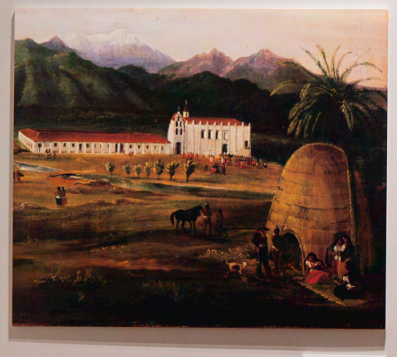
Mission San Gabriel Arcángel 1771–1900

Natives, Missionaries, and the Birth of Catholicism in Los Angeles

Misión de San Gabriel Arcángel 1771–1900

Nativos, misioneros y el nacimiento del catolicismo en los Ángeles



Two and a half centuries after its establishment, Mission San Gabriel helps us understand the development of the Christian religion and the Catholic Church in Southern California, the wider and enduring effects of European imperial expansion in the Americas, and the Native responses to those developments. The mission was founded on September 8, 1771, under the direction of Father Junípero Serra, a Franciscan priest and missionary from Mallorca, Spain. Much later, in 2015, he was declared a Catholic saint.

Mission San Gabriel Arcángel was the fourth of 21 missions that Franciscans established in California between 1769 and 1823 to bring the Gospel to California's Native Americans. Hundreds of similar missions were built throughout the Americas from the 16th to 19th centuries. The word *mission* refers to the task that Jesus Christ entrusted to his apostles when he said, "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matthew 28:19–20).

In establishing missions, the Franciscans were carrying out Christ's instruction. At Mission San Gabriel, guided by Spanish missionaries who devoted their lives to sharing the Gospel, the Indigenous peoples of this land—the Gabrieleño—raised the mission's walls, labored in its fields, and prayed in its church. At the same time, they retained important aspects of their own cultures.

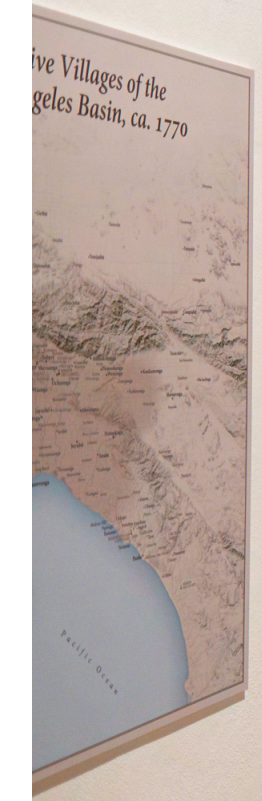
This exhibition is drawn from the mission's collections and from institutions in California, Mexico, Spain, and Italy. It explores the history of Mission San Gabriel and the people who lived here from the mission's establishment in 1771, to its secularization in 1834, to the rancho and American eras. The stories that emerge are of the varieties of Catholic experience throughout California; the persistence of Native belief and practice within expanding Spanish and Mexican political, religious, and economic systems; and the dire circumstances faced by Natives during the American period after 1850.

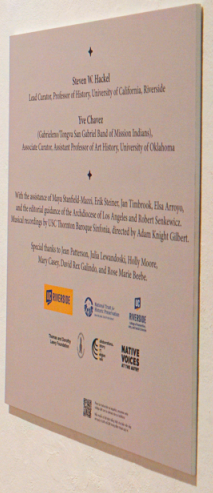
Dos siglos y medio después de haber sido fundada, la Misión de San Gabriel nos ayuda a comprender el desarrollo de la religión cristiana y de la Iglesia Católica en el sur de California, los efectos más amplios y duraderos de la expansión imperial europea en el continente americano y las respuestas de los nativos a esos desarrollos. La misión fue fundada el 8 de septiembre de 1771, bajo la dirección del Padre Junípero Serra, un sacerdote y misionero franciscano de Mallorca, España. Mucho más tarde, en 2015, él fue declarado santo de la Iglesia Católica.

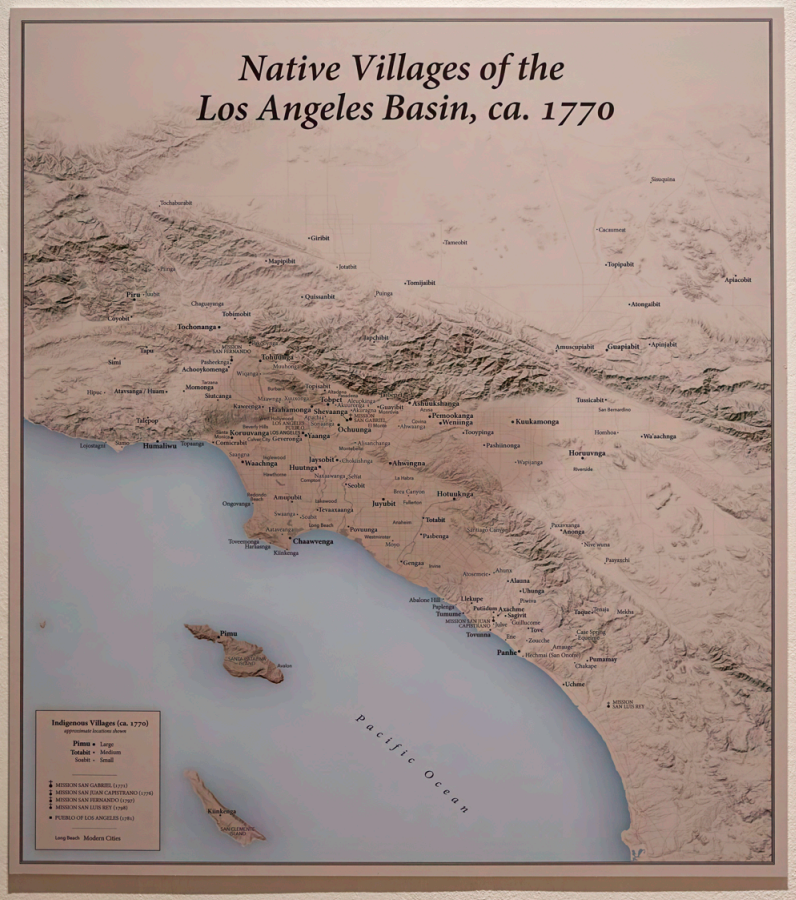
La Misión de San Gabriel Arcángel fue la cuarta de 21 misiones que fundaron los franciscanos en California, entre los años 1769 y 1823, con el fin de llevarles el Evangelio a los nativos americanos de California. Cientos de misiones similares se construyeron en todo el continente americano entre los siglos XVI y XIX. La palabra *misión* se refiere a la tarea que Jesucristo les encomendó a sus apóstoles cuando les dijo: "Vayan, pues, y hagan que todos los pueblos sean mis discípulos. Bautícenlos en el Nombre del Padre y del Hijo y del Espíritu Santo, y enséñenles a cumplir todo lo que yo les he encomendado a ustedes" (Mateo 28,19–20).

Al establecer las misiones, los franciscanos estaban cumpliendo con el mandato de Cristo. En la Misión de San Gabriel, guiados por misioneros españoles que dedicaron su vida a compartir el Evangelio, los pueblos indígenas de esta tierra—los Gabrieleño—levantaron los muros de la misión, trabajaron en sus campos y rezaron en su iglesia. Al mismo tiempo, conservaron aspectos importantes de sus propias culturas.

Esta exposición fue tomada de las colecciones de la misión y de instituciones de California, México, España e Italia. La exposición explora la historia de la Misión de San Gabriel y de la gente que vivió aquí desde la fundación de la misión en 1771, pasando por su secularización en 1834, hasta las épocas de los ranchos y estadounidense. Las historias que aparecen aquí abordan las diversas experiencias católicas a lo largo y ancho de toda California; la persistencia de las creencias y prácticas nativas dentro de los cada vez más extensos sistemas políticos, religiosos y económicos españoles y mexicanos; y las terribles circunstancias que enfrentaron los nativos durante el período estadounidense después de 1850.







Native Villages of the Los Angeles Basin, ca. 1770

Las comunidades nativas de la Cuenca de Los Ángeles, ca. 1770

Erik Steiner and Steven Hackel

The Gabrielinho have lived in the region shown in the shaded portion of this map for more than 10,000 years. In 1770 they numbered about 5,000, and their territory covered 1,500 square miles of the Los Angeles Basin, including the Los Angeles, San Gabriel, Santa Ana, and Rio Hondo water sheds. As this map shows, within that territory were more than 50 independent communities, whose populations ranged from 50 to 150. In 1771 Fathers Ángel Somera and Pedro Benito Cambón established Mission San Gabriel along the Rio Hondo in what is now Whittier. Of the mission's original location, Father Junípero Serra was effusive, writing in 1773 that "The site, taking into consideration all of its advantages of land, river, streams, timber, wood, and other excellent features, is unlike any other we have discovered thus far ... and ... when its lands are well under cultivation, will be in a position to provide for itself and all the others." Father Serra added that "the Natives were most happy to see us arrive." The mission was moved to its current location in 1775.

Para la traducción al español, escanee este código QR con la cámara de su teléfono.

Mã mulio cá ale mon sáng tiếp cho tiếp vào vào, em quý vi tiếp mã QR trong điện thoại quý vị.

Steven W. Hackel
Lead Curator, Professor of History, University of California, Riverside
Yve Chavez
(Gabrieleno/Tongva San Gabriel Band of Mission Indians),
Associate Curator, Assistant Professor of Art History, University of Oklahoma
With the assistance of Maya Stanfield-Mazzi, Erik Steiner, Jan Timbrook, Elsa Arroyo, and the editorial guidance of the Archdiocese of Los Angeles and Robert Senkewicz.
Musical recordings by USC Thornton Baroque Sinfonia, directed by Adam Knight Gilbert.
Special thanks to Jean Patterson, Julia Lewandoski, Holly Moore, Mary Casey, David Rex Galindo, and Rose Marie Beebe.
UC RIVERSIDE
National Trust for Historic Preservation
UC RIVERSIDE College of Humanities, Arts, and Social Sciences
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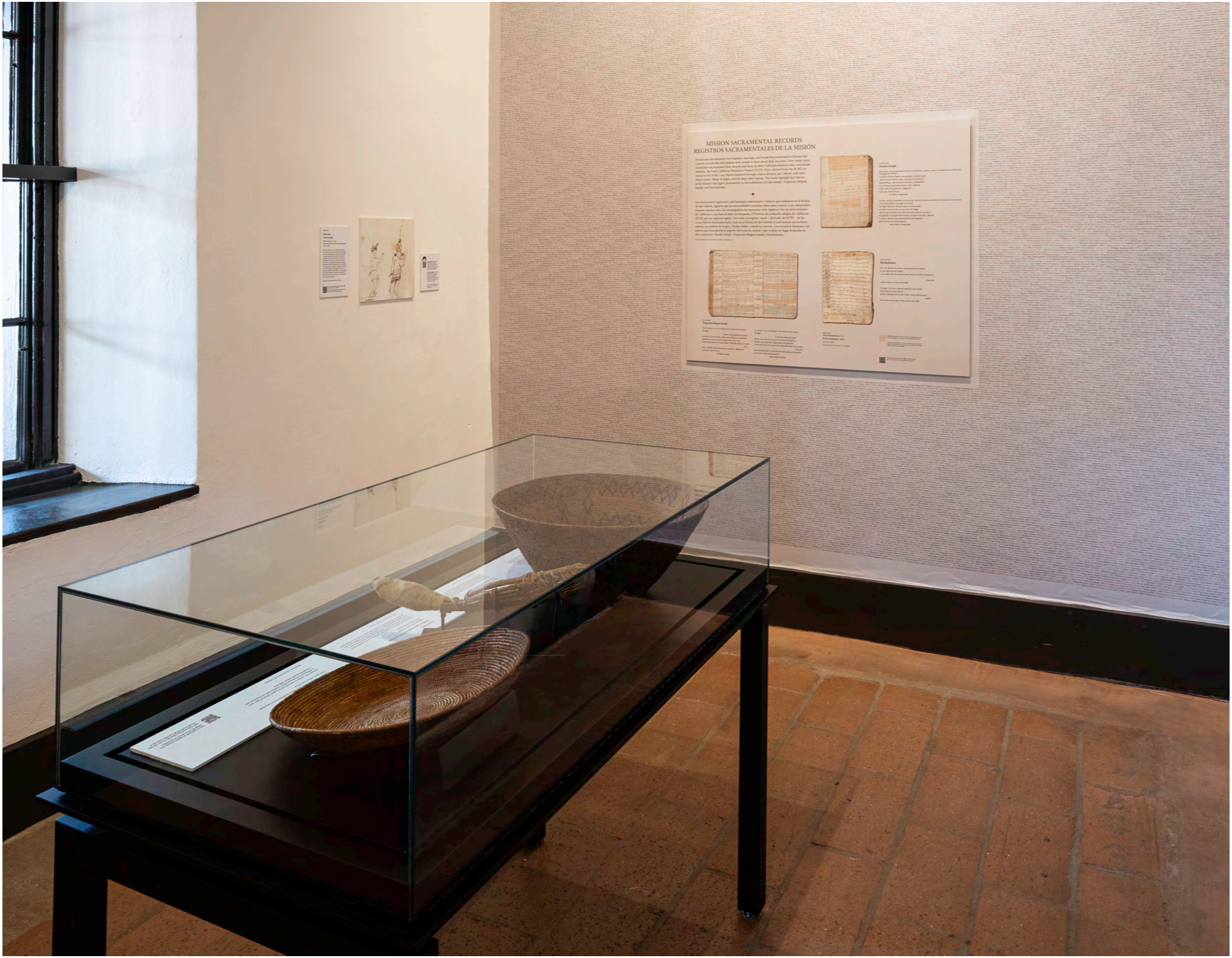
NATIVE VOICES AT THE AUTRY

MISSION SACRAMENTAL RECORDS
REGISTROS SACRAMENTALES DE LA MISIÓN
Franciscans documented every baptism, marriage, and burial they performed at Mission San Gabriel, records that descendants now consult to learn about their ancestors. Over many years, researchers incorporated these records and those of other California missions into a searchable database, the Early California Population Project (ECPP). Here, derived from the ECPP, is a visual record of the 7,054 Natives baptized through 1848 at Mission San Gabriel, with their Native name, village of origin, and life dates when known. The inserts highlight key Natives at the mission who figure prominently in this exhibition: Nicolás Joseph, Tepyerina (Regina Josefa), and Bartholomea.
Los franciscanos registraron cada bautismo, matrimonio y entierro que realizaron en la Misión de San Gabriel, registros que los descendientes consultan ahora para conocer a sus antepasados. Durante muchos años, los investigadores incorporaron estos registros y los de otras misiones de California a una base de datos de búsqueda, el Proyecto de población antigua de California (ECPP, por sus siglas en inglés). Aquí existe un registro visual —derivado del ECPP— de los 7,054 Nativos bautizados hasta 1848 en la Misión de San Gabriel, el cual incluye sus nombres nativos, los pueblos de origen y fechas vitales, cuando se conocen. Los recuadros destacan a los nativos que desempeñaron papeles clave para la misión y que ocupan un lugar destacado en esta exposición: Nicolás Joseph, Tepyerina (Regina Josefa) y Bartholomea.
Nicolás Joseph
Tepyerina/Regina Josefa
Bartholomea
Colonial California, 1823

Today

1781
NATIVE CALIFORNIANS AND
THE ARRIVAL OF THE MISSIONARIES
LOS NATIVOS DE CALIFORNIA
Y LA LLEGADA DE LOS MISIONEROS


MISSION SACRAMENTAL RECORDS
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NATIVE CALIFORNIANS AND
THE ARRIVAL OF THE MISSIONARIES
LOS NATIVOS DE CALIFORNIA
Y LA LLEGADA DE LOS MISIONEROS
For at least 13,000 years, Native Americans have lived in what is now California, where they developed unique languages and cultures that survive to this day. In 1769 Spain began to colonize Native Californians' homelands in support of its larger imperial objectives. In this endeavor, the Spanish Crown enlisted missionaries, who for centuries had worked in Mexico to preach the Gospel, baptize Native peoples, and assimilate them to Catholicism and Spanish culture. The Franciscans, who followed the teachings of Saint Francis of Assisi, did not share the Crown's imperial objectives, but they welcomed the opportunity to work in California among Native peoples, who had never heard of the teachings of Jesus Christ.
At that time, California's 300,000 Indigenous people spoke approximately one hundred languages. Most Natives, like those who came to Mission San Gabriel, lived in communities of between 50 and 150 individuals. They traded extensively, created complex and beautiful baskets, and stewarded their lands by tending valued plants and setting controlled fires. It was into this land of balance and plenty that the Spaniards came in 1769. The first Spanish missionaries who came to California, including Father Junípero Serra, had long served as missionaries in colonial Mexico. Giving their lives to Christ in service of the Gospel, they believed that their religious views represented the one true universal faith and could provide Natives with eternal salvation.
Durante por lo menos 13,000 años, los nativos americanos han vivido en lo que es ahora California, donde desarrollaron lenguajes y culturas únicos que sobreviven hasta el día de hoy. En 1769, España empezó a colonizar las tierras ancestrales de los nativos californianos buscando favorecer sus objetivos imperiales más amplios. Para llevar a cabo esta tarea, la Corona española reclutó a misioneros que habían trabajado durante varios siglos en México predicando el Evangelio, bautizando a los pueblos originarios y asimilándolos al catolicismo y a la cultura española. Los franciscanos, que se guiaban por las enseñanzas de San Francisco de Asís, no compartían los objetivos imperiales de la Corona, pero agradecieron la oportunidad de trabajar en California entre los pueblos nativos, que nunca habían oído hablar de las enseñanzas de Jesucristo.
En ese tiempo, los 300,000 indígenas de California hablaban aproximadamente cien lenguas. La mayoría de los nativos —como los que llegaron a la Misión de San Gabriel— vivían en comunidades de entre 50 y 150 personas. Ellos comerciaban asiduamente, creaban cestas complejas y hermosas y administraban sus tierras cultivando valiosas plantas y provocando incendios controlados. A esta tierra, llena de equilibrio y abundancia, fue a la que llegaron los españoles en 1769. Los primeros misioneros españoles que llegaron a California, entre los que estaba el Padre Junípero Serra, habían servido durante mucho tiempo como misioneros en el México colonial. Ellos, que habían entregado su vida a Cristo para el servicio del Evangelio, tenían la convicción de que su perspectiva religiosa representaba la única y verdadera fe universal y que ésta podía proporcionarles a los nativos la salvación eterna.

INTRODUCTION
Eagle dancer
Danzante águila
Pablo Tac (Luiseño, 1822–1841)
From "Noeli gramaticali sulla lingua della California,"
Rome, ca. 1840
Pablo Tac was born in 1822 and baptized at Mission San Luis Rey. In 1835, he and another Luiseño, Agustín Amasaia, traveled with Father Antonio Peyri to Mexico City, where they lived for two years. They then went with Father Peyri to Rome, where Tac studied for the priesthood. Tac also wrote a narrative about Mission San Luis Rey, accompanied by a grammar, dictionary, and sketches. Here Tac illustrates a dance with Luiseño men in regalia. On the right is an Eagle dancer, who Tac wrote had on his head "a long eagle feather, and in his hands he carries a rattle and a bow. His bow is about ten and a half in length, and his whole body is painted." Tac died in Rome in 1841, two years after he made his first vows to join the priesthood.
Biblioteca Comunale dell'Archiginnasio, Bologna
Para la traducción al español, escanee este código QR con la cámara de su teléfono
Mã vuốn có tệ dịch tiếng Việt cho bản văn này, an quý vị cuốn mã QR trong điện thoại quý vị.
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Scan this QR code with your phone's camera to hear a Tataviam (Fernandeño Tataviam Band of Mission Indians), sing a Tat Tat song as performed at the 19th century by Jimmie Macks in the Kern River in Kawaiisu.
Escanee este código QR con la cámara de su teléfono para escuchar una canción Tat Tat cantada en tataviam (Fernandeño Tataviam Band of Mission Indians), como se cantó en el siglo XIX por Jimmie Macks en el río Kern en kawaiisu.
Mã vuốn có tệ dịch tiếng Việt cho bản văn này, an quý vị cuốn mã QR trong điện thoại quý vị.

REPRODUCTION

Eagle dancer

Danzante águila

Pablo Tac (Luiseño, 1822–1841)

From "Studi grammaticali sulla lingua della California," Rome, ca. 1840

Pablo Tac was born in 1822 and baptized at Mission San Luis Rey. In 1832, he and another Luiseño, Agapito Amamix, traveled with Father Antonio Peyri to Mexico City, where they lived for two years. They then went with Father Peyri to Rome, where Tac studied for the priesthood. Tac also wrote a narrative about Mission San Luis Rey, accompanied by a grammar, dictionary, and sketches. Here Tac illustrates a dance with Luiseño men in regalia. On the right is an Eagle dancer, who Tac wrote had on his head "a long eagle feather, and in his hands two well-formed sticks, thick as a reed and a palm and a half in length, and his whole body is painted." Tac died in Rome in 1841, two years after he made his first vows to join the priesthood.

Biblioteca Comunale dell'Archiginnasio, Bologna

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Nếu muốn có lời dịch tiếng Việt cho bản văn này, xin quý vị lướt mã QR trong điện thoại quý vị.

Scan this QR code with your phone's camera to hear a recording of a Chumash man, Kitsepawit (Fernando Librado), sing a *Toki Toki* song as performed in the 19th century by Juana María in the Gabrieleño language.

Escanee este código QR con la cámara de su teléfono para escuchar una grabación de un hombre Chumash, Kitsepawit (Fernando Librado), cantando un canto *Toki Toki* en la lengua Gabrieleño , tal como fue realizado por Juana María en el siglo XIX.

Nếu muốn có lời dịch tiếng Việt cho bản văn này, xin quý vị lướt mã QR trong điện thoại quý vị.

Wall of Names: Natives Baptized at Mission San Gabriel through 1848

MISSION SACRAMENTAL RECORDS
REGISTROS SACRAMENTALES DE LA MISIÓN

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✦

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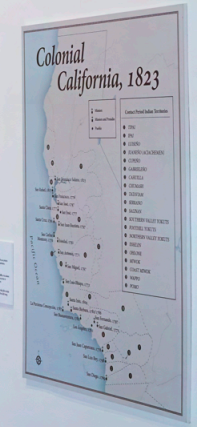
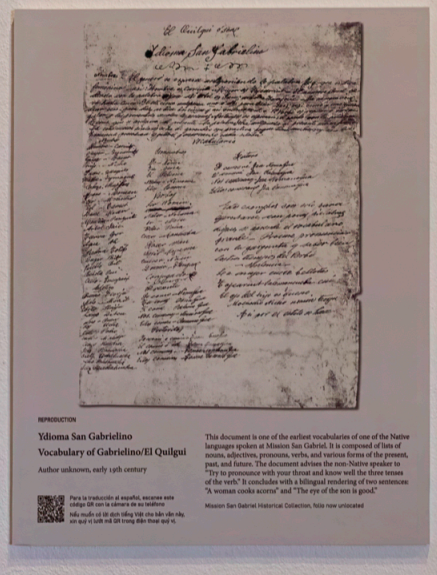
Data visualization by Erik Steiner and Steven Hackel, 2022

Nicolás Joseph

Teiparoa (Regina Josefa)

Bartholomea





REPRODUCTION

Ydioma San Gabrielino

Vocabulary of Gabrielino/El Quilgui

Author unknown, early 19th century

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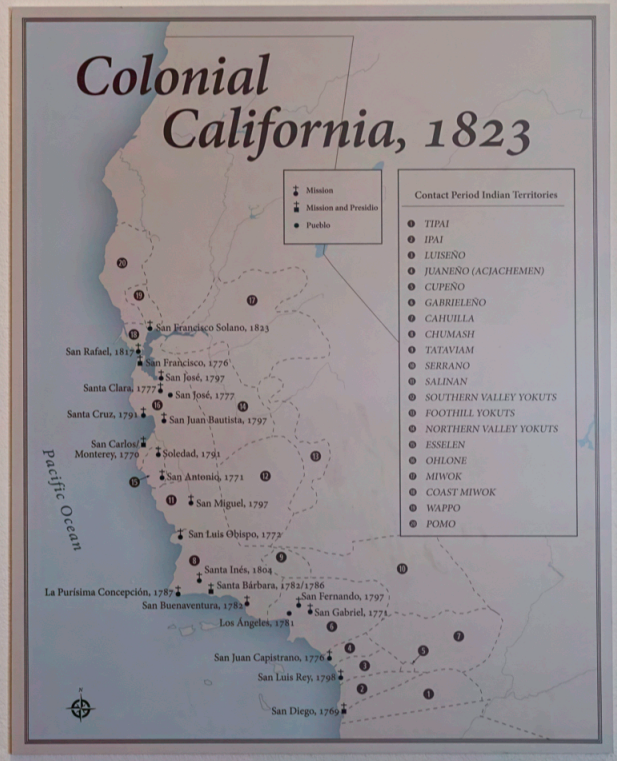
This document is one of the earliest vocabularies of one of the Native languages spoken at Mission San Gabriel. It is composed of lists of nouns, adjectives, pronouns, verbs, and various forms of the present, past, and future. The document advises the non-Native speaker to "Try to pronounce with your throat and know well the three tenses of the verb." It concludes with a bilingual rendering of two sentences: "A woman cooks acorns" and "The eye of the son is good."

Mission San Gabriel Historical Collection, folio now unlocated

Scan this QR code with your phone's camera to hear the Gabrielino vocabulary.

Escanee este código QR con la cámara de su teléfono para escuchar el vocabulario Gabrielino.

Nếu muốn có lời dịch tiếng Việt cho bản văn này, xin quý vị bấm mã QR trong điện thoại quý vị.



Map of Colonial California

Mapa de la California colonial

Between 1769 and 1833, Spain established 21 missions, three pueblos, and four presidios in California in the midst of territory long controlled by dozens of Native groups.

Based on a map by Gerry Hrieg

Para la traducción al español, escanee este código QR con la cámara de su teléfono

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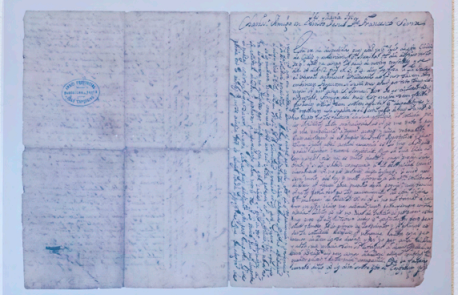


REPRODUCTION

Letter from Father Junipero Serra to Father Francesch Serra

Carta del Padre Junipero Serra al Padre Francesch Serra

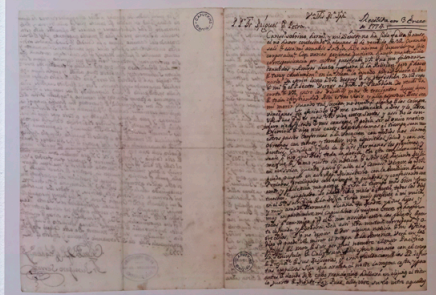
Cádiz, Spain, August 20, 1749

Para la traducción al español, escanee este código QR con la cámara de su teléfono

Nếu muốn có tài dịch tiếng Việt cho bản văn này, xin quý vị luật mã QR trong đến thoại quý vị.

When Father Serra departed from the Spanish port of Cádiz for New Spain (Mexico) in 1749, he knew he would never return. Just before his ship sailed, he wrote this farewell letter in his native Mallorquín. He asked his cousin Father Francesch Serra to console his parents with the sentiment that if they could see his joy, "they would urge me to go forward, and never turn back [me empenarían a pasar avant, y ni[a]ca retrodecer]."

Archivo Provincial de los Capuchinos de Cataluña, Barcelona



REPRODUCTION

Letter from Father Junipero Serra to Father Miguel de Petra

Carta del Padre Junipero Serra al Padre Miguel de Petra

Mexico City, August 4, 1773

Para la traducción al español, escanee este código QR con la cámara de su teléfono

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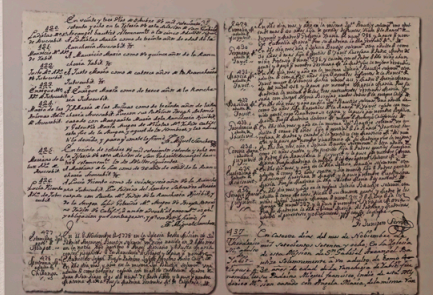
In a letter to his nephew Miguel de Petra, Father Serra offered highly personal reflections on his separation from the land of his birth and his work in California: "When I left my beloved homeland, I made up my mind to leave it not merely in body. With many people I could have kept up friendly relationships by letter ... But if I was continually to keep before my mind what I had left behind, of what use would it be to leave it all? ... [Your letter] reached me in [California] the country of the gentiles, more than three hundred leagues away from Christian lands. This is the place for me to live in and, I hope to God, that is where I shall die."

Archivo Provincial de los Capuchinos de Cataluña, Barcelona



REPRODUCTION

Libro de bautismos, 1771–1795

Book of baptisms, 1771–1795

Mission San Gabriel

Para la traducción al español, escanee este código QR con la cámara de su teléfono

Nếu muốn có tài dịch tiếng Việt cho bản văn này, xin quý vị luật mã QR trong đến thoại quý vị.

Although Father Serra never resided at Mission San Gabriel, he did visit the mission on several occasions. He toured the missions in his capacity as Father President, the administrative and spiritual leader of the Franciscans in California. On one of those visits in November 1778, he baptized a newborn boy and nine adult women from neighboring villages, as he recorded here in the mission's baptismal register. Father Serra's signature, with its distinctive rubrica or flourish, appears after the record of the 456th baptism.

Chancery Archives, Archdiocese of Los Angeles, folio now unlocated

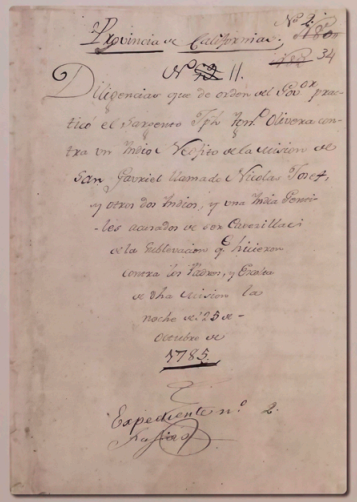
Scan this QR code with your phone's camera to hear the excerpt from Father Serra's letter highlighted above.

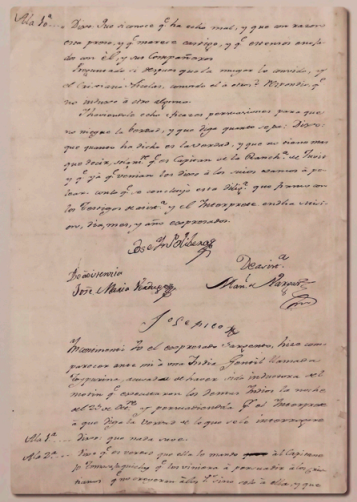
Escanee este código QR con la cámara de su teléfono para escuchar el extracto de la carta del Padre Serra resaltada arriba.

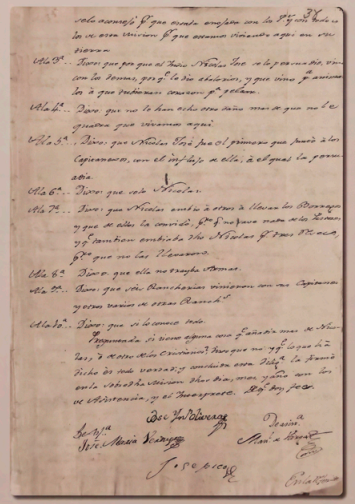
Nếu muốn có tài dịch tiếng Việt cho bản văn này, xin quý vị luật mã QR trong đến thoại quý vị.

BASKETRY • LA CESTERÍA
Basketry by California peoples reached unparalleled heights of sophistication long before the Spanish came to California. The craft required enormous labor and skill, as the basket makers used fibers that were gathered from the countryside and then dyed and prepared for weaving. A single basket could take months to make, if not longer. This artistry was not lost on the Spaniards. Father Pedro Font, a contemporary of Father Serra, remarked that the Chumash "know how to make baskets with a great variety of designs and of any form that may be requested of them." Because most baskets remained in daily use until they were old, few have survived from the period before the arrival of the Spaniards. The baskets displayed here are likely representative of those woven just after the Spanish arrived in 1769.
Cooking basket
Cesta de cocina
Unknown, attributed to Mono
Deer grass, sedge, redbud, bracken fern
Cooking in baskets so tightly woven they could hold water, Native Californians brought acorn soup or mush to a boil by immersing hot rocks in the liquid and stirring constantly. Acorn dishes were eaten at every meal, along with seasonal plants, game, and fish. Even with daily use, these well-made baskets lasted for many years, if not generations.
Mission San Gabriel Historical Collection
Seed beater
Batidor para recolección de semillas
Unknown, attributed to Cahuilla
Willow shoots, fabric, thread
Seeds from wild plants were an important food source, even in mission times. They were harvested by using a rackquet like seed beater to knock them into a wide-mouthed gathering basket. The seeds were toasted in basketry trays, then ground and made into gruel or molded cakes eaten between bites of other food.
Mission San Gabriel Historical Collection
Basketry tray
Bandeja tejida
Unknown, Southern California mission, attributed to the Gabrielleño
Deer grass, Indian rush, sumac
In Native life, basketry trays were put to a great variety of uses, such as sifting and leaching acorn flour, toasting seeds, serving food, and even gambling with walnut-shell dice.
Mission San Gabriel Historical Collection

PETRA es una de las pri-
meras poblaciones de la
Ysla y llamada con este
mismo nombre por los
moros habitan en su dis-
trito 604 vecinos, y tiene
en el un molino y fá-
brica de papel, su cose-
cha es de granos, legum-
bres, vino. y ganado.







REPRODUCTION

Diligencias que de orden del Governador practicó el Sargento Joseph Ignacio Olivera contra un Indio Neofito de la Mision de San Gavriel llamado Nicolas Josef, y otros dos Indios, y una India Gentiles acusados de ser Cavezillas de la Sublevacion que hicieron contra los Padres, y Escolta de dicha Mision la noche del 25 de Octubre de 1785.

Proceedings that Sergeant Joseph Ignacio Olivera carried out by order of the governor against a neophyte Indian from the Mission San Gabriel, named Nicolás José and two other Indians, and an Indian woman, gentiles accused of being leaders of the uprising they carried out against the Fathers and Mission Escort on the night of October 25, 1785.

Mission San Gabriel, 1785

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In October 1785, Nicolás José, a baptized Native, organized a rebellion against the mission. Given warning, soldiers arrested 21 Natives without bloodshed. In the trial held at the mission, Nicolás José testified that he rebelled because neither the missionaries nor the mission guards allowed the Natives' ceremonial dances. He had contacted Toypurina, an unbaptized twenty-five-year-old woman, who encouraged others to rebel. She spoke for herself and other Natives when she testified that "She was angry with the Fathers and with all the others at this mission, because we are living here on their land." Found guilty, Nicolás José was flogged, exiled, and sentenced to hard labor. Also found guilty, Toypurina soon expressed a firm desire to convert to Christianity. When Natives who blamed her for their participation in the rebellion threatened to kill her if she were freed, the Franciscans asked that she be transferred to a distant mission where, in their words, she "could live, and marry, and be free from the threats upon her life." Baptized in 1787 as Regina Josefa, Toypurina married and lived out her years in the Monterey region. She remains an inspirational figure for the Native community.

Archivo General de la Nación, México

Scan this QR code with your phone's camera to hear the testimony of Toypurina.

Escanee este código QR con la cámara de su teléfono para escuchar el testimonio de Toypurina.

Nếu muốn có lời dịch tiếng Việt cho bản văn này, xin quý vị lướt mã QR trong điện thoại quý vị.

MISSION LIFE

VIDA MISIONERA

Following the call to spread the Gospel, Franciscan missionaries set out to introduce Catholicism to California's Native peoples. The missions were designed to transform the Natives into Spanish Catholics by evangelizing them and assimilating them to the practice of living and working in Spanish-style agricultural pueblos. This involved work in the missions' fields and workshops to produce food and European-style clothing. Missionaries expected baptized Natives to attend Mass and religious instruction and to follow strict rules on marriage and intimacy, but they understood that those recently baptized would bring many aspects of their cultures to the missions.

From the vantage point of the 21st century, the Franciscans' treatment of California's Natives can appear contradictory: in their words, the missionaries expressed great love for the Natives, but when baptized Natives resisted some aspects of this unfamiliar way of living, the Franciscans resorted to corporal punishment, a practice typical of that time, to compel Natives to live as they believed they should. Natives reacted to mission life in a variety of ways: some found solace and strength in Catholicism; some saw missions as centers of trade and community; others forcefully resisted the Franciscans' program. Native dance, music, language, belief, and art continued vibrant in the missions, at times with the encouragement or tacit acceptance of some Franciscans.

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Siguiendo el llamado a difundir el Evangelio, los misioneros franciscanos se propusieron introducir el catolicismo a los pueblos nativos de California. Las misiones fueron planeadas para transformar a los nativos en católicos españoles, evangelizándolos y asimilándolos a la práctica de vivir y trabajar en pueblos agrícolas al estilo español. Esto implicaba trabajar en los campos y talleres de las misiones para producir alimentos y vestimentas de estilo europeo. Los misioneros pretendían que los nativos bautizados asistieran a misa y a la instrucción religiosa y que siguieran reglas estrictas sobre el matrimonio y las relaciones íntimas, pero entendían que los recién bautizados traerían muchos aspectos de sus culturas a las misiones.

Desde la perspectiva que se tiene en el siglo XXI, el trato de los franciscanos con respecto a los nativos de California puede parecer contradictorio: con sus palabras, los misioneros expresaban un gran amor hacia los nativos, pero cuando los nativos bautizados se resistían a adoptar algunos aspectos de esta forma de vida poco familiar para ellos, los franciscanos recurrían a la práctica común y propia de esa época, que era la del castigo corporal, con el fin de obligar a los nativos a vivir como ellos creían que debían hacerlo. Los nativos reaccionaron a la vida misionera de diversas maneras: algunos encontraron consuelo y fortaleza en el catolicismo; algunos vieron las misiones como centros de comercio y comunidad; otros se resistieron enérgicamente al programa de los franciscanos. La danza, la música, el lenguaje, las creencias y el arte nativos siguieron muy vivos dentro de las misiones, a veces con el estímulo o la aceptación tácita de algunos franciscanos.

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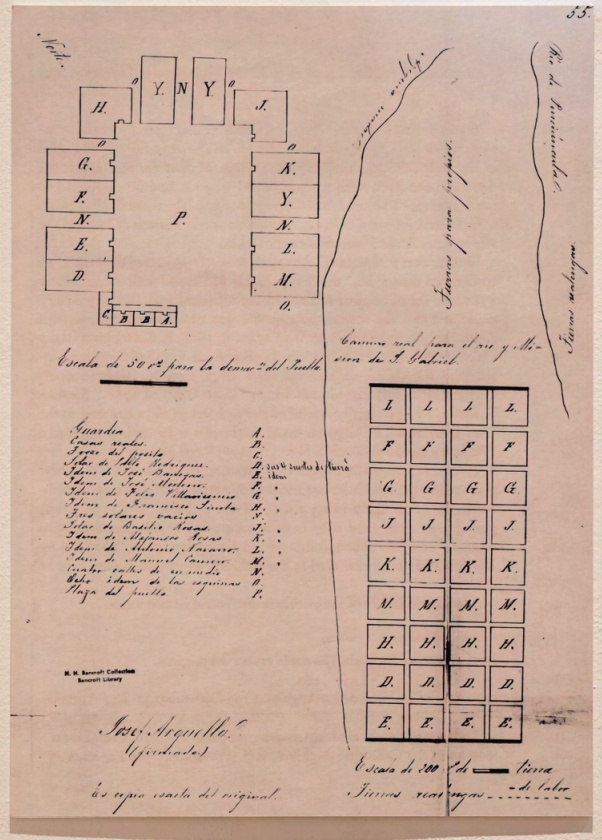

REPRODUCTION

Los Ángeles, 1786

In April 1781, Governor Felipe de Neve moved to Mission San Gabriel to oversee the establishment of the pueblo. The mission then provided crucial supplies and lodging for dozens of settlers destined to found the pueblo in September 1781. When Neve gave specific instructions for the pueblo, he penned those orders at Mission San Gabriel. The pueblo was intended as an agricultural community, and the map here shows the plots assigned to its first settlers.

University of California, Berkeley, Bancroft Library

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Map of the Origins of the *Pobladores* of Los Angeles

Mapa de los orígenes de los pobladores de Los Ángeles

Erik Steiner and Steven Hackel

Between 1781 and the 1850s, hundreds of immigrant settlers moved to Los Angeles from various points in Mexico and elsewhere in California, as shown by the largest circles here. Most came from impoverished farming communities in Sonora, Sinaloa, and Baja California, but large numbers also came from central Mexico. During the 1840s increasing numbers of Anglo-Americans came from the United States. Those from Mexico were Catholic, and most of those who came from the United States and who were not Catholic, converted. Nearly all of them worshiped and celebrated their most important life events at Mission San Gabriel.

Map of the Locations of Births, Marriages, and Burials in Southern California

Mapa de las ubicaciones de los nacimientos, matrimonios y entierros en el sur de California

Erik Steiner and Steven Hackel

Mission San Gabriel was close to the Pueblo of Los Angeles, which did not have its own church until 1826. As reflected by the large red circle here, the mission became not only the location for most Catholic baptisms, marriages, and burials in the Los Angeles Basin but also almost certainly the most frequented site of formal Catholic observance in all of colonial California. It was the cradle and home of Catholicism here from 1771 through the 1820s.

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MISSION SAN GABRIEL AND THE PUEBLO OF LOS ANGELES

Mission San Gabriel was crucial to the establishment of what is now the city of Los Angeles. According to tradition, on September 4, 1781, a diverse group, remembered as *los pobladores* (the settlers), along with two priests from the mission and four soldiers, walked the nine miles from the mission to establish a permanent settlement near what is now Olvera Street in downtown Los Angeles. Many of the *pobladores* were immigrants from Baja California and the present-day Mexican states of Sonora and Sinaloa.

The original group of 44 included Spaniards, Natives, mestizos (people of Spanish and Indigenous ancestry), as well as mulattos (people of Spanish and African ancestry). The spot they chose had first been identified by Father Serra's colleague Father Juan Crespí, who had explored the area in 1769 and named it "El río y valle de Nuestra Señora de los Ángeles de la Porciúncula" (The River and Valley of Our Lady of the Angels of the Porciúncula). The name referred to a tiny chapel near Assisi, Italy, where Saint Francis, the Franciscans' founder, received his religious calling.

For generations, Mission San Gabriel remained the spiritual home of the *pobladores* of Los Angeles, up until the establishment of La Placita (Little Plaza) church, formally called La Iglesia de Nuestra Señora de los Ángeles (Church of Our Lady Queen of the Angels) on Main Street in 1826. Over the years, roughly 1,500 settler children were baptized at Mission San Gabriel, and more than 300 settler couples were married here. The enduring ties between the mission and the pueblo are commemorated each year in a reenactment of the 1781 walk of the original settlers from the mission to Olvera Street.

✦

MISIÓN DE SAN GABRIEL Y EL PUEBLO DE LOS ÁNGELES

La Misión de San Gabriel tuvo un papel crucial en el establecimiento de lo que es ahora la ciudad de Los Ángeles. Según la tradición, el 4 de septiembre de 1781, un grupo diverso recordado como los pobladores, junto con dos sacerdotes de la misión y cuatro soldados, caminaron las nueve millas que hay desde la misión para establecer un asentamiento permanente cerca de lo que hoy es la Calle Olvera, en el centro de Los Ángeles. Muchos de los pobladores eran inmigrantes de Baja California y de los actuales estados mexicanos de Sonora y Sinaloa.

El grupo original de 44 incluía españoles, indígenas, mestizos (gente de ascendencia española e indígena), así como mulatos (gente de ascendencia española y africana). El lugar que ellos eligieron había sido identificado por primera vez por el Padre Juan Crespí, compañero del Padre Serra, que había explorado el área en 1769 y lo había proclamado "El río y valle de Nuestra Señora de los Ángeles de la Porciúncula." El nombre hace referencia a una pequeña capilla que hay cerca de Asís, Italia, en donde San Francisco, el fundador de los franciscanos, recibió su vocación religiosa.

Durante varias generaciones, la Misión de San Gabriel siguió siendo el hogar espiritual de los pobladores de Los Ángeles, hasta el establecimiento de la iglesia de La Placita, oficialmente llamada La Iglesia de Nuestra Señora de los Ángeles, ubicada en Main Street en 1826. A lo largo de los años, aproximadamente 1,500 niñas y niños de los colonos fueron bautizados en la Misión de San Gabriel, y más de 300 parejas de colonos se casaron aquí. Los fuertes lazos que se establecieron entre la misión y el pueblo se conmemoran cada año en una recreación de la caminata que aquellos colonos originarios recorrieron de la misión hacia la Calle Olvera en 1781.

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REPRODUCTION

Soldado de Monterey
Soldier of Monterey

Mujer del soldado de Monterey
Wife of a soldier of Monterey

José Cardero (Spanish, 1766–after 1811)
Pen and ink wash on paper, ca. 1791

Gabriel Moraga, a young soldier at the Monterey Presidio, served in the military for nearly 30 years. Here, he and his wife, Ana María Bernal, are depicted in traditional dress favored by the Californios, as the settlers of California came to be known. Moraga lifts the corner of his heavy sleeveless coat (*cuero*), revealing layers intended to block arrows; the garment gave rise to the term *soldado de cuera* (leather-jacket soldier). His wife's refined adornments signal the emergence of a European social system in California.

Museo de América, Madrid

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Native Villages of the
Los Angeles Basin, ca. 17
SPANISH COLONIAL
ART AND MUSIC
MÚSICA Y ARTE
COLONIAL ESPAÑOL

SPANISH COLONIAL
ART AND MUSIC
MÚSICA Y ARTE
COLONIAL ESPAÑOL

Martiris de Santa Creuli
Manuscrito en hoja. Latín
Siglo XIII (primera mitad)
Una de las obras más célebres de la literatura hagiográfica medieval es la Passio Sanctae Creuli, escrita en el siglo XIII. Este manuscrito, procedente del monasterio de Santa Creuli de Montalbo, narra el martirio de la joven Creuli, cuya fidelidad a la fe cristiana la llevó a enfrentarse al poder imperial. Su historia, transmitida oralmente durante siglos, fue finalmente puesta por escrito en este códice, que combina texto y miniaturas de gran valor artístico.
Creuli nació en el seno de una familia noble de la región de Montalbo, en el año 284 d. C. Desde niña mostró una profunda devoción por la fe cristiana, lo que le valió el rechazo de su padre, un alto funcionario del emperador Maximiano. Cuando se negó a renunciar a su religión, fue encerrada en una torre y sometida a torturas que, según la tradición, no pudieron quebrantar su espíritu.
Texto en latín. Versión bilingüe en el panel lateral.
Más información en la página 12 de la guía de la exposición.

SPANISH COLONIAL ART AND MUSIC

MÚSICA Y ARTE COLONIAL ESPAÑOL

The Catholic Church has traditionally used art to draw in new followers and to deepen the faith of practicing Catholics. The Franciscans hoped that through paintings and sculpture displayed at the missions, they would bridge the linguistic divide separating themselves from Native Californians and bring more Natives into the Church. In this gallery are five of the mission's finest paintings. The Franciscans intended paintings such as these to make real the power and teachings of the Catholic Church. So important was this art to the Franciscans' evangelical work that Father Junípero Serra requested paintings of notable saints be created by colonial Mexico's finest painters. Music was as central to the teachings and rituals of Spanish Catholicism as it was to Native religion and practice. At every mission, Native musicians and choristers performed during church services and on special occasions. Many of the missionaries were accomplished musicians, and they brought with them music that is performed to this day.

✦

La Iglesia Católica ha tenido la costumbre de utilizar el arte para atraer nuevos seguidores y para afianzar la fe de los católicos practicantes. Los franciscanos esperaban que a través de las pinturas y esculturas que se exhibían en las misiones, lograrían salvar la brecha lingüística que los separaba de los nativos californianos y atraerían a más nativos a la Iglesia. En esta galería se encuentran cinco de las mejores pinturas de la misión. Los franciscanos pretendían que pinturas como éstas hicieran realidad la fuerza y las enseñanzas de la Iglesia Católica. Tan importante fue este arte para la obra evangélica de los franciscanos que el Padre Junípero Serra pidió que los mejores pintores del México colonial crearan pinturas de santos destacados. La música era tan fundamental para las enseñanzas y los rituales del catolicismo español como lo era para la religión y práctica religiosa de los nativos. En todas las misiones, los músicos y coristas nativos tocaban y cantaban durante las ceremonias religiosas y en acontecimientos especiales. Muchos de los misioneros eran músicos consumados que trajeron consigo la música que se interpreta hasta el día de hoy.

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Chasuble

Casulla

Rose silk satin with embroidery in silk and silver thread, glass jewels, and metal sequins, late 18th century

China, Qing dynasty

Adding another dimension to the cultural complexity of religious devotion at the mission, this late 18th-century chasuble, or outer vestment worn by the priest celebrating Mass, was manufactured in China. Along with matching smaller ornaments, the garment mixes elements common to Chinese decorative arts, such as symmetrical multipetaled flowers and rows of diamond shapes, with the multidirectional sweeping lines common in New Spain (Mexico). It was either made to order in China with Catholic imagery popular at the time, or other elements were added in Mexico. These include the Eye of Providence at top center, with the Eye of God embroidered in silk thread, and the sheaf of wheat below that, symbolic of the Eucharist. Through the beautiful and colorful chasubles the missionaries wore to celebrate Mass, the Franciscans signaled the progression of the liturgical year and retold the story of Christ and the saints. Rose was a less common color that could be used instead of purple, especially for the third Sunday of the season of Advent (Gaudete Sunday) and the fourth Sunday of the season of Lent (Laetare Sunday). The priests at Mission San Gabriel continue this practice today.

Mission San Gabriel Historical Collection

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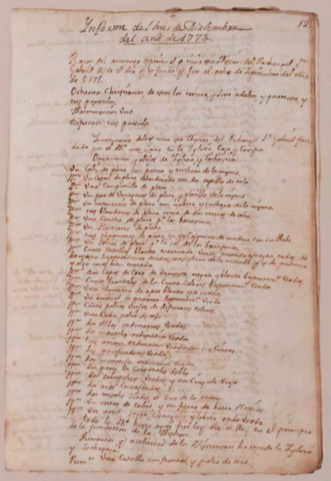

REPRODUCTION

Informe del mes de Diziembre del año de 1773 [Mission del Archangel San Gabriel]

Report for the month of December 1773 [Mission San Gabriel Archangel]

1773

In this first page of the mission's annual report for 1773, the Franciscans provided an inventory of the mission church, detailing the "Ornamentos, y alajas de Iglesia, y Sachristia" (Vestments and treasures of the Church and Sacristy [room where sacred vessels were kept and priests vested]). Most of these items came from the missions of Baja California, which the Franciscans had administered since 1767. In coming years, the Viceroy, at the request of Father Serra, would send new vestments. The report also noted *el aumento espiritual* (the "spiritual increase") at the mission from its establishment on September 8, 1771. To date, they had baptized 80 Natives (37 adults and 43 children), married one couple, and buried three children.

Chancery Archives, Archdiocese of Los Angeles

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Vía Crucis
Stations of the Cross

Unknown artist

Oil on canvas, late 18th century

Lent is a 40-day season in which Catholics adopt penitential practices in remembrance of the suffering and death of Jesus Christ for their salvation. One of the most common Lenten devotions, one emphasized by the Franciscans, is known as the Stations of the Cross. In this practice, Catholics pray and reflect on 14 scenes from the final hours of Jesus Christ on Earth, from his trial under the Roman governor, Pontius Pilate, through Jesus's crucifixion, death, and burial. The seven paintings shown here are part of a set of 14 depicting the Passion, or suffering, of Christ. This set has been in Mission San Gabriel's collection since at least the early 20th century. The identity of the artist cannot be conclusively proven, but some scholars believe that these paintings were made by a Native at one of the missions, noting the subtle blending of Native experiences in colonial California with traditional portrayals of Catholic devotion.

Mission San Gabriel Historical Collection

Primera Estación: Cristo es condenado a muerte

First Station: Christ Is Condemned to Death

In this first Station of the Cross, the artist has captured the events described in the Gospel when the soldiers who arrested Jesus brought him before Pontius Pilate, who was pressured by the crowds to condemn Jesus (Matthew 27:11–26, Mark 15:1–15, Luke 23:1–25, John 18:28–19:16). On the left, Pilate, indicating his decision, sits pointing toward Jesus, whose hands are tied with rope. The Roman soldiers have stripped Jesus of his garments and whip him before the column of flagellation.

Tercera Estación: Cristo cae por primera vez

Third Station: Christ Falls for the First Time

This station depicts the first of three times that Jesus fell while carrying the cross on his way to Golgotha, the place where the soldiers would nail him to the cross. A soldier pulls on a rope tied around Jesus's neck as he passes through an ornamented gateway. Blood drips down Jesus's face from the crown of thorns, a symbol that was familiar to those who attended Mass at the mission.

Quinta Estación: Simón de Cirene ayuda a Cristo a llevar la cruz

Fifth Station: Simon of Cyrene Helps Christ Carry the Cross

This station represents the moment when the soldiers found Simon of Cyrene in the crowd and forced him to help Jesus carry the cross (Matthew 27:32, Mark 15:21). The artist depicts Simon as a larger figure than Jesus, perhaps to emphasize Jesus's growing weakness from bearing the cross.

Octava Estación: Cristo se encuentra con las mujeres de Jerusalén

Eighth Station: Christ Meets the Women of Jerusalem

Simon of Cyrene reappears in this station, holding up the cross from behind Jesus, who meets the women of Jerusalem weeping before him (Luke 23:27–29). Four of the women wear strands of pearls around their necks, which was popular in 18th-century women's fashion, thereby indicating the artist's awareness of contemporary trends. The artist also depicts halos around the heads of two of the women standing behind Jesus. The woman in red and blue is his mother, Mary, and the woman in yellow and green is his follower Mary Magdalene.

Décima Estación: Cristo es despojado de sus vestiduras

Tenth Station: Christ Is Stripped of His Robes

Here, the artist portrays Golgotha, the place of the skull, as a hill out of proportion to the human figures. In front of Jesus, one of the soldiers holds a goblet of wine mixed with bitter gall. The soldiers had removed Jesus's garments, which they divided among themselves (Matthew 27:33–35, Mark 15:22–24, Luke 23:33–36, John 19:17).

Undécima Estación: Cristo es clavado en la cruz

Eleventh Station: Christ Is Nailed to the Cross

In the 11th station, the soldiers nail Jesus to the cross as his mother, Mary, dressed in red and blue, watches. The Beloved Disciple, traditionally associated with Saint John, wearing red and white, and Mary Magdalene stand to her right. The hill depicted in the 10th station appears in the background.

Decimotercera Estación: Cristo es bajado de la cruz

Thirteenth Station: Christ Is Taken Down from the Cross

In the second-to-last scene of the Passion, the followers of Jesus have removed his body from the cross. The Virgin Mary holds her Son's lifeless body. Saint John stands behind her, as if in a gesture of support. Mary Magdalene appears to their right with a kerchief to indicate her mourning. The Latin letters INRI (Iesus Nazarenus, Rex Iudaeorum) appear at the top of the cross, meaning Jesus of Nazareth, the King of the Jews (Matthew 27:37, Mark 15:26, Luke 23:38, John 19:19–20).

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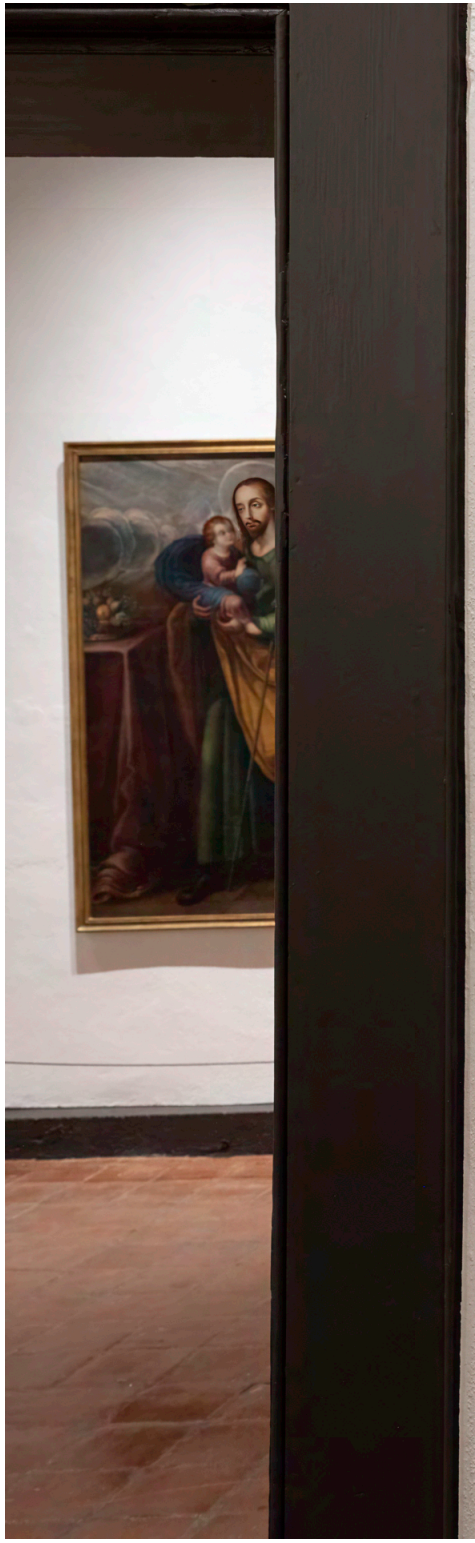

CATHOLIC WORSHIP AT MISSION SAN GABRIEL

CULTO CATÓLICO EN LA MISIÓN DE SAN GABRIEL

As the mission grew, Franciscans never lost sight of the fact that they were in California to work with Natives. They devoted long hours to translating standard prayers, confessional guides, and the catechism into Native languages, to help bring the Gospel and Catholic practices to Natives. The process of cross-cultural translation was imperfect, but it opened avenues for Natives to see and hear elements of their own beliefs in Catholic liturgy.

To celebrate the sacraments and the Eucharist, Franciscans acquired essential supplies and sacred paraphernalia. Thus, from its earliest days, Mission San Gabriel had an extensive collection of candleholders, altar cards, handbells, chalices, and monstrances (vessels that display the consecrated Host). What remains from those days and objects are the ceremonial garments the missionaries wore, the theological books that guided their celebration of the liturgy, the devotional paintings that they acquired, and an exceptional confessional booth. These items served the formalities of Catholic ritual observance and at the same time fostered new expressions of faith and devotion on the part of the Natives who practiced Catholicism and worshiped at the mission.

✦

Conforme la misión iba creciendo, los franciscanos nunca perdieron de vista el hecho de que estaban en California para trabajar con los nativos. Dedicaban largas horas a traducir las oraciones básicas, las guías para la confesión y el catecismo a las lenguas nativas, para ayudar a llevar el Evangelio y las prácticas católicas a los nativos. El proceso de traducción transcultural era imperfecto, pero abrió caminos para que los nativos vieran y escucharan elementos de sus propias creencias en la liturgia católica.

Para celebrar los sacramentos y la Eucaristía, los franciscanos adquirieron artículos esenciales y accesorios sagrados. Así, la Misión de San Gabriel contó desde sus inicios con una extensa colección de candelabros, sacras, campanillas, cálices y custodias (vasos sagrados que exponen la Hostia consagrada). Lo que queda de aquellos días y objetos son las vestiduras ceremoniales con las que se revestían los misioneros, los libros teológicos que guiaban su celebración de la liturgia, las pinturas devocionales que adquirieron y un confesionario excepcionalmente conservado. Estos artículos servían para las formalidades de la observancia del ritual católico y fomentaban al mismo tiempo nuevas expresiones de fe y devoción por parte de los nativos que practicaban al catolicismo y rendían culto a Dios en la misión.

Nếu muốn có lời dịch tiếng Việt cho bản văn này, xin quý vị lướt mã QR trong điện thoại quý vị.

Infierno

Hell

Unknown artist

Oil on canvas, 18th century

To instruct Natives and remind settlers about Catholic views of the afterlife, mission churches featured large paintings depicting the horrors of Hell and the glory of Heaven. This painting of the punishments of Hell along with an accompanying image of Heaven very well may have hung in the mission from its earliest days, as its dimensions match those of the mission's first inventory.

Mission San Gabriel Historical Collection

Para la traducción al español, escanee este código QR con la cámara de su teléfono

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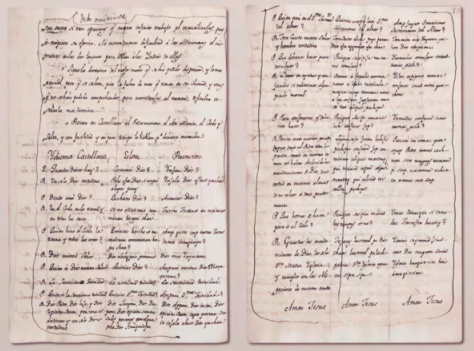

REPRODUCTION

Catechism in Castilian, Esselen, and Rumsen (contemporary copy)

Catecismo en castellano, esselen y rumsen (copia contemporánea)

José Cardero (Spanish, 1766–after 1811)

Mission San Carlos, undated [1791]

Museo Naval, Madrid

To share the Gospel of Jesus Christ and the teachings of the Catholic Church with Natives across California, the Franciscans at every mission distilled their central beliefs into a basic catechism that they translated into Native languages. At Mission San Gabriel, the catechism was translated into the four Native languages spoken at the mission. When a word or concept in a catechism was translated into a Native language, it often retained meanings that it had in the Native language before the missionaries assigned a Christian meaning to the word. In this way, Native and Catholic beliefs became inevitably intertwined. In the example shown here, the catechism was translated into both Rumsen and Esselen, the languages of the majority of Natives baptized at Mission San Carlos (Carmel), where Father Serra worked.

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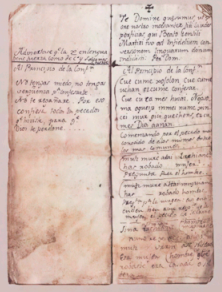

REPRODUCTION

Confession in the language of the Natives at Mission San Carlos (Carmel)

Confesión en la lengua de los indígenas de la Misión de San Carlos (Carmelo)

Mission San Carlos, undated [ca. 1770–85]

Franciscan Historical Archives, Zapopan, Jalisco, Mexico

Catholic doctrine holds that it is necessary for believers to confess or tell their serious sins to a priest in the Sacrament of Penance. Confession enables the believer to be reconciled with God through the ministry of a priest, who is empowered to grant forgiveness of sins in Christ's name. The Franciscans worked with Native interpreters to create confessional guides in Native languages at all the missions. Though the bilingual confesional guide used at Mission San Gabriel no longer survives, the one reproduced here was used at Mission San Carlos, where Father Serra worked from 1770 until his death in 1784. The Spanish-Rumsen guide directed the missionary at the outset to advise Natives: "Do not be afraid. Do not be ashamed to confess. Do not scold yourself. Confess all the sins you have committed so that God forgives you." Some concepts seemingly had no easy parallel in Native culture. Unable to translate the Spanish concepts for "God" and "confession" into the Native language, the missionaries retained the words "Dios" and "confesarte."

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Confessional

Confesionario

Wood, late 18th century

The Sacrament of Penance, or Confession, was central to the Franciscans' pastoral care of Natives and settlers. The Church expected all Catholic adults to confess their sins, perform penance, and ultimately receive Communion during the Easter season. This confesional is where believers sat in private and told their sins to a priest, in order to be granted forgiveness in Christ's name. This booth is most likely the one listed in the mission's inventory of April 1775.

Mission San Gabriel Historical Collection

Para la traducción al español, escanee este código QR con la cámara de su teléfono

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Scan this QR code with your phone's camera to hear the Lord's Prayer recited in the Gabrielino language.

Escanee este código QR con la cámara de su teléfono para escuchar el Padrenuestro recitado en la lengua Gabrielina.

Nếu muốn có lời dịch tiếng Việt cho bản văn này, xin quý vị lướt mã QR trong điện thoại quý vị.

Missale Romanum
Roman Missal
Misal Romano
Antwerp, Plantin printing office, 1759
Mission San Gabriel had numerous copies of the Roman Missal, a liturgical book that contains all the instructions and texts required to celebrate Mass throughout the year, in conformity with the guidelines of the Catholic Church.
Mission San Gabriel Historical Collection
Practica de el confesonario
Practice of the confessional
Father Jayme de Cocolla
Madrid, Juan García Infanzón, 1734

Confessional
Confessants

Chasuble
Casulla
Asian silk satin with embroidery in silk and silver-thread, gilt jewels, red metal sequins, late 18th century
China, Qing dynasty
Adding another dimension to the cultural complexity of this chasuble, which is known in Spain as a casulla, this ample, ox-wing vestment used by the priest celebrating Mass, was manufactured in China, during early Qing dynasty, for the Spanish market. Its decoration is an extraordinary example of Chinese Rococo-style art, with an asymmetrical multipetalled flower and fruits of Oriental origin, which was commissioned by a Spanish patron and worked in the Qing dynasty. However, it was when made in Spain, likely in Manila, that the chasuble was given the cross, or other liturgical elements were added to it. Among these, the most striking is the Eucharistic motif on the back of the vestment, embroidered in silk thread, with the detail of wheat below that, symbolic of the Eucharist. Other examples of this chasuble can be found in various museum collections in different cities, the Prado museum reproduced the progression of the liturgical year and Christian symbols in the decoration of the back of the cross vestment, a rare case that could be used instead of purple, especially for the third Sunday of the season of Advent, known as Gaudete Sunday, and the fourth Sunday of the season of Lent, Laetare Sunday). The colour of the vestment and the ornamental floral motifs make
Marina Del Valle de Valencia Cabezas
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Roman Missal
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Mission San Gabriel Historical Collection
Practica de el confessonario
Practice of the confessional
Father Leyrse de Corella
Madrid, Juan García Infanzón, 1734
Missionaries followed strict guidelines when they heard confessions, and San Gabriel had numerous volumes that outlined the procedures for a proper confession. This volume was one of the most widely used during the colonial period. It devoted separate chapters to each of the Ten Commandments, and it unfolded in the form of a model dialogue between the Confessor and the Penitent. It carries the humble inscription "del uso del [Padre] Cavaller." Father Antonio Cavaller worked at Mission San Gabriel from 1771 until his death in 1804. He probably carried this volume to California from the Sierra Gorda region in Mexico, where he had worked alongside Father Serra.
Mission San Gabriel Historical Collection.

First Station

Eleventh Station

Thirteenth Station

Eighth Station
Tenth Station
Eleventh Station

Third Station

Fifth Station

1769 & 1906
EL CAMINO REAL

1769 & 1906
CAMINO REAL

THE OLD
SPANISH AND MEXICAN
RANCHOS
Letter from Father José Sánchez to Governor Don José María de Echeandía
Carta del Padre José Sánchez al Gobernador Don José María de Echeandía
Photograph of map of altar stations, ca. 1850–95
Fotografía del mapa de las estaciones del altar, ca. 1850–95
Trying Out Tallow, Monterey
Pronunciado sebo, Monterey
Plat of the Place called Cuati
Plano del lugar llamado Cuati
This Indenture,

Mission San Gabriel Historical Collection
Para la traducción al español, escanea este código QR con la cámara de su teléfono.
Despertador Christiano: Marial de varios sermones de María Santissima
Marian Christian awakening: Various sermons concerning the Virgin Mary
José de Barcia y Zambrana (Spanish, d. 1893)
Madrid, Francisco del Hierro, 1727
Missionaries relied on books to support their evangelization, and therefore every mission had a small library. Mission San Gabriel held numerous volumes of printed sermons, many of which were organized around themes of Catholic devotion. The Franciscans who came to California were particularly devoted to the belief that Mary, from the moment of her conception, was without original sin, an idea that did not become dogma until 1854. This widely circulated volume offered 45 sermons devoted to Mary, the Mother of Jesus Christ. The sermons focused on the Immaculate Conception, the Annunciation, Mary's Sorrows, and Mary's Assumption to Heaven.
Mission San Gabriel Historical Collection
THE BOOKS OF MISSION SAN GABRIEL
LOS LIBROS DE LA MISIÓN DE SAN GABRIEL
In 1832 the library at Mission San Gabriel contained some 227 volumes, but many have disappeared over the years. Today, the part of the collection that dates to the mission period contains some 150 volumes. The oldest in the collection is a vellum-bound Book of the Psalms printed in 1530 in Venice. Most of the books in the library are liturgical guides or collections of sermons. Many of these books came from libraries elsewhere in colonial Mexico. While missionaries did not own any property, a few of the books contain signatures and notations that indicate that they were for the use of a particular missionary.
Mission San Gabriel Historical Collection
Recopilación de leyes de los reynos de las indias
Compilation of the laws of the kingdoms of the Indies
Madrid, Antonio Balbas, 1756, second edition
First published in 1681, the Recopilación is a compilation of all the legislation related to Spain's overseas colonies. While missionaries looked to their Father President in California for guidance, and he to his superior in the College of San Fernando in Mexico City, this four-volume compendium was a crucial text for the missionaries, as it illuminated the structures and procedures of Spain's colonial empire.
Mission San Gabriel Historical Collection
Para la traducción al español, escanea este código QR con la cámara de su teléfono.

THE OLD
SPANISH AND MEXICAN
RANCHOS
Letter from Father José Sánchez to Governor Don José María de Echeandía
Carta del Padre José Sánchez al Gobernador Don José María de Echeandía
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Plan of the Plaza called Cuati
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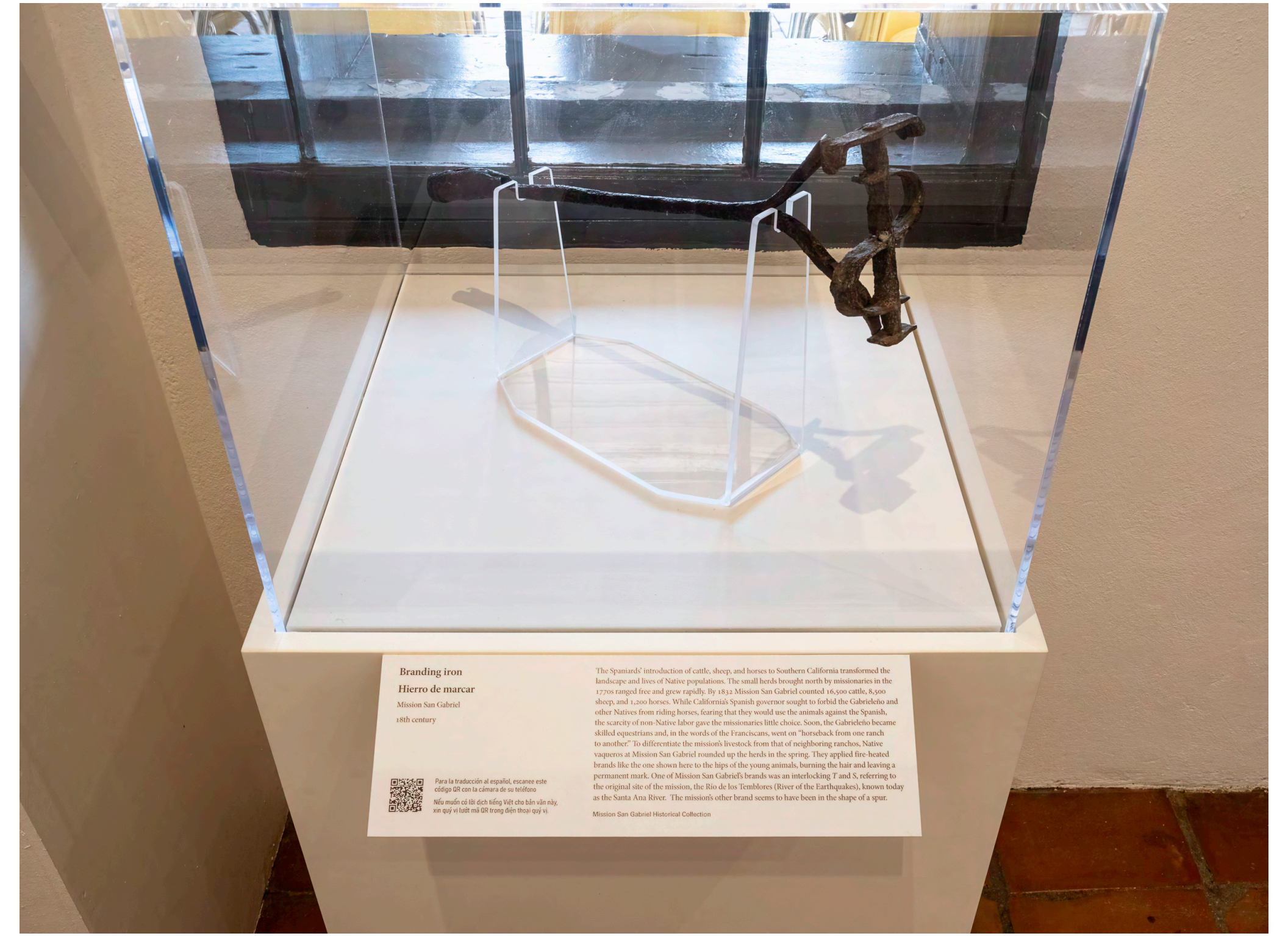

Branding iron

Hierro de marcar

Mission San Gabriel

18th century

Para la traducción al español, escanee este código QR con la cámara de su teléfono

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The Spaniards' introduction of cattle, sheep, and horses to Southern California transformed the landscape and lives of Native populations. The small herds brought north by missionaries in the 1770s ranged free and grew rapidly. By 1832 Mission San Gabriel counted 16,500 cattle, 8,500 sheep, and 1,200 horses. While California's Spanish governor sought to forbid the Gabrieleño and other Natives from riding horses, fearing that they would use the animals against the Spanish, the scarcity of non-Native labor gave the missionaries little choice. Soon, the Gabrieleño became skilled equestrians and, in the words of the Franciscans, went on "horseback from one ranch to another." To differentiate the mission's livestock from that of neighboring ranchos, Native vaqueros at Mission San Gabriel rounded up the herds in the spring. They applied fire-heated brands like the one shown here to the hips of the young animals, burning the hair and leaving a permanent mark. One of Mission San Gabriel's brands was an interlocking *T* and *S*, referring to the original site of the mission, the Río de los Temblores (River of the Earthquakes), known today as the Santa Ana River. The mission's other brand seems to have been in the shape of a spur.

Mission San Gabriel Historical Collection

REPRODUCTION

Old Mission Brand crate label, with Mission San Gabriel

Etiqueta de caja, marca Old Mission, con una imagen de la Misión de San Gabriel

Schmidt Lithograph Company
Color lithograph, ca. 1920

Covina Public Library

Dos Palmas Brand crate label, with Mission San Gabriel

Etiqueta de caja, marca Dos Palmas, con una imagen de la Misión de San Gabriel

Western Lithograph Company
Color lithograph, ca. 1917

Huntington Library, Art Museum, and Botanical Gardens, Jay T. Last Collection of Graphic Arts and Social History

Para la traducción al español, escanee este código QR con la cámara de su teléfono

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As the population of Protestant Anglo-Americans increased in Southern California, artists and civic advocates sought to create an idealized vision of the state's mission past. From literature and films to labels for produce crates and state tourism promotional materials, the missions became associated with smiling "padres" and idyllic pastoral settings. Tragically, this vision of bounty often downplayed or simply erased the memory of the contributions made by the state's Indigenous peoples to the life of the missions and the cultural heritage of California.

Despite popular belief within the Anglo-American community that the Native peoples of Los Angeles had disappeared, they continued to practice their culture and engage in civic activities, making their presence known. By the early 20th century, descendants of mission survivors performed in *The Mission Play* and fiesta days at Mission San Gabriel and Mission Santa Bárbara. Some performed in Native garb and others in Spanish dress, signaling their adoption of the region's now-mixed heritage. Photos of Native community members from this period and through today can be seen in the Old Kitchen across the breezeway.

SECULARIZATION, RANCHOS, AND THE AMERICAN PERIOD

SECULARIZACIÓN, RANCHOS Y EL PERÍODO AMERICANO

After Mexico won its independence from Spain in 1821, the Mexican government initiated secularization, the process of ending the mission system. Starting in 1833, Franciscans from Mexico replaced the Spanish missionaries, Natives gained gradual emancipation from the missions, and a few received small plots of land while settlers carved enormous ranchos out of ex-mission land. The physical structures of the missions were neglected and fell into ruin.

California's economy at the time centered on trade in the hides and tallow, or rendered fat, of cattle. Ranchos relied on the labor of ex-mission Natives to herd, slaughter, and process cattle. During this period, most Natives who had left the missions fell into deep poverty. A series of midcentury events, including the Mexican-American War (1846–48), the California Gold Rush (1849), and the incorporation of California into the Union (1850), further threatened and degraded Native lives. Throughout the state, basic human rights were denied to Natives, and they lived in fear of attacks by armed citizens and state-sponsored militia. Infamously, California's first governor, Peter Burnett, in his 1851 State of the State Address, predicted "that a war of extermination will continue to be waged between the races until the Indian race becomes extinct."

✦

Después de que México obtuviera su independencia de España en 1821, el gobierno mexicano dio comienzo a la secularización, es decir al proceso de poner fin al sistema de misiones. A partir de 1833, los franciscanos de México reemplazaron a los misioneros españoles, los nativos se emanciparon gradualmente de las misiones y unos pocos recibieron pequeñas parcelas de tierra, en tanto que los colonos construían enormes ranchos en las tierras de las antiguas misiones. Las estructuras físicas de las misiones fueron descuidadas y cayeron en ruinas.

En ese tiempo, la economía de California se centró en el comercio de pieles y sebo, o grasa extraída del ganado. Los ranchos dependían de la mano de obra de los nativos que anteriormente habitaban las misiones para pastorear, sacrificar y procesar el ganado. Durante este período, la mayoría de los nativos que habían dejado las misiones cayeron en una profunda pobreza. Una serie de acontecimientos de mediados de ese siglo, entre ellos la Guerra entre México y Estados Unidos (1846–48), la Fiebre del oro de California (1849) y la incorporación de California a la Unión (1850), amenazaron y degradaron aún más las vidas de los nativos. En todo el estado, se les negaban a los nativos los derechos humanos básicos, y ellos vivían con el temor a los ataques de ciudadanos armados y de milicias patrocinadas por el estado. En su Discurso del estado del Estado de 1851, el primer gobernador de California, Peter Burnett predijo, de manera infame, que "se seguirá librando una guerra de exterminio… hasta que la raza india se extinga."

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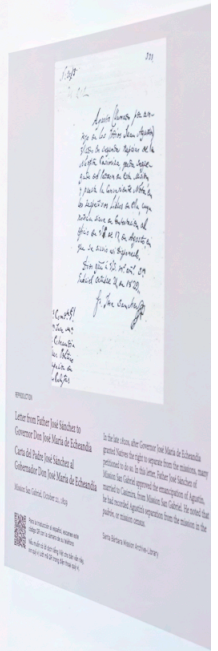

THE GABRIELEÑO

COMMUNITY PERSPECTIVES ACROSS GENERATIONS

LOS GABRIELEÑO

PERSPECTIVAS DE LA COMUNIDAD A TRAVÉS DE GENERACIONES

More than 250 years since the founding of Mission San Gabriel, the Gabrieleño community continues to be a vital force in Southern California. Today, the Gabrieleño community represents generations of survivors who celebrate and practice their culture through dance, song, language, and basketry. The photos shown here represent members of the living community, beloved elders who have passed, and leaders who fought for Native rights and our recognition in the early 20th century when the public erroneously believed we had disappeared. Our ancestors are buried in the mission cemetery, forever connected to the land that they called home. Those who lived through colonization, secularization, and the early decades of statehood experienced drastic social upheaval, population loss, disease, and violence. Yet, they persevered by working within and at times against, first the mission structures and later the injustices of the state and federal government.

Like our ancestors, the living community today represents a range of perspectives. Many are faithful and devoted Catholics who form the spiritual heart of the community at Mission San Gabriel today. Others have rejected the Church. As Chief Red Blood Anthony Morales explains in the voiceover, one can embrace one's Native heritage while also being Catholic. We may not all share the same religious views, but collectively we work to honor the memories of our ancestors, and to continue to live, celebrate, and pass on our rich heritage and traditions to future generations.

✦

Más de 250 años después de la fundación de la Misión de San Gabriel, la comunidad Gabrieleño sigue siendo una fuerza vital en el sur de California. Hoy, la comunidad Gabrieleño está integrada por varias generaciones de sobrevivientes que celebran y practican su cultura a través de la danza, el canto, la lengua y la cestería. Las fotos que se muestran aquí representan a miembros de la comunidad viva, amados ancianos que han fallecido y líderes que lucharon por los derechos de los nativos y por nuestro reconocimiento a principios del siglo XX, un tiempo en el que el público creía, erróneamente, que habíamos desaparecido. Nuestros antepasados están enterrados en el cementerio de la misión, para siempre relacionados con la tierra a la que llamaron su hogar. Aquellos que vivieron la colonización, la secularización y las primeras décadas de la fundación del estado experimentaron una drástica agitación social, una pérdida de población, así como enfermedades y violencia. Sin embargo, ellos perseveraron, trabajando dentro y a veces hasta en contra, primero de las estructuras de la misión y después en contra de las injusticias del gobierno estatal y federal.

Igual que como sucedió en el caso de nuestros antepasados, la comunidad viva de hoy representa una amplia gama de perspectivas. Muchos son católicos fieles y devotos que forman actualmente el centro espiritual de la comunidad de la Misión de San Gabriel. Otros han rechazado a la Iglesia. Como lo explica el Jefe Red Blood Anthony Morales en su presentación, uno puede acoger la herencia nativa y ser al mismo tiempo católico. Puede que no todos compartamos los mismos puntos de vista religiosos, pero trabajamos colectivamente por honrar la memoria de nuestros antepasados y continuar viviendo, celebrando y transmitiendo nuestra rica herencia y tradiciones a las generaciones futuras.

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THE GABRIELEÑO

COMMUNITY PERSPECTIVES ACROSS GENERATIONS

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THE GABRIELEÑO

COMMUNITY PERSPECTIVES ACROSS GENERATIONS

LOS GABRIELEÑO

PERSPECTIVAS DE LA COMUNIDAD A TRAVÉS DE GENERACIONES

More than 250 years since the founding of Mission San Gabriel, the Gabrieleño community continues to be a vital force in Southern California. Today, the Gabrieleño community represents generations of survivors who celebrate and practice their culture through dance, song, language, and basketry. The photos shown here represent members of the living community, beloved elders who have passed, and leaders who fought for Native rights and our recognition in the early 20th century when the public erroneously believed we had disappeared. Our ancestors are buried in the mission cemetery, forever connected to the land that they called home. Those who lived through colonization, secularization, and the early decades of statehood experienced drastic social upheaval, population loss, disease, and violence. Yet, they persevered by working within and at times against, first the mission structures and later the injustices of the state and federal government.

Like our ancestors, the living community today represents a range of perspectives. Many are faithful and devoted Catholics who form the spiritual heart of the community at Mission San Gabriel today. Others have rejected the Church. As Chief Red Blood Anthony Morales explains in the voiceover, one can embrace one's Native heritage while also being Catholic. We may not all share the same religious views, but collectively we work to honor the memories of our ancestors, and to continue to live, celebrate, and pass on our rich heritage and traditions to future generations.

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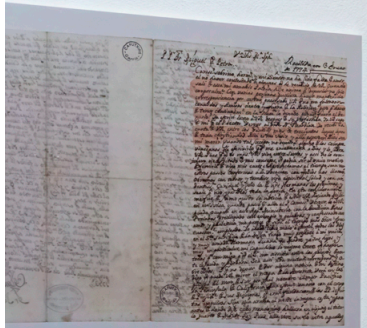
Más de 250 años después de la fundación de la Misión de San Gabriel, la comunidad Gabrieleño sigue siendo una fuerza vital en el sur de California. Hoy, la comunidad Gabrieleño está integrada por varias generaciones de sobrevivientes que celebran y practican su cultura a través de la danza, el canto, la lengua y la cestería. Las fotos que se muestran aquí representan a miembros de la comunidad viva, amados ancianos que han fallecido y líderes que lucharon por los derechos de los nativos y por nuestro reconocimiento a principios del siglo XX, un tiempo en el que el público creía, erróneamente, que habíamos desaparecido. Nuestros antepasados están enterrados en el cementerio de la misión, para siempre relacionados con la tierra a la que llamaron su hogar. Aquellos que vivieron la colonización, la secularización y las primeras décadas de la fundación del estado experimentaron una drástica agitación social, una pérdida de población, así como enfermedades y violencia. Sin embargo, ellos perseveraron, trabajando dentro y a veces hasta en contra, primero de las estructuras de la misión y después en contra de las injusticias del gobierno estatal y federal.

Igual que como sucedió en el caso de nuestros antepasados, la comunidad viva de hoy representa una amplia gama de perspectivas. Muchos son católicos fieles y devotos que forman actualmente el centro espiritual de la comunidad de la Misión de San Gabriel. Otros han rechazado a la Iglesia. Como lo explica el Jefe Red Blood Anthony Morales en su presentación, uno puede acoger la herencia nativa y ser al mismo tiempo católico. Puede que no todos compartamos los mismos puntos de vista religiosos, pero trabajamos colectivamente por honrar la memoria de nuestros antepasados y continuar viviendo, celebrando y transmitiendo nuestra rica herencia y tradiciones a las generaciones futuras.

Nếu muốn có tài liệu tiếng Việt cho bảo vật này, xin quý vị hãy mở mã QR trong điện thoại quý vị.

From Left:
Fred "Sparky" Morales (Former Gabrieleno/Tongva Chief and father of Chief Red Blood Anthony Morales), Art Morales, and Michael Bartholemy
1970s
Chief Red Blood Anthony Morales (Gabrieleno/Tongva San Gabriel Band of Mission Indians Chairman) and Pope Francis
2015

Cooking basket
Cesta de cocina
Unknown, attributed to Mono
Deer grass, sedge, redbud, bracken fern
Cooking in baskets so tightly woven they could hold water, Native Californians brought
acorn soup or mush to a boil by immersing hot rocks in the liquid and stirring constantly.
Acorn dishes were eaten at every meal, along with seasonal plants, game, and fish. Even
with daily use, these well-made baskets lasted for many years, if not generations.
Mission San Gabriel Historical Collection
Seed beater
Batidor para recolección de semillas
Unknown, attributed to Cahuilla
Willow shoots, fabric, thread
Seeds from wild plants were an important food source, even in mission times.
They were harvested by using a racquet-like seed beater to knock them into a
wide-mouthed gathering basket. The seeds were toasted in basketry trays, then
ground and made into gruel or molded cakes eaten between bites of other food.
Mission San Gabriel Historical Collection
Basketry tray
Bandeja tejida
Unknown, Southern California mission, attributed to the Cahuilla
Deer grass, Indian rush, sumac
In Native life, basketry trays were put to a great variety of uses,
as sifting and leaching acorn flour, winnoing seeds, serving food
even gambling with walnut-shell dice.
Mission San Gabriel Historical Collection



Father Junípero Serra to
el de Petra
dre Junípero Serra al
l de Petra

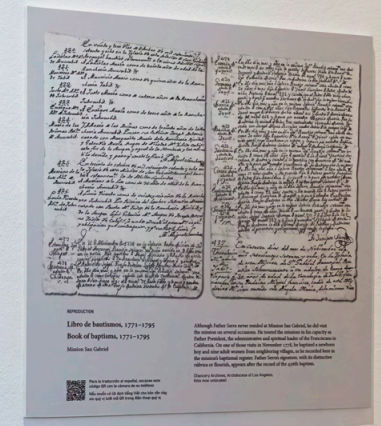
ust 4, 1773

Para la traducción al español, escanee este código QR con la cámara de su teléfono

Nếu muốn có tài dịch tiếng Việt cho bản vắn này, xin quý vị tuyết mở QR trong điện thoại quý vị.

In a letter to his nephew Miguel de Petra, Father Serra offered highly personal reflections on his separation from the land of his birth and his work in California: "When I left my beloved homeland, I made up my mind to leave it not merely in body. With many people I could have kept up friendly relationships by letter … But if I was continually to keep before my mind what I had left behind, of what use would it be to leave it all? … [Your letter] reached me in [California] the country of the gentiles, more than three hundred leagues away from Christian lands. This is the place for me to live in and, I hope to God, that is where I shall die."

Archivo Provincial de los Capuchinos de Cataluña, Barcelona



REPRODUCTION

Libro de bautismos, 1771–1795

Book of baptisms, 1771–1795

Mission San Gabriel

Para la traducción al español, escanee este código QR con la cámara de su teléfono

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Although Father Serra never resided at Mission San Gabriel, he did visit the mission on several occasions. He toured the mission in his capacity as Father President, the administrative and spiritual leader of the Franciscans in California. On one of these visits in November 1776, he baptized a newborn boy and nine adult women from neighboring villages, as he recorded here in the mission's baptismal register. Father Serra's signature, with its distinctive rubrica or flourish, appears after the record of the 4,000th baptism.

Chancery Archives, Archdiocese of Los Angeles.
Data now unlocated

From Villages to Missions: The Transformation of Southern California's Native Settlement Geography

De aldeas a misiones: la transformación de la geografía de los asentamientos indígena del sur de California

3 minutes

Beginning in 1769, animals, plants, and diseases introduced by the Spaniards undermined California Natives' subsistence economies and villages, and Franciscans, soldiers, and converts encouraged them to join the missions. This video illustrates the movement of Natives to missions of the Los Angeles region between 1769 and 1840.

Erik Steiner, Steven Hackel, and Natalie Zappia, 2013, updated 2023

Early California Cultural Atlas

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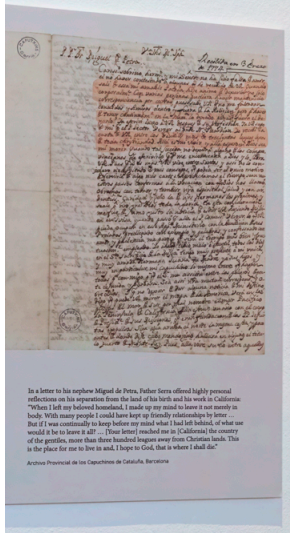

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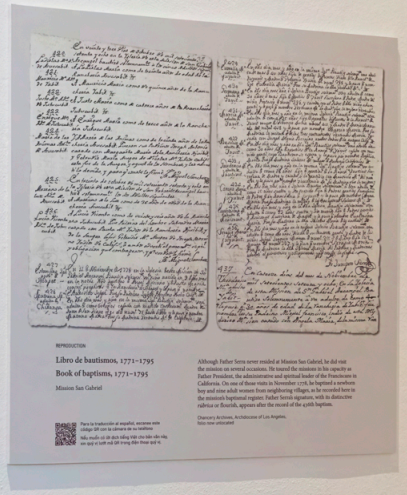

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Libro de bautismos, 1771–1795
Book of baptisms, 1771–1795

Mission San Gabriel

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Chancery Archives, Archdiocese of Los Angeles.
Size now unknown

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Early California Cultural Atlas

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REGISTROS SACRAMEN

Franciscans documented every baptism, marriage, a
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researchers incorporated these records and those of
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visual record of the 7,054 Natives baptized through
Native name, village of origin, and life dates when k
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Josefa), and Bartholomea.

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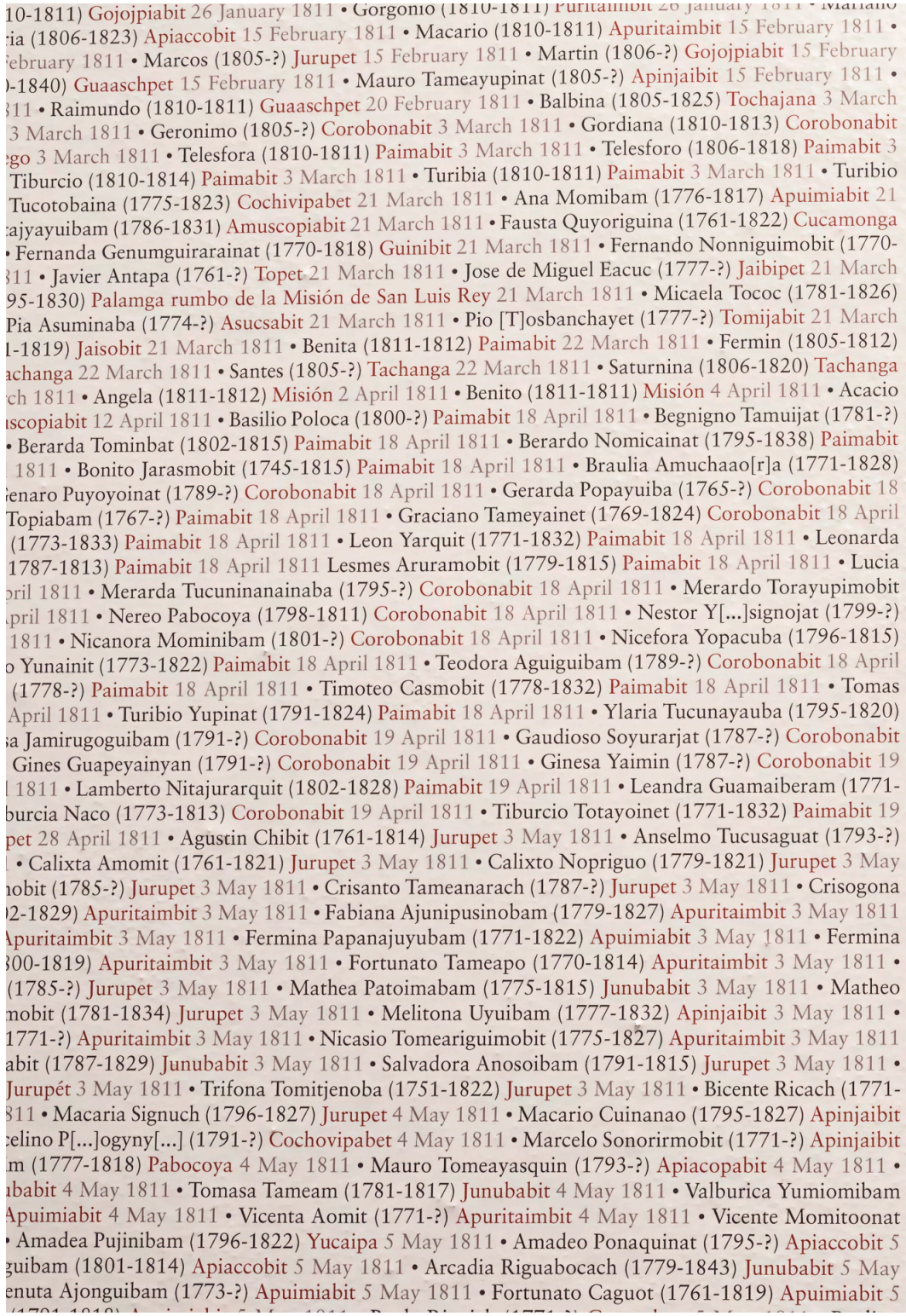
Data visualization by Erik Steiner and Steven Hackel, 2023



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Data visualization by Erik Steiner and Steven Hackel, 2023

MISSION SACRAMENTAL RECORDS
REGISTROS SACRAMENTALES DE LA M

Franciscans documented every baptism, marriage, and burial they performed at Missi
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researchers incorporated these records and those of other California missions into a s
database, the Early California Population Project (ECPP). Here, derived from the ECP
visual record of the 7,054 Natives baptized through 1848 at Mission San Gabriel, with
Native name, village of origin, and life dates when known. The insets highlight key Na
at the mission who figure prominently in this exhibition: Nicolás Joseph, Toypurina (
Josefa), and Bartholomea.

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Los franciscanos registraron cada bautismo, matrimonio y entierro que realizaron en
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7,054 Nativos bautizados hasta 1848 en la Misión de San Gabriel, el cual incluye sus
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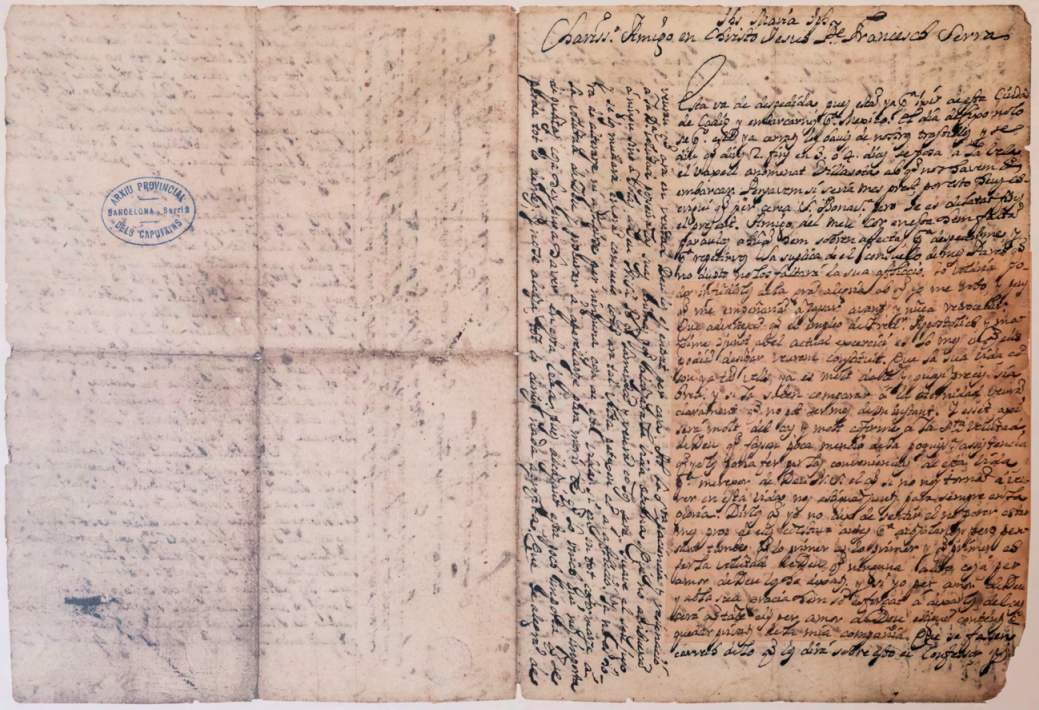
Data visualization by Erik Steiner and Steven Hackel, 2023



REPRODUCTION

Letter from Father Junípero Serra to Father Francesch Serra

Carta del Padre Junípero Serra al Padre Francesch Serra

Cádiz, Spain, August 20, 1749

When Father Serra departed from the Spanish port of Cádiz for New Spain (Mexico) in 1749, he knew he would never return. Just before his ship sailed, he wrote this farewell letter in his native Mallorquín. He asked his cousin Father Francesch Serra to console his parents with the sentiment that if they could see his joy, "they would urge me to go forward, and never turn back [me empenarían a passer avant, y nu[n]ca retrodecer]."

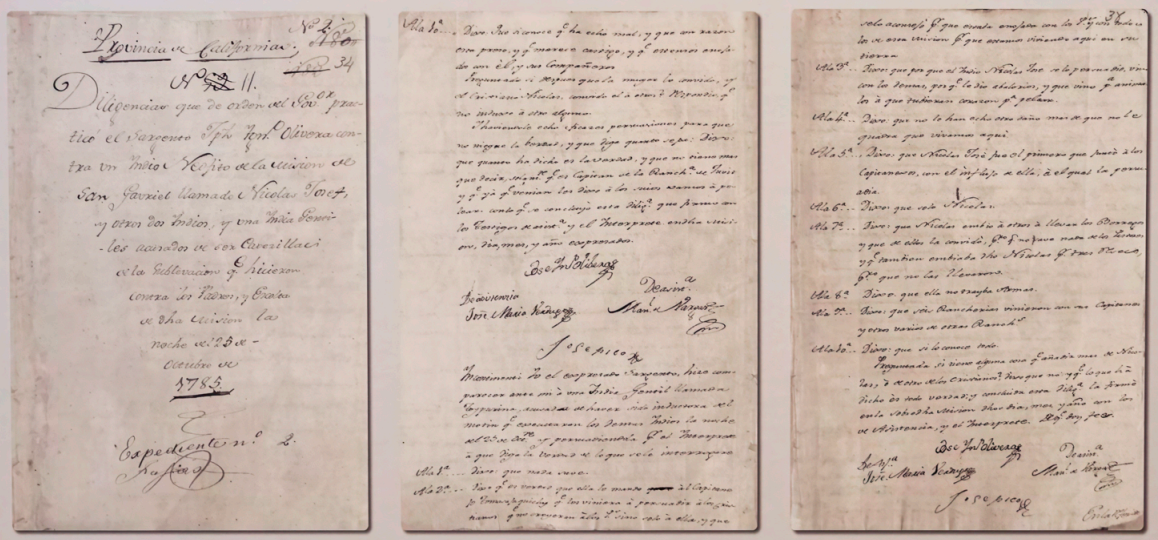
Archivo Provincial de los Capuchinos de Cataluña, Barcelona

Para la traducción al español, escanee este código QR con la cámara de su teléfono

Nếu muốn có lời dịch tiếng Việt cho bản văn này, xin quý vị lướt mã QR trong điện thoại quý vị.

Scan this QR code with your phone's camera to hear the excerpt from Father Serra's letter highlighted above.

Escanee este código QR con la cámara



REPRODUCTION

Diligencias que de orden del Governador practicó el Sargento Joseph Ignacio Olivera contra un Indio Neofito de la Mision de San Gavriel llamado Nicolas Josef, y otros dos Indios, y una India Gentiles acusados de ser Cavezillas de la Sublevacion que hicieron contra los Padres, y Escolta de dicha Mision la noche del 25 de Octubre de 1785.

Proceedings that Sergeant Joseph Ignacio Olivera carried out by order of the governor against a neophyte Indian from the Mission San Gabriel, named Nicolás José and two other Indians, and an Indian woman, gentiles accused of being leaders of the uprising they carried out against the Fathers and Mission Escort on the night of October 25, 1785.

Mission San Gabriel, 1785

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In October 1785, Nicolás José, a baptized Native, organized a rebellion against the mission. Given warning, soldiers arrested 21 Natives without bloodshed. In the trial held at the mission, Nicolás José testified that he rebelled because neither the missionaries nor the mission guards allowed the Natives' ceremonial dances. He had contacted Toypurina, an unbaptized twenty-five-year-old woman, who encouraged others to rebel. She spoke for herself and other Natives when she testified that "She was angry with the Fathers and with all the others at this mission, because we are living here on their land." Found guilty, Nicolás José was flogged, exiled, and sentenced to hard labor. Also found guilty, Toypurina soon expressed a firm desire to convert to Christianity. When Natives who blamed her for their participation in the rebellion threatened to kill her if she were freed, the Franciscans asked that she be transferred to a distant mission where, in their words, she "could live, and marry, and be free from the threats upon her life." Baptized in 1787 as Regina Josefa, Toypurina married and lived out her years in the Monterey region. She remains an inspirational figure for the Native community.

Archivo General de la Nación, México

Scan this QR code with your phone's camera to hear the testimony of Toypurina.

Escanee este código QR con la cámara de su teléfono para escuchar el testimonio de Toypurina.

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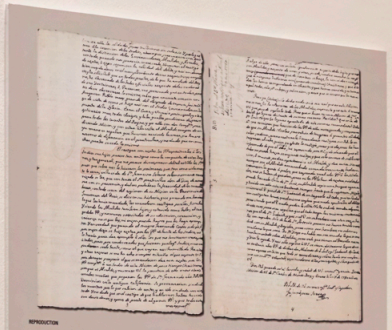

REPRODUCTION

Letter from Father Junipero Serra to Governor Felipe de Neve (contemporary copy)

Carta del Padre Junipero Serra al Gobernador Felipe de Neve (copia contemporánea)

Mission San Carlos, January 7, 1780

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As Father Serra informed California's Spanish governor in this letter, he planned to attract Natives to the missions through food, gifts, and the Gospel. Natives routinely left the mission to gather customary foods and to visit relatives in their home villages, but the baptized were expected to live at the mission nearly year-round, attend Mass and religious instruction, and work at tasks assigned by the missionaries. Consistent with the tenets of the Catholic faith, adults married for life. Father Serra, after his years of experience, knew that some Natives would disregard the rules, risking corporal punishment, a practice that was alien to Native culture and that has been disavowed by the Church. In his words: "The spiritual Padres' flogging of their children, the Indians, appears to be a practice as old as the conquest of these kingdoms and so common that not even the saints disagreed with it. And the first Padres who came here were known to be saints." While Father Serra condoned the discipline of corporal punishment, he also protested and fought against the many cruelties and indignities committed by Spanish military officers and soldiers against the Natives.

Santa Bárbara Mission Archive-Library

REPRODUCTION

Modo de pelear de los Yndios de Californias

How the California Indians fight

Tomás de Suría (Spanish, 1761–1824)

Pencil, 1791

To solidify Spain's claim on California, soldiers armed with lances and leather shields policed the countryside and escorted the Franciscans on their travels. Missionaries did not advocate forced conversion, but Spanish military might—although stretched thin across the province—was a constant presence. The soldier's leather jacket, spear, and horse make it clear that the Spanish military could be formidable and intimidating.

Museo Naval, Madrid

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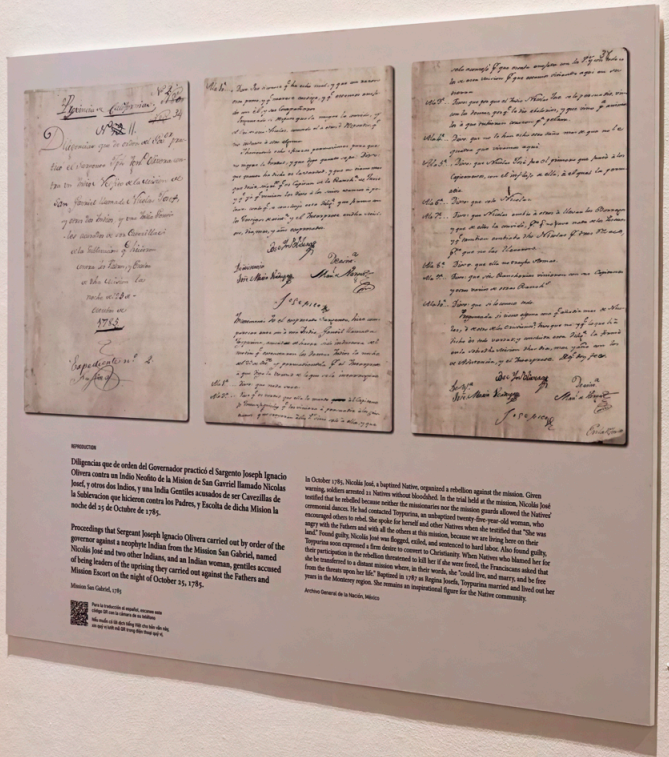

REPRODUCTION

Diligencias que de orden del Governador practicó el Sargento Joseph Ignacio Olivera contra un Indio Neofito de la Mision de San Gavriel llamado Nicolas Josef, y otros dos Indios, y una India Gentiles acusados de ser Cavezillas de la Sublevacion que hicieron contra los Padres, y Escolta de dicha Mision la noche del 25 de Octubre de 1785.

Proceedings that Sergeant Joseph Ignacio Olivera carried out by order of the governor against a neophyte Indian from the Mission San Gabriel, named Nicolás José and two other Indians, and an Indian woman, gentiles accused of being leaders of the uprising they carried out against the Fathers and Mission Escort on the night of October 25, 1785.

Mission San Gabriel, 1785

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Martirio de Santa Úrsula
Martyrdom of Saint Ursula
Juan Correa (Mexican, ca. 1646–1716)
Oil on canvas, late 17th century to early 18th century
Juan Correa was a prolific painter who was active in Mexico City and Puebla, and was one of the most celebrated colonial-era painters. He was known for painting Catholic images, beneficial to the Franciscans. Here, he depicts Saint Ursula, a fourth-century princess who was martyred with 11,000 of her virgin companions. Ursula and her suitor, Germany's Conan, promised Ursula's son with an arrow in her chest, surrounded by other women, whose dresses the Korea Base ale Correa has dressed Ursula in a crown, since legend holds that she was a princess.
Museum fur Sakral-Kunst-Kirchenschatze
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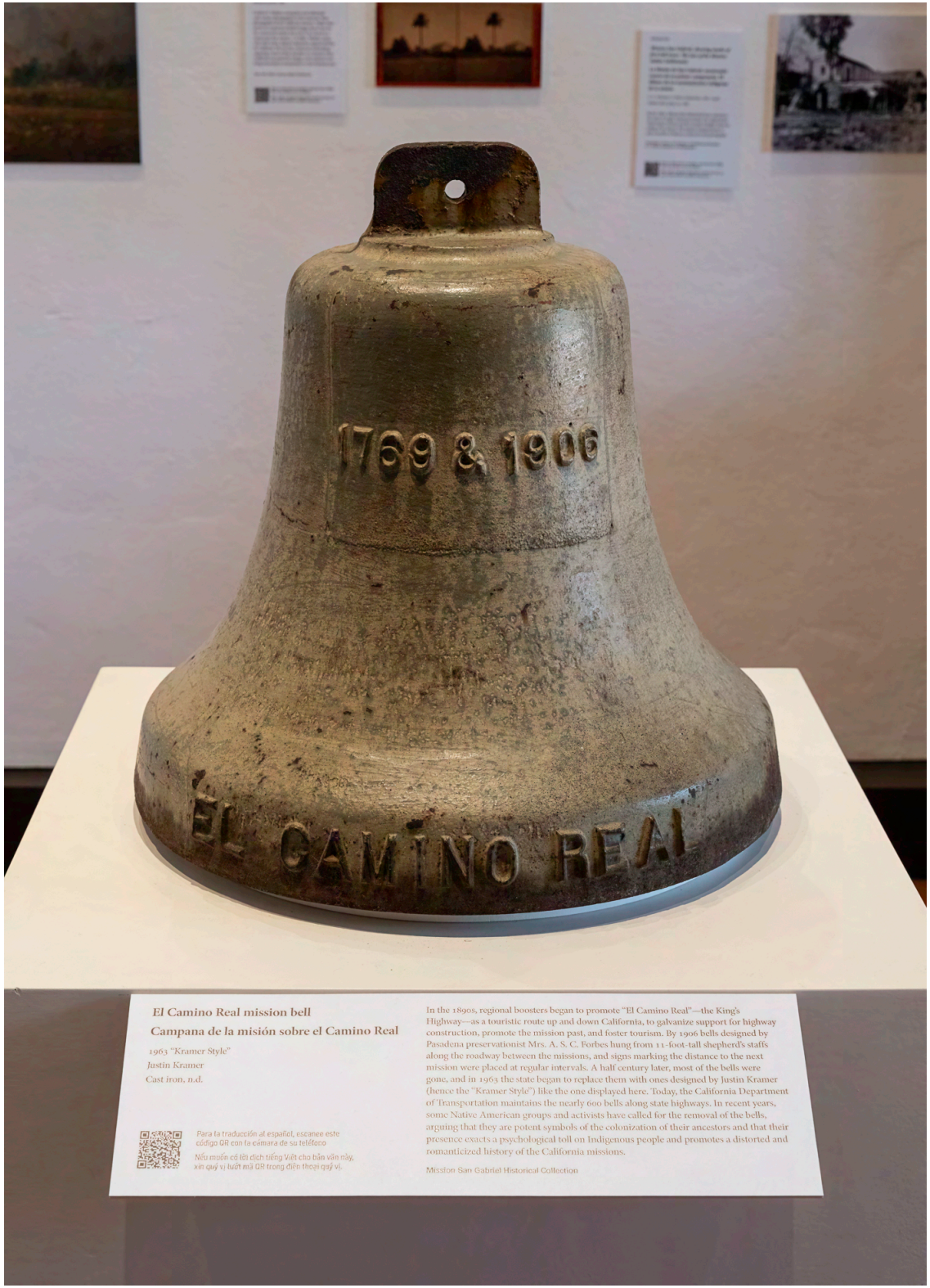
Confessional
Confessionario



El Camino Real mission bell
Campana de la misión sobre el Camino Real

1963 "Kramer Style"
Justin Kramer
Cast iron, n.d.

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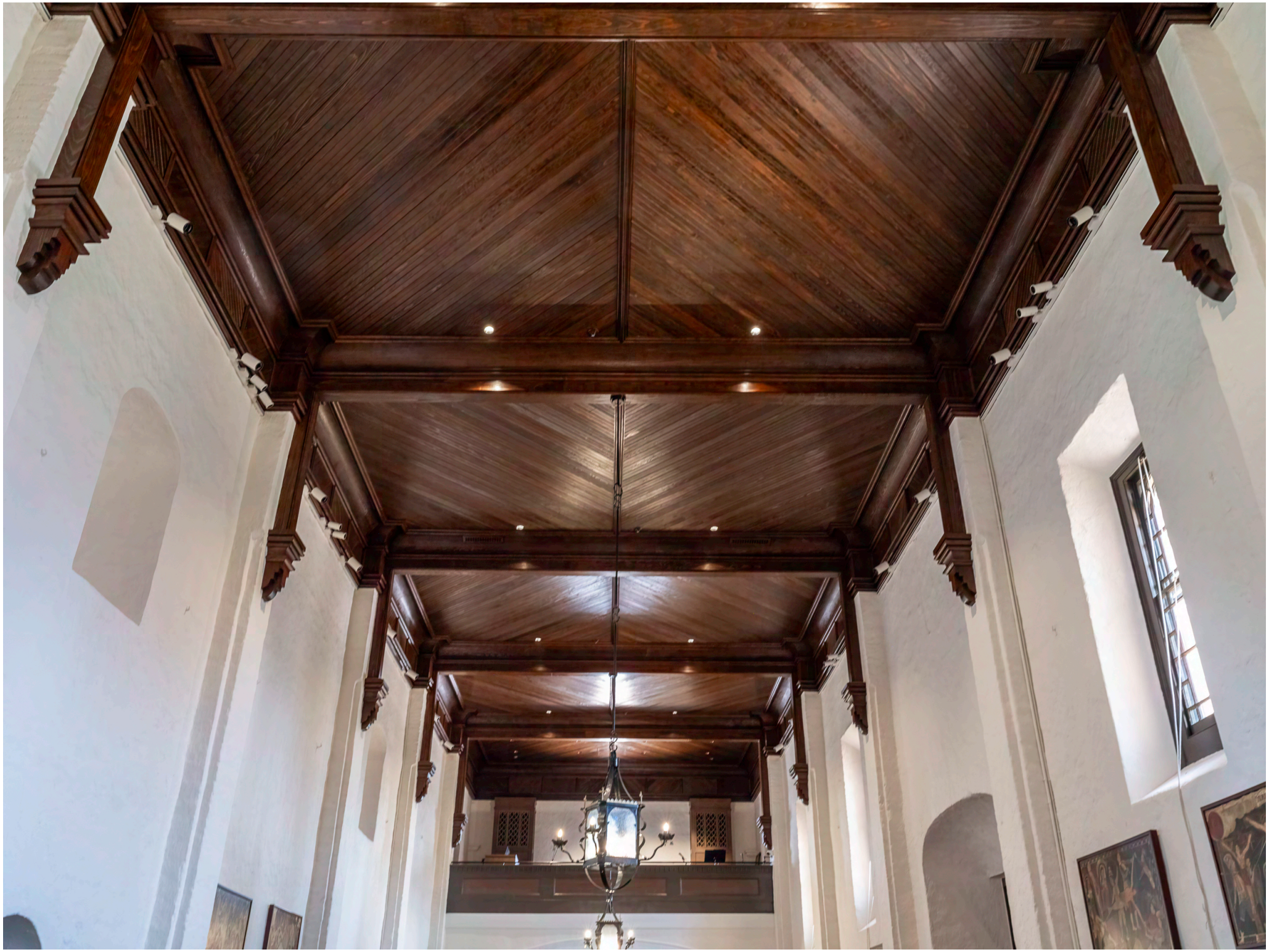
In the 1890s, regional boosters began to promote "El Camino Real"—the King's Highway—as a touristic route up and down California, to galvanize support for highway construction, promote the mission past, and foster tourism. By 1906 bells designed by Pasadena preservationist Mrs. A. S. C. Forbes hung from 11-foot-tall shepherd's staffs along the roadway between the missions, and signs marking the distance to the next mission were placed at regular intervals. A half century later, most of the bells were gone, and in 1965 the state began to replace them with ones designed by Justin Kramer (hence the "Kramer Style") like the one displayed here. Today, the California Department of Transportation maintains the nearly 600 bells along state highways. In recent years, some Native American groups and activists have called for the removal of the bells, arguing that they are potent symbols of the colonization of their ancestors and that their presence exacts a psychological toll on Indigenous people and promotes a distorted and romanticized history of the California missions.

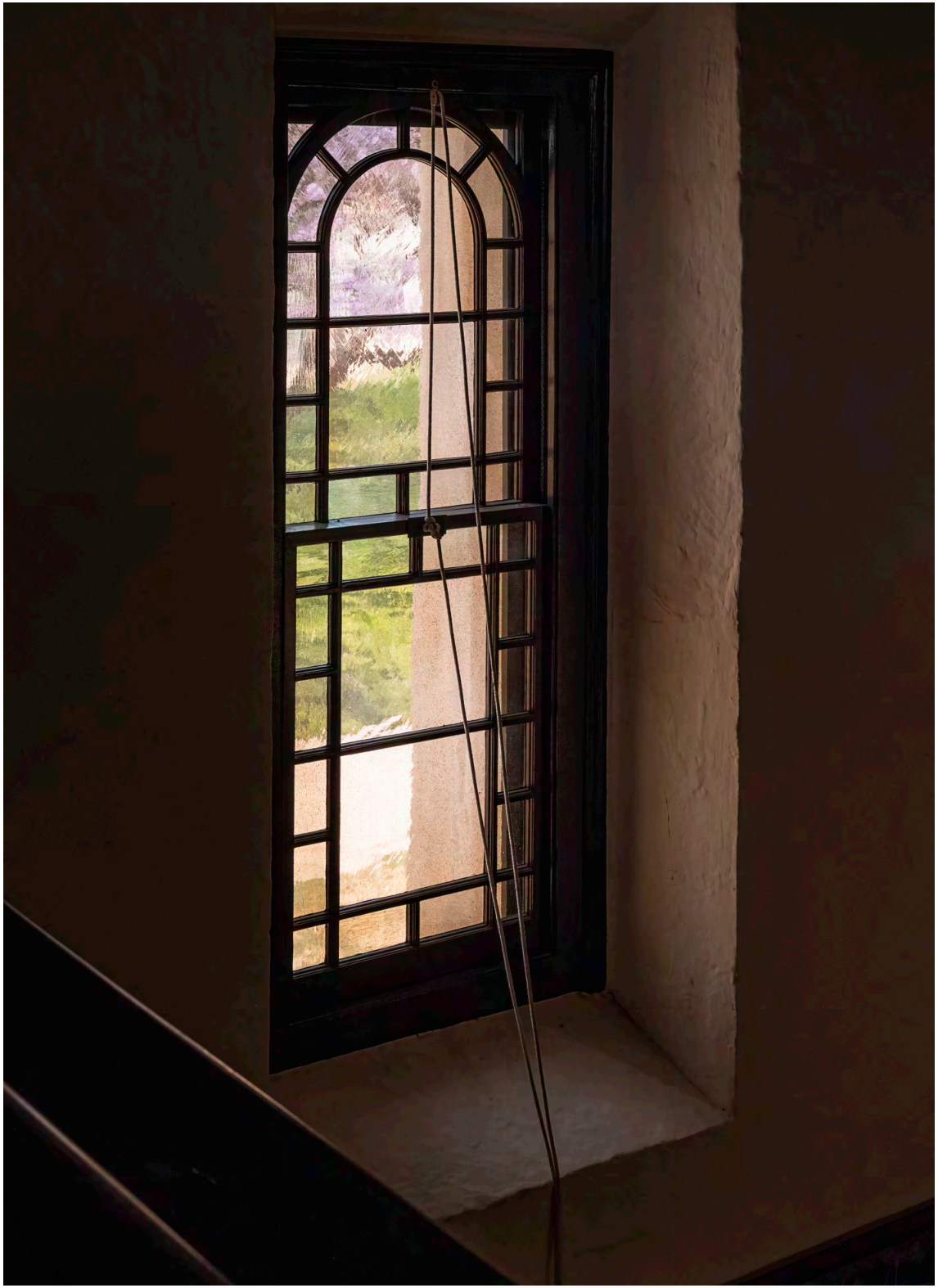
Mission San Gabriel Historical Collection

NATIVE CALIFORNIANS AND
THE ARRIVAL OF THE MISSIONARIES
LOS NATIVOS DE CALIFORNIA
Y LA LLEGADA DE LOS MISIONEROS
San Gabriel
San Juan Capistrano
1781
Note: Each dot represents one person

1804
Note: Each dot represents one person

AVE
MARIA





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