



Marriage at the Mission

Investigating Marriage Records from San Gabriel Mission from 1774-1852

By Walter Brostrom, Julia Frankel, Nadege Gandara, Angela Song

Setting the Scene

- ❑ Records from San Gabriel Mission
- ❑ Founded in 1771 by Junipero Serra to Christianize local native peoples, such as Tongva tribe
- ❑ Independence from Spain in 1821
- ❑ Secularized 1834 - ended mission system - Mexican government takes church land
- ❑ Missions under Franciscans were places of agriculture and work, but also baptisms and marriages



Juan Andres Martin natural del m
Mexico hijo legitimo del finado G
io Martin y M.^a Margarita Valdey
natural del nuevo Mexico; ante V. N. e
n esta forma que haya lugar hago saber a
pretendo contraer matrimonio segun es
a de nuestra Santa Madre Ysabel
M.^a Josefa Figueroa hija legitima de

Presentation of Data Set

Year	Marriage Number	Bride Name	Bride Ethnicity	Groom Name	Groom Ethnicity
1774	7	[Martha Maria]	India	[Lazaro Maria]	Indio
1774	8	Delfina Maria	India	Elceario Maria	Indio
1774	9	Rita Maria	India	Thadeo Maria	Indio
1779	105	Pacifico Maria	India	Pacifico Maria	Indio
1784	200	Maria Dolores	India	Joseph Carlos	Razon
1785	211	Maria Antonia	India	Joseph Maximo Rosas	Razon
1785	240	Getrudis Maria		Vital Joseph	Indio
1785	242	Juana Maria	India	Agaton Joseph	Indio
1786	273	Escolastica Maria	India	Juan Maria	Indio
1793	495	Francisca Antonia/ Tany	India	Juan Nepomuzeno	
1793	480	Francisca de Sales		Salvador/ Talalo	Indio
		Macaria Francisca		Joseph Joaquin Moraga	Indio
1793	470	Praxedis Maria		Cirilo Maria	Indio
1794	509	Bona Petra	India	Adriano Maria	
1794	510	Lorenza Antonia.	India	Macario	
1794	527	Pancracia		Arsenio	Indio
				Juan Joseph	Indio
1794	526	Phelipa Estanga		Clementino Andres	Indio
1794	525	Saturnina Maria		Miguel Maria	Indio
1795	545	Maria Theresa	India	Francisco Avila	Razon
1795	538	Maria del Carmen		Martin Reyes	Razon
1795	557	Maria del Carmen		Alexandro/ Yepu	Indio
1796	557	Maria Vejar	India	Jose Marcelino	Razon
1798	600	Antera	India	Juan Pedro	Indio
1798	606	Juana Maria Rosas	Razon	Miguel Blanco	Yndio Californio
1798	606	Juana Maria Rosas	Razon	Miguel Blanco	Yndio Californio
1799	639	Placida Simona		Antonio Maria	Indio
1801	710	Gabriela	Yndia	Fernando de Neve	
1803	778	Acursia	Yndia	Felipe de Neve	
1803	789	Maria de la Concepcion		Gregorio Joseph	Indio

Research Questions

- ❑ How did the number of marriages fluctuate over the years?
- ❑ What was the ethnic makeup of the data pool?
- ❑ What were the differences in same-ethnicity and different-ethnicity marriages, and how did they fluctuate over the years?
- ❑ Is there a significant pattern in the names of the brides/grooms?



Data Management - Cleaning

- ❑ Deleted entries with missing or incomplete values
 - missing or incomplete year
 - missing bride or groom name
- ❑ Deleted entries with blatantly incorrect or ambiguous errors (ex: marriages taking place in 0, 2034, or 18111)
- ❑ Cleaned up less ambiguous typos
 - o/0 confusion
 - extraneous characters in marriage numbers (01826b-->1826)

Data Management - Process

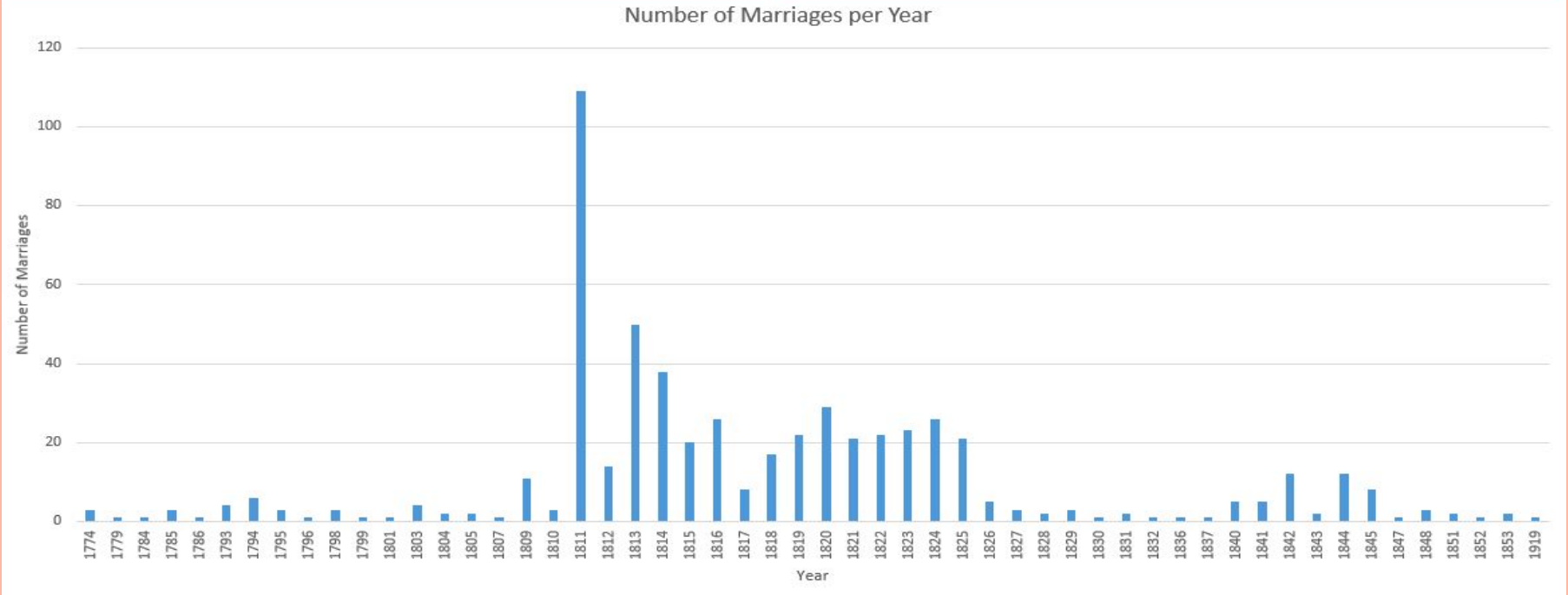
- ❑ Analytical Methods
 - Linear regression
 - Counting
- ❑ Analytical Tools
 - Microsoft Excel
 - RStudio



A photograph of the Mission San Juan Bautista in San Juan Bautista, California, during sunset. The mission's adobe walls and bell tower are visible, with several palm trees and a large tree in the foreground. The sky is a mix of orange, pink, and blue. A white rectangular box with the word "Findings" in orange text is overlaid on the right side of the image. A small horizontal bar with teal and orange segments is in the top left corner.

Findings

Question 1 - How did the marriages fluctuate over the years?



Marriages per Year

Summary of Data

Year Marriages

Min.: 1811 Min.: 1.0

1st Qu.: 1820 1st Qu.: 2.0

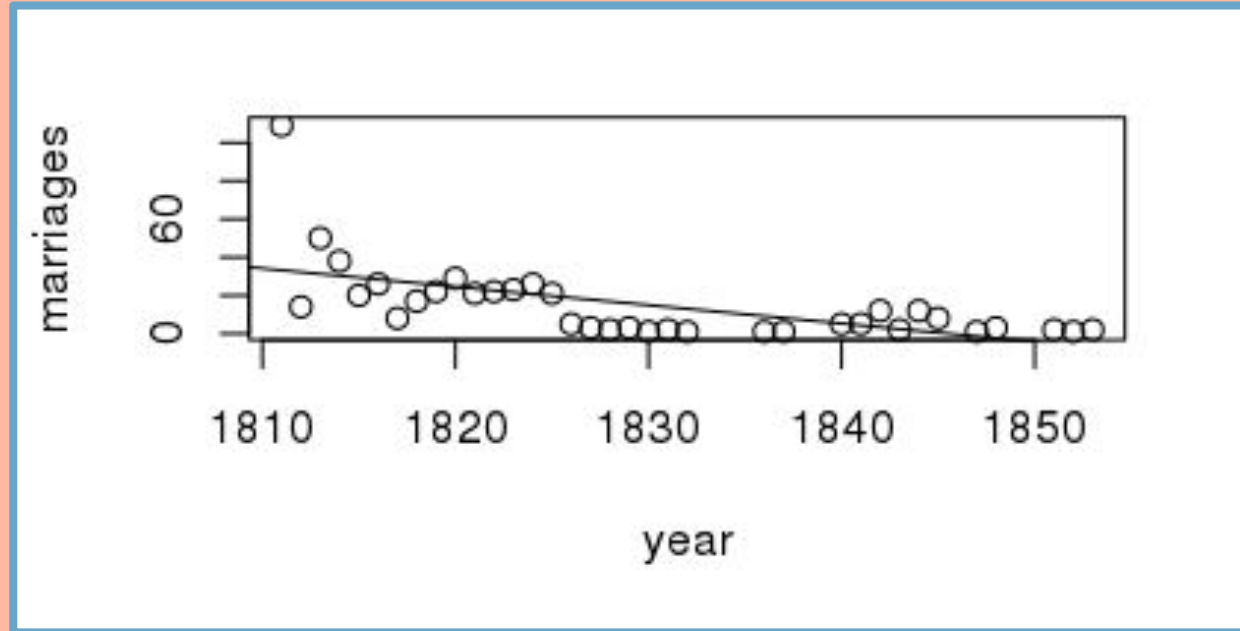
Median: 1828 Median: 8.0

Mean: 1830 Mean: 14.8

3rd Qu.: 1842 3rd Qu.: 21.5

Max.: 1853 Max.: 109.0

p-value: 0.000119



Concluding Questions

Question 1: What did this decrease in number of marriages over time correspond with? Population decline? Decline in influence of the missions?

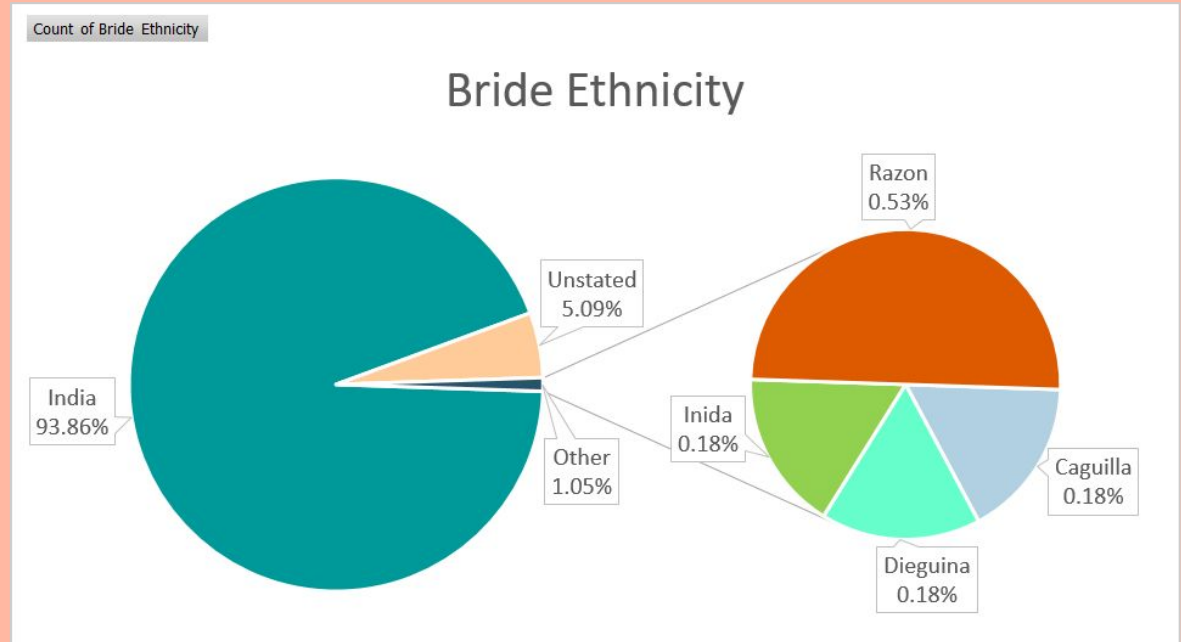
Potential Answer: Mexican Independence, Secularization, Population Decline

- “Already in 1791, a slight majority of the children baptized were considered ‘legitimate children’.... A single generation later,by 1812, the majority of children baptized were born of Christian parents.” (Haas, 25)

Historiographical Context: Lisbeth Haas, *Saints and Citizens: Indigenous Histories of Colonial Missions and Mexican California*

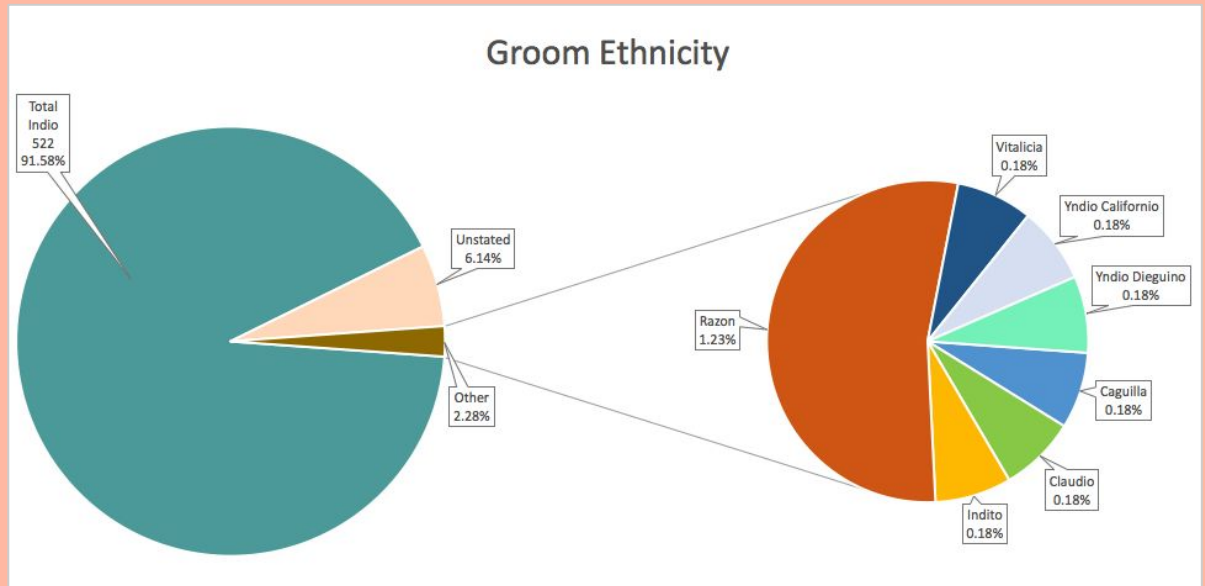
Question 2 - What was the ethnic makeup of the data pool?

- Bride ethnicity
 - India
 - Unstated
 - Other



Question 2 - What was the ethnic makeup of the data pool?

- Groom ethnicity
 - Indio
 - Unstated
 - Other





Question 2 - Conclusions

- Our data set indicated primarily Indio marriages
- Of the 'Other' percentages, the largest category was gente de razón
 - Makes sense as this was a more general category
- 'Indio/a's under the 'other' labels
 - Referred to Indios from different missions (San Diego), specific Indio tribes (Caguilla), or were possible misspellings (Inida)
- Demonstrates ways Indios identified themselves within the mission system
- Shows the ways in which mission records represented indigenous identity

Concluding Questions

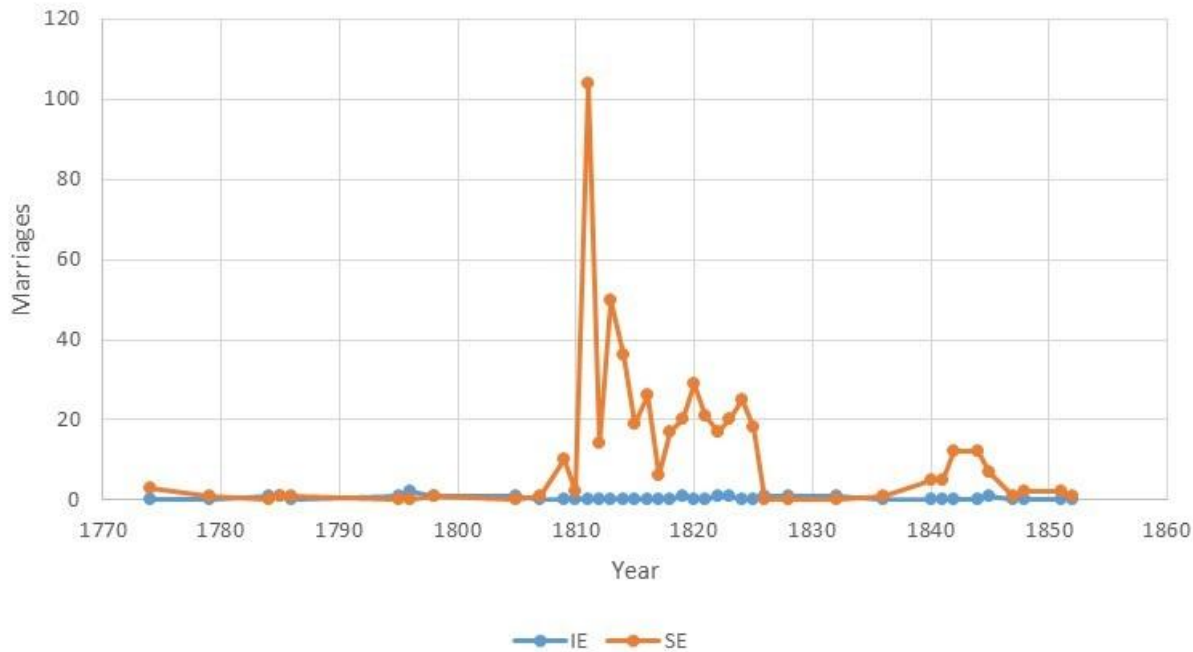
Question 2: Why did indigenous men have more representation than indigenous women in terms of the diversity of representation of tribes?

Potential Answer:

- Could have been prevailing gender biases
- Hackel speaks of leadership roles given to indigenous leaders; Could have been a way to respect those leaders, or distinguish which tribe they led

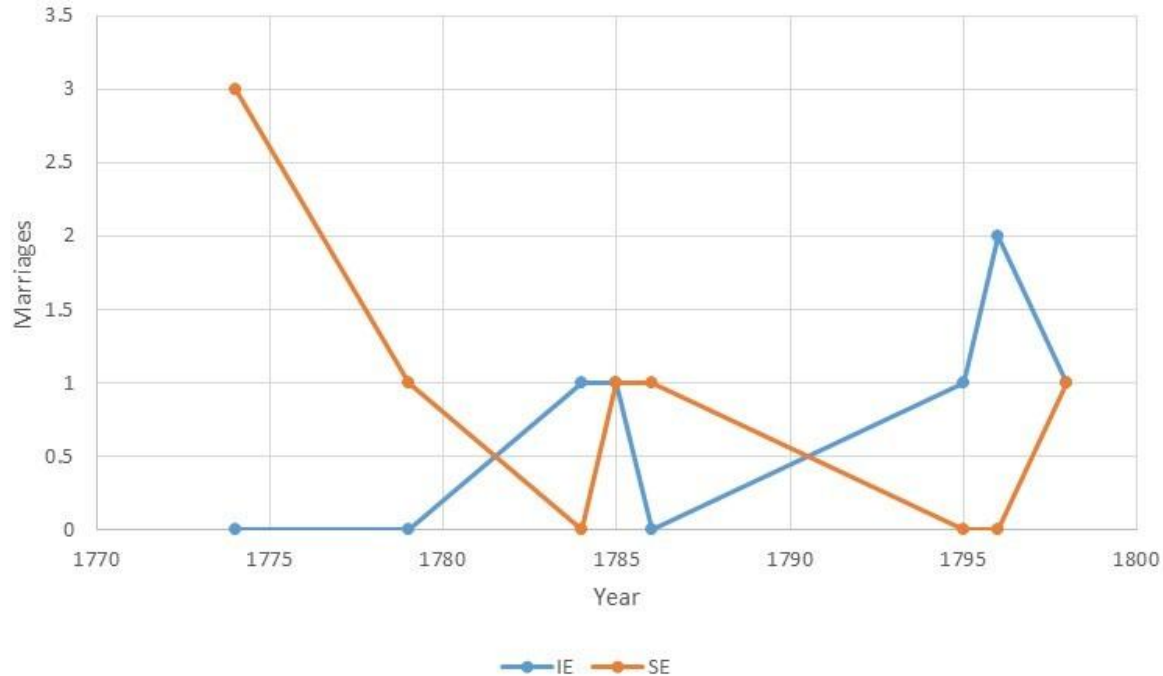
Historiographical Context: Hackel, Steven. *Land, Labor, and Production: The Colonial Economy of Spanish and Mexican California*

Frequency of Inter-Ethnicity (IE) Marriages and Same-Ethnicity (SE) Marriages - (1774-1852)



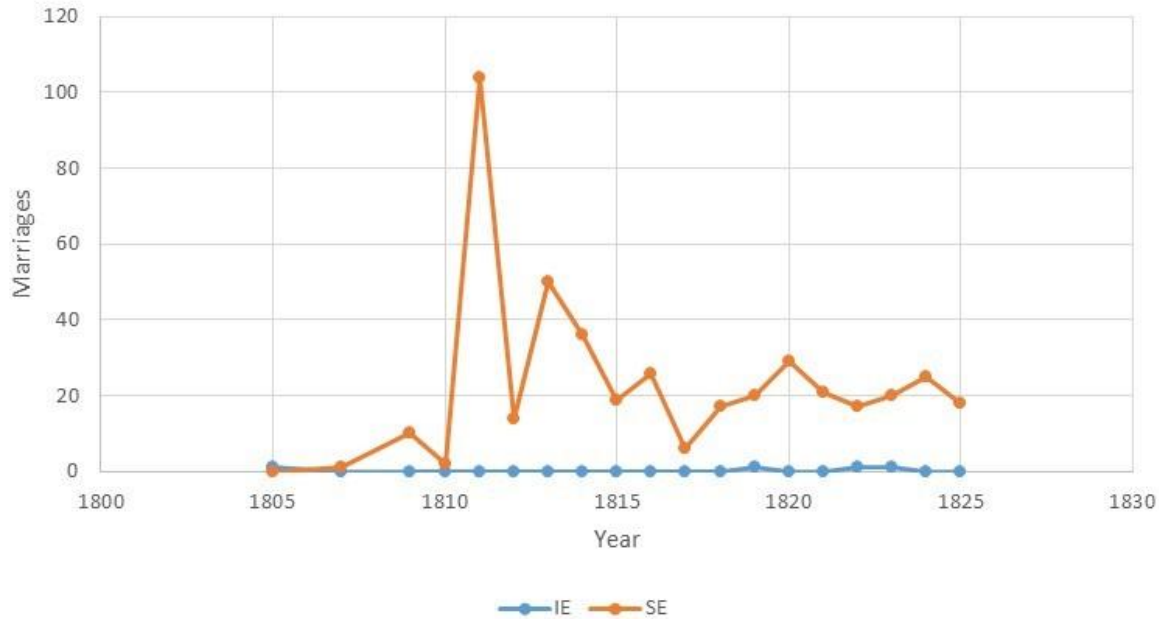
Question 3 - How did the frequency of Inter-ethnicity marriages and Same-Ethnicity marriages fluctuate from 1774-1852?

Frequency of Inter-Ethnic (IE) Marriages and Same-Ethnicity (SE) Marriages - (1774-1798)



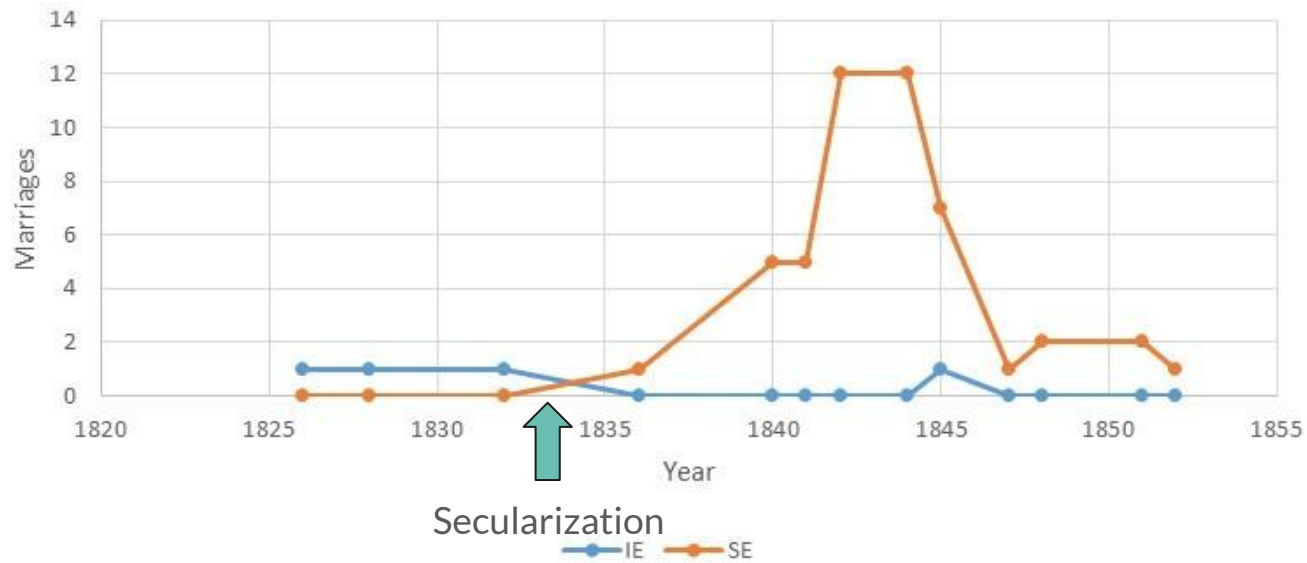
**IE and SE
Frequency,
1774-1798**

Frequency of Inter-Ethnic (IE) Marriages and Same-Ethnicity (SE) Marriages - (1805-1825)



**IE and SE
Frequency,
1805-1825**

Frequency of Inter-Ethnic (IE) Marriages and Same-Ethnicity (SE) Marriages - (1826-1852)



**IE and SE
Frequency,
1826-1852**

Concluding Questions

Question 3: What is the reason for the early dynamic relationship between IE and SE? Why do IE marriages disappear from 1805-1825, and then reappear until 1830?

Potential Answer:

- Early years of the mission - very few marriages overall - sometimes IE>SE - “the San Buenaventura and San Gabriel missions' founding years demonstrated the most intensive rates of interethnic sponsorship” (Haas)
- As time went on, the indigenous population of the mission grew
- Once Mexico gained independence and the mission was secularized, SE marriages surpassed IE marriages because indigenous people kept going back to the missions to get married as they had for years - habit, communal place

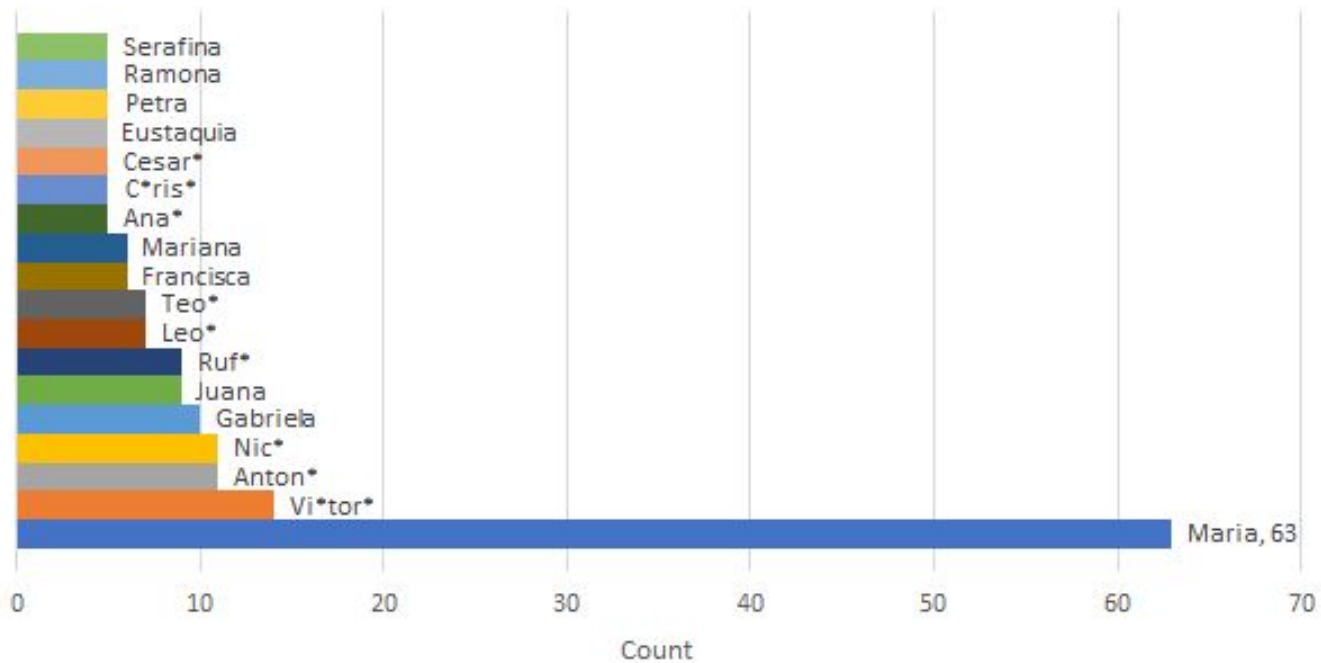
Historiographical Context: Erika Perez, “‘Saludos from your comadre’: Compadrazgo as a Community Institution in Alta California, 1769-1860s”

Question 4 - Was there a significant pattern in the names of the brides/grooms?

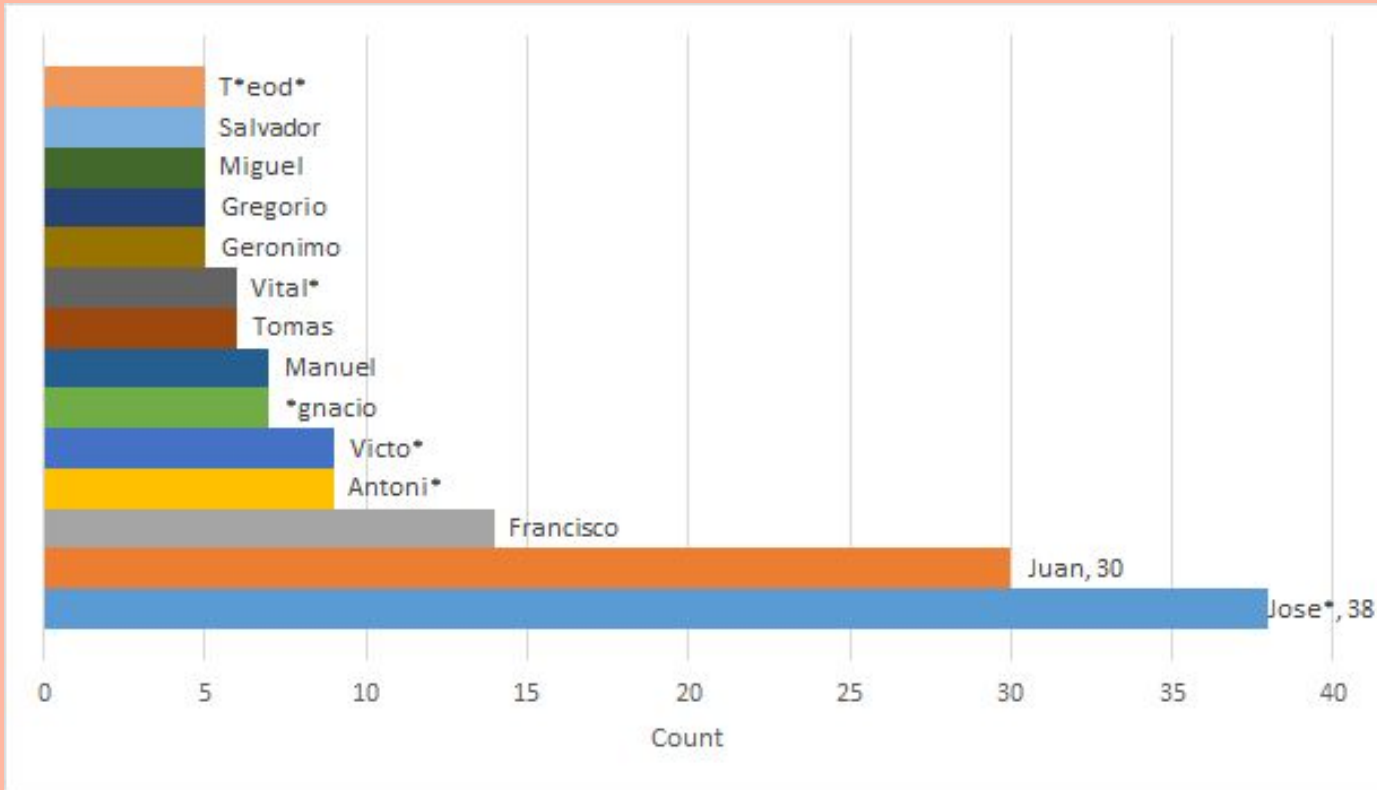
Methodology

- Separate names into individual cells to better account for second and third names
- Used Excel PivotTables to count the frequencies of names
- Found variations (e.g. Ygnacia/Ignacia), added those frequencies
- Created bar graphs with final counts, including only names which had more than 4 occurrences

Bride names with more than 4 occurrences



Bride names with more than 4 occurrences



Groom names with more than 4 occurrences

Concluding Questions

Question 4: Why were Maria and Jose such common names? Why were the names so frequently Biblical in origin?

Potential Answer: The cult of Mary was highly important in the conversion of native populations, as exemplified by the Virgin of Guadalupe. This likely extended beyond Mexico to Alta California. As mission weddings were strictly for those baptized in the mission, the record would naturally reflect Catholic names.

Historiographical Context: Remensnyder, Amy G. *La Conquistadora : The Virgin Mary at War and Peace in the Old and the New Worlds*.



Limitations

- ❑ Lack of data to analyze
- ❑ Limited time period
 - Data looked at (approx ~40 years)
- ❑ Incomplete data in the master list
 - Removed from our analysis during data cleaning
 - Limited the accuracy of our analysis.
- ❑ Reasons for missing data; records from the original database.



Bibliography

Haas, Lisbeth. "Indio and Juaneno, De Razon and Californio." In *Conquests and Historical Identities in California, 1769-1936*, 20-38. Berkeley: University of California Press, 1995.

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Hackel, Steven. *Land, Labor, and Production: The Colonial Economy of Spanish and Mexican California*. University of California Press: California History, Vol. 76 (Summer - Fall, 1997), pp. 111-146.

Perez, Erika. "'Saludos from your comadre': Compadrazgo as a Community Institution in Alta California, 1769-1860s." *California History*, Vol. 88, No. 4 (2011):. 47-62, 70-73.

Remensnyder, Amy G. *La Conquistadora : The Virgin Mary at War and Peace in the Old and the New Worlds*. New York: Oxford University Press, 2014.