

# Baptism Usage and Death Records in San Gabriel Mission

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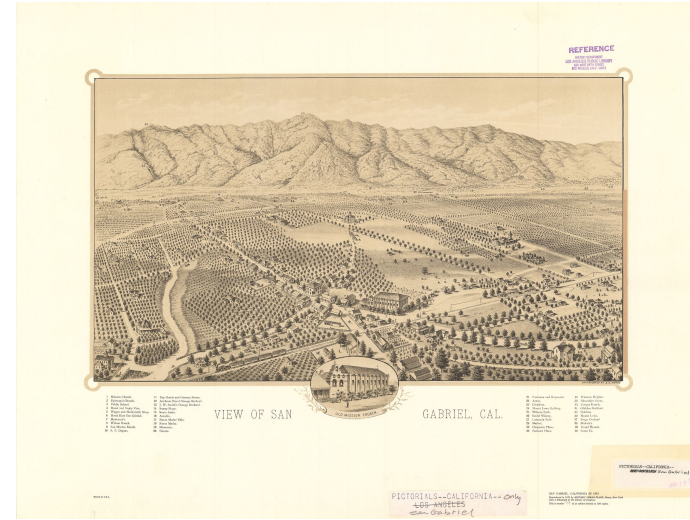


# Introduction

- Kenzo: Team Manager
- Sam: Project Manager
- Michael: Scribe
- Yaquana: Outcome Designer

Topics:

- 1) Indigenous godparentage and the formation of indigenous communities
- 2) Indigenous labor and its connection to baptisms during the Rancho Era
- 3) Death rates as they correspond to age, disease, and natural disaster.



# Terms to Know and Our Process

- Terms:
  - **Compadrazgo**: another term for the godparentage system in Spanish america (could be of Spanish descent or indigenous)
  - **Indios**: refers to indigenous ethnicity
  - **Neophyte**: religious convert
- We received sets 5 and 6 from the History 31 database (set 5 included baptism records, and set 6 included death records)
- We then cleaned these sets, came up with our research questions, created subsets based on these questions, and created graphs and produced analyses from the subsets.

# Research Questions (Set 5)

-How has the usage of baptism changed overtime in San Gabriel mission?

- Spanish Period vs Mexican Period?

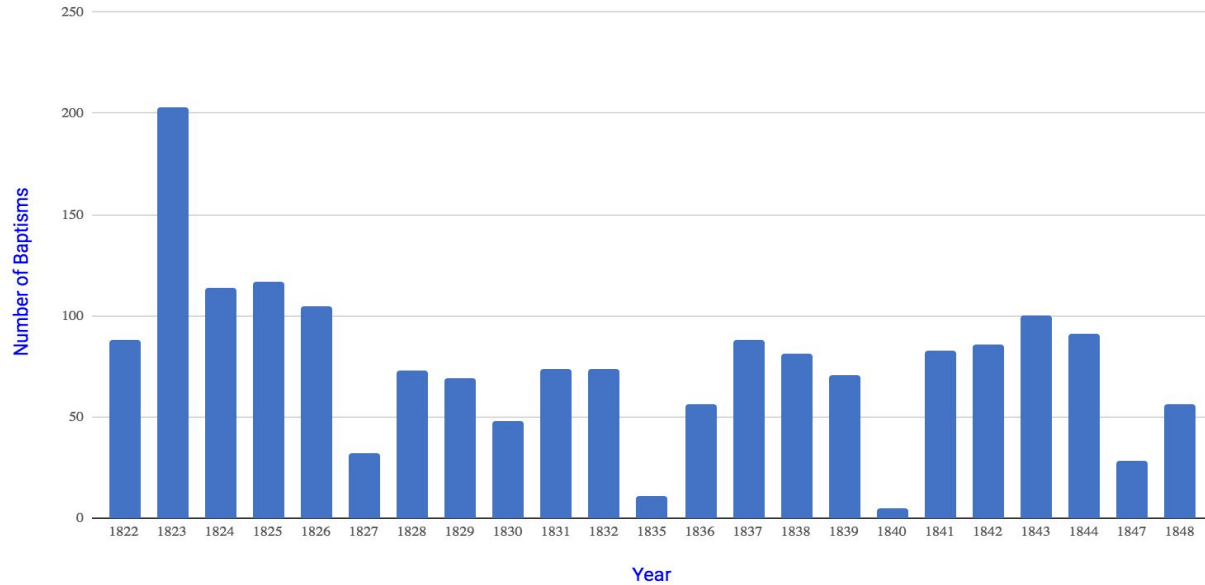
-How can research provide evidence of the role of **indigenous godparents** in the formation/disillusion of indigenous communities?

-How can research provide evidence of a **correlation between baptisms in San Gabriel mission and the organization of indigenous labor**?

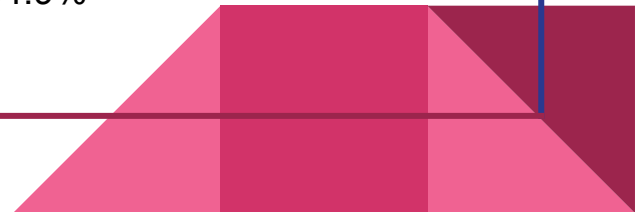


# How has baptism trends changed over time?

Baptism Records in San Gabriel Mission From 1822-1848



Godparents	1772-1773 (26 baptisms records listed in data)	1774-1775 (51 baptism records listed in data)
Zero (0)	0%	5.88%
One (1)	100% (ethnicity unstated)	33.33%
Dual (1 male 1 female)	0%	60.78%
Indio Godparents (One and Dual)	0%	54.9%



## BAPTISMAL SPONSORSHIP OF ALTA CALIFORNIA INDIANS AT MISSION SAN GABRIEL

Godparents	1771–1773 (76 baptisms)	1774–1775 (173 baptisms)	1800–1801 (195 baptisms)	1810–1811 (568 baptisms)
Gente de razón	95.3%	23.2%	7.1%	9.8%
Baja California Indian	2.9%	36.1%	0.6%	0%
Alta California Indian	1.8%	38.1%	52%	85.2%
Zero (0)	0%	1.3%	36.8%	1.0%
Dual: 1 male, 1 female	0%	1.3%	3.5%	4.0%

(Source: Erika Perez, "Saludos from your comadre": Compadrazgo as a Community Institution in Alta California, 1769–1860s)

A	B	C	D	E	F	G	H	I
Year	Baptism No.	Ego Sex	Ego Christian Name	Ego Ethnicity	Godparent 1	Godparent 1 Ethnicity	Godparent 2	Godparent 2 Ethnicity
1774	118	F	Salome Maria	[India]	Gertrudes Maria	Indios	Joseph Borgino	Indios
1774	120	F	Maria Dolores	[India]	Salome Maria	Indios	Antonio Maria	Indios
1774	121	F	Cecilia Maria	Sibapet	Juana Maria	India de esta Mission		
1774	122	F	Maria Guadalupe	[India]	Getrudes Maria	Yndia	Joseph Borgino	
1774	130	F	Theresa Maria	[India]	Joseph Maria Zeballos	Yndio	Sinphorosa Maria	
1774	131	F	Maria de Belen	[India]	Joseph Maria Zeballos	Yndio	Sinphorosa Maria	
1774	132	F	Geronima Maria	[India]	Joseph Maria Zeballos	Yndio	Sinphorosa Maria	
1774	133	F	Liberata Maria	[India]	Joseph Maria Zeballos	Yndio	Sinphorosa Maria	
1774	134	F	Anasthasia Maria	[India]	Joseph Maria Zeballos	Yndio	Sinphorosa Maria	
1774	135	F	Manuela Maria	[India]	Joseph Maria Zeballos	Yndio	Sinphorosa Maria	
1774	111		Monica Maria	[India]	Apolonia Maria		Sevastian	
1774	112	F	Gabriela Maria	[India]	Margarita		Alejo	
1774	113	F	Benigna Maria	[India]	Clara Maria	Yndia	Estevan	
1774	114	F	Justa Maria	[India]	Estevan Maria	Yndio	Clara Maria	
1774	115	F	Beatriz Maria	[India]	Brigida			
1774	88	F	Augustina Maria	[India]	Gertrudes Maria	Yndia California		
1774	89	F	Maria de Jesus	[India]	Davila - Maria Josepha			
1774	95	F	Paula Maria	[India]	Clara Maria	Indios	Estevan Maria	Indios
1774	96	F	Apolonia Maria	[India]	Sinforosa Maria	Indios	Joseph Maria	Indios
1774	96	F	Sinforosa Maria	[India]	Sinforosa Maria	Indios	Joseph Maria	Indios
1774	100	F	Narcisa Maria	[India]	Maria Salome	Yndia	Antonio de Lisboa	
1774	108	F	Martha Maria	[India]	Francisca Maria		Matheo	
1774	109	F	Delfina Maria	[India]	Agustina Maria		Nicolas	
1774	110	F	Rita Maria	[India]	Juana Maria			
1775	141	F	Sebastiana	[India]	Maria Salome	India	Antonio Lisboa	
1775	142	F	Maria Francisca	[India]	Maria Salome	India	Antonio Lisboa	
1775	143	F	Cathalina Maria	[India]	Maria Salome	India	Antonio Lisboa	
1775	144	F	Josepha Ana	[India]	Maria Salome	India	Antonio Lisboa	
1775	145		Antonia	[India]	Maria Salome	India	Antonio Lisboa	
1775	146	F	Ana Maria	[India]	Maria Salome	India	Antonio Lisboa	
1775	152	F	Francisca	[India]				
1775	181	F	Rosalia Maria	[India]	Clara			
1775	201	F	Florentina Getrudis	[India]	Francisca Maria	Yndios	Matheo Maria	Yndios
1775	203	F	Rosa Manuela	[India]	Francisca Maria	Yndios	Matheo Maria	Yndios
1775	205	F	Cristina Juana	[India]	Francisca Maria	Yndios	Matheo Maria	Yndios
1775	207	F	Maria Antonia	[India]	Francisca Maria	Yndios	Matheo Maria	Yndios



# Historical Context--Indigenous Compadrazgo

- Indigenous godparents maintained more frequent contact with godchildren by residing at the mission or a neighboring rancheria (Indian village), thereby offering enhanced spiritual sustenance and intimacy.
- The participation of Indian captains and their kin encouraged commoners to accept Catholic sacraments.
- Given the symbolic importance of conversions of native elites in each cycle of conquest by the Spanish, some of the prolific sponsors probably participated to maintain their elite status.



# Historical Context--Indigenous Compadrazgo

-- Mission records provide examples of individuals on mission sponsoring scores of their community members, a pattern not typical of all missionized peoples

--Those individuals who sponsored mass community members for Catholic sacraments illustrate the impact of one person within a mission community.

--Southern California mission records reveal that every mission maintained a core group of Indian godparents who resided in houses adjacent to the mission or in a neighboring rancheria.



# Compadrazgo and Indian Labor

- Most baptismal records after 1838 reveal that the ego origin is “unstated” or from “mission”
- “Unstated” accounts for 50.68 % of the baptismal records
- “Mission” accounts for 34.25 %

## Possible Interpretations:

- The converted neophytes who were kidnapped and forced into labor were orphans or exiles
- Secularization Act of 1833 dissolved indigenous communities, leaving them without land
- The missions do not view the neophytes’ origins as relevant data any more

# Historical Context--Compadrazgo and Indian Labor

-- Rise of the rancho era led to high demand of labor

-- Over time the practice of compadrazgo evolved into a tool for Californios and extranjeros (foreign merchants who held land and property) to access Indian labor, mostly Indian children

e.g. At least sixty-six Yuma captives were baptized at southern California missions between 1826 and 1848 and incorporated into Californio households, by chance coinciding with the rise of the rancho era and the need for Indian labor in Mexican California.

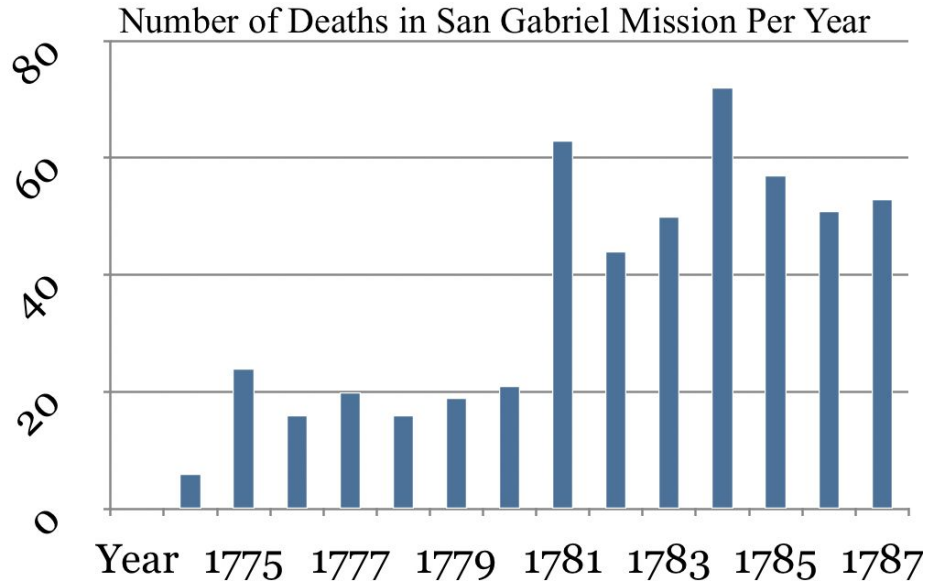
e.g. According to Antonio Franco Coronel, Indian children, probably Yumas orphaned and captured in warfare with Spanish Mexicans, arrived in southern California in 1840 or 1841 with a settler from Sonora.

# Research Questions (Set 6)

- How did the number of deaths in San Gabriel mission vary over time?
- Did different age groups experience different rates of mortality?
- What does the changing frequency of deaths within an age group suggest about the environment of San Gabriel mission at the time?
- What can explain the high death rate between 1781 and 1787?
- Between 1777 and 1778, the only deaths that were recorded were stillborn deaths. Why?



# Number of Deaths in SG Mission per Year, 1774-1787



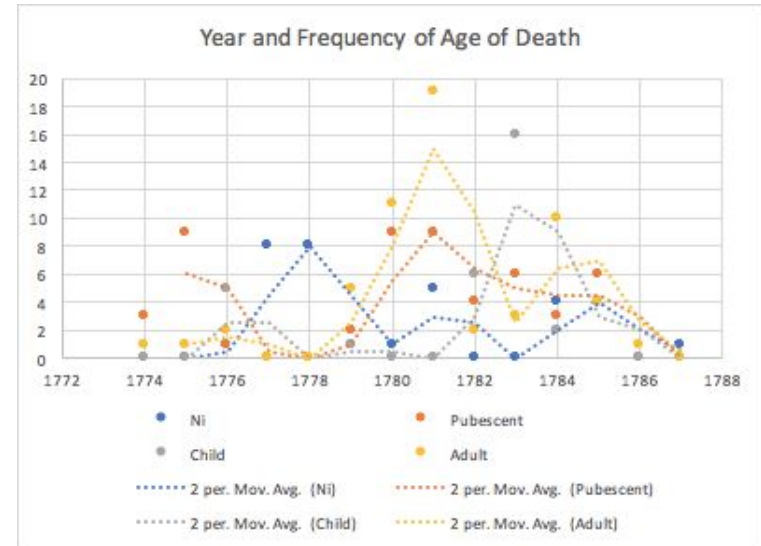
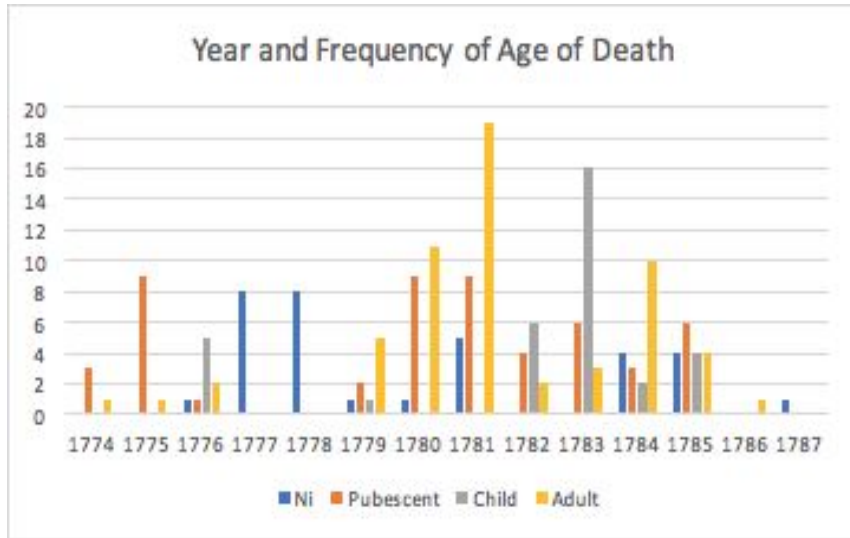
- Overall trend: increase in number of deaths over time
- Very sudden spike in 1781, smaller spike in 1784

# Corresponding Historical Context: Smallpox?

- Overall general increase in deaths corresponds with increasing mission population during this time period
- However, the great spike in deaths in 1781 can most likely be attributed to a group led by a man named “Zúñiga” making their way to settle in (newly founded) Los Angeles bringing a smallpox outbreak to the mission in July of that year (source: Historical Society of SoCal Quarterly)



# Year and Age of Death



- Spike in adult deaths beginning in 1780 until 1784
- Child deaths fairly linear until 1782
  - High child death count from 1782-1783
- **High stillborn death count from 1777-1778**



# Corresponding Historical Context: Reliance on Water

- High death rates in missions
  - “Over half of the children born on a mission died before reaching age 4 and only about two of every ten lived to be teenagers”
- Disastrous flash flood in 1776
  - The mission was subsequently relocated to the native site of Isanchanga 3 miles to the northwest.
  - Agricultural reliance on water
    - The Rio Hondo and several springs fed an aqueduct, reservoirs, and a canal system that provided abundant water to the mission and its extensive vineyards, orchards, gardens, and mills.
  - Spike in stillborn deaths from 1777-1778
    - Dehydration and malnourishment



# Takeaways and Remaining Questions

- Remaining Questions

- Smallpox disproportionately affecting adults?
  - Adult deaths spike in 1781, but other age demographics did not experience more deaths
- Dehydration/malnutrition ostensibly induces more stillborn deaths, yet child, pubescent, and adult deaths do not rise. Why?

- Takeaways

- Set 5: Compadrazgo was used by indigenous people to form communities; baptismal records after 1838 suggest that indigenous people were being trafficked and forced into labor at ranchos
- Set 6: Smallpox probably caused spike in number of (adult) deaths, flash flood possible cause of increase in stillborn death rates

# Relationships Between Our Data Sets and Reflections

- For the brief (4 yr) time period our sets' timelines overlap, no obvious correlation present
- What Went Well
  - Programming systems provided us with a way to better organize our data
  - Surprisingly able to find corresponding historical context for our findings (California Quarterly)
- Struggles
  - Originally thought lack of baptism number in set 6 (deaths) meant they weren't baptized and created subset of baptized/non-baptized, but later realized that all were baptized, regardless of if baptism number was present (christian names)
  - Hard for us to limit our research questions to quantitative inquiry
- Learned
  - Doing research as a team is a whole new skill! Divide and conquer, then collaborate
  - Creation (and constant evaluation) of manageable, relevant research questions is **essential**

# Bibliography

- Kelsey, Harry. 1976. "A New Look at the Founding of Los Angeles." *Historical Society of Southern California Quarterly*. 55:4, Winter. pp. 326–339
- Pérez, Erika. ""saludos from Your Comadre": Compadrazgo As a Community Institution in Alta California, 1769—1860s." *California History* 88, no. 4 (2011): 47-73.
- "Involuntary Servitude, Apprenticeship, and Slavery of Native Americans in California."  
[http://calindianhistory.org/involuntary-servitude-apprenticeship-slavery-native-americans-california/#\\_edn24](http://calindianhistory.org/involuntary-servitude-apprenticeship-slavery-native-americans-california/#_edn24)