, the mission has begun several projects to make people more aware of the architectural and historical importance of the mission. One such project is a Saturday program for children ages 10 to 14.

The program includes a film or lecture on the mission or some type of practical experience, such as basket making, taught by members of the Indian Council, an organization of Native Americans in San Juan Capistrano. The children also are taught Native American games and are given an extensive tour of

Portola finds Capistrano Valley

OCT 25-24

By Doris Walker

When the men of the Portola expedition entered what was to become the Capistrano Valley on July 23, 1769, they were extremely pleased with what they found. As Father Juan Crespi recorded that moment:

"We came to a very pleasant green valley, full of willows, alders, live oaks and other trees not known to us. It had a large arroyo, which at the point where we crossed it, carried a good stream of fresh water."

He surmised that this creek might be dependent on seasonal rainfall, and noted that there were "pools of good water, with tules on

Seaboard Sagas



seeing the ocean."

They had given the name San Juan Capistrano to their last recommended mission site (what would become San Luis Rey), and they named

the banks. The valley is all green with good grass, and has many wild grapes."

Crespi defined this seacoast valley as "two leagues long and about half a league wide in the narrowest place. To the southwest it ends on the beach, which must be half a league distant from the camp, although there is a hill which prevents us from

From page A8

this one after Santa Maria Magdalena, as they had the first Indian baby they had just christened. That designation also changed when Father Serra later renamed it for Pope John of Capistran, Italy.

Six years later, two different priests would

come back to this chosen site to erect an altar and delineate mission buildings. They were Fathers Gregorio Amurrio and Fermin de Lasuen; the latter would follow Father Serra as president of the mission chain.

But an uprising by natives being trained at Mission San Diego sent the pair south after they had buried the bells that had rung for only a week in this valley.

It was Serra himself—accompanied by Father

October 25, 1984 The NEWS A11

Pablo Mugartegui—who returned in 1776 to officiate at the formal establishment of San Juan Capistrano on Nov. 1. The father—president of this chain of wilderness outposts wrote to the Viceroy in Mexico of this newest mission:

"It is located in a place called by those born there 'Quanis-savit'; it is midway between Missions San Diego and San Gabriel; and on the same spot where, last year, it had been planned

See CAPO MISSION, page A12

From page A11

and started. The place has plenty of water, pasture, wood, timber, and in particular, there are many rancherias of gentiles who are becoming acquainted with us."

As to each new mission, a grant of \$1,000 was given to Capistrano by the church for the purchase of tools and other necessities. The neighboring missions donated animals, grain, seed, cuttings—whatever could be spared so that this fledgling might have a start.

But two years later, the settlement was moved a short distance, reportedly because of "water failure." Its source was presumably too far away for efficiency.

The mild climate and the fertile valley soil blessed the second start of the settlement. The storehouses were full when Mission San Juan Capistrano reached the peak of its prosperity in 1811. It was a complete city where 1,361 Christian Indians were recorded to be living and working, raising most of their own food.

Then the following year a severe earthquake toppled its Great Stone Church, the largest of Spanish California's places of worship. And it came without warning during a sunrise holy day mass, so 40 neophytes were killed. (The 1980s are witnessing resurrection of the magnificent edifice through construction of a near replica.)
Next: The secularization of the mission lands.

©1984 Doris Walker

Mission loses governing power, land becomes private

By Doris Walker

Under the original Spanish colonization plan, the missions were to be converted into civilian towns (secularized) after 10 years of operation.

By then the Indians were expected to be Christianized members of the community, and the land was to be divided among them for farming and grazing. But the California natives never reached that level of self-government and the rule was not enforced here.

When Mexico gained its independence from Spain in 1821, however, the move toward

Seaboard Sagas

secularization finally began. A decree in 1826 gave the natives Mexican citizenship as well as equal rights with Spaniards.

A new Indian pueblo city was formed in 1845, marking the end of the mission governing unit in San Juan Capistrano.

The church was allowed to retain only the

chapel and priests' quarters and the rest of the buildings became the nucleus of the new town. The mission crops and herds were to be administered for the good of the entire community.

A large plot of land was set aside for communal farming and grazing, then each Indian family was given a plot for its own use. But without the strong hand of coordination the

See SAGAS, page A19

SAGAS:

From page A10

padres had lent the operation, prosperity soon disappeared.

The mission orchards, fields, herds and foodstocks passed into private hands—not only native ones. At one time the now-treasured Serra Chapel, the only one still in use where Father Serra celebrated, was used for hay storage.

But agriculture continued to be a mainstay of the area into modern times as San Juan Capistrano, the first settlement within Orange County, waited for over a century to become an incorporated city.

That action finally came in 1961 when it had only 1,200 residents. . . less than the mission at its prime.

Citrus had become its major industry, and agricultural preserves still remain to remember that past. But very few groves dot the hillsides, and only a limited whiff of orange blossom scent is left of the heady bouquet that once permeated the entire valley for entire seasons.

The rushing streams now run in concrete channels, and only after periodic seasonal rains. The fields now sprout rows of uniform roofs, where the harvest of each generation is replanted in more schools that grow beside them.

And the residents of this agriculturally perfect valley depend upon trucks to deliver most of their food and supplies from other places, as the mission once relied on ships. The vessels that anchor now in the old picturesque puerto are filled with pleasure seekers instead of necessities. They have rediscovered the natural charms that have always attracted people to this historic place.

Seaboard Sagas is a national award-winning feature of the News written by journalist-historian Doris Walker of Dana Point. She is the author of "Home Port for Romance," a comprehensive history of the South Coast and "The Whales of Capistrano Bay," both of which are available in selected bookstores and businesses. She can be reached at 661-5177.

Correction:

The namesake of San Juan Capistrano was Giovanni de Capistran, an Italian priest who became a saint after a life of varied accomplishments. These included leading a victorious Crusades battle against the infidel Turks. But this St. John did not become a pope, as stated in the previous *Seaboard Sagas*.

Father Crespi tells Portola expedition story

By Doris Walker

One of the more interesting, yet often overlooked, pioneers of Southern California was Father Juan Crespi. A student of Father Junipero Serra's on the Spanish island of Mallorca, he accompanied Serra to America, landing at Veracruz, Mexico, in 1749.

Serra was father, founder and president of the Alta California missions. Crespi was his missionary, pathfinder, philosopher and diarist.



After a long and rugged journey across the Atlantic, across mainland Mexico and the Gulf of California and an even harder trek north across Baja California to San Diego, the priest joined Baja Governor Gaspar de Portola for the first non-native land expedition into Alta California.

They were to head for the fabled bay of Monterey—a 450-mile marathon—choosing sites for missions a day's

First of two parts

journey apart along the way. Serra stayed behind to organize the first mission, at San Diego.

Portola was assigned 63 men, and at first sight he described them as "skeletons," for they had all suffered hunger, thirst and scurvy since

Seaboard Sagas

landing in Mexico. There was another padre, Father Francisco Gomez; three army officers—Capt. Fernando Rivera, Lt. Pedro Fages and Engineer Miguel Costanso, the mapmaker; Sgt. Jose Francisco Ortega, the scout; Cpl. Jose Antonio Yorba, six Catalan volunteers and 26 soldiers; seven muleteers leading a 100-mule pack train, 15 christianized Baja Indians and two servants.

Father Crespi was the record keeper as they advanced through this foreign terrain. His comments, the first written impressions of California, are considered a major record of the time.

The month was July, the year 1769. At a point north of San Diego, Crespi wrote (in Spanish, of course):

"As soon as we arrived at this place, it being already dark, the heathen came. They brought some very large sardines, and one of them made a long speech, after which the governor and the captain accepted the sardines, reciprocating with beads and some clothing, with which they left in great good humor."

At a point further along, he noted:

"On a small eminence in this valley we saw a village of heathen, with six little straw houses. Upon seeing us, all of them came out into the road, in great good humor and making demonstrations of joy."

Coming upon the present San Luis Rey Valley, the Spanish padre named it San Juan Capistrano. As Crespi explained:

"I gave this valley the name of San Juan Capistrano, for a mission, so that this glorious saint, who in life converted so many souls, may pray God in heaven for the conversion of these poor heathen."

There he showed the natives the image of Christ and tried to make them understand about the crucifixion and about heaven and hell. "They showed they understood some of it, and looked remorseful and sighed," he wrote.

Crespi described the "unabashed nakedness" of the Indian men, who instead of being clothed, were painted "from head to foot in several colors." The women were more modest, wearing woven aprons in front to the knees and deerskin behind. In cooler weather they would add a rabbitskin cape over their shoulders so as to cover their breasts.

Next: The expedition moves into what is now south Orange County.

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Father Serra: California hero

By Doris Walker

Frail in health and besieged by personal tribulations ranging from natural disaster to Indian revolts, Father Junipero Serra endured the hardships of 18th century California along with his adopted people, giving up his own comforts and normal profession to establish a chain of outposts for his church and his country and setting the stage for the new land's future of agriculture and tourism in the process.

He was born Miguel Jose Serra on Nov. 24, 1713, in Petra, Mallorca, Spain. On joining the Franciscan Order in that island's capital, Palma, at the age of 16, he assumed his new



name—Junipero—for the saint who had wanted a band of followers 'as sturdy as a forest of juniper trees.'

Serra became a professor as well as a doctor of divinity, but he yearned for foreign service and the satisfaction of converting pagans. In answer to this wish, he was sent first as a missionary to the Indians of Mexico City in New Spain. Then he was appointed president of the Baja.

Seaboard Sagas

California missions, when the Franciscans replaced the founding Jesuits there in 1768.

But the following year, at 56, his task became to establish a *new* chain of missions in the unknown land to the north. Religion had to take a back seat to exploration, agriculture and business.

In the 15 short years that he was in California, Serra personally established nine missions and planned a dozen others. He also had dreams of founding three outposts on the Channel Islands, that had been charted by Spanish navigators. San Juan Capistrano especially treasures its Serra Chapel, the only church still used in which Serra himself celebrated mass.

When the elusive Monterey—that had awed earlier sea explorers—was rediscovered, Serra founded a mission there. It was to be his headquarters (later moved to Carmel) and his place of death in 1784. He is buried there next to his friend and diarist, Father Juan Crespi.

Despite a lifelong lame leg that had resulted from an infection following a snake bite in Mexico, Father Serra visited all his missions regularly. The communities that grew up around them were the forerunners of some of California's most important cities. Among them are San Diego, San Francisco, San Juan Capistrano, San Gabriel, Ventura, San Luis Obispo, Santa Clara and Carmel.

And in addition to his impact on the exploration, religion, agriculture, civics and tourism of California, this frail but mentally-sturdy man probably saved the Pacific Coast from the threat of control by Russian fur-hunting interests. The strength of the Spanish mission chain discouraged thoughts of aggression considered by the czar's colonists in the north of the state.

While the long and intricate steps necessary to elevate Father Serra to sainthood are currently being taken by the Roman Catholic Church, he has already received the highest honor of his adopted state, though he lived here when it was only a wilderness way station of the Spanish crown.

The statue of this foreign-born priest-teacher-leader-farmer-innkeeper-developer represents California in Statuary Hall of the U.S. Capitol in Washington, D.C. He is one of only two *foreign-born* heroes—along with Rhode Island's English founder Roger Williams—to stand among the country's many *native* sons and daughters accorded that honor. And he should have a fine chance of becoming California's first saint.

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Montanez adobe presented to city, even the ghosts ⁹⁻²⁵⁻⁸⁴

By **CHRISTY DALE**
Sun/Post Staff Writer

SAN JUAN CAPISTRANO — The two-room adobe that the "Pied Piper of Capistrano" once called home will soon officially be city property.

Even though it has no plumbing or amenities and may have a resident ghost or two, the tiny adobe was a welcome gift to the city.

The Montanez adobe, built in 1794 and one of 40 original adobes built outside the Mission to house Indians and soldiers, was given to the city this week after owner Forrest Duniwin sold his Los Rios District property to the San Juan Capistrano Community Redevelopment Agency.

While the agency and Duniwin agreed on a purchase price of \$1,100,000 for the Los Rios property, the Montanez adobe was gifted to the city by Duniwin. The city will take over ownership on Oct. 1, Duniwin said.

The two room adobe, restored to its original condition, is characterized by dirt floors, huddled quarters and even a few ghosts. It was originally owned by the Mission, until confiscated by the Mexican government in 1836, according to Pam Hallan Gibson, an administrative assistant and unofficial historian for the city.

The first owner recorded for the adobe was Dona Polonia Montanez, the village midwife who also placed herself in charge of teaching Catholic children religious instruction. At one time, the adobe had an attached chapel where Montanez conducted the religious ceremonies.

The "Pied Piper of Capistrano," as Montanez was called, earned her name when she led a parade of children on a rain dance. The children, led by Montanez, carried religious objects and prayed for rain as the calvacade proceeded to Dana Point. On the second day, she led a parade to Trabuco Canyon, but still no rain. Although the townspeople mocked her, Montanez fooled them as the town was deluged with rain on the third day of the procession. The children had to be rescued as torrents of rain fell upon the city, according to Gibson.

While Montanez had three husbands, her third may have been responsible for the alleged ghost in

the adobe.

Dr. Isadore Simard, Polonia's third husband, had an interest in the occult, according to Gibson, although it is not known whether he conducted seances in the adobe.

However, "a later resident indicated it was haunted and she would be awakened by chanting," Gibson said. "She claimed it happened a few times."

However, after the woman told them to "go away" the ghosts were silent, Gibson said.

The alleged ghosts don't seem to scare visitors who come to tour the historic adobe. Since the last tenant vacated the adobe a few years ago, the adobe has been featured on walking tours through the historic Los Rios district.

Following an \$80,000 restoration job, funded mostly by grants, the adobe resembles its original state.

"We restored it to a period we could document," Gibson said. "We had handmade shingles in an old style to match those on the roof, and rebuilt, by hand, an entire adobe wall."

She added that wooden additions installed by former tenants also were removed during the renovation.

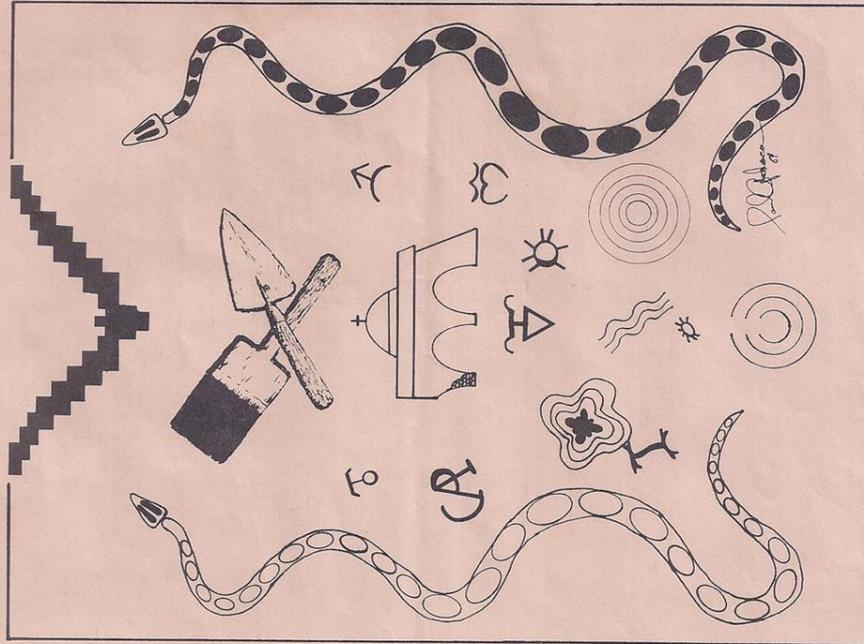
The adobe serves as a piece of the history of San Juan Capistrano and is often used to teach children the history of the area.

"It is a wonderful way to teach (children) about life a century ago," Gibson said. "It is very primitive, there is no plumbing. We can point out to them that all the cooking had to be done outside the building."

"At one time, the city thought about expanding the educational program and using the adobe as a center for cultural indoctrination in certain periods," Gibson said. "For example, we could prepare food from the time, or sing folk songs of the period. That was the original plan."

However, Gibson said that a restrictive tax measure passed several years ago caused that plan to be "put on the shelf."

So, for the time being, city officials will work on the backyard landscaping and continue to use the adobe during the walking tours. Gibson said that the money raised by the tours will be used to furnish the building in period furniture.



You are cordially invited
to attend the opening of

"INSIGHTS: WORLD VIEWS"

November 10, 1984 1:00 P.M.
at the Mission San Juan Capistrano

The ceremony will begin in the Serra Chapel
followed by a Ribbon Cutting at Museum Room Four.
(Please enter through El Camino Real entrance near Serra Chapel)

IN APPRECIATION:

THE SAN JUAN CAPISTRANO MISSION MUSEUM WISHES TO THANK THE FOLLOWING
SUPPORTERS:

PAUL APODACA, BOWERS MUSEUM, SANTA ANA
DAVID BELARDES AND MEMBERS OF THE JUANENO BAND OF MISSION INDIANS
MRS. POLLY BUGBEE, EL PEON, SAN JUAN CAPISTRANO
CHAPMAN COLLEGE ARCHAEOLOGICAL RESEARCH PROJECT, ORANGE
CHAPMAN COLLEGE AUDIO VISUAL DEPARTMENT, ORANGE
MR. AND MRS. CLIFFORD COOPER, SAN JUAN CAPISTRANO
COUNTRY WAYS, ANTIQUES AND ACCESSORIES, SAN JUAN CAPISTRANO
MR. AND MRS. MICHAEL DARNOLD, EL PEON, SAN JUAN CAPISTRANO
MR. AND MRS. FRANK HUNTER, SAN JUAN CAPISTRANO
JUANITA RIOS AND MEMBERS OF THE SAN JUAN CAPISTRANO INDIAN COUNCIL
MR. RICHARD F. LANDY, DIRECTOR OF TOURISM, MISSION SAN JUAN CAPISTRANO
LOS ANGELES COUNTY MUSEUM OF NATURAL HISTORY, DEPARTMENT OF HISTORY
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THE COMMITTEE TO RESTORE AND CONSERVE THE RAJA MISSIONS
ARTURO TOSCANO, ART MANUFACTURING, SANTA ANA
UNIVERSITY OF CALIFORNIA, LOS ANGELES, ETHNOMUSICOLOGY ARCHIVES

EXHIBITION STAFF:

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NICHOLAS M. MAGALOUSIS, MUSEUM DIRECTOR AND EXHIBITION CURATOR
DOLORES SCHIFFERT, DEVELOPMENT
REMA BATES, DEVELOPMENT
HARRY FRANCISCO, DEVELOPMENT
DOCENT PROGRAM, MISSION SAN JUAN CAPISTRANO

FRANK
492 8937

831-6515

INSIGHTS: WORLD VIEWS

THIS EXHIBITION IS DEDICATED TO THE BAJA AND ALTA CALIFORNIA TREKS OF PADRE JUNIPERO SERRA, PRESIDENT OF THE ALTA CALIFORNIA MISSIONS, GASPARD DE PORTOLA, CALIFORNIA'S FIRST GOVERNOR, AND THE NATIVE AMERICAN (INDIAN) CULTURES OF THIS CONTINENT.

FOUNDED IN 1776, MISSION SAN JUAN CAPISTRANO STANDS TODAY AS A LIVING TRIBUTE TO THE SPANISH EXPLORERS AND PADRES WHO BRAVED THE NEW WORLD. IT ALSO STANDS AS A TRIBUTE TO THE FASCINATING NATIVE AMERICAN CULTURES THAT FOR THOUSANDS OF YEARS POPULATED THE NEW WORLD AND HELPED TO CONSTRUCT THE MISSIONS OF THIS CONTINENT.

NATIVE AND SPANISH CULTURES BLENDED TOGETHER BEGINNING IN MEXICO DURING THE 1500'S TO ESTABLISH A NEW CULTURAL SYNTHESIS THAT HAS ALTERED THE NEW WORLD FOREVER.

THE FIRST EUROPEAN TO LEAD A LAND EXPEDITION TO ALTA CALIFORNIA WAS GASPARD DE PORTOLA IN 1769. HE WAS ACCOMPANIED BY PADRE JUNIPERO SERRA, A FRANCISCAN PRIEST. IT WAS FATHER SERRA'S INTENT TO CONTINUE THE MISSION SYSTEM THROUGHOUT ALTA CALIFORNIA IN ORDER TO COLONIZE THE INDIGENOUS NATIVE CULTURES.

TWENTY ONE MISSIONS WERE ESTABLISHED IN ALTA CALIFORNIA. MISSION SAN JUAN CAPISTRANO WAS THE SEVENTH - PERSONALLY FOUNDED BY PADRE SERRA.

EXHIBIT I: "WORLD VIEW ON ROCK" (MUSEUM ROOM 4)

MANY OF THE ROCK ART PHOTOGRAPHS DISPLAYED IN MUSEUM ROOM 4 COME FROM AN AREA NEAR MISSION SAN FERNANDO VELICATA IN BAJA, MEXICO.

SOME OF THE MOST IMPRESSIVE PREHISPANIC AND HISTORIC ROCK ART IN THE WORLD CAN BE FOUND IN MEXICO, WITHIN THE REGION OF THE BAJA PENINSULA. THE INDIGENOUS NATIVE POPULATIONS CREATED BEAUTIFUL ROCK ART KNOWN ALSO AS PETROGLYPHS. THESE PETROGLYPHS SYMBOLIZE RELIGIOUS CONCEPTS, DOCUMENT IMPORTANT EVENTS AND INDICATE OTHER CULTURAL PHENOMENON MANY OF WHICH WE AS YET DO NOT FULLY UNDERSTAND.

MANY OF THE SIGNS AND SYMBOLS IN ROCK ART ARE IMPOSSIBLE FOR PRESENT DAY RESEARCHERS TO DECIPHER, AND SCIENTISTS HAVE BEEN KNOWN TO DIFFER IN THEIR INTERPRETATIONS. THE STUDY IS MADE DIFFICULT AS MANY NATIVE AMERICAN GROUPS LEFT NO WRITTEN LANGUAGE FOR US TO UTILIZE FOR CLUES IN THE DECODING OF ROCK ART ELEMENTS.

EXHIBIT II (A): "A CHANGING WORLD VIEW: FORGOTTEN MISSION" (MUSEUM ROOM 4)

MISSION SAN FERNANDO VELICATA WAS THE FIRST MISSION EVER ESTABLISHED BY PADRE JUNIPERO SERRA. IT IS LOCATED IN BAJA CALIFORNIA AND IS NOW IN TOTAL RUIN. A PROGRAM OF RECONSTRUCTION AND PRESERVATION IS NEEDED TO SAVE THIS IMPORTANT INTERNATIONAL HISTORIC SITE. CONSERVATION MEASURES ARE BEING DEVELOPED BY THE COMMITTEE FOR THE RESTORATION AND CONSERVATION OF THE BAJA MISSIONS.

EXHIBIT II (B): "BAJA ECOLOGY"

THIS DISPLAY TYPIFIES THE BAJA, MEXICO TERRAIN TRAVERSED BY GASPARD DE PORTOLA, PADRE JUNIPERO SERRA, AND THE NATIVE AMERICANS WHO LIVED IN THIS WONDERFUL AREA. IF YOU HAVE TRAVELED TO BAJA, YOU WILL APPRECIATE THE HISTORY, PEOPLE, AND ECOLOGY OF THIS SPECIAL REGION OF THE WORLD.

BAJA IS BORDERED BY THE PACIFIC OCEAN AND THE SEA OF CORTEZ, IT HAS BOTH HIGH MOUNTAINS AND LOW DESERTS. BAJA ECOSYSTEMS ARE COMPLEX AND MUCH OF THE FLORA IS UNIQUE UNTO ITSELF.

PHOTOGRAPHS:

SPANISH AND MEXICAN PHOTOGRAPHS ARE COURTESY OF THE ARCHAEOLOGICAL RESEARCH PROJECT, CHAPMAN COLLEGE, MISSION SAN JUAN CAPISTRANO MUSEUM, THE COMMITTEE FOR THE RESTORATION AND CONSERVATION OF THE BAJA MISSIONS, MR. AND MRS. CLIFFORD COOPER, AND THE SAN JUAN CAPISTRANO ROTARY CLUB.

EXHIBIT III: "WORLD VIEW ON SILK" (MUSEUM ROOM 5)

NORTH AMERICAN NATIVE MYTHOLOGY IS DEPICTED IN THIS DISPLAY WITH A UNIQUE COMBINATION OF MIXED MEDIA BY BRITTA JONER. THIS ART SHOWS NATIVE DANCE AND LIFEWAYS THROUGH THE EYES OF AN INTERNATIONALLY KNOWN ARTIST. NATIVE AMERICAN SOCIAL AND RELIGIOUS SYSTEMS WERE COMPLEX AND GREATLY VARIED THROUGHOUT THIS CONTINENT. SPANISH EXPLORERS AND PADRES RECORDED SOME OF THE NATIVE LIFEWAYS AS DID ETHNOGRAPHERS IN YEARS PAST. RESEARCHERS TO THIS DAY ARE ATTEMPTING TO ACQUIRE INFORMATION THROUGH THE DISCIPLINES OF ANTHROPOLOGY AND ARCHAEOLOGY. SOME OF THE MORE IMPORTANT WORK IN THIS AREA WAS PRODUCED BY EARLY RESEARCHERS SUCH AS PADRE GERONIMO BOSCANO, ALFRED L. KROEBER, AND JOHN P. HARRINGTON.

EXHIBIT IV: WORLD VIEW IN CERAMIC (MUSEUM ROOM 1)

SHOWN IN THIS ROOM ARE CERAMIC TILES DEPICTING PORTIONS OF PADRE SERRA'S LIFE. THIS IS THE FIRST UNVEILING OF THESE UNIQUE AND MASTERFULLY EXECUTED WORKS OF ART. SEVERAL YEARS OF HISTORIC RESEARCH WENT IN TO THE PREPARATION OF THESE COLORFUL AND ACCURATE DEPICTIONS. MR. AND MRS. CLIFFORD COOPER ARE RESPONSIBLE FOR THE CONCEPTUALIZATION AND EXECUTION OF THIS PROJECT.

SLIDE PRESENTATIONS:

TWO SLIDE PRESENTATIONS ARE PRESENTED IN MUSEUM ROOM 4: "ROCK ART OF NORTH AMERICA" AND "VIEWS OF BAJA, MEXICO." THE ROCK ART SLIDES (PETROGLYPHS AND PICTOGRAMS) WERE TAKEN FROM THROUGHOUT THE UNITED STATES AND THE SLIDES OF BAJA, MEXICO WERE TAKEN FROM THROUGHOUT BAJA.

SLIDES ARE COURTESY OF PROFESSOR FRANK BOCK, CHAIRMAN, AMERICAN ROCK ART RESEARCH ASSOCIATION; PROFESSOR NICHOLAS M. MAGALOUSIS, CHAIRMAN, CALIFORNIA MISSION STUDIES ASSOCIATION; ING. MARTIN BARRON E. AND PROFESSOR LUPITA BARBOSA E., COMMITTEE TO RESTORE AND CONSERVE THE BAJA MISSIONS.

ABOUT THE PARTICIPANTS:

BRITTA JONER IS AN ARTIST ORIGINALLY FROM SWEDEN. SHE HAS BEEN EDUCATED ON TWO CONTINENTS AND HAS HELD EXHIBITIONS IN STOCKHOLM, FLORENCE AND LOS ANGELES.

MS. JONER'S INTEREST IN MYTHOLOGY BEGAN AT AN EARLY AGE THROUGH THE STUDY OF SCANDINAVIAN FOLKTALES. IN RECENT YEARS SHE HAS DEVOTED A GREAT DEAL OF TIME TO THE RESEARCH OF NORTH AMERICA NATIVE MYTHOLOGY. HER WORK UTILIZES A VARIETY OF METHODS, TECHNIQUES AND COLORS.

ING. MARTIN BARRON E. AND PROFESSOR LUPITA BARBOSA E. ARE MEMBERS OF THE COMMITTEE TO RESTORE AND CONSERVE THE BAJA CALIFORNIA MISSIONS. THEY ARE ALSO PROFESSIONAL PHOTOGRAPHERS AND AUTHORS, AND ARE DEVELOPING PLANS TO PRESERVE BAJA'S HISTORICAL AND PREHISPANIC CULTURAL SITES. SENIOR BARRON HAS STUDIED AT THE UNIVERSITY OF CALIFORNIA, BERKELEY, IN GERMANY AND MEXICO. PROFESSOR BARBOSA HAS STUDIED IN MEXICO, WORKED IN SEVERAL MESO-AMERICAN COUNTRIES AND HAS TAUGHT ENGLISH AT THE UNIVERSITY OF MEXICO.

MR. AND MRS. CLIFFORD COOPER HAVE SPENT YEARS STUDYING THE LIFE OF PADRE JUNIPERO SERRA AND HAVE A GREAT APPRECIATION FOR HISTORY, ARCHAEOLOGY AND ART. THEIR CERAMIC TILE DEPICTIONS OF FATHER SERRA'S LIFE HAS TAKEN YEARS TO PRODUCE, THE RESULTS OF THEIR WORK IS OBVIOUSLY SUPERB.

THE COVER AND ARTIST:

PAUL APODACA IS THE ARTIST IN RESIDENCE AT BOWERS MUSEUM AND HAS WON MANY ARTISTIC AWARDS AND CITATIONS. MR. APODACA IS A LECTURER, CONSULTANT, AND IS EXECUTIVE PRODUCER OF AN AWARD-WINNING TELEVISION SERIES CALLED "NATIVE AMERICA". MR. APODACA IS OF NAVAJO AND MEXICAN HERITAGE BRINGING REALITY AND CREDIBILITY TO HIS NATIVE AMERICAN ARTWORK.

BROCHURE DESIGN:

BROCHURE DESIGN IS BY RENA BATES AND NICHOLAS M. MAGALOUSIS. MS. BATES IS A PROFESSIONAL IN MULTI-MEDIA PRODUCTION AND IS A MEMBER OF THE SAN JUAN CAPISTRANO MISSION MUSEUM DOCENT PROGRAM. NICHOLAS M. MAGALOUSIS IS DIRECTOR OF DEVELOPMENT FOR THE SAN JUAN CAPISTRANO MUSEUM. HE HAS TAUGHT ANTHROPOLOGY AT SEVERAL UNIVERSITIES AND IS CHAIRMAN OF THE CALIFORNIA MISSION STUDIES ASSOCIATION.

DIORAMA:

THE DIORAMA BORDERING MUSEUM ROOM 4 SHOWS DESERT AND MOUNTAIN FLORA AS WELL AS NATIVE AMERICAN AND SPANISH PERIOD ARTIFACTS. THE NATIVE AMERICAN MUSIC HEARD IN MUSEUM ROOM 5 WAS TAPED THROUGHOUT NORTH AMERICA BY THE ETHNOMUSICOLOGY ARCHIVES, UNIVERSITY OF CALIFORNIA, LOS ANGELES. THE MUSIC REPRESENTS THE FOLLOWING TRIBAL GROUPS: HOPI, ZUNI, IROQUOIS, CHEROKEE, PONCA, AND CHEYENNE.

MISSION MUSEUM SUPPORT GROUP:

PLANS ARE BEING MADE TO DEVELOP A SAN JUAN CAPISTRANO MISSION MUSEUM SUPPORT GROUP. IF YOU HAVE AN INTEREST IN SUPPORTING THE MUSEUM WITH FUNDS OR VOLUNTEERING PROFESSIONAL SERVICES, PLEASE CONTACT THE MUSEUM CURATORS OFFICE (714) 496-4720 OR WRITE, MISSION SAN JUAN CAPISTRANO, CURATORS OFFICE: MUSEUM, P.O. BOX 697, SAN JUAN CAPISTRANO, CALIFORNIA 92693.

THE COVER ILLUSTRATION DEPICTS TWO NATIVE AMERICAN SNAKES REPRESENTING NATURE'S DUALITY. THE SNAKES FRAME SMALLER DRAWINGS OF PETROGLYPHS AND RANCHO BRANDS. FROM NATIVE AMERICAN SANDPAINTINGS, A SPIDER AND THE WATER SYMBOL OF TRANSITION ARE SHOWN. THE CONCENTRIC CIRCLES DEPICT CREATION, AND WERE USED IN BASKET, ROCK ART, AND SANDPAINTING MOTIFS. IN THE CENTER IS THE EARLIEST BRAND USED IN THIS AREA, FROM THE YORBA RANCHO. A ROCKING "CAP" BRAND WAS USED BY THE MISSION ITSELF ABOVE THAT, THE THOMAS O'NEILL BRAND. TO THE RIGHT OF THE STYLIZED MISSION IS THE BRAND OF JUAN FORSTER; BELOW, THE BRAND STILL USED BY RANCHO MISSION VIEJO.

THE CROSSED BRUSH AND TROWEL, TOOLS OF THE MODERN-DAY EXPLORER, SYMBOLIZE THE ARCHAEOLOGIST'S SEARCH OF THE PAST. THE UPSWIFT WINGS OF THE SACRED CONDOR, TAKEN FROM JUANENO BASKET DESIGN, SYMBOLIZES THE ABILITY TO VISUALIZE THE PAST AND INTEGRATE IT WITH THE PRESENT AND THE FUTURE. THE COVER ILLUSTRATION, TOO, MERGES THE PAST WITH THE PRESENT AND FUTURE AND DEPICTS THE FLOW OF TIME INTERCONNECTING THE ELEMENTS OF NATIVE AND MISSION HISTORY.

"INSIGHTS: World Views"

SAN JUAN ESTUARY MURAL – NATIVE AMERICAN ROOM

This mural shows a picturesque view of the Saddleback and San Juan Capistrano valleys during the pre-Hispanic period of California history.

In the center panel, three Juaneños are attempting to capture migrating ducks with a net, using rocks held in their hands as throwing weights. A decoy (fake) duck sits at the waters edge, to attract ducks flying by.

Saddleback Mountain can be seen in the background as well as San Juan and Trabuco Creek emptying their fresh water into the estuary which forms Dana Point Harbor to the central portion of the present day city of San Juan Capistrano. This ecology has been greatly altered in modern days.

A native village is visible to the left and a grinding rock (gossip rock) is illustrated below. To the right can be seen a Juaneño rock shelter containing a family seeking protection from the rain. Also, with his back to us, we see a Juaneño religious man (medicine man) talking to his people.

Notice the swallow's nests on the roof of the shelter as well as rock art, some of which were found near Laguna Beach.

Pre-Mission inhabitants of the valleys were of the Ahachamai band of Native Americans. Their name was later changed to Juaneño, reflecting their association with San Juan Capistrano Mission.

This mural was painted by David Barton Johnson in 1984.

See next 2 pages

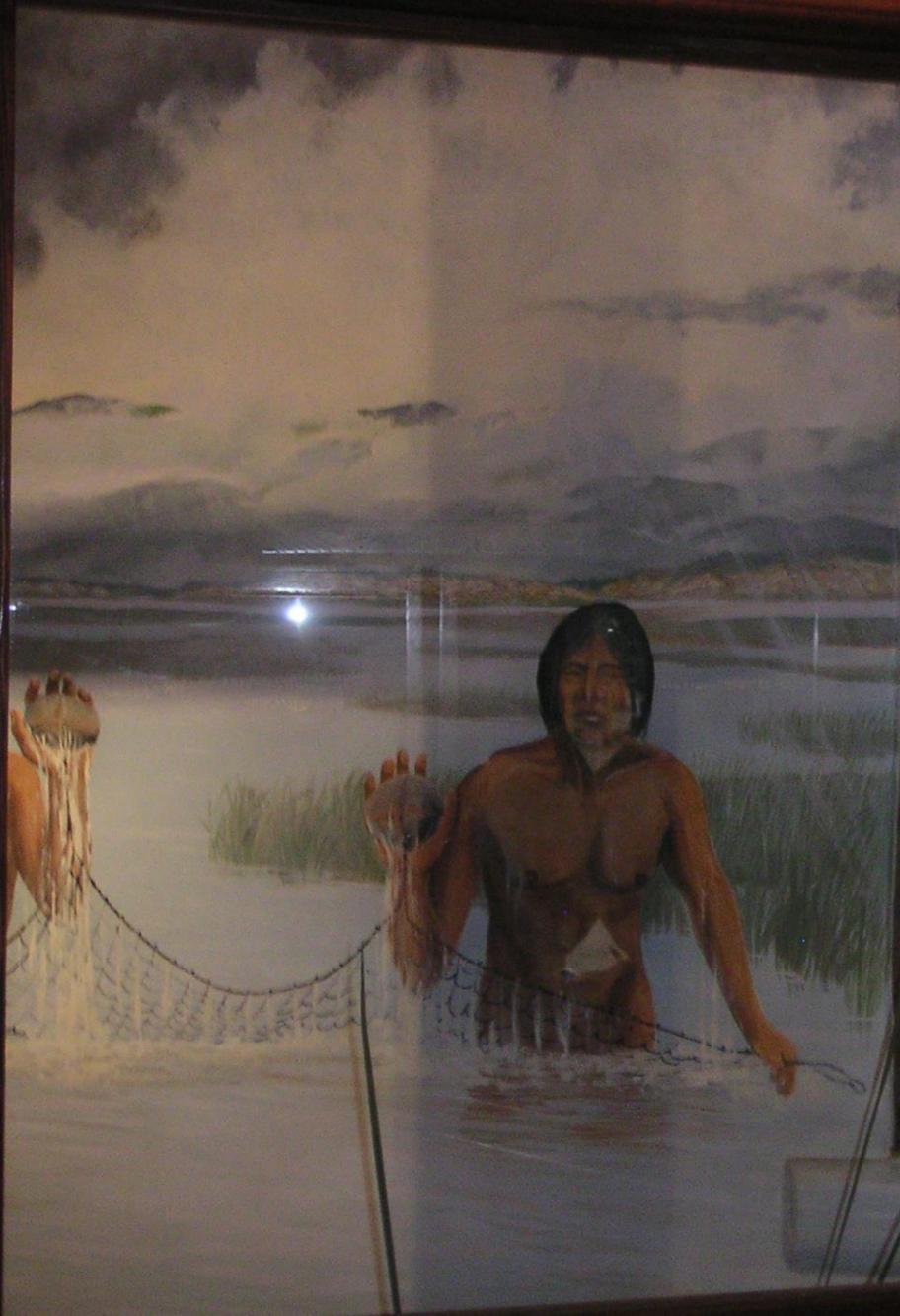
The San Juan Estuary

This mural shows a view of the Saddleback and San Juan Capistrano Valleys during the pre-Hispanic period of California history. Saddleback Mountain can be seen in the background as well as San Juan and Trabuco Creeks emptying their fresh water into seawater, thus forming a large estuary.

The inhabitants were of the Ahachamai band of Native Americans. Their name was changed by the Spanish settlers to Juaneño.

To the left is a native village and centered are three Juaneños attempting to capture migrating ducks with a net, using rocks held in their hands as throwing weights.





The Native Environment

To the right can be seen a rock shelter in which a Juaneno family seeks protection from the rain. Also there, with his back to us, is seen a Juaneno religious man (medicine man) talking to his people. Notice the swallow's nest in the reef of the shelter, as well as rock art; similar art was found in Laguna Beach in 1979.

Scientific research for this geographic area supports the various elements shown in this mural. They include geology, sociology, biology, zoology, botany, history, and archaeology.