

SAN JUAN BAUTISTA

State Historic Park



Interpretation Master Plan

September 2019



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California State Parks 2019

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SAN JUAN BAUTISTA

State Historic Park Interpretive Master Plan

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Historic Park.



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Executive Summary

A Road Map For Improving The Visitor Experience At San Juan Bautista State Historic Park

Situated a few miles east of Highway 101 — an hour’s drive from the population centers of the San Francisco Bay Area — San Juan Bautista State Historic Park offers visitors a unique opportunity to step back into California history and walk in the footsteps of Native People, Spanish padres, Mexican government officials, European immigrants, Gold Rush miners, and Victorian women.

This Interpretation Master Plan (IMP) reflects a multi-year planning effort by California State Parks to improve the visitor experience at San Juan Bautista State Historic Park by optimizing the park’s interpretive and educational value.

Guided by the Monterey District staff, a contract interpretive planning firm conducted stakeholder workshops, visitor observations, and interviews with visitors, students, teachers and community members. The planners also consulted with subject-matter experts, and conducted extensive research to collect the information needed to develop the IMP.

Foundational components of the IMP include a summary of San Juan Bautista State Historic Park’s interpretive resources; California State Parks’ vision and goals for interpretation at the park; updated park-specific themes and historical time periods for interpretation; an examination of the current visitor experience and interpretation status; and an analyses of interpretive issues and opportunities, including visitor needs and expectations, current staffing, partners and supporters, and other interpretive considerations.

Building on this foundation, the IMP makes recommendations for improving the park’s interpretive value for all visitors. Included are specific goals, measurable objectives to accomplish those goals, and recommended strategies to meet those objectives.

Important visitor experience improvements outlined in the IMP include an expanded historic time period for interpretation, mandates to better interpret the crucial role of Native Americans at the San Juan Bautista Mission and numerous strategies to increase visitation and public enjoyment of the park and its interpretive services.

Acknowledgements

Important contributions to the IMP planning process were made by the entire staff of San Juan Bautista State Historic Park, numerous San Juan Bautista docents and volunteers, the Plaza History Association, various staff of the Monterey District of California State Parks, the city of San Juan Bautista, the Amah Mutsun Tribal Band, the San Juan Bautista Historical Society, and numerous other park stakeholders, tribal advisors, educators, and involved community members.

The planning team would also like to thank the following individuals for sharing their insights, knowledge, and advice during the planning process:

Nikki Combs (State Park Interpreter I, San Juan Bautista SHP), **Eddie Guaracha** (Sector Superintendent, San Juan Bautista SHP), **Rae Schwaderer** (Associate State Archeologist, California State Parks), **Matt Bischoff** (State Historian III, California State Parks), **Pat Clark-Gray** (District Interpretive Specialist, California State Parks), **Nick Franco** (former Supervising Ranger, San Juan Bautista SHP), **Roger Grimsley** (City Manager, city of San Juan Bautista), **Jolene Cosio** (Mayor, city of San Juan Bautista), **Debbie Taylor** (San Benito County Chamber of Commerce), **Jacqueline Ferreira** (Mission San Juan

Bautista), **Jim Sleznick** (Rotary Club of San Juan Bautista), **Georgana Gularte** (San Juan Bautista Historical Society), **Mary Morales** (SJB community member), **Rick Morales** (SJB community member), **Gayle Sleznick** (SJB community member), **Mariana Pilario** (SJB community member), **Valentine Lopez** (Amah Mutsun Tribal Band), **Chuck Striplen** (Amah Mutsun Tribal Band), **Ed Ketchum** (Amah Mutsun Tribal Band), **Jim Keller** (Amah Mutsun Tribal Band), **Diane Barr** (Juan Bautista de Anza National Historic Trail), **Ruben Mendoza** (archeologist, California State University, Monterey Bay), **Ann Marie Sayers** (Chair, Indian Canyon Nation), **Jakki Kehl** (Mutsun Ohlone), **Kathie Lindahl** (Senior State Archeologist, California State Parks), **Carolyn Schimandle** (Planning & Programs Section, California State Parks).

During the review process the following people contributed their comments: Marcos Vizcaino, Interpreter, San Juan Bautista SHP, Bob Cable, Plaza History Association, (ADD MORE NAMES) and Heather Holmes, Interpretation and Education Division.

Introduction



A rainbow over the plaza at San Juan Bautista

Chapter 1: Introduction



Imagine a single place where you can step back into the late 19th-century and walk in the footsteps of Native Californians, Spanish padres, Mexican government officials, European immigrants, miners, and Victorian women. San Juan Bautista State Historic Park offers visitors just such glimpses into early California life.¹

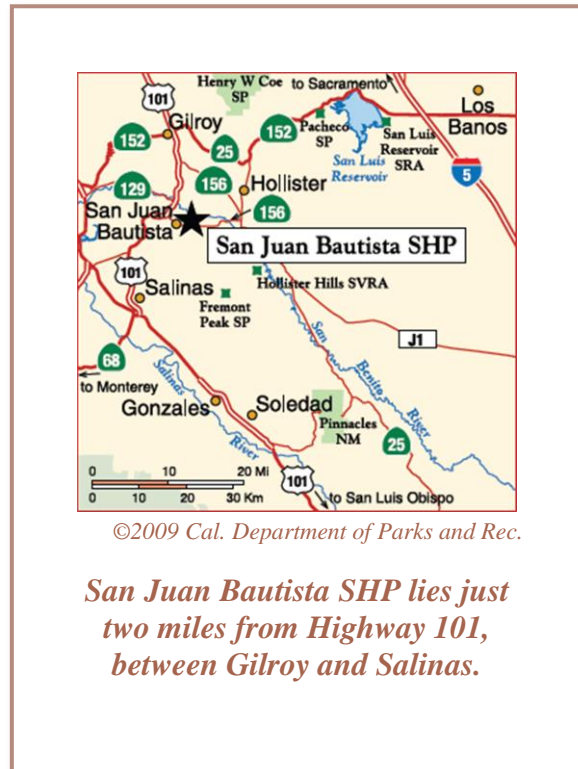
While San Juan Bautista Mission itself is not part of the park grounds, a number of historic buildings and sites that grew out of the mission community are now protected, maintained, and open to the public as a part of the California State Parks System.

1.1 Park Overview

San Juan Bautista State Historic Park (SHP) makes it possible to visualize, in one compact area, several successive phases of California history.² Its historic structures surround the old central plaza along with the mission, still operated by the Catholic Church. This complex of buildings resides in the historic district of the city of San Juan Bautista, creating a distinct sense of stepping back in time, marred only by the cars, street lamps, and other trappings of modern life.

Description

San Juan Bautista State Historic Park sits on five blocks in the historic district of the city of San Juan Bautista. The major streets



adjacent to the park grounds are Second Street, Franklin Street, Washington Street, and Mariposa Street.

Location

San Juan Bautista SHP is seven blocks north of Highway 156 in the city of San Juan Bautista, California. It is approximately a two-hour drive south of San Francisco, and about a five hour drive north from Los Angeles.

Features

San Juan Bautista SHP is an intricate part of a larger historic area. This area includes the

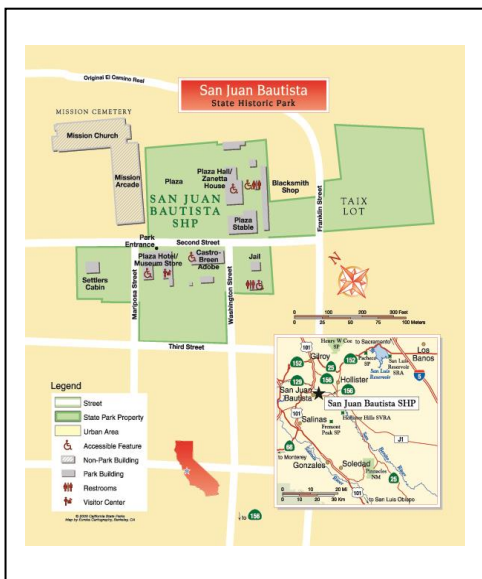
¹ CSP park brochure, [year?]

² SJB SHP Interpretive Prospectus Jan 1974 p2

state park, the mission complex and the city of San Juan Bautista. The mission and the park jointly make up the National Historic Landmark listed as the San Juan Bautista Plaza Historic District. The city of San Juan Bautista has designated an adjacent four city blocks as a city historic district. These areas and some specific buildings are recognized nationally for their historic significance. Although linked by history, these areas are owned and operated by different public and private entities.³

The major features at San Juan Bautista SHP are positioned around the city's historic plaza:

- The Plaza Hall and Zanetta House and their associated buildings are on the east side of the plaza.
- The Castro-Breen Adobe is across Second Street, next door to the Plaza Hotel.
- The Settler's Cabin is across Second Street from the mission and across Mariposa from the Plaza Hotel.
- The Old City Jail is across Second Street from the Zanetta House and across Washington Street from the Castro-Breen Adobe.
- Lastly, the Taix Lot — containing the archaeological remains of the Native American housing of the mission— is across Franklin Street from the Zanetta buildings, and forms the easternmost limit of the park.



Graphic Designer will make this map larger to fit this entire area.

Historical Summary

The city of San Juan Bautista started as a Native American village called

³ Management Study 1998, p3.

Popeloutchom, known to the Spanish explorers as San Benito. The Amah Mutsun occupied the San Juan Valley for thousands of years before the Spanish arrived in the late 1700's.

Upon the arrival of Spanish missionaries in 1797, the village became the community at Mission San Juan Bautista, California's fifteenth mission. Starting when it was founded in 1797 and over a series of decades, Mission San Juan Bautista became one of the largest and most prosperous of the 21 Alta California missions.

The community also became the military seat of the Mexican California government and a place where a number of retirees from the Mexican military settled to take up cattle ranching.

During American rule, San Juan Bautista boomed in the early 1850s during the gold rush, then again during the 1860s through 1880s while the quicksilver mines at nearby New Idria were in full operation. The town flourished once again during a brief period in the early 20th century with concrete production that failed during the Depression of the 1930s.

In the early 1870s, San Juan Bautista officials decided against funding a railroad station in town, and the tracks went to nearby Hollister instead. As a direct result of this decision, San Juan Bautista was eclipsed by development at Hollister. Without the mines or the railroad, the city has maintained a rural, agricultural character.

The buildings and sites at San Juan Bautista SHP reflect the late mission period, the Mexican period, and the city's boom times of the 1850s through the 1870s after California became a part of the United States.

Classification

The city of San Juan Bautista has benefited from an active historic preservation movement. In 1919, Irving F. Morrow wrote about the Spanish/Mexican and early American buildings around the Mission San Juan Bautista Plaza in *Architect and Engineer* magazine. The town became widely known for its historical charm.

In the late 1920s, the State Park and Recreation Commission wanted to make California a destination spot for recreational activities. In March of 1928, the Commission invited delegations from 21 Northern California counties to San Jose to present suggestions for recreational sites.

In May of 1931, the Commission approved the addition of the plaza site as a State Historic Landmark. The San Juan Plaza Preservation League worked with landowners for the state and county to purchase their historic properties. Negotiations were completed in 1933 with Mrs. Fred Beck, owner of the Plaza Hotel; the Breen family, owners of the Castro Adobe; and the Zanettas, owners of the Zanetta House and garage.

The dedication ceremony for San Juan Bautista State Monument took place on September 9, 1935.

Additions and Changes

The park first consisted of the mission plaza, the Zanetta buildings to the east, and the Castro-Breen adobe and Plaza Hotel block across the street. Additional property and structures have been added since the park was created.

The park acquired the Taix lot — containing the archaeological remnants of

the Native American mission housing — in 1961 after it was condemned.⁴

The City Jail was moved onto park grounds in 1962.⁵ The original building had endured 70 years of use. The current building is a reproduction.⁶

In 1966, the San Juan Bautista Historical Society purchased the Settler’s Cabin and gifted it to the Monument. The structure was moved to its current location and a garden was installed.⁷

San Juan Bautista was designated a State Historic Monument and the classification was changed to State Historic Park in 1963.

Spirit of Place


A *spirit of place* refers to those tangible resources and intangible qualities that give a place its unique character; the preservation and presentation of which serve as the reasons for a site’s inclusion in the California State Park System. It also serves as the foundation of the Park’s interpretation and education program.

San Juan Bautista as a city has been a crossroads of history and culture. It presents a unique opportunity for celebrating the variety of stories of the people who have lived here, and for healing the divides between them.

San Juan Bautista SHP began as an effort to preserve a variety of Euro-American buildings that date from a period of great change as California shifted from Spanish to Mexican to American rule. These landmarks have seen major shifts in economic development, from ranching to mining to agriculture, as well as shifts in population demographics. For example, the Spanish and subsequent European settlements devastated the indigenous

population; American settlers displaced Mexicans; and waves of immigration from Asia brought Chinese, and then Japanese, who were then removed to internment camps during World War II.

1.2 Plan Purpose



Around this sweet-scented locust bordered Plaza of San Juan are grouped old adobe and frame buildings which are true California landmarks of the early Spanish period. Here at San Juan is the only plaza which has survived practically unchanged. In 1883 Helen Hunt Jackson wrote: ‘At San Juan Bautista there lingers more of the atmosphere of the olden time than is to be found in any other place in California. Now, half a century later, one happily finds the same quiet atmosphere with the old buildings undisturbed by neighboring modern structures.’¹

Long-range guidelines and policies for the management, interpretation and development of San Juan Bautista State Historic Park have not been assembled in one authoritative document. Rather, a number of interpretive planning documents have been developed over the years, some with themes that have been incorporated into the Interpretation Master Plan (IMP).

The IMP provides a long-range, unified interpretive vision for San Juan Bautista SHP with specific interpretive goals and measurable objectives to accomplish those

⁴ Farris 1991, p1

⁵ CSP 1974, p9

⁶ Clough 1996, p136

⁷ Clough 1996, p136

goals. It includes strategies for meeting these goals and objectives, and in some areas recommends new interpretive services as strategies. The IMP assesses, expands, and updates where appropriate the January 1974 Interpretive Prospectus. There is no General Plan for the park and an Interpretive Plan for Castro Breen Adobe was completed in 2002.

Included in the IMP is an accompanying Interpretation Action Plan (IAP), that was developed with the IMP planning process. In matrix format, the IAP prioritizes the strategies recommended in the Interpretation Master Plan, includes tasks to implement each strategy and identifies by position who will be responsible for each task.

With its accompanying action plan, the IMP will serve as a road map for interpretive activities at San Juan Bautista SHP for the next 10 to 15 years, guiding future planning for specific programs and projects such as new interpretive signage, exhibits, or presented programs. Interpretive Service Plans (ISPs) are the next level of planning document and guide the implementation of projects and programs that are part of the strategies outlined in the IMP. Both the IMP and the IAP may be revised and revisited as necessary to meet the changing needs of interpretation and education at the park.

1.3 Planning Process

California State Parks contracted with Frank Binney & Associates, a professional interpretive planning firm, to produce the IMP for San Juan Bautista SHP. The consultant team included Frank Binney (*Principal Planner*) and Alexa Riner (*Research Coordinator*).

The California State Parks planning team included:

Patricia Clark-Gray, District Interpretive Specialist, Monterey District

Sean James, Acting Sector Superintendent, Gavilan Sector

Nikki Combs, State Park Interpreter I, San Juan Bautista SHP

Marcos Vizcaino, State Park Interpreter I, San Juan Bautista SHP

Rae Schwaderer, Archeologist, Monterey District

Matt Bischoff, Historian III, Monterey District

Kris Quist, Museum Curator, Monterey District

Development of the IMP took place over an extended period. The draft plan was completed by the contractor and then the final plan was finalized by the Regional Interpretive Specialist working with field staff and volunteers. This work was completed in 2019. It involved collaboration with California State Parks staff, management and resource specialists, docents, the park's cooperating association, park partners, community leaders and other key stakeholders.

1.4 Park Planning History

San Juan Bautista SHP does not have a general plan. So that is why this Interpretation Master Plan is important. It will provide direction for the interpretive program.

Despite the absence of a general plan, a variety of foundational planning documents for San Juan Bautista SHP do exist.

Preliminary Furnishings Proposal/Plan and Historical Background: Castro Breen Adobe (2003)

This furnishings proposal is part of a larger project undertaken by California State

Parks to repair, stabilize, and provide additional interpretation of the historic Castro-Breen Adobe. This two-part document contains additional historic research on the Breen family within the furnishings proposal and a historical overview emphasizing the history of the Castro family. This latter portion was intended to replace the historic background section of the Zanetta Historic Structures Report (HSR) from the previous year. The Breen history is considered incomplete due to missing documents.

It was prepared by California Department of Parks and Recreation (DPR).

Historic Structure Report for the Castro-Breen Adobe (2002)

This Historic Structure Report (HSR) was intended to provide DPR with a guide for the future rehabilitation and maintenance of the Castro-Breen Adobe. The report attempts to identify the Adobe's historic fabric and changes to that fabric over the course of the Adobe's history.

This report was prepared on behalf of DPR by Carey & Co., Inc.

Historic Structure Report for the Zanetta House/Plaza Hall (2002)

The cumulative impacts of deferred maintenance and accessibility compliance were deemed significant enough to require a plan to address those deficiencies. This HSR documents the building's condition, identifies significant historic fabric and character-defining features, and makes recommendations consistent with national standards for the treatment of historic properties.

This document was prepared by DPR staff.

Castro-Breen Adobe Interpretive Plan (2002)

The interpretive plan defines messages for the Castro-Breen Adobe, taking into consideration the diverse audience and other park interpretive venues.

The interpretive plan outlines educational themes and messages, exhibits, interpretive graphics, and multimedia opportunities. The interpretive plan also identifies objects and artifacts that reflect the people and historic events that shape the city of San Juan Bautista.

The plan was prepared by the Sibbett Group for DPR.

San Juan Bautista State Historic Park Management Study (1998)

This management study was written to assist Department staff in addressing management and land use issues at the park.

The study recommends ways to manage the park's resources and address land use and avoids recommending permanent changes that clearly fall under the jurisdiction of a general plan. It points out those issues that should be addressed by a future general planning effort. The intent was to avoid complicating or diminishing future planning efforts by providing non-binding guidelines that would be superseded by applicable laws, codes, Department regulation, and policy then in effect.

This study was a joint effort between the Monterey District and the Northern Service Center.

San Juan Bautista State Historic Park Interpretive Prospectus (1974)

The interpretive prospectus consists primarily of a history of San Juan Bautista. It has a single page of interpretive themes followed by another page of recommendations and a map. It also provides the first formal statement of purpose for the park.

It was written by DPR staff.

The Plaza at San Juan Bautista (1939)

This document was written by Christian Ecklon as part of the Works Progress

administration activities during the Great Depression of the 1930s.

A Report on the Proposed San Juan Bautista Plaza State Monument for the California State Park Commission (1931)

This is the original document describing the proposed park and justifying its inclusion in the State Park System. It was written by Irving F. Morrow and his wife Gertrude Comfort Morrow, both architects, and Emerson Knight, a landscape architect.



Planning Foundation



Chapter 2: Planning Foundation

2.1 Park Resources

San Juan Bautista has remained a sleepy, old-fashioned mission town, and this very quality is what has led to its recognition as a tourist destination.⁸ The historical structures and facilities at the site represent its primary interpretive resources. In addition, there are other, less obvious aspects of the park and its grounds that are noteworthy to visitors.

Interpretation at San Juan Bautista State Historic Park focuses on a few significant decades in the city's history. Those decades from the finding of mission in 1797 to the American period when California became the 31st state in 1850. saw a wide variety of people, governments, and trading—and stealing—activities. San Juan Bautista was the site of one of California's 21 Franciscan missions, served as district headquarters for the northern half of Alta California, and was the rallying point for two revolutions and the site of an international incident. It was also a stage stop, trade, and supply center; locale of a famous bandit; and setting for David Belasco's play *Rose of the Rancho* and Alfred Hitchcock's film *Vertigo*.⁹

⁸ NPS 2009

⁹ SJB SHP Interpretive Prospectus Jan 1974 p2

¹⁰ The 1998 Management Plan did not contain an Interpretive Significance Statement so one was

San Juan Bautista State Historic Park is representative of a California town that evolved from a Hispanic town near a mission to an American town.

2018 IMP Interpretive Significance Statement

Interpretive Significance¹⁰

San Juan Bautista SHP makes it possible to visualize, in one compact area, several successive phases of California history.

Cultural Resources

Cultural resources are the reason people visit San Juan Bautista SHP and they

drafted as part of the 2012 IMP process (see call out box above).

represent the interpretive significance of the park.

There is no comprehensive cultural resource history for San Juan Bautista SHP. A variety of planning documents exist that contain historical information specific to particular park buildings. Given the interpretive importance of the history and human stories connected to the park, this IMP compiles and expands on the cultural resource background provided in these myriad documents with additional viewpoints, new research and material from more recent publications.

Historic Landmark Status

Many of the on-site Euro American resources of San Juan Bautista SHP were listed on the National Register of Historic Places in 1963 as the San Juan Bautista Plaza Historic District.¹¹ The application's description of the plaza structures specifically includes the Castro-Breen Adobe, the Plaza Hotel, and the privately owned Mission San Juan Bautista and the

A striking example of a 19th century village built on a traditional Spanish-Mexican colonial plaza plan, the district is composed of five buildings, all facing the Plaza and all completed between 1813 and 1874.

1970 National Historic Landmark
Significance Statement for the
San Juan Bautista Plaza Historic
District

Completed in 1841, this adobe building served the Commandant General of Northern California. The house conforms in all basic respects to the prototype presented in the Larkin House in Monterey in its horizontal massing, two story structure combining timber framing and adobe shell, and upper-story full-length porch.

1970 National Historic Landmark
Significance Statement for the
Castro-Breen Adobe

Casa de Juan Anza (located at Third and Franklin Streets). The plaza and these surrounding buildings were registered as a National Historic Landmark in 1970.¹²

The Castro-Breen Adobe was also listed on its own as a National Historic Landmark in 1970.

The Castro-Breen Adobe, the Plaza Hotel, and the Mission San Juan Bautista and Plaza are each separately listed as California Historic Landmarks.

Cultural Resources Collections

San Juan Bautista has a rich and diverse museum collection and historic structures. The museum objects range in size from small coins, Plaza Hotel keys, and personal items to large wagons, carriages, horse tack and agricultural equipment and tools. There is a historic photograph and archival collection stored on-site in the Plaza Hotel curatorial offices. The park's museum collection includes paintings, textiles and a small collection of Native American

¹² NPS TBD

basketry. There are also family artifact collections from the extended Breen/Nyland family, Angelo Zanetta, Jose Castro, and other notable figures from San Juan Bautista's cultural history.

Museum collections are exhibited in a period-room format or in modern museum exhibit cases. The period rooms are utilized in the Plaza Hotel, Zanetta House, and the Plaza Stables and in several smaller building such as the Bath House and the Jail. The use of 19th century historic furnishings and materials fill most of these interpretive spaces with modern reproduction objects completing the vignettes. In the Castro Breen Adobe and several rooms on the first floor in the Plaza Hotel, modern display cases are used to highlight selected artifacts from the collection, including the Isabella Breen 1868 silk wedding dress and the 1750 Spanish Manga (cape) owned by Don Jose Engracia de Lorios .

The San Juan Bautista SHP museum collection is documented in the Department's TMS Collection Management Database with a total of 8,261 catalogued museum objects. Of this collection 1,466 artifacts are "X-items," which are objects lacking any provenance and their acquisition source unknown. The remaining 6,795 catalogued artifacts are associated with 307 local and regional donors, and with a small number of period-appropriate historic objects that were purchased by the Department for interpretive purposes. The park also has a small collection of un-catalogued objects (primarily hand tools) located in the loft of the Plaza Stables.

Natural Resources

San Juan Bautista is situated atop the San Andreas Fault between the Gabilan Range and the San Juan Valley. While the park's resources are primarily historical in nature, it does present some opportunity for natural resource interpretation.

Topography, Geology, and Soils

The most significant topographical feature at San Juan Bautista State Historic Park is the San Andreas Fault, which has, since the founding of the Mission in 1797, played a role in the history of the city and will continue to do so.

Shortly after the founding of the mission, an earthquake in 1800 was documented by the terrified priests.¹³ Notable earthquakes followed in 1838, 1865, and 1890.¹⁴ In 1906, the fault ruptured along 430 kilometers of its 1,300 km total length and shifted .0061 kilometers (20 feet) in some places. This event is known as the 1906 San Francisco Earthquake.

The fault trace forms a small scarp along the northeastern edge of San Juan Bautista, a small farming community with a seismological claim to fame: it was here, or at least very close to here, that the 1906 rupture terminated.¹⁵

The fault has been very quiet in the San Juan Bautista area since.¹⁶ The area also experienced the Loma Prieta earthquake in 1986.

South of town, the San Andreas fault is not locked but instead moves gradually, or creeps. Creeping faults do not store energy in the manner described by elastic rebound theory. Instead they move gradually and

¹³ Leffingwell p. 121-122

¹⁴ USGS 1984, p. 205

¹⁵ Hough 2004, p. 80

¹⁶ USGS 1984, p. 205

*steadily, producing an ongoing smattering of small earthquakes, a few moderate ones (M4 to M5), but no large events. For reasons not entirely understood, creeping faults are rare. The approximately 125-mile (200-kilometer) segment of the San Andreas fault southeast of San Juan Bautista is one of the most striking examples of a creeping fault anywhere on earth.*¹⁷

The San Andreas Fault lies at the base of the escarpment that descends from the mission and the plaza down to irrigated agricultural fields.

The San Juan Valley contains sediments dating as far back as 65 million years ago resting on a bedrock from the Jurassic Period. The sediments range from 300 feet to several thousand feet in thickness.¹⁸

Climatology

San Juan Bautista lies within San Benito County, which contains a variety of topographical features that influence the city's climate. Cool, moist air comes east off the Pacific Ocean and meets hot, dry air coming west from the San Joaquin Valley. The Gabilan Range blocks much of the Pacific air, but some flows through passes in the mountains to enter the valleys on the other side.¹⁹

Winters in San Juan Bautista are wet with three to four inches of precipitation per month while summers are very dry, with little to no precipitation.²⁰ Most of the rainfall occurs between October and April.²¹ Annual rainfall varies from 13

inches in the valley to 17-19 inches in the mountains.²²

Hydrology

San Juan Bautista lies a few miles from the San Benito River, significant tributary for the Pajaro River that flows through Watsonville to the Pacific Ocean. "The streambed is usually dry during summer, as the watershed receives almost all of its precipitation during winter."²³

Plants

Throughout the California coast, the dominant vegetation is chaparral, which is characterized by woody, stump-sprouting shrubs with broad, leathery (sclerophyllous) evergreen leaves.²⁴ A vital characteristic of chaparral vegetation is its reliance on fire for rejuvenation. Numerous studies have demonstrated how particular species and vegetation types have developed traits that allow them to resist, tolerate, or even thrive from the impact of fire.²⁵ Southern coastal vegetation is dominated more by drought-resistant species.²⁶

The plants seen in and around the park and the city are a mix of native and non-native plants.

Interestingly, San Juan Bautista State Historic Park acquired a vacant piece of land that is currently referred to as the "Spanish Orchard," but no such orchard was present at that location historically.

Plants play a major role in the history of California. Traditional Native American life was structured to closely align with the

¹⁷ Hough 2004, p. 80

¹⁸ CDWR 2004, p. 1

¹⁹ USDA 1969, p. 107

²⁰ USDA 1969, p. 109

²¹ PG&E 2009, p. 4.8-8

²² CDWR 2004, p. 1

²³ PG&E 2009, p. 4.8-5

²⁴ Barbour et al. 1980; Walter 1973; as cited in Hammett & Lawlor 2004, p. 281

²⁵ i.e. Aschmann 1959; Hanes 1971; Minnich 1983; as cited in Hammett & Lawlor 2004, p. 281

²⁶ Hammett & Lawlor 2004, p. 281

growth patterns of native plants. Native peoples were forced by the Spanish to adopt western lifestyles that conflicted with these natural cycles. The Spanish, ever amazed at the abundance of California's vegetation, still preferred what had been familiar to them in the old country.

Many native plants became endangered and foreign plants have taken over to the point that California residents believe them to be native. Nevertheless, interest in native plants is on the rise, and reliable resources for learning about them will see more demand.

Animals

The story of the fauna of San Juan Bautista is similar to that of its flora. Despite a rich extant ecosystem, the Spanish introduced animals with which they were already familiar.

In the California experience, Spanish colonists, soldiers, and priests introduced European horses, cattle, mules, sheep, and pigs, which ate Indian foods such as acorns and delicate indigenous grasses, and replaced them with coarser European varieties through seeds borne in animal hooves, fur, and excrement. Because California Indians had no large domesticated animals, these new, tame beasts disrupted native proto-agriculture and hunting and gathering. Since the new grasses and weeds the animals dispersed proved less edible to Indians, native diet began to suffer as soon as the first Spaniards turned their horses and cattle loose to forage.²⁷

The very ecology of Native American lifeways was under threat and Native Peoples naturally availed themselves of

new opportunities for sustenance. The tribes in the vicinity of present-day Stockton learned to like horsemeat. Tame horses were also easier to catch than deer or other wildlife. The theft of horses in that area and as far west as San Jose had been a problem to European settlers for many years.

The horse had radically transformed Indian life, especially among the gentiles, because the horse changed everything. Sedentary life eroded as native peoples became mobile. Newfound mobility encouraged encroachment on previously unavailable food sources, either among neighboring tribes or colonial, and thus warfare escalated.²⁸

Ranching is a major agricultural practice in the region of San Juan Bautista. Its roots come from the Spanish, not the Native Americans. The same applies for the concept of "weed" or "pest."

One example of a weed is the mustard that first arrived in California in the late 1700's. This marked the arrival of the first invasive species.

Colonial agriculture also had significant consequences for the human relationship with California's diverse array of native flora and fauna. For the first time in California, people were forced by the colonial practice of agriculture to define some of the nondomestic, native flora and fauna as "weeds" and "pests" respectively. These weeds and pests were attacked by the colonists as threats to their crops, and by extension, their livelihoods. On the other hand, some species of native flora and fauna took advantage of the

²⁷ Sandos 1998, p. 199

²⁹ Sandos 1998, p. 216

disturbed cultivated environments and the availability of human-tilled forage. "Alien grasses, for example, seemed to have taken root sometimes between the initial mission construction at San Diego in 1769. Specimens of exotic grasses (e.g. curly dock, red stem, and prickly sow thistle) have been found in the adobe bricks of some of the earliest missions and uncovered from excavations that predate 1769."²⁹ Herbaceous plants that flourished in water or disturbed ground invaded the fields, and animals, such as rodents and bears, often devoured the crops in defiance of eradication efforts.³⁰

Recreational Resources

San Juan Bautista SHP is primarily a historic and cultural site with few purely recreational resources on the property. The main recreational area of the park is the historic plaza. This area is used by the numerous visiting school groups for staging and picnicking. It is shared with Mission San Juan Bautista; operated by the Catholic Church the mission uses the outer plaza area for parking during mass and other church events.

Overnight camping is not allowed at San Juan Bautista SHP. Daytime tours may be self-guided or docent-guided.

Recreational resources surrounding and influencing San Juan Bautista SHP include national historic trails associated with the De Anza Expedition route, other state park facilities, city and county parks and trails, and local downtown area museums, attractions, and historic sites.

²⁹ 28 Preston, William, 1997, pgs 268-69

2.2 Existing Interpretation

A treasured experience for generations of California fourth graders and a popular destination for visitors, San Juan Bautista SHP offers an experience of stepping back in time to late 19th century California. In this section we will discuss the interpretation and education programs that the park are currently doing.

Interpretive Services: Non-Personal (Facilities and Media)

The buildings at San Juan Bautista State Historic Park are house museums and the Plaza Hotel is the Visitor Center. New exhibits were installed in the Castro-Breen Adobe in 2006. The downstairs has displays and artifacts that tell the important stories of the history of the area. The target audience was fourth-grade students who visit the park in large numbers. The graphics are bilingual, with English and Spanish text.

A video produced in 2006, highlights the entire Castro Breen Adobe history.

The other buildings are the Plaza Hall/Zanetta House, Settlers Cabin, and Jail. The Blacksmith Shop, Plaza Stable, and Plaza/Courtyard also are areas for interpretation and education.

The Plaza Hotel has house museum rooms downstairs and displays to view. There is a unique two-story outhouse because women were not allowed near the barroom.

The Zanetta House has period rooms downstairs. Visitors can see Mary Zantetta's wedding dress and children's period toys.

The Settlers Cabin was originally located 1.5 miles southeast on Mission Vineyard

³⁰ See Storer and Tevis, California Grizzly, 61; and Smith, "The California Ground Squirrel" as cited in Preston 1998, p. 287

Ranch. It was built by a carpenter who may have been an early settler.



The Blacksmith Shop has all the tools needed by Blacksmiths. There is also an interpretive panel about brands.

The Plaza Stable was built for the stagecoach traffic in town. There are 25 stalls with chutes for feeding the horses from the loft. There is a buckboard carriage, mud wagon, transport/freight wagon and baroche.

The Plaza/Courtyard has a horno or oven that is used during special events. There is an interpretive panel that interprets courtyard cooking with an illustration showing the cistern, horno and grist mill and how they were used.

The visitors will experience many interpretive panels throughout the inside of the building and the grounds to interpret various features.

Interpretive Services: Personal (Programs and Events)

Programs

The park offers paid guided tours year-round of the state park that covers all four main buildings, highlighting the park's theme, and promotion of protection of resource. The tours last an hour and a half. All paid guided tours must be made two days in advance, and if they take place during the week, the tours can only start after 2 p.m.

Collections

The collections in the Castro-Breen Adobe are used to educate schoolchildren about the importance of the Castro and Breen families in local and state history. A butter churn, spinning wheel, wagon wheel, gold pan, saddle, and adobe bricks help make the stories more interesting.





Educational Services

Fourth grade is when California elementary students study state history, making this grade level the primary educational community using the park.

The majority of the school visits come from schools within a two-hour radius from San Juan Bautista. That area includes Santa Clara, Alameda, Santa Cruz, Monterey, Merced, and Fresno counties. This accounts for about 200 schools that visit the park during the ten-month-long school year.

School groups are mainly during the school year, with the peak in the spring.

The park offers four paid, one-hour-long interpreter-led school programs, Tuesday through Friday, from September through June. The schools are responsible for the payment.



Modestita, cut-out of young girl in the Castro-Breen Adobe

The four programs and a short description follow:

Mission Game (Grades: K-12) –

This is the best program for fall visitors. The students learn about the local Native Americans, the Spanish way of life, and the layout of a typical mission.

California Overtime Grades: 2-6) –

This program is the best for an overview of California history. Students learn about the four main cultural groups living in California – the Native Americans, the Spanish, the Mexicans, and the Americans. The missions, ranchos, gold rush, and pioneer eras are covered. A few of the students will be chosen to place their faces in life-sized cardboard cutouts and “become” a person of the past.

Wagons West (Grade: 2-6)–

This program is the best program for spring visitors. The students are paced into six groups and decide which items they will carry in shoe box sized “wagons”. A Wagon Master is chosen and the pioneers “head west”. Early travel methods are taught while the groups brainstorm overcoming hardships or enjoying good times. If the wagons don’t reach California by the end of the program, they have “busted”.

Days of Alta California –

A program that explores Mexican-California and its people in this hour-long discovery of Alta California. Students learn all about the four types of people in Alta California, Californio property owning women, California Caballeros, Native-American Vaqueros, and Native-American tortilla making women, and their unique culture, right where it happened. Students learn the difference between a Californio and a Vaquero. By the end of the program, students will know all about “Pueblos,

Mexican-American War, and Tortilla making, which they get to eat. Spanish vocabulary included.

Junior Tour Guide

Junior Tour Guide information packets are available electronically or by mail. The packets may be used before, during, and/or after visits and include a park map.

This information packet was developed by park staff and is a “Scavenger Hunt”. Since there is a no pencil policy the students use a map and stop at the various locations. Then one student reads the material to the group. So each students become a tour guide.

The park and the mission operate separately from each other and each class must have a separate reservation for the state park and the mission.

Interpretive Concessions

The park has no interpretive concessions.

2.3 Local and Regional Influences

Community Involvement

The major way the community is involved is through the park’s cooperative association, Plaza History Association (PHA). They raise funds for interpretive and education activities at the park.

The park’s cooperating association, PHA, offers free public tours on the first Saturdays of each month, Living History Days. They conduct these Living History days twelve Saturdays a year.

The community is also involved as volunteers in the park through the Volunteer in Parks Program. There are more than 80

active long-term volunteers. In 2017, they contributed over 5,000 hours doing interpretation, research, and special events.

Other Interpretation Providers

San Juan Bautista SHP shares the city with many other historic sites.

Mission San Juan Bautista³¹

406 Second Street

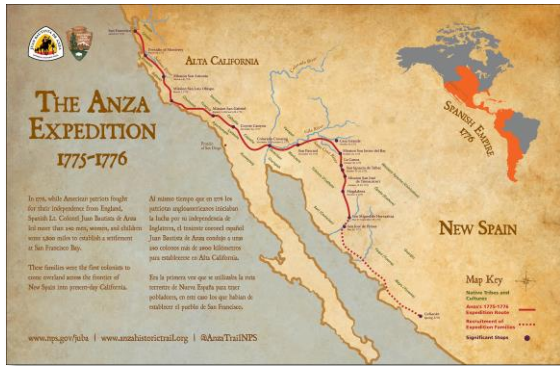
The mission is operated by the Catholic Church and holds regular services in the rear wing of the building. The wing facing the plaza contains a museum and gift shop. Tours of the mission and its grounds are offered daily, but are limited to 14 groups. School groups are encouraged to coordinate their schedules between the State Historic Park and the mission.

The school tour is self-guided and includes the mission garden, Guadalupe Chapel, the Museum, the Cemetery, and the Mission Church.

The Breen family lived in the room that is now the gift shop before moving into the Castro Adobe. Their family Bible is on display in the Mission Museum.

Parts of the old El Camino Real are visible to the north of the cemetery. More than 4,000 Native Americans and Europeans are buried in this cemetery, including Ascension Solorzano, the woman known as the last full-blooded Mutsun. Her grave is marked with a red cross and a plaque.

³¹ Adapted from the San Juan Bautista Mission website (www.oldmission.sjb.org).



Juan Bautista de Anza National Historic Trail

This 1,200 mile trail follows the path of Spanish Lieutenant Colonel Juan Bautista de Anza. It is maintained by the National Park Service. The trail commemorates, protects, marks, and interprets the route traveled by Anza and the colonists during the years 1775 and 1776 from Sonora, Mexico (New Spain), to settle Alta California and establish a mission and presidio at today’s San Francisco, California. The Anza Trail was designated a National Historic Trail by Congress in 1900.

San Juan Bautista Third Street Historic District

2.4 Visitation and Visitor Use

Visitor Synopsis

Visitors are locals and out-of-town visitors. Many families visit the park.

Visitor Access, Orientation, and Circulation

Before the visitors arrive they can information about the park on the department’s website. There is information about the school group visits, tours and cell phone tours. There are also directions on

how visitors find the park. On the freeway there are signs for the park also.

Visitors can stop by the Plaza Hotel and get information from park staff. There is a small gift store that provides books and other interpretive items.

There is also an interpretive sign at the stables that welcomes visitors and explains this is a fee area and to pay admission at the Plaza Hotel.



Visitor Expectations and Experience

The visitors will experience many interpretive panels throughout the inside of the building and the grounds to interpret various features.

The topics of the interpretive panels are listed below:

Inside Panels and Signs:

The Plaza Hotel

The Breen Family

Immigrants in San Juan Bautista

Dining in Style with Many or a Few

San Juan Bautista—Where All Roads Crossed

Invitation—Only Games of Chance

Gamblers, Drinkers and Horses!

Clean and Cozy

Lemonade and Letters

Outside Signs and Panels:

Spanish Chickens

Fresh Fruit and Vegetables

Courtyard Cooking

Hide and Tallow Trade

Progress Becomes History

Settler's Cabin

Town Jail

Tips for Stagecoach Travelers

Instructions to Teamsters

Vicky's Cottage

Making an Office Into a Home

Farm Equipment Saved Time

Why 40,000 Detroit Engineers

Use Engines Like This Daily

There is a 12-minute captioned video shown on request inside the Plaza Hotel titled: "San Juan Bautista "The Early Years."

There is also a cell phone tour of the interior of the buildings that is available in English and Spanish.



Summary of Analysis



Plaza Hall/Zanetta House

Chapter 3: Summary of Analysis

Based on the foundational information gathered and analyzed for this IMP, the planning team identified key challenges for improving the visitor experience at San Juan Bautista State Historic Park. These challenges and their possible solutions are summarized below. This summary provided the basis for many of the specific recommendations detailed in Chapter Five of this IMP.

Native American Interpretation

The Native American interpretation needs to be improved. The staff needs to work more with the local tribes. The Amah Mutsun have been working with local staff in developing the Native American garden. They have planted many plants used by the local Indians and have also developed an interpretive sign.

A meeting should be set-up to get ideas for other ways the local tribes can help with interpretation.

School Groups

The teacher comments varied but there were some comments that were consistent. They felt there was too much text in the Castro-Breen. So a short one page guide that the teachers can use with the chaperones needs to be developed covering the important topics in the Castro-Breen.

The teachers like the hands-on paid programs, but not all schools can afford the

cost. So the park needs to find grants to help these schools come at no-charge.

The teachers like the stables showing the different types of transportations. For the classes that are studying this topic a specific scavenger hunt should be developed.

The teachers would like to have a guided tour of all the buildings. A new paid tour could be developed for seasonal staff to lead the students to the buildings.

New teacher material needs to be placed on the department's website that teachers can use for pre and post materials.

Park Partners and Staff

One of the topics brought up was the use of the Taix lot. Currently, this lot is used for vehicle parking and storage. One of the recommendations is to show the boundaries of the building used for the native people and to have some interpretive panels.

Another idea is for the local tribes to conduct special events at this location.

Orchard

This area needs to be planned and better utilized. There is a Project Evaluation Form that has been approved to make improvements to the Orchard area. There is one interpretive sign for the orchard area.

Interpretive Direction



© CA State Parks

Chapter 4: Interpretive Direction

4.1 Mission, Purpose and Vision Statements

California State Parks Mission

The Mission of California State Parks is to provide for the health, inspiration, and education of the people of California by helping to preserve the state's extraordinary biological diversity, protecting its most valued natural and cultural resources, and creating opportunities for high-quality outdoor recreation.

California State Parks Interpretive Mission

Interpretation is a special form of communication that helps people understand, appreciate, and emotionally connect with the rich natural and cultural heritage preserved in parks. It is the mission of interpretation in California State Parks to convey messages that initially will help visitors value their experience, and that ultimately will foster a conservation ethic and promote a dedicated park constituency.

California State Parks Education Mission

The most powerful forms of education are meaningful, involve the student, promote critical thinking, and appeal to different learning styles. Our mission is to provide educational experiences both in California

State Parks and in the classroom, assisting educators with curriculum needs and offering activities that enable students to investigate, research, and participate in interactive learning.

Declaration of Purpose

The Declaration of Purpose was developed in January 1974 for San Juan Bautista State Historic Park.

The purpose of the San Juan Bautista Historic Park is to make available to the people, in perpetuity, for their inspiration, enlightenment and enjoyment, an historic area with its original and restored buildings; together with their furnishings and related historical objects representing the Aboriginal, Mission, Spanish, Mexican and Early American Periods of History.

The function of the California State Department of Parks and Recreation at San Juan Bautista Historic Park is to manage the resources of the park as a composite whole, preserving them in accordance with sound historic preservation principals; to interpret these resources to the people; and to provide the necessary services and compatible facilities consistent with the preservation of the natural and cultural features, for the enjoyment of the park by the visitors.

Mission of Interpretation at San Juan Bautista SHP³²

San Juan Bautista State Historic Park is a popular park for school groups to visit because fourth grade students to visit as the students can meet the California State Standards. In addition, general visitors and foreign visitors like the park because they feel like they are stepping back in time. Also, the local Amah-Mutsun want to become active in the Native American interpretation of the park.

So establishing the vision, mission and the goals for the park are important to make improvements in the interpretation of the park to meet today's changing society.

The mission of San Juan Bautista State Historic Park is to provide for the inspiration and education of the people, by preserving the many cultural resources of the park, and inviting the public to experience firsthand the successive phases of California's 19th-century human history represented within, and surrounding, San Juan Bautista.

Vision of Interpretation at San Juan Bautista SHP

High-quality, enjoyable and relevant interpretive services will help visitors "step back in time" to personally connect with the significant stories and deeper meanings of San Juan State Historic Park's history.

4.2 Interpretive Goals and Guidelines

Goals³³

District staff has identified several goals as important to the success of the 1998 Management Study:

- Create an example of a Spanish Colonial Plaza by making a logical connection between the many historic structures.
- Create an example of a Spanish Colonial Plaza consistent with the remaining historic elements in the park and adjacent to it.
- Restore and preserve the plaza and the historic structures surrounding it.
- Work cooperatively with the mission to preserve the historic atmosphere.
- Work with the city and local merchants to maintain historic setting.
- Develop land-use plans consistent with the park mission statement.
- Evaluate and improve automobile circulation into and through the park.
- Establish the visitor's arrival experience and orientation into the park.
- Provide for pedestrian orientation to the plaza, historic areas of the park and its surroundings and the city of San Juan Bautista.

Since there is no General Plan for the park the Management Plan is the guiding document.

³² Management Study 1998, p3.

³³ Management Study 1998, p4

Guidelines³⁴

Resource Protection

The structures are constantly needing maintenance. Roofs needs repairing and updating. Buildings need to be painted.

The gardens need to be watered and weeded. Plants need to be replaced. Trees need pruning.

Issues:

Historic Structures

Issues:

The structures are currently used as house museums, staff offices, living history demonstrations, school group classrooms, artifact storage and conservation, and docent and cooperating association offices. There are currently are two Historic Structure Reports for Castro-Breen Adobe and the Zanetta House to assist with determining the appropriate- treatment of the buildings.

Recommendations:

- Historic structures are viewed as nonrenewable prime resources for a State Historic Park. Use should be limited to preserve the structures and should only include activities that assist the visitor in gaining a better understanding of their significance, the people who lived here, and the area as a whole.
- A Historic Structure Report for each building in the park that does not have a report should be completed. This will help staff choose the appropriate uses for the buildings and the rooms within them.
- Every effort should be made to relocate existing administrative,

storage, and curatorial workspace out of the prime historic resources and into alternative structures. Off-site locations might also be considered.

Interpretation

Issues:

Updated interpretation is always an issue in a historic park. In the course of the everyday management of the park, significant recommendations relating to Interpretive Themes and the Period of Historic Significance have been developed. These should be examined and incorporated into future interpretive development through the Interpretation Action Plan.

Park staff has done extensive work over the years and has developed an Interpretive Prospectus for the park. Some interpretive plans for individual buildings have been completed. The development of the Interpretive Plan for the Plaza Hotel resulted in better signage and interpretive panels to explain need information.

It is difficult at best to attempt to complete a single interpretive plan for the entire unit. Since the interior interpretation of each building centers on different themes, it is appropriate to develop separate plans for each building.

Additionally, the park is part of a larger historic district that includes the mission and the city of San Juan Bautista. It is in the best interests of all to coordinate interpretation as much as possible. Interpretation of the mission is of significant importance.

Recommendations:

This Interpretation Master Plan is being developed to address land use management

³⁴ Management Study 1998, pp5-14

and use and development of historic resources. District staff have developed some ideas relating to these subjects. Appendix D contains those staff recommendations. Interpretive efforts should include:

- A period of historical significance for various areas of the park have been developed. This will assist staff in making management decisions relating to the many historic and restoration issues facing the park. Park staff has recommended a flow of history for the exteriors of the buildings. This should be reviewed and adopted, or revised, by District and park staff.
- Specific interpretive plans should be completed. These plans will assist in providing direction on how structures should be used, prioritization of projects, and the management of the park. They are:
 - Castro Adobe (completed)
 - Plaza Hotel (completed an Interpretive Sign Plan)
 - Plaza Stable, Wagon displays, and Blacksmith Shop
 - Zanetta House, Vicky Cottage, and Wash House
 - Settler's Cabin, Jail, Plaza, and Gardens
 - A joint plan relating to the park and the mission (following the model of La Purisima SHP).
- District staff should offer assistance with interpretation, and coordinate with, the mission and city of San Juan Bautista. In addition, the park should assist with the development of an interpretive plan for the mission so there is cohesive interpretation for the visitors to the historic district. Work is currently

under way on developing an interpretive plan for the mission.

- In the end these individual interpretive plans will form an interpretive plan for the entire unit, and these should be bound as one document.

The Historic Landscape

The park is a smaller part of a larger historic area that includes the entire city. Several buildings are listed in the National Register of Historic Places and the park falls within the San Juan Bautista Plaza Historic District. Any changes to features within the park fall within the pertinent rules and regulations that currently apply.

For the purposes of this study, certain areas of the historic landscape were examined. This examination was intended to determine appropriate treatments to the historic landscape. By doing this, it is hoped that recommendation contained here will help satisfy the goals identified in this study. Each suggestion should be thoroughly researched and must comply with the pertinent laws and regulations pertaining to historic preservation. The areas of the historic landscape identified for study are:

- Plaza
- City Streets (Second, Washington, and Mariposa Streets)
- Taix Lot

Plaza

Issues:

The Plaza is the last remaining Spanish Colonial Plaza without significant modern development in California. This makes it a significant historic element. Its appearance and treatment contribute to the historic ambiance and the visitors' perception of the park's history.

Modern adaptations have occurred on the Plaza such as paving for parking and other park visitor enhancements. This detracts from the historic experience and diminishes the historic importance of the Plaza.

The historic landscape has started to disappear as some of the trees have been removed and not replaced, or not been maintained in their historic condition. Non-historic vegetation, including turf, has been introduced.

Recommendations:

The Plaza forms the historic nucleus for the National Historic Landmark and is the unifying feature of the park and Mission. Its appearance and treatment contribute to the historic ambiance and the visitors' perceptions. The Plaza should be restored to a historic condition. Recommendations for the restoration of the Plaza are noted below.

- The Plaza's historic landscape should be restored and maintained to a condition consistent with an agreed upon period of historical significance and interpretive period. There are few plazas like the one at San Juan Bautista. Since each building represents a different time period the buildings will be interpreted as a flow of history.
- The Plaza's restoration could include the re-establishment of the double lined locust trees, removal of non-historic vegetation such as the agaves. These recommendation would be up to the mission as they are on their property.
- Consideration should be given to the fact that the lawn is not historic and this should be interpreted. Since the lawn area serves a valuable public benefit as a picnic area, open space, school group gathering area and reduces dust it should be maintained.

City Streets (Second, Washington, and Mariposa Streets)

Issues:

Second Street creates a significant barrier to the unification of the historic district. The street bisects the district and creates a separation of the Mission and Plaza from the Hotel and Castro Adobe. It is the biggest obstacle to unifying the area's historic landscape.

Currently, vehicle traffic on Second Street is primarily made up of visitors coming to see the mission and state park. Local traffic through the park is minimal.

Mariposa Street accentuates this division and forms a visual impact on the view outside from the interior of the Plaza Hotel. Visitors see a modern street immediately outside the historically restored barroom.

Washington Street allows parking immediately adjacent to the Castro Adobe. This detracts from the visitors experience by intruding modern vehicles into a historic setting.

Recommendations:

Ideally, Second, Mariposa, and Washington Streets should be closed along the Historic District's boundaries and restored to a historic condition. But, since this project will require the cooperation of the city of San Juan Bautista since they own the streets and rights of way involved in this recommendation this may not be feasible.

The Taix lot is currently used as a maintenance storage area. This area is currently not open to visitor use. It also contains a significant archeological site from the 1824 time period. The archeological site and archeology are an important topic to be interpreted in state parks.

The Taix lot also sits adjacent to the San Andreas Fault escarpment. From this area there is a wonderful view across the San Juan Valley. It is also one of the few open areas within the park's boundaries.

Recommendations:

The Taix lot provides an opportunity for visitors to relax while being close to the many nearby attractions of the Historic District and downtown businesses. It also is an untapped opportunity to interpret archeology to the visiting public. The following should be considered:

- The removal of storage, administration, collections, and maintenance facilities from this area should be considered. Alternative locations for the park maintenance facilities should be considered. Off-site locations should not be ruled out.
- Consideration should be given to the development of this area as an archeological exhibit area and picnic area. Earthquakes and the San Andreas Fault can be interpreted in this area providing the visitor with information while standing on one of the most well known faults in the world. Additionally, non-historic, visitor-related uses (picnic areas, etc.) could be removed from the historic district and relocated to this area.
- The site provides an excellent opportunity for interpretation through archeology to the public. These opportunities should be fully explored.

Visitor Orientation and Circulation

Issues:

The typical visitor enters the park as a pedestrian after parking their vehicles on city surface streets. For these pedestrians, it

is difficult to tell where the State Park begins or ends.

A new San Juan Bautista State Historic Park sign has been installed that signals the visitor that they have entered the state park.

Currently, there is no definition of the boundaries of the state park, mission or city historic zones. SJBSHP is a part of a larger historic area that includes the mission, and the city. The mission and the park share a common property line. The mission's proximity to the Plaza, and the historic link between the two, makes them virtually indistinguishable to the park visitor. This causes confusion and diminishes visitor appreciation of the efforts of the individual operating organizations.

The variable nature of park ownership and the park's proximity to other historic elements creates a situation where it is difficult to provide the kind of visitor orientation commonly associated with a state park.

As part of the Interpretive Enhancement Program (IEP) in 2009/10, interior and exterior interpretive panels and signs were developed and installed. A San Juan Bautista State Historic Park wooden sign was placed by the Castro-Breen Adobe. Signs to identify buildings were installed: Castro-Breen Adobe, Open sign at the entrance to the Plaza Hotel, State Park entrance sign at the entrance to the stable, entrance sign at the Plaza Hotel, and Plaza Hotel sign.

To interpret the outside areas there are exterior signs.

Recommendations:

Since this plan started, an entrance or front door to the park has been established. The front door should be in a location that best serves the park, mission, and city. It should also cater to the pedestrian nature of the

park visitor. It should provide direction to the park visitor and be interpretive in nature. For SJBSHP, the best way to accomplish this is by providing physical enhancements, from a centralized point.

- The park and the mission's entrance should be located at the most significant pedestrian entrance point from the city of San Juan Bautista into the SJBSHP/Mission area. It should focus on the most dominating visual feature of the park, the Plaza. An evaluation of the park and surrounding area indicates that Mariposa Street, near the intersection of Second Street, provides the best location. Primary visitor orientation at this point is also recommended.
- The park's entrance now has a new standard park entrance sign.
- Extensive restorations to the streetscape
- Period items and artifacts placed to reinforce a change in historic emphasis. These would include artifacts on the streets and grounds that would have been visible to the period inhabitants in and around the Plaza. Examples: Wagons, canons, horse hitch racks, etc.
- The primary orientation area the Plaza Hotel Visitor Center gives the visitors information on how best to visit the historic buildings, what the fees are, what programs are offered, who operates specific areas, and the areas' historic significance. This has contributed to the unification of the structures in to one historic whole.
- Additionally, orientation should be provided at all of the significant pedestrian entrances to the park. This orientation should be more subtle, and smaller scale than that provided at the park entrance or front door. Orientation at these

points should direct visitors the primary orientation area.

- District staff should work with the mission and city to develop orientation panels, etc. and have them installed at entrance points into the historic district, where similar interests exist.
- Visitors who come to the park come to experience the Mission and the park in a single visit. The mission relies solely on donations to keep operating. To support this, orientation should make it clear to the visitors that they are not a part of the state park and are not supported by the State of California.
- Steps should be taken to establish pedestrian circulation patterns that help direct visitors to the important features of the park such as the Plaza and the historic buildings. One suggestion includes the establishment of a self-guided walking tour. This tour would encompass the most important historic features of the park and be based on sound interpretive planning.

Automobile Circulation and Parking

Issues:

There is no visitor parking facility within the boundaries of SJBSHP and no land suitable for development that can be converted for use as parking. Currently, vehicles find parking on city streets and walk to the park. There is no destination area for cars. This causes inconvenience and confusion for the visitors and increased automobile circulation through the park (on Second Street) from people looking for parking.

Use of Second Street and the Plaza by cars and buses are a major distraction from the

historic scene and conflict with pedestrian use.

In the past, the mission used the Plaza for parking during Sunday services and church events. This distracts from the historic scene and conflicts with park visitor use.

The public also uses the city streets around the park for parking for access to City Hall and for local businesses. During peak use times, there is not enough parking available for all of these uses. This creates competition for parking spaces and causes traffic congestion.

Buses are a major method of transportation by visiting schoolchildren. Currently, buses drive through the park on Second Street, drop passengers off at the Plaza, and park on public or private property outside of the park. The park has developed a method of dealing with bus related issues such as passenger pick-up and drop-off. But there is not adequate bus parking facilities.

Recommendations:

This study concludes that parking issues at SJBSHP cannot be solved with the land currently owned by the state. There is no clear-cut potential parking area within the state park suitable for development as a parking facility. The one exception is the Taix Lot, which is open and available. However, the site's cultural sensitivity, proximity to residential areas, and potential for other visitor-oriented development, make it a better candidate for a different use.

Additionally, the lack of adequate parking is an area-wide problem. It is shared by the City of San Juan Bautista, and the mission, as well as the park. The core area is so small, with attractions so close and intermingled, that the only real solution will come with a joint effort on the part of all three entities. As a means of achieving a

solution for all involved, the following is recommended:

- The city of San Juan Bautista General Plan outlines some ideas on locating off-street parking facilities. District staff could support these efforts and lend assistance to those with the greatest mutual benefits.
- The mission and the park have overlapping visitors and solving the parking requirements of one, would greatly contribute to solving the parking problems of the other. Over the years, there have been on-going discussions regarding parking between park staff and the Catholic Church. The Catholic Church has significant real estate holdings in the area. Some of this land is within close proximity to the core of the park. It is possible, through cooperation and joint planning, that parking problems could be solved with the help of the Mission. It is recommended that the District continue to solicit the help, and partnership, of the Catholic Church in solving this problem.
- The Department should continue to pursue all options available to provide adequate parking to the visitor. These include land acquisition partnerships, lease opportunities, or other joint ventures with the City and/or the Catholic Church.

Potential Acquisition

Issue:

The entire park is within a historic district. This leaves little or no area for the development of facilities needed to operate a state park. The park is seriously short on maintenance, administrative and operational space, and visitor support space, outside of the historic area.

Recommendations:

One option other than partnerships, lease opportunities, or other joint ventures, is to acquire additional land independent of the historic district. It is conceivable that real-estate in the area will become available for purchase in the future. The District should consider these opportunities a means to mitigate the requirements of operating a State Park within a historic area. The following is recommended:

- The District should review opportunities for acquiring in the vicinity of SJBSHP in the event adequate land becomes available on the open real estate market.
- Of special interest for land addition to the park should be land suitable for use for parking by visitors. Other land that might be of use for maintenance and storage should also be of interest.
- These considerations could include land that could solve administrative concerns.

4.3 Interpretive Themes and Periods

Past Interpretive Themes

The interpretive prospectus³⁵ and the 1998 management plan for the park defined the primary theme and secondary themes.

Primary Historical Theme

*California Village Life in the 1860's*³⁶

The story of a California lifestyle during the 1860's is shown by the re-creation of a village scene through the use of living history.

³⁵ Interpretive Prospectus 1974, pp11-12.

³⁶ Interpretive Prospectus 1974 pp11-12

- While this "theme" is dated in its format, the date of 1860's is the focal point for most of the buildings. The "flow of history" possible from the Plaza includes:
 - The Native American period looking across the undeveloped portion of the Plaza.
 - The Spanish Colonial period through the Mission.
 - The Mexican period through the Castro Adobe.
 - The Early American period through the Plaza Hotel, Stable and Zanetta House.

*Secondary Themes*³⁷³⁸

The Mission and the Indian

The story of the native Californians and their relation to the Mission.

The Hispanic Period

The story of the Spanish and Mexican periods at San Juan Bautista.

The Mexican era was important in California and the town of San Juan Bautista

The story of the Spanish and Mexican periods at San Juan Bautista.

Early American immigrants had a significant influence in California and San Juan Bautista

The story of the Breen, Zanetta, and other Americans who influenced the life and growth of the town.

New Interpretive Themes

Themes are essential to the development of effective interpretive services. Themes

³⁷ Interpretive Prospectus 1974, pp11-12.

³⁸ Sibbet 2002, p7

express basic concepts about significant resources through single, complete, easily remembered statements. The use of themes helps differentiate interpretation from simple entertainment or instruction. Themes are a valuable tool for interpreters to use when developing new programs and they help visitors understand and remember the interpretive messages being conveyed.

For this reason, a new set of interpretive themes—reflecting recent stakeholder input, the latest scholarship, and current State Parks thematic standards—has been developed in this IMP to guide future interpretive services at San Juan Bautista State Historic Park.

Note that the new IMP themes have been written as longer “umbrella theme statements” under which shorter sub-themes can be developed for specific programs, exhibits and presentations.

Interpretive themes convey park significance. Primary interpretive themes are the key ideas through which the park’s significant resource values are conveyed to the public. They connect park resources to the larger ideas, meaning, and values of which they are a part. They are the building blocks—the core content—on which interpretive programming is based. Each primary theme may connect to a number of specific stories or subthemes. These elements are helpful in designing individual interpretive services, ensuring that the main aspects of primary themes are addressed.

Park-wide Unifying Theme

Situated at a historic crossroads between Northern and Southern California, San Juan Bautista State Historic Park offers a window into the roots of California culture, from the contributions of Native People through the influences of the Spanish and Mexican periods up through the Gold Rush and the early days of California statehood in

the late 19th Century. The document’s goal is to make guidelines and recommendations to interpret each of these periods.

Significant Historical Periods and Topics for primary park themes

San Juan Bautista State Historic Park preserves original buildings, landscapes, views, and artifacts that can connect visitors to meaningful stories of significant eras and topics in California history:

- California’s Native People
- Spanish exploration and colonization of California
- Californios and the Mexican Rancho Period
- The American Period: the Gold Rush, California Statehood and California becomes an agricultural and transportation power

California’s Native People

Primary Theme

The Amah Mutsun people maintain strong spiritual ties to San Juan Bautista and the surrounding San Juan Valley.

Supporting Themes:

- For countless generations, Mutsun living in the San Juan Valley modifying the landscape with fire, pruning, and other techniques to enhance the production of plant and animal resources.
- Secularization of the mission in 1834 left its Indian population landless and homeless, with most becoming victims of poverty and exploitation in a land where their culture had once flourished for thousands of years.

- Today’s Mutsun are working to preserve their pre-colonization cultural traditions and, through research and practice and are reviving Mutsun culture.

Spanish exploration and colonization of California

Primary Theme:

As one of the 21 Spanish missions in Alta California, Mission San Juan Bautista, played a crucial role in advancing the Euro-American colonization of California.

Secondary Theme:

Mission San Juan Bautista was established as a link in a chain of missions designed in part to help control the California Indian population and secure the permanence of Spanish settlement of the California frontier.

Topics to Cover:

- The exploratory Anza Expedition bringing Spanish colonists to San Francisco passed through the San Juan Valley in 1776 and today’s visitors to San Juan Bautista State Historic Park can hike a nearby section of the Juan Bautista de Anza National Historic Trail.
- The historic El Camino Real (The Royal Road)—a portion of which visitors can walk near the north edge of San Juan Bautista State Historic Park—once connected the 21 Spanish missions in Alta California stretching from San Diego to Sonoma.
- Native labor in the mission’s workshop supplied many manufactured goods needed in Spanish California while the mission’s native farmworkers and vaqueros produced significant wealth for the colony with crops and livestock.

- Indian families at the Mission initially lived in traditional tule dwellings but starting in 1815 families began being housed in small rooms within long adobe buildings built east of the plaza on what is now the State Park-owned Taix lot.
- Whatever the intentions of the Padres, missionization proved disastrous for the Mutsun, who died by the thousands from European diseases and saw their complex culture disintegrate.

Californio and the Mexican Rancho Period

Primary Theme:

The stories of the people who lived, worked, and visited at the Castro Breen Adobe are the stories of different classes of Californios in the mid-19th century.

Supporting Theme:

Don Jose Castro, military leader, politician, ranchero, was one of the key players during the Mexican period.

Primary Theme:

Secularization resulted in mission lands being divided among private citizens, launching the Californio Rancho period of California history.



American Period, Gold Rush and California Statehood

Primary Theme:

Early American immigrants had a significant influence in California.

Secondary Theme:

Patrick and Margaret Breen realized their dream for a new life in the west.

Supporting Theme:

Patrick and Margaret Breen, survivors of the Donner party, were the first English speaking residents in San Juan Bautista.

Secondary Theme:

The Gold Rush experience of the Breen family reflects the effects the discovery of gold had on the lives of Californians and on the region's economy, population and culture, setting the state for statehood.

Topics to Cover:

The Breens purchased the Castro-Breen Adobe with money acquired in the Gold Rush.

Secondary Theme:

Angelo Zanetta's dream for the city to have the county courthouse was not achieved.

Topics to Cover:

Angelo Zanetta was a businessman who built the Zanetta House hoping it would become the county courthouse for the newly established San Benito county. When this did not happen he modified the building to serve as a private residence.

Secondary Theme:

More changes happened at San Juan Bautista when California became the 31st state.

Secondary Theme:

San Juan Bautista booms as a stageline transportation hub until the transcontinental railroad bypasses the town.

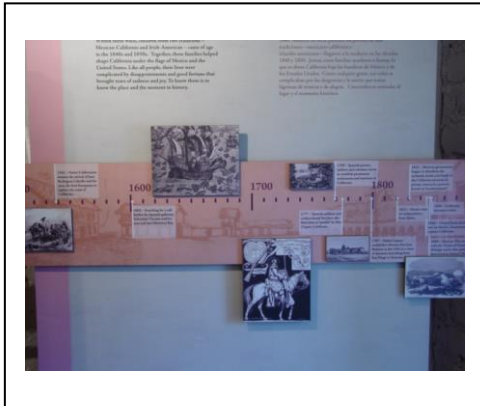


Interpretive Periods

Period of Historical Significance

Primary Interpretive Period

The primary interpretive period for the park spans the Native American time period, Spanish-Mexican period, to the American period.



Secondary Interpretive Period

Periods of Significance

These periods identify significant cultural and natural stories at the park.

Native American: Pre-contact to present.

Spanish and Mexican: 1602 to 1847

American: 1847 to present

California State Parks: ? to present

Recommendations:

Since there is no General Plan for San Juan Bautista State Historic Park, in 1998 a Management Study was initiated. The following are some of the recommendations:

- The interiors of the various buildings should be interpreted based upon that structures significance in relation to

California history. This will cover the many time periods from 1797 to 1890. This is appropriate to show how the Plaza has changed over the years.

- The exteriors of the buildings reflect a flow of history to create a more unifying experience for the visitors and to accommodate the more recent additions to structures that lie outside that particular building's interior interpretation. The most recent structure on the Plaza is the Stable built in 1874.

The following year, a steeple was added to the mission and a whole new era in the look of the Plaza took place. In order to keep the context of the buildings and their relationship to one another, it is the recommendation that the Plaza and the building exteriors are interpreted as a flow of history.

Castro-Breen Adobe

The interpretive period for the main floor of the Castro Breen Adobe will be 1835-1850, focusing on the Mexican Californio period and the transition to U.S. statehood. The interpretive period of the second floor (special, docent-led tours only) will be 1835-1848 for the Mexican bedroom and 1850-1900 for the Breen family bedrooms. The exterior of the adobe will represent 1874 in keeping with the other Plaza building exteriors. (Castro Breen Adobe, Interpretive Plan, The Sibbett Group, 2002

Plaza Hotel

The interpretive period for the Plaza Hotel will be 1858 to 1886, focusing on the period of 1858 to 1872 which was the most successful era for the Plaza Hotel.(Draft Interpretive Plan – Plaza Hotel)



4.4 Educational Frameworks & Standards

San Juan Bautista State Historic Park offers California schoolchildren an engaging experiential venue for learning first-hand about California's rich cultural heritage.

For 4th Grade teachers and students especially, the history presented within the park's buildings and on the plaza, along with the house museum rooms, orientation exhibits, and other programming, provide memorable opportunities to augment the classroom teaching of California's history-social science academic content standards and curriculum framework for their grade level.

California: A Changing State

San Juan Bautista State Historic Park's applicable standards under 4th Grade History-Social Science curriculum framework includes the following.

Grade Four

History-Social Science Content Standards.

California: A Changing State

Students learn the story of their home state, unique in American history in terms of its vast and varied geography, its many waves of immigration beginning with pre-Columbian societies, its continuous diversity, economic energy, and rapid growth. In addition to the specific treatment of milestones in California history, students examine the state in the context of the rest of the nation, with an emphasis on the U.S. Constitution and the relationship between state and federal government.

Recommendations



Volunteer making bread

Chapter 5: Recommendations

5.1 Goals, Objectives, Strategies

Section 4 of this IMP identified broad interpretive-related goals for San Juan Bautista SHP. In this section, specific objectives and strategies for accomplishing those goals are recommended. Together, these three elements—Goals, Objectives, and Strategies—provide a road map for improving interpretation and enhancing the visitor experience at San Juan Bautista SHP over the next decade and beyond.

Goal 1; Orient Visitors to San Juan Bautista State Historic Park

Visitors will identify San Juan Bautista State Historic Park, know about its interpretive opportunities.

Objective 1.1:

Work with a contractor to create new park signs to direct visitors and school groups to San Juan Bautista SHP, located in the outside boundaries of the city in order accurately guide visitors to the park.

Objective 1.2:

Create new park signs that identifies park boundaries and Mission San Juan Bautista’s property, located on the center grass lawn.

Objective 1.3:

Develop new promotional materials to be distributed in the city’s visitor center, and special events booth.

Objective 1.4:

Work with state transportation agency to have new state park signs on highway 101, directing visitors to the park.

Objective 1.5:

Coordinate with the cities of San Juan Bautista, Hollister, and Gilroy to provide park information at public transportation hubs, community centers, and car rental agencies.

Objective 1.6:

Collaborate with local AAA and travel agencies to promote and direct visitors to San Juan Bautista SHP.

Goal 2; Connect Visitors to the Park’s Human Stories

Objective 2.1:

Work with a contractor to create new park materials for the four main school programs to enhance the fourth grade field-trip experience.

Objective 2.2:

Create new park school program on the Indigenous Mutsun people collaborating

with the Amah Mutsun and utilizing the Native American Garden as program site.

Objective 2.3:

To work with District Specialists (Interpreter III, Historian III and Archeologist) to develop plans for the Taix lot to interpret the use of the lot during the mission period. During the process, work closely with Amah Mutsun and other interested groups.

Objective 2.4:

Develop new cell phone tours to include the Castro-Breen Adobe, Plaza Stable, and Zanetta family home.

Objective 2.5:

Re-design the Audio Visual room to include new TV monitor, modern projector and screen, new table and chairs, and new visuals of the four main cultures/peoples of San Juan.

Objective 2.6:

Develop new interpretive panels on the Zanetta family history, located in the Zanetta family house museum.

Objective 2.7:

Create new Ramada in the Castro-Breen courtyard to house school programs, Living History demonstrations, and special events. Ramada will be designed to complement existing ramada structure and the Castro-Breen Adobe.

Objective 2.8:

Develop new Living History demonstration baking site behind the Zanetta Family House. Baking area will consist of an accurate 1860's brick or iron range oven, freeing up the Castro-Breen Ramada for Californio era baking demonstrations.

Objective 2.9:

Create new park brochures in Spanish and Mandarin.

Goal 3; Connect visitors to the park's natural resources

Objective 3.1:

Develop new Interpretive panel on the San Andreas fault line, explaining the different tectonic plates that park sits on.

Objective 3.2:

Create new park panels that show; describe the native Coast Live oak trees that once covered the Gavilan hills, along with the extinct marshland of the San Juan valley.

Objective 3.3:

Replant a Coast live Oak tree(s) in the Castro-Breen Adobe used as an Interpretive tool, utilizing its acorns and leaves, also to provide shade.

Objective 3.4:

Create new interpretive talk on the workings of a historic orchard, using revitalized park orchard' new fruit, trees, and leaves.

Objective 3.5:

Develop an environmental science interpretive program about the relationship between native and invasive grasses, European animals, and human activity.

Objective 3.6:

Collaborate with local fire station on the tools of preventing forest fires and the dangers of climate change.

Goal 4; Integrate interpretation and resource protection

Objective 4.1:

Promote the restoration of San Juan's four main museum buildings by utilizing new brochures.

Objective 4.2:

Create new panels on the damage that wear and tear on historic structures.

Objective 4.3:

Develop new interpretive message in all school programs that highlight the threat that the historic structures are in. Use the real damage that currently exist to further enhance that message.

Objective 4.4:

Discuss the importance of regulatory information during interpretive programs.

Objective 4.5:

Develop new signs on the dangers of climbing and touching historical resources.

Objective 4.6:

Collaborate with park's maintenance staff to create new resources to protect the historic structures.

Goal 5; Enhance Recreation

Objective 5.1:

Create new wood picnic benches to allow more park visitors and school students to use on the park grounds.

Objective 5.2:

Update park materials on the prohibited sensitive areas not open to the public, and

add new areas where the public might be allowed to use.

Objective 5.3:

Re-develop new applications for the public to find accessible recreation areas.

Objective 5.4:

Rebuild all new public restrooms consistent with ADA requirements.

Objective 5.5:

Develop new recreational opportunities in the historic orchard, including new wood benches for city events, day use area.

Objective 5.6:

Update park website on recreational uses at San Juan Bautista SHP.

Goal 6; Park stewardship and community support

Objective 6.1:

Collaborate with Mission San Juan to form a weekly group to incorporate stewardship goals.

Objective 6.2:

Recruit interns from local colleges and universities to conduct research and prepare interpretive content for programs.

Objective 6.3:

Recruit and train students to lead interpretive talks and walks.

Objective 6.4:

Redevelop the parks' docent library to provide research opportunities to students and the public.

Objective 6.5:

Create new opportunities to the local Mutsun tribe to expand their Native American Garden, restoring existing one.

Objective 6.6:

Develop relationships with community organizations whose programs fit the park's interpretive periods and themes.

Goal 7; Visitor outreach

Objective 7.1:

Adapt the four main school programs to be conducted at various local elementary schools during the school year, utilizing new interpretive tools and materials.

Objective 7.2:

Develop interpretive materials, programs and media in multiple languages and formats.

Objective 7.3:

Create new brochure material to be distributed at the San Benito County Historical park.

Objective 7.4:

Work with local elementary schools and provide interpretive messaging.

5.2 Suggested Phasing

Following approval of this Interpretation Master Plan (IMP), a separate and more easily updatable Interpretation Action Plan

(IAP) will be developed to guide implementation of the IMP recommendations. The IAP will identify and prioritize specific tasks that will help accomplish the IMP's Goals, Objectives and Strategies.

The IMP planning team suggests that tasks for accomplishing the various IMP strategies be prioritized into the following four phases, indicating degree of need and availability of resources required for implementation:

High Priority: Near Term

- Improvements that should be made as soon as possible and which are achievable with currently available staffing and funding.

High Priority: Future

- Improvements that should be made as soon as possible but must wait until additional staffing and/or funding become available.

2nd Priority: Near Term

- Improvements that should be made within the next five years and which are achievable with currently available staffing and funding.

2nd Priority: Future

- Improvements that should be made within the next five to ten years but must wait until additional staffing and/or funding become available.

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Chapter 7: Appendices

Appendix A: Historical Narrative

Prehistory

Native Americans were the first people known to have settled in the San Juan Bautista area, arriving in Central California at least 10,000 years ago. The group known as the Ohlone entered the Santa Clara Valley sometime between 1,000 B.C. and 1,000 A.D.

When Spanish expeditions passed through the Santa Clara Valley in the 1770s, they found the Ohlone living in semi-permanent villages near fresh water and food resources.³⁹ Each village had dome-shaped tule homes (*ruk*), granaries, a sweat house and outlying camps.

The San Juan Bautista area was inhabited by an Ohlone tribe known as the Mutsun people, who lived in the basin surrounding the Pajaro River. The region they called *Popeloutchom* is now called the San Juan Valley.⁴⁰ A Mutsun village called *Trahtrahk* (place of many springs) stood on the site of present-day San Juan Bautista.⁴¹

Knowledge about Mutsun habitation in the San Juan Bautista area before the arrival of

Europeans is limited and is based mainly on archaeological evidence. Although no buildings or dwellings from pre-European contact remain, the presence of this settlement influenced the Spanish when choosing the site for the new mission. Archaeological evidence shows the Mutsun dwelled in the vicinity of the mission and near the mouth of San Juan Canyon.⁴²

Ethnographic Context

This section has been summarized from the 1993 Caltrans document *Archaeological Test Excavations at Fourteen Sites along Highways 101 and 152, Santa Clara and San Benito Counties, California: Volume 2: History, Ethnohistory, and Historic Archaeology* written by Ralph Milliken.

Ethnography in California

Spanish explorers and Franciscan missionaries, particularly Father Felipe Arroyo de la Cuesta, documented some aspects of Native life in their diaries and reports beginning in the late 1700s. These are the only first-hand ethnographic descriptions available, are limited in scope, and biased against the Native culture they intended to supplant. The few, brief records reveal a culture living similarly to other California tribes.⁴³

³⁹ City of SJB General Plan EIR pIII-I-2

⁴⁰ CSP Park Brochure

⁴¹ CSP Park Brochure

⁴² City of SJB General Plan EIR pIII-I-2

⁴³ Caltrans TBD

Early anthropologists like Alfred Kroeber came to use the word “tribe” in multiple ways. It can mean a group of unrelated families living within territorial boundaries, and it can mean a group of people with a common language. In Central California, the former tends to apply to groups of a few hundred individuals in a small area while the latter is often used to describe many thousands of people over a larger region. The most common terms for the people of Central California, *Costanoan* and *Ohlone*, refer to a hypothesized language group but may be misconstrued as also delineating cultural and territorial boundaries. Adam Johnston established both terms in 1850. *Costanoan* came from the Spanish *costaños*, “people of the coast,” and *Ohlone* from a tribe assimilated at Mission Dolores called the *Oljon*⁴⁴ in mission records. Kroeber and others popularized their usage to refer to a language group stretching from Oakland and San Francisco south past Monterey Bay.

Kroeber⁴⁵ devised the term “tribelet” to refer to the smaller groups. The word “tribelet,” or sometimes “triblet,” has become an ethnographic term commonly used to differentiate the political and social structure of the smaller tribes of California from that of larger tribes to the east. Many modern native people object to this word, and this motivation for its use, precisely because it minimizes the status of the California tribes.⁴⁶

Political Organization

Eight independent socio-political groups lived in the San Juan Bautista region: the Mutsun at San Juan Bautista and southward, the Uñijaimas to the north in the Gilroy

Valley, the Ausaimas to the northeast toward present-day Hollister, the Calendaruc west to Monterey Bay, the Pagsin to the southeast toward the Pinnacles, and the Tamarox, Orestac and Ochentac east toward the San Joaquin Valley. All eight tribes spoke a form of the Mutsun (or *Hoomontwash*⁴⁷) language, the best documented of all Costanoan languages.⁴⁸ There is no record of the exact borders between these tribes.⁴⁹

Mutsun Population

Central Californian tribal populations varied in size from 200 to 1000 individuals.⁵⁰ At San Juan Bautista, there are only two primary sources of information about the native population: the diaries of Spanish explorers, and mission baptismal records. These documents do not provide a picture of pre-contact numbers due to the the introduction of devastating European disease 25 to 35 years prior to the founding of the mission.

Multiple theories exist about how big a population may have lived in the San Juan Bautista area before the arrival of Spanish explorers. The numbers from mission baptismal records indicate a population density of about 2.5 people per square mile,⁵¹ though it was likely more than that. By determining an “acorn-salmon carrying capacity” for the area, Martin Baumhoff estimates a density of three to five people per square mile.⁵² It is likely that populations were densest near the coast, where the climate supported the greatest biomass, and decreased as one headed inland.⁵³ All of these theories are

⁴⁴ Golla 2011, p. 168

⁴⁵ (Kroeber 1932) as cited in Caltrans TBD

⁴⁶ Leventhal, Alvarez, & Cambria 1994, p. 300

⁴⁷ Levinthal & Zweirlein 1995, p. 2

⁴⁸ Milliken 2002 as cited in Golla 2011, p. 165

⁴⁹ Caltrans TBD

⁵⁰ (Kunkel 1974), as cited in Caltrans

⁵¹ Caltrans TBD

⁵² (Baumhoff 1963:223) as cited in Caltrans

⁵³ (King and Hickman 1973:34) as cited in Caltrans

speculative and cannot be backed up with hard data, for none exists.

Mutsun Language⁵⁴

Spanish missionary Felipe Arroyo de la Cuesta was the first person to gather extensive vocabularies of west-central California Indian languages. Arroyo de la Cuesta was at Mission San Juan Bautista from 1808 to 1832. In 1815 he composed the *Vocabulary and Phrase Book of the Mutsun Language of Mission San Juan Bautista*, including both a grammar and a list of 2,884 phrases with translations in Spanish.⁵⁵ During his visits to other missions, Arroyo de la Cuesta came to understand the area in which dialects similar to Mutsun were spoken. At Mission San Francisco in 1821 he wrote:

*I marveled to hear at this place numbers like those of the Mutsun of San Juan Bautista and I noted that the same fundamental language exists at San Francisco, San Jose, Santa Clara, San Juan Bautista, San Carlos, and Soledad, as far as the Chalones at this last. But it is so varied at each mission that it seems to be a distinct idiom at each. In reality this is not true, as anyone may see, and observe. This language embraces an area of one hundred and twenty miles or one hundred and thirty five miles from north to south.*⁵⁶

The commentary of Arroyo de la Cuesta suggests that contemporary scholars have over-estimated the differences among the various dialects of Costanoan. Levy,⁵⁷ for instance, wrote that they were "separate languages (not dialects) as different from

one another as Spanish is from French." Arroyo de la Cuesta,⁵⁸ on the other hand, warned that the differences between the Costanoan languages spoken at contiguous missions were the result of gradual changes from one socio-political group to the next:

When one rancheria neighbors another, most of their sounds are the same in the one as the other. Although the differences increase with distance between rancherias being compared, the mechanism, or syntax, seems to remain the same.

Native American Life⁵⁹

At the time of European contact the native people of west-central California made their living by harvesting animal herds and plant materials, although they neither domesticated the animals nor tilled the soil. Pedro Pages, who explored the Bay Area in 1770 and again in 1772, wrote that people throughout west-central California relied upon a great variety of wild seeds, greens, animals, birds and fish for their sustenance.⁶⁰ The preparation for gathering those seeds was described by a woman from Mission Santa Cruz:

*They would gather the pil [red maids seed] and they would go piling it up at a certain place where the ground was very clean and level. They would pile it roots up, they did it when the pile was not very dry and the little seed would all come out and fall down.*⁶¹

Women also gathered seasonal acorns, hazelnuts, strawberries, blackberries, and soap plant root, according to Francisco

⁵⁴ Caltrans TBD

⁵⁵ Arroyo de la Cuesta?([1815] 1861, 1862) as cited in Caltrans

⁵⁶ (Arroyo de la Cuesta [1821-1837]).as cited in Caltrans

⁵⁷ (Levy 1978:485), as cited in Caltrans

⁵⁸ Arroyo de la Cuesta ((1821-1837)), as cited in Caltrans

⁵⁹ Caltrans TBD

⁶⁰ (Pages [1775] 1937:71-80) as cited in Caltrans

⁶¹ (Harrington 1921-1938) as cited in Caltrans

Palou.⁶² Wherever live oaks or tan oaks were common, the women spent a good deal of time processing acorns to remove poisonous tannic acid and produce a fine, edible flour. In parts of west-central California, however, the tiny seeds harvested on the grasslands may have contributed a greater portion to the yearly carbohydrate intake than acorns. The bias of contemporary European observers and the impact of their discouragement of native practices is exemplified in multiple sources:

Historical accounts frequently describe how native people of central California used fire on a landscape scale. In the fall of 1769, Padre Juan Crespi of the Portola expedition observed burned meadowlands on at least twelve different occasions as the group traveled across the open coast from Santa Cruz to San Francisco. Crespi also described dense hazel strands in some burned areas, and pointedly stated that the native people burned the meadows “for a better yield of the grass seeds that they eat.”⁶³ Just a few years later, while stationed at the newly established Royal Presidio of Monterey, Governor Fages prohibited landscape burning, writing that tribes “... are wont to cause these fires because they have the bad habit, once harvesting their seeds, and not having any other animal to look after except their stomachs, set fire to the brush so that new weeds may grow to produce more seeds, also to catch rabbits that get overcome and confused by the smoke.”⁶⁴ ⁶⁵

Men hunted and fished as their contribution to the food supply. Hunting was certainly

more important than fishing for groups in the inland valleys. Larger animals were hunted with obsidian and chert-tipped arrows and sinew-backed bows; small animals were caught in traps. Communal drives for antelope, deer, elk, quail, rabbits, and even grasshoppers accounted for a large proportion of the protein supply in most areas.

In dress and ornamentation, there was general cultural similarity across Central California, with a great amount of local variation in detail. Men wore no clothing at all on most occasions. They pierced their ears and nasal septums and wore a variety of ornaments. Women were commonly tattooed and wore skirts of shredded plant fiber or deer skin:

*The women go covered with skins of animals and grass in place of skirts, and wear on their shoulders their little cape of skins.*⁶⁶

Houses were made from conveniently available local materials. In most places they were smallish hemispheric huts of bulrush-bundle or grass-bundle thatching.⁶⁷ Grass thatched houses in the Gilroy area were described by Crespi.⁶⁸

The most noticeable household items would have been the many different kinds of large and small baskets that the women used for gathering, storing, and preparing foodstuffs. Nothing definite is known about the specific basket weaving traditions around the San Felipe Sink at the onset of the historic period.

⁶² (Palou [1786] 1913:209) as cited in Caltrans

⁶³ Brown 2001:565-97, as cited in Cuthrell et al. 2012, p. 155

⁶⁴ (Fages 1937) as cited in Cuthrell et al. 2012, p. 155

⁶⁵ Jones & Perry 2012, pp. 154-55

⁶⁶ (Palou [1786] 1926:3:258) as cited in Caltrans

⁶⁷ (Vancouver [1792] 1798:13) as cited in Caltrans

⁶⁸ (Crespi [1772] 1927:283) as cited in Caltrans



Linda Yamane

The versatility of the baskets the women created is illustrated by their many uses: food storage, carrying loads, trapping fish, leaching acorns. When heated rocks were dropped in tightly woven, water filled baskets, they became cooking vessels.⁶⁹

The Mutsun enjoyed ball games, field hockey, dice games, gambling, singing, and dancing, and made music with bird bone whistles, flutes, and rattles.⁷⁰

Today the Mutsun are thriving and active in their community. They have worked with the park to establish a native garden. They maintain the garden and have developed an interpretive panel.

The Amah Mutsun Tribal Band currently has an enrolled membership of nearly 600 BIA documented Indians. These are the Previously Recognized Tribal group listed by the Indian Service Bureau (now known as the Bureau of Indian Affairs) as the “San Juan Band.” All lineages comprising the “Amah Mutsun Tribal Band” are the direct descendents of the aboriginal Tribal groups whose villages and territories fell under the sphere of influence of Missions San Juan Bautista (Mutsun) and Santa Cruz

(Awaswas) during the late 18th, 19th and early 20th centuries.

From the Amah Mutsun Tribal Band website (amahmutsun.org/history)

Post-Contact

The first contact Native Americans of the San Juan Bautista area had with Europeans was a Spanish expedition in 1769. From then until 1846, the Coast Range tribes became familiar with the Spaniards, joined the Hispanic mission system, and then dwindled in numbers in those missions. Starting in 1816, Yokuts from the San Joaquin Valley further inland would be brought to the mission to supplement the dwindling Mutsun speaking population. The term “Yokuts” refers to a language group distinct from Costanoan. A third language group arrived at the mission in 1823. They were a handful of Southern Miwok from an area encompassing the Sierra Nevada foothills to what is now Merced and Chowchilla.⁷¹

Eventually, the survivors were marginalized in the mission populations by these Indian migrants from the San Joaquin Valley. Finally, when the missions closed, they were dispersed to find work on civil ranchos as best they could.⁷²

The Mutsun people thrive today and are active in their community.

The Mass of Reconciliation and apology offered by the Catholic Church to the Amah Mutsun Tribal Band in December of 2012 hopefully marks the beginning of a period of healing in which San Juan Bautista State Historic Park can play a vital role.

⁶⁹ CSP Park Brochure 1999 updated 2001

⁷⁰ CSP Park Brochure 1999 updated 2001

⁷¹ Caltrans TBD

⁷² Caltrans TBD

Ask Amah-Mutsun tribe to write this section

Spanish Exploration

In 1603, Sebastian Vizcaíno made first contact with the native people of the central California coast. In his letter to the Spanish king, he describes what he found while seeking good harbors.

*Among the ports of greater consideration which I discovered was one in thirty-seven degrees of latitude, which I called Monterey. As I wrote to Your Majesty from that port on the 28th September of that year, it is all that can be desired for commodiousness and as a station for ships making the voyage to the Philippines, sailing whence they make a landfall on this coast. The port is sheltered from all winds, while on the immediate coast there are pines from which masts of any desired size can be obtained...*⁷³

Vizcaino went on to describe the people he encountered:

*And it is thickly settled with people whom I found to be of gentle disposition, peaceable and docile, and who can be brought readily within the fold of the holy gospel and into subjection to the crown of Your Majesty....*⁷⁴

He spent enough time with indigenous people he encountered along the coast to learn about their lives, and numerous large settlements present further inland.

There is no more documentation of encounters with central coast indigenous people until 1769, when Gaspar de Portola

came by land to locate Vizcaino's Monterey Bay.⁷⁵

Parties of travelers were now a regular sight for the Natives of the Pajaro River Basin. Couriers and others parties would stop there to rest on their journeys between Monterey and San Francisco. Mission Santa Clara and a settlement at San Jose were established in 1777.⁷⁶

The Mission Period

In 1783, the first Mutsun baptized at a mission was recorded at San Carlos Borromeo, which had by this time absorbed all of the Rumsen people in its vicinity. It is likely that the family ties between tribes led to the first few conversions of Mutsun, Pagsin, and Calendaruc people. The missionaries did not begin to actively proselytize in the San Juan Bautista area until the 1790s.

Father Presidente Fermín Lasuén was interested in establishing safe passage along the Camino Real and building new "filler" missions to ensure it took only one day to travel on horseback from one to the next.⁷⁷ In 1795, Hermernegildo Sal led an expedition from Monterey to choose a site for a mission at San Benito,⁷⁸ the name they used for the area the Natives called Popeloutchom. They chose this place because it was well-populated, convenient to Mission Santa Clara and Mission San Carlos Borromeo, and had plenty of resources for establishing an agricultural community.⁷⁹

Founding the Mission

In November of 1796, Church leaders decided to name the fifteenth California mission after Saint John the Baptist. On

⁷³ HSSC 1891, p. 71

⁷⁴ HSSC 1891, p. 71

⁷⁵ NPS Ohlone/Costanoan

⁷⁶ Caltrans TBD

⁷⁷ Lightfoot 2006, p. 55

⁷⁸ Caltrans TBD

⁷⁹ SJB SHP Interpretive Prospectus Jan 1974, p. 2-3

June 24, 1797, Father Lasuén founded Mission San Juan Bautista, dedicating it in a ceremony which is described on the title page of the mission's first baptismal register.

By the end of the first year, the settlement already consisted of an adobe church, a missionary house, a granary, a guardhouse, and four houses for the soldiers. Farming at the new settlement was successful. By the second year, they were building a second granary twice as large as the first.⁸⁰

Father Joseph Manuel de Martiarena and Father Pedro Martinez were the first to oversee Mission San Juan Bautista. Their primary objective was to baptize neophytes. In the first six months, they baptized 82 natives, mostly Mutsuns.⁸¹

The site selected for the new mission lay very near the San Andreas Fault. In October of 1800, there were multiple significant earthquakes. The mission continued to expand despite the earthquakes and were built by an all native work crew.

Father Felipe Arroyo de la Cuesta from Mexico City took charge of Mission San Juan Bautista in 1808. He saw a growing native population and proposed changes to the mission layout. Thus, San Juan Bautista became the only mission church to have side aisles. It is also the largest of California mission. It would take nine years to complete.⁸²

Mission Economic Development

The Mexicans started a revolution for independence from Spain in 1810. Until this time, regular stipends from the Pious Fund supported the Franciscans and the

neophytes. When the revolution began, this assistance from Spain ended. The missions had to find their own means of support.⁸³

Due to the exceedingly fertile soil of the area, Mission San Juan Bautista immediately took off as an agricultural endeavor. The tilled acreage and number of livestock doubled between 1799 and 1801, and grain production quintupled.⁸⁴

Mission San Juan Bautista became one of the largest mission operations in California. By 1821, there were over 23,000 head of cattle and the harvest had produced 6,560 bushels of grain and legumes.⁸⁵ Trade with foreign vessels expanded. English and American ships came to sell their goods and purchase hides and tallow. The Russians bought grain. In 1820, a single Russian ship purchased five percent of San Juan Bautista's entire crop for that year.⁸⁶

Even after the missions were secularized in 1834, the area was still relied on to supply flour to Monterey, as documented in the 1837 naturalist voyage of the French ship, the *Venus*.⁸⁷

Daily Life at the Mission

Father Arroyo de la Cuesta was deeply interested in the natives and their languages and ways of life. In 1812, he prepared a report to the Spanish Crown describing native life at the mission:

At this mission all the neophytes live in community. We missionary fathers care for their planting and harvesting. When this does not suffice for their maintenance they return to their pagan habitat (the open country) and search for wild seeds. It

⁸⁰ Clough 1996

⁸¹ Caltrans TBD

⁸² Leffingwell p. 122

⁸³ Clemmer 1961, p. TBD

⁸⁴ Clough 1996

⁸⁵ Clemmer 1961, p. TBD

⁸⁶ Khlenikov 1990 p76 and Informe for 1820, as cited in Farris 1991.

⁸⁷ Beidleman 2006, p. 89

*is rare that any Indian takes interest in cultivating his own little plot. They prefer watermelons, sugar melons, pumpkins and Indian corn.*⁸⁸

He described their attire:

*The clothing of our neophytes comprises a blanket, breech cloth and shirt and a skirt for the women in place of the breech cloth which serves the men to cover themselves decently and which supplies for trousers. All these articles of clothing are made at the mission. The cowboys and the more outstanding Indians wear trousers, socks, shoes and hats which sometimes are those manufactured here while at other times they come from Spain.*⁸⁹

Arroyo de la Cuesta described their economic habits and social status:

*I repeat that these Indians live in community. All are attended to whether they are in good health or ill. The greatest wealth these Indians have consists in having more clothing, in a greater number of beads, and a dollar or two which they appreciate as little as most things. For they give them or throw them away, and gamble them away quite easily. The people of the other castes are the soldiers and their families who are at the mission.*⁹⁰

As to native leadership, he said:

At this mission there are two alcaldes and two regidores approved by the government. These are in charge of the laborers of the mission. These

together with all the neophytes in criminal matters are subject to the immediate commander of the presidio and in economic and civil affairs to the missionary fathers of this mission.

Arroyo de la Cuesta taught them music, and they continued to sing their traditional songs:

*They are very much inclined to music and singing. They readily learn whatever is taught to them. They also remember their pagan tunes and play them on their instruments. These tunes are many and varied. They have songs for their games, different ones for the men and for the women. Other songs they have for funerals, others for healing their infirmities, still others to scoff at their enemies, for going to war, for the hunt, for the men's and women's dances, for entertaining the youth, and many other stories and fables that could be related.*⁹¹

Mutsun Assimilation

Randall Milliken described the assimilation of tribes in the San Francisco Bay Area.

The story of tribal assimilation in the Bay Area is a complex one. No two tribal groups were confronted by the choice to join the missions under exactly the same set of circumstances. There was, however, a common experiential thread over the forty years; each tribe left its homeland for the missions when a significant portion of its members came to believe that the move was the only

⁸⁸ (Arroyo de la Cuesta [1814] 1976:111) as cited in Caltrans

⁸⁹ (Arroyo de la Cuesta [1814] 1976:151) as cited in Caltrans

⁹⁰ (Arroyo de la Cuesta [1814] 1976:122) as cited in Caltrans

⁹¹ (Arroyo de la Cuesta [1814] 1976:136) as cited in Caltrans

*reasonable alternative in a transformed world. They were not marched to the baptismal font by soldiers with guns and lances.*⁹²

As mentioned previously, eight tribes inhabited the immediate vicinity of Mission San Juan Bautista: the Mutsun, the Uñijaima, the Ausaima, the Calendaruc, the Pagsin, the Tamarox, the Orestac, and the Ochentac. At first, the converts were primarily Mutsun, Ausaima, and Tamarox. The Mutsun, Uñijaima, Ausaima, Calendaruc, and Pagsin had some members who had already been brought to other missions. From 1797 to 1807 1,499 members of these eight tribes were baptized at Mission San Juan Bautista.⁹³

In 1801, a few Uñijaimas and Ausaimas remained living in their traditional villages. The Calendaruc that had not been converted at Santa Clara or San Carlos Borromeo were now brought to San Juan Bautista. This year also brought the first outbreak of disease at the mission. Twenty-six natives died that March of an unknown “pestilence.”

In 1802 more Tamarox, Uñijaima and Ausaima joined the mission, as well as the first waves of Orestacs and Pagsins.

As the mission population grew, its agricultural activities increased and expanded outward from the mission in the form of small ranches. Small communities of converted native families lived and worked out of a total of six ranches. The first was at La Brea, a former Native village site.

Franciscan Ideals in Spanish California

La Brea Ranch started in 1803 as a defense against an illegal land grant obtained by a retiring Spanish soldier named Jose Mariano Castro, who had convinced the authorities in Mexico City to give him the land so he could feed the soldiers at the Monterey Presidio.

The Franciscans were against private land ownership and preferred to keep the Mexican and Spanish settlers segregated from the Native neophytes. The padres feared the Natives would be “corrupted morally”⁹⁴ by mingling with settlers. The Franciscans and the Spanish soldiers argued over whether trade with Native Americans was allowed.⁹⁵ The military was an eager consumer of mission surplus, and priests were not above charging higher prices during hard times, all while claiming they were unable to spare the food intended for their own neophytes.⁹⁶ The price of grain was determined by the Spanish government at that time.

At first, the Spanish government supported church oversight of lands in the Americas, but the desire of Spanish soldiers and their families to own land in California would not be put off forever. Land grants were at first hard to come by, but as time went on, they became more common, and less rigorous.

The Franciscans were oblivious to the actual effects of their relentless assimilation of the native population.

One visitor wrote (in reference to the Christian Indian people at Mission San Francisco) that “all operations and functions both of body and mind

⁹² Cook 1943, p. 74; as cited in Milliken 1995

⁹³ Caltrans

⁹⁴ Boessenecker 2010, p. 8

⁹⁵ 11 Jul 1821 Ybarra to de la Guerra; as cited in Duggan 2005

⁹⁶ Duggan 2005, p.357

appeared to be carried out with a mechanical, lifeless, careless indifference.⁹⁷” Most of the Franciscan missionaries of the day, as well as some later authors, considered symptoms of depression to be proof of the stupidity and natural inferiority of the Indian people. Limited by their cultural chauvinism, the missionaries failed to see that they had undermined the peoples’ sense of mastery, choice, and efficacy, important prerequisites for human health and happiness.

Native people who decided that they had made a mistake in joining a mission community, who returned to their village after they had been baptized, were forcibly returned.⁹⁸

The Franciscans of those times considered baptism to be an agreement by the Indian people to become their wards, or adult children. In their understanding, the universe included Earth, Heaven (a place of eternal happy life), Hell (a land of eternal torture for those who consciously rejected Christian moral behavior), and Purgatory (a place of suffering and expiation for some who would eventually go to Heaven). Physical force, the Franciscans believed, was a necessary tool to save Christian Indian souls for an eternal life in Heaven.⁹⁹

Yokuts Assimilation

In 1804, the last of the Uñijaimas and Ausaimas were converted. More Orestac, Tamarox and Pagsin also joined the mission, along with a group referred to by multiple names, among them Ochentac.

Measles struck in 1806, killing 60 or more people.¹⁰⁰

In 1807, the last of the Ochentacs and Orestacs were absorbed bringing the mission population to 1,072. By this time, there were few or no Mutsun speakers who were not at one of the missions. In 10 years, they had been converted from their traditional lifeways to the European agricultural practices imposed by the mission system.

Major absorptions at San Juan Bautista paused until 1815. During this time, other mission ranches were established, and Mariano Castro and another soldier, Ygnacio Ortega, were able to act on their land grants by starting ranches near Gilroy. By this time, their presence may have been seen as an asset to the Franciscans, who were in need of assistance in protecting the mission from runaway neophytes and rebelling Yokuts tribes.

As early as 1806, the first of the Yokuts, a tribe called the Locomo, were taken to the missions. In 1812, Father Arroyo de la Cuesta began proselytizing in the San Joaquin Valley. Many Yokuts people fled from the other missions and died attempting to return to their homes. Livestock raiding began.

In 1815 the Spanish military began a campaign to retrieve runaways and stolen livestock. A party from San Juan Bautista led by a Sergeant Pico spent more than three weeks attacking villages in the San Joaquin Valley. After this expedition, the Yokuts tribes were much less resistant to migration to the missions and the population at San Juan Bautista began to grow again, having fallen to 580 over the previous years. From 1816 to 1823, 913 Yokuts people were baptized at Mission San Juan Bautista and

⁹⁷ Vancouver [1792] 1798, p. 21; as cited in Milliken 1995

⁹⁸ Milliken 1995, p. 4

⁹⁹ Milliken 1995, p. 5; “see Cook 1943, pp. 57-64 and Guest 1988, p. 28”

¹⁰⁰ NPS Ohlone Costanoan

many runaways from other missions returned as well. The Yokuts assimilated at San Juan Bautista were the Nopchenche, Chanech, Eyulalua, Picache, Copcha, Huechi, and Oyima tribes of the lower San Joaquin River area. By 1823, the mission community consisted of 1,248 people, more than half of them Yokuts speakers now living in former Mutsun territory.

In 1823, Southern Miwok first appeared at the mission. This marked the third language group documented by Arroyo de la Cuesta. Sexto Huoniths, baptized in 1823, was known as the “interpreter of the third language” by 1826.

Death rates at the mission had been consistently high and they went higher still after 1815. In 1828, a measles outbreak killed one in five people. Deaths had been averaging six to twelve a month, but jumped to 83 that February.

Livestock raids and retaliatory military expeditions continued throughout this time.

From its founding in 1797 until 1840, 2,781 Native Americans were baptized at San Juan Bautista. Three known language groups were represented: Mutsun Costanoan (1,504 people), Northern Valley Yokuts (1,209 people), and Sierra Miwok (33 people). Thirty-five people not identifiable to a particular language are also in the mission records.¹⁰¹

Mission Period Resources

Most of the adobe buildings constructed during the Mission Period have burned or been demolished. The mission itself and a handful of other adobe buildings within the city survived.¹⁰² San Juan Bautista State Historic Park contains only the foundations

of the crumbled neophyte housing on the Taix Lot.

Mission Housing at the Taix Lot

The only mention of housing in mission records before 1815 is of a single “house eight by five *varas*¹⁰³ for single women.” The rest refer to mission trade and military structures. It was during the period of Yokuts migration to the missions that the majority of the native housing was built. Mission documents describe 80 family units in existence in 1823, the year of peak population. Archeological excavations of the lot attempt to reconcile the evidence with Franciscan records and local oral histories.

While the Franciscan documents refer to “houses,” giving the impression of individual units, the archaeological evidence suggests long dormitory type structures that may have been enlarged by additions or apartments. Each new addition then, may have been referred to as a “house.”

Historical Descriptions of Mission Housing¹⁰⁴

Thanks to the *Informes*, we have important details of the dates of construction and sometimes the sizes of various adobe structures erected for the Native Americans. Initially, most of them lived in nearby rancherias using their traditional methods of construction. Barracks were constructed to house the single women, widows, single men, and widowers. It is not until 1815 that we have the first mention of houses being built for neophyte families. The first describes seven rooms for neophyte families with a door and window each. Each room is described as 6 *varas* (16.5 feet)

¹⁰¹ NPS Ohlone/Costanoan

¹⁰² City of SJB

¹⁰³ A vara, according to Engelehardt, is about 34 inches.

¹⁰⁴ Farris 1991, pp11-16

square. In 1817 there were erected adobe walls for 13 houses of neophytes, but no dimensions are given. In 1818 the construction continued on the 13 houses, but they were not yet finished. In 1819 six adobe houses with tile roofs for six families of neophytes were completed. In 1820 seven more houses for the Natives with adobe walls and tiled roofs were finished. In 1821 10 houses of adobes with windows and doors and tiled roofs were added. The next year saw the construction of 22 houses for an equal number of families. [Note: this information contradicts the *Informe* for 1822 which does not mention any construction for the year. Where Engelhardt got his information is not evident.] In 1824 an additional 22 houses of adobe with tile roofs for Indian families were completed.

The Fate of the Mission Housing

The 1881 *History of Monterey County* describes the history and contemporary state of the buildings:

A short distance from these [the Church and Quadrangle of Mission SJB], say five hundred yards, stood the buildings allotted to the neophytes for dwelling places. These latter consist of two rows of buildings, three hundred feet long, under a common roof, and separated by an aisle or hallway. Each apartment was provided with a single door and window; the door opened from the hallway, and the window to the outside, to give light and ventilation. There was no means of intercommunication between the apartments. Into these apartments, it is said, the unmarried of both sexes, adult as well as children, were

separately locked at night, the key being in the charge of the friars, or the major-domo, generally an Indian of reliable character, corresponding, we may believe, to the “trustee” in a modern jail.

These buildings were standing, roofless, in 1850, but there is now nothing to mark their place, save the mounds made by their crumbling walls.¹⁰⁵

No one wanted the neophyte housing, and it was abandoned and left to deteriorate while the land it was on traded hands. First, it was granted to Jose Antonio Castro, who later sold it to the Breen family, who traded it amongst themselves and their business partners until 1891, when Anton Taix purchased it.¹⁰⁶ It was handed down to his heirs and then sold to the Department of Parks and Recreation in 1961.

No one resided on the lot and no new construction was ever undertaken after secularization. The lot primarily served as pasture land.¹⁰⁷

Mexican Rule

During the 1820s, more soldiers retired to ranches in the eastern lands formerly occupied by the Calendaruc.

The revolution that had begun in 1810 came to an end when Mexico gained its independence from Spain in the 1821 Treaty of Cordoba. While decisions made in far-away Mexico City were enacted in Alta California, she “was essentially on her own, and the departmental government operated as it saw fit. Daily life went on in California as if it was a separate country, and, indeed,

Bautista, California. California Department of Parks and Recreation, pp4-11

¹⁰⁵ Anonymous 1881, pp143-144, as cited in Farris 1991

¹⁰⁶ SBCR Deeds 12: 117-119, as cited in Farris 1991

¹⁰⁷ Farris, G. (1991) Archaeological Testing in the Neophyte Family Housing Area at Mission San Juan

the Hispanic residents of California preferred the name ‘*Californio*’ to ‘Mexican.’”¹⁰⁸

In the northern part of the district, the Mexican government operated out of two headquarters, one at San Juan Bautista and the other at Mission Dolores near Yerba Buena, now San Francisco.

The Mexican Revolution of 1821 restructured the relationship between Hispanic *Californios* and Native Americans. Natives were made Mexican citizens by the 1824 constitution and in 1826, the governor began the process of secularizing the missions, expelling the Franciscan missionaries, and turning over their lands to the converted native neophytes.¹⁰⁹ In 1828, Mission San Juan Bautista’s lands were assessed in preparation for secularization. As early as 1826, natives were “licensed” to become indentured servants to families in Monterey.

The confiscation process was delayed by Franciscan objections and sympathizers. Father Arroyo de la Cuesta and his assistant were reassigned in April of 1833 and replaced by priests supportive of secularization and confiscation. In August, an act by the central Mexican government finally decreed the mission lands would be sold off by the state to raise funds.¹¹⁰

The missions had been the original large-scale ranchers of California. When they were finally secularized, the land intended for the natives who worked at the missions was sold cheaply and divided up among the

local *Californio* landowners, especially those who were friends and relatives of Mexican officials.¹¹¹ “During the period of time when California was governed by Mexico, about 800 land grants were made. Although the law specified that a private rancho could be no larger than 11 leagues, more than one land grant could be made to the same person. The rancho owners were the elite of California society; below them were the merchants, vaqueros, and common laborers.”¹¹² The native peoples were released from the missions and given small rancherías¹¹³ on which to settle. They either sought work from the *Californios*, or returned to what remained of their tribes.¹¹⁴ Enough trained Indians were available to see to the menial tasks that California rancho-owners and their families were able to live much like feudal lords.¹¹⁵ A total of 875 San Juan Bautista natives were turned away to fend for themselves when the mission was secularized in 1835.¹¹⁶ By this time, they had lost much of their native life patterns and were accustomed to life at the mission.¹¹⁷

Horse-stealing increased as natives who knew the coastal territory well joined raiding parties from the San Joaquin Valley. The military response was likewise joined by posses of ranchers. The retaliation of the *Californios* was indiscriminant and unyielding, and not particularly effective at stopping the livestock raids.¹¹⁸

After 1836, Native American birthrates were dropping, and Mexican birthrates were on the rise. This combined with the smallpox epidemic of 1838 meant that by 1842, Native Americans were no longer the

¹⁰⁸ Hook 1987, p. 55

¹⁰⁹ Hurtado 1988, pp. 36-37

¹¹⁰ Everything Caltrans up to this point unless otherwise noted

¹¹¹ NPS 2009, p. 18

¹¹² Hook 1987, p. 56

¹¹³ A ranchería is a Native American settlement, essentially a reservation in the form of a small, rural

village. There are 59 official rancherías in California today, plus others that are not currently recognized.

¹¹⁴ Hurtado 1988, pp. 36-37; Hook 1987, p. 44

¹¹⁵ Hook 1987, p. 57

¹¹⁶ Caltrans

¹¹⁷ NPS Ohlone/Costanoan

¹¹⁸ Caltrans

majority population in their own land.¹¹⁹ In 1840, the population of San Juan Bautista was only 50 Mexican residents. Five years later, it had grown to 75.¹²⁰

Mexican Rancho Period Resources

After secularization, General Jose Antonio Castro was appointed Prefect of the Monterey District of Upper California, and San Juan Bautista became the judicial and administrative headquarters of Alta California del Norte.

The Castro-Breen Adobe was commissioned by General Castro, son of Jose Tiburcio Castro, and built between 1840 and 1841. General Castro was often away on military duty, and his father became the civil administrator of the district¹²¹ and the primary resident of the house. Jose Tiburcio oversaw much of the seizure and sale of California mission property.

Three Castros, Maybe More

Jose Tiburcio Castro and his son Jose Antonio Castro were both prominent in the affairs of San Juan Bautista and the capital at Monterey. Because of the similarity of their names, they are often confused. Jose Tiburcio usually signed documents “Jose T. Castro,” a fact that helps to distinguish between the two men. It is important to do so as both father and son may have occupied the Castro-Breen Adobe as well as other former mission buildings around the plaza—the buildings that later became Zanetta Hall and the Plaza Hotel. Both father and son owned ranchos that took some of their time and attention as well:

Jose Tiburcio owned Rancho Sausal near Salinas, which was granted to him in 1834. Jose Antonio was granted Rancho San Justo near San Juan Bautista in 1839, as well as other ranchos in Monterey County.¹²²

Jose Mariano Castro, who had been granted the La Brea Rancho in 1803, is not directly related to Jose Tiburcio’s line. Multiple Castro families, who may have all come from Sinaloa, Mexico, settled in central California independently of each other. Jose Antonio is called Jose Maria in some sources. There were at least three and possibly as many as five men named Jose Castro who had significant ties to the history of San Juan Bautista during the Mission and Rancho Periods. The issue merits further investigation.

Distribution of Mission Lands in San Juan Bautista

Many lots now along Third Street were granted to private Mexican citizens during secularization. The first home built on one of these parcels was the Casa de Anza Adobe at 103 Third Street in 1834.

Jose Tiburcio Castro had been *comissionado* at Mission Soledad in 1831. When he took the same position at San Juan Bautista, he lived in the mission itself. During this time, he and the priest regularly argued over the use of the rooms and the behavior of the native children still living there.¹²³

¹¹⁹ Caltrans

¹²⁰ "San Juan Bautista Pueblo (and Plaza)," National Register of Historic Places historic district nomination, November 12, 1963., as cited in NPS 2009

¹²¹ California State Parks, (2002), Historic Structure Report Castro-Breen Adobe San Juan Bautista, pp3-4, p6, p12

¹²² Kimbro 2003-2, pp14-15, with note: summarized from the volumes of the History of California by Hubert Howe Bancroft... Where sources other than Bancroft were used, they are individually cited.

¹²³ Beebe & Senkewicz 2001, p397; as cited in Kimbro 2003-2

California Revolution of 1836¹²⁴

In October of 1836, native-born *Californios* Juan Bautista Alvarado and Jose Antonio Castro made San Juan Bautista the headquarters for their revolution against the Mexican-appointed Governor Gutierrez. Castro is said to have quartered his troops at the building that preceded the Zanetta House on the Plaza at San Juan. They marched on the capital in Monterey with Castro in command as general of the revolutionary forces from November 5 through 29, 1836. The revolution was a success thanks to the help of Isaac Graham and his *rifleros*, a gang of well-armed backwoods American “mountain men” who frequented his distillery. As president of the *diputacion* (legislature) until December 7, 1836, Jose Antonio was considered governor briefly. Then he was commissioned a Lieutenant Colonel under Alvarado, governor ad interim.

In triumph, the revolutionaries re-named San Jose and San Juan for themselves: San Jose de Alvarado and San Juan de Castro. The latter town was named the capital of the first district prefecture on February 1, 1837. Predictably, there were a number of counter revolutionary uprisings starting with one in San Juan Bautista in 1837 involving local landowners. Many southern *Californios* or *Sureños* supported Carlos Carillo, of Santa Barbara, for governor. Castro defended Alvarado as governor and was kept busy during 1837 and 1838 putting down potential uprisings by Mexican countrymen, as well as Natives from the Central Valley.

Jose Antonio was made Prefect of the First Northern District in either 1837¹²⁵ or

¹²⁴ Kimbro 2003-2, pp15-16, with note: summarized from the volumes of the History of California by Hubert Howe Bancroft... Where sources other than Bancroft were used, they are individually cited.

¹²⁵ Milliken as cited in Kimbro

¹²⁶ Bancroft as cited in Kimbro

1839.¹²⁶ The prefectural government may have been housed in the armory that would become the Plaza Hotel. As Prefect, Jose Antonio had the authority to grant lands.

Construction of the Castro-Breen Adobe and the Graham Affair¹²⁷

The adobe was commissioned by Jose Antonio in 1840¹²⁸ and construction was completed the following year. Jose Tiburcio may have lived in the house before it was completed. In 1841, he died there, leaving instructions in his will to pay the Native laborers and return borrowed mission equipment and livestock used in its construction.¹²⁹

Jose Antonio had been unable to see to the construction due to political activities that took him to Mexico. In 1840, Isaac Graham and other Anglos were rounded up for suspicion of plotting against the government. They were taken to Mexico City. Jose Tiburcio was also part of this Monterey *junta*, but did not join the trip in order to attend to his son’s affairs in San Juan Bautista. This may be a reference to the ongoing construction of the adobe. While Jose Antonio was away, Jose Tiburcio acted as Prefect for a few months. After his death, the Prefecture was effectively relocated to Monterey, although not officially until 1846.

In Mexico, the political situation switched. Jose Antonio found himself under court-martial for mistreatment of prisoners. His counsel was none other than Manuel Micheltorena, who was shortly to be appointed governor of California. Jose

¹²⁷ Kimbro 2003-2, pp17-19

¹²⁸ California State Parks, (2002), Historic Structure Report Castro-Breen Adobe San Juan Bautista, pp3-4, p6, p12

¹²⁹ (Milliken archives, SJBPL) as cited in Kimbro 2003-2

Antonio was exonerated and returned to Monterey in September of 1841.

The Battle of Providencia

California had been governed by officials sent from Mexico since it was first settled. After Mexico became a republic, governors continued to be sent to the northern department, until the *Californios* insisted that the governor be a native Californian. They were convinced that a governor from Mexico could not be as well acquainted with the problems of the department of California. After struggling to govern the highly independent *Californios* for five years, Acting Governor Juan Bautista Alvarado turned over the position to Manuel Micheltorena from Mexico in 1842.¹³⁰

Micheltorena was given a large salary of \$4,000, extraordinary powers, and an army of 300 criminal conscripts to take with him to his new post. These men were scarcely ever paid and consequently took what they wanted of food and other necessities by force from the California residents. When Commodore Jones of the U.S. Navy accidentally tried to capture Monterey in 1842, Micheltorena was unresponsive. The *Californios* objected to the conduct of his troops and his military neglect and raised the banner of revolt.

After Micheltorena sent his unruly conscripts back to Mexico, Juan Bautista Alvarado and Jose Antonio Castro determined to send him back along with them. Micheltorena had moved cannon and ammunition to San Juan Bautista. Alvarado and Castro were well supplied to revolt and in 1845, they did. They led Micheltorena and his ally, John Sutter, south to Los

Angeles. Sutter was captured and his army was disarmed and put to work for no pay and little food.¹³¹ It was not much of a battle, ending when the non-*Californio* contingents on each side agreed not to fire upon each other. Micheltorena was convinced that he would be wise to return to Mexico. With Micheltorena's departure, Pio Pico, a native Californian, assumed the governorship.¹³² Sutter switched allegiances and was released to march back to his fort in the north, where he was sorely needed to manage Native uprisings and horse-raiding, which were frequent throughout California at this time.

Mexican-American War

There were many parties interested in the lands California was offering. Mexico City was trying to encourage settlement of California and in 1824 passed a law promising security of property and person to all law-abiding foreigners. This, plus the accounts of California's pleasant climate and vast potential, brought many Americans west. These Anglo entrepreneurs often married into the powerful landowning *Californio* families and in this way, gained a subtle influence over local politics and planted the idea of California eventually becoming a part of the United States.¹³³

The Gavilan Peak Affair¹³⁴¹³⁵

In March 1846, San Juan Bautista was General Castro's rallying point for another military action; this time arising from an incident with international implications. John C. Fremont¹³⁶ and his company of U.S. "surveyors" had been allowed to winter in California, provided they stayed away from the coastal settlements. Suddenly and

¹³⁰ Hook 1987, p. 56

¹³¹ Hurtado 1988, p. 56

¹³² Hook 1987, p. 56

¹³³ Hook 1987, p. 58

¹³⁴ SJB SHP Interpretive Prospectus Jan 1974 p4-5

¹³⁵ Kimbro 2003-2, pp14-15, with note: summarized from the volumes of the History of California by Hubert Howe Bancroft... Where sources other than Bancroft were used, they are individually cited.

¹³⁶ On orders from President Polk, McMahon p41

without explanation, however, he and his men appeared in the hills near Monterey. Castro notified Fremont that he would have to leave California, but Fremont ignored the request and led his men to the summit of Gavilan Peak overlooking San Juan Bautista. He fortified the summit and raised the American flag. After three days, following an exchange of diplomatic (and some not-so-diplomatic) messages, Fremont decided to comply with Castro's request and withdrew—"slowly and growlingly" as he later described it.

Fremont and his troops moved northward, spreading the story that the *Californios* were going to expel all Americans and prevent them from entering California. The story was true. General Castro himself had been instructing all California officials to enforce that very *bando* (proclamation) from Mexico City just six months prior. Castro's interpretation of the *bando* was a little less than literal. American settlers were permitted to remain if they were kept "submissive."¹³⁷ Regardless, Americans at Sutter's Fort and at Sonoma were jumpy.¹³⁸

In July 1846, Lieutenant Francisco Arce brought six or eight soldiers and 150 California government horse to Sutter's Fort en route to Santa Clara from Sonoma. The Americans believed the horses marked the beginning of a campaign to drive Anglo emigrants out of California, so they captured the animals.¹³⁹ Four days later, on June 14, they took Sonoma and imprisoned General Vallejo and his men. The Bear Flag Revolt had begun.¹⁴⁰

As this was happening, General Castro was at Santa Clara recruiting supporters to oppose Governor Pio Pico in Los Angeles. Learning that Fremont and his men planned to engage them, Castro abandoned his own

revolutionary plans, and he and his troops went to San Juan Bautista to get guns and ammunition.

On July 7, 1846, after the outbreak of war between Mexico and the U.S., Commodore Sloat landed his troops at Monterey and claimed California for the United States. Sloat communicated with Castro asking him to capitulate and received a negative reply on July 9, 1846, from Castro at his headquarters in San Juan Bautista. Castro and his army united with Pico's forces at Rancho Santa Margarita on July 12, 1846. The Americans raised their flag in the Plaza of San Juan Bautista on July 17.¹⁴¹

Many of Castro's recruits deserted and Pico was unable to raise substantial numbers of *Californios* to resist the Americans. In August, Castro, Arce, and others decided to go to Mexico for reinforcements.¹⁴² Pico and his secretary, Jose Moreno, followed in early September. The remaining resistance coalesced under Manuel Flores, Manuel Castro, and Andres Pico.

In November of that same year, Fremont returned to San Juan Bautista; this time as lieutenant colonel in the U.S. Army. He spent nearly two weeks at San Juan Bautista gathering horses, mules, and other supplies for his 428 man army. Known as the California Battalion, Fremont's little army left San Juan Bautista on November 28, 1846, and managed, despite considerable hardship, to meet with Andres Pico and sign the treaty of Cahuega on January 13, 1847, thus ending armed hostilities between the U.S. and the Californians. The Mexican-American War as a whole ended the following year, leaving California to the Americans.

¹³⁷ Bancroft, Vol. IV: 607, as cited in Hook 1987

¹³⁸ Hook 1987, pp58-61, pp. 73-79

¹³⁹ New Helvetia Diary, June 10, 1846, as cited in Hook 1987

¹⁴⁰ Hook 1987, pp58-61, pp. 73-79

¹⁴¹ City of SJB General Plan EIR, p. III-I-3

¹⁴² Burton-Carvajal 2011, pp. 185-86

Unable to obtain reinforcements from the overextended and chaotic Mexican Army, Castro stayed at Sinaloa, Mexico—where his father had been born—until 1848, when he returned to Monterey. He was granted more lands in San Juan Bautista and Monterey, and passed them on to others.

Castro was unable to adapt to the American way of governing, and he refused American citizenship. The United States Land Commission had a lengthy and detailed process for verifying the Spanish and Mexican land grants. American property title in the west operated under the practice of homesteading, which to *Californios* amounted to squatters stealing their land. He received more land grants during and after the war, but sold them off or signed them over to pay off debts.

In 1856, Castro ultimately returned to Mexico¹⁴³ to become Vice Governor of Baja California. His wife and children stayed behind in Monterey. He was killed in 1860 in a bar fight by Manuel Marquez,¹⁴⁴ one of his own men.¹⁴⁵ It may have been an assassination. “He died loyal to the Mexican government that he had defied throughout his youth.”¹⁴⁶

American Western Expansion and the Breen Family

Patrick Breen, Sr. and his wife Margaret joined the waves of westward migration in the mid-19th century. The couple, who were originally from the same town in Ireland, met in Canada, married and then moved to the midwestern United States. In 1846, the Breen family, which now included seven children, John, Edward, Patrick, Simon,

James, Peter, and baby Isabella, joined a wagon train headed west.

The Irish-Catholic Breens were seeking to rejoin a Catholic culture in Mexican California and acquire cheap and fertile farmland. By that time, the United States was openly seeking to acquire Mexican territory from Texas to California. Many Americans moved to Mexico assuming that it would not remain Mexico for long.

The Breens joined George Donner and almost 90 other emigrants in taking a new “shortcut” to the Oregon Trail known as the Hastings Cutoff. Instead, the route took them miles out of the way through difficult terrain that had never seen wagons before. The Donner party was repeatedly delayed, began to fight among themselves, and became stranded for some five months in the Sierra Nevada mountains. Almost half of their party died of starvation. Patrick Sr.’s famous diary recounts the story of their trials and eventual rescue. All of the Breen family survived to spend a year recuperating near Sutter’s Fort.

In 1848, the destitute Breen family came to Mission San Juan Bautista. They had lost everything in the unfortunate journey overland. The mission priest took them in and introduced them to General Jose Antonio Castro, who loaned them the use of his vacant adobe home until they were able to pay for its purchase.

The Gold Rush

The money for the purchase of the adobe and other lands came soon enough. In 1848, 16-year-old John Breen joined two prospectors on their way to the mines.¹⁴⁷ He

¹⁴³ (Monterey Sentinel, February 16, 1856) as cited in Kimbro 2003-2

¹⁴⁴ (Probate 116 MCC; Bancroft 1964:752) as cited in Kimbro 2003-2

¹⁴⁵ Burton-Carvajal 2011, p. 187

¹⁴⁶ Kimbro 2003-2, pp14-15, with note: summarized from the volumes of the History of California by Hubert Howe Bancroft... Where sources other than Bancroft were used, they are individually cited.

¹⁴⁷ Pierce 1976

returned with \$12,000 in gold.¹⁴⁸ Unfortunately, Castro's title to the land was not clear. It would take 30 years for the Breens to validate their claim, which was upheld by the United States Supreme Court in 1885.¹⁴⁹

In December of 1848, President Polk announced that the Gold Rush was a fact and would-be miners flooded California. The old Camino Real was still the main north-south route through California and many gold seekers traveled along it. Patrick and Margaret Breen saw an opportunity to start San Juan Bautista's first hotel at the old Castro home.¹⁵⁰

They called it the United States Tavern Inn. Accounts of the quality of the stay there vary greatly, and no paperwork from its operation, if there ever was any, has survived.¹⁵¹ It is unknown how long the inn was in operation. The Breen family used it as a private residence until 1933, when they gave it to the state.

Anglo Californio Relations

Boessenecker summarizes racial tensions as follows:

Conflict between Anglos and Hispanics became commonplace in gold rush California. This was particularly true in the mining region, where by early 1849 some ten-thousand Mexicans, many of them experienced miners, had flooded into the Mother Lode. Many Anglo gold-seekers were Mexican War veterans, and they detested Californios and Mexicans who owned land, mining claims, or businesses in the new territory that they believed they had won with the blood of their fallen comrades. On the other hand,

*Californios and Mexicans resented the Anglos as unwanted invaders... A great deal of violence was committed by both groups, though on balance, Hispanics got the worst of it.*¹⁵²

Fueling racial tensions was the lack of women on the frontier. All the young ladies were Californio señoritas, and race was no deterrent for lonely men of any color. Racial fights broke out frequently as young and not-so-young men vied for female attention.

Effect on Native Americans¹⁵³

The following section was excerpted from Albert L. Hurtado's 1988 book *Indian Survival on the California Frontier*, which provides a detailed description of the Native American experience during the California Gold Rush.

Before the gold rush, Indian-white relations had been governed by conditions and customs that were essentially Hispanic in character. Indian labor underpinned California society much as it had on other Hispanic frontiers since the time of Cortes. A few large landholders controlled the pastoral economy and required Indian workers to tend their herds and fields. Indians, who were not always willing to accept the subservient role in which they had been cast, nonetheless adjusted to the new situation that was thrust on them, trading, raiding, or working as conditions warranted.

The gold discovery alone would not necessarily have changed the Indians' place in California society, for the Spanish had customarily used Indian workers in mines as well as in the fields. Yet the gold rush forever

¹⁴⁸ Kimbro TBD

¹⁴⁹ Clough

¹⁵⁰ Clough 39

¹⁵¹ Kimbro TBD

¹⁵² Boessenecker 2010, pp. 33-34

¹⁵³ Excerpted from Hurtado 1988, pp. 100-101

altered the fundamental basis of Indian-white relations in California. Before the gold discovery, Indians had outnumbered whites by nearly ten to one. Their numerical preponderance enabled some native people – principally those in the northwest and in the Sierra foothills – to discourage white settlement and remain more or less autonomous. Indians could choose among several accommodations and resistance options to survive as best they could as an embattled majority. The gold rush changed this picture dramatically. By the end of the 1850s whites outnumbered Indians by perhaps two to one. From that time forward the white population steadily rose while the Indian population precipitously declined, reaching by 1880 a nadir of 23,000 – perhaps 15 percent of the 1848 population.

The new population profile in California reflected a redistribution of whites and Indians. In 1848 the richest gold-bearing regions in the state contained the most native people. Gold hunters consequently ventured directly into the territory of Indians who had previously been independent of white control. The United States Army, supposed to protect both white and Indian people, was severely weakened by desertion because the soldiers proved no more immune to “gold fever” than their civilian counterparts. Therefore, the mining districts became the scenes of boisterous disorder without sufficient police power to control Indian or white communities.

Yet another new element in the social scheme tended to exacerbate the situation: the aims and attitudes of

the incoming white population. Just as the gross racial proportions of the state shifted dramatically, so did the ethnic and cultural patterns of the non-Indian population. The Hispanic customs and institutions that had formerly influenced relations with the Indians melted away as immigration mounted, and the newcomers felt little need to defer to traditions that they regarded as alien. Thus, the Hispanic world-view that included Indians within society was replaced by the Anglo notion that Indians ought to be expelled from frontier areas. By and large, the gold rush emigrants were single, young males, most of whom wished to become wealthy quickly and return to their homes in the East. The new mining population had no long term interest in California or its native people. The ranchers of Mexican California may not have had at heart the best interests of the Indians, but since they depended on native labor, they did not want to eradicate the Indian population. Unconstrained by Hispanic historical, social, political, and economic traditions, the new majority imposed its will on the diminishing Indian minority.

Non-European Immigrants and the Gold Rush¹⁵⁴

Chinese immigrants began arriving in California in the mid-1800s to escape oppression under the Manchu Dynasty and find their fortune in the gold mines. In 1852, 20,000 Chinese arrived and the response of Californians was not welcoming.

Euro-Americans were afraid the Chinese would take all the gold. The California legislature enacted a Foreign Miner’s Tax, essentially barring all noncitizens, except

¹⁵⁴ NPS 2009, pp. 21-24

Native Americans, from working in the mines. It was a series of laws that, starting in 1850, initially targeted Mexicans, and then Chinese, while raising significant revenues for the state of California, until it was declared unconstitutional in 1870.¹⁵⁵ Euro-Americans would often take enforcement of these laws into their own hands, and did so violently.

Long after the gold had all been mined, the rumors were still circulating on the other side of the globe. Chinese were still coming to find their fortunes in gold late into the 1800s. They became laborers working on the ranches, providing services in the cities, and building the railroad. The Chinese, though they may have seemed strange to Euro-Americans, were not unfamiliar with money, business ventures, or legal systems. They quickly organized themselves to make use of the American procedures by starting businesses, filing lawsuits, and as a result, laid much of the legal groundwork for expanding equal protection under the law.¹⁵⁶

Some Chinese immigrants settled in the San Juan Valley. On the south side of Third Street, between Franklin and Washington, there was a Chinese neighborhood. A Chinese gambling hall may have been located at the current Jardines Restaurant location at 113 Third Street. The original building there, however, no longer exists.¹⁵⁷ Many of the Chinese men remained single and therefore their communities did not survive. It was illegal for nonwhite noncitizens to bring family members to the United States until 1931. It was also illegal during much of this time for nonwhite

immigrants to become U.S. citizens or to marry white Americans.

Although they decreased in number, the Chinese remained in this Chinese neighborhood even into the 1920s, as evidenced by the 1926 and 1929 Sanborn maps, which identified this as a Japanese and Chinese section of town. More specifically, the current location of 111 Third Street had a Chinese storefront.¹⁵⁸

Economic Growth and Decline of San Juan Bautista

In 1850, California became the 31st state of the Union. San Juan Bautista was now an official American town. By 1856, a number of commercial buildings had been built along Third Street. Businesses included four general merchandise shops, saloons, a blacksmith, a wheelwright, a bakery, a livery stable, and a gunsmith. These businesses were mostly owned and operated by new inhabitants to the area, many of them immigrants with multi-ethnic backgrounds.¹⁵⁹

San Juan Bautista grew in the years after the Gold Rush. The fertile farm and rangelands and the abundant hunting attracted many Americans to the area. Anyone who traveled north or south in California was sure to come through San Juan Bautista, and many entrepreneurs followed the Breens in establishing hotels for people to stay. San Juan Bautista became a popular overnight stop for the stagecoach lines.

Stagecoach Town

In 1851, the first stagecoach line went through San Juan Bautista, connecting San

¹⁵⁵ Odo 2002, p. 15

¹⁵⁶ Yang 2006, pp. 4-5

¹⁵⁷ [Andrea Galvin and Katie Horak], Galvin Preservation Associates, "City of San Juan Bautista 2005-2006 Certified Local Government Grant Historical Resources Inventory and Context

Statement," September 2006, pp. 58-59.; as cited in NPS 2009

¹⁵⁸ NPS 2009, pp. 21-24

¹⁵⁹ NPS 2009

Jose to Monterey. It was a prime location for a stage stop because it was near major towns such as San Jose, Santa Cruz, Monterey, and Soledad. It was also perfectly located midway between San Francisco and Los Angeles. The post office for "San Juan" was established the same year. At that time, there were only 61 post offices in California.¹⁶⁰

The Plaza Hotel¹⁶¹

Facing the plaza, next to the Castro Adobe, is the once very popular hotel that Angelo Zanetta built in 1858. It has been restored to its 1870s appearance when the town of San Juan Bautista was an important stop on the stage route between northern and southern California.

Zanetta, a professional restaurateur and hotel man like his father before him, had already established a reputation for fine food and service in his New Orleans, Monterey, and San Juan hotels. In 1858, he purchased the land and the low-slung adobe buildings that stood next to the Castro adobe facing the plaza. The adobe buildings had housed Spanish soldiers as early as 1813-14, but their walls were still solid.

Zanetta added a wooden second story complete with balcony, sleeping rooms, and other conveniences. The hotel's grand opening in January 1859 was widely advertised and thereafter the hotel's dining room and bar quickly became famous for their fine food and drink. Zanetta's reputation as a genial host also spread far and wide.

The Plaza Stable¹⁶²

Built around 1861, the Plaza Stable was operated by a succession of men, including John Comfort, who also operated the Plaza

Hotel bar and was a partner of Zanetta's. It was designed to handle the extensive stage and wagon traffic of San Juan Bautista's busiest years. Butterfield Overland Mail stages passed through town until transcontinental service was disrupted by the Civil War. Before and after that, however, many other stage lines—including the Great Eastern and Great Western stages of the Coast Line—kept San Juan Bautista bustling. It is said that at one time there were as many as 11 stages arriving and departing daily, and as many as seven stage lines operating through town. The bulk of the traffic was carried by the Coast Line traveling between San Francisco and Los Angeles. However, San Juan Bautista was also on the main route of travel between the New Idria quicksilver mine, Hollister, Watsonville, Monterey, and Santa Cruz. It was also the primary staging, trade, and supply center for wide areas filled with cattle and sheep ranches.

Stages were designed for about 17 passengers, though a stage is said to have left San Juan Bautista one day with 29 people aboard. The stage driver was an important man, well-paid, and much admired. If he asked his passengers to get out and walk across bad spots in the road, or up the steep grades—as often happened on the famous San Juan Grade just west of town—there was no room for argument. Despite continual improvement, heavy use by four- and six-horse teams made the roads extremely dusty for much of the year. It was natural, therefore, that as stages arrived in town, gentlemen would head for the bar room for a touch of something liquid to "irrigate their windpipes," while ladies rushed for the restrooms to powder their noses and shake out their linen "dusters."

¹⁶⁰ NPS 2009

¹⁶¹ SJB SHP Interpretive Prospectus Jan 1974 p6

¹⁶² SJB SHP Interpretive Prospectus Jan 1974 p6-8

Zanetta House¹⁶³

In 1868 Angelo Zanetta acquired another piece of property facing the plaza. It is said that the old adobe building on the property had been used by Castro and others to house cavalymen, and even earlier had served as a dormitory for unmarried mission women. Now Zanetta used the adobe bricks to form the ground floor of a two-story building that he hoped would become the county courthouse of newly established San Benito County. However, after Hollister was chosen as the county seat, the first floor of Plaza Hall was modified to serve as the private residence of the Zanetta family, while the second floor was used for public meetings and celebrations. Laid over 30-foot-long redwood beams, the floor of the upstairs hall had good “spring” and therefore became famous as a dance floor. Many grand balls were held there as were political rallies, temperance meetings, traveling shows, and gatherings of local groups such as the volunteer firemen.

Quicksilver Mine

The mines at New Idria were discovered in 1854. It was the second-largest mercury mine in the state, after New Almaden at San Jose, 82 miles to the north. All of the ore, called cinnabar, and the hundreds of mine workers traveled through San Juan Bautista. The quicksilver rush came on the heels of the gold rush, and the town prospered.

The mines were the subject of yet another Mexican land grant determination that went to court in the 1860s, while the Civil War was raging in the east. The political leanings of the judge, who was pro-secession, ended up deciding the case against the holder of the land grant and in favor of William Healy Thompson, the mining operator.¹⁶⁴

The mine employed mostly Mexican and Chilean miners, who worked in sweltering summer heat, inhaling sulfuric acid, mercury vapor, and dust,¹⁶⁵ with only bandanas to protect their faces.

Unfortunately, the early records of the mining operations were lost in a fire in 1905. The mine provided important materials during World War I.¹⁶⁶

The mine operated up until 1974, when the New Idria Quicksilver Mining Company closed due to the drop in the price of mercury and stricter health and safety requirements to protect workers from deadly mercury poisoning.¹⁶⁷ It has since become an EPA Superfund site due to mercury contamination:

Stagecoach Bandits

California’s vast mineral wealth was being mined and shipped across the country. It was only natural that people would get the idea to hold up stagecoaches and steal their valuable cargo.

There was Joaquin Murrieta, a Mexican gold miner driven from the mines by the California Foreign Miners Act. He turned to robbing miners and stagecoaches. The state of California put a price on his head in May of 1853, and they got it only days later, preserved in a jar of alcohol. Murrieta was killed at Panoche Pass when his gang was ambushed by law enforcement. California Historic Landmark No. #344 marks the location at the intersection of State Routes 33 and 198 in San Benito County. The pickled head of Murrieta was destroyed in a fire caused by the 1906 San Francisco Earthquake. To Anglo-Americans, Murrieta was a threat. To Mexicans and *Californios*, he was a symbol of resistance. He may have

¹⁶³ SJB SHP Interpretive Prospectus Jan 1974 p8

¹⁶⁴ Clough 1996, pp. 46-48

¹⁶⁵ Beidleman, p. 326

¹⁶⁶ Clough 1996, p. 48

¹⁶⁷ Clough 1996, p. 48

been the inspiration for the fictional character *Zorro*.

Murrieta's nephew, best known as Procopio, took up banditry after his uncle's death. He was active from 1862 until possibly as late as 1882. In the early 1870s, he met Tiburcio Vasquez. Together, they robbed multiple stagecoaches and then fled to Mexico for a time to spend their wealth. Procopio returned to California and robbed multiple stores. It is unknown what ultimately happened to Procopio.

The most significant bandit in San Juan Bautista was Tiburcio Vasquez. He was born and raised in Monterey and San Benito Counties. He had family ties to San Juan Bautista for most of his life. He robbed stages on their way to or from town and spent his ill-gotten gains there.

In Northern California, there was Charles "Black Bart the Poet" Earl Bowles, an Englishman and failed gold prospector who held up 28 Wells Fargo stagecoaches between 1875 and 1883. He served time in San Quentin and disappeared shortly after his release in 1888.

The bandits were able to flourish because of the frontier nature of the new state. The government was still thin and unable to enforce the rule of law consistently. People took the law into their own hands to protect themselves when the state couldn't. Rewards were posted by the state legislature, and independent groups of rangers formed to hunt them down.

Some found the stories of the bandits romantic and believed they were acting like Robin Hood, as social bandits protecting the poor, the Mexican, and the *Californio* populations from the American takeover. Others believed they were merely common thieves. The truth about the bandits

probably lies somewhere in between the two perspectives. Often they had failed at other ventures through a combination of poor personal choices and sociocultural obstacles that excluded them from respectable occupations. Their victims were not exclusively white American settlers. *Californios* were robbed, too. This fascinating story is muddy and merits further research.

Railroad

In 1869, the transcontinental railroad was completed, linking the east and west coasts of the United States. That same year, San Juan Bautista was incorporated as a city.

The Southern Pacific Railroad began building spur lines to other parts of California, and San Juan Bautista was a candidate for the line from Gilroy. The citizens of San Juan Bautista expected the railroad to be built through their town, but declined to pay the \$60,000 that the railroad required.¹⁶⁸ Thus, in 1870, the nearby town of Hollister, then just two years old, got the railroad station. "Hollister soon became known as a 'wide-open' town. It quickly eclipsed San Juan as the commercial and political center of eastern Monterey County."¹⁶⁹ This change marked the end of *Californio* influence over the history of California. The new Anglo towns were taking over, and the stagecoaches were replaced by railcars.

The coming of the railroad didn't eliminate robberies. The stagecoach bandits were merely more inspired by news stories of Jesse James coming from the Midwest. In 1873, Tiburcio Vasquez planned to attempt the first train robbery in California. He and his partners knew of the pay car that traveled monthly to pay all of the employees of the railroad. When it reached Gilroy, they would make their move.

¹⁶⁸ Clough 1996, p. 69

¹⁶⁹ Boessenecker 2010, p. 124

Unfortunately for Vasquez, rumors of the plot made it to the train officials at Gilroy and the plans were foiled.¹⁷⁰ To make up for their disappointment, they robbed a stagecoach stop south of San Jose called the Twenty-One Mile House. By this time, not even the saloon district of San Juan Bautista was hopping anymore. Vasquez and his companions went to Hollister to spend their loot.¹⁷¹

Growth and Decline in the 1870s

San Juan Bautista had survived on a subsistence economy since the founding of the mission. Then the Gold Rush brought the mining and agricultural market economy.

*Between 1850 and 1900, intensive cattle ranching and commercial agriculture developed in the Salinas and Pajaro Valleys. Cattle ranching peaked first, but by 1870 it had declined, and wheat became the dominant export crop for the region.*¹⁷²

The hegemony of cattle and grain was short-lived in the 1800s. Within a decade after the Gold Rush, new settlers brought better breeds of beef cattle, slashing the demand for the tougher Spanish range beef. The droughts of 1862-64 clinched the demise of the Spanish and Mexican cattle ranchers, leading to the death or slaughter of almost all cattle and sheep in central and southern California. Without this economic base, most of the rancheros were forced off the land, and their land grants were taken over by European settlers who concentrated on raising

*grain for shipment to the gold camps.*¹⁷³ *By the early 1870s, wheat had become the major export crop for the region. In the late 1800s, however, high transport costs and tariffs protecting Commonwealth countries closed the English market to California wheat, undermining the market for wheat and turning growers' interests to new crops.*¹⁷⁴

*The failure of orchards close to San Francisco stimulated the planting of plum, apricot, and apple orchards on the valley floor... Because of the time lag between tree planting and harvest, growers often inter-planted strawberries, bush berries, and potatoes with their fruit trees, harvesting them for the first six to ten years while the orchards became established.*¹⁷⁵

Orchards and ranches run by Americans displaced those of the remaining Californios, the historic residents of towns like San Juan Bautista.

On the international stage, a financial crisis was brewing. The American economy had been growing immensely due to agricultural expansion, railroad expansion, and the Industrial Revolution, among other factors. This growth was felt more in Hollister, where the railroad had gone, than in San Juan Bautista.

In 1873, a sudden drop in the price of silver led to a panic on the East Coast. Thousands of people migrated west to escape the Depression, but the ripple effects would reach California in the next few years.¹⁷⁶ With the drop in the price of silver, which

¹⁷⁰ Boessenecker 2010, pp. 208-209

¹⁷¹ Boessenecker 2010, p. 211

¹⁷² Wells 1996, p. 104

¹⁷³ Allen 1934, p. 12; Wallick 1969, p.10; as cited in Wells 1996, p. 104

¹⁷⁴ Wells 1996, footnote p. 104

¹⁷⁵ Wells 1996, p. 104

¹⁷⁶ Mink 2009, pp. 150-51

was mostly mined in the United States at the time, mining stocks fell.

San Juan Bautista had already lost most of its immediate population and businesses to Hollister. In 1877 and 1878, the region was hit by drought. Money was scarce, and resources were meager. Farmers from the south abandoned their lands and traveled north as far as Oregon and Washington to find work and water, steering their wagons through San Juan Bautista.¹⁷⁷

Anti-Asian Sentiment

Nascent labor unions were already fighting to keep the Chinese out of the labor market, and the new influx of Euro-Americans only made racial tensions worse. California state policies reflected the popular belief that getting rid of the Chinese would solve the economic situation.¹⁷⁸ This belief made it to the national level and culminated in the 1882 Chinese Exclusion Act, which made it nearly impossible for Chinese to immigrate to the U.S. legally, and made those who were already here permanent aliens who could never gain citizenship. The fact that most of the Chinese were men meant that as they aged, the Chinese population in California declined and many Chinatowns disappeared, including San Juan Bautista's.

Japanese immigrants began coming to California after the Meiji Restoration of 1868 abolished many of their longstanding cultural practices. Many of those on the losing side left the country. Unlike the Chinese, the Japanese had no prohibition against bringing their families. They repopulated the formerly Chinese neighborhoods. Similar measures to those used to limit and end Chinese immigration were put in place to end Japanese immigration, culminating in the removal of San Juan Bautista's ethnically Japanese

citizens to an internment camp in Arizona during World War II.

Growth of Tourism

Perhaps because it opted out of the railroad in 1869, San Juan Bautista has been able to preserve a cross-section of California history. San Juan Bautista is a unique place that preserves a wide variety of historic buildings and resources. It represents a crossroads for numerous cultures and has weathered many intercultural and international struggles.

The American penchant for sightseeing began slowly and grew into a major economic force. It brought San Juan Bautista back to life.

More and more tourists came to see the historic plaza and its surrounding buildings. A State Historic Park was born.

Significance of the San Juan Valley

When Spanish Franciscan priest Fermin de Lasuen founded Mission San Juan Bautista he chose the site because of the area's fertile cropland, steady water supply, and sizable Indian population. The mission was located on the Camino Real which connected the California missions.

Human Stories

Many people have been associated with Mission San Juan Bautista and the town that grew up around it in the 216 years since the Franciscan order first dedicated the area.

Franciscan Missionaries

The first non-natives in the Pajaro Valley were Spaniards associated with the missions. Spanish expedition parties

¹⁷⁷ Clough 1996, p. 72

¹⁷⁸ Coolidge 1909, p. 354; Cross 1935, p. 69; Sandmeyer 1991, pp. 16-17; as cited in Mink 2009, p. 151

consisted of soldiers and missionaries of the Franciscan Order. The mission system, overseen by the Franciscans, was Spain's approach to conquering North America. Written history of San Juan Bautista begins with the Spanish missionaries.

Father Fermín Francisco de Lasuén

Lasuén was a father in the Franciscan Order, having joined as a teenager in Spain, where he was born in 1736. He volunteered to serve the order as a missionary to the “new world” and arrived in Mexico in 1761. He served throughout what is now Mexico and California and became the second *Presidente* of the missions after the death of Father Junípero Serra in 1785. He remained in that post until his death in 1803. Lasuén founded nine of the twenty-one missions in California, including Mission San Juan Bautista.¹⁷⁹

Felipe Arroyo de la Cuesta¹⁸⁰

Father Arroyo de la Cuesta was born in Burgos, Spain on April 30, 1780.¹⁸¹ He came to California in 1808 as a missionary and was assigned to Mission San Juan Bautista where he served until 1833. Arroyo de la Cuesta struggled with illness for many years and was physically disabled by rheumatoid arthritis. Despite his health, he was an energetic and creative man who pursued the task of converting the Native Americans with enthusiasm.

The first language of this padre was a little music box which he would load on the back of a sturdy mule, and carry to some far-away Indian settlement; there he would set it up in some prominent place and rapidly turn the crank. When the Indians first heard the strange noises they fell on

their faces with fear, but as the music continued their fear left them and they began to enjoy sweet sounds, ending by slowly approaching and gathering about the padre, listening to the wonderful song box with delight. Then Padre Arroyo, just at the right moment, always turning the crank, would reload the mule and, like the Pied Piper of Hamelin, wend his way back to the mission, all the Indians following after.¹⁸²

Arroyo de la Cuesta generated extensive documentation of the Mutsun language and many of their songs. He learned some of their dances as well. His interests were noted by the president of the missions in 1817.

[Fray Arroyo de la Cuesta] has applied himself most assiduously to learning the respective languages [of his mission] with such success that I doubt whether there is another who has attained the same proficiency in understanding and describing its intricate syntax. He even reduced to some sort of rules the confusing formation of its verbs, adverbs and the rest of the parts of speech which I understand may serve likewise for the other missions... I have animated him to compose a work on the subject. He has labored, as I understand, with good success.¹⁸³

Arroyo de la Cuesta's *Extracto de la Gramatica Mutsun* and his other documentation “constitute the best and most complete documentation of a

¹⁷⁹ McMahon & Hendershot 1995, p. 30

¹⁸⁰ Golla 2011, pp. 19-20

¹⁸¹ Garner 1970, f.n. p. 210; Russell 2009, p. 29

¹⁸² Hall 1920, pp. 184-85

¹⁸³ Geiger 1969, pp. 19-20, as cited in Golla 2011, p. 19

California Indian language made in mission times.¹⁸⁴

Arroyo de la Cuesta saw the political landscape shift when Mexico won its independence from Spain in the 1820s. The Mexican government was suspicious of Franciscan loyalty, as only three friars had not been born in Spain. They issued a decree that required them all to swear an oath of loyalty to Mexico. Arroyo de la Cuesta and most of the others refused. Mexican authorities were able to get the defiant padres to agree to obey Mexican laws and not to “stir the waters of discontent.”¹⁸⁵ He stayed on at the mission for almost a decade afterward.

After retiring from leadership at San Juan Bautista, Arroyo de la Cuesta opted to remain in California rather than return to Spain. He served at multiple missions and died at Mission Santa Ynés on September 20, 1840.¹⁸⁶

Native Americans

Native Americans were the first inhabitants of California. Some who are known for their roles in preserving a culture against decimation are known and described here.

Junipero Sierra

Junipero Sierra was a Mutsun leader of the late 18th century whose baptismal name was after the original father-president of the California missions, Junipero Serra. Sierra’s leadership was recognized by the Spanish when he became *alcalde* of Mission San Juan Bautista. He probably held this position from the late Spanish

period through the Mexican period and into the early years of the American rule of California.¹⁸⁷

His daughter was Barbara Sierra, who, with her husband Miguel Solórsano, acted as leader and “tradition bearer” for the Mutsun people. Their daughter, Ascension, was a major contributor to ethnographer J.P. Harrington’s early 20th century research.

Ascension Solórsano de Cervantes

She was the last fluent speaker of the Mutsun language and a “renowned Mutsun doctor.”¹⁸⁸ She was born in 1855 and died in 1930 and is buried at the mission. Her grave is marked by a red cross. J.P. Harrington’s interviews with her form the basis of much of the linguistic and ethnographic knowledge of the Mutsun people.¹⁸⁹

She is reported to have lived in a small house in San Juan Bautista by the San Juan Grade Road near an intersection known as “Indian Corners.”¹⁹⁰

Ascension Solórsano was a very renowned and respected person during her life. People knew of her from all over Central California¹⁹¹, She was known as a doctora, a healer, because she possessed an extensive knowledge of herbal medicine. She was known for her kindness and her willingness to care for those who had no place to go and for the ill. Anyone who needed help would always find an open door at Ascension’s home at 129 South Rosanna Street in Gilroy...

¹⁸⁴ Golla 2011, p. 19, referencing assessments made by Kroeber 1910, p. 237, Mason 1916, pp. 400-401, and Okrand 1977, pp.3-4

¹⁸⁵ Russell 2009, p. 253

¹⁸⁶ Golla 2011, p. 19

¹⁸⁷ Harrington Papers, reel 58, frames 314 and 328, for example; as cited in Amah Mutsun Tribal Band Petition Administrative Record 2011, p. 130

¹⁸⁸ Levinthal & Zwierlein 1995, p. 2

¹⁸⁹ McMahon & Hendershot 2007, p. 10

¹⁹⁰ Castillo 1993, as cited in Amah-Mutsun Petition
¹⁹¹ “The Woman Who Remembered Paradise” *San Francisco Chronicle*, 10 July 1988; as cited in Amah Mutsun Petition

Harrington found Ascension to be an excellent linguistic informant. He attributed her knowledge to the fact that both her parents were full-blooded Mutsun (Mut-SOON), who spoke the language together. Her mother, Barbara Serra, was interviewed by linguists and ethnographers, C. Hart Merriam, for his "Ethnological Notes on Central California Indian Tribes" and by Theodore Kroeber for his *Almost Ancestors*. Her father, Miguel Solórsano, was a coffin-maker and a grave digger for the Mission padres. Ascension lived most of her life with them and nursed them through their last days at her home in Gilroy.¹⁹²

In 1929, Ascension left Gilroy and moved to Monterey. She was suffering from stomach cancer and her daughter, Dionisia Mondragon, wished to care for her. Harrington moved into Dionisia's basement and it was at this time that he did his most extensive work with Ascension. Ascension had acquired a tremendous knowledge on all aspects of the Mutsun way of life through her parents and the many people she had contact with. Harrington's notes well document the Mutsun history (before, during, and after the Mission period), geography, customs, religion (old Indian prayers and songs), ceremonies, mythology, the use of herbs and native wild plants and treatments for over 60 ailments.¹⁹³

Harrington however believed the most significant aspect of his work with Ascension was the rechecking

and review of history and the contemporary recordings of the Mutsun language, which included the re-examination of de la Cuesta's *Vocabulario Mutsun*.¹⁹⁴

Harrington's reports also provide a wealth of biographical information on Ascension and her family. Ascension was married at age 14 and had 17 children. She died on January 29, 1930, and became the last Amah Indian buried in the sacred grounds of the San Juan Bautista Mission cemetery¹⁹⁵. Today many of the Amah members proudly trace their lineage to Ascension Solórsano de Cervantes.¹⁹⁶

Mexican Officials

San Juan Bautista was the seat of the Northern California military government. Important Mexican officials lived and worked there.

Jose Tiburcio Castro

Jose Tiburcio Castro was born in Sinaloa, Mexico around 1776. His father, a Spanish soldier, brought the family to California in 1784.¹⁹⁷

In 1809 Jose Tiburcio Castro was stationed at the Presidio of Monterey with the rank of *Cabo* or Corporal.¹⁹⁸

When the missions were secularized, Jose Tiburcio Castro became the administrator of Mission San Juan Bautista.

Jose Tiburcio Castro was for many years the accepted leader of the community. He was also the manager

¹⁹² Mills 1900, as cited in Amah Mutsun Petition

¹⁹³ Mills 1900, as cited in Amah Mutsun Petition

¹⁹⁴ Mills 1900, as cited in Amah Mutsun Petition

¹⁹⁵ Hatlo 1973, as cited in Amah Mutsun Petition

¹⁹⁶ Amah Mutsun Petition, p. 30

¹⁹⁷ Pierce 1976, p. 29

¹⁹⁸ Excerpted from Kimbro 2003-2, pp. 14-15, with note: summarized from the volumes of the History of California by Hubert Howe Bancroft... Where sources other than Bancroft were used, they are individually cited.

of the mission properties after secularization but preferred to be called chief mayordomo [sic]. He would have liked for the pueblo to be known as San Juan de Castro, but the name never caught on.

Castro's management record was not outstanding. In 1836, under his stewardship, the mission lands had an income of \$911 and expenses of \$1,314, \$312 of which was for goods and produce given to the Indians.¹⁹⁹

Jose Tiburcio Castro died in San Juan Bautista in 1841.

Jose Antonio Castro²⁰⁰

As a youth Jose Antonio attended school at the Presidio of Monterey between 1815 and 1820. There he studied with other young *hijos de pais*, or *Californios*. In 1827 his father was *alcalde* of Monterey so it is reasonable to think that the family was resident in the capital.

Jose Antonio was not attached to the military, nor did he receive military training. His first position in public service was that of secretary to the *ayuntamiento* (town council) of Monterey in 1828-31. In 1831 he served as *comisionado* (commissioner) of Mission San Miguel and married Maria Modesta Victorina Castro (baptized June 1816 at San Carlos) at San Carlos.²⁰¹ They had their first child Maria Isabel (baptized at San Carlos) in 1832. They apparently lived in Monterey. His wife's family... In 1834 a son Esteban was born...

Jose Antonio served as *jefe politico ad interim* (governor) from August 1835 to January 1836, at the capital in Monterey.

¹⁹⁹ Clough 1996, p. 31

²⁰⁰ Excerpted from Kimbro 2003-2, pp. 14-15, with note: summarized from the volumes of the History of California by Hubert Howe Bancroft... Where

January 2, 1836 that position went to Mexican appointee Gutiérrez at a \$3000 per annum salary. The latter had previously served as *comandante general*. In 1836 Jose and his wife were not counted in the Monterey padron or census, leading to the conclusion that they might have been resident at San Juan Bautista where Jose Tiburcio was living.

Governor Jose Castro, the seventh Mexican Governor, was a native of California, born at Monterey in about the year 1810, where he attended school from 1815 to 1820, or later. In 1828 he was secretary of the Monterey Ayuntamiento. He took an active part with other citizens in sending representatives to Mexico complaining of Governor Victoria's refusal to convoke the Departmental Assembly and of other arbitrary acts of the official.

In August, 1835, Governor Figueroa, because of failing health, appointed Castro (he being the senior member of the Departmental Assembly), as Acting Gefe Politico or Governor. In accordance with national law of May 6, 1822, Governor Figueroa, just before his death, ordered the separation of the civil and military chieftainships, and directed that Jose Castro should succeed him as Governor ad interim, and that Nicolas Gutierrez (as ranking officer), should become Comandante General. Castro served as Governor till January, 1836, and later held numerous other official positions.²⁰²

sources other than Bancroft were used, they are individually cited.

²⁰¹ Genealogy Notes SJBSHP as cited in Kimbro 2003-2

²⁰² Barrows 1900, pp. 27-28

Anglo Settlers

With the rise of the philosophy of Manifest Destiny in the United States and the California Gold Rush, white English-speaking settlers began to displace Spanish-speaking *Californio* communities, including that of San Juan Bautista.

Isaac Graham

Graham was an American fur trader who settled in California in the 1830s.

*Born in Virginia in 1800, Isaac Graham moved with his family to Kentucky in 1803. Young Isaac never learned to read and write and left home at an early age. He eventually settled in Tennessee where he married a Miss Jones in 1823. The couple had four children... But home and family quickly palled on Isaac Graham. In late 1829, he joined a trapping expedition heading west from Fort Smith, Arkansas.*²⁰³

He abandoned his wife and children who then moved to Texas.²⁰⁴ Graham had many adventures with the likes of Kit Carson over the next few years, working his way west toward California. In 1836, he leased property in Natividad and built a distillery. Descriptions of Graham's character are consistent. Secrest says, "Graham was characterized by men who knew him at the time as being generous and friendly, as well as noisy and troublesome."²⁰⁵ Stone says, "Unlike 'Doctor' Marsh and 'Captain' Sutter, Isaac Graham presented an honest face to the Far West: he was a scoundrel, he had never been anything but a scoundrel, and he made no effort to dissemble."²⁰⁶

Casting Graham in a more sympathetic light, Stone goes on to say:

There was a time when he had almost become respectable... when Alvarado overthrew the governor sent from Mexico City. Alvarado had enlisted Graham and his rifle-toting friends in his ranks by promising them a bounty of rich lands. Once in power, Governor Alvarado had not kept his promises, and so he failed to reform Graham, just as he had failed to reform the antiquated government of California.

Isaac Graham's feelings had been hurt. For the past year he had been heard making threats against Alvarado's government. Had not a group of daring Americans taken Texas away from Mexico and set it up as a republic?

*Graham was not saying anything that was not being said more quietly by other Americans in California, but Graham was not always discreet.*²⁰⁷

The political drama that then unfolded around him reveals the tensions and prejudices present in a remote Mexican territory facing increasing American immigration. An excerpt from Bancroft, complete with lengthy footnotes, gives a taste of the rich story of the conspiracy:

At the end of March or early in April 1840 Padre Suarez del Real of San Carlos warned Alvarado in a letter of an intended uprising of American residents, subsequently stating that the plot was revealed at the confessional by a foreigner supposed to be at the point of death, and

²⁰³ Secrest 2004, p. 28

²⁰⁴ Garner 1970, p. 35; Boessenecker 1999, p. 184

²⁰⁵ Secrest 2004, p. 28

²⁰⁶ Stone 1999, p. 13

²⁰⁷ Stone 1999, p. 28

claiming for that reason exemption from being obliged to make a legal declaration on the subject.²⁰⁸ On April 4th the subject came up before the junta. Gonzalez remarked that expressions used by certain foreigners in places of public resort seemed to show that a plot was to be feared; whereupon the governor stated that he had knowledge of such a plot, and that while his information was of such a nature that it could not be made public, the conspirators were under surveillance, and their plans would not be permitted to succeed.²⁰⁹ Soon William R. Garner confirmed the existence of

revolutionary schemes, in which he himself had been involved apparently, and denounced Isaac Graham as chief of the conspirators. It is not clear whether Garner gave his testimony voluntarily to favor Alvarado and Castro, to prevent an outbreak, or to gratify some personal dislike, or was induced to confess by stratagem or threats on the part of Castro. There are indications that he was entrapped by a trick into making a partial revelation, and that he made an effort to warn the foreigners. There is little or no foundation for the extravagant charges made against him by the latter in their anger.²¹⁰

²⁰⁸ “The padre’s letter was sent by Alvarado to the min. of the int., with a communication of April 22d, *Dept. Rec.*, MS., xi. 67. According to Serrano, *Apuntes*, MS., 63-4; Torre, *Remin.*, MS., pp. 87-9, and Meadows, *Graham Affair*, MS., 9-12, the dying man was generally believed to be one Tomás—probably Tomlinson, called ‘Tom the Trapper,’ according to Meadows—whose wife was Jesus Bernal. Mrs. Ord, *Ocurrências*, MS., 123-4, and others mention the confession without giving names. In *Mexico, Mem. de Guerra*, 1841, p. 38, it is said that the plot of a *puñado de advenedizos* to raise the standard of revolt ‘contra la integridad del territorio nacional’ was discovered by a happy accident, the conspirators being brought to trial that they might ‘suffer the punishment merited by their foolish temerity.’ Mrs. Ord states that she heard of the plot from her husband Jimeno before the arrests were made.” (Bancroft 1886, f.n. 2, p. 5)

²⁰⁹ “April 4th, session of the junta. *Ley. Rec.*, MS., iii. 64-5.” (Bancroft 1886, f.n. 3, p. 5)

²¹⁰ “In all the contemporary documents Garner’s confession is alluded to as the chief support of the charges, but no explanation is given of the manner in which the confession was obtained; nor is the testimony extant except in its general purport. Estévan de la Torre, *Remin.*, MS., 87-9, tells us that Castro, with the aid of Felipe Butron, attempted to enlist Garner in a scheme he pretended to have formed against Alvarado, with a view to declare California independent. Garner fell into the trap, and admitted that he, with Graham and others, had already formed a similar plan, and would gladly cooperate with Castro. This is confirmed by Florencio Serrano, *Apuntes*, MS., 64-5. Osio, *Hist.*

Cal., MS., 408-9, thinks Garner’s testimony was elicited by threats of shooting him. Alvarado, Vallejo, and other Californians in their later statements imply that Garner gave his testimony voluntarily to prevent trouble, being friendly to the Californian leaders, and being by them regarded as a reliable man. Farnham, Wilkes, and Hastings, followed by Robinson, *Cal. Gold Region*, 61-2, and others, represent that Garner was simply a tool paid to perjure himself. In Graham’s statement presented by Farnham he says: ‘Jose Castro, Bicenta Contrine (?), Ankel Castro, and a runaway Botany Bay English convict by the name of Garner, a vile fellow, and an enemy of mine because the foreigners would not elect him their captain, passed and repassed my house several times, and conversed together in low tones. I stopped Jose Castro and asked him what was the matter. He replied that he was going to march against Viego (Vallejo) at S. Francisco, to depose him from the command. His two companions made the same assertion. I knew that Alvarado was afraid of Viego, and that Castro was ambitious for his place;

and for these reasons I partly concluded that they spoke the truth. Later in the day the vagabond Garner called at my house, and having drunk freely of whiskey, became rather boisterous, and said significantly that the time of some people would be short; that Jose Castro had orders from the governor to drive the foreigners out of Cal., or to dispose of them in some other way. He boasted that he himself should have a pleasant participation in the business. I had heard the same threat before, but it resulted in nothing. Believing, therefore, that Garner’s words

While the alleged conspiracy rested mainly on the statements of Padre Real and Garner, both probably somewhat general in their nature, there were other rumors and theories afloat, some of which have survived. The best known is that which represents the trouble as having originated from a horse-race. Graham had a fine horse, with which he was wont to win the Californians money; and not only did this excite ill feeling against him, but, as Robinson tells us, a contract for a new contest with a high-mettled racer from San Diego, a document signed by Graham and another American, was "construed into a plan for overturning the government."²¹¹ Another motive ascribed to Alvarado in his course against the foreigners was a desire to rid himself of Graham's familiarities, interference, and importunities already alluded to, though by those who take this view the importunities are classified as demands for justice. Sure it is that Graham, whether a conspirator or not, and notwithstanding the eulogies that have been heaped upon him, was

a rough and disagreeable fellow, on getting rid of whom California or any other community might well congratulate itself. He was a leading spirit among a crowd of turbulent and reckless men, himself as wild and unprincipled as the worst, with no good qualities save personal bravery

proceeded from the whiskey he had drunk rather than the truth, I left him in the yard and went to bed.' It was that night that he was arrested, *Farnham's Life*, 70-1. Writing of the later trial, Farnham, *Id.*, p. 90, says: 'A Botany Bay convict by the name of Garner was called in evidence on behalf of the government. His testimony removed all lingering doubts. He established the unqualified guilt of all. Graham, in particular, who had been preferred over him as commander of the foreign riflemen in Alvarado's revolution, and whom he had previously attempted to kill, he declared to have formed a scheme of ambition, which, had it not been discovered, would have dug the grave of every Spaniard in California! This man's testimony was written out and signed by his murderous hand. It may be in time a blister on his perjured soul.' It is certain that Garner gave no such formal testimony at the trial, and that Farnham's statement is a falsehood. Graham's account of Garner's coming to his house

and talking as he did, since he was by no means a fool, would indicate a desire on his part to give a warning; and Meadows states that Garner did visit Graham, acting mysteriously, declaring that he could not tell the reason of his visit and actions, but at last saying, 'If you hear of my falling from my horse between here and San Juan,'" (Bancroft 1886, f.n. 4, pp. 5-6)

²¹¹ "'As ridiculous as this may appear to the reader, nevertheless it is a fact to which I can testify from information I received on the spot shortly after its occurrence.' Robinson's *Life in Cal.*, 180. Farnham says, 'Graham's annual challenge for the spring races in 1840 was easily construed into a disguised attempt to gather his friends for the purpose of overthrowing Alvarado's government.' *Life in Cal.*, 67-8.'" (Bancroft 1886, f.n. 5, p. 7)

*and perhaps a measure of the trapper's prodigal generosity.*²¹²²¹³

Graham was eventually absolved and released and proceeded to sue.

Winning a hefty settlement from Mexico, Isaac, with several partners, invested in a rancho across [Monterey Bay], some eight miles north of Santa Cruz.

*Graham's new home was located on Zayante Creek where he operated the first water-powered sawmill in California. He also ran cattle and built another distillery. Cranky, irascible and loud-mouthed, Graham was the subject of constant accusations of theft, assault, and trouble-making...*²¹⁴

Graham struggled to obtain clear title to his Zayante property and became a "recluse and malcontent" who did not participate in the American takeover of California. He did woo a young lady, Catherine Bennett, and they were married in a legally dubious ceremony on September 26, 1845. Catherine's mother tried to break them apart

²¹² "This, however, is the way Farnham puts it: 'A bold, open-handed man, never concealing for an instant either his love or hatred, but with the frankness and generosity of those great souls, rough-hewn but majestically honest, who belong to the valley states, he told the governor his sins from time to time, and demanded in the authoritative tone of an elder and affectionate brother, that he should redeem his pledges. The good old man did not remember that a Spaniard would have lost his nationality had he done so. A Spaniard tell the truth! A Spaniard ever grateful for services rendered him! He should have knocked at the tombs of Columbus and Cortes, and every other man who ever served that contemptible race. He asked for justice, and received- what we shall presently see.' To show Graham's opinion of a Spaniard, Wood, *Wandering Sketches*, 228-30, asked him in 1844 if he was going to a party given by Gov. Micheltorena. 'What, I! no, indeed! a corral is not big enough to hold me and one of them.' Weeks, *Remin.*, MS., 103-7, says Graham was the worst of the foreigners, and the cause of all the

by appealing to the government to enforce the Mexican marriage laws, but to no avail. The couple had two daughters.

Graham's son from his first marriage, Jesse Jones Graham, now a veteran of the Mexican American War, arrived in Los Angeles and heard that his father was still alive and living up north. The status of Graham's second marriage was called into question again. Both of Jesse's parents had claimed the other was dead, but clearly, neither was.

Tensions came to a head after Catherine gave birth to a stillborn baby. Graham and his son immediately rode to San Jose to purchase horses, leaving Catherine to grieve with her mother. When the men returned, the house was empty, \$7000 in gold was missing, and the shotgun had been stuffed with rocks, nearly killing Jesse. Thus began a feud between the Bennetts and the Grahams that culminated in the 1888 acquittal of Jesse Graham for the murder of Catherine's brother, Dennis, some 38 years prior.²¹⁵ Isaac Graham himself had died in 1863.

troubles by his boastful, quarrelsome spirit. 'He thought he could play hell and turn up jack.' Came to California with the reputation of bully and assassin. *Alvarado, Hist. Cal.*, MS., iii. 160. An American, later a prominent citizen of California, says of Graham in New Mexico that he 'was noted for being a bummer, a blow-hard, and a notorious liar, without an atom of honesty in his composition.' He had to leave Tennessee for crimes committed there, *Graham and Sutter*, MS., 1-2. I have before me an undated document (of 1845 or 1846) signed by 20 citizens, only one of Spanish blood, denouncing Graham as a breaker of the peace, corrupter of morals, quarrelsome, revolutionary, duellist, assassin, and adulterer. *Doc. Hist. Cal.*, M.S., iii. 276. (Bancroft 1886, f.n. 6, pp. 7-8)

²¹³ Bancroft 1886, pp. 5-7

²¹⁴ Secrest 2004, pp. 29-30

²¹⁵ Secrest 2004, pp. 30-45

The Breen Family²¹⁶

Patrick and Margaret Breen immigrated from Ireland as children and met in Canada, where they were married and their first children were born. Unable to assure themselves a Catholic lifestyle, they moved to the United States and naturalized.

Stories of the bounty of California combined with the spirit of Manifest Destiny inspired Patrick Breen to join the wagon trains headed west to what would surely become a part of the United States and yet maintain its Spanish Catholic culture. That was the hope.

The Breens brought their seven children, three wagons, and their herd of cattle and were accompanied by a family friend, Patrick Dolan. They were convinced along with seventy-seven others to take a new route promoted by Lansford Hastings to cross the Sierra from the south of the Great Salt Lake. This group was the Donner Party. The Breens and thirty-nine others survived the journey. Patrick Dolan did not. Patrick Breen's diary served as an important record of the events at Truckee Lake during the winter of 1846 and 1847.

The family recuperated from their starvation at Sutter's Fort until the summer of 1847. Then they were on the move again, looking for a place to homestead. In February of 1848, they came to San Juan Bautista where they were welcomed by the fathers at the mission and given a place to stay by Jose Antonio Castro.

The Breens operated the adobe as an unofficial inn for a few years. Patrick Breen became a public figure, serving as school trustee and postmaster. His eldest son John joined the Gold Rush and after a year returned with \$12,000, which the family

immediately used to purchase the Castro Adobe and six hundred acres of rangeland.

John married and started his own ranch. Edward, the second oldest son, settled at Rancho Topo and became a farmer and raised a family. Patrick, Jr. married and became the most prosperous of the Breen children through ranching.

Simon's inclinations were less ambitious. He became a horseman and violin player. Peter was to follow in the footsteps of his older brothers and had just acquired land in the San Juan Valley when he tragically fell from his horse while crossing Pajaro Creek and drowned.

James became a lawyer after studying at Santa Clara College. He set up an office in the Plaza Hotel and acted as district attorney for Monterey County, state assemblyman, and county judge. He was instrumental in the formation of San Benito County in 1872, for which he soon became Judge Breen.

Isabella was the only daughter. She studied with the Dominican Sisters and then married well. She lived the longest of all the Breens of that generation and of all the survivors of the Donner Party. She passed in 1935.

William Breen also attended Santa Clara College and married Mary Zanetta, the daughter of Angelo Zanetta. He was the lone Breen who was born in San Juan Bautista. He had one child, fell ill, and died shortly thereafter.

Patrick, Sr. declined in 1868 and died at the Castro House. His wife, Margaret lived six more years, seeing two sons die before her. She passed only weeks after William.

²¹⁶ Enright 1954

Bandits

Whenever one group gains wealth while another loses it, there is bound to be widespread theft. The settlement of California by the Anglos and the displacement of the *Californios* is no exception. The most notorious bandit associated with San Juan Bautista was Tiburcio Vasquez.

Tiburcio Vasquez

The Vasquez family, as well as a branch of the Castro family, came to California with the de Anza expedition in 1775-6. Juan Bautista de Anza went to Sonora and Sinaloa to recruit settlers for the trip. Tiburcio Vasquez' great grandfather, Juan Atanasio Vasquez, was the first to enlist as an army private and leave behind his life as a poor farm laborer. He brought his family, including his eldest son, Jose Tiburcio, who was 20 years old. Along the way, Jose Tiburcio Vasquez married 15-year old Maria Ana Bojorques at the Tucson mission. The expedition left Sonora in October of 1775 and spent more than two months crossing the southwest desert before arriving at Mission San Gabriel in January of the following year.²¹⁷

The Vasquez family accompanied the Moraga expedition of 1776 to settle at Mission San Francisco de Asis. From there, Jose Tiburcio Vasquez and his new family were persuaded to relocate to found Mission Santa Clara and the pueblo of San Jose. They were given provisions to settle there, as were most Mexican settlers at the time: "one horse, one mule, two mares, two oxen, two cows, one calf, two sheep, and two goats."²¹⁸ Despite being listed as a mulato, Jose Tiburcio Vasquez rose to prominence in San Jose and served as *alcalde* for three

years. He and his wife had 13 children. The fifth child was Jose Hermenegildo, who would become Tiburcio Vasquez' father.²¹⁹

Hermenegildo served as a soldier in the Spanish army and was stationed at Monterey, where he met his wife, Maria Guadalupe Cantua. They had 10 children. Tiburcio was number nine, born in 1835 in Monterey. Six months later, Hermenegildo sought a land grant of 500 *varas* from the Mexican government, which was granted in 1836 by Governor Jose Antonio Castro. The family kept their home in Monterey, and moved to 40 acres of land on the Pajaro River, three miles outside of San Juan Bautista.²²⁰ Here, Tiburcio learned to ride and rope.

Tiburcio Vasquez came of age at a time of great racial turmoil between the newly conquered Californios and the victorious Americans, and during the greedy times of the California gold rush. Bandits like Salomon Pico, Domingo Hernandez, Capistrano Lopez, and Anastacio Garcia were popular and dangerous men and they fascinated the young Vasquez.²²¹

Tiburcio's riding skill earned him a reputation in horse races and he grew to like gambling at card games. He served as a vaquero to pay the bills, but didn't care for the work, preferring to spend his time socializing in Monterey. The company he kept soon got him in trouble.

In 1854, Vasquez attended a fandango in Monterey with his friend Anastacio Garcia. A fight broke out and someone went to fetch the constable, William Hardmount, a young man from New York. There are multiple accounts of what happened next and it is unclear which is most accurate. One account is that of Vasquez and three of his

²¹⁷ Boessenecker 2010, pp. 4-5

²¹⁸ Boessenecker 2010, pp. 6

²¹⁹ Boessenecker 2010, pp. 5-7

²²⁰ Boessenecker 2010, p. 7, pp. 15-16

²²¹ Boessenecker 2010, pp. 37-42

friends shot the constable in the head, killing him instantly, and all four men fled the party. One account is that Jose Higuera, was shot, captured, and hanged the next morning. Vasquez fled Monterey never to return. He left behind a fiancée, who soon married another man. Vasquez never considered marriage again.²²²

San Juan Bautista was then part of Monterey County, and Vasquez was now a wanted man in that jurisdiction. Nevertheless, he would dare to come to town to visit family and attend events, like his sister's wedding at the mission in 1856.²²³

He was caught a year later for horse stealing and sentenced to five years in San Quentin. He tried numerous times to escape and never got far. In 1863 he was released and he headed south to Monterey County.²²⁴

Most of his family was no longer in Monterey by this time. His mother had sold the house and moved to San Juan Bautista to live with her daughter and son-in-law. She purchased a small adobe on Third Street between Polk and Mariposa to open a restaurant, La Fonda Mexicana. It was destroyed in a fire in 1867. The Taix Block building at 315 Third Street now stands where the restaurant once served tamales and enchiladas.²²⁵

Tiburcio tried to return to vaquero work at Rancho Santa Ana, east of San Juan Bautista, but he soon returned to stealing from shops. In 1867 he found himself again in San Quentin and this time he behaved himself, knowing that was his only chance for early release.²²⁶

He was released in 1870. He returned to San Juan Bautista and its wild Fourth Street saloons and brothels. Despite the pleas of his loving family, he would not be changing his ways.²²⁷ In fact, he was inspired to begin robbing stagecoaches by the capture of three Anglo bandits that year. In the summer and fall of 1870, two stagecoaches were robbed and the perpetrators were never identified, but it is likely that Vasquez was responsible and if so, he and his band escaped with a total of \$900.²²⁸

Vasquez rode sometimes with another bandit named Juan Soto. One of their hideouts was at the base of St. Mary's Peak, east of Hollister. It was here that Soto fought to the death with Santa Clara County Sheriff Harry Morse in the most famous gunfight in California.²²⁹ Vasquez was not involved. He and Procopio Bustamante, the nephew of Joaquin Murrieta, left the camp to ride into San Juan Bautista after a quarrel between Bustamante and Soto. Sheriff Morse and his posse located the camp the next day.

Vasquez' banditry followed not only the economic and transportation development of California, but also the development of weaponry. Percussion revolvers gave way to metallic cartridge firearms, and Vasquez, like any self-respecting bandit, liked to carry the most current models.²³⁰

Vasquez continued to hold up stagecoaches and stores and the robberies became more and more spectacular. Vasquez spent most of this time riding through the Gabilan Mountains south of San Juan Bautista. He often hung out at a roadside saloon along the San Benito River belonging to Jose Apolinario Castro, Vasquez' unofficial

²²² Boeseemecker 2010, pp. 50-51

²²³ Boessenecker 2010, p.66

²²⁴ Boessenecker 2010, p. 72; p. 102

²²⁵ Boessenecker 2010, p.105

²²⁶ Boessenecker 2010, p. 105, p. 121

²²⁷ Boessenecker 2010, p. 123

²²⁸ Boessenecker 2010, p. 126

²²⁹ Boessenecker 2010, p. 139

²³⁰ Boessenecker 2010, p. 133

nephew-in-law. This Jose Castro would sometimes scout out Vasquez' targets. For this he was lynched by Anglo ranchers in 1872. This event marked the first time Vasquez' own family had suffered directly from his actions. It may also mark the birth of Vasquez as a social bandit, fighting for the disenfranchised *Californio* and against the oppressive gringo.²³¹

Vasquez' most notorious exploit was the robbery and triple murder at a Tres Pinos general store that served miners of New Idria. Tiburcio Vasquez became a household name and he had accumulated warrants for his arrest in multiple municipalities. He eluded authorities for nearly a year after Tres Pinos and committed more robberies in Central and Southern California. The price on his head kept climbing.

In May of 1874, while hiding out at the residence of "Greek George" Caralambo outside Los Angeles, Vasquez was betrayed and captured. His carousing with the wives, sisters, and daughters of his friends led to his undoing. Said one furious young *Californio*:

*I consider him one of the most disgraceful rascals and degenerate scamps among native Californios. Tiburcio Vasquez was a man of no principle at all. When he was not robbing some honest, hard-working person, he was busy seducing some wife or young girl, not sparing even his own niece. Much has been said of Tiburcio's hatred for los Americanos, and of his supposed preying on them as a justified retaliation. Nothing could be farther from the truth. His treatment of his own people was just as miserable and unscrupulous as it could be.*²³²

²³¹ Boessenecker 2010, p. 183, p. 184

²³² Jose Jesus Lopez, quoted in Latta 1976, p.236 and Boessenecker 2010, p. 309

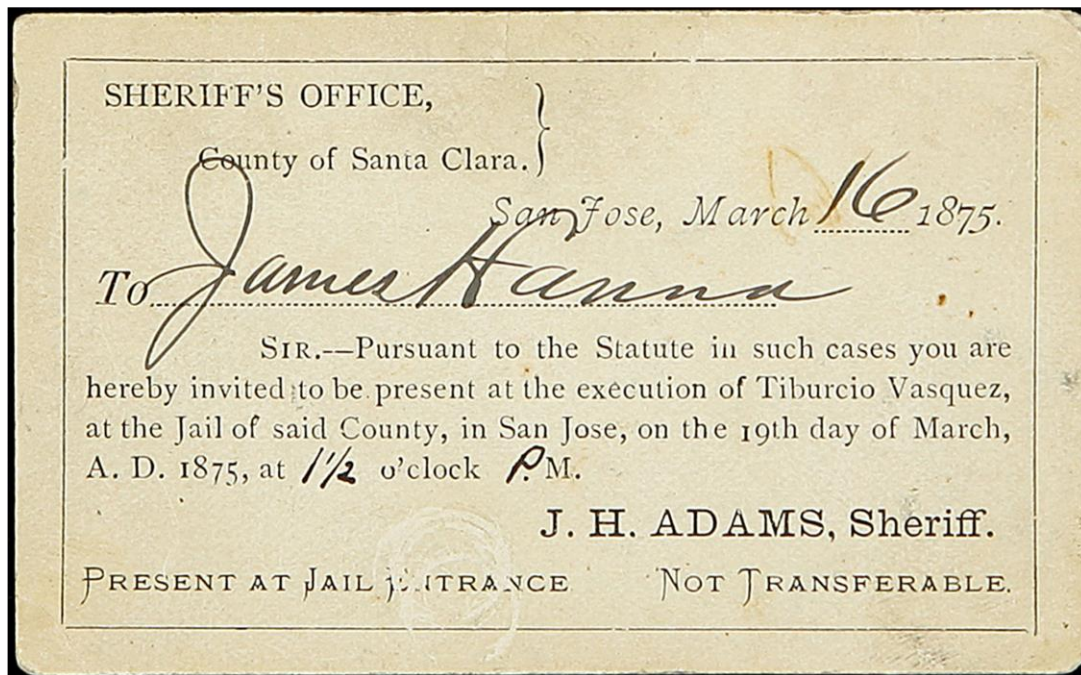


Photo courtesy of PBA Galleries

One of 300 invitations to the hanging of Tiburcio Vasquez

Sheriffs received a tip and staked out the ranch. Vasquez was injured but taken alive. He spent a while recuperating in the Los Angeles jail before being transported north for trial. Throughout this time, Vasquez was professionally photographed, extensively interviewed and sent multitudes of flowers. He described his exploits, but stopped short of admitting to murder.

At trial, Vasquez was easily found guilty. It took two votes by the jury to sentence him to death. On March 16, 1875 Tiburcio Vasquez was hanged at San Jose. He was given a glass of wine beforehand and his last utterance was “pronto,” meaning to get it done quickly.²³³

Since his death, Vasquez’ fame has only grown. Schools and health centers have been named for him and the controversy has begun. Was he merely a thief and a murderer or was he a martyr in the cultural conflict between white Americans and *Californios*?

Businessmen

While San Juan Bautista was growing, many families and businessmen set up shop there. Some families are still operating their businesses in the area.

Angelo Zanetta

Zanetta was Italian. He ran a hotel in San Juan Bautista at Washington and Third Streets called The Sebastopol. He married a

²³³ Boessenecker 2010, pp. 361-62

French Basque woman he had met in San Francisco. Her name was Maria Laborda. The Zanettas purchased the Plaza Hotel from Julian Ursua, another Basque. They rebuilt and remodeled the structure and reopened the hotel on June 24, 1856 with a grand gala.²³⁴ Scholarship on Basque hotels in North America highlight the Plaza Hotel as a forerunner of later *ostatus* and the community of San Juan Bautista as one of the early places where Basque people settled in the United States.²³⁵

Zanetta suffered a stroke and was confined to a wheelchair.²³⁶

Kichiguro Tanimura

As in the rest of the Monterey Bay area, the Japanese arrived by the late nineteenth century to replace the aging Chinese workers. The Japanese also often took over the Chinese shops within the southeast end of the Third Street commercial area. San Juan Bautista was no exception. Kichigoro Tanimura is considered the first Japanese to arrive in San Juan Bautista in the 1890s with his wife and children. By 1910, he owned and operated a small grocery store at the Theophile Vache Adobe (115 Third Street), which became an anchor in this small Japanese community. Tanimura had a Japanese style bath in the back called an "ofuro" that he allowed his customers to use for free. He and five other Japanese people are listed in the 1900 census as living in the town.

Other Japanese owned shops in 1910 included a barbershop and pool hall,

which were also at this end of the Third Street Historic District. By this time, there were 210 Japanese in San Juan Bautista.²³⁷ Most were from the Hiroshima prefecture in Japan. Although there were some Japanese living and working in town, most were involved with agriculture, leasing or owning land primarily east of town, coming into town for their commercial and social needs. By 1920, the census showed such businesses as pool halls and a fish dealer, but also showed a cluster of Japanese farmers living at the south end of town.

Some of the other Japanese businesses pre-World War II include Oka's Hotel at 107 Third Street (today La Casa Rosa Restaurant). Both this and the Tanimura grocery store are the only Japanese commercial buildings confirmed at this time to still exist. The Okas then moved to a building across Third Street before closing in the late 1930s to move to Monterey. Near 106 Third Street (today Dona Esther's Restaurant) was a fish market and tofu factory owned by the Yamamoto family. Any buildings or structures associated with these two businesses no longer exist today. Next door to the Tanimura's grocery store was a pool hall and barbershop owned by the Kobayashi family.²³⁸ The population grew slowly but steadily into the 1920s and 1930s, with as many as 400 to 500 Japanese in the San Juan Valley by the late 1930s. The Japanese, unlike the Chinese before

²³⁴ Clough 1996, p. 41; Echeverria 1999, pp. 62-63

²³⁵ Echeverria 1999, p. 66, Zubiri 2006, p. 130

²³⁶ McMahan & Hendershot, p. 8/3

²³⁷ Lydon 1997, p. 31; as cited in NPS 2008, p. 26

²³⁸ Nishita, May 8, 2006; as cited in NPS 2008, p. 26. Steve's grandfather came to San Juan Bautista in 1903. Steve's father and aunt both lived in San Juan Bautista before World War II and recounted the businesses on Third Street and the families who owned them.

them, either brought their families with them or married picture brides from their native land. Therefore, their population continued to increase and their presence on Third Street also grew, although it remained small compared to other California Japantowns.

All of this changed during World War II when the San Juan Bautista Japanese were taken to a camp in Poston, Arizona, away from the coastal areas during World War II.²³⁹ The 1950 Japanese population was only 27% of what it had been just before the war.²⁴⁰ Like many other similar Japanese communities, San Juan Bautista's Japantown was never re-established.²⁴¹

Nevertheless, four generations of the Tanimura family have continued to farm in the region. They are still in operation today as partners in a multinational agricultural enterprise.²⁴²

Antoine Taix

Antoine Taix's name is attached to a number of properties in San Juan Bautista including the Taix Lot that now belongs to the State Historic Park. His biography is found in a 1893 collection of important figures in California.

A. Taix is well known in San Benito county as one of the enterprising and successful men of San Juan. He has recently purchased one of the most beautiful spots of land in that locality, which will be his future home.

Mr. Taix was born in the Alps of France, July 30, 1853. When scarcely

seventeen years of age he volunteered his services in the ambulances during the Franco-Prussian war; hence, during the ministry in the latter part of 1871, longing to see the world, he embarked for San Francisco, went to work and pushed himself rapidly forward on the road of success. Two years later he moved within the boundary of San Benito county. He then turned his attention to the sheep industry, when the county was then open and ranges plentiful, with good results.

In 1882 he next engaged in merchandising and operating a meat market in the old town of San Juan, where he is still doing a lucrative business, with the best intention to live and reside among his many friends.

Mr. Taix has four bright children to succeed him in life: Antoine, Vickie, Lena and Rosie Taix.²⁴³

Daniel Harris

Dan Harris was a shopkeeper in San Juan Bautista who provided the New Idria miners with supplies. He stuck by mine owner William Healy Thompson through his court battles and was ultimately paid well for his willingness to continue sending supplies without guarantee of payment.²⁴⁴

When the railroad went to Hollister, so did Dan Harris and his shop.

²³⁹ Lydon 1997, p. 72; as cited in NPS 2008, p. 26

²⁴⁰ Galvin & Horak, 2006, p. 65; as cited in NPS 2008, p. 26

²⁴¹ NPS 2008, p. 26; as cited in NPS 2008, p. 26

²⁴² Breschini, Haversat & Gudgeon 1999, no page no.; AP May 3, 2009.

²⁴³ Barrows & Ingersoll 1893, p. 278

²⁴⁴ Clough pp. 46-48

Appendix B: SWOT Analysis Results

In two separate facilitated brainstorming sessions, a group of park staff and a group of volunteer docents provided input for a SWOT analysis (Strengths, Weaknesses, Opportunities, and Threats) of interpretation and the visitor experience at San Juan Bautista State Historic Park. After opportunities were collected, participants selected those they felt were most important to consider in interpretive planning for the park. No other category was prioritized. Session participants were also invited to provide input on the topics, themes and ideas they felt were important to include in future interpretation at the park.

The full results are available from the Monterey District Office. Those opportunities for interpretation selected by the groups are listed below.

Charette #1: September 14, 2011

San Juan Bautista SHP staff participated in this workshop.

Opportunities

The following opportunities were selected by Charette #1 participants as being those most important to the park.

Repair all buildings.

Expand bilingual written and oral interpretation

Hire more staff

Interpret Taix Lot and Native Americans

Grants for money used in park

Close all roads in park. Walk on streets, no traffic

Establish dialogue with local Native people's tribes to see how they want us to interpret their culture

Close stable entrance, open Zanetta side porch entrance

New interpretive program for school kids, not just focused on missions

More activities during first Saturdays

All day weekend opportunities for interpretation

Partner with Mutsun to interpret Native people

Open top floor of hotel with interpretation and furnishings

Maintain historical garden and orchard

Limit number of school kids by controlling reservations

Improve community support within San Juan and San Benito counties

Establish annual fundraiser for the park

Return to \$2.00 admission fee

Create historic sustainable garden in orchard

More "hands-on" display, for example, a wagon the public can sit on and take pictures

Open second floors of historic buildings

Develop fire box for candle making behind Castro/Breen Adobe

Bring back gardens

Build new classroom

Move sector office somewhere else

Charette #2: October 1, 2011

San Juan Bautista SHP volunteer docents participated in this workshop.

Opportunities

The following opportunities were selected by Charette #2 participants as being those most important to the park.

Daily life – jobs, chores of the time

Site, buildings have a layering and combining of cultures over time: Indian, American, Spanish, Mexican, and more

Role California played in U.S. history: Mission period, Mexican period, U.S.A. period (Gold Rush, Civil War)

Old guns

Prostitution in SJB

Early fur trappers that probably came through SJB

Possible educational training for docents re: his/hers interests

Teach a skill – lace making, cooking

Real fur

This is why they did it

All buildings relate to whole historic picture with stories of individuals to bring period to life

How did people live their life?

Roles SJB played in CA history – role of individual people in local history

Primitive lifestyle compared to today

The artistry of people as seen in the Mission and other buildings

Technology of their time

People traveling through town and their influence on the town at different time periods

Transportation

Telling visitors about the history of chickens. We have people come here just to take pictures of our chickens and they are fascinated by them.

Indian food and preparation

Using props is essential to effective interpretation

Women's needlework as social outlet – visiting

Mission – lights down Isle fo Church on winter solstice shining on altar

Time line of all buildings and families

How politics/society changed. Mexican period (Castro) blended with American period (Breen)

Roles SJB played in CA history – transportation hub, crossroads, mail, mercury, people

Local agriculture can feed us completely, but our diet will be different

A place in time

Life was hard

Clothing as related to period lifestyle

How kids entertained themselves before iPod and Gameboy

Stagecoach lines and SJ

More “hands-on” participation for public

Watching a blacksmith

Daily life – shortages, no Safeway, no fabric stores. Where did material, wood, glass come from?

Changing role of women with freedoms CA offered – owning property, running businesses

California Donner Party relatives – to this day, still in area

Strengths and diversity of docent interest

Appreciation of those before us

Appendix C: Mutsun Tribal Advisors

Native People, in particular those with Mutsun tribal affiliation, have strong ties to the natural and cultural resources of San Juan Bautista State Historic Park. As part of our research for this IMP, we contacted a list of potential Native American advisors who had been recommended to us by California State Parks. This list comprised two organized Mutsun groups currently seeking federal recognition and one non-affiliated Mutsun individual:

Amah Mutsun Tribal Band
Valentin Lopez, Chairperson
3015 Eastern Avenue, Apt. 40
Sacramento, CA 95821

Indian Canyon Mutsun Band of Costanoan
Ann Marie Sayers, Chairperson
P.O. Box 28
Hollister, CA 95024

Jakki Kehl (Mutsun individual)
Patterson, CA

Phone interviews were conducted with Ann Marie Sayers and Jakki Kehl. More extensive consultation took place with tribal council members of the Amah Mutsun Tribal Band, which has been recognized by

the City of San Juan Bautista and the Diocese of Monterey as the modern continuation of the tribe that existed in the San Juan Bautista area before Spanish contact.

Amah Mutsun consultation included three SJB SHP site visits and one off-site meeting with tribal council members as well as numerous phone and email exchanges.

Summary of Comments

The Mutsun story is invisible or poorly told at SJB State Historic Park, the mission, and else where in the town of San Juan Bautista.

There is a lot of tribal history to share with the public. Some of it, especially the Mutsun experience during the Mission, Mexican and American periods, is painful and tragic. But it needs to be told.

We would like to see a visible Mutsun presence at San Juan Bautista...something tangible to interpret. The Mission now has a room devoted to the Mutsun. Additional Mutsun interpretive areas that could be developed include a memorial wall to the Mutsun who died by the thousands at the Mission, a native plant garden on State Park property, a recreated pre-contact Mutsun village on the far side of the Taix Lot.

The Amah Mutsun Relearning Garden at the UCSC Arboretum is an example of the type of interpretive area where traditional plant gathering and tending can co-exist with educational and interpretive programming.

Non-Indians should never portray Indians in living history programs. We would prefer that Mutsun interpret their history to the public but we acknowledge this is not possible on a day-to-day basis.

How long have Mutsun lived here? Our creation story tells us we've been here since

the beginning of time. We were placed on the land by the Creator to preserve and protect it.

Popolouchum was the Mutsun place name for the lands of present-day San Juan Bautista, Hollister, and Gilroy.

Mutsun in pre-contact times may not have practiced agriculture in the European sense but they used ecological management techniques to ensure the land produced the resources they needed. Examples include burning bunch grasses and pruning certain types of trees and bushes.

Much of Mutsun tribal knowledge and culture was lost during the Mission period. We are working to restore our culture and language.

Important for visitors to SJB SHP to understand that Mutsun are still here and have been continuously connected to this place from pre-contact times to the present day.

Some people claiming to be Mutsun are not. The Amah Mutsun are documented descendants of the Indians from Mission San Juan Bautista and Mission Santa Cruz. All members of the Amah Mutsun Tribal Band either have a BIA roll number or a direct link to a family member with a BIA roll number (Comment from an Amah Mutsun council member)

Not all present-day Mutsun are members of one of the groups seeking federal recognition. Important for State Parks to refer to the historic tribe as Mutsun or Mutsun Ohlone, rather than the name of the modern group currently seeking federal recognition. (Comment from an individual identifying as Mutsun who is not affiliated with a contemporary tribal group).

Appendix D: Fourth Grade Teachers

As part of our research for this IMP, we contacted a list of fourth grade teachers who had been recommended to us by California State Parks. This is a summary of the comments expressed by those who chose to participate.

Participants

- Misha Heacock (Lietz Elementary School)
- Diane Barr (Willow Grove Union Elementary)
- Bronwyn Wirsch (Gault Elementary)
- Cathy Siler (Our Lady of Grace)
- Dorene Arnold (Fremont Elementary)
- Elisa Hwang (Franklin Elementary)
- Keila Classen (California School for the Deaf)
- Linda Rugg-Brook (Knoll Elementary)
- Sean Morrow (St. Joachim)
- Sylvia Sanders (Barron Park Elementary)

Summary of Comments

1. The available reading and interpretation is sometimes challenging for children and the parents.

The parents take a long time to read the information. Slowing down is a problem.

We used to use the San Juan Bautista SHP scavenger hunt list, but it was not very friendly and students gave up easily. We developed a more visually-oriented scavenger hunt list, which worked better.

The print is too overwhelming. It's not simple enough to engage their interest.

The kids do not read the text panels. I ask the chaperones to read them and interpret for the kids, but even getting the chaperones to read is challenging.

The interpreter did a great job explaining everything but spent a lot of time talking and the students' attention span is only so much.

The presentation was long and the kids started getting impatient waiting for their turns to look into the cabin.

Students don't follow informational displays well when they are too text-oriented. Displays work better when print is mixed with pictures and/or organized to tie in with specific artifacts.

There was not enough time to read all of the signs.

Make the exhibits more clearly organized to tie information to the artifacts on display.

A lot of times the kids are not interested in standing there and reading things, but when the California Over Time program is presented it gives them a chance to be part of something interactive.

It would be helpful if some of the text was geared more at terminology children would understand. The text explanations could be more kid-friendly.

Many students will read it, but they would be more likely to press a button and listen.

2. Teachers want to see more interactive and hands-on activities.

The field trip experience would be more meaningful if they had stations where the kids could make stuff.

The kids enjoy the Gold Rush interactives in the Castro-Breen Adobe, especially how the Breen boy struck it rich. They turn the pages to find out how much he made.

It would be more meaningful and engaging in the Castro-Breen Adobe if they simplified the information and had headphones or other interactives in there.

The brand exhibit has changed. We used to be able to trace over the brands, which the kids liked.

One time, there was a man at the Zanetta House in period dress who answered questions and pointed out places in the park to see. The kids really liked this.

The interpreter led activity in the Plaza Hotel parlor where they built the mission using themselves as building elements was great. Parent chaperones got involved. Students really liked getting up and moving.

We're thrilled to try the new interactive program this year.

It would be awesome to have "Mission Days" with stations for making candles, soaps, posole, etc.

Have students do the chores the Native Americans did, or make things. More hands-on and interactive activities would be fabulous.

They could have a family living in the cabin to answer questions.

We did the “Mission Games.”

There should be more interactive activities, such as making adobe brick.

Having artifacts to touch, see, put on – to feel what it might have been like and having someone there to act things out would make the Settler’s Cabin more meaningful for my students.

During one trip, there were people at the different areas acting as the blacksmith and role-playing other people from history – the kids loved this. They can’t wait to see it and get really excited. This is what the kids really enjoy and remember the most.

A working blacksmith would be wonderful to demonstrate so students could see part of the craft.

Guided programs that have students do activities in different buildings, such as role-playing with different characters: What is the character’s job? What kinds of things would the character do?

The students were engaged in the scenes where they were able to get up and be part of the scenes with the people who were in costume. The students were tickled with that part.

With hearing-impaired students, it’s hard to check for comprehension unless kids are doing something.

There aren’t so many interactive parts about the Mexican-American War. It would be nice to set up something at the Stables – stations providing more hands-on experience. It would be good to DO something.

They would love something like a stagecoach ride, something where the kids are actively involved.

Having living history going on at the time would really engage them. Sometimes just seeing something does not stimulate their imagination.

The scavenger hunt is huge, key, and really good at keeping the kids involved. There’s so much to see, so the kids need this.

3. The individual buildings don’t all make their own unique impressions.

Not all of the kids get to all of the buildings.

I can’t remember anything about the Castro-Breen Adobe.

I don’t remember the individual buildings very well.

I don’t remember the Zanetta House.

The stables are just a five minute experience.

The Zanetta House is not a huge part of our trip.

They liked everything at the Plaza Stables and Blacksmith Shop.

We visited all of the buildings.

I don’t remember much about the Castro-Breen Adobe.

We didn’t see the Castro-Breen Adobe.

I didn’t see the reactions to the Settler’s Cabin.

I didn’t know about the jail.

The Settler’s Cabin isn’t a highlight, but it’s good as a different type of building with different aspects.

4. The fees are an issue for some schools and not for others.

We would be very likely to continue to visit San Juan Bautista SHP if the school group interpretation fees increased.

We can't afford the interpreter led programs even at the current rate.

I've always thought the fees were extremely reasonable. I would pay double.

The fees are very reasonable and well worth the money.

Our community would still support the tour if the price went up. It's still a very affordable tour.

We would benefit from a guided tour without a fee and smaller groups on the tours.

We are a school with 80% of the students living below the poverty line. We don't do the led programs.

The fee doesn't matter. Our parents pay the total cost divided by the number of students so costs are reasonable even if increased.

Our school lost all funding for field trips so we have to get grant funds to cover the costs.

The interpreter led program would have to be exceptional or the school wouldn't pursue funding it.

The biggest cost is the transportation, not the interpretation fee.

Because our students are hearing impaired, we don't use the interpreter led programs. The teachers do the interpreting.

5. San Juan Bautista offers more than history.

We ask students to sketch something representative of architecture, like the arches.

California geology is also part of our 4th grade standards, and the earthquake information outside the gift shop was helpful.

Knowing the fault line is there is a favorite with the kids.

Social studies standards overlap with arts standards at San Juan Bautista SHP. We use it to give assignments to students who need extra help.

With so many buildings in addition to the Mission itself, San Juan Bautista SHP is not just about the church but is also about all the other social studies topics.

6. Visitors don't distinguish the Park from the Mission surroundings.

We can't afford the interpreter led tours. Instead, we donate \$25 to the Mission on every trip.

We'd like to go into the Mission with the tour, and have someone to walk the kids in instead of staying outside.

They go inside to see the fountain.

We just do the Mission tour, which is most appropriate to the learning standards.

The kids like seeing the Mission cemetery.

It is interesting to compare and contrast the Mission with the Hotel.

The fact that the El Camino Real is right there makes it easier for the students to understand the

relationship between the historic settings and their lives now.

Trying to understand some of the displays inside the mission was hard for the students. There are some parts of the old mission where there are displays, but there are not a lot of interpretive signs in there. The students did not get much out of that.

They liked the church with the adobe floors and animals prints. They liked using blocks to build a mission and figuring out how to make it work.

7. Human relationships are important to the children's experience.

The kids loved the jail. It's small. A number of my students have visited parents or relatives in jail so they feel a personal connection in comparing the old jail with a modern jail.

The students can see how people lived, but they need more on the relationship between people, and the struggles and perspectives - this is covered more in the textbook.

We have a lot of students who are Mexican or have Mexican backgrounds, and we like that the Park stresses that connection.

The textbook highlights more views from different angles than the interpreters. They seem to play down those issues; they could go further.

Students wanted to learn more about the conflicts and struggles between natives and missionaries.

They want to know more about the people, like who is buried in the cemetery.

8. Objects, visuals, stories, and animals are easy for children to relate to.

Students love the giant maps in the Castro-Breen Adobe that show where San Juan Bautista is in California.

The kids liked the photo-op wagon in front of the stable, but they took that away ten years ago. The kids liked to climb on it.

The students love the doll house.

The kids are fascinated by the bed with the ropes, the small and simple furnishings.

Kids love the roosters.

The kids like to see the coaches in the stables and the different types of carriages.

At the Zanetta House, they like to see the children's toys.

They loved the stables and stagecoaches – these related to a novel they read about a female stagecoach driver named Charley Parkhurst.

The Plaza Hotel was the top activity. They got to see the bedrooms and period clothing. They liked the artifacts.

They liked the chickens.

The kids like the stagecoaches, and seeing the horse stalls, bridles, and related artifacts – anything to do with horses.

Deaf students need everything to be more visual.

The stables and blacksmith shop are great for seeing artifacts and what they were used for.

The students had to look for artifacts, and the artifacts were available for them, so the scavenger hunt was the most enriching. It gets them all over the park.

The best things for the deaf students are hands-on activities: making and doing.

Kids are fascinated that the stairs are so steep in the Plaza Hotel.

We developed a scavenger hunt for artifacts – seeing how much students could find and thinking it through helped guide thoughtful responses.

We loved the tour around the outside of the Mission, when the interpreter carried a basket of things for the kids to touch.

It's beautiful to be able to see where all those elements happened, to peruse artifacts, to see how missionaries and natives lived and to pull it all together.

It's hard for the kids to understand the concept of the Gold Rush when they're at the Mission, without any evidence to connect it up. They need to see something to help them understand.

The landscaping kind of tells the story about agriculture. Otherwise, if the kids don't see it, it's hard to understand.

*They liked seeing the different forms of transportation, like carriages. We had read a novel in advance, *Riding Freedom* by Munoz, and the kids loved this book, so they were really excited to look inside the room where the riders stayed overnight.*

There were a lot of chickens, roosters, and other animals at the cabin, and

obviously the kids were into that. Having the animals shows them a sense of responsibility.

The first tour, we had a presentation inside the building with boards where the kids could stick their heads through and pretend to be different people in California history. We liked that.

Kids get to go back in time and see the buildings as they were in the past, what rooms looked like back in that era.

Students enjoy seeing the clothing of different economic groups. The girls loved the dresses.

At the stables, we see the branding artifacts and the different symbols they used. The kids had to create these in the scavenger hunt.

The Zanetta House rooms, the toys, and how they're different than ours. The kids thought some of the dolls were "creepy."

Maybe could they serve some food from that time period, or have a shop where they could get an old-fashioned sarsaparilla or something.

Historic confections. No student would be left behind if candy was being handed out.

It's great to be able to see the horno oven and how it operated. We talked a lot about that in class so the students were interested in watching the baking in the oven.

They like the artifact at the stables. The kids recognized a lot of things - they know all about animals! And they were very excited about the Blacksmith area, and the idea that people were using such a lot of fires.

It would be great to see a working blacksmith in the blacksmith area and real horses.

9. The quality of interpretation varies.

The staff is really nice, though there are different experiences from different guides.

An interpreter wasn't available at the stable, so there wasn't a chance to learn a lot.

The majority of time at the Plaza Hotel was with the interpreter activity. It was so well done.

The park could use more interpreters.

The outside Stable area is not utilized enough; not much interpretation is available there. It needs to be pulled in more.

Depending on who is doing the presentation, the interpreter led programs presentations are great.

The Settler's Cabin could go deeper and utilize more staff and interpretation. Teachers could use something in hand to guide and support the learning experience.

The interpreters' presentations help to break down the big picture and explain the different groups that came in. There's so much to history – they simplified it and made it easy for the kids to understand.

We like to hear the presentation first at the Plaza Hotel. Afterward the kids were really into going upstairs and checking out the exhibits the interpreter had talked about.

Maybe there should be more signage or explanations at the Settler's Cabin.

In the saloon, which was wonderful, there was also a wonderful man there that really knew his history of the Indians, Spanish settlement through the Gold Rush.

The Interpreter Led Program was nice, but we would like to have someone take us around to all the buildings.

We like that the "guides" have always been available. We've always had one woman as a greeter – this experience has been great; she has lots of experience with kids and groups. It would be good to add a central person who could be available to answer questions as the kids do the scavenger hunt.

We participate in the 'California Over Time' workshop. This year was different than in the past, when the Interpreter stayed in the Saloon to talk to the kids and the kids got restless sitting. This year, the interpreter set up different things throughout different areas in the park, and led the kids. This year was amazing, great, and wonderful in keeping the kids' interest.

At the Settler's Cabin, they can see the small space where people lived and how they had to live their lives. A lot of it comes from the interpretive person who is leading the tour – telling the story of how the people lived there.

'California Over Time' does an excellent job. It goes into discussions of the time period, including Native Americans.

Native Americans are not covered at the park. Add something about the Native Americans.

10. Preparing for the field trip is important and challenging.

We weren't warned about how much walking was involved in the walking tour. Some students and teachers have walking issues.

I create my own scavenger hunt.

The biggest problem is the sign ups and the confusion between the separate entrances.

It's hard to get people on the phone. Teachers don't have lot of time and this gets tricky to coordinate.

There's no designated lunch area when the place was really crowded. There was no place to sit!

Maybe there could be more materials that could be accessed before the field trip to help students understand the displays. Some kind of activity book or worksheets – some informational thing sent to teachers before the field trip.

The brochure for teachers was very, very helpful. We read it in advance and it helped us guide the information and know what to point out to the kids.

State Parks could provide more guidance on looking for artifacts and things to notice. It would help if the teachers had a list of questions to ask to direct students' attention.

One of the things that is really nice is that nice big green quad at the middle of the park. We let the kids eat their lunch there and they like to run around on the quad. It is very well kept up.

We come from about two hours away, and we don't have as much time as we'd like – only about 2-3 hours.

11. Some standards are better interpreted than others.

All of the information presented by the interpreter and in the brochure and State Park Guide definitely supported the pre-Columbian, Spanish Mission, and Mexican rancho period standards.

The interpreters got into the economy and how the mission was kept running.

We didn't get much into the Mexican American War, the Gold Rush, or statehood.

We hadn't gotten to the 1850s in class yet.

The field trip was geared toward the Spanish period.

It would be nice to see more on economic issues and the conflicts with other countries.

I'd like to see more about the relationship between religious teachings vs. day-to-day life.

The park is limited in its presentation of the Bear Flag Republic, the Mexican-American War, the Gold Rush, and statehood. I'm not able to pull out as much on this.

The park shows quite a bit about how to make it through daily life and how agriculture was part of life. Other aspects, industrial, economic, political, etc., could grow and be stronger.

It's useful for giving kids a first-hand experience of how it used to be for all

the different people, like Native Americans and Franciscans. It brings the educational standards to life.

I love the idea of looking at two different eras: mission and rancho/Mexican history.

The Castro/Breen Gold Rush exhibits are the most useful for meeting curriculum and content standards.

San Juan Bautista has ties to so many aspects of California history.

The walking tour talked about Native Americans. That's good.

It only touches on the Gold Rush.

How California became an agricultural and industrial power is not emphasized at all.

12. There are access limitations that get in the way of the experience.

The limited access to the Zanetta House, you can't enter from the front, you can't go to the second floor ballroom, makes it less popular with the students.

Opening up more places in the Zanetta House would improve the experience.

We take a quick look at the Settler's Cabin. It's a challenge to get every kid a chance to look inside.

It's dark inside the Settler's Cabin and hard to see.

Maybe kids could look through open windows in the Settler's Cabin.

Kids were really disappointed that they couldn't go into the rooms of the Zanetta House, though I understand why they can't.

I don't recall about the Settler's Cabin. It was hard to access that area because of the crowd. Only a few students looked into the cabin.

We bring them at the end of the year when they know more. It's important to get kids ready, so they know the reason for being there.

If they could get into the rooms, or see things closer than just standing in the doorway I think the students would get more out of the Zanetta House.

More access to the displays and the upstairs would improve the Zanetta House experience.

Kids can't go into the cabin and touch things.

13. We come to see the great variety at San Juan Bautista.

The students like comparing and contrasting and showing different experiences.

The school's primary reason for visiting San Juan Bautista SHP is to see the broad range of life at that time.

They were also interested to see how housing for Spanish differed from housing for Native Americans.

14. Some learning standards are presented more strongly than others.

The displays in the adobe are very applicable to what we study in fourth grade history.

I can't think of anything specific that covers how California became an agricultural and industrial power.

The overall experience fits really nicely into what we learn about missions and the time period.

The California political history and the Gold Rush are touched on, but not as much.

California's agricultural and industrial developments are touched on, but not in depth.

The Park didn't meet all our objectives, but it was good for reference before and after the field trip. We say, "Look for this," or, "Do you remember that?" The Park is an integral part of our program, and our unit wouldn't be the same without it.

We really focus on the earlier period more than statehood and the development of California.

Other comments

It's fabulous that the restoration has continued. It's absolutely beautiful and well-done.

It's nice to be able to share this input.

Appendix E: Park Staff and Partners

As part of our research for this IMP, we contacted a list of park representatives and park partners who had been recommended to us by California State Parks. This is a summary of the comments expressed by those who chose to participate.

Participants

- Rae Schwaderer (Archaeologist, California State Parks)
- Matt Bischoff (Historian III, California State Parks, Monterey District)
- Diane Barr (Juan Bautista de Anza National Historic Trail)

- Jolene Cosio (Mayor, San Juan Bautista)
- Nikki Combs (California State Park Interpreter)
- Jim and Gayle Sleznick (San Juan Bautista Rotary Club)
- Georgana Gularte (SJB Planning Commission, SJB historical Society Luck Museum)
- Debbie Taylor (San Benito County Chamber of Commerce and Visitor's Bureau)
- Rick and Mary Morales (Fremont Peak Observatory Association)
- Jackie Ferriera (Mission San Juan Bautista Gift Shop)
- Pat Clark-Gray (District Interpretive Specialist, California State Parks)
- Eddie Guaracha (State Park Superintendent)

Summary of Comments

1. The park has many opportunities for partnerships and recruiting.

Fremont Peak visitors are a potential audience. There is camping up there.

We need to build and nurture community relations.

Somebody should be involved in the Rotary Club.

We should have a county fair booth.

We could have a celebration of county parks.

The San Benito Horse Show is an opportunity.

We could recruit docents from local colleges.

We could host a business mixer.

There are two big events in June, the fiesta at the mission, and the state

parks event. We could create synergy between them.

Maybe future farmers from the County Farm Bureau would be interested in doing something with the park gardens.

With a partnership between the state and the city, the city could take responsibility for the maintenance of the downtown "Plaza Park."

Agriculture Day in San Benito County is popular with students.

There are many possible partnerships with community organizations like the Boy Scouts, high schools, Hollister companies, the Agriculture District, Los Californios, and the San Benito Foundation.

Cal Poly students looked at ways to improve the historic district.

We could do a locals day.

2. Traffic patterns, visibility, and accessibility are issues.

Signage at 156 would route people to the light for safety and send them downtown to where the restaurants are.

It's dangerous to cross two lanes of traffic.

The garden is the face of the park.

Is it readable from the sidewalks?

Saw horses could be used to close Second Street during school group hours.

The directional signage and interpretive signage are inadequate.

With a Third Street entrance, the park would be the gateway to the Mission and the Plaza.

Crossing or walking along the street is dangerous.

I don't see closing Second Street as a viable option.

Maybe the paving of Mariposa Street could be changed to link downtown with the Mission.

It would be nice to use the gates between the garden and the Plaza Hotel as an entrance.

There's an electric car charger available at the ballfield parking lot.

Signage doesn't exist announcing the State Park at the 101 exit onto 156.

The plaza is a helicopter pad.

Close off Franklin Street.

People park in the red zone between the Castro-Breen Adobe and the Plaza Hotel.

Sign pollution is a problem. There are too many.

What ways can we access the Taix Lot?

The old branding iron display didn't meet ADA requirements.

Kids love the jail. They visit it on the way to the bathroom.

People don't know the State Park is there.

Old historic buildings have uneven steps and uneven ground.

Maybe use flags as icons for different time periods.

Lots of visitors tour the stable for free.

Tour buses come to see the museum but not the park.

People stop to use the restrooms but not the park.

3. Maintenance, security, and safety are concerns.

There are public safety concerns.

There is no alarm system in the hotel.

The wagons get climbed on. They are only protected by ropes.

There are thefts from the gun collections.

There isn't much light.

There is occasional vandalism.

The Taix Lot is isolated. It would be a security risk.

We need basic maintenance. We've lost access to the upstairs of the Zanetta House.

I'd start a penny drive for the Zanetta House.

If it were shored up, we could open more rooms in the Plaza Hotel.

Kids can touch the branding irons as long as they can't use them as weapons.

A reconstructed ranch wagon out front of the stables needs to be historically accurate, meet ADA requirements and be safe.

In the winter, 500 kids a day puts a lot of wear and tear on the park facilities.

State Parks doesn't open the restrooms until 10 am.

The city restrooms have timed magnetic locks.

4. Native interpretation is important, possible, and challenging.

I'd like to see the Mutsun memorial just beyond the fence on Church property overlooking the Camino Real.

We could interpret the foundations on the Taix Lot, maybe with a panel showing what's underground.

There are divisions within the Mutsun and between the Church and the Mutsun that are challenging.

I am in favor of a Mutsun memorial.

I use images from The Ohlone Way for interpretation on the trail.

I have people look out over the valley and think about what animals lived here in the past. I ask if they think it always looked this way.

I have personal friends with artifacts that might be displayed.

The contact period is a gap in interpretation. It's a significant period.

The Taix Lot would be the best place to interpret the contact period.

We're missing the opportunity to interpret the interaction of two cultures. Records exist of the rancherias around the mission.

Contact interpretation is different than pre-contact lifeways interpretation.

A memorial for the Amah Mutsun would be a good thing.

What games did Indian kids play at the missions?

5. Human resources are stretched.

We need more staff to cover school groups.

On weekends in the summer they have to close the park.

Personnel cuts continue.

There is a definite shortage of staff for school groups.

Office staff was pulled away to Monterey.

Volunteers are only available for Third Street garden maintenance.

In the summer, why is there no park ranger on duty? They take off time during the week.

I talk to most people at the stable. It's fully staffed on weekends.

First Saturday has docents.

Ask if local schools can come in the afternoon.

6. The partnership between the Church and State Parks could be smoother.

We need better communication between State Parks and the Church, especially for parking and special events.

The Park and the Mission could have a combined ticket.

We should decentralize reservations. Teachers shouldn't use Reserve America. They think they have reserved the Mission, but they haven't.

The single admission idea is probably not doable. It would be an accounting problem.

The busy time for Mission tours is at the end of February into spring.

We communicate once a week about school reservations.

7. We have a lot of ideas and resources we don't use.

The orchard yard is a weed lot closed to public use. It serves no purpose to the community.

It's an opportunity. It's the gateway to San Benito County.

Things upstairs are still important to the Breens. Only nine people at a time go up there on special tours.

The icehouse, walkway, and saloon are not interpreted.

There was a stagecoach stop on the main street.

It would be nice if the orchard could be returned to its former glory. The same with the backyard of the Zanetta House. It used to be beautiful and had live chickens.

Many of the historic photos in the Plaza Hotel Archive have been scanned. We have them on site and could make use of them.

Having exhibits downstairs in the Castro-Breen Adobe detracts from the architecture.

The Taix Lot is used as a parking lot for state vehicles.

The Taix Lot is a perfect area for picnics. It has a great view.

Use the two rooms beyond the gift shop for general park orientation and an introduction to the Plaza Hotel and its time period.

Why is there no tour during the summer except for First Saturday?

I get people to the Settler's Cabin to see the cork tree. It was used for both oil and wine. They made brandy from the pear orchard.

In historic times, they had a horse show on the plaza and rodeo grounds below the Camino Real.

8. San Juan Bautista SHP is popular.

Visitors to SJBSHP come from all over the world.

Could there be an annual pass?

The number of paid admissions doubles when I'm in the stables during the summer.

The summer visitors are not from California. People come from all over some weekends.

Bus tour groups stop on their way to Monterey.

Many school groups come down, passing up other missions, to San Juan Bautista because it still feels like the time period.

9. The park could do more to appeal to children and support teachers.

Teachers can't find my materials from the State Parks website.

Private school groups come from Los Gatos.

NPS programs bring in YMCA kids. Kids through junior high kids go on the trail then to the park.

I like the stable the way it is. Kids love seeing the real thing. They don't want to read a panel.

The kids' favorite areas of the park are the stable and the children's room in the Zanetta House.

I try to do things with the animal prints in the adobe blocks.

Boys like the woodworking.

Some boys like the Eagle fire engine.

Kids like anything that takes them back in time to how people lived.

The fourth grade interpretation at Chitactac/Adams in Santa Clara County is totally interactive.

Kids used to like the Castro-Breen Adobe. They don't like it now. It's too confusing. There's too much reading. The kids just run through.

Fourth graders might do a flip door with a single sentence. Flip doors might help the farm machinery. What was this used for?

The primary audience is ten years old.

Some teachers don't use an interpreter. They lead their own programming because they did it once and they do it on their own now.

Kids like to look at the horse shoes. Let them touch the horse shoes.

It would be interesting to touch and compare objects that changed through time periods.

Kids need simple, basic activities.

For thirty-five years, every class had their picture taken on the wagon. Maybe they could put in a replica that's safe to climb.

Give kids options to sign up to help with projects at the park. It would give them a sense of ownership. They'd become part of making it interactive.

We could add touchable horseshoes to the blacksmith area.

We could fasten a full size model horse in the stall so kids could walk around it and see they hay it ate, maybe even with fiberglass manure since waste removal was a big part of running a livery stable. The floor may be original; it has urine holes that drain to the dirt underneath.

Docents in costumes add interest, keep kids engaged, and reduce negative behaviors.

10. Other comments

The majority of Juan Bautista de Anza trail users are there for recreation. They are nature lovers.

Trail users come from Monterey and Salinas.

Local fitness groups use the trail.

Dog walkers use the trail.

Not many out of state people use the trail.

It should be a walk from the Mission days through statehood.

Summer is the quiet time. On weekdays we get 50 people at the

most. On the weekends, it can be from 75 to 250 on First Saturdays.

We could have trunks to check out for each building with interpretive props inside.

Don't reproduce what was never there, like the Spanish gardens. We don't know what was there.

We lack historic structure reports for all but the Castro-Breen Adobe and the Zanetta House.

There's no record of where... it's too flat near the vineyard, one cost of protecting the cemetery?

The branding iron display would better match the Castro-Breen Adobe time period and the topic of hide and tallow trade.

There is no historical basis for the Spanish Orchard designation.

Appendix F: Content Standards²⁴⁵

These standards are intended to provide a “comprehensive, specific vision of what students actually needed to know and be able to do.” The “standards describe what to teach, not how to teach it.”

Students learn the story of their home state, unique in American history in terms of its vast and varied geography, its many waves of immigration beginning with pre-Columbian societies, its continuous diversity, economic energy, and rapid growth. In addition to the specific treatment of milestones in California history, students examine the state in the context of the rest of the nation,

²⁴⁵ California Department of Education. (1998). History-Social Science Content Standards for

California Public Schools: Kindergarten through Twelfth Grade. Reposted 2009. Pp.iv, pp. 12-15.

with an emphasis on the U.S. Constitution and the relationship between state and federal government.

Included for reference are those standards in which the history of San Juan Bautista State Historic Park plays a role.

Selected Fourth Grade California History and Social Studies Content Standards

4.1 Students demonstrate an understanding of the physical and human geographic features that define places and regions in California.

Identify the state capital and describe the various regions of California, including how their characteristics and physical environments (e.g., water, landforms, vegetation, climate) affect human activity.

Identify the locations of the Pacific Ocean, rivers, valleys, and mountain passes and explain their effects on the growth of towns.

4.2 Students describe the social, political, cultural, and economic life and interactions among people of California from the pre-Columbian societies to the Spanish mission and Mexican rancho periods.

Discuss the major nations of California Indians, including their geographic distribution, economic activities, legends, and religious beliefs; and describe how they depended on, adapted to, and modified the physical environment by cultivation of land and use of sea resources.

Identify the early land and sea routes to, and European settlements in, California with a focus on the exploration of the North Pacific (e.g.,

by Captain James Cook, Vitus Bering, Juan Cabrillo), noting especially the importance of mountains, deserts, ocean currents, and wind patterns.

Describe the Spanish exploration and colonization of California, including the relationships among soldiers, missionaries, and Indians (e.g., Juan Crespi, Junipero Serra, Gaspar de Portola).

Describe the mapping of, geographic basis of, and economic factors in the placement and function of the Spanish missions; and understand how the mission system expanded the influence of Spain and Catholicism throughout New Spain and Latin America.

Describe the daily lives of the people, native and nonnative, who occupied the presidios, missions, ranchos, and pueblos.

Discuss the role of the Franciscans in changing the economy of California from a hunter-gatherer economy to an agricultural economy.

Describe the effects of the Mexican War for Independence on Alta California, including its effects on the territorial boundaries of North America.

Discuss the period of Mexican rule in California and its attributes, including land grants, secularization of the missions, and the rise of the rancho economy.

4.3 Students explain the economic, social, and political life in California from the establishment of the Bear Flag Republic through the Mexican-American War, the Gold Rush, and the granting of statehood.

Identify the locations of Mexican settlements in California and those of other settlements, including Fort Ross and Sutter's Fort.

Compare how and why people traveled to California and the routes they traveled (e.g., James Beckwourth, John Bidwell, John C. Fremont, Pio Pico).

Analyze the effects of the Gold Rush on settlements, daily life, politics, and the physical environment (e.g., using biographies of John Sutter, Mariano Guadalupe Vallejo, Louise Clapp).

Study the lives of women who helped build early California (e.g., Biddy Mason).

Discuss how California became a state and how its new government differed from those during the Spanish and Mexican periods.

4.4 Students explain how California became an agricultural and industrial power, tracing the transformation of the California economy and its political and cultural development since the 1850s.

Understand the story and lasting influence of the Pony Express, Overland Mail Service, Western Union, and the building of the transcontinental railroad, including the contributions of Chinese workers to its construction.

Explain how the Gold Rush transformed the economy of California, including the types of products produced and consumed, changes in towns (e.g., Sacramento, San Francisco), and economic conflicts between diverse groups of people.

Discuss immigration and migration to California between 1850 and 1900, including the diverse composition of those who came; the countries of origin and their relative locations; and conflicts and accords among the diverse groups (e.g., the 1882 Chinese Exclusion Act).

Describe rapid American immigration, internal migration, settlement, and the growth of towns and cities (e.g., Los Angeles).

Discuss the effects of the Great Depression, the Dust Bowl, and World War II on California.

Describe the development and locations of new industries since the turn of the century, such as the aerospace industry, electronics industry, large-scale commercial agriculture and irrigation projects, the oil and automobile industries, communications and defense industries, and important trade links with the Pacific Basin.

Trace the evolution of California's water system into a network of dams, aqueducts, and reservoirs.

Describe the history and development of California's public education system, including universities and community colleges.

Analyze the impact of twentieth-century Californians on the nation's artistic and cultural development, including the rise of the entertainment industry (e.g., Louis B. Meyer, Walt Disney, John Steinbeck, Ansel Adams, Dorothea Lange, John Wayne).

4.5 Students understand the structures, functions, and powers of the local, state, and federal governments as described in the U.S. Constitution.

Discuss what the U.S. Constitution is and why it is important (i.e., a written document that defines the structure and purpose of the U.S. government and describes the shared powers of federal, state, and local governments).

Understand the purpose of the California Constitution, its key principles, and its relationship to the U.S. Constitution.

Describe the similarities (e.g., written documents, rule of law, consent of the governed, three separate branches) and differences (e.g., scope of jurisdiction, limits on government powers, use of the military) among federal, state, and local governments.

Explain the structures and functions of state governments, including the roles and responsibilities of their elected officials.

Describe the components of California's governance structure (e.g., cities and towns, Indian rancherias and reservations, counties, school districts).

Appendix G: Native American Resources

Native American Oral History/Traditions

Archeological Native American Evidence/History

Appendix H: San Juan Historic District

Because this District encompasses multiple jurisdictions, it requires unique treatment. The area which lies within the park's boundary would have interpretive plans for these components. There would also be recommendations/goals for collaboration with other District members to do justices to this historical entity.