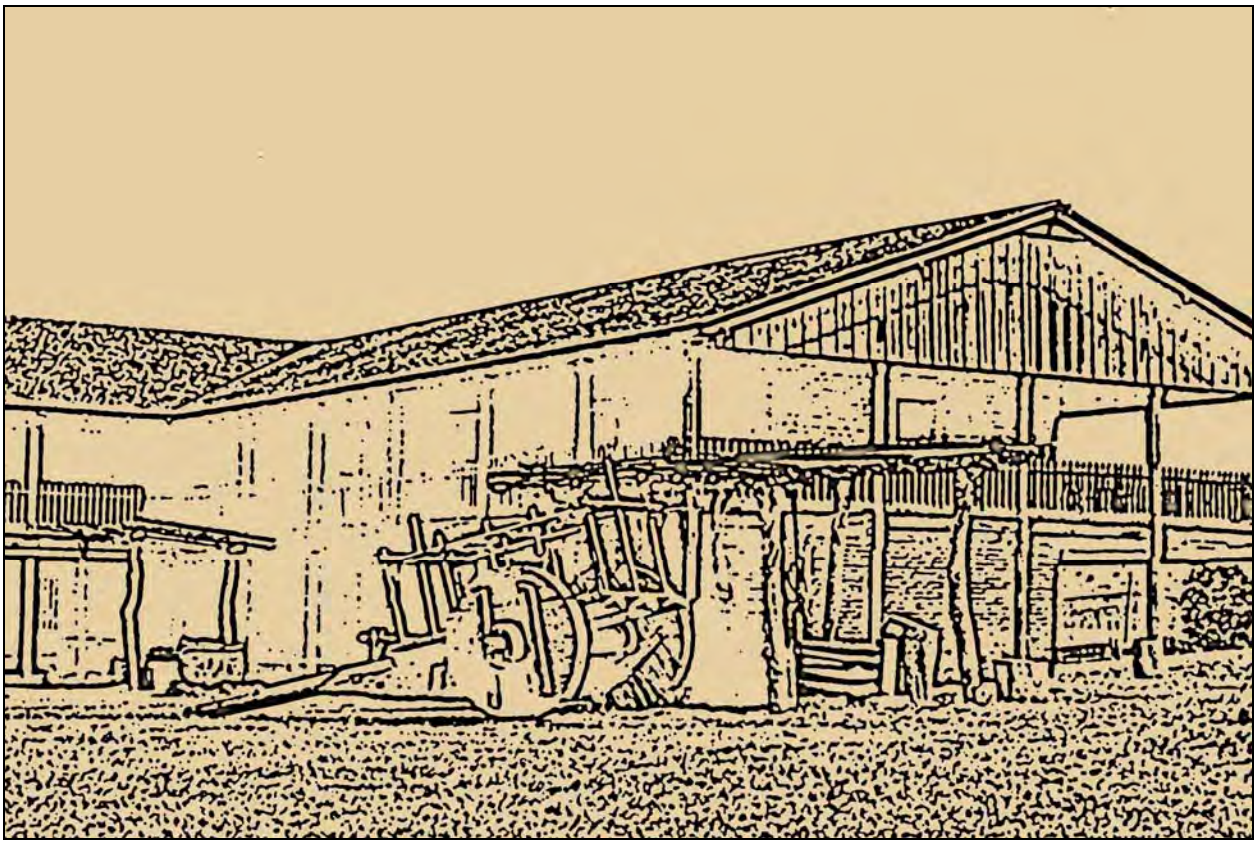
Petaluma Adobe State Historic Park
Environmental Living Program



Teacher's Resource Handbook 2007-2008

By Crystal Shoaf and Sara M. Skinner
California State Parks

California State Parks ~ Diablo Vista District ~ Silverado Sector ~ Sonoma-Petaluma Area

Don Monahan, District Superintendent

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First published August 2002

Emergency Information:

For any Fire or Medical Emergency Dial 911

There is a phone for emergency use at night located outside of the Park Office

Physical Address:

Petaluma Adobe State Historic Park
3325 Adobe Road
Petaluma, CA 94954

Phone: 707-762-4871
Email: petadobe@parks.ca.gov

Physical Location:

We are located on Adobe Road; between Frates Road and Casa Grande Road.

Responding Emergency Agencies:

If there is a medical or fire emergency during the day while staff is present, contact staff first. State Park Rangers will respond.
If there is a medical or fire emergency during the night or when there is no staff present:

- 1st Dial 9-1-1, Rancho Adobe Fire Department will respond.
- 2nd Dial Ranger Crystal Shoaf's phone number located on the phone if there is no answer, then
- 3rd Dial the Dispatch number located on the phone and tell them that you are part of an overnight group at the Petaluma Adobe State Historic Park in the Diablo Vista District

Non emergency medical help: Petaluma Valley Hospital is located at 400 North McDowell Blvd in Petaluma, Phone: 778-1111 or Sutter Medical Center of Santa Rosa is located at 3325 Chanate Road in Santa Rosa, Phone:576-4000

IN CASE OF FIRE:

Make sure all children are safely away from the Adobe building and under the supervision of the Adults.

FIRE EXTINGUISHERS:

Are located in every room, usually next to the steel beams. There will also be two put outside the park office at night.

FIRE HOSES:

Located next to the two water stations in boxes with legs (they look like tables).

DO NOT BLOCK ROADS OR GATES WITH PEOPLE OR VEHICLES!

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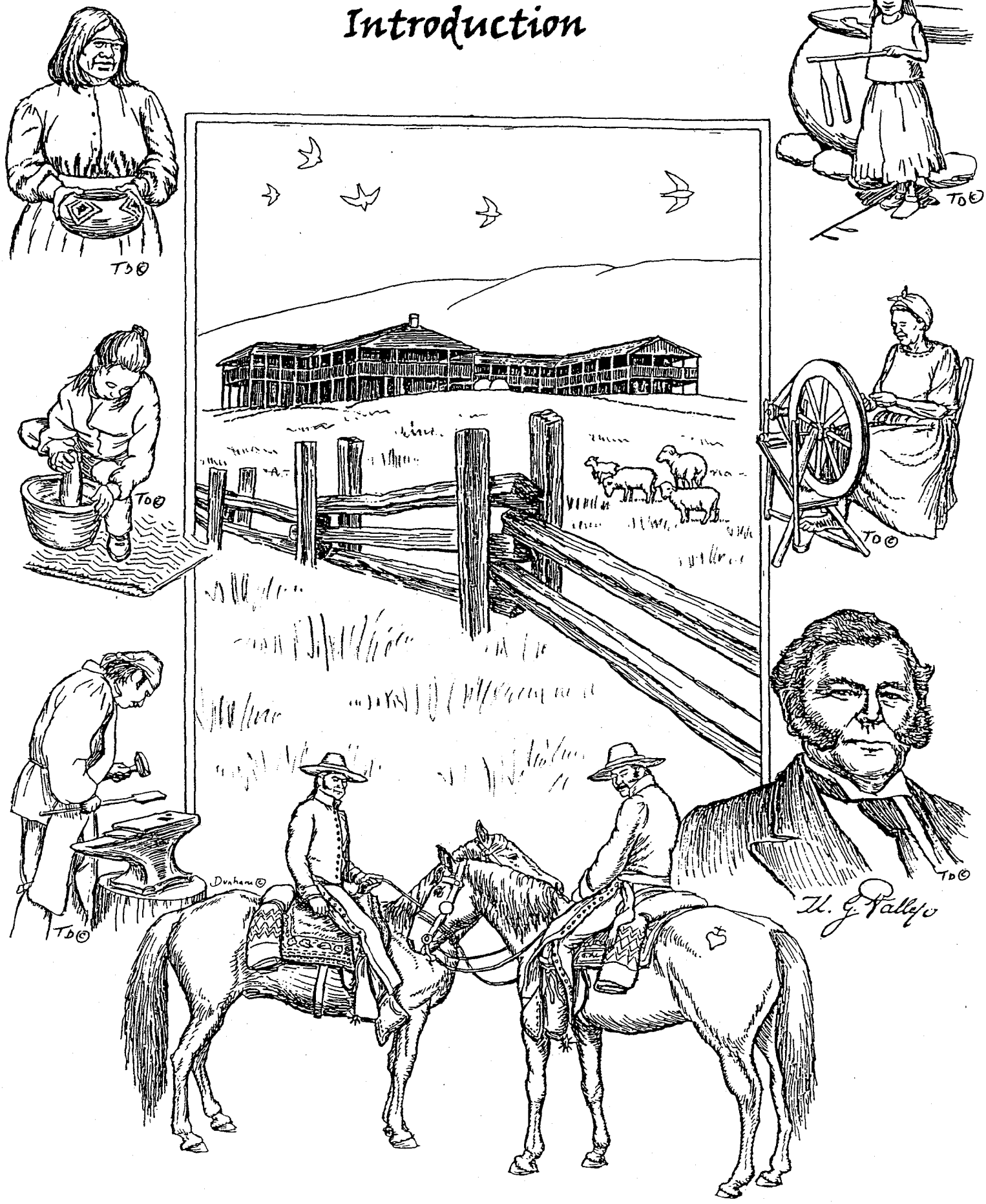


Acknowledgements

As with any manual or book, the Petaluma Adobe State Historic Park Environmental Living Program Teacher's Resource Handbook is in a constant state of revisal and revamping. This manual is a compilation of resources from many teachers and other State Parks manuals. We are constantly striving to make this manual serve the teachers as best as it can. If you have an addition, comment, spelling correction, or idea pertaining to the information in this manual please send it to:

ELP Manual
c/o Petaluma Adobe State Historic Park
3325 Adobe Road
Petaluma, CA 94954

Or email to petadobe@parks.ca.gov with the words "ELP Manual" in the subject line.

We would especially like to thank the teachers who responded to our appeal to help us with the changes to the old manual that we felt was severely outdated. Many thanks go to Sandi Morgan who, for years, has been providing an excellent authentic 1840's program for her students and parents. Sandi enlists the help of 8th grade docents, many of whom participated as 4th graders, who return as "Supervisors". She has provided us with many sources and reading materials to enrich our program.

Also, a big thanks to:

Robin Joy from Fort Ross SHP who allowed us to borrow heavily from her reservation system and her manual.

Larry Costa, retired State Park Ranger, who set the ball rolling many times to revamp the manual and who still contributes his words of wisdom.

Glenn Burch, retired State Park Historian, who started this program for all the State Parks in the area. We are grateful to him for the work that he did and hope he's enjoying his sails around the world.

Peggy Fontenot, employee and volunteer, who contributed many materials for the cooking and Native American sections of the manual. Her work is invaluable.

Vaughn Filer who dedicates her time to willingly helping with our Teachers' Workshop.

Nancy Stevens, retired teacher, who provided the outline for the cooking station rotation breakdown.

To the previous teachers who have put their hearts and souls into making the Petaluma Adobe SHP ELP a great event for their students. It is a lot of work and we admire those who undertake it.

To Sally, Sophie, Mop-top, Luna, Luma, Sol, and Matty who provide us with love and entertainment.

To the park staff and volunteers who make the Teachers' Workshop's possible and enjoyable.

The Environmental Living Program

Definition:

"Environmental Living", as the names implies, is an actual living, overnight experience for children that takes place at any cultural, historic, prehistoric, or natural site where the interaction and the interdependency of people and their environment are represented. It relies heavily on pre-program explorations and preparations, role-playing, and problem solving. "Environmental Living" is much more than this, by recreating and solving some of the environmental tasks and problems of the past, we can come to understand the present-solve some of our problems.

Introduction:

The Environmental Living Program is a role-playing experience through which the participants simulate a historic life style. Children, by experiencing as closely as possible, the reality of another time period or culture, become more acutely aware of both elements of that environment as their own. In both environments, they can and will have to solve many problems of living. Through this experience, children become aware of and curious about the physical, natural, and historic aspects of the park site as well as their relationship to the site and its history. Ultimately, the students may discover and understand their relationship to their own environment. The emphasis of the program is on self-learning.

The Experience:

The teachers and parents are what make the ELP's work. The enthusiasm, creative interest, and pre site planning will inspire the students' interest give them the unforgettable learning experience that the Petaluma Adobe ELP can provide. We know that the magnitude of planning that goes into the program can be scary, but with the help of the manual, the workshop, and staff, you will be fine!

During the ELP, schoolchildren take on the characters and activities of the past in order to "live history." By acting like a character from the past and doing the things that character would have done, children become more acutely aware of the historic environment as well as their own. They will be able to gain a personal relationship to history. The ELP is an experience they will remember through out their lives (just ask the staff!).

The manual is divided into three sections: the first is the "Pre site Planning Section" which includes pre-site details, classroom activities, history, character and costume information. The second, "Activities and Stations" includes information on the various stations and different activities to use during the program on-site. The third, "Handout Section", includes handouts and various forms. Please read the whole manual and become very familiar with its contents. We have tried to include everything that you need to know to plan your program. Please call us if you have any questions.

Reservations and Regulations

The Petaluma Adobe State Historic Park ELP takes place on Tuesday-Wednesday from September to early June. Generally, the curriculum is geared toward 4th grade California History curriculum. Home school groups are welcome. A number of California State Parks offer an overnight learning experience. Please, choose only one ELP site per school year. It is our intention to make the Environmental Living Program available to as many school children as good resource management will allow.

ENVIRONMENTAL LIVING PROGRAM
Petaluma Adobe State Historic Park
3325 Adobe Road
Petaluma, CA 94954

Phone: (707) 762-4871
Email: petadobe@parks.ca.gov

CLASS SIZE

Reservations will be granted for one program for one class. A class is one school class, not more than forty students. Teachers who team-teach will have to split the class into groups if the two classes total more than forty students; each teacher will have to submit a different application. If the class total is less than forty, the teacher may apply with one application. The teacher on the reservation form MUST be the teacher on site for the program. Absolutely no substitutions allowed. Please, only one application per envelope, even if you might have more than two teachers applying from your school.

TEACHER IN CHARGE

The teacher on the reservation form MUST be the teacher on site for the program. Absolutely no substitutions are allowed. The class must have a Petaluma Adobe Workshop trained teacher on site in order to participate in the over night program.

Reservations are issued to an individual teacher and are not transferable between teachers.

LEAVE OF ABSENCE

After three years of participation at in the Mission ESP or the Adobe ELP, you will be asked to take a one-year leave from the program. After that one-year, you are welcome to reapply as a new applicant and start the reservation system process over.

TEACHERS' WORKSHOP

All new ELP/ESP teachers are required to attend a Teachers' Workshop at their preferred site, held in September. The workshop is a hands-on run through of a possible program. Teachers may NOT send a substitute to the workshop. If a teacher cannot be at the workshop, s/he will not be able to participate in the program.

There is currently a $25.00 per person charge for the workshop, which covers food, materials, and a manual. This fee is subject to change.

PROGRAM FEES

There is a $350.00 fee per class for the program. A $50.00 commitment deposit is due when you are assigned your date and confirm your interest. This fee is nonrefundable. This $50.00 is subtracted from your total cost. The remainder of the fee, $300.00, is due two weeks prior to your program date. (This fee structure is subject to change to a per person fee, but notification will be given at a later date.) In addition, the class may need to supply consumable crafts supplies (such as leather or project wood), if it is to participate in that activity. We may also ask the classes to provide firewood.

CANCELLATIONS

The following is the policy at Petaluma Adobe State Historic Park for cancellations of an Environmental Living Program.
A $50.00 “Commitment Fee” is required when a school group makes a reservation for the Environmental Living Program (ELP). The Commitment Fee is a non-refundable fee.

Please let us know if you have any questions and concerns, or circumstances which we should know about, e.g. team teaching, traveling from a far distance. We welcome communication and look forward to meeting you.

Teachers Section

We encourage the use of this manual and the agendas provided which have been developed through years of experience. On site staff is happy to assist you before and during your program. Handouts are also found at the back of the manual. We encourage you to utilize the creativity of your students. However, any significant variation from the ideas outlined MUST be discussed with Petaluma Adobe SHP staff prior to your visit. Failure to do so may result in your dismissal from the Petaluma Adobe ELP.

Curriculum:

The Environmental Living Program at the Petaluma Adobe State Historic Park relates to the History/Social Science Content Standards for Grades K-12 in the following ways:

1. 4.2.5 is met by discussing and re-enacting the daily lives of the people who occupied the Petaluma *Rancho*.
2. 4.2.8, 4.3.1, and 4.3.3 are met by discussing mission secularization, land grants, the *rancho* economy, the location of Mexican settlements, Fort Ross, Sutter's Fort, and the effect of the Gold Rush on settlements.

CLASSROOM PREPARATION:

Parents: your on-site "Supervisors"

One of the first things you will need to do is find the parents that will help both in the planning and on-site program. Most teachers find that parents are very willing to help and are a tremendous resource.

Make sure that the parents who sign-up to help know what they are getting into and that they will be responsible enough to carry-through any pre-site projects you give them. Also, make sure that any parents that sign-up to come to Petaluma Adobe with the class understand that they will have an important and responsible job on-site. Parents cannot expect to "do their own thing" while they are here. Parents will be with the children constantly while they are on-site. They are responsible for the welfare of the students. They must also sign the new "Supervisors Contract" before the program.

We suggest sending out a letter telling parents about the program describing the groups and activities and ask how their skills may be of help. Even if you don't find parents to match each station, your trip will go more smoothly and be a lot of fun if everybody pitches in. The number of parents you will need for the on-site program depends on the size of your class.

Parents' Meeting:

You will need to get all of the parents who want to be involved in the ELP together at a meeting as early as possible, a minimum of four weeks before your ELP date. At the meeting, you will need to explain what the program is about and encourage

them with your enthusiasm. Make sure that you have handouts ready to give to the parents at the meeting that were not able to attend the workshop.

You will need parent volunteers at Petaluma Adobe to help with each of the stations which must include: cooking, basket weaving, candle making, wood working, spinning/weaving, and may also include: role playing, leather work, fiesta preparation, and adobe brick making. We find that having at least one parent assigned to each station and one assigned to each group is the best scenario. Also, the cook station sometimes needs more than one person depending on the size of your group. You may also find it helpful to assign one parent to photo-duty for the day and one rover (which could also be the "fire-tender"). If you can't find enough parents to help out on-site, to at least run each station, then you may need to consider dropping out of the ELP for that year. Trying to handle all of the students, projects, and activities without enough help can be very difficult.

<u>One word of caution: there can be too many parents on-site. We have found that if the ratio of children to parents is too high, the students focus more on the adults than on their independent learning experience.</u> If you are lucky enough to have a whole classroom of parents that want to get involved it can be difficult to turn down parents' help. When groups get too large we have a space problem. The seating for meals and sleeping quarters are limited, especially in bad weather. Going beyond the maximum of 40 students and 15 adults can make your experience more difficult to handle. It also imposes added stress to the site and to staff. The intent of this program is for students to gain historical education and a sense of independence. Parents must read and sign the "ELP Parents Contract" before attending. These forms are to be sent to the park two weeks before the program with the other forms. There is an "Agenda for Parent Meeting" located in the Handout Section.

Be sure to advise Parents:
1. The students are workers, the parents are the supervisors.
2. Parents must understand their responsibilities on-site.
3. Parents must keep the workers on task.
4. Parents are to know where their students are at all times and therefore no wandering unsupervised.
5. Parents involvement in directing a quick and successful clean up is a must.
6. No cell phones, drugs, or alcohol

Classroom Research and Activities:

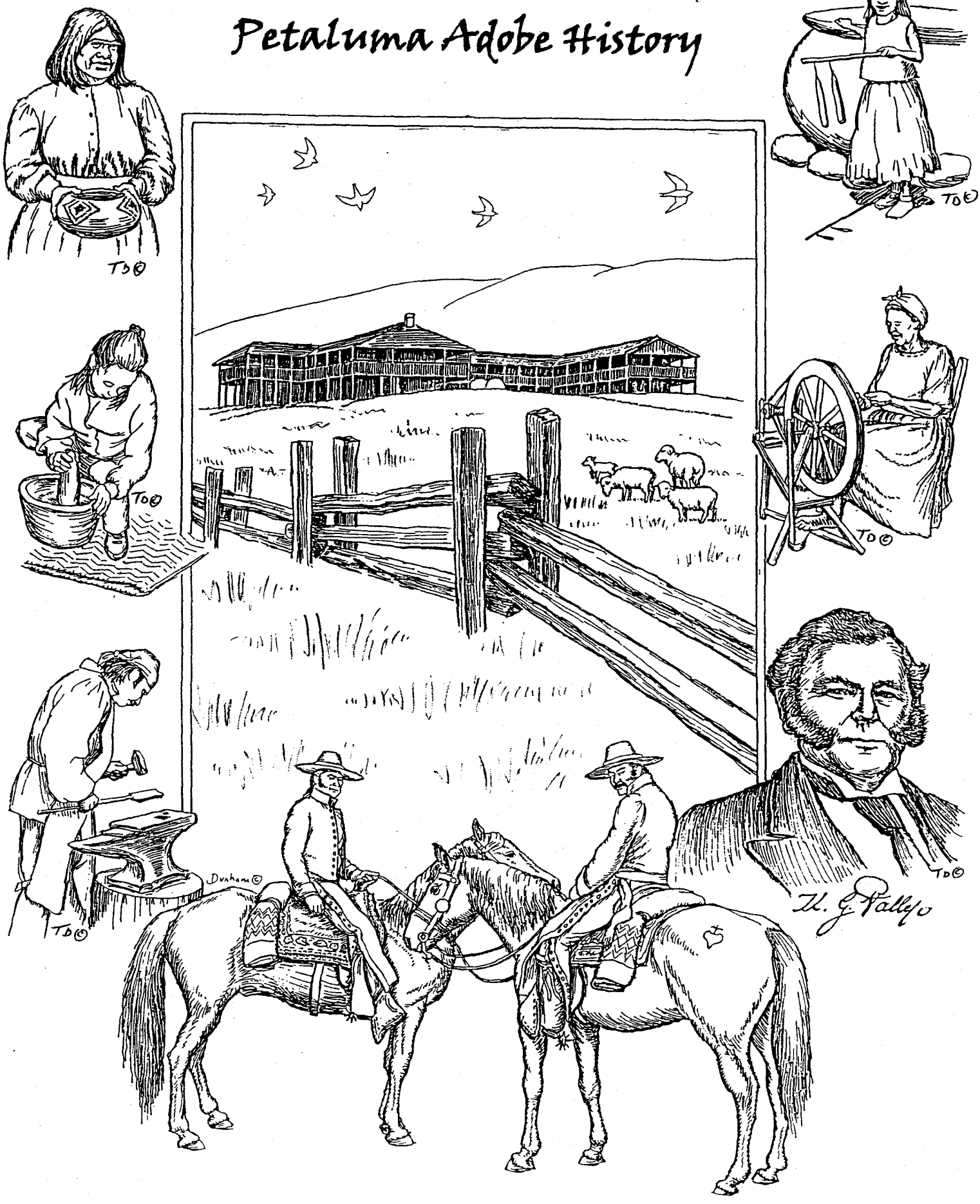
This is the time for all participants to research natural and cultural history of Petaluma Adobe and build their own ideas and questions. Classroom time is in many ways the most important aspect of your program. Through out the year, lesson plans can be used to integrate preparation for your ELP.

There are many possibilities to incorporating the *Rancho* experience into your curriculum. The combination of math, language arts and history can be combined to determine food costs, native plants, cooking menus, and much more. Students can do many projects to create an interest in the site: book reports, oral reports, draw pictures, learn Spanish and Mexican songs and dances, research their "character" and what that

person would have worn and many more ideas. We have seen some very wonderful pre-trip projects done by teachers. The following are some ideas or projects that can be used or use them to inspire new ideas.

1. Have the students make a sketch of what they think the Adobe will look like.
2. Your class may make a piñata and plan a real fiesta
3. Have your students make and color copies of the seven flags that flew over this area.
4. Have your class prepare a timeline showing General Vallejo's life and all the events in California's history he witnessed.
5. Food and nutrition units could include a study of authentic period Mexican and Indian dishes.
6. The value of hides could be demonstrated by planning a "money" unit in mathematics using paper hides as currency.
7. Create a trade store. Throughout the year students could make things like beaded necklaces, weave belts, weave mini-blankets, create leather pouches, bookmarks, etc. You can also buy inexpensive items like licorice or hard candies. There are also many Mexican markets in the area that feature authentic food and treats.
8. The hides are also a unique way to incorporate a trade store. Students can could earn "hides" for good work or conduct. When they come to Petaluma Adobe they could use these hides to purchase items from the trade store.
9. Passports: each student should have a passport if they are not portraying a Mexican or Spanish citizen to display to the Supervisors at the Adobe. Those who are portraying Mexican or Spanish citizens could have a "land grant" form. (Examples are including in the Handout Section)

Petaluma Adobe History



A Brief History

Native American Indians (Northern America-present day U.S.A)

Before the coming of the Spanish, the area was rich in natural resources: grassland, marshlands, and streams. These habitats supported abundant wildlife and plantlife. This area was also the hunting grounds of the Coastal Miwok. We have asked one of our co-workers, Peggy Fontenot, to write a segment on the Native Americans of the area for us. She wrote a brief history, explanations of homes, food, and clothes, as well as included stories and games. We have added some more games and interesting facts to the section. Because many things are connected in Native American Indian cultures, we chose to keep everything together in one segment. You will find it located in the "Activities and Stations" section of the ELP manual.

The Petaluma Adobe

In 1834, Mariano Vallejo was sent from San Francisco to the area to accomplish three things: to secularize the San Francisco Solano Mission in Sonoma, to colonize the area by starting a pueblo (Sonoma), and to be near the Russian Outpost at Fort Ross. He was given his first land grant of 44,000 acres (later supplemented with another 22,000 acres) as a reward and to further encourage his leadership. He chose a hilltop for his Petaluma Adobe *rancho* and factory. The operation needed to be large in order to support Vallejo's military command in Sonoma, as they did not receive adequate support from the government.

The Adobe served as the center of General Mariano Guadalupe Vallejo's 66,000-acre (100 square miles) working ranch between 1836-1846. Made from adobe brick and Redwood, its' design is typical of Hispanic Architecture. The construction of the building is a reflection of the increasing trade in the area. The building began with tree nails and rawhide lashings to hold the beams together and moved to iron nails, hinges, glass windows, and a hand split shingled roof.

The *rancho* headquarters at Petaluma Adobe were unusual because many working areas were combined into one large building rather than a number of smaller outbuildings. There were between 600-2,000 people working at the Adobe, but not all of them lived within the building. The workers of higher status and supervisors would have lived upstairs. There was a Native American village near the parking lot. The main economic activity of the *rancho* was based on the hide and tallow trade. As well, the *rancho* produced many crops, and grain was traded in large quantities.

Although Vallejo could not come out here from his home in Sonoma as often as he wished, he was proud of his working ranch. The Adobe structure was not completed when Vallejo was taken captive during the Bear Flag Revolt in 1846. By the time Vallejo was released months later, the Gold Rush had driven labor prices up and

squatters had taken over portions of the land. The ranch would never operate on the scale that it had previously. Vallejo eventually sold the building and some property in 1857 after attempts to lease it and make a profit failed.

The Petaluma Adobe building was once considered for the site of the University of California, but after a survey and discussion, another site was chosen. The Native Sons of the Golden West purchased the Adobe in 1910 and preserved it until the State bought it in 1951. Today, the State owns a small portion of what once a vast *rancho* and the largest privately owned Adobe building in California. The Adobe was officially registered as California State Historical Landmark #18 in 1932 and in 1970 became a registered National Historic Landmark.

The following pages include information from our Living History Training Manual. Permission must be granted from the source before photocopying any of the following material.

Historical Background for the Petaluma Adobe Living History Program

The following historical background articles are excerpts from the Petaluma Adobe Living History Newsletters. Information is quoted from books on the recommended reading list, and additional articles were written by Glenn Burch, Jane Beckman, and Troy Dunham.

The History of Petaluma, A California River Town by Adair Heig

The following condensed excerpts Heig's *History Of Petaluma* are reproduced here to give you some background on the early settlement of the Petaluma Valley. This excellent book should be mandatory reading for program participants, and we suggest you add it to your personal library. The book can be purchased at Bay Area bookstores, or, at the Petaluma Museum for $15.94.

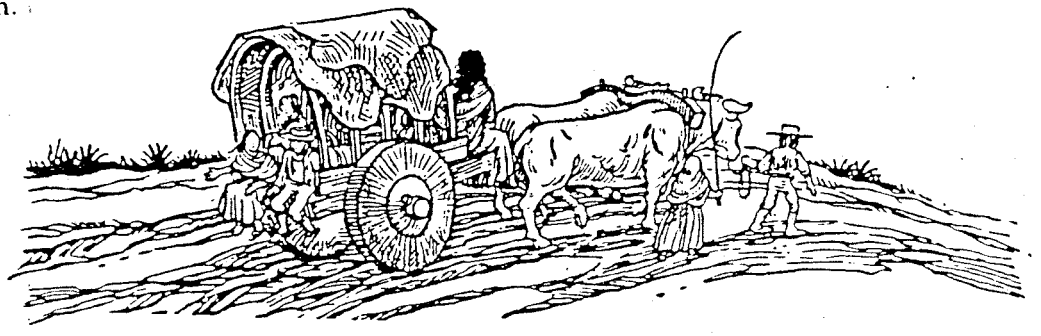
The first human inhabitants of this valley probably arrived between 6,000 and 10,000 years ago. Their descendents, were the Petalumas, a tribe of the gentle Coast Miwok people.

The first European to intrude upon this natural scene was a Spaniard, Captain Fernando Quiros. In October, 1776, he came to explore the waters of the bay while other members of his expedition molded the adobe bricks and cut timber for the new presidio at San Francisco and for the Mission San Francisco de Asis (Mission Dolores). ...Following Petaluma Creek for a day and a night (they searched) to see if this waterway would lead them to Bodega Bay, discovered two years before.

By 1805 Spanish soldiers had begun to visit villages as far north as Santa Rosa in order to collect converts for the missions. No one knows how many were taken from the land of the Petalumas, but records show that the villages of (the Petaluma area) supplied Mission San Rafael with eighty-five neophytes between 1818 and 1825, that twenty Petalumas were registered at Mission San Francisco de Asis in 1816, and that forty-eight more were taken to Mission San Jose by 1818. Some perhaps went willingly; most were taken. All were subjected, in the name of salvation, to forcible conversion to Christianity and virtual slavery at the missions.

The padres, alarmed at the number of converts who were beginning to sicken and die in the cold foggy climate at the San Francisco Mission, began to think of establishing a new mission inland at San Rafael Arcangel, which had itself been very successful as a hospital mission. Fr. Commissary Perfect Mariano Payeras, who visited the north country in 1818, recommended that the new mission be established in the warm valley he called, "los llanos de Petalumas," the plains of the Petalumas.

Five years later Fr. Jose Altimira, a zealous thirty-six year old Spanish priest from Barcelona who had been in California for three years, sailed up to San Rafael with a party of armed men to select a site for the new mission. Continuing from that point on horseback, they came overland through present-day Ignacio and Novato to Petaluma Creek. Turning eastward across the broad plain, they made camp near the hill which Mariano Vallejo would later choose for his adobe fortress. Altimira went on eastward to explore Sonoma Valley. Here he found everything he needed, not only plenty of creeks and springs, but an extensive oak grove that would provide good firewood, an abundance of stone and timber for use as building materials, soil "not all of the best, but fertile for all purposes," and an estero (Sonoma Creek) that would admit this mission launch. Altamira would locate the new San Francisco de Solano at Sonoma, reserving the Petaluma plains as a ranch to raise cattle and horses for the mission.



The History of Petaluma continued

The San Francisco de Solano Mission [at Sonoma] established in 1823 was the only one to be built under Mexican rather than Spanish rule (Mexico having won its independence form Spain in 1822). By the end of 1824 the mission had 693 neophytes, most of whom had been transferred in from other missions, but 96 of whom were newly baptized. Other North Bay (Indian) tribes, notably the Satiyomi in the Santa Rosa Valley, fiercely resisted the encroachments of the white man, fighting off the soldiers sent to terrorize them, sheltering mission runaways, and conducting daring counter-raids against the mission herds.

Because of this unrest, the Petaluma and Santa Rosa Valleys were slow to develop during the Mexican period, 1822 to 1846.

[In the 1820s John Reed tried to farm and raise cattle near modern Cotati, but was run out by the nearby Indians.] Reed found better fortune in Marin, obtaining a grant in 1834 to most of the land now covered by Corte Madera, Tiburon and Mill Valley.

The first non-aboriginal settler of Petaluma a genial, illiterate ex-sailor named John Martin. "The old Scotch carpenter" must have become a Mexican citizen, a necessary step for anyone who wanted to own land. Martin had built a hut and planted crops in what is now Chileno Valley. In 1831 he obtained a provisional lease for the land, but he burnt his lease and tore down his shack in 1839, when he was given the title of the neighboring Rancho Corte Madera de Novato, to the south.

Mexico had become increasingly nervous about the intentions of the Russians, who had established fur trapping posts at Fort Ross and Bodega Bay in 1812, and who had since moved inland along the Russian River. On April 11, 1833, Jose Figueroa, governor of California announced his determination to found settlements north of San Francisco Bay in order to discourage further Russian expansion. He ordered his friend Mariano Guadaloupe Vallejo, the 24 year old commandante of the San Francisco Presidio, to explore the north country, select possible sites for settlement, and try to learn the ambitions of the Russians.

Vallejo journeyed north through the Petaluma and Santa Rosa Valleys to Fort Ross. There the Russian Commander assured them that the Russians were interested only in hunting sea-otter and seal. But Vallejo found it difficult to believe that the envoys of the Czar could fail to covet the fertile interior valleys he had seen lying so invitingly unprotected, and later agreed with Figueroa that the Mexican Government ought to hasten to forestall them by setting up its own colonies.

While at Fort Ross, Vallejo was struck by how well the Russians had learned to live in harmony with the natives. With the help of Indian labor, the Russians had built houses, barns, and windmills, raised herds of cattle and sheep, sown crops, and constructed a shipyard. His observations at Fort Ross may have convinced Vallejo that by establishing peaceful relations with the natives himself, he could not only make the north country safe for settlement and thus carry out his military duties, but he could use their strong backs to build himself a personal empire.

Vallejo's report, dated May 5, 1833, made it clear that of all the territory he had seen on his expedition north, the Petaluma Valley impressed him the most. He wrote, "... the first view of the great valley filled me with emotion. It was a case of love at first sight, which better acquaintance would only deepen... nowhere, was there a scene of such beauty and the suggestion of everything desirable for man."

Six months after making his report, in October 1833, he assembled ten Mexican families and led them to establish a colony on the land of the Petalumas. A Franciscan padre from Solano Mission [Sonoma] ordered his horseman to ride over to tell them [the settlers] to leave [because the mission claimed the land], all but a few did exactly that. Three families remained long enough to plant crops. The settlers who stayed were joined by others, and the whole group moved eight leagues north to the area called Santa Rosa. Here they founded a second settlement, though the mission claimed this land too. The colonists stayed for some months, until fear of hostile Indians and the inadequacy of their crude shelters in the driving winter rains forced them to retreat.

By the following spring, Vallejo was able to work out some sort of private deal with the mission padres- not for a colony, but for his own use of the land. On March 19, 1834, he wrote to Governor Jose Figueroa of his intention. That same month neophytes from the mission- the deal seems to have included their services-began to construct the corral and small adobe hut for Vallejo which would enable him to meet land grant requirements. In June the grant was approved. The Mexican Government was disposed to accommodate Vallejo in his bid for settlement: it wanted the Petaluma Valley in military hands because of its nearness to the Russian settlement at Bodega.

It would be two years before Vallejo could give any more attention to his new domain, for that same year he had been appointed administrator to oversee the secularization of the Mission San Francisco de Solano. Mexico had decided to turn the missions into parish churches, distribute half of the vast mission property to the Indian converts, and open up the land for private ownership. Vallejo had decided to establish the new pueblo [town] and presidio of Sonoma near the old mission- his troops could make use of the buildings vacated by the departing neophytes and padres.

The peace treaties that Vallejo made with the [local Indian] tribes from the Petaluma Valley (he gave them trinkets and promised to help them fight their enemies) paid off in the spring of 1836 when he was able to begin construction of the immense adobe that was designed both as a fortress and as headquarters for his rancho. Hundreds of Indians, most of them released from the San Rafael and Sonoma Missions, labored for ten years to build the mammoth hacienda. Even then, it was never finished...

Reprinted with the permission of Adair Lair Le Blonde

Foreigners Beware

The Mexican Officials of California in the 1830s and 1840s were very suspicious of all foreigners. Different countries were sending spies to observe business opportunities, military strength and how the territory of Alta California was being administrated. The Californios knew from their own history that it was not difficult to overthrow the Mexican Authority. Several times, the prominent Californio families organized rebellions to unseat unpopular Governors sent from Central Mexico.

In 1836 Juan Alvarado enlisted the help of former trapper American Issac Graham and other foreign ship deserters and ruffians to revolt against the current Mexican Governor. It wasn't long into Alvarado's term as new Governor that he became suspicious of his former ally, and the growing number of disreputable foreigners frequenting Graham's distillery near Santa Cruz. In April 1840, Alvarado had Issac Graham and 60 other British and American roughnecks arrested. Of these, 45 were sent by ship to prison in San Blas, Mexico. The main four, including Graham stood trial for conspiring to overthrow Alvarado's Government. All the prisoners were eventually released.

The point of giving this very brief description of what is called "The Graham Affair", is to let our Program's reenactors know something of the Mexican attitude toward foreigners in California in 1840. If you are not portraying a Mexican citizen, you had better be affiliated with a reputable merchant, a trading company (like the Hudson's Bay Company) or be working toward earning your citizenship. Many foreigners visiting California in the 1820s to 1840s saw the opportunities, became Mexican citizens, settled here, and started businesses or ranchos.

To become a Mexican citizen, the applicant had to become a Catholic, adopt a Mexican first name and embrace all the customs of their new country. By working diligently for five years, becoming a respected member of the community with allegiance to the Mexican Governor, a person could become eligible to apply for a Land Grant.

Who Was At The Adobe?

The Rancho's work force consisted of approximately 2,000 workers, most of which were Indian laborers of the Coast Miwok, Pomo, Wintun and Wappo tribes. Indian neophytes acted as craftsmen, laborers, vaqueros, or soldiers. They were fed and clothed by Vallejo, and lived in a native built village across the creek. Mexican families worked at all levels of the social structure as laborers, craftworkers, soldiers and wealthy Californio aristocrats. Hawaiians or Sandwich Islanders were brought to the Adobe to work as laborers.

Foreigners such as Ship's Captains, sailors, Hudson's Bay Company traders and other businessmen visited the Adobe constantly. These visitors were of many nationalities; Russian, English, American, Scottish, Irish, and French to mention a few.

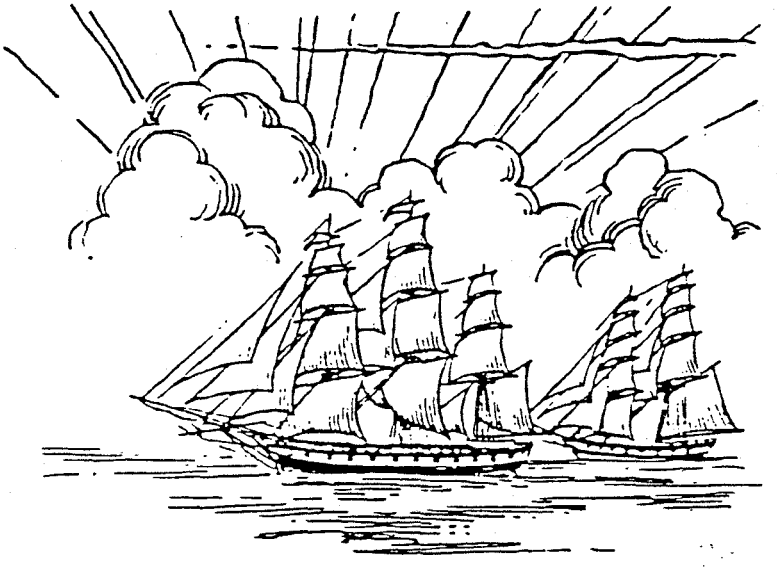
Trading with the Boston Ships

Those smart Yankee traders soon learned what the Californio needed and also what he would buy even if he didn't need it. The supercargos of the Yankee ships rigged up certain portions of their vessals and outfitted them like a little store. They had shelves, drawers, glassed-in showcases, and scales large and small. They could display and sell anything from a package of needles to a keg of gunpowder and calico by the yard or bolt. Aside from the cheaper, painted kind of furniture from New England, and the finest in rosewood, walnut and mahogany, they even offered some beautiful imported pieces from China. Also from the Orient he brought jades and fine jewelry and the gorgeous embroidered Chinese shawls, known as "Spanish shawls". The Yankee merchant overlooked no buying port, and distance meant nothing to his fast-sailing windjammers.

The trading ships worked in pairs along the California coast. It took a long time to gather a shipload of hides and tallow, for the Californio was not the prompt thrifty type who had his hides cured, baled, and stored for instant delivery. In his grand *manana* land he waited until the ship arrived. But then he was all hustle and bustle and he'd pull a fast matanza (slaughter), or else buy and promise to deliver his hides and tallow *manana*.

One ship would work month after month up and down the coast and back again several times, picking up hides here and there and selling goods to the natives. When her supply of goods was exhausted and she had the hold filled, she'd set all sails for Boston, while her consort arrived and took over where she left off, collecting the debts contracted on a previous trip, picking up cargos, and selling a new batch of goods.

In Boston, the leather hides went to shoe factories, or to be used in belt driven machinery as the United States was becoming "Industrialized".



Californio Society, Part I

by Jane Beckman

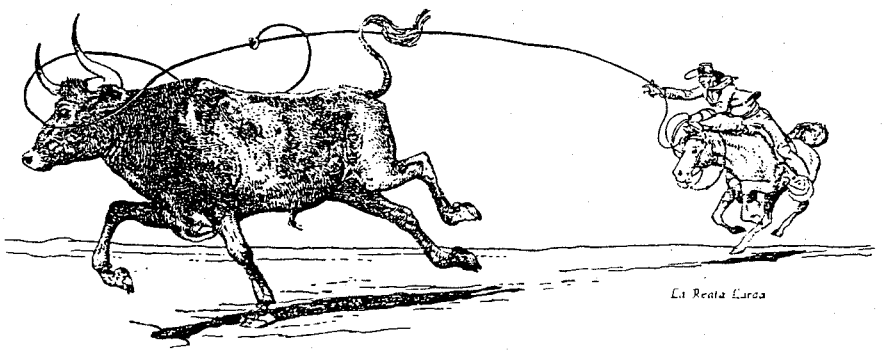
The Californio lifestyle was little understood by outsiders, the traders, trappers, settlers, and visitors to the coast of Calafia's Land. In order to grasp its dynamics, one must know both the influences from Spanish society and the unique dynamics of California itself, as well as a little of its early 19th century history.

Vital to this is a realization that the golden age, the "Californio Period" existed for as brief a span as the antebellum South---yet has become cemented in the myths of the past. Prior to the 1820's, California was choking in the stranglehold of Spanish overregulation. Trade laws were killing, forbidding all contact with those other than the official trade ships of Spain. Tariffs were steep, and such basics as cotton cloth were in short supply and heavily taxed. Money was is similarly short supply, often with soldiers pay not arriving for a year or more. A joke of the period asked how to tell the difference between settlers and Indian neophytes. The answer was that the Indians were better dressed. The missions were nearly autonomous, with the power of the church behind them and the resources of the land at their disposal. They had raw resources, and the labor to process it into needed goods. The missions thus, were doing better than anyone. For the rest of society, those who could afford it dealt with the "grey market," the Hudson's Bay Company and American traders whose ships anchored by the off shore islands and who were allowed to do furtive business with the locals---provided that the officials who were suppose to enforce the embargo (who were as desperate as anyone else) were given first pick of the goodies.

With the 1820's, and Mexican Independence, all that changed. Suddenly goods flooded into this backwater of the world, and Californio society flung themselves wholeheartedly into enjoyment of it. Clothing, because of its former scarcity, became the ultimate indulgence. Outside observers noticed that even the poorest Californio "had the appearance of a broken down gentleman." Californios became the ultimate consumers of wearable goods. they gloried in the bright colors, imported silks and calicos, wool and velvet. They embroidered everything, sewed on metal spangles and expensive metallic lace and braids, used real coins for buttons, wore pearls as casually as ordinary beads, gold and silver. Those who could afford such luxury bought tortoiseshell combs costing the equivalent of $40 American, a months wages in the period. Others indulged in real cashmere shawls, worth the equivalent of $60-$80, and did such audacious things as flinging them on the floor and dancing on them. Accounts cited Californo women in mud-floored adobes with silk dresses and spangled shoes. Dandies lined the brims of their hats with bright colored silks and wore gold coins and American dollars as buttons, often casually cutting one off to bet on a cockfight or horse race.

The other indulgences were food and china. The tables of the well-to-do were set with Chinese export china and majolica. Rice is as common as beans, and no Californio can live without his chocolate! Spices flow out of the orient as freely as china an rice.

In the 1840 period, the missions are still not completely secularized. Some never will be entirely. But their power is gone, though the strength of Roman Catholicism lingers on. The mission's vineyards, orange groves and vast orchards of pears, olives and figs are being carved into by the ranchos. Padres are angrily destroying their croplands, their trees, even buildings, resenting their displacement. It is the era of the rancho, and cattle are its bread and butter, the wealth of the ranchos. But there are other crops as well, such as wheat and lumber. These are the bounties of California, the export goods that enable a lifestyle to exist. They bring the trade ships, which mean as one Californio woman so succinctly put it: "Officers, dancing, rebosos!" And not necessarily in that order.



Californio Society, Part II

To understand what it was to be Californio, you have to understand something of their background: who they were and where they came from. One of the popular misconceptions is to refer to them as Mexicans, which gives a true but erroneous idea of their background. True, they were Mexican in the sense that they came out of an area that would become Mexico, and were ruled by Mexico after the revolution. The Californio bloodlines were closer to those of the original Spanish colonists, though, Castelian or Spanish mercenary stock. Those with less Mexican Indian blood, were fairer than the Spanish who intermarried with the Natives. Many of the soldiers came of mercenary stock bearing heavy traces of Scottish and German bloodlines as well, when mercenaries from those countries fought with, and settled in Spain. It was the heritage of the Spanish professional soldier that came to California. In them, conservative Spanish values mingled with the more active boisterousness of the mercenary. It took California to distill it all to a distinctive culture.

With them came a lust for life and a distinctive style. The Californios lived on horseback, and threw themselves wholeheartedly into gambling, dancing, and blood sports. Californio celebrations were orgies of eating, drinking, dancing, eating, dancing, drinking, dancing... And so on, until the participants fell over into an exhausted heap. The Californio live live with ultimate participation, alternating quiet periods of recovery with frenzied periods of enjoyment and celebration. The one massive slaughtering season (the matanza) as the only intense effort required of ranching, time hung heavy on the hands of the residents. To fill it, any excuse would suffice. Saint's days became jovial periods of partying. Bears were caught for bull-and-bear fights, and vaqueros would get together to display their skills at horsemanship. Hospitality became another cause fr outdoing your skills at entertainment, with elaborate meals and entertainments for the guests. Any excuse was an excuse to dance. One early Anglo visitor arrived at a hacienda and noticed wine splatters on the walls and all evidence that a wild party had taken place. On inquiring if there was some festival he had not heard of, he found that one of the owner's daughters had died, and what he observed was the debris left from a rather wild funeral.

At the same time, there was also a strict code of morality. Women who engaged in loose dalliances were often driven from the community after having their heads shaved. Californios were devoted spouses and parents. This may have been reinforced by a reputation for ferocious jealousy, discouraging any tendency to stray. They were also magnanimous and honest to a fault. Any visitor was entertained in the manner worthy of a visiting dignitary, and wandering travelers could butcher a cow for food if they wished, provided the hide was left hanging in a tree for the owner to collect. Bowls of coins were left in rooms for guests who might find themselves in need of such, and it went without saying that the gust was honor-bound to take only as much as he actually needed. The Californios interacted with the easy familiarity of relatives---which most of them were. Many visitors noted that signs of mourning were constantly in evidence, since half the residents were related, and someone inevitably would die, at some point.

They were a hardy and prolific breed, though. With the exceptions of periodic decimations from smallpox epidemics, the Californios were healthy and long lived. This author once met one of the last of them a small wiry man riding a horse in a local parade, in San Luis Obispo County in 1970. He was 114 at the time I met him, having been born on a ranch near Santa Margarita in 1856. Needless to say, he was a local legend, and continued so until his death a few years later at 118 years of age. Californios were also prolific; families of up to 20 children were not uncommon (Vallejo had 16). Even more astoundingly, most of the children survived childhood, in an era when surviving to adulthood was a chancey occurrence. Rare was the family with less than six or eight children. Family was all important, although discipline and schooling tended to be harsh and rigorous, moreso even than in Anglo cultures (where beatings for failure to perform were the rule, not the exception, if you remember your Tom Sawyer!)

Anglos mostly tended mostly not o understand the Californios. Richard Henry Dana thought them lazy, since all they did was raise cattle and a few crops and weren't given to setting up manufacturing, his standard for an industrious society! He comments that everyone has Indian servants, thus avoiding work. However, in his own society, industrial workers occupied the same position of slavery, while the Southern states still had their Negro laborers, so he had little cause for superiority! Again, not understanding the strict moral scrutiny of the society, outsiders also considered Californio women to be loose and wanton---after all, they wore no corsets and were much given to flirtation! Not understanding the sources from which it sprung, the excesses of the Californio culture baffled outsiders.

Suggested Reading for Petaluma Adobe Program

SEE REFERENCE LIST AT BACK
-THIS LIST IS FOR LHO VOLUNTEERS

History

History of Petaluma by Adair Heig, *Two Years Before the Mast* by Richard Henry Dana (available in paperback).*The Spanish West* by Time Life Books, *Californios* by Jo Mora, *Bancroft's Works;California Pastoral* by Hubert Howe Bancroft, *Indian Life At The Old Missions,* by Edith Buckland Webb,*A Scotch Paisano in Old Los Angeles* by Susan Bryant Dakin,

Native Americans

Indians of California-The Changing Image by James J. Rawls, *Indian Life at the Old Missions* by Edith Buckland Webb, *The Coast Miwok People* by Ruth Lescohier.

Period Dress

Sutters Fort Costume Guide and, *California Missions Coloring Book* both by David Rickman.

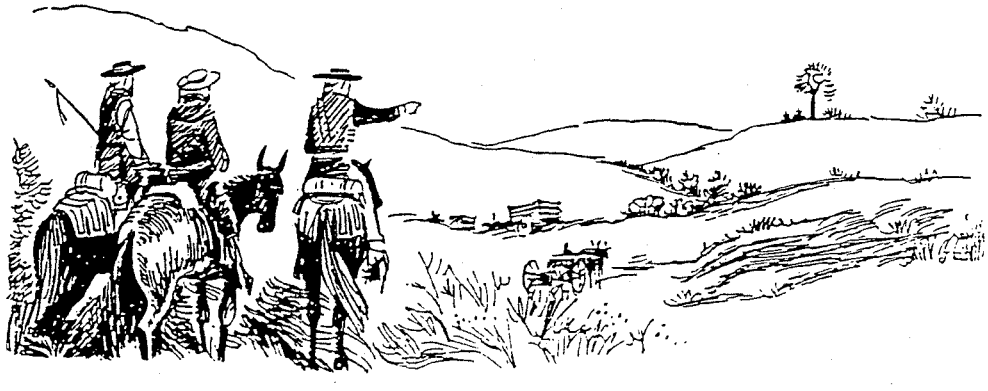
Interpretation

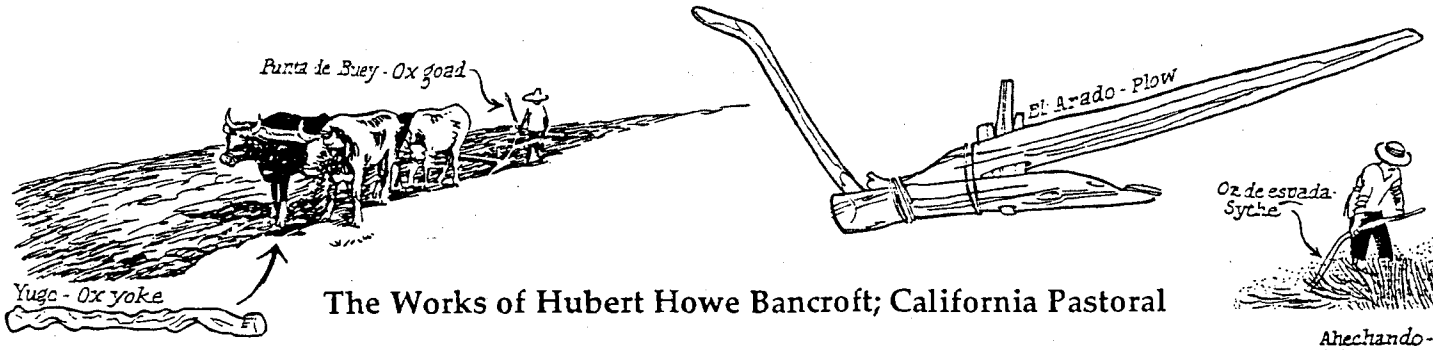
Interpreting For Park Visitors, by William J. Lewis. *Who Was I? Creating a Living History Persona,* by Cathy Johnson. *Interpreting Our Heritage,* by Freeman Tilden. *Time Machines: The World Of Living History,* By Jay Anderson. *The Living History Sourcebook,* by Jay Anderson. *The Living History Reader, Volume I: Museums,* by Jay Anderson.

Information Sources and Books on Museum Studies, Learning Programs, etc.

American Association for State and Local History (Membership and Bookstore Catalogue) , 530 Church St. Suite 600, Nashville, TN 3721-2325. Phone: (615) 255-2971, FAX: (615) 255-2979.

American Association of Museums (Membership and Bookstore Catalogue) 1225 Eye St. N.W., Suite 200 Washington,DC 20005. Phone: (202) 289-9127, FAX: (212) 289-6578





The Works of Hubert Howe Bancroft; California Pastoral

The following excerpts from Bancroft's California Pastoral, discuss different aspects of life in California in the first half of the nineteenth century. The author quotes many different first hand sources. The subjects mentioned in the book are not always specificly defined as to which part of California the observation was recorded in, or, during which decade it took place.

Agriculture

Stock was let into the fields to finish the remnants of the harvest. The stubble was pulled out, heaped up and burned. Maize, frijoles, lentils, chick-pease, calabash, and melons were sown form March to May and June, and harvested in August and September. Wheat and barley were sown generally in December and January, and sometimes in November. Barley was reaped in May and June, wheat in July and August. Special lands were generally kept for each of these grains.

Reaping wheat was done by knives and sickles, and stacks formed to be carted to the threshing-floor. Here they were spread, and mares sent in to trample out the grain, while the straw was turned. Such straw as was not thoroughly thrashed was thrown in again, or beaten with sticks. For maize, pease, and frijoles, heavy sticks were used; and for other things, smaller sticks. The grain was next freed from chaff (paja) by blowing (ventear), first with the aid of wooden forks, then with shovels.

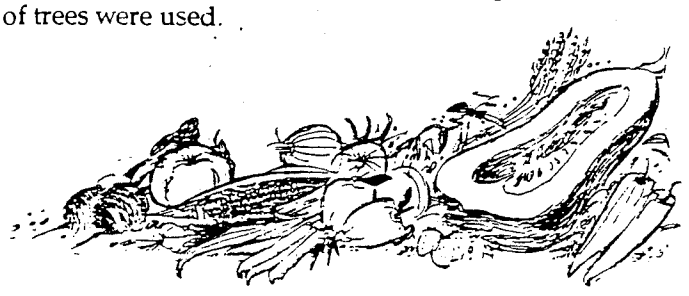
Those who had no granary put the grain in leather bags, holding from three to six fanegas. [Fanega is a Spanish grain measure equalling 1.5 bushels.] Horse-hides were generally used, since cattle-hides were reserved for sale. The maize was kept in the ear. and was shelled by hand when needed for food. Such as was sold had to be shelled by thrashing. Frijoles, pease, lentils, and chick-pease were kept in bags, or in dry places. their enemy was the grub (gorgojo), which attacked them while stored. Rats and mice also did damage, but worst of all were squirrels, moles, crows, and sanates (a bird). Grain culture was a small industry before 1825-30, rancheros raising sufficient only for their own use, and to supply the presidios. They were not devoted to agriculture; for at the missions they obtained what grain they wanted. Some, however, cultivated land for their own use, and later, as the missions decayed [in the 1830s-40s], all were compelled to pay some attention to cultivating their land.

It is a singular fact that the padres discouraged the growth of oranges and lemons outside of the mission grounds, being apparently as jealous of monopolizing these.

"All agree in pronouncing the country good for fruit," says [John] Bidwell. "I saw in [the Fort] Ross [settlement], toward the end of January, a small but thrifty orchard of apple, peach, pear, cherry, and quince trees, most of them as green as in summer. Flowers are abundant. The wine grape is cultivated, and grows to perfection."

Some of the Californians have tried to raise tobacco on their farms. It grew luxuriantly, but in quality would not compare with that of the eastern coast of the continent.

The California plough [plow] was a crooked limb of a tree, with a piece of flat iron for a point, and a small tree for the pole. When iron was wanting, ploughs of oak without the iron point were used at the missions as well as by individuals. A yoke of oxen guided by an Indian dragged the plough... Furrows were made with the same plough, with a wooden share fastened thereto for the purpose of making the furrow wider. Seed was sown by hand; three, four, or five grains of maize or beans were planted. Barley and wheat were sown broadcast, and the ground was afterward harrowed, for which purpose branches of trees were used.



California Pastoral continued. (Agriculture)

A water-mill at Petaluma, belonging to Bell, in 1838 ground 100 pounds daily. Then there was the arrastra, some of which had two stones or three stones, smooth on one side, the one above it being secured with a piece of iron. Iron pasadores were obtained from the vessels, and a pole fastened to the pasador. To this horses were attached, and made to move in a circle around the stone.

Ranchos and Haciendas

Private estates, if devoted to stock, were called ranchos; if chiefly for plantation, haciendas. The establishments of Buriuri, San Antonio, Pinole, San Pablo, Santa Teresa, and Petaluma were not ranchos, but haciendas. In these, the buildings were large and sumptuous, had a house for servants, and a room for implements, and another for milk and cheese, another for tallow and lard put up for exportation in skins. Each establishment had thousands of cattle and droves of mares. A Californian never used to speak of his land in acres, but by leagues. One of three or four leagues was considered quite small.

Vallejo had really land without limit; nominally, he held thirty-three leagues, equal to 146,000 acres, with 400 or 500 acres under cultivation, the rest being used for pasturage. Of stock he had from 12,000 to 15,000 head of neat cattle, 7,000 to 8,000 head of horses, and 2,000 to 3,000 sheep. He also had 300 working men, with their usual proportion of females and children... Where there is any fence it is made of small willows, placed in the ground and woven into wicker-work, the flimsy affair requiring to be renewed every season.

The poor people who had no stock (cattle) of their own were generally employed as vaqueros to handle stock, work at matanzas [slaughters], and to some small extent in cultivating the soil. The gente de razon [civilized people]did the principal work, that is handling stock, marking, branding, and killing. The poorest labor was done by the somewhat christianized Indians.

Dining Customs

Except in some of the best families, they never set a table, but would go into the kitchen, have the food taken from the kettles, and passed around in plates. Some had no plates; most people used clay dishes (cajetes) of the same form as common plates. Knives, forks, and spoons of our day were seldom seen, but there were horn spoons and forks; or they would take up the meat and beans with a piece of tortilla, and eat it all together.

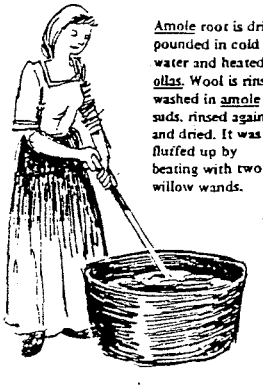
Women's work

The occupations of the women were in every way superior to those of the men, as well as more arduous and continuous. They had charge of the kitchen and of the sewing, which was by no means a light task, for there was a great deal of embroidery about the clothing of both men and women, as well as bed linen; and all of this was the work of their hands. Many of them made the bread, candles, and soap consumed by the family...

Borreguera - Shepherdess

Cardando lana - Carding wool

Washing wool yarn...



Amole root is dried, pounded in cold water and heated in ollas. Wool is rinsed, washed in amole suds, rinsed again and dried. It was fluffed up by beating with two willow wands.

California Livestock

Excerpts from the book, *Indian Life At The Old Missions*, by Edith Buckland Webb. This book gives valuable information regarding the people, agriculture and crafts of the Mission era.

*The Spanish **cattle** of mission days are generally described as being "leggy" and slim bodied with long curving horns and sloping hind quarters. Duflot de Mofras wrote: "The cattle are large, exceedingly strong and agile, and produce excellent meat. Cows raised in green pasturage give an abundant supply of milk rich in quality and suitable for making cheese." Frequent mention is made of "black cattle," particularly in the Santa Barbara Mission records. But black, so used, may not refer to the color of the cattle, "black cattle" being the designation given to those chosen to be slaughtered as opposed to those kept for dairy purposes. However a worker on the historic San Marcos Rancho, remembers some mission stock that were black with very white horns. Some he said, were "blue" (black and white with the hairs so mixed as to give a blue effect); some were red with white feet, broad white stripe down the back, and a white tail. The latter were called "line -backs"... Then there were spotted cattle, red, black, tan with white spots, as early sketches and bottoms of old mission chairs testify. The mission cattle, the Texas Longhorns, and the cattle of early New Mexico, Arizona, and all other regions overrun by Spanish conquerors and colonizers, were all descendants of the same Spanish stock.*

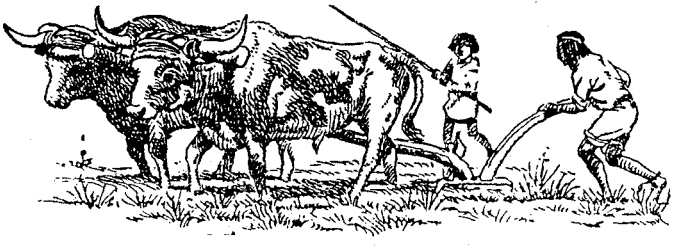
*The mission **horses**, mules, and burros were, like the cattle, descendants from stock introduced into Mexico by the Spaniards. Their (the horses) colors and markings were variously described as chestnut, light chestnut, sorrel, parched sorrel, gray, and dappled gray... They were small, fast animals capable of remarkable endurance. The palomino, not the "golden horse" of today (modern times), but still the palomino,was found in the mission droves. Guadalupe Vallejo writes: "...fast and beautiful horses were never more prized in any country than in California, and each young man [of the pioneer families] had his favorites. A kind of mustang, that is now seldom, if ever seen in on the Pacific coast, was a peculiar creme-colored horse, with silver mane and tail. Such an animal of speed and bottom, often sold for more than a horse of any other color..." Horses were never used for work in the fields nor for hauling. Mares were never ridden. A comparatively small number of burros were also found in the mission droves. It is believed that, in most instances, these were the animals that furnished the motive power for the tahonas (small gristmills). ...It is said that the Padres preferred to ride mules, especially the white ones.*

*[**Sheep and goats**] were brought up to New California by Fr. Dumetz in the late summer of 1772. The Padres called them [the sheep] "cabezas de lana" (literally heads of wool). From these small beginnings grew the mission flocks from which were taken wool, skins, and tallow, products which helped to clothe and sustain the mission family. The Indians were in complete charge of the herds of sheep. This fact bespeaks their trustworthiness.*

*In the guarding of livestock, particularly the sheep, **dogs** played an important role. Dogs were not unknown to the California Indians before the coming of the Spanish. The remains of dogs have been found in ancient cemeteries... which goes far to prove that the dog's existence on the California coast dates back quite as far as does the Indian's. They were most valuable to the vaqueros and herdsmen... for the livestock, especially the young, were preyed upon by the coyotes, mountain lions, and other wild animals which prowled about the pastures.*

*The **hogs** that were brought up from Baja California [missions] for the new missions originally came from China by way of the Philippine galleons. In this new land they thrived especially well where there was an abundant harvest of acorns to feed upon. These animals furnished the necessary lard without which the Spanish cook is completely lost. Surplus fats were utilized in soap making. The hams and shoulders were hung on huge wooden pegs or giant iron spikes, set high up in the cavernous flues of the kitchen chimneys, and smoked to a turn. Let no one say the flesh of this animal was not eaten, for sausages, and smoked hams were considered great delicacies.*

*To complete the roster of domestic animals, note should be made of the mission **cats**. The padres...had urgent need of cats since both the missions and the country around them were overrun with mice. Reminders of their existence in those days are found today in the cat-holes cut in some of the original doors at San Gabriel, San Fernando, San Juan Bautista, and Santa Ines.*

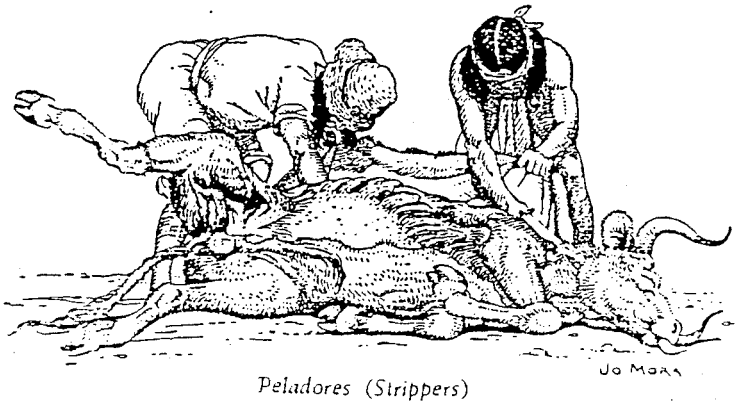


Curing Cattle Hides For Shipment To The United States

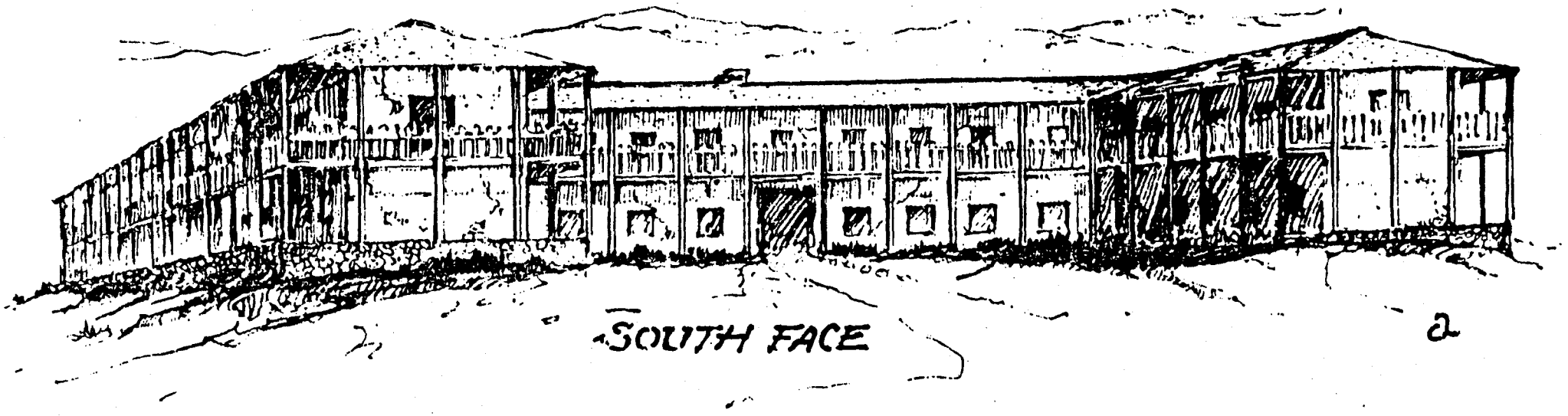
The following first hand account is excerpted from Richard Henry Dana's book, *Two Years Before The Mast,* first published in 1840.

"The morning after my landing, I began the duty of hide curing. In order to understand these, it will be necessary to give the whole history of the hide, from the time it is taken from a bullock until it is put on board the vessel to be carried to Boston. When the hide is taken from the bullock, holes are cut round it, near the edge, by which it is staked out to dry. In this manner it dries without shrinking. After they are thus dried in the sun, they are received by the vessels and brought down to the depot. [The Ranchos traded their cowhides to the Boston ships uncured. These hides were transported to San Diego hide houses where crews of men cured the hides and stored them in warehouses for the voyage to Boston.] The vessels land them, and leave them in large piles near the houses. Then begins the hide curers duty. The first thing is to put them in soak. This is done by carrying them down at low tide, and making them fast, in small piles, by ropes, and letting the tide come up and cover them. Every day we put in soak twenty-five for each man, which, with us, made a hundred and fifty. There they lie forty-eight hours, when they are taken out, and rolled up, in wheelbarrows, and thrown into the vats. These vats contain brine, made very strong; being sea-water, with great quantities of salt thrown in. This pickles the hides, and in this they lie forty-eight hours; the use of the sea-water, into which they are first put, being merely to soften and clean them. From these vats, they are taken, and lie on a platform twenty-four hours, and then they are spread upon the ground, and carefully stretched and staked out, so that they may dry smooth. After they were staked, and while yet wet and soft, we used to go upon them with our knives, and carefully cut off all the bad parts:- the pieces of meat and fat, which would corrupt and infect the whole if stowed away in a vessel for many months, the large flippers, the ears, all other parts which would prevent close stowage. This was the most difficult part of our duty; as it required much skill to take everything necessary off and not to cut or injure the hide. It was also a long process, as six of us had to clean a hundred and fifty, most of which required a great deal to be done to them, as the Spaniards are very careless in skinning their cattle. Then, too, as we cleaned them as they were staked out, we were obliged to kneel down upon them, which always gives beginners the back-ache. The first day, I was so slow and awkward that I cleaned only eight; at the end of a few days I doubled my number; and in a fortnight or three weeks, could keep up with the others, and clean my portion-twenty-five.

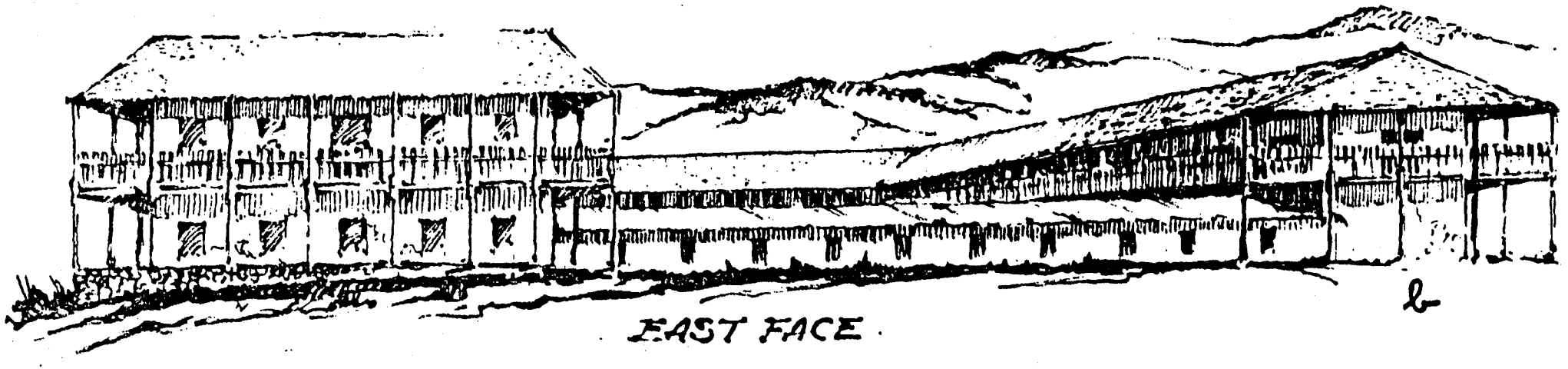
This cleaning must be got through before noon, for by that time they get too dry. After the sun has been upon them a few hours, they are carefully gone over with scrapers, to get off all the grease which the sun brings out. This being done, the stakes are pulled up, and the hides carefully doubled, with the hair side out, and left to dry. About the middle of the afternoon they are turned upon the other side, and at sundown piled up and covered over. The next day they are spread out and opened again, and at night, if fully dry, they are thrown upon a long horizontal pole, five at a time, and beat with flails. This takes all the dust from them. Then, being salted, scraped, cleaned, dried, and beaten, they are stowed away in the house. Here ends their history, except that they are taken out again when the vessel is ready to go home, beaten, stowed away on board, carried to Boston, tanned, made into shoes and other articles for which leather is used; and many of them, very probably, brought back again to California in the form of shoes, and worn out in pursuit of other bullocks, or in the curing of other hides.



Peladores (Strippers)

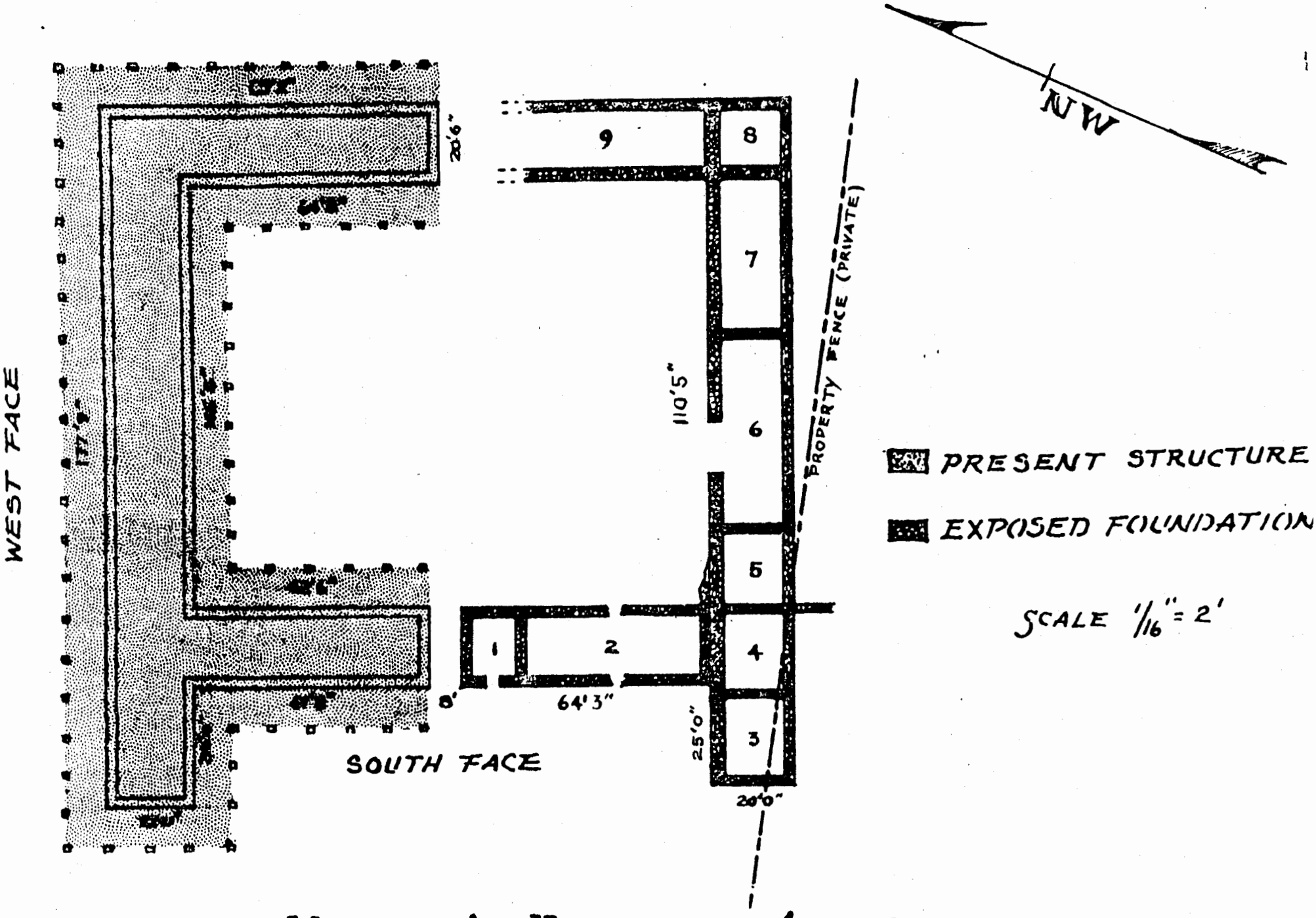


a. SOUTH FACE



b. EAST FACE

POSSIBLE APPEARANCE OF VALLEJO'S PETALUMA ADOBE AS BASED ON ARCHAEOLOGICAL EVIDENCE OF EXPOSED FOUNDATIONS



VALLEJO'S PETALUMA ADOBE

FIGURE 1

THE CALIFORNIA RANCHOS
An Introduction

BEFORE THE RANCHOS

For hundreds of years, the land that is now California belonged to the many groups of Indians who lived along the Pacific Ocean coast, in the river valleys, and in the mountains. The earliest history of California is the history of these first Californians.

Only a few Europeans visited this western part of the American continent before 1750. In 1542 Juan Rodríquez Cabrillo sailed into what is now San Diego Bay and claimed the land for Spain. Sir Francis Drake sailed along the coast near San Francisco Bay in 1579, and claimed the land for England. An exploring party led by Sebastián Vizcaíno came in 1602, visiting and naming San Diego Bay, Santa Barbara Channel, Monterey Bay, and other places. After this, it was more than 160 years before other visitors came to the area.

By the mid 1700s, the rulers of Spain (who controlled what is now Mexico, then known as New Spain) decided that they also wanted to control the land to the north, California. They sent an expedition headed by Gaspár de Portolá and Father Junípero Serra to establish Spanish missions. The 21 missions built from San Diego to Sonoma between 1769 and 1823 brought about major changes in California.

In 1821 Mexico won its independence from Spain. This meant that Mexico, rather than Spain, was now in control of California. The government in Mexico was no longer interested in supporting the missions. In 1833 they decided that all mission lands should be transferred from the Catholic Church to the *pueblos* (towns). This transfer was called "secularization," and it was the end of the mission period in California.

It was also the beginning of the "golden days" of the rancho period.

THE RANCHO PERIOD

A *rancho* (rahn'-cho) was a tract of land used for raising cattle, sheep, and horses. This Spanish word has come into the English language as *ranch*.

The rancho period may be said to span almost one hundred years, from the 1780s when the first big land concessions were made, to the 1880s when the

CALIFORNIA HISTORY TIME-LINE

About 8,000 B.C.	People first come to what is now California, eventually forming the Indian tribes that lived in California for thousands of years
1542	Juan Rodríquez Cabrillo explores near present-day San Diego
1579	Sir Francis Drake sails near San Francisco Bay
1602	Sebastián Vizcaíno explores the coast from San Diego to Monterey
1769	First Spanish mission established by Father Serra
1784	First land use permits for ranchos given by Spanish Governor Fages
1822	Mexico takes control of California; encourages settlement by giving land grants for more ranchos
1833	Missions secularized; more rancho lands opened for claim
1847	United States takes control of California, ending new grants of ranchos
1850	California becomes a state

last of the ranchos was sold to subdividers. About 500 private land grants were given by Spanish or Mexican governors between 1784 and 1846.

The "golden days" of the rancho period were the years from 1833 through 1846. During these years, the people of the ranchos were the leaders of California's political and social life. The "golden days" has been known as a time of fiestas and laughter, of great wealth and much leisure time for enjoying life.

By the end of Mexican rule in California in 1846, the ranchos covered 10 million acres and stretched from San Diego in the south to Shasta County in the north. Individual ranchos ranged in size from less than 4,000 acres to nearly 50,000 acres.

SPANISH LAND USE PERMITS

The lands that were held by each of the Spanish missions were actually "concessions," land given for a limited time to be used in a certain way, and to be given back later. The rulers of Spain considered that they "owned" all of the land in California, and were only allowing the Catholic Church to use certain parts of it for the missions.

The Spanish governors in California had the authority to grant land permits to individuals. These were use permits, and did not mean that the individuals owned the land. However, these first use permits are commonly called "land grants."

The first use permits were granted by the Spanish governor Pedro Fages in 1784. By 1822 about thirty use permits had been given, mainly in the Los Angeles area. These early land grants were given to soldiers in recognition of their military service. The permits were intended to be for disabled soldiers, but it seems that being a friend or relative of the governor was more important than any disability.

Rules for the granting of land use permits under the Spanish governors stated that the land granted must not take any land from Indian *rancherías* (communities) or the missions, and must be four leagues (12 miles) or more from any *pueblo* or *presidio* (fort). The land was to be used primarily for grazing cattle.

MEXICAN LAND GRANTS

When Mexico became independent from Spain in 1821, the Mexican government wanted people to settle in California. To encourage settlement, they offered land.

Mexican colonization laws passed in 1824 and 1828 allowed the grants of title to the land. This meant that the person receiving the land actually owned it, rather than just being allowed to use it. Many of the people who had received use permits from the Spanish governors now applied for Mexican grants for the same land, to make sure that they could keep their land.

From 1822 to 1846, hundreds of rancho land grants were given to individuals by the Mexican governors. Mexican law stated that the grants could not exceed eleven leagues (a "square league" contained about 4,500 acres). Actually, most of the ranchos were five leagues (about 22,500 acres) or less. Some families, however, managed to get several adjoining grants so that they formed very large ranchos of 300,000 acres or more.

The ranchos were located mostly along the western part of California, following the line of the missions. The northernmost rancho grant was in what is now Shasta County, along the Sacramento River.

The missions were secularized (land taken from the Catholic Church by the government) between 1834 and 1836. This meant that mission lands were then available to individuals. Many people asked the governor to give them land. Between 1834 and 1842, more than 300 ranchos were granted, mostly from lands that had been used previously by the missions.

The plan for the missions had been that the land would be given back to the native people, the Indians who had lived there before the Spanish came. For the most part, this did not happen. A few Indians were given grants of mission lands, but most of these lost their land to Mexican ranch owners who traded liquor or sacks of goods to the Indians in exchange for their land.

BECOMING THE OWNER OF A CALIFORNIA RANCHO (1784-1846)

Before 1769, the land in California was divided among many groups of Indians. The ancestors of these first Californians had lived on the land for hundreds of years. Each group claimed a certain area for their villages and as hunting, fishing, and food gathering territory.

When the Spanish sent soldiers and missionaries into California to build the missions, they claimed ownership for Spain, ignoring the rights of the Indians to the land. Each mission and each *presidio* (fort) was allowed the use of certain land. The land did not belong to the Church, but to the government.

UNDER SPAIN 1784-1821

When California was governed by Spain, it was possible for individuals to be granted the right to use large areas of land. The one requirement was that the person must be a "veteran," having served as a soldier in the Spanish army.

Thus the first *rancheros* (owners of ranchos) in California were soldiers who decided that they wanted to stay in California after they finished their terms of service in the Spanish army. Being granted the use of grazing lands for his cattle was considered a kind of retirement reward for the soldier, a thank-you from the government of Spain for the service the soldier had given.

The Spanish officials wanted these first rancheros to live in the nearest *pueblo* (town) rather than on the rancho land. The land was to be used just for grazing cattle and horses. However, it seems that most of the first rancheros built small houses on their land anyway.

UNDER MEXICO 1822-1846

When Mexico took control of California, it became much easier to get rancho lands. The Mexican government wanted people to settle in California. There was a lot of empty land. There were just ~~two~~ 3 requirements for those who wanted to apply for a land grant:

(1) be a Mexican citizen
(2) belong to the Catholic Church
(3) SPEAK SPANISH

The person who met these requirements could pick out the land that he or she wanted. Land that was considered good was land that had a stream on it to provide water, a flat place to build a house, and tall grass for grazing cattle.

Some people who were not from Mexico qualified for land grants by first changing their country of citizenship and becoming Mexican citizens. These "naturalized" citizens could receive the grant of land inland, but did not qualify for land along the sea coast. Coastal land, considered more valuable, was reserved for those born in Mexico.

Other people who were not Mexican citizens could qualify for land by marrying someone who was a Mexican citizen. Those who were not Catholics had to become part of the Catholic Church in order to own a rancho.

APPLYING FOR RANCHO LANDS

The person who wanted to own a rancho went through a simple process.

(1) The applicant prepared a petition requesting the land, and promising to build a house and have at least 150 head of cattle grazing on the land.

(2) A map, called a *diseño*, was attached to the petition to show the location of the land. Rancho land was to be at least four leagues (12 miles) from a *pueblo*, a mission, or an Indian village.

(3) The governor reviewed the petition. If the applicant was a Mexican citizen and a Catholic, and if no one had objected to this grant, the governor wrote "let the title issue" on the petition.

(4) The land grant paper was prepared, signed by the governor, and delivered to the applicant.

(5) As a final step, the *alcalde* (mayor) of the closest *pueblo* gave his permission.

The applicant was now the owner of the land.

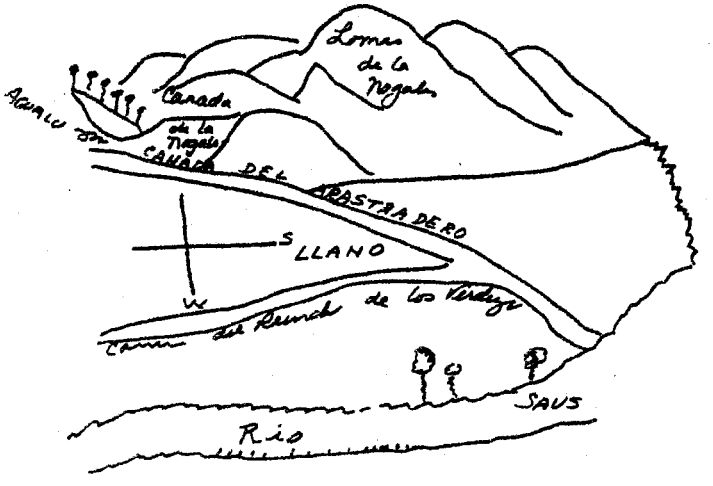
Rancho land was free to those who qualified. It was a gift from the government. Government officials sometimes rewarded their friends with large land grants.

MAPPING THE RANCHO

The *diseño* that accompanied each land grant request was usually a quickly drawn, crude map.

Natural landmarks such as streams, hills, gullies, or clumps of trees were used to describe the boundaries of the rancho. Sometimes rocks were piled up and used as a marker, or sticks were stuck in the ground. This caused problems later, as piles of rocks and sticks would get moved over the years and it would be impossible to tell just where the boundaries were.

The unit of measurement used in mapping rancho lands was the "league." A league was equal to about three miles. When used as a unit of area, the league (square league) was equal to 4,439 acres.



Two men on horseback would measure the land. They used a lariat or *reata* (a long rope used as a lasso) with a stake tied to each end of it. The *reata* was about 50 yards long. One horseman would plant one of the stakes in the ground and hold it there. The other horseman took the other end of the *reata* and rode off. When the *reata* was stretched to its full length, the second horseman put his stake in the ground. Then the first horseman rode past the second one, carrying his end of the *reata*, and kept going until the *reata* again was stretched to its full length.

The two men repeated this process until they had measured all the boundaries of the rancho. The distances between the landmarks were written on the *diseño*.

NAMING THE RANCHOS

The person who received the grant of land could choose a name for his or her rancho. Often the name chosen was that of a saint, because the land grant was made on that saint's day. This resulted in a number of instances where ranchos in various parts of the state were given the same name. For instance, there was a *Rancho San Antonio* in Alameda County, another *Rancho San Antonio* in Los Angeles County, and a third in Santa Clara County. There was a *Rancho Santa Margarita* in San Diego County and another in San Luis Obispo County.

Other ranchos were named for some particular feature of the land. Some interesting names are:

Rancho Pescadero -- Fishing Place
Rancho Arroyo de la Alameda -- Stream by the Grove of Poplar Trees
Rancho Cañada de los Osos -- Valley of the Bears
Rancho Cucamonga -- Sandy Place
Rancho Cerritos -- Little Hills
Rancho Tres Ojos de Agua -- Three Springs of Water
Rancho Punta de los Lobos -- Point of the Wolves
Rancho Milpitas -- Small Cornfield
Rancho Mariposas -- Butterflies

PEOPLE OF THE RANCHOS

Most of the people who came to California and settled here between 1770 and 1846 were from either Spain or Mexico. These people spoke Spanish and called themselves *Californios*. Most ranchos were owned by *Californios*. Many of the workers on the ranchos were Indians, the original inhabitants of California.

Besides the *Californios* and the Indians, there were some Europeans and Americans living in California. A few of them became rancho owners.

THE CALIFORNIOS

The *Californios* were seen as happy, carefree people. They enjoyed life. They seemed to have time to have fun, and they were content with their life. They had good weather, free land, and lots of help with the work.

The *Californio* men were described as tall, muscular, and athletic. The women were said to be small and attractive. They had dark hair and dark eyes. The title of *Don* was used before a man's name to show that he was a Spanish gentleman. The title used for a Spanish woman was *Doña*.

Richard Dana, a writer who visited California on a merchant ship in the 1830s, described the *Californios*: "The men are thriftless, proud, extravagant, and very much given to gaming; the women have but little education, and a good deal of beauty."

Family was very important to the *Californios*. Families were large, with six to 15 children being common. Teresa de la Guerra and William Hartnell had 19 children; María Sepulveda and Tomas Sanchez had 21 children; María Antonio Garcia and Secundino Robles had 29 children. Grandparents, in-laws, and other relatives often lived with the family on the rancho.

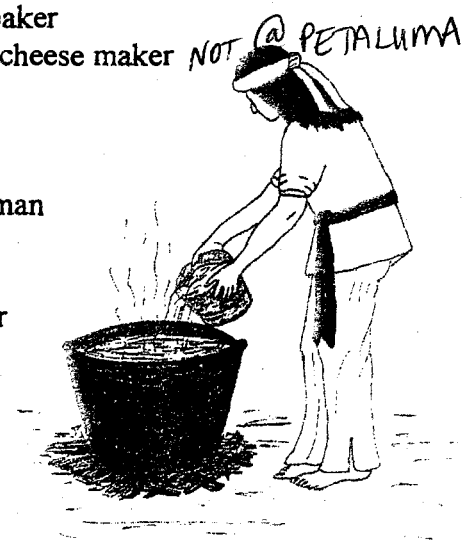
In addition to the large family, there were often guests at the rancho. Hospitality was very important to the *Californios*. Even strangers who came by the rancho were invited to stay and were treated as family.

Children on the rancho received very little formal education. Boys were taught to be good horsemen, and to be polite and happy. Girls were taught to embroider and to dance well. Many of the rancho people could not read or write.

INDIAN WORKERS

It was the Indian workers who made it possible for the *Californios* to have such a carefree life. Most of the work on the rancho was done by Indian workers. Many of these Indians had been living at the missions. They had useful skills which made life more enjoyable for the *Californios*. Even the smallest rancho had several Indian servants. A large rancho had as many as 100 servants who did these jobs:

vaquero (cowboy)
harness maker
shoemaker
wool comber and weaver
tanner
cook and baker
butter and cheese maker
jeweler
plasterer
carpenter
washerwoman
seamstress
gardener
wine maker



The Indian workers at a large rancho lived in a small village near the big ranch house. At smaller ranchos, the workers lived in a wing of the main ranch house. For their work, the Indians got a place to live, food to eat, and a few clothes to wear.

THE MAYORDOMO

Each rancho had a *mayordomo* or manager to oversee the care of the cattle and fields. The mayordomo took orders directly from the rancho owner, and then told the *vaqueros* what they should do that day.

MEN'S DRESS

Clothes were important to the Spanish Dons. Even men who were poor liked to wear fancy clothes and were proud of their appearance. The men's clothing was usually more colorful than the women's.

The men wore short trousers or pantaloons that came to the knee, with gold or silver lace at the bottom. Around the lower part of the leg they wore either white stockings or *botas*, leggings made of soft deer skin, decorated with designs etched into the leather. These leggings were tied at the knee with a cord wound several times around the leg, with gold or silver tassels on the ends of the cord.

Over the shirt, a man often wore a long vest with buttons. A well-to-do man would have fancy gold or silver buttons on his vest, while a poorer man had brass buttons. Over the vest was a jacket. An everyday jacket would be made of dark blue cloth, but a jacket for fiestas and other special occasions might be made of velvet, silk, or calico. The jacket was usually tied with a red sash at the waist.

Over all this, the Don wore a serape or poncho. The poncho or serape showed the social status and wealth of the person. Richer people wore serapes trimmed with velvet and silk tassels. Poorer people used a poncho made from a large square of cloth with a hole in the middle for the head. The Indians used blankets as ponchos.

Topping off the Spanish Don's outfit was a black or dark blue hat with a stiff, broad brim. The hats were imported from Mexico or Peru. The most valued hats were made of *vicuña*, a South American animal that is somewhat like a llama.

WOMEN'S DRESS

The Spanish Doñas also loved pretty clothes. Their dresses were made of silk, crepe, or calico, with many petticoats under the brightly-colored skirts. The dresses usually had short sleeves. Around the waist was a belt or sash in a bright color. The women did fine embroidery on their dresses and added lace edges to their petticoats.

Over her shoulders, the Doña wore a shawl made from cloth or lace. This served as a cloak to keep her warm, and could be pulled up over her head like a scarf to protect her from the weather. When there was no need for warmth, the Doña wore a small scarf or neckerchief around her shoulders.

Many of the Spanish Doñas loved jewelry. They wore necklaces and earrings. A popular decoration was a band around the top of the head, decorated with a cross or a star on the forehead. Their long dark hair was worn either loose or in braids. Married women sometimes held their hair up on a high comb.

HOME LIFE ON THE RANCHO

Though many *rancheros* (rancho owners) had a house in the closest *pueblo* (town), their house on the rancho was their main home, the *casas de campos* or ranch house. The town house might be grander, but the more casual ranch house was where the family spent most of their time.

NOT AT PETALUMA ADOBE, THEY LIVED IN SONOMA

FIRST RANCHO HOUSES

The earliest houses on the rancho were simple huts made of mud and sticks. These huts had thatched roofs of tules or straw. Sometimes the opening to the hut had a wooden door, and sometimes a cowhide was hung over the opening. These simple huts were used until the ranchero and his workers were able to build larger houses from adobe. As the ranchos became more prosperous, the houses became larger and fancier.

ADOBE HOUSES

The spot chosen for the ranch house was usually on ground higher than the surrounding land and without any trees around it, so the people would have a view out over the rancho lands. It was nice if there was a spring of water nearby.

Adobe. The main ranch house and other buildings on the rancho were made of adobe bricks. Indian workers who had been at the missions had become very good at making adobe bricks.

The bricks were made from a mixture of clay-like soil and water with straw or rubble added to give it strength. The adobe was mixed in a large hole dug in the ground. The thick muddy mixture was poured into wooden forms about 16" x 12" x 4" in size. After the clay was patted down so it completely filled the forms, the forms were lifted off. Then the bricks were left to dry in the sun.

Walls made from adobe bricks were very thick, sometimes several feet thick. The bricks were held together with a cement made of the same adobe clay. The thick walls kept the house cool inside in the summer and warm in winter. The walls were painted inside and out with a water and lime mixture made with crushed seashells. This was called *whitewashing*. Window openings were covered by iron grates. Only the wealthier people had glass in their windows.

Floors in the first rancho homes were of packed earth. Water was sprinkled on the floor to keep down the dust. Later, the well-to-do people had board floors.

Roofs on the rancho buildings were made either of thatch or of tile. A thatched roof was done with bundles of tule reeds covered with mud or tar. In the Los Angeles area, dried chunks of tar were found around the La Brea tar pits, where boiling tar bubbled out of the ground. The dried chunks were put on the thatched roof. When the sun melted the tar, it spread over the straw and helped to make it waterproof and warmer.

Roof tiles were made on molds similar to the adobe bricks, and then fired in a hot oven. The tiles were held in place by rough-hewn beams of wood, bound with cowhide thongs. Nails were not commonly available.

NOT PETALUMA ADOBE- ROOF = SHINGLES

Whether the roof was made of thatch or of tile, the eaves of the roof were extended out several feet in order to protect the walls from rain which would soften and weaken the adobe bricks.

THE COURTYARD

The ranch house and other buildings were laid out around a courtyard. Much of the activity of the ranch house was carried on in the courtyard. Other buildings around the courtyard were storage rooms and workshops for weaving, blacksmithing, or other tasks, bunkhouses for the *vaqueros* (cowboys), and servants' quarters.

LARKIN'S HOUSE

At first, all the adobe buildings on the ranchos were one-story buildings. The adobe bricks were not strong enough to support a second story safely. In 1835, the first two-story adobe house was built in Monterey by an American, Thomas O. Larkin.

Larkin's house was built with a redwood frame which helped to support the adobe bricks. It had verandas (roofed porches) protecting all the walls. The house had an inside stairway going to the second floor, and a fireplace.

Larkin's two-story house was much admired. Soon others were copying this style. Many of the one-story adobe houses on the ranchos were then remodeled into two-story houses.

ROOMS IN THE RANCHO HOUSE

Rancho houses came in all sizes, depending on the size of the family and the wealth of the ranchero. In the earlier years, a typical ranch house had two or three rooms opening into each other. By the 1850s, some rancho homes had as many as 30 rooms.

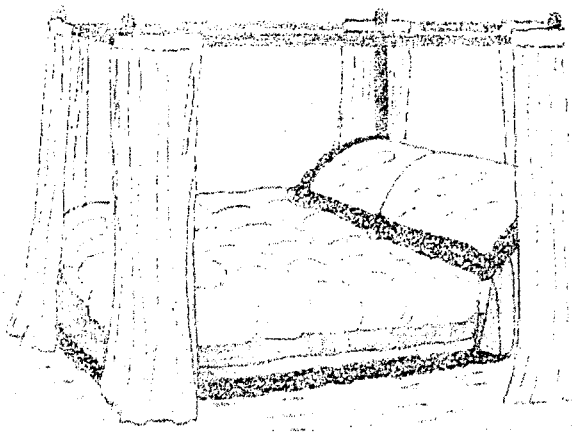
The front door of the house was often left open, so that one could see into the living room, or *sala*. Beyond the living room were the bedrooms.

Much of the cooking was done in the courtyard over open fires or in beehive-shaped ovens (*hornitos*). A separate building served as a place to prepare food. This kitchen had a wooden table as its only furniture. Strings of garlic and peppers were hung from the rafters. Large containers of water, brought from a spring or a well, stood at the door.

FURNITURE

There was little furniture in the ranch house. Most furniture had to be imported from Boston and so was very costly.

The beds were the most important pieces of furniture. The lady of the rancho took pride in having big beds covered with white linens edged with lace, and with soft down-filled comforters and brightly-colored blankets. The beds were often surrounded with curtains that provided privacy. The large, fluffy pillows were covered with linen or satin. In spite of the fancy beds, it seems that there were always fleas (*pulgas* in Spanish) sharing the bed with the sleeper.



Besides the beds, there were usually a few chairs and a small table. The table was not used for eating, as most of the eating was done outdoors. People often ate standing up.

As decorations in the rancho house, the people hung a crucifix (cross) or paintings of the saints. Most houses had a mirror, or looking glass, in which the people could admire their fine clothes.

The houses were dark even in the daytime, because the windows were small. People spent much of their time outdoors in the courtyard. In the evenings, they used candles made of tallow (animal fat).

LAUNDRY

Rancho washerwomen did the laundry in the nearest stream. It was a major task to transport the clothes to and from the stream, so laundry was done only every few weeks.

On laundry day, the dirty clothes were loaded into a *carreta*, a rough cart with wooden wheels sliced from a big log, pulled by oxen. At the stream, the wet clothes were spread out on flat rocks and pounded with soap to get them clean. After they were rinsed in the stream water, they were hung on bushes to dry.

Doing the laundry was an all-day project. The laundry crew took along a picnic lunch, and had a *siesta* (sleep) in the afternoon while they waited for the clothes to dry.

RANCHO PETALUMA

Flat Land Ranch

Name	Rancho de Petaluma *(rahn'-cho peh-tah-loo'-mah)*
Granted to	Mariano G. Vallejo
Year granted	1834
Granted by	Governor Manuel Micheltorena
Size	66,000 acres
Location	Sonoma County

The name *Petaluma* probably comes from the Coast Miwok Indian words *peta* meaning "flat" and *lume* meaning "place."

BEFORE THE RANCHO

Just north of San Francisco Bay was a region of fertile valleys and forested hills. Many small groups of Indians had their villages in the river valleys here, and hunted and gathered food on the hills.

MARIANO VALLEJO

Mariano Guadalupe Vallejo was born in 1807 in Monterey, the Mexican capital of California. His father, Ignacio Vallejo, had been born in Mexico and had come to California with Father Serra in 1769 as a soldier. At the age of 42 Ignacio Vallejo married 14-year-old María Antonia Lugo, a marriage that had been arranged on the day of her birth.

Young Mariano attended a school in Monterey where he learned to read and write, a skill that few *Californios* had. He also spoke English very well. His love of books led him to gather a good library.

Mariano began a military career as a cadet with the Monterey Company when he was 15 years old. By the age of 23 he was the *comandante* (officer in charge) at the San Francisco *presidio* (fort), and soon rose to *comandante general* of all California. In 1830 he married Francisca Benicia Carrillo. Mariano and Francisca had 16 children, ten of whom survived childhood.

MEXICAN LAND GRANTS

As a reward for his military service, Governor Figueroa gave Vallejo large tracts of land north of San Francisco Bay. He also gave him a plot of ground in the new town of Sonoma, which Vallejo had been asked to establish. Governor Figueroa wanted General Vallejo to occupy this land so that the Russians, who had established a base at Fort Ross on the northern California coast, would be discouraged from moving south.

~~Rancho Petaluma was formally granted to Mariano Vallejo in 1843 by Governor Micheltorena, though he probably had been using the land since 1834 with the permission of Governor Figueroa. In 1844, another 22,000 acres was added to Rancho Petaluma by Governor Micheltorena.~~

Vallejo was also granted about 80,000 acres in Solano County in 1843, in return for supplies which he had furnished to the government. This was named Rancho Soscol (or Suscol).

RANCHO PETALUMA

Vallejo built a large adobe house at Rancho Petaluma, working on it from 1834 until 1846. Although never completely finished, it was considered to be the grandest house in all of northern California. The main wing, over 200 feet long, was shaded by a porch the entire length. The three wings were laid out around a patio with a view looking out over the valley.

The construction was especially sound, with walls three feet thick, a framework of redwood beams bound together with rawhide thongs, iron grills and shutters on the windows. It was built to serve as a fort, if that should become necessary.

On his rancho lands Vallejo grazed ~~50,000~~ 25,000 head of cattle and 3,000 sheep, most of which he got from Mission San Francisco Solano. He also planted many acres of fields with wheat and other grains, and raised grapes for making wine.

Over a thousand Indian workers served Vallejo . There were many *vaqueros* (cowboys) and field workers. Near the ranch house was a tannery and a blacksmith shop. Indian women worked at cooking, laundry, spinning and sewing, and as personal servants for the family.

OTHER HOMES OF THE VALLEJOS

In 1835 Vallejo laid out the *pueblo* (town) of Sonoma around a plaza near the site of Mission San Francisco Solano. He built barracks for the 40 soldiers in his personal army, and a large home for himself and his family. This is where the family lived, ~~using the grand house at Petaluma as a second home.~~

In the 1850s, General Vallejo purchased part of Rancho Agua Caliente, near Sonoma. Here the Vallejos built another home which they called *Lachryma Montis* or "Mountain Tears" because of the nearby springs which provided both hot and cold water. This house was built of redwood.

THE BEAR FLAG REVOLT

It was in the town of Sonoma in 1846 that a group of American rebels tried to claim California for the U.S. They raised a flag with a picture of a bear and "California Republic" on it. They captured General Vallejo and took him to Sutter's Fort. He was treated well by Sutter, and was released.

Soon American warships captured Monterey and San Francisco, and the American flag was raised over Sonoma. The war in California between Mexico and the United States had begun. It ended just a few months later, when Mexico agreed to sell California to the U.S. for $15 million.

VALLEJO AND THE AMERICANS

For some time, Vallejo had been in favor of having California become part of the United States. After the treaty with Mexico was signed, he helped to write the state constitution. Later he served in the first State senate. He also assisted in naming many of the counties for the new State of California

PETALUMA ADOBE SOLD

The U.S. Land Commission, after examining Vallejo's claim to Rancho Petaluma, confirmed his ownership of the land. In 1857, he sold the adobe house to William H. Whiteside for $25,000. Just two years later, Whiteside sold the property to William D. Bliss for $30,000. The Bliss family owned this home for some years.

FINANCIAL PROBLEMS

In the 1840s Vallejo had purchased several other ranchos. By 1850 he owned most of the fertile land in the Sonoma Valley, as well as the land stretching from the Carquinez Straits to Petaluma. With almost 175,000 acres, he was one of the largest landowners in California. However, his days as a major landowner did not last long.

Because Rancho Soscol had been given to Vallejo in payment for a debt owed him by the Mexican government, he was not successful in defending his claim to this land before the U.S. Land Commission. In 1862, after a long legal battle, the U.S. Supreme Court ruled against Vallejo's rights to Rancho Soscol. The legal fight cost Vallejo so much that he had to mortgage his other property to pay the bills.

In order to help out, Vallejo's wife sold vegetables and eggs to the local hotel. In the end, Vallejo had only 280 acres and the Lachryma Montis house left of his great lands. He lived there until his death in 1890, and is buried nearby.

THE RANCHO TODAY

The town of Petaluma grew up on Vallejo's rancho lands, and carries on the rancho name. In 1951 the Petaluma Adobe was declared California Historical Landmark No. 18. The town of Benicia, named for Vallejo's wife, was founded on part of Rancho Soscol which Vallejo owned.

HIDE AND TALLOW TRADE

The trade in hides and tallow (melted animal fat) was the primary business activity in California during the rancho period. A family's wealth was counted in the number of cattle they owned, and the value of the cattle was in the hides and tallow. The income of the rancho depended on the hides and tallow.

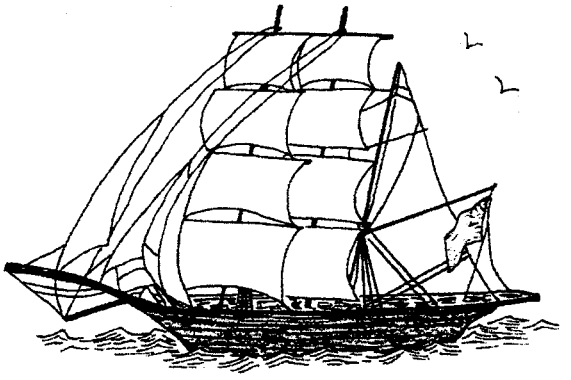
Hides, known as "California banknotes," were used as money. People on the ranchos traded the hides for all the things they needed. They even used hides, as well as tallow and sometimes grain, to pay their taxes to the Mexican government.

MERCHANT SHIPS

During the years that Spain controlled California (1769-1821), only Spanish ships had permission to enter California ports. However, ships from other countries, including American ships from New England, often slipped in like smugglers. The American ships began coming to hunt sea otters, for the skins. Soon they found that cattle hides and tallow were a more profitable trade, and that there were many items that people in the *pueblos* (towns) and ranchos wanted to trade for the hides.

After 1822, when Mexico took control of California, ships from other countries were permitted to trade here. Every merchant ship was required to go to the customhouse in Monterey to have its cargo cleared and to pay duties, before it could begin trading along the California coast. These taxes on imported goods were the main source of revenue for the Mexican government in California.

The padres at the missions had used hides and tallow to make shoes and saddles, soap and candles. The rancheros did not do this as much. They sent most of the hides to New England to be made into shoes. They sent the tallow to Chile or Peru to be made into soap and candles. Then they purchased shoes, soap, and candles from the merchant ships.



PREPARING THE HIDES

It took much work to prepare the hides for shipping First, each hide was stretched out to dry in the sun Holes were punched around the edges, so the hides could be staked to the ground to keep them from shrinking as they dried. The drying made the hides very stiff. They were then folded once lengthwise and stacked in bales.

As hides were collected from the ranchos by the merchant ships, they were stored in rough wooden buildings on the beach. The harbor at San Diego had a good beach for storing and loading hides. While the ship was off collecting more hides, several members of the crew were left at the hide house to prepare the hides for shipping, and to guard them from being stolen. In addition to storing the hides, the hide house had a corner with a table, a cupboard, and beds for the men who worked there.

Before the hides could be shipped, they had to be cured. This was done by fastening together piles of about 25 hides and letting them soak for 48 hours in the salty ocean water. This soaking cleaned and softened the hides. Then the hides were transferred to large vats where great quantities of salt had been added to the sea water. After another 48 hours in the vats, the hides were *pickled*, or preserved.

Once again the hides were stretched out on the ground and staked down to dry in the sun. While

they were still wet, the work crew scraped the hides with knives to clean them. A good hide-curer could scrape and clean 25 hides a day. During the drying process, the hides were scraped and pounded several times. When dry, they were again folded in half and stored in the hide house to wait for the ship to return.

PREPARING THE TALLOW

The fat from the animals was melted down (a process called *rendering*) in large iron kettles heated over a low fire. When heated and then cooled, the fat became white and solid. It was then poured into bags made of hide. Each bag held 500-600 pounds of tallow (20-30 *arrobas*, a Spanish measure equal to about 25 pounds). The bags were usually carried by two men who shared the bag on their shoulders.

The largest market for tallow was in South America. The merchant ships, which had to go around the southern tip of South America to get from California back to the eastern U.S., sold tallow at ports along their route.

TWO YEARS BEFORE THE MAST

Much of what we know about the California hide trade comes from the book ***Two Years Before the Mast*** written by Richard Henry Dana, Jr. Dana was a young man in 1834 when he left his studies at Harvard University in Massachusetts. He sailed on the brig *Plymouth* around Cape Horn of South America to California, arriving in January 1835. He spent more than a year sailing up and down the California coast as the ship's crew gathered hides and tallow. His book was published in 1840, after he had gone back to Harvard and become a lawyer.

LOADING THE HIDES

In most of the harbors along the California coast, the merchant ships had to anchor several miles off shore. They had to be ready to head out to sea if the wind got strong or a storm came up, as they could not risk being driven onto the shore. The ship's crew used small boats to get from the ship to the beach.

When a trading ship came to California, it often made several runs up and down the coast, collecting hides and tallow. Depending on the size of the ship, it would carry from 12,000 to 60,000 hides when it sailed back to the east coast, and it sometimes took more than a year to gather that many hides.

It was heavy work to load the hides onto or off of the ship. The men carried the stiff, dry hides on their heads. This was called "tossing the hide." They wore thick woolen caps on their heads to cushion the weight of the hides. Dana describes carrying the hides:

> "The great art is in getting them on the head. We had to take them from the ground, and as they were often very heavy, and as wide as the arms could stretch, and were easily taken by the wind, we used to have some trouble with them."

At some harbors the hides had to be tossed down to the beach from the cliffs. This was especially dangerous when hides would catch midway down on a rock or bush, and someone would have to climb up to free them.

When enough hides had been collected to fill the ship (along with the tallow, some otter and beaver skins, and animal horns), the ship had to be loaded for the journey back. The hides were packed very tightly in the ship's hold.

TRADING WITH THE RANCHEROS

As the merchant ships made their way up and down the California coast, rancho people brought their hides to trade for goods. The ship's crew often set up a trading room, like a store, on board the ship. They used the ship's small boats to bring people out to the ship, as the rancheros did not have boats of their own. The women often spent all day on board the ship, choosing the goods to purchase.

Dana gives a list of the goods that the rancheros got for their hides.

> "...teas, coffee, sugars, spices, raisins, molasses, spirits of all kinds (sold by the cask), hardware, crockery, tinware, cutlery, clothing of all kinds, boots and shoes, calico and cotton cloth, silks, shawls, scarfs, necklaces and other jewelry, combs, furniture ... and, in fact, everything that can be imagined, from Chinese fireworks to English cart wheels."

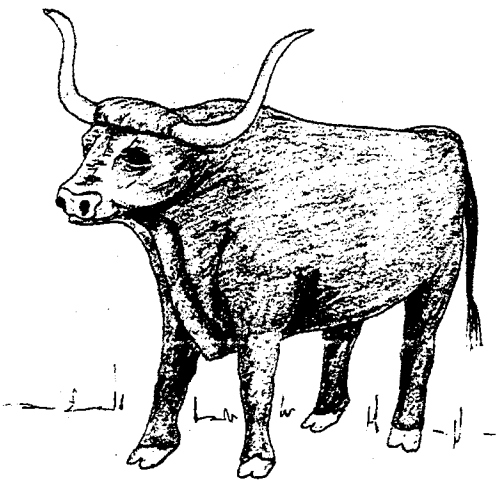
RANCHO CATTLE

The cattle were the main business of the California ranchos. In order to receive a land grant from the Mexican government, the *ranchero* (rancho owner) had to agree to stock the rancho with at least 150 head of cattle. A ranchero's wealth was counted not in the size of his rancho lands, but in the number of cattle that he owned. Though some sheep and some horses were raised, they were never as important to the ranchos as the cattle.

CATTLE FROM MEXICO

These cattle had originally been brought north from Mexico. The first cattle in California belonged to the missions. When the mission lands were taken away from the Catholic Church in the mid-1830s, the herds of cattle were given by the government to individuals. These were the cattle that ended up on the ranchos.

The Mexican cattle were lean, short-haired animals with long, thin legs and long horns. They were many different shades of color, some light colored, some darker. They could run very fast. They had lots of space to run on the ranchos, as there were no fences to stop them.



Rancho cattle were considered rather fierce and dangerous, mostly because of their wide, sharp horns. The *vaqueros* (cowboys) who worked with the herds had to be very careful or they could get hurt by the sharp horns.

ROUNDING UP THE CATTLE

Because there were no fences on the rancho, and no fences between one rancho and the next, the cattle ranged over large distances. Cattle from several ranchos were often mixed together. In the early spring, the *vaqueros* rounded up all the cattle. This round-up was called a *rodeo*.

It took many days of riding to gather the cattle. The *vaqueros* used *reatas* (lariats, or long ropes with loops at the end) to lasso the steers. The animals were herded to one rancho in the area, where they were put into corrals. The fences of the corrals were often made from cactus plants, piled close together. After the animals were in the corrals, they were sorted out as to which rancho they belonged.

BRANDING THE CATTLE

Ownership of the cattle was shown by a brand burned into the animal's side with a hot branding iron. The iron was about five inches across and six inches long. It was attached to a long, heavy iron handle. The first rancheros branded their steers on the left hip. If the cattle were sold, the new owner put his brand on the left shoulder.

Each ranchero had his own brand. Everyone was required to register their brand with the local government offices, where the brands were listed in a book of records. The ownership branding iron was called *el fierro para herrar los ganados* (the iron for branding cattle). A second branding iron, used to mark cattle when they were sold, was called *el fierro para ventear* (the iron for the sale).

At the spring round-up the new calves stayed close to their mothers. This was how the *vaqueros* knew which ranchero owned each calf. The calves were

then branded with the same brand as their mothers. Sometimes the calves' ears were cut in a special pattern, as a second mark of ownership. If there were any stray calves who were no longer close to a mother, these calves became the property of the rancho where the round-up was being held.

Round-up was the time for the cattle to be counted, so each ranchero would know how many animals he had in his herd. The *vaquero* kept the count by making a notch in a stick for every ten animals. A judge, called the *juez del campo*, settled any arguments as to ownership of cattle.

RODEO FIESTA

The long days of hard work of the round-up were followed by a fiesta. Women and children from all the surrounding ranchos gathered at the rancho where the round-up was taking place. Everyone celebrated with feasting and dancing.

The feasting started with a whole steer roasted over an open pit in the ground. There were always tortillas (flat, thin corn cakes) made by the women. To this was added oranges grown on the rancho, and coffee and sugar purchased from the trading ships that sailed along the California coast. Everyone ate outside at long plank tables.

For the dancing that followed dinner, a shelter called an *enramada* was made from brush and decorated with brightly-colored paper flowers made by the young girls.

THE CATTLE BUSINESS

Though the cattle on the rancho were a source of food for the family, they were more important for their hides and tallow (fat). The hides were traded to the merchant ships that came from Spain and the eastern United States. People on the east coast of America wanted the hides for leather to make shoes, saddles, and other things. The Californians did not produce many of the supplies they needed, and were happy to get these things from the merchant ships, in trade for the hides. They traded for tools, furniture, sugar and salt, cloth and lace.

A ranchero did not mind if someone else killed one of his steers and used the meat for food, as long as that person left the hide for the owner. It was the hide that was the valuable part of the animal. During the 1830s and 1840s, each hide was worth about $2. The hides were known as "California banknotes" since they were often used in place of money.

The entire income of the rancho depended on the hides and tallow. The tallow from one steer was also worth about $2. The tallow was used for making soap and candles.

Before 1830, the rancheros used the missions as trading posts. They took the hides to the missions, and the padres traded the hides to the merchant ships. After the missions were disbanded, the rancheros traded directly with the ships.

In 1849, hundreds of people poured into northern California in search of gold. This made another market for the rancho cattle. Now it was the meat rather than the hides that brought money. For a few years, many southern California rancheros drove their herds north to San Francisco and Sacramento, where they sold them as food. Cattle were reported to be worth $75 each in San Francisco in 1852. The price dropped quickly, though, to about $20 each as more herds were taken north. By 1860, this market had largely ended and rancheros who were still in business were back to selling hides.

MATANZA

The time when the cattle were slaughtered for their hides was called *matanza*, or the killing time. It lasted from July through September. Steers were taken when they were about three years old. Cows were kept for breeding.

First, the steers had to be found. The men would go on horseback in groups of three, hunting for cattle with their rancho's brand. These riders were called *navajadores*, or stickers. They had long, sharp knives with which to kill the steer.

After the *navajadores* had killed the steer, the *peladores*, or strippers, removed its hide. Behind the *peladores* came the *tasajoras*, or butchers, who cut the meat from the animal and gathered the fat to be made into tallow. The *tasajoras* were often Indian women.

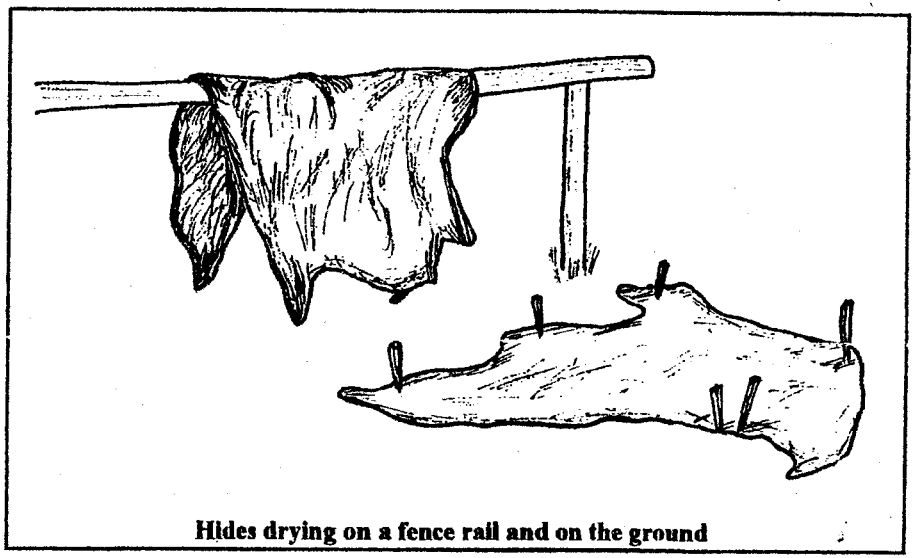
The Tannery

Cattle raised on California mission lands were equally as important for their hides (skins) as for the meat. Cowhides were used in many ways at the missions. In addition, they were a leading item of trade for the mission community.

Merchant ships from the New England states and from Great Britain regularly sailed along the coast of western North America. At first they traded for furs, but by the early 1800's, hides and tallow (melted animal fat) had replaced furs as the leading trading products. New England merchants wanted the hides to take back to shoe manufacturers on the east coast of America.

In addition to hides and tallow, the missions traded their excess olive oil, wheat, barley, beans, honey, figs, wool, and cotton. But the cowhides were always the main article of trade. In fact, cowhides were called "California banknotes," because they were used by the mission people like money to purchase goods from the trading ships. The padres purchased things that could not easily be produced at the missions, such as large iron cooking pots, farm tools, musical instruments, gunpowder, church robes, coffee and tea, spices, cocoa, sugar and molasses, and silks, ribbons, and lace.

In the early 1800's, hides were worth $1 each. By 1830, the value had doubled to $2 each. It is estimated that more than 300,000 hides were shipped out of California between 1831 and 1836.



Hides drying on a fence rail and on the ground

A writer named Richard Henry Dana, Jr. was on a trading ship from Boston that called at San Diego in 1835. He used his journal from this trip to write *Two Years Before the Mast*, a book that has become a classic. In this book he describes his visit to Mission San Diego, and the collecting of hides as the ship sailed up the California coast. He tells about the dried, stiffened hides being thrown off of a cliff, one by one, to the beach several hundred feet below. This happened near Mission San Juan Capistrano.

In order to prepare the hides for shipping, they were first scraped and then spread out on the ground to dry. The corners of each hide were staked to the ground so the hide would not curl up as it dried. Several days later, the hides were cured by soaking them for many hours in water with salt. They were then spread out again to dry. When the hides were totally dry, they were very stiff. More salt was put on them, so they wouldn't rot. Then they were folded in half with the hair side out, and they were ready to be shipped away.

Cowhides that were to be used to make things for the mission went through a process called *tanning*, to change them from raw hides to leather. After the hides were cured, they were washed and soaked in clear water to remove the salt that had been used in curing. Then

they were soaked in a solution of lime and water for three or four days, to soften the hide and loosen the hair. A knife was used to scrape off all the hair. After another washing, the hides were placed in the tanning vats, where they soaked in the tanning solution for at least three months, and sometimes as long as six months.

The tanning vats were deep pits in the ground, lined with bricks. The tanning solution was made by pouring water through crushed oak bark, which released the tannic acid from the bark. More oak bark and water were added from time to time, to keep the solution active. After months of soaking in the tanning pits, the hides were again washed, and rubbed with grease and tallow to soften them. Finally, they were hung in a drying room.

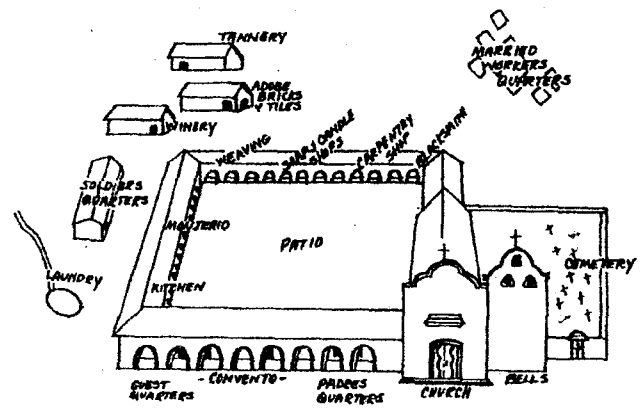
Because the tannery usually had a rather strong odor around it, the tanning vats and the tannery workshop were often located outside the main quadrangle of the mission. A good example of the mission tanning vats can be seen today at Mission San Juan Capistrano.

In the tannery, the leather was made into many things that were needed at the mission. The work in the tannery was done by Native Californian men who came to the mission to live. The leather working skills that they developed were very important to the welfare of the mission.

The leather workers made sandals and boots. They made saddles, bridles, and reatas (ropes used to tie or lasso cattle). Workers at Mission Santa Inés were especially noted for the splendid saddles that they made, some decorated with silver. Leather was also used in making furniture, for the chair seats and backs. Hides were stretched over wooden frames to make beds.

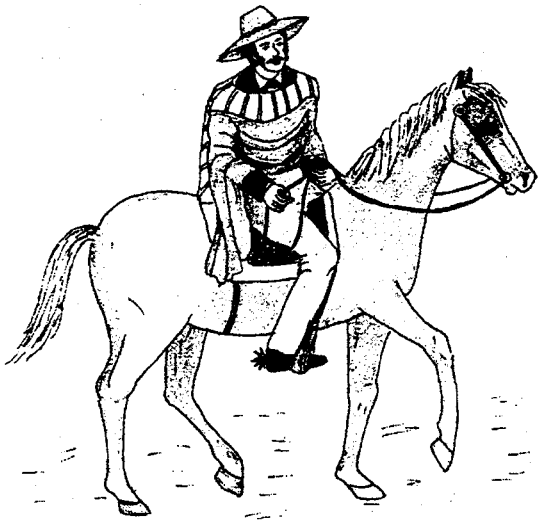
Nails were in scarce supply at the missions, so rawhide strips (thongs) were used instead of nails. Rawhide strips were used to hold together the rafters and roof beams in most mission buildings. The strips were first soaked in water, and then wound tightly around the places where rafters and roof beams crossed. When the rawhide strips dried, they made a strong binding that lasted many years. Strips of rawhide were also used to hold together the bundles of reeds that were placed beneath the roof tiles. They worked well, too, for attaching handles to wooden or metal tools.

Perhaps the most unusual use of cowhide at the missions was as a substitute for glass in the windows. When the hide was scraped very thin and greased heavily, it became translucent, allowing some light to shine through. The cowhide window panes kept the cold out, while still letting in some daylight.



The Mission Compound

HORSES AND HORSEMANSHIP



People who visited California in the 1830s and 1840s said that no one in the world could surpass the *ranchero* (rancho owner) and his *vaqueros* (cowboys) in their horsemanship skills. Little boys began riding when they were four or five years old. Girls also learned to ride horses, but it was the boys who were expected to become skilled riders. It was said that a ranchero's home was on the back of a horse.

Many of the *vaqueros* were Indians. The California Indians, too, became excellent horsemen. Many had learned to handle horses at the missions, and became skilled riders.

THE HORSES

Horses were brought into California from Mexico by the Spanish soldiers who came to protect the missions. They were Arabian horses that had originally come from Spain.

Over the years, the number of horses increased greatly. By the early 1820s there were herds of wild horses, all descended from those first Mexican horses. There were so many wild horses that they became a nuisance, taking grazing areas away from the cattle. For this reason, many of the wild horses were killed by the rancheros.

Because horses were as numerous as dogs or chickens, they were not considered to be of great value by the rancheros. One visitor reported, "Horses are the cheapest thing in California, very fair ones being worth about ten dollars apiece, and the poorer being often sold for three or four dollars."

The horses were tough, and the rancheros rode them hard. Each rancho had many horses. There were no stables. The horses ran loose, grazing wherever they wished. Like the cattle, horses were branded with the rancho brand to show where they belonged. Also, the horses usually had long leather *reatas* (ropes) attached to their necks, dragging along behind them on the ground. This made it easier to catch a horse when it was needed.

THE RANCHERO AND HIS HORSE

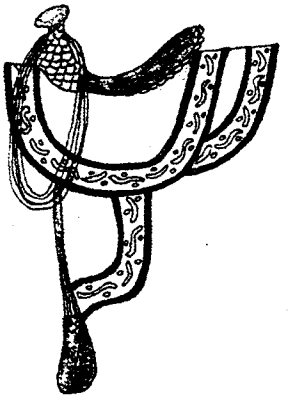
The ranchero seldom became attached to a particular horse. A man would catch a horse in the morning, throw a saddle and bridle on it, and use it all day. At night, he would let the horse go loose, and then catch another one in the morning. The ranchero usually kept a saddled horse at his door. He seldom walked, even to the closest neighbor, but always jumped on his horse when he wanted to go anywhere.

When making a longer trip, the ranchero would take extra horses. When one horse was tired, it would just be turned loose to graze, and the ranchero would ride another horse.

It was not common for horses to be used to pull heavy loads. The *carretas* or carts used to haul loads were pulled by oxen or donkeys.

Part of the hospitality of the Spanish Don was to offer horses to any guests as they left. The guests could ride the horses to wherever they were going, then just let the horses go. It was said that a man could ride from one end of California to the other without any money or a horse of his own, and live well on the hospitality of rancheros along the way.

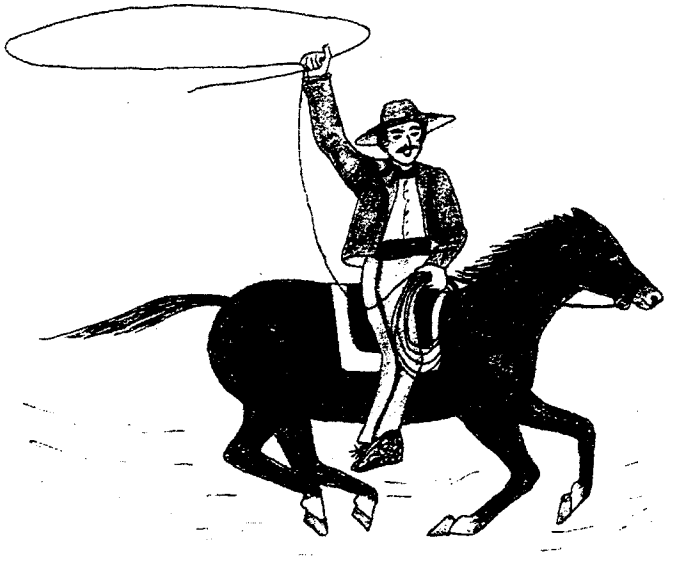
SADDLES



The saddles used by the rancheros were big and heavy, with large pommels (knobs) in front. The pommel was used to coil the *reata* when it was not in use. The saddles were often decorated with silver designs. Behind the saddle was placed a half-moon shaped piece of leather called the *anqueta.* This piece of leather covered the horse's hindquarters. The side next to the horse's hide was lined with sheepskin and the leather side was stamped with designs.

The bridle (harness around the horse's head) also had much silver on it. Stirrups were cut from a block of wood about 2½ inches thick. The spurs were inlaid with gold and silver. The spurs were made with four or five sharply pointed rowels about one inch long. They were heavy spurs, capable of hurting the horse.

Because of the silver used to decorate the saddle and bridle, these items were worth a great deal of money. Rancheros were as proud of their saddles as they were of their fine clothes. It seems that the rancheros gave more care to their saddles than they did to their horses.



HORSEMANSHIP

The men frequently gave exhibitions of their skill in horseback riding. Riding competitions were a usual event at fiestas. Riders liked to show their strength and skill by leaping into the saddle from the ground, without using the stirrups to mount the horse.

Rancheros and *vaqueros* were very skillful in using the *reata.* They were proud of the fact that they could lasso any animal -- cow, horse, bull, wild deer, grizzly bear. They often competed with each other in lassoing contests.

Children learned to use the *reata* by lassoing chickens with heavy string. Young men were taught to make *reatas,* a skill that was valued. Four or six half-inch wide rawhide strips were worked until they were soft and flexible, then braided.

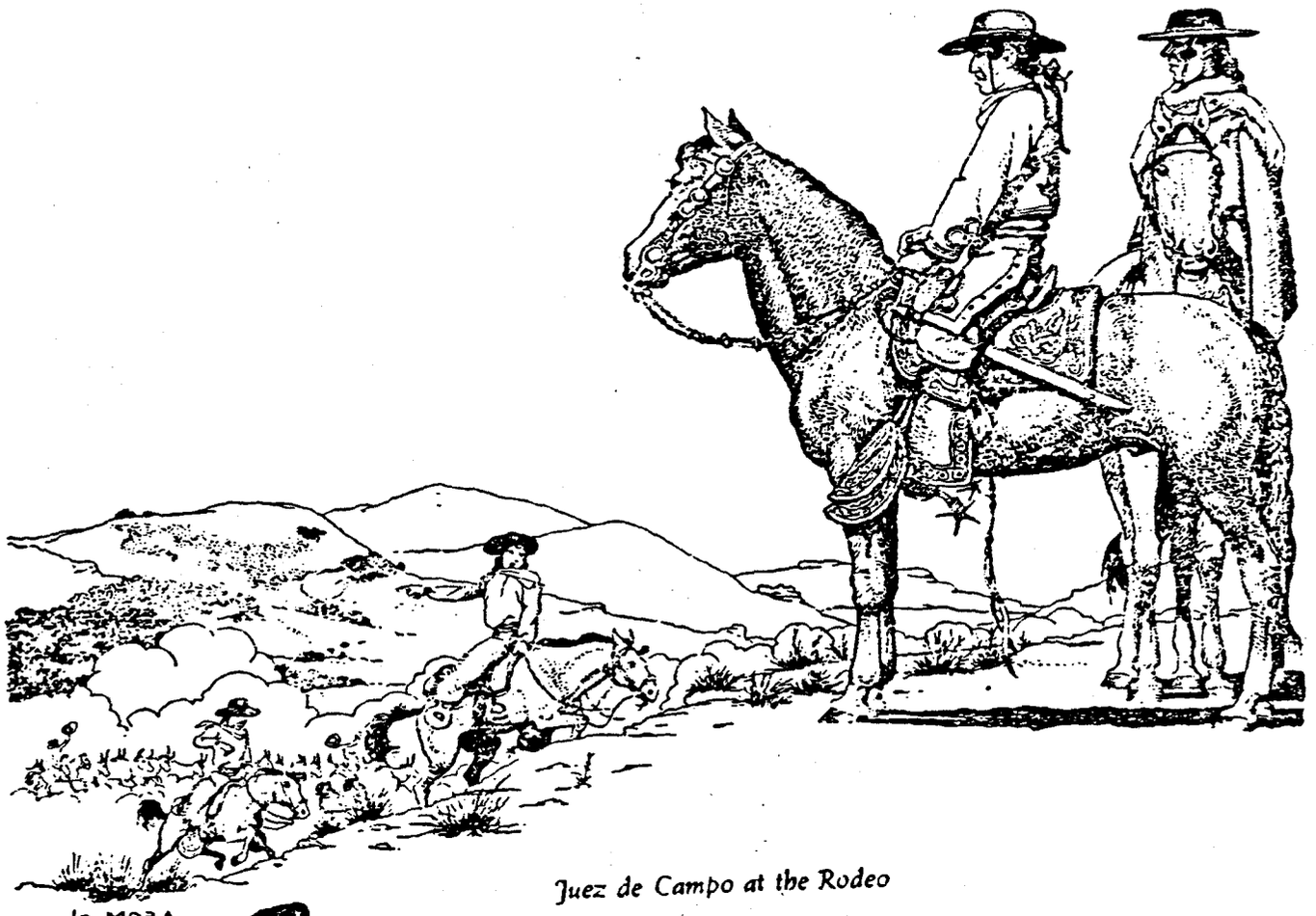
Catching wild horses was a way for a young ranchero or *vaquero* to show his skill at horsemanship. It was dangerous to be among the wild horses, for a herd of them could trample a rider to death.

When a new batch of horses was needed on a rancho, a group of young men would go into the valleys to catch some wild horses. The riders preferred to ride bareback (no saddle) when they were trying to catch wild horses. Each rider followed one wild horse until he could get close enough to lasso it around the neck. Then the rider held his horse still while the wild horse fought against the rope. When the wild horse tired, the rider could lead it back to the rancho.

HORSE RACING

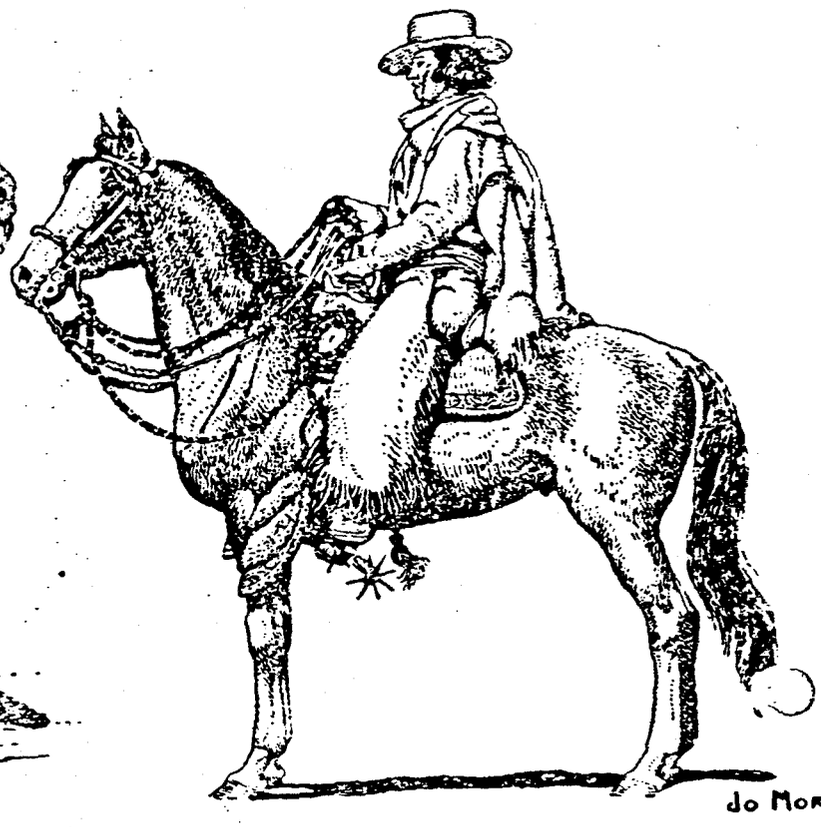
Horse racing was very popular with the rancheros. Races were often held on Sundays, or in connection with a fiesta. Race horses were groomed, their manes and tails braided and tied with ribbons.

A course was laid out, and the starter called "*Santiago!*" to begin the race. Crowds always gathered to watch a race, and many people bet on who would win. A ranchero might win or lose several hundred cattle or many acres of land on one horse race.



Juez de Campo at the Rodeo

Hacendado (early)



Riendador with His Two-reined Colt

MISSION PROCESS CONTINUES
AT RANCHOS, AT PETALUMA ADOBE, THEY USED ADOBE CREEK

The Mission Laundry

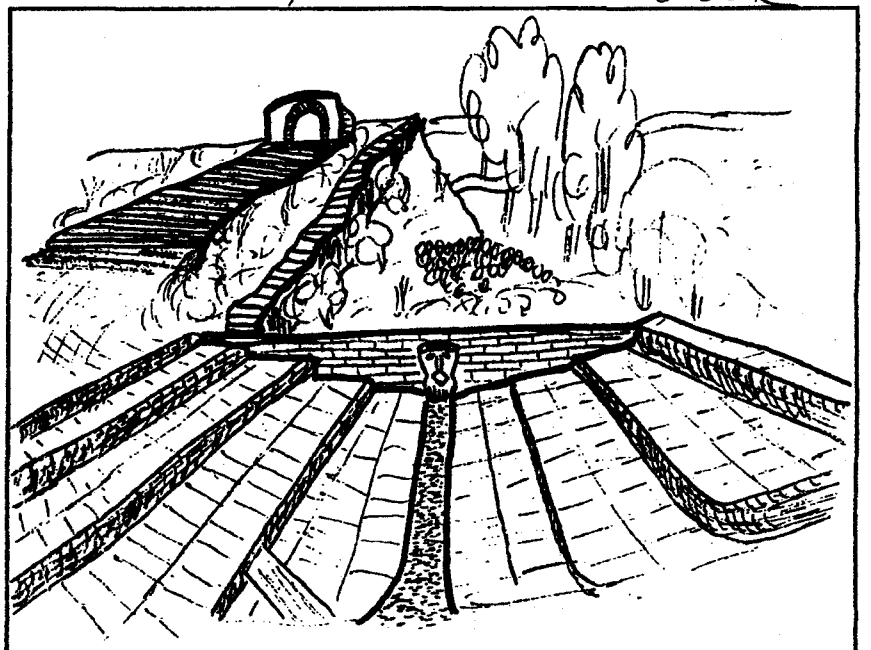
Water and its availability was an essential factor in the selection of a site for a mission. Water was necessary for washing clothes, for drinking and cooking, and for irrigating the crops. There are several instances of missions being moved in order to be closer to a better water supply. Sometimes, in their desire to be close to a water source, the padres located the mission too close to a river or stream. Floods damaged the buildings and the mission had to be moved further away from the river.

The mission laundry was called a *lavandería.* Some missions had much larger lavanderías than other missions.

The lavandería at Mission San Luis Rey was large. A wide stairway led from the mission compound down to a big pool surrounded by an elaborate sunken garden. The pool was lined with adobe tiles. Water for the lavandería came from two springs, spilling into the pool from the mouths of two stone gargoyles (distorted animal figures). From the pool, the water ran out to the orchards and gardens to provide irrigation for the crops.

The terraces, steps, and pool at Mission San Luis Rey have been excavated and can be visited and viewed today.

The Native Californian women who lived at the mission brought the dirty clothes to the lavandería and soaked them in the pool. They spread the wet clothes out on the stone steps, rubbed soap on them, and then beat them with wooden paddles. After being rinsed in clean water, the clothes were spread out on the bushes to dry.



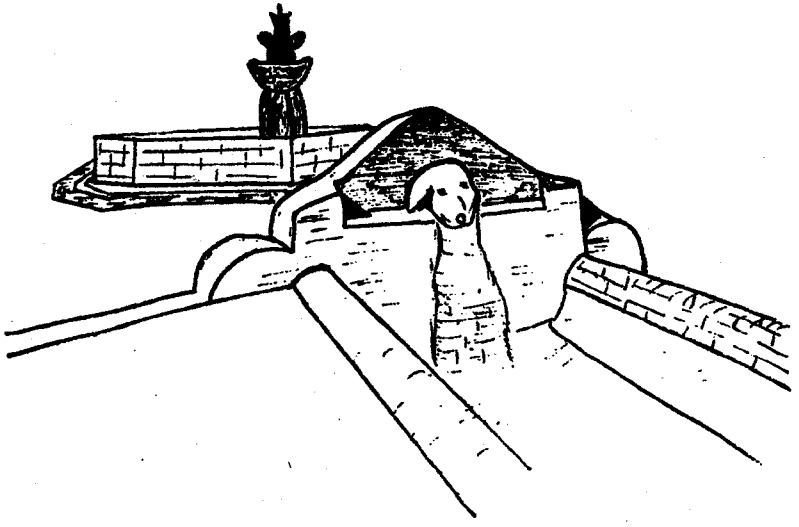
Sunken gardens and lavandería at Mission San Luis Rey

The lavandería at Mission Santa Barbara was part of an elaborate water system. The mission workers built two dams on Pedragoso Creek, on the hillside above the mission. A stone aqueduct carried the water two miles down the hillside to a storage reservoir. From this storage reservoir, some of the water was channeled off through another aqueduct to a settling tank and then through a third aqueduct to the mission compound, where it was used for drinking and cooking.

Some of the water from the storage reservoir ran into another 110-foot-square reservoir and then through a second aqueduct and into the fountain in front of the mission church. From the fountain, the water flowed into the lavandería through the mouth of a stone California bear. The lavandería at Santa Barbara was a 70-foot-long stone basin. Part of this water system is still usable today.

La Purísima's water system brought the water

from springs three miles away, through a series of adobe tile pipes. The water flowed into three large basins and a cistern. Drinking water was filtered through three feet of charcoal and sand. Water for the two lavanderías flowed into a circular pool, where the women used the brick rims of the pools to spread the clothes out for soaping. The water from the lavanderías was drawn into a settling pool, and then used to irrigate the fields.

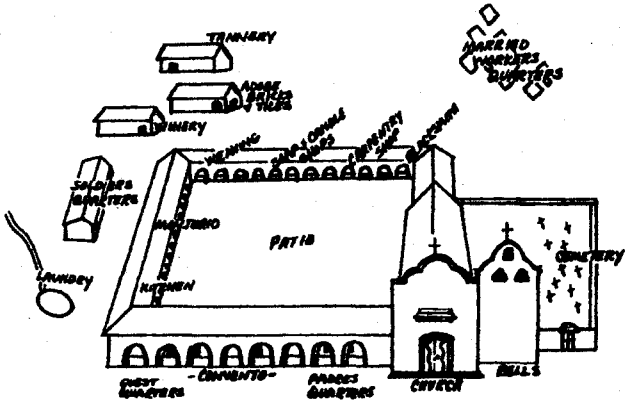


Lavandería at Mission Santa Barbara with the fountain in the background

At some missions, the water system provided water power used to turn a gristmill wheel to grind corn and wheat.

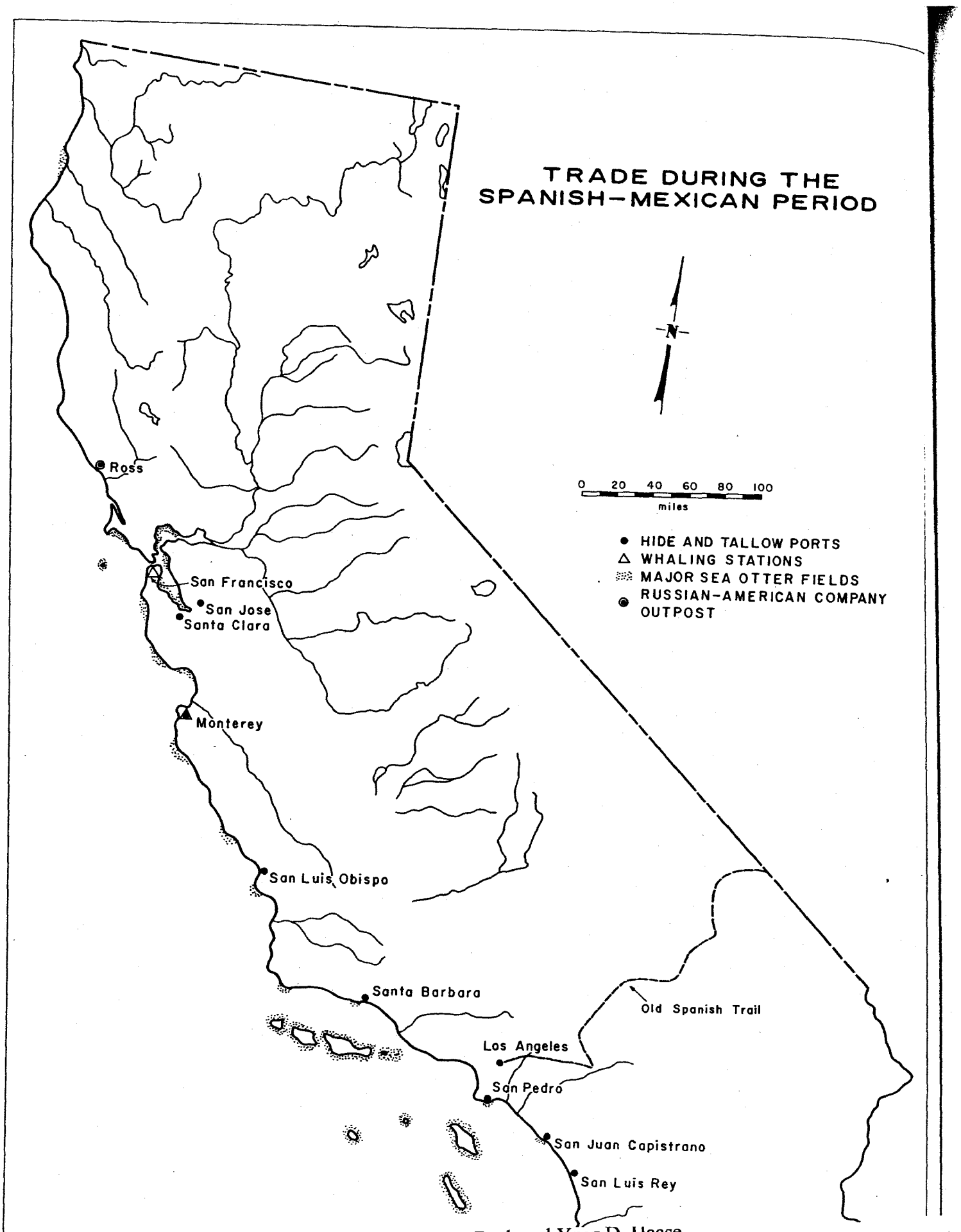
Each mission had a different water system, depending on where the water source was located. At Mission San Buenaventura, the main aqueduct was seven miles long. At Mission San Francisco Solano, the stone cistern to which the water was piped was located right in the middle of the mission courtyard. Here water could be dipped out for cooking, as well as for doing the laundry.

Those who lived at Mission San José had the added convenience of warm water in the lavandería. In the plaza in front of the church was a fountain, surrounded by a basin about ten feet square. This basin was used both for bathing and for washing clothes. The warm water came from a natural hot springs nearby. It was carried through an aqueduct to the fountain. This area was known as Warm Springs long after the mission period ended.



The Mission Compound

MISSION PROCESS CONTINUED AT RANCHOS @ PETALUMA ADOBE THEY USED ADOBE CREEK.



41. TRADE DURING THE SPANISH-MEXICAN PERIOD

As the Spanish colony in California grew slowly in size, the ability to furnish it with adequate consumer goods declined. Supply ships from New Spain faced a difficult and hazardous journey to the remote outpost of the empire under the best of circumstances, but when the wars for independence began in 1810 their voyages virtually ceased. Spain's economic policy banned foreign trade, but an illicit commerce developed anyway.

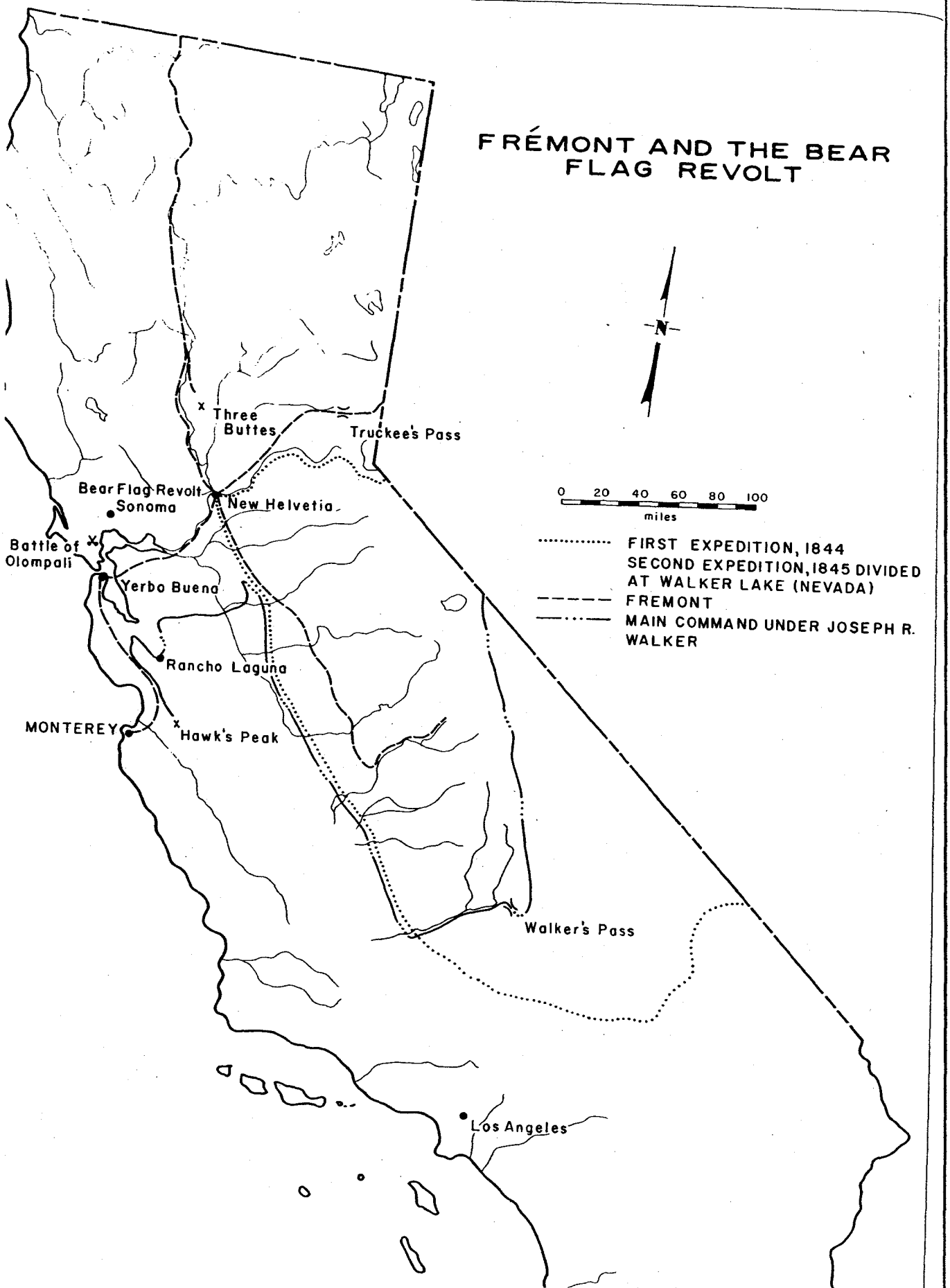
The presence in California waters of valuable fur-bearing animals and of whales in nearby ocean waters provided the initial basis for trade by the province. John Ledyard, an American in the service of Captain James Cook, obtained sea otter pelts on his 1778 visit which sold for $100 in China. The journal of his adventure publicized the possibility of immense profits, and interest grew. Beginning in the 1790's, scores of American, Russian, and British ships invaded North Pacific waters in search of the sea otter. Until 1820, when the trade began to decline, fortunes were made in the exploitation of this exotic animal. Ships of many nations, of which American were most numerous, traded consumer goods for valuable pelts, which brought high prices in the Orient. Such trade was illegal, but Spain lacked the power of enforcement.

Fur from seals was also in great demand, especially as the sea otter declined. Whalers in search of the elusive sperm, right, greyback, and blue whale likewise invaded California shores. Fresh fruit and vegetables were absolute essentials to ship crews of that date, to counter the ravages of scurvy. It was equally necessary to find harbors where ships could be careened, bottoms scraped and caulked, and sails and running gear repaired.

In an effort to obtain food for their fur trading posts in Alaska, the Russians visited San Francisco in 1806 to initiate trade. In 1812, Fort Ross was established to raise crops and livestock for food, but was always more of a trading center. With a surplus of foodstuff, the Spanish were pleased to trade for Russian cloth, agricultural tools and other hardware items, candles, and even furniture.

The trade in hides and tallow began at the beginning of the nineteenth century, but grew rapidly after Mexican independence. Some fifty to eighty thousand hides were shipped annually. Ships of all nations visited the hide and tallow ports, but again Yankees were most numerous. However, Mexican ships were second in number. Cloth of all types was in greatest demand in California, with shoes, saddles, and hardware items also being important trade items. At first, goods were displayed aboard ship, but traders soon established local offices on shore, which evolved into year-round stores. Foreign merchants, especially American and English, thus became permanent residents of California.

Trade between New Mexico and California was begun in 1829–30 by Antonio Armijo over the Old Spanish Trail and grew slowly but steadily in subsequent years. From Santa Fe came hand-woven serapes and blankets as well as Yankee items such as knives, guns, hardware items, and cloth. The California mules were preferred in exchange, because they were larger and sturdier than their New Mexican cousins. Exact knowledge of this trade is difficult to gather, but apparently some New Mexican traders obtained horses and mules by stealing them or by trading with Indians who had obtained them the same way.



46. FRÉ

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46. FRÉMONT AND THE BEAR FLAG REVOLT

THE ROLE OF John Charles Frémont in the Bear Flag Revolt remains a matter of controversy. A son-in-law of the influential Missouri Senator, Thomas Hart Benton, and an officer of the elite Army Corps of Topographical Engineers, Frémont had a national reputation by the time of his California adventures. He was greatly aided by the superb prose of his wife, who converted dull military exploratory reports into high adventure which sold widely to a public fascinated by news of the West.

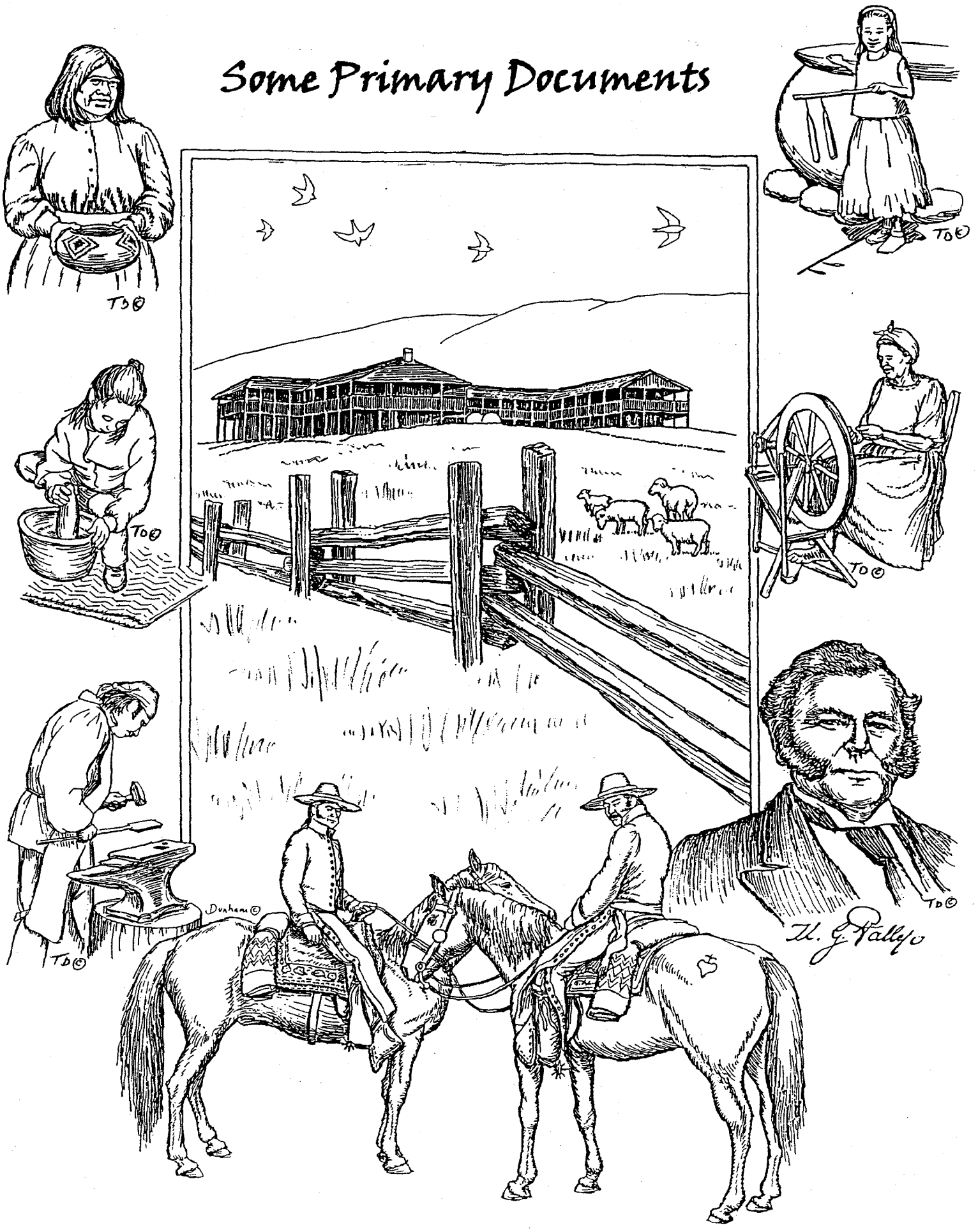
In January, 1844, while returning from an exploratory trip into the Oregon Territory, Frémont went south along the eastern side of the Cascades and the Sierra. In February the explorers' party crossed the deep snow of the Sierra to the welcome hospitality of New Helvetia. After resting for two weeks, Frémont and his men went southward through the San Joaquin Valley, over the Tehachapi Pass, and then eastward over the Old Spanish Trail.

The winter of 1845 found Frémont back in California. With a small force the "Pathfinder" entered by way of Truckee Pass. Meanwhile, his main command, under Joseph R. Walker, arrived via the Owens Valley. It took some two months for the two groups to find each other at Rancho Laguna. Mexican authorities, justifiably concerned over the presence of a unit of the United States Army in their territory, ordered Frémont to leave. Instead, the party built fortifications and raised the American flag on Hawk's Peak (or Gavilan, but now called Frémont). After three days Frémont abandoned this site and made his way northward towards the Oregon border. En route he was overtaken by a courier, Lieutenant Archibald H. Gillespie. The Marine Corps officer had traveled across Mexico to California posing as a merchant but carrying special messages from Secretary of State Buchanan to Consul Larkin at Monterey. He showed Frémont a copy of the dispatch to Larkin, as well as a packet of letters from Senator Benton, but historians have speculated that he may also have carried special orders from President Polk.

Frémont's version of the messages he received were vague: "The letter of Senator Benton . . . was a trumpet giving no uncertain note. Read by the light of many conversations and discussions with himself and other governing men in Washington, it clearly made me know that I was required by the Government to find out any foreign schemes in relation to California, and to counteract them so far as was in my power. His letters made me know distinctly that at last the time had come when England must not get a foothold; that we *must be first*. I was to *act*, discreetly but positively." In other words, he interpreted his father-in-law's letter as an imperative act in the interests of the United States. In terms of his personal ambitions, Frémont's actions were correct.

While Frémont retraced his steps southward, American settlers started a revolt on their own on June 10, 1846. Hostilities were initiated by seizing a band of horses intended for the Mexican militia. The Bear Flaggers raised the grizzly bear flag and issued a proclamation of independence. A short distance from San Rafael the virtually bloodless "Battle" of Olompali was fought. This action prompted Frémont to place his small detachment (sixty-two) of United States troops on the side of the rebels. The question which remains is whether or not Frémont encouraged the revolt and only waited until success was ensured before overtly joining the conflict. From New Helvetia the small American force made its way to Yerba Buena and on to Monterey, where it joined forces with United States Naval units. The fact that war with Mexico had already begun made Frémont's action acceptable.

Some Primary Documents



Sonoma

May 16th 1889.

Miss R. L. Denman.

Petaluma

Dear Miss Denman.

Your letter of the 13th inst reached me safely, and at your request will narrate some incidents concerning the old adobe, three & [illegible] East of Petaluma. I built the house in 1834 to 1844, and it was of immense proportions — white, having different departments for factories, and dwelling houses. I made blankets enough to clothe over 2000 Indians, also carpets and a coarse material used by them for their trousers & jackets. A large tannery also, where we manufactured shoes for the traffic and wagoners also a blacksmith shop for making saddles, bridles, spurs, and many other things required by the horsemen. I have a blanket still in my possession, made there, and although in constant use is in perfect condition.

My harvest productions were so large that my store-houses were literally over-filled every year. In 1843, my wheat and barley crop amounted to 72,000 Spanish bushels. My personal men were only 200 men. Corn about 5 or 6 Sp. bushels besides an superabundance of all the grains of daily use such as beans, peas, lentils and vegetables of all kinds. All these products were stored in different departments of this large house, besides giving freely to the Indians, who lived in the surrounding country, and in peace with me. A large number of hides were prepared every year, also tallow, lard and dried meat to sell to the Yankees. In one wing of the house, my [illegible] family, when in Petaluma. The south front was 250 feet and formed a large square it having an immense court yard inside, where every morning the laborers met to call the roll, before dispersing for their various occupations.

The house was two stories high, and very solid made of adobe and timber, brought by oxen from the redwoods, and planed for use in the old fashioned saw, by sawing

M. G. Vallejo

Canacas (my servants) brought from the Sandwich Islands, by Capt Cooper, my brother-in-law.

It had wide corridors inside and outside some of which were carpetted with our own made carpets. Mr. Fowler father of Mr. Henry Fowler of Napa was the last carpenter who worked at my old house. I sold it to Mr. White about twenty years ago for 25.00. It was never attacked by the Indians. When I was taken prisoner by the Bear Flag party the house was filled with what I have already mentioned, and they disposed of everything. The meaning of the word "Petaluma" signifies in the Indian language "a beautiful panorama seen in a great declivity from all points."

Hoping this reaches you in time and you give a full detail of the "old adobe," is the sincere wish of

Yours Very Truly

M. G. Vallejo.

Copy of a letter sent by General Vallejo

Sonoma
May 16th, 1889

Miss N. L. Denman,
Petaluma

Dear Miss Denman,

Your letter of the 13th inst. Reached me safely, and at your request will narrate some interesting concerning the "the old adobe, three or four miles East of Petaluma." I built the house in 1834, to 1844, and it was of immense proportions owing to its having different departments for factories, and ware houses. I made blankets enough to supply over 2000 Indians, also carpets, and a coarse material, used by them for their wearing apparel. A large tannery also, where we manufactured shoes for the troops and "vaqueros". Also a blacksmith-shop for making saddles, bridles, spurs, and many other things required by the horseman. I have a blanket still in my possession, made there, and although in constant use, is in perfect condition.

My harvest productions were so large that my store-houses were literally over-filled every year. In 1843, my wheat and barley crop amounted to 72,000 Spanish bushels. My plow-men were only 200 men. Corn about 5000 Sp. bushels besides a superabundance of all grains of daily use, such as beans, peas, lentils, and vegetables of all kinds. All these products were stored in different departments of this large house besides giving freely to the Indians, who lived in the surrounding country, and in peace with me. A large number of hides were preserved every year, also tallow, lard, and dried meat to sell to "Yankees." In one wing of the house, upstairs, I lived with my family, when in Petaluma. The South Front was 250 feet, and formed a large square, it having an immense courtyard inside, where every morning the laborers met to call roll, before dispersing for their various occupations.

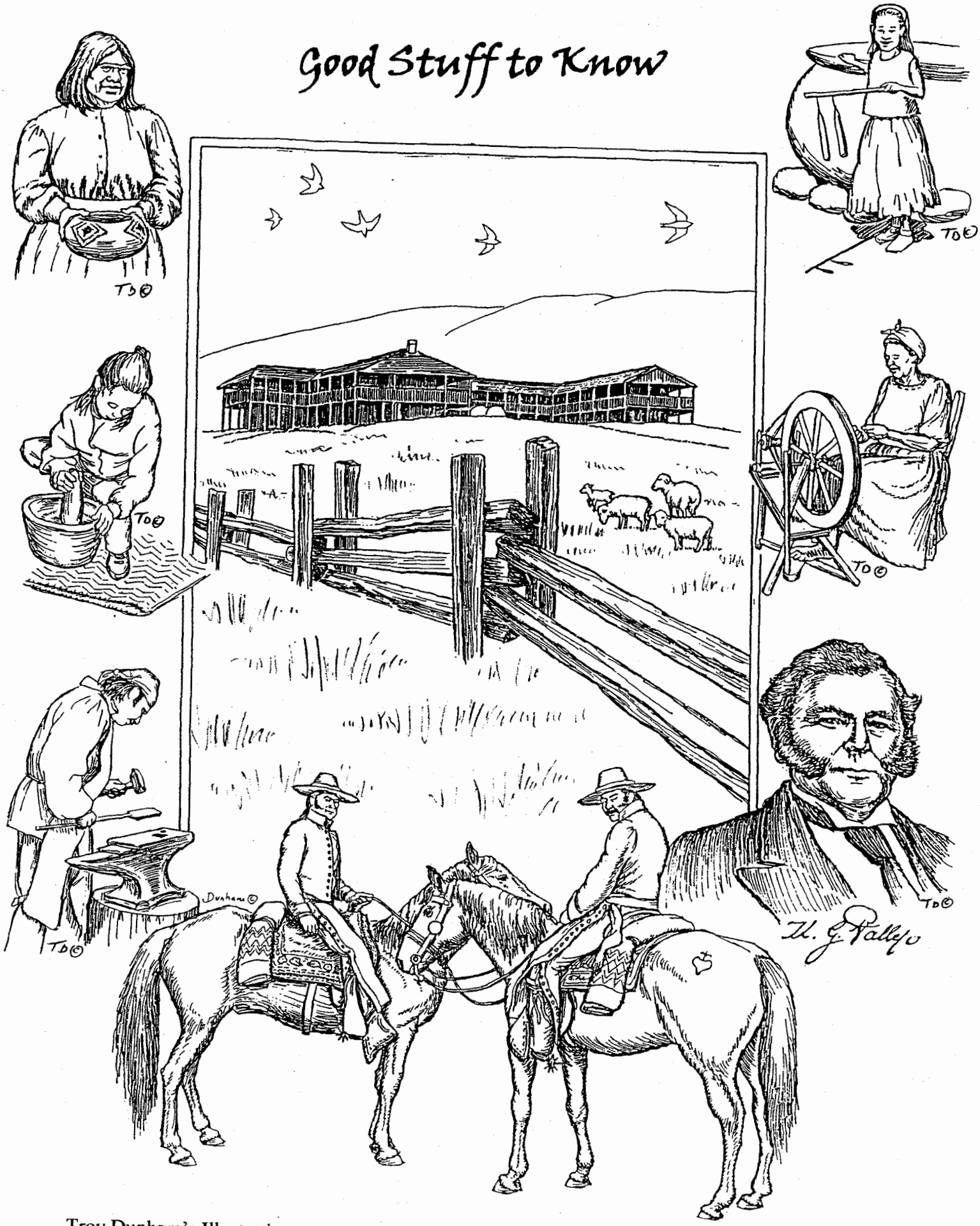
The house was two stories-high, and very solid, made of adobe and timber, brought by oxen from the redwoods, and planed for use by the old fashioned saw, by four Carracas (my servants) brought from the Sandwich Islands, by Capt. Cooper, my brother-in-law.

It had wide corridors inside and outside some of which were carpeted with our own made carpets. Mr. Fowler, father of Mr. Henry Fowler, of Napa was the last carpenter who worked at my old house. I sold it to Mr. White about twenty years ago for $25,000. It was never attacked by the Indians. When I was taken prisoner by the Bear Flag party, this house was filled with what I have already mentioned, and they disposed of everything. The meaning of the word "Petaluma" signifies in the Indian language "a beautiful panorama seen in a great declivity from all points."

Hoping this reaches you in time and you give a full detail of the "old adobe" is the sincere wish of

Yours very truly,
/s/M. G. Vallejo

Good Stuff to Know



Acceptable Names for Petaluma Adobe

Please remember that this is the "Petaluma Adobe" NOT the "Old Adobe" or "fort". Vallejo called it the "Petaluma Adobe" or "*Rancho de Petaluma"* and those are the official recognized names.

Other acceptable names for the location are:
Petaluma Land Grant
Rancho de Petaluma
Petaluma *Rancho*
Petaluma Adobe
The Adobe
Petaluma Adobe State Historic Park
Petaluma Adobe SHP (State Historic Park)

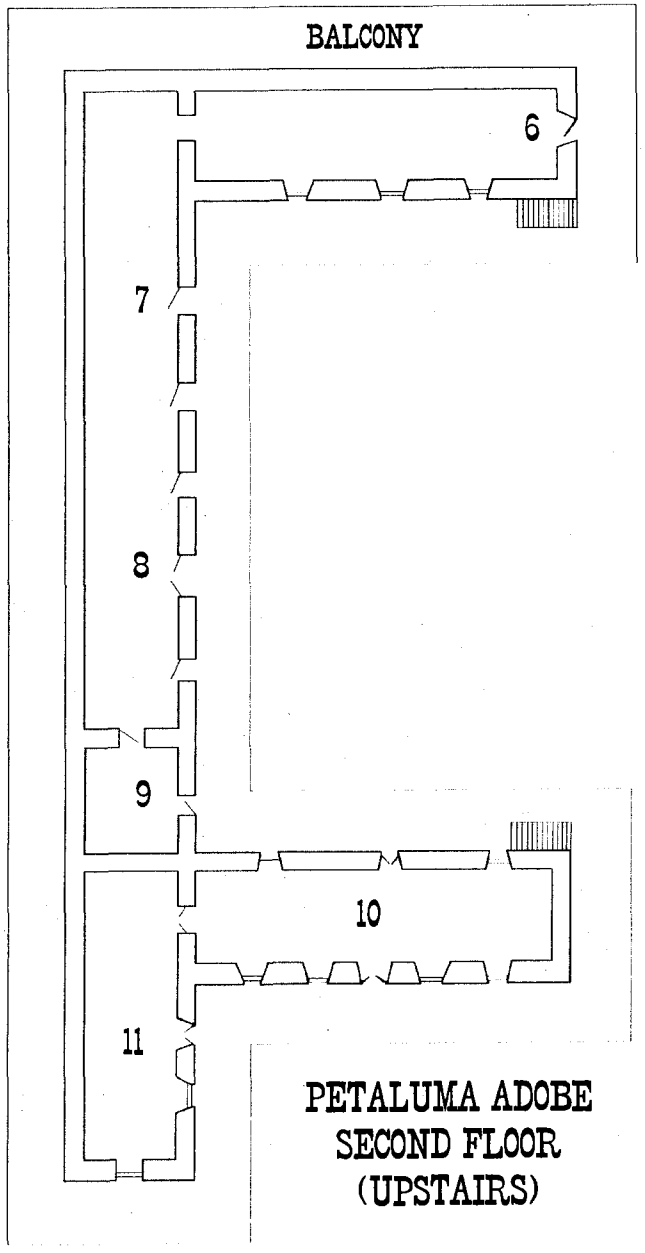
First Floor
(Downstairs)

1. Exhibit Room
2. Weaving Room and Pantry
3. Courtyard
4. Store, Workroom, and Granary
5. Hides Storeroom and Leather Working Room

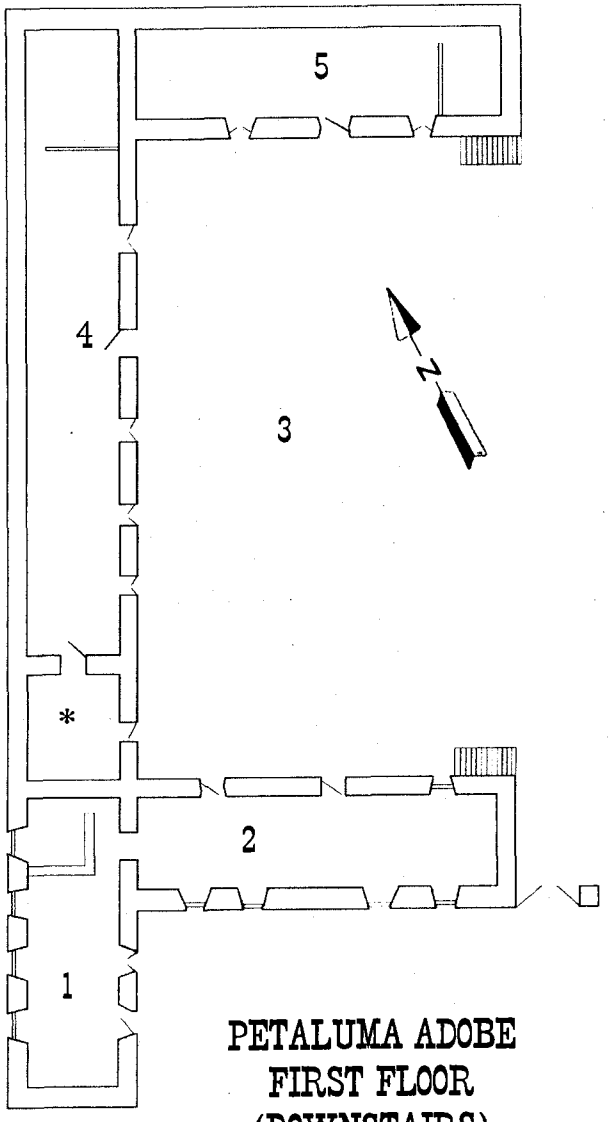
Second Floor
(Upstairs)

6. Married Servants' Quarters
7. Single Servants' and Artisans' Quarters
8. *Fandango* Area
9. *Mayordomo's* Room
10. Dining Room and Parlor or *Sala*
11. Vallejo Family Bedroom

*** Park Office**



PETALUMA ADOBE
SECOND FLOOR
(UPSTAIRS)



PETALUMA ADOBE
FIRST FLOOR
(DOWNSTAIRS)

Animals of the Petaluma Rancho

Cattle

Cattle provided the valuable skins and fat that were exported for the Hide and Tallow trade. *Rancho* cattle were descendants of the Spanish Mission stock, slim bodied with longhorns, like Texas longhorns. Their colors were spotted red and white, black and white, and tan and white, also, solid black and some were red with white feet with a white line down their backs.

Rancho Uses: Meat for cooking, meat dried for jerky. Rawhide (untanned leather) becomes soft when soaked, it was cut into strips and woven to make *reatas* (ray-ah-tahs), soles for shoes, and it was used to hold beams together in construction. Soft tanned leather uses were: rugs, bedding, window coverings, saddle leather, and shoes.

Trade Values: Whole Rawhide cowhides were the most important *Rancho* product sold in California, called "California Banknotes" worth about $1 to $2 apiece. They were sold to ships from Britain and the United States, the Rawhide was made into shoes and belts for running the machinery in factories.

Cattle Tallow

The fat was rendered from the cattle and boiled down until it turned to tallow.

Rancho Uses: Melted fat was used to make candles, soap, greasing cart axles, and as weather proofing on sails and clothing.

Trade Values: Tallow was sent to huge candle making operations in Peru, and also used to make explosives for mining in South America. For shipping, the melted tallow was poured into leather bags and sewn shut.

Cattle Horns

Rancho Uses: When the horns from cattle are boiled they become soft and can be carved, cut, and molded into useful objects like spoons, combs, and powder horns.

Horses

Rancho Uses: Horses were used exclusively for riding, never for farm work. They were small fast animals with remarkable endurance. The Mares (females) were never ridden. The tail hair was sometimes cut to make horsehair ropes, called *mecates* (mah-cah-tays). On favorite riding horses, owners let the mane and tail grow very long, and for parties, *fiestas,* and *fandangos*, the hair was groomed and decorated.

Other *Rancho* Animals

Sheep's wool was spun and woven into clothing and blankets. The sheepskin with the hair on was used for bedding. The meat was eaten and the tallow used for candles. The sheep at the Adobe were Merino. **Burros** were ridden by the Padres, used to turn wheels for gristmills, and used to carry loads. **Dogs** were used by shepherds to keep coyotes and mountain lions away from the herds. **Cats** helped keep mice away from the buildings and away from stored food.

Rancho Products from the Petaluma Rancho

Cowhide (soft tanned)

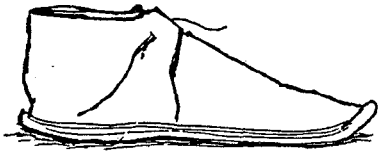
Soft tanned leather is used as rugs, bedding, window coverings, leather work clothes, saddle leather, and shoes.

Rawhide (hard tanned Cowhide)

Rawhide becomes soft when soaked, is cut into strips and woven to make reatas, soles for shoes, used to hold beams together in construction.

Rawhide

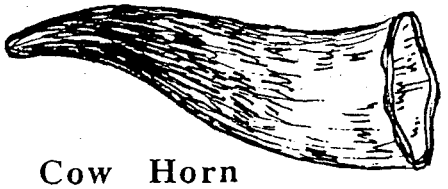
Reata (ray-ah-tah)



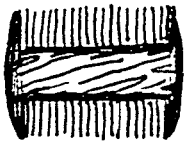
Soles for shoes,

Cow Horns

When Cow horns are boiled they become soft and can be carved, cut and molded into useful objects.



Cow Horn



Comb

Spoon

Horsehair

The tail hair was cut and woven into horsehair ropes called metcates.

Mecate (ma-cah-teh)

WESTERN WANDERINGS · BY PETER FISH

Bear necessity

MT. PINOS, CALIFORNIA—From this mountain's 8,831-foot summit, you see a Southern California you might be surprised still exists. To the south rise the high ridges of Ventura County's Sespe backcountry. To the west, the Cuyama River curls through corrugated badlands. Mainly what you sense are space and wildness.

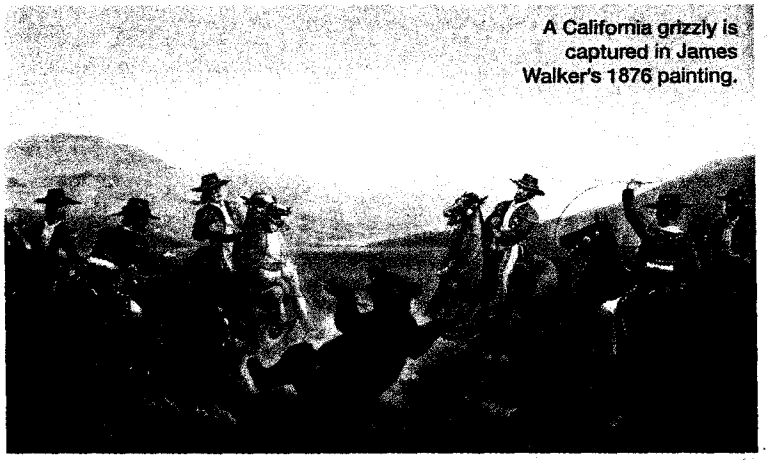
In short, you see why this was the ideal locale for the most famous bear hunt in California history.

"HOW HE WAS CAPTURED," read the headline of the *San Francisco Examiner* on November 3, 1889. "It Took Over Five Months to Do It, but He Was Caught at Last."

The author of the article was a San Francisco journalist named Allen Kelly. The object of his quest was a California grizzly bear.

Now, in the 21st century, it is hard even to imagine a California with grizzly bears. But in their classic book, *California Grizzly,* biologists Tracy Storer and Lloyd Tevis Jr. estimate that the state's grizzly population once reached 10,000 and extended from Oregon south to the Mexican border. Weighing as much as 1,000 pounds, with 3-inch claws and crushing teeth, the grizzly was a formidable presence, respected and hunted by California Indians, by Spanish explorers, by American gold seekers. The bear was so entwined in California's sense of itself that when American settlers revolted against Mexican rule in 1846, they naturally chose the bear for their symbol and slapped one onto their flag—after all, as one of the rebels explained, "A bear always stands its ground."

And so journalist Kelly was not merely hunting a bear; he was, in a way, hunting California. But his expedition was a farce. Kelly went to the ranch town of Santa Paula and hired local guides who took him for a city slicker with money and not much sense. Together they plunged north, squabbling, scouring the Sespe watershed for bears, not finding them. At last, probably here on the slopes of Mt. Pinos, they managed to lure a bear into their trap, then chained him, gagged him, caged him, and transported him by wagon and rail to San Francisco.



A California grizzly is captured in James Walker's 1876 painting.

CALIFORNIA HISTORICAL SOCIETY

Monarch the grizzly can be viewed at the **California Academy of Sciences,** San Francisco *(415/750-7145).* For information on Mt. Pinos, call the **Los Padres National Forest,** Mt. Pinos Ranger District *(661/245-3731);* check for winter road conditions.

It sounds incredible, and in fact so much of Kelly's story is hazy and contradictory that there still are disputes over where and how he acquired the bear. Still, by November of 1889, San Francisco had its grizzly, now named Monarch and ensconced in Woodward's Gardens amusement park, where more than 20,000 visited him on the first day he was exhibited. "A BRIGHT AND JOYOUS HOLIDAY," proclaimed the *Examiner.* "No Accident or Unpleasant Incident."

Eventually Monarch was moved across the city to Golden Gate Park, where he became a star exhibit at the San Francisco Zoo. He died in 1911, but he did not vanish. Taxidermied, he resides in the California Academy of Sciences' Wild California Hall. And his brethren are still venerated as symbols of California. The grizzly remains the state animal; the grizzly poses on the state flag.

It's only the living California grizzlies that aren't around. Even when Monarch was captured, they were vanishing, victims of hunters' rifles and ranchers' strychnine. Bears were spotted in Santa Barbara County as late as 1912 and in Sequoia National Park in the 1920s. Then they were gone.

Today, there are an estimated 1,000 grizzlies left in the contiguous United States—in Wyoming, Montana, Idaho, Washington—and 35,000 in Alaska. Every once in a while, a quixotic group proposes reintroducing the species to California, but that seems, to put it mildly, unlikely. Still, standing on Mt. Pinos, you can't help but feel that something was lost when the Bear Flag Republic lost its bears. Did we go too far? Was California a prize too easily won? Maybe only Monarch knows, and he's not talking. ◆

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Glossary

Adobe-refers to sun-baked bricks of dirt, water, straw, and manure or the structure made from that material. It also refers to soils made up of a high clay content.

Blacksmith-A person who makes ironwork on a forge.

Bota-Literal translation, bag. The original *botas* were rawhides sewn into bags. And used for transporting tallow which was poured into them from try-pots. *Botas* were also leather leggings worn by *vaqueros* to protect their shins as they rode.

Caballero- Gentleman, knight, horseman

Carretta- A high two-wheeled cart pulled by oxen or donkeys. The main method of hauling goods and transportation in old California.

Comal-An iron plate used for a grill in cooking.

Forge- A furnace-like structure used by blacksmiths to heat metal for shaping. It has bellows to heat up the coals contained in a firebox and an anvil for hammering the hot metal into shape.

Hacienda- A tract of land designated for agriculture.

Horno-A hive shaped oven used for baking. The oldest kind known to man.

Lime-White powder which is the main ingredient in the white wash for adobe bricks.

Majordomo-The foreman of a ranch. At the Petaluma Adobe, the majordomo was responsible for dealing with the workers, the animals, the trade items, and much more.

Matanza-The late spring or fall round-up when cattle were either branded or slaughtered for the hides. These hides were California's chief means of exchange in the Mexican period.

Molino-A grist mill.

Mortar-A sticky substance used to connect adobe bricks.

Presidio-A permanent military base. There were four Spanish presidios in California: San Francisco, Monterey, Santa Barbara, and San Diego.

Rancho-A large tract of land devoted to the raising of cattle.

Rawhide-An untreated cowhide, sun-dried for shipment, or used as a basic material in tools like *riatas*, or as ropes to hold members of a building in place.

Riata- A rope of braided horsehair or a rawhide carried by *vaqueros* as a lasso or lariat.

Secularization- Refers to a law passed by the Mexican Congress in 1833, which placed all mission property in secular or non-religious hands. Thereafter, the mission churches were to become parish churches, and the vast mission ranches were to be divided among the natives.

Squatters- People generally associated with the post-Gold Rush period who settled on property owned by others, and then claimed it for their own.

Tahona-A stone mill for grinding grain with two circular-horizontal stones between which grain is ground.

Tallow-Animal fat which has been melted (rendered) to remove the membranes and impurities; the basic material for candles and soap, it was also used as a lubricant.

Try-Pots (Trying Out)-Large iron cauldrons for heating and melting tallow.

Vaquero-A cowboy, from *Vaca*, a cow, (also cowherd, herdsman).

Zanja-An open ditch used to convey water.

Grizzly bears in Alaska.
Photo by Kent Smith.

gold camps wanted dried meat as it kept for long periods of time. Market-hunting of grizzlies became big business—the fatter, tastier bear jerky often sold for twice as much as deer meat. The bear hunting industry continued through the late 1880s.

Bull and bear fights were a popular pastime of the Spanish settlers. These fights were first held in Spain between bulls and bears from the Pyrenees. The abundant grizzly bear supply in California was a boon opportunity to continue this tradition.

Spanish *vaqueros* captured a grizzly for a fight by either setting a bait on a moonlit night and roping the bear after it began to eat the carcass, or by going out in broad daylight on horses to a place where grizzlies gathered and rounding one up. The struggling bear was taken to the town arena where it met its adversary—a thick-necked Spanish bull, a quick-tempered animal with long horns.

A cord connected a hind leg of the grizzly to a foreleg of the bull. This kept the two animals close together and prevented the bear from escaping into the crowd. The bull would generally charge the bear, which would counter by throwing its legs around the bull's neck and biting the bull's nose. In the fight that followed, the bull would try to gore the bear with its horns and the bear would attempt to bite off a forefoot, snap the bull's spine or grab the bull's tongue. The bear usually won.

The first California fights were held on the range for the benefit of the *vaqueros* and later were common in the Spanish settlements where women and children could attend. After the gold rush brought hordes of white settlers to the state, bull and bear fights were held in Columbia, Mokelumne Hill, Oroville, Faggtown (Weaverville), Oakland, Los Angeles and other places. The "bull" and "bear" of the stock exchange have their origins in the California fights of Spanish bull versus grizzly bear.

The massive exploitation of grizzly bears, including sport hunting, market hunting and deaths caused by provoked fighting, is among the reasons there are no grizzly bears in California today. Habitat loss was another important reason—the bears were crowded out of their home territories by humans and the ever-expanding livestock ranges. One estimate is that each grizzly bear needed almost 20 square miles of territory in which to forage. The bears couldn't survive being densely packed together. Intentional poisoning with strychnine by sheep herders and general harassment by many gun-toting white settlers also contriuted to the loss of California's largest land animal.

Dates of the last recorded grizzly bear for representative counties of California are: Monterey and Santa Cruz counties 1886, Marin County 1888, Kern County 1898, San Diego County 1908 and Fresno County 1922. The last California grizzly bear was reported to have been seen in 1924 in Tulare County, but some question exists as to whether the sighted bear was actually a grizzly. The 1922 Fresno County bear was the last verifiable grizzly bear in California.

The grizzly bear has been an important symbol to the people of California for the last 150 years. The bear was the symbol of the California white settlers who proclaimed the territory's independence from Mexico in 1846. In 1849, when California became one of the United States, the bear found a place on the state seal and the bear flag of the California Republic became the California state flag. The grizzly bear was proclaimed the official state animal in 1953 by the California Legislature.

The grizzly has also found its way into higher education as the mascot of the University of California, Berkeley and the "bruin" of the University of California, Los Angeles.

California Grizzly by T. I. Storer and L. P. Tevis, Jr. (1955, University of California Press; 1978, University of Nebraska Press) is an excellent reference for those wanting more information on grizzly bears. The book provided much information for this leaflet. #

WILDLIFE LEAFLET

GRIZZLY BEAR

Grizzlies ruled California before human settlement

By Jane Hicks

Grizzly bears were once abundant in California. These big animals were at the top of the food chain—that is, they could out-compete the other native animals and had first choice of food available. No wild animal, including the coyote and the mountain lion, hunted and killed grizzly bears for food.

The grizzly held the topmost position until another mammal, the human, became so abundant in California that the grizzly was forced into extinction.

Ursus arctos californicus Merriam was larger than the black bear currently living in the state. The males weighed up to 1,200 pounds and had a maximum length of about seven feet. Females were somewhat smaller than the males and weighed up to about 650 pounds dressed. Both sexes had long claws. In males, the claws were five or six inches long. A hump, formed from underlying muscles, was located over the shoulders. The coat color varied from black or brown to yellow brown, with the tips of the hairs lighter in color than the rest of the hair, giving a "grizzled," or silver-tipped effect. The face was dish-shaped, the ears about three inches long and the tail only two inches long.

California grizzlies probably first bred at the age of three years. Twin or triplet cubs were the most common, but one or four cubs was also possible. The cubs were born in the winter, nursed through their first summer and then began eating solid food. Cubs stayed with their mother until the third summer when they left and began living on their own. Grizzlies were long-lived—over 26 years.

The grizzly's behavior was one of the reasons for its extermination. Whether confronted by an animal or an armed (or unarmed) human, the bear would not flee but instead fought until one or both adversaries were incapacitated. As cattle and sheep ranches were established in the Central Valley and surrounding foothills—two of the bears' preferred habitats—the bears stayed and took advantage of the new food supply, rather than retreating to higher elevations away from humans. This resulted in confrontations with the livestock owners and many dead grizzlies.

The black bear, in comparison, was already a foothill and mountain dweller (due partly to antagonism from the grizzly bear) and when humans started living in its territory it retreated to higher altitudes and more remote places at the lower elevations.

Female bears were probably more fierce than males. Female grizzlies were very protective of their cubs and any potential threat to the youngsters' safety was destroyed by

Historical Chronology
Of the Petaluma Area and Petaluma Adobe

Pre-Colombian-Coast Miwok, Pomo, Wappo, and Wintun Native American Indian groups inhabit the area that would later become part of *Rancho* de Petaluma.

1542 Juan Rodriquez Cabrillo sails throughout the North Pacific. Did not land in California.

1579 Sir Francis Drake sails on the *Golden Hind* following the coast south from what is now Oregon—'42 latitude. They land at Point Reyes, now called Drake's Bay on June 17th. He names the coast "New Albion" and lays English claim to the West Coast of America.

1750's First known sale of sea otter fur pelts in Canton. Incredible profits. Major fur-trade companies scramble to take hold of Pacific territories for further involvement in the sea otter trade.

1769 Gaspàr de Portolà discovers San Francisco Bay during an overland exploration from the south.

1770 Pedro Fages visits southern part of San Francisco Bay

1772 Pedro Fages visits eastern part of San Francisco Bay

1774 Fernando Riviera visits San Francisco Bay

1775 Ensign Juan Francisco de la Bodega y Quadra enters and names Bodega Bay and Tomales Bay. He explores the coastline to 58'.

1776 Juan Bautista de Anza inspects the San Francisco Bay area. El Presidio de San Francisco and Mission San Francisco de Asis founded. Earliest known exploration of the Petaluma River. Fernando Quiros and several sailors explored the Petaluma River in a small boat. They believed they could sail to Bodega Bay.

1807 Mariano Guadalupe Vallejo born in Monterey

1811 Ivan Kuskov chooses a site in late March for the Ross Settlement. (Soon to become Fort Ross)

1812 Spanish officer Gabriel Moraga visits the Ross Settlement. A revolution in the Americas against the Spanish prevent the Spanish authorities from actively

removing the Russians, not to mention their perennial lack of gun powder and cannon supplies.

1813 Officer Moraga arrives at Ross with interest in trade relations. The trade relations between the RAC and Spanish California were constant until 1822 when California came under Mexican rule.

1815 Francisca Maria Felipa Benicia Carrillo born in San Diego

1817 The official treaty between Kashaya and the RAC is signed. This is known to be the only treaty in California between a European power and California Native American Indians that was upheld.

1821 Transcontinental Treaty: This agreement, negotiated in Washington in 1819 by Secretary of State John Quincy Adams and Luis de Onis, the Spanish minister to the United States, determined the boundary between the United States and Spain's North American possessions. It thereby gave the United States a firm claim to the region between the Rocky Mountains and the Pacific Ocean. As part of the treaty, Spain sold Florida to the United States for $5 million.

1822 Mexico declares Independence from Spain. Hereafter trade relations with the new Mexican government is competitive and costly for the RAC.

1823 Jose Altimira passes through Petaluma in his search for a new mission site. M.G. Vallejo joins the military.

1824 Mission San Francisco Solano at Sonoma is established.

1832 M.G. Vallejo and Francisca Benicia Carrillo marry

1833 Mariano Guadalupe Vallejo attempts to settle 10 families near Petaluma. The attempt is unsuccessful.

1834 Mission secularization begins as ordered by the government of Mexico. In June, Vallejo receives the initial Petaluma Land Grant of 44,000 acres from Governor Figueroa. This land grant is later supplemented with an additional 22,000 acres, to bring the total to 66,000 acres.

1835 M.G. Vallejo transfers the military from San Francisco to Sonoma.

1836 Construction on the main building of the Petaluma Land Grant begins; *Rancho de* Petaluma becomes the name of the location.

1838 Smallpox epidemic ravages northern California

1839 New Helvetia founded by Johann Sutter. William Heath Davis visits Sonoma for the first time after living in Yerba Buena since 1831. William Hartnell, director of the missions, investigates M.G. Vallejo.

1844 Cattle count at *Rancho de Petaluma* (Adobe) was 2,063 head. This is also possibly the year that George Yount supervised the hand splitting of redwood shingles for the roof. For which he received a land grant as payment, now Yountville. The long columns of the veranda were attached to the roof beams. The beams were ordered from Marcos Ranch sawmill.

1845 The cattle count was about 50,000 with 8000 cattle being slaughtered. One can assume, because of the difference in numbers from 1844 to 1845 that record keeping was somewhat inaccurate. (We have since been told it was about 25,000 head of cattle.)

1846 Bear Flag Revolt and raising at Sonoma Plaza on June 14th. General Vallejo was taken captive and held at Sutters Fort. Vallejo reports, in a letter to Thomas Larkin, upon his return to the Adobe that he found 1,000 cattle, 600 horses, and "any other things of value" taken from his Sonoma and Petaluma holdings.

1847 The family of Missouri ex-Governor Lilburn Boggs stayed at the Adobe during the winter of 1846-1847 at Vallejo's invitation. On January 4, 1847 their son, whom Vallejo got to name, Guadalupe Vallejo Boggs was born. A Vallejo inventory lists losses at the Adobe during the Bear Flag Incident at $53, 696.

1848 The U.S. annexation of California under the Treaty of Guadalupe Hidalgo. The Jaspar O'Farrell survey of the Sonoma pueblo grant and out-lots shows the Adobe as being completely enclosed. The survey also shows two buildings on the East Side of Adobe Creek.

1850 California becomes a part of the United States. Only three thousand head of cattle were reportedly left at *Rancho de Petaluma.*

1851 In January, a lease on *Rancho de Petaluma* was drawn up with Theodore Huillot on the Society of L'Union de Nantes with two students, Edmund Doloy and Eugene Marie Legeay. The five-year lease shared profits between Vallejo and the leasees. The General was to supply livestock and to furnish seed for the first year. The leasees were to enjoy the use of the water mills and the corrals and were to establish a "sawing machine". Leasees were also to receive one cow per week for food and to repair the building and finish construction of the east wing. Hoopes states that two members of the group, Deslander and LeBret, did not receive the beef and soon were labor problems.

1852 On May 31st, Vallejo filed a claim with the Lands Commission for 15 leagues with Petaluma Creek as the south boundary, the river of Sonoma and Agua Caliente as the north and east boundaries, and the hills of Babbar de la Miseria as the

west boundary. The French leasees were removed from *Rancho de Petaluma* by the General and a new lease with Leandro Luso was drawn up. Vallejo caught him stealing lumber and removed him.

1854 In January, Manville Doyle was the leasee, he moved to Clear Lake in the fall. Vallejo received $48,700 on his claim against the United States government of $117,875 for damages during the 1846-1850 period.

1855 On May 22, the Petaluma grant was confirmed but the case was then taken to the U.S. District Court. John Hayer, U.S. Surveyor General, had surveyed the grant, but final confirmation was put aside when it was discovered that after the survey Vallejo had disposed of several thousand acres of the original grant. A Mr. Curtis was leasee of the rancho, and following a severe earthquake on September 1st, he left. An attachment was placed on the ranch and other holdings of General Vallejo by the law firm of Henry W. Halleck, A.C. Peachy, and Fred Billings to recover $15,252 in legal fees due in land grant cases.

1856 In the spring of the year, Horace Bushnell visited the adobe. In June, he identified the ranch as a site for the College of California. He stated that the building could be divided into 70 rooms, each fifteen foot square, and put a price of $20,000 on the site. Vallejo asked for $50,000. And therefore, another site was chosen, Berkeley.

1857 On March 16, the U.S. District Court confirmed title to 15 leagues. Three weeks later, Vallejo sells the Adobe and surrounding 1,600 acres to William H. Whiteside for $25,000

1858 Adobe Creek diverted to supply the town of Petaluma with water. The town of Petaluma
incorporated.

1859 William Whiteside sells the Adobe and surrounding acreage to William D. Bliss for
$30,000

1880 A photograph taken from the southeast shows the entire east wing in ruins, only a small portion of the south corner standing above ground.

1890 January 18th, General Mariano Guadalupe Vallejo died quietly in his Sonoma Home. While not directly affecting the Petaluma Adobe, his death and the elegies and funeral orations set the stage for Native Sons to eventually take over the property.

1891 Francisca Maria Felipa Benicia Carrillo de Vallejo dies in Sonoma

1910 William H Talley persuaded the Bliss heirs to donate almost 5 acres and the remains of the Adobe to Parlor No. 27 of the Native Sons of the Golden West.

1921 The Vallejo Bank, in Penngrove, was open and did well until it was purchased by Bank of America.

1929 December-The Argus Courier reports that a new roof of split shakes was being installed on the Adobe by the Native Sons of the Golden West.

1932 The Adobe was officially registered as California State Historical Landmark #18.

1934 A fiesta at the Adobe was presented as part of the fall entertainment of the First Congregational Church at McNear Gardens. Luisa Vallejo Emparan, the only surviving member of the General's immediate family, sang several songs at the pageant.

1940 A service was held at the Adobe by Petaluma Parlor, No. 27, NSGW, when a plaque was dedicated to the memory of John W. Murphy. Murphy was a charter member of the parlor, it was through his efforts that the Adobe was preserved as a landmark and that $500 was given for a new roof for the building.

1941 Delf Young contacted the state to see about turning the Adobe over to the State Park System.

1950 Native Sons of the Golden West became the sole owners of the Adobe on August 22, 1950, and conveyed title to the state of California. The state was unable to take immediate action because the deed was not recorded.

1951 The Division of Beaches and Parks (later to become the Department of Parks and Recreation) takes over ownership of the property. On November 1st, Alan D. Philbrook became the first ranger assigned to the unit.

1956 To date, over 13,000 adobe bricks and 12,000 hand tapered shingles had been used at the Adobe in restoration.

1962 The first annual Adobe Fiesta draws a crowd of over 3,000 people.

1971 On August 15, the Petaluma Adobe SHP was formally dedicated as a National Historic Landmark.

1992 Through the dedication of the United Anglers of Casa Grande, Adobe Creek is undammed and 95% of the flow is restored to the original creek bed.

History Treasure Hunt

1. What Native American tribes lived in this area?
2. Name one of the four countries that wanted California
3. How many presidios, mission, and pueblos were there in California?
4. When was the *Rancho de Petaluma* started (when was the land grant issued and when did building on the Adobe begin)?
5. What is the name of the Russian Outpost?
6. What is a *vaquero*?
7. Draw the *Rancho de Petaluma* Brand.
8. Name 3 things a person had to do to get a land grant.
9. Name 3 things a person had to do in order to keep a land grant.
10. How many people worked at the *Rancho de Petaluma?*
11. What were the three main things traded from here?
12. What were sheep used for?
13. What were the horns of the cattle made into?
14. What crafters were needed to run a *rancho*?
15. What was the busiest time of year at the *rancho?* Why?
16. Where was all the food cooked?
17. What is a *horno*?
18. What is a gristmill?
19. How were adobe bricks made? Were they sun baked or oven baked?
20. What is tallow? What was it used for?
21. Besides cattle and sheep, what other animals were at the Adobe?
22. Who was the *Mayordomo* at the Adobe?
23. Why is the veranda around the building slanted?
24. What items do you see in the pantry that we still use today?
25. What are three main differences on the walls on the inside of the Vallejo Quarters versus the Married Servants' Quarters?
26. Why are there bars on the windows downstairs if this wasn't a fort or a jail?
27. What was the job of the *Mayordomo*?
28. What jail was General Vallejo put in during the Bear Flag Revolt?
29. What town was General Vallejo's house in?
30. Why did General Vallejo sell the *Rancho de Petaluma?*

History Treasure Hunt Answers

1. What Native American tribes lived in this area? Miwok, Pomo, Wappo (and it is believed that there were members of the Wintun group as well).
2. Name one of the four countries that wanted California- Spain, Mexico, Russia, and the United States
3. How many presidios, mission, and pueblos were there in California? presidios-4, missions-21 in Alta California, pueblos-3.
4. When was the *Rancho de Petaluma* started? The initial land grant was given in 1834; the construction of the main building (current building of Petaluma Adobe) did not begin until 1836.
5. What is the name of the Russian Outpost? Fort Ross
6. What is a *vaquero*? A cowboy who had many responsibilities, rounding up, branding, slaughtering, and skinning the cattle.
7. Draw the *Rancho de Petaluma* Brand. See picture in Exhibit Room.
8. Name 3 things a person had to do to get a land grant. #1-be a Mexican citizen, #2-be a Catholic, and #3-speak Spanish
9. Name 3 things a person had to do in order to keep a land grant. #1-build a house on the land, #2-occupy the land, #3-work the land in order to keep the land grant
10. How many people worked at the *Rancho de Petaluma?* 600-2,000 depending on the time of year and what needed to be done. The *mantanza*, or slaughtering season, as well as the harvest required many people to come to help.
11. What were the three main things traded from here? Cattle hides, tallow, and grain.
12. What were sheep used for? Wool that was spun and woven into blankets and rugs.
13. What were the horns of the cattle made into? Buttons, spoons, and combs.
14. What crafters were necessary to run a *rancho*? A blacksmith, brick makers, carpenters, and weavers.
15. What was the busiest time of year at the *rancho?* Why? The busiest time of year was the *matanza* and the harvest which both occurred in the fall (usually August-October). This is when the majority of the crops would be picked and readied for trade. The cattle were slaughtered for their hides, horns, hooves, and tallow. About 4,000-

8,000 cattle were slaughtered during this time (at about 150 per week).

16. Where was all the food cooked? The food for the people living in the Adobe building was mainly cooked in the courtyard. They did not cook indoors due to fears of kitchen fires and lack of an ability to control the smoke. The Native Americans cooked in their own village sites.
17. What is a *horno*? The Spanish word for oven, where things were baked.
18. What is a gristmill? A gristmill was used to grind grain or corn into flour. A donkey that was under the charge of a young boy usually powered the mill.
19. How were adobe bricks made? Were they sun baked or oven baked? Adobe bricks have four main ingredients (dirt, water, straw, and manure). They were mixed in pits and then put into molds. They were dried in the sun for about two months and weigh about 60 lbs.
20. What is tallow? What was it used for? After the men slaughtered the cattle, the fat was scrapped off into huge pots were it was boiled down into tallow. Tallow was traded raw, or made into candles, soap, and lubricants for use and trade.
21. Besides cattle and sheep, what other animals were at the Adobe? There were donkeys, horses, goats, pigs, chickens, dogs, and cats.
22. Who was the *Mayordomo* at the Adobe? Miguel Alvarado
23. Why is the veranda around the building slanted? The verandas (or balconies) were slanted on purpose to direct the rain away from the brick walls and out into the courtyard.
24. What items do you see in the pantry that we still use today? Spoons, bowls, and bottles.
25. What are three main differences on the walls on the inside of the Vallejo Quarters versus the Married Servants' Quarters? The Vallejo Quarters have subtle differences that infer they had more wealth then the Married Servants. They had mirrors to reflect the candle light, artwork, colored paint (red, blue, yellow, and green) which was very expensive and difficult to make, and also the only fireplace in the whole building.
26. Why are there bars on the windows downstairs if this wasn't a fort or a jail? Downstairs the bars were used to keep the animals from getting in to the rooms. The rooms often stored grain and other food items that were very pleasing to chickens, horses, and donkeys. If they tried to go through the doors most often someone would be in there to push them out. The bars upstairs are for protection, today, of the glass.

27. What was the job of the *Mayordomo*? The *mayordomo* was the supervisor of the *rancho*. He was a man that General Vallejo trusted and was in charge of the workers, trade, animals, and building when the General wasn't there.
28. What jail was General Vallejo put in during the Bear Flag Revolt? Sutter's Fort.
29. Why did General Vallejo sell the *Rancho de Petaluma?* After he was released from Sutter's Fort he came back out to the *Rancho*. The Bear Flaggers and Mexican Government had taken many items. He tried to make it a successful cattle ranch but when the Gold Rush started he had no chance. He ended up selling the *Rancho* and Adobe building in 1857.

Spanish Phrases and Words

Hola-Hello
Escuchen, por favor-Listen, please
Repitan por favor-Repeat, please
Muy bien-very well (done)!
Alto-stop
Buenos Dìas-Good Morning
Buenos Noches-Good Night
Adiòs-Bye (informal)
Gracìas-Thank you
De Nada-of nothing, you're welcome
Còmo se dice en español?-how is it said in Spanish?
Còmo està usted?-How are you?
Muy bien, gracias-very well, thanks

Familia-family
Parientes-relatives
Los padres, la madre, el padre- parents, mother, father
El hijo/La hija-son/daughter
El esposo/La esposa-husband/wife
El hermano/La hermana-brother/sister
Los Abuelos, la abuela, el abuelo- grandparents, grandma, grandpa
Madrastra/Padrastro- stepmother/stepfather

El agua-water
La comida-food
La fruta-fruit

Caballero-gentleman, knight, horseman
Vaquero-cowherd, herdsman, cowboy

Bebidas-drinks
La lechuga-lettuce
La leche-milk
Queso-cheese
Las uvas-grapes
Las mazanas-apples
Las naranjas-oranges
Los limones-lemons
Las fresas-strawberries
El jamòn-ham
El pollo-chicken
El maìz-corn
El ajo-garlic
Los tomates-tomatoes
Las cebollas-onions
Las papas-potatoes
El arroz-rice
Los frioles-beans
Las zanahorias-carrots
El pan-bread
El jugo-juice
La ensalada-salad

Pajaro-bird
Caballo-horse
Oveja-sheep
Vaca-cow
Burro-donkey
Toro-bull

Welcome to the Petaluma Adobe! The Adobe served as the center of General Mariano Guadalupe Vallejo's 66,000-acre (100 square miles) working rancho from 1836-1846. Made from adobe brick and Redwood, its' design is typical of Hispanic Architecture. Adobe bricks are made of clay, sand, dirt, straw, water, and manure. The construction of the building is a reflection of the increasing trade in the area. The building began with tree nails and rawhide lashings to hold the beams together and moved to iron nails, hinges, glass windows, and a hand-split shingled roof. Today, about 80% of the adobe bricks and about 20% of the woodwork you see is original.

Please take a moment to enjoy the exhibits in the museum. (**#1**).

#2 Weaving Room/Pantry:

The women working at the Adobe were responsible for cooking and other domestic chores. Vallejo raised over 3000 sheep at the ranch. Their wool was used for clothing, blankets, and carpeting during the time period. The wool had to be separated, carded, spun, and woven. Can you see the drop spindles on the shelves? These were used before the spinning wheel arrived. The process of weaving clothes can take a long time; therefore people only owned a few outfits.

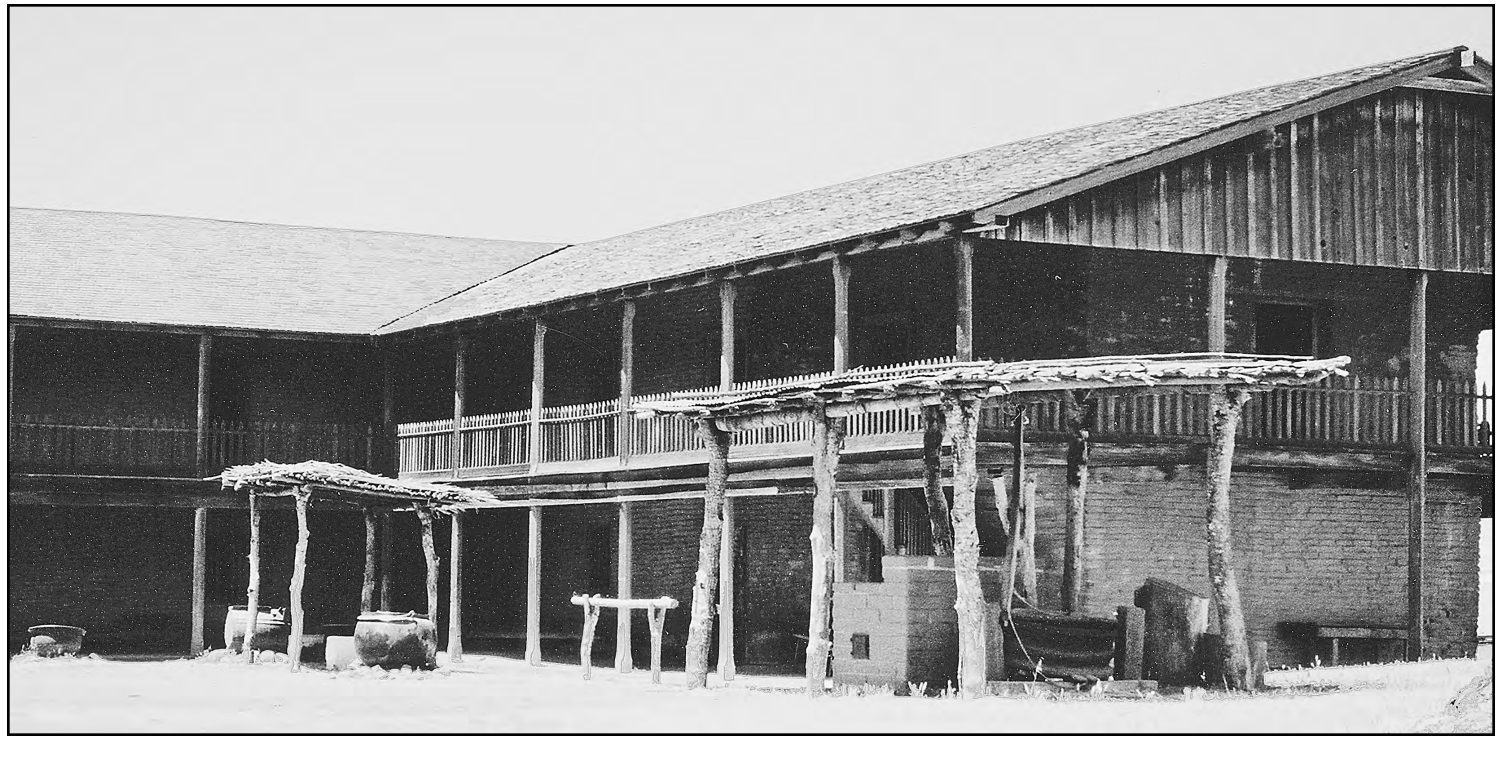
The pantry was used to store the essentials: vegetables, grains, and fruits. Can you find the old iron on the shelves? Before electricity, heavy irons were heated on fires and then used to iron clothing.

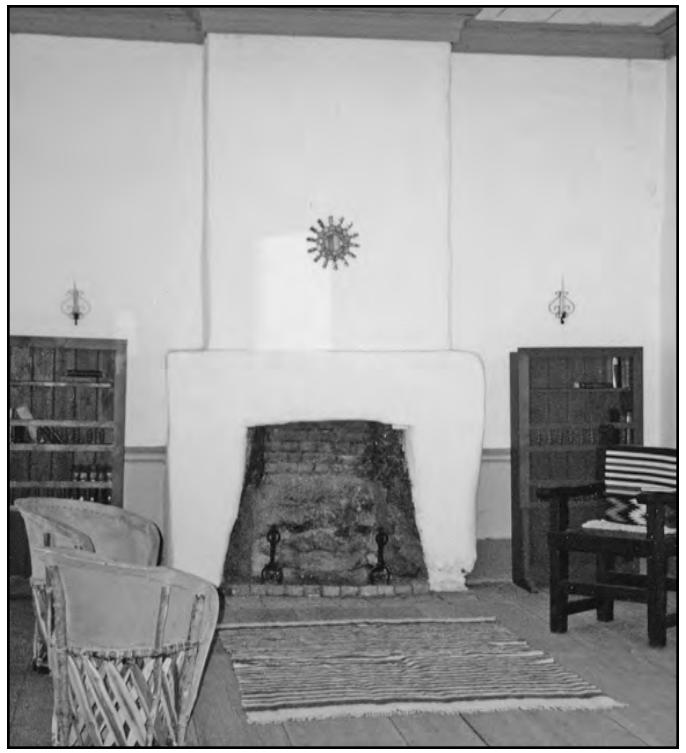
#3 Courtyard:

Take a moment to imagine what this valley would have looked like before the coming of the Spanish. The area was rich in natural resources: grassland, marshlands, and streams. These habitats supported abundant wildlife and plantlife. This area was also the hunting grounds of the Miwok Culture Group.

The rancho formed a complete rectangle and had an enclosed courtyard. Through time and misfortune the second half of the building crumbled to the ground. Can you find the roped off section near the trees? Some of the old foundation from the deteriorated second half has been uncovered here.

In 1834, Mariano Vallejo was sent from San Francisco to the area to accomplish three things: to secularize Mission San Francisco Solano, to colonize the area by starting a *pueblo* (Sonoma), and to be near the Russian Outpost at Fort Ross. He was given his first land grant of 44,000 acres (later supplemented with another 22,000 acres) as a reward and to further encourage his leadership. He chose this hilltop for his Petaluma Adobe *rancho* and facto-





For more information contact:

Petaluma Adobe State Historic Park
3325 Adobe Road
Petaluma, CA 94954
707-762-4871

California State Parks do not discriminate against individuals with disabilities. Prior to arrival, visitors with disabilities who need assistance should contact: Petaluma Adobe SHP 707-762-4871.

Brochure designed courtesy of AVM Graphics

Petaluma Adobe State Historic Park

Mariano Guadalupe Vallejo

ry. The operation needed to be large in order to support Vallejo's military command in Sonoma, as they did not receive adequate support from the government.

The courtyard was a busy place. The cooking was done in *hornos* (Spanish beehive ovens) and large cast iron pots. Other domestic crafts such as: candle making, tallow rendering, and dying wool were also accomplished in the area.

#4 Store, Workroom, and Granary:

The large production of grain at the *rancho* required a storeroom and many storing sacks. Corn, barley, and wheat were grown for local use and trade purposes. Find the large stone wheel with wood handle. What do you think this was used for? This *piedra de amolar* or gristmill, was used to grind the grain. The wooden handle was held or attached to an animal and the constant circular movement would grind the grain.

This room which includes the mill, storage space, and a shop where clothing or food could be bought is an example of a workroom. The final touches on tools, clothing, and building materials were also done here. The carpenter and blacksmith had workrooms in the area.

#5 Hides Storeroom and Leather Working Room:

The main economic activity of the *rancho* was based on the hide and tallow trade. The tallow, from the fat of the cattle, was used to make candles, explosives, and soap. There were so many cattle slaughtered every year for their hides that there wasn't a way to keep the meat fresh. Often, the carcasses were left in the fields to rot. The hides and tallow were traded to the Europeans, Americans, and other foreign merchants in exchange for manufactured goods. The industrial revolution required plenty of raw materials. Some of the hides were used to make the belts in the factories.

Proceed now up the stairs to the Married Servants' Quarters.

#6 Married Servants' Quarters:

The quarters upstairs in the adobe were often reserved for those who were of higher status. Many of the workers lived in community dwellings surrounding the working ranch. Those who did live upstairs shared their living quarters with many others. The married servants sometimes were lucky to have beds that were separated by curtains for privacy.

Move now to the Single Servants' and Artisans' Quarters.

#7 Single Servants' and Artisans' Quarters:

What do you notice about this room that is different than the previous room? There aren't any beds. Servants staying in here slept on straw mats or *petates*. The mats provided some comfort on the hard floor. The room doesn't have many windows and is very dark.

#8 *Fandango*:

This room was also used for sleeping. But, before rest occurred, sometimes there would be music and dancing. The bed mats were rolled up, food was brought in, and the musicians would play. What instruments do you see in the corner? Music and dancing brought happiness and made the workday disappear. Do you see the door on the left-hand wall? Move to the next room to see what is behind it.

#9 *Mayordomo's* Room:

What was the *Mayordomo's* job? The *Mayordomo* was the supervisor of the *rancho*. Vallejo was a busy man as the Commandant of the Northern Frontier, so he needed a responsible person to be in charge of the operation. The *Mayordomo* had many responsibilities: the trade business, the ranch activities, and the workers. The room is a large room for the time, compared to the servants quarters. What do you notice about the ceiling? The *manta* (cloth covered) ceiling was a symbol of status.

#10 Dining Room and Parlor or *Sala*:

The rooms on this wing of the building are different than the servants quarters. The Vallejo family used the dining room to entertain friends and guests that would visit the Adobe.

What do you notice about the walls in this wing? The walls and shutters have decorations and colored paint. The mirrors were important because they reflected the candlelight, making the room livelier. The chairs were placed against the walls when company wasn't being entertained. Vallejo was an intellectual man who enjoyed reading a book by the fire.

The sleeping quarters also provide a difference in decoration. Please move to them now.

#11 Vallejo Family Bedroom:

At first glance the set up of the beds and curtains is not too different compared to the married servants quarters. There are mirrors and paintings on the walls, which outline a difference in social standing between Vallejo and the servants who worked for him. The clothing signifies people of importance are in residence. For most of us, it would be challenging to share a room with your whole family.

Please move downstairs in to the courtyard.

Although Vallejo could not come out here from Sonoma as often as he wished, he was proud of his working *rancho*. The Adobe structure was not completed when Vallejo was taken captive during the Bear Flag Revolt in 1846. By the time Vallejo was released months later, the Gold Rush had driven labor prices up and squatters had taken over portions of the land. The *rancho* would never operate on the scale that it had previously. Vallejo eventually sold the *rancho* in 1857 after attempts to lease it and make a profit failed.

The Petaluma Adobe building was once considered for the site of the University of California, but after a survey and discussion, another site was chosen. The Native Sons of the Golden West purchased the Adobe in 1910 and preserved it until the State bought it in 1951. Today the State owns a small portion of what was once a vast *rancho* and the largest privately owned Adobe Building in California. The Adobe was officially registered as California State Historical Landmark #18 in 1932 and in 1970 became a registered National Historic Landmark.

Please take this opportunity to revisit our exhibit room.

Thank you for visiting the Petaluma Adobe today.

Your paid admission is also good, on the same day, at the Barracks, the Mission, and the General Vallejo Home all in the city of Sonoma.

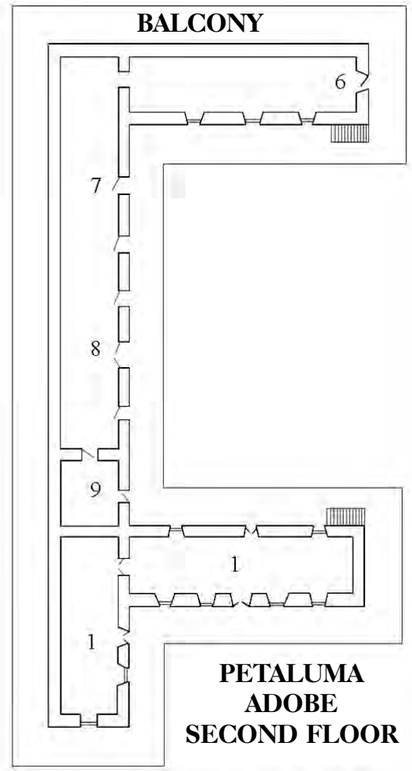
Downstairs

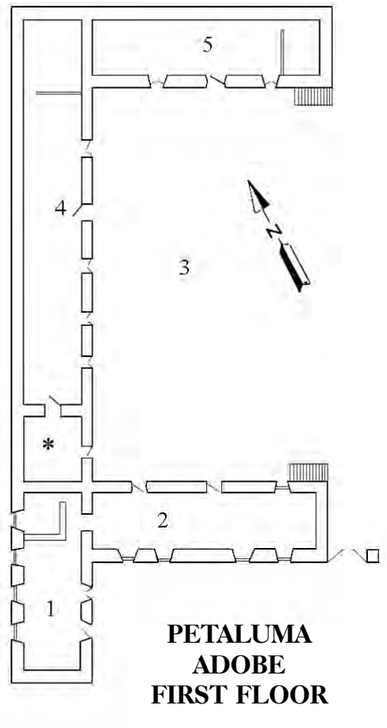
1. Exhibit Room
2. Weaving Room and Pantry
3. Courtyard
4. Store, Workroom, and Granary
5. Hides Storeroom and Leather Working Room

Upstairs

6. Married Servants' Quarters
7. Single Servants' and Artisans' Quarters
8. *Fandango* Area
9. *Majordomo's* Room
10. Dining Room and Parlor or *Sala*
11. Vallejo Family Bedroom

• *Park Office*





Vallejo Family

Mariano Guadalupe Vallejo
Born: July 4, 1807 at San Carlos de Monterey Capilla Real
Parents: Ygnacio Vicente Ferrer Vallejo and Maria Antonia Isabela Lugo
Married: March 6, 1832 at San Diego Presidio to Francisca Maria Felipa Benicia Carrillo
Died: January 18, 1890 in Sonoma

Francisca Maria Felipa Benicia Carrillo de Vallejo
Born: August 24, 1815
Parents: Joaquin Victor Carrillo and Maria Ygnacia Lopez
Married: March 6, 1832 at San Diego Presidio to Mariano Guadalupe Vallejo
Died: January 30, 1891

Andronico Antonio Vallejo
Born: March 14, 1833 at Los Angeles Plaza Church
Buried: January 21, 1934 at Mission Dolores (age 10 months)

Andronico Antonio Vallejo
Born: April 28, 1834
Died: February 11, 1897 (Never Married)

Epifania de Guadalupe Vallejo
Born: August 4, 1835
Married: April 3, 1851 at Mission San Francisco Solano to Captain John Blackman Frisbie
Died: February 14, 1905 at Cuatla, Mexico

Adelayda Vallejo
Born: January 2, 1837
Married: July 26 1858 at Sonoma to Dr. Levi Cornell Frisbie
Died: April 2, 1895 at Vallejo

Natalia Veneranda Vallejo
Born: February 12, 1838
Married: June 1, 1863 to Attila Haraszthy at Mission San Francisco Solano
Died: July 30, 1913 at Oakland

Plutarco Vallejo
Born: June 10, 1839 at Sonoma
Died: About 1841 (2 years)

Platon Mariano Guadalupe Vallejo
Born: February 5, 1841 at Sonoma

Married: November 14, 1867 at Vallejo to Lilly Wiley
Died: June 1, 1925 at San Francisco

Guadalupe Vallejo
Born: April 29, 1843 at Sonoma
Died: January 11, 1847 (child)

Jovita Francisca Vallejo
Born: February 23, 1844 at Sonoma
Married: June 1, 1863 at Mission San Francisco Solano to Arpad Haraszthy
Died: May 5, 1878

Uladislao Vallejo
Born: November 6, 1845 at Sonoma
Married: about 1890 at Guatamala to Maria

Plutarco Vallejo
Born: November 13, 1847 at Sonoma
Died: 1848 (infant, less than 3 months)

Maria Benicia Zenobia Vallejo
Born: January 21, 1849 at Sonoma
Died: January 31, 1853 (child)

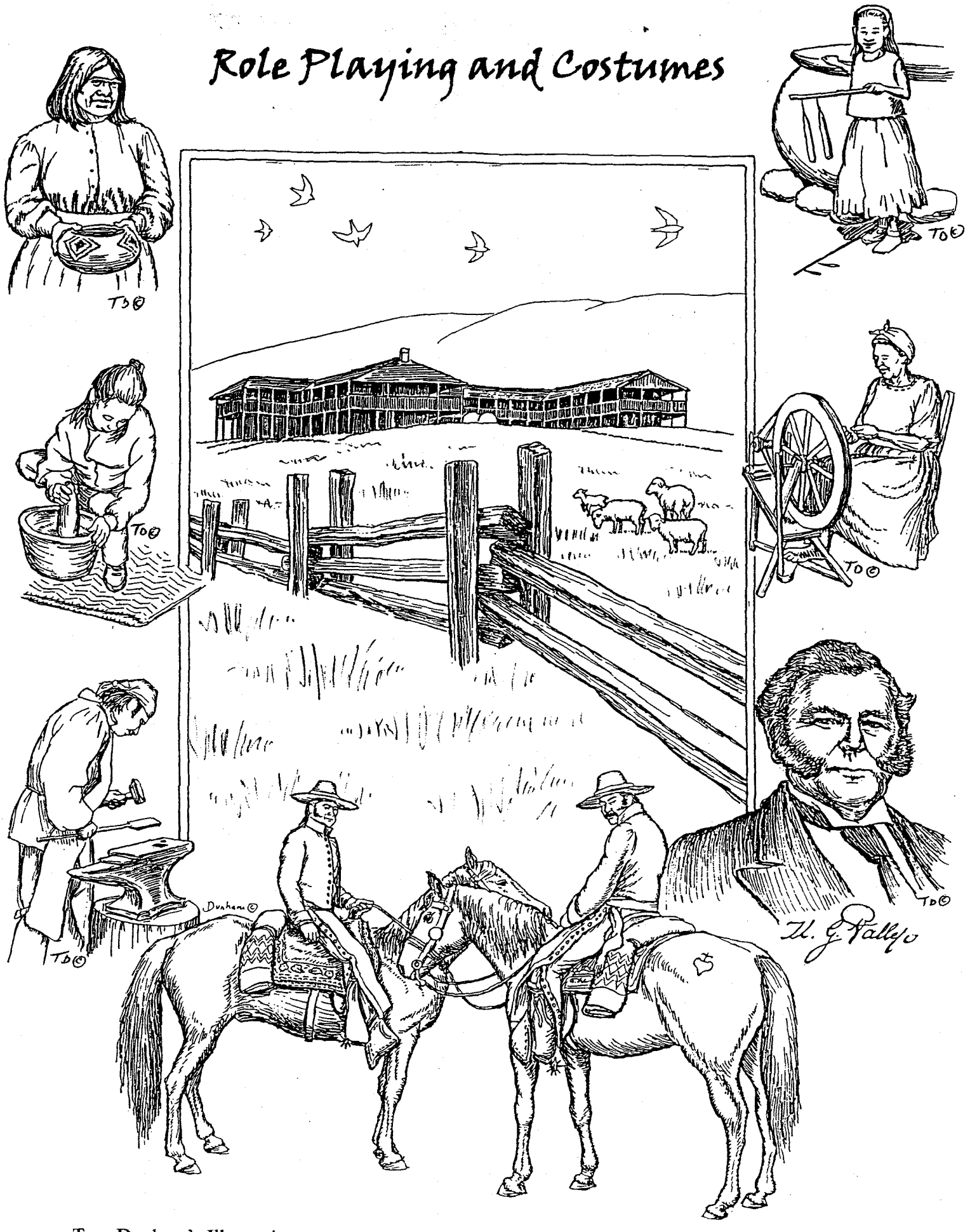
Napoleon Primo Vallejo
Born: December 8, 1850 at Sonoma
Married: (1) October 20, 1875 to Martha Brown
(2) January 12, 1891 to Kate Leigh Stokes
(3) June 1911 re-married Martha Brown
Died: October 5, 1923

Benicia Ysabel Vallejo
Born: April 30, 1853
Died: January 13, 1859 (child)

(Maria) Luisa Eugenia Vallejo
Born: January 27, 1856 at Sonoma
Married: August 23, 1882 at Mission San Francisco Solano to Ricardo de Emperan
Died: July 23, 1943 at Sonoma

Maria Ygnacia Vallejo
Born: May 8, 1857 at Sonoma
Married: May 12, 1878 at Sonoma to James Harry Cutter
Died: March 10, 1932 at Sonoma

Role Playing and Costumes



Historical People, Characters

During the 1830-40's there were various people who were in Sonoma and at *Rancho de Petaluma*. There is not a lot of written documentation that we have found about the women or wives of the men. We have tried our best to include good resources in the bibliography, but often the descriptions and details we desire for the role playing exercises are missing. We understand that there might be a lot of "creative" attributes given to the characters, however, we ask that the children stay within the realm of the possible. We are constantly searching for sources and ask for your help. Two resources are especially good on descriptions of the people and the period.

Two Years Before the Mast by Richard Henry Dana

A "journal" of a man's experience at sea during the hide and tallow trade. His descriptions of the trade and process are excellent. As well, his description of the clothing and hairstyles of those in Monterey is very detailed.

75 Years in California by William Heath Davis

A historian who actually visited the sites he wrote about. His book is still considered one of the best historical accounts of the time period for which he wrote. He did visit *Rancho de Petaluma* and wrote about it within the book.

Mariano and Francisca Vallejo had 16 children together. Of these 16, 10 lived to adulthood. We don't include the 6 who died in the historical figures list, but they are included on the Vallejo Family page. As well, some of the information about the family occurred after the dates of 1836-1846, which is the time period for Rancho de Petaluma. So, if the children portray the family members, make sure they only present the information that occurred before 1846.

The following is a list of people that were in the area around the time. Also included are brief statements on some of their roles or connections to the people involved. You will notice that we don't have descriptions for some of them, due to incomplete information or information that we couldn't verify with more than one source. As well, not all of the following people came to the Adobe, but they were in the vicinity at the time. Again, we welcome any additional information you may have found.

Historical Figures

Alcalde Jose Berryesa
Andronico (II) Antonio Vallejo
Anjelas Figueroa
Antonio Martinez
Captain Francisco Sanchez
Captain John Augustus Sutter
Chief of the Suisun
Clethalee
Corporal Benito Vallejo
Custot
Dr. Edward T. Bale
Dr. John Marsh
Dufloat Mofras
Epifania de Guadalupe Vallejo

Francisca Maria Felipa Benicia Carrillo de Vallejo
General Jose Figueroa
General Mariano Guadalupe Vallejo
George Yount
Adelayda Vallejo
Infantry Sergeant Sabas Fernandez
Isadora
Ithladatec
Jacob Leese
Jessie Benton Fremont
Jose Castro
Jose de Jesus Vallejo
Jovita Francisca Vallejo
Juan B Alvarado
Juana Briones
Juana de Martinez Estudillo
Kit Carson
Lansford W. Hastings
Lieutenant Colonel Nicolas Gutierrez
Louisa de Martinez Castro
Lt. John Fremont
Maria Antonia Galindo Welch
Maria de la Luz Vallejo
Maria Estudillo Davis
Maria Jovita Francisca Vallejo
(Maria) Luisa Eugenia Vallejo
Maria Ignacia Soberanes Bale
Maria Ygnacia Vallejo
Napoleon Primo Vallejo
Natalia Veneranda Vallejo
Patty Yount
Platon Mariano Guadalupe Vallejo
Rachel Holmes Larkin
Rosalia Vallejo Leese
Salvador Vallejo
Senora Carrillo
Sir James Douglas
Sir James Douglas
Suisun Ahmahee
Thomas Larkin
Uladislao Vallejo
Virginia Yount
William Heath Davis
William Ide
William Welch
Ysabel Berryesa

Descriptions

General Mariano Guadalupe Vallejo

I was born on July 4, 1807 in Monterey. I am the owner of *Rancho Petaluma*. In my whole life I have also been a military commander, colonizer, Indian agent, member of the State constitutional convention, founder of Vallejo, Mayor of Sonoma, viticulturist, vintner, rancher, scholar, and historian. I grew up in Monterey, the son of a military man in the army of Spain. By 1822, we had won our independence from Spain and now flew the flag of Mexico. When I grew up, I was also a soldier, and at age 27, I was Commandante of the San Francisco Presidio. In 1834, I was given the task of secularizing the properties of Mission San Francisco Solano and founding Sonoma, to protect out northern border from attack. I was given 44,000 acres as incentive, which was later supplemented, with another 22,000 acres. The 66,000 acres became *Rancho Petaluma*.

In Sonoma, I had a plaza built including soldier's barracks and my own home, La Casa Grande. In 1836, I had Native Americans start work on my large hacienda out in Petaluma. This was to become the headquarters for my large ranch. The rancho was where blankets and carpets were produced. We also operated a large tannery so we could manufacture shoes, saddles, and with the help of blacksmiths, spurs and bridles. There were over 25,000 head of cattle, 3,000 sheep, and 2,000 horses on the *rancho*.

My lands provided us with wheat, barley, peas, lentils, beans, and vegetables of all kinds. We stored tallow, lard, and dried meat to sell to the Yankees when their ships came into San Pablo Bay.
The Indians did most of the work on the *rancho*; in exchange they were given clothing and food. My wife, Francisca, and I were known for our warm hospitality. Americans intrigued me, because I felt that their government was built on freedom and I wanted that for my family. One day, a band of American Mountain men came into our little city of Sonoma. They arrested me and took me to John Sutter's Fort in Sacramento. We had always been business rivals before, but now we became friends. While I was gone, the Californians took down the Mexican Flag and hoisted the California Bear Flag. It was July of 1846. I was later released and was privileged to work on the California State Constitution and was a representative in the state legislature, but this was after California became part of the United States in 1850. Died January 18, 1890.

Francisca Maria Felipa Benicia Carrillo de Vallejo

I am the wife of Mariano Vallejo. I am called Doña Francisca. I have eleven brothers and sisters (that all would figure prominently in the history of California). I was born on August 24, 1815 and raised in San Diego and met my future husband when I was still a teenager. We married on March 6, 1832 at the San Diego Presidio. I traveled 800 miles in four weeks by burro to meet up with Vallejo after one year of our marriage. I was escorted by a military guard of 20 troopers under the command of Salvador Vallejo.

We lived in many places and had many adventures together. Together we had 16 children. Eleven of our children were born across the street from the Sonoma Plaza where the mountain men raised the California Bear Flag after taking down our Flag of Mexico. I am very busy showing the Indians how to work. Each of my children has servants. I witnessed the stages of California from frontier to statehood. I have written many letters to my husband and children that reflect my opinion and thoughts on these matters. Died January 18, 1891.

Andronico (II) Antonio Vallejo

I am the second son (first to live to adulthood) of Mariano and Francisca. I was born on April 28, 1834. By the time I was 16 I had become proficient in English due to my parents hospitality to foreign visitors. I would help my father with foreign affairs. My father wanted me to attend West Point, but I decided to attend a Catholic School, St. Mary's. I came back to California and worked on Dad's ranch at Lachryma Montis for awhile. Then, I decided to go off and be a teacher. I gave lessons in language and music. Died on February 11, 1897 in Vallejo.

Epifania de Guadalupe Vallejo

I am the third child (2nd to live to adulthood) of my parents, Mariano and Francisca Vallejo, and the first daughter. I was born on August 4, 1835. My nickname is Fannie. I grew up in an adobe house, Casa Grande, near the mission. My father had a large factory at the Petaluma Adobe where all our food was grown and clothing, candles, baskets, leather goods, and many other things were produced. I like to play the piano and paint. I married John Frisbee, an American businessman, on April 3,

1851 at Mission San Francisco Solano. We moved to Benicia, which was named after my mother. In 1853 we sailed for New York with my little brother Platon. We returned in 1854 and lived with Thomas Larkin's family in San Francisco for awhile. In 1861, we attended with my sister Natalia, the Inaugral Ball of President Lincoln. We moved to Mexico in 1878. Died on February 14, 1905 in Mexico.

Adelayda Vallejo

I am a daughter of Mariano and Francisca Vallejo. I was born on January 3, 1837. My family calls me Adela. I desperately want to marry Dr. Levi Frisbee, but my father would not permit it. It is true that Levi is 16 years older than I am, but that should not matter when one falls in love. I finally married Levi after I turned 21 and my father was out of the area. We got married on July 26, 1858 in Sonoma. Died April 2, 1895 at Vallejo.

Natalia Veneranda Vallejo

I am one of the daughters of Mariano and Francisca Vallejo. I was born on February 12, 1838. I am known for my sparkling personality. I had so much fun going to the Inagural Ball with my sister and her husband in 1861. On June 1, 1863 I married Attila Haraszthy at Mission San Francisco Solano. We had a double wedding with my sister and his brother. Died July 30, 1913 in Oakland.

Platon Mariano Guadalupe Vallejo

I am one of the sons of Mariano and Francisca. I was born on February 5, 1841. My sister Fannie and I are very close, I lived with her in Benicia and went to school. My dream is to go to Columbia Medical School and become a doctor. On November 14, 1867 I married Lilly Wiley. (Later in life I will be the one who pronounces my father dead at his home, Lachryma Montis.) Died June 1st, 1925 in San Francisco.

Jovita Francisca Vallejo

I am a daughter of Mariano and Francisca. I was born on February 23, 1844. I enjoy singing, playing the piano and guitar. (My family thinks that I am the most beautiful of the Vallejo daughters.) On June 1, 1863 I married Arpad Haraszthy at Mission San Francisco Solano. It was very exciting; I had a double wedding with my sister! Died May 5, 1878 in San Francisco.

Uladislao Vallejo

I am the son of Mariano and Francisca. I was born November 6, 1845. In 1866, I will be a soldier in the army, fighting in Mexico against the French under Maximilian. I married Maria around 1890.

Napoleon Primo Vallejo

I am the youngest son of Mariano and Francisco Vallejo. I was born on December 8, 1850. I had my own apartment above the reservoir at Lachryma Montis where I lived with my pets, including a monkey! This wasn't build until after the Gold Rush in 1849. On October 20, 1875 I married Martha Brown. After I divorced Martha, I

married Kate Leigh Stokes on January 12, 1891. Then, I married Martha Brown again in 1911. Died October 5, 1923.

(Maria) Luisa Eugenia Vallejo

I am a daughter of Mariano and Francisca. I was born on January 27, 1856. I married Ricardo de Emperan on August 23, 1882 at Mission San Francisco Solano. My sister, Maria and I were the heirs to Lachryma Montis after our parents died. I lived there and maintained the estate. Died July 23, 1943 in Sonoma.

Maria Ygnacia Vallejo

Daughter of Mariano and Francisca. I was born on May 8, 1857. As with my sisters, I was given piano lessons. I didn't feel like I was as good as them, but I enjoy drawing quite a bit. I married James Harry Cutter on May 12, 1878. Died March 10, 1932 in Sonoma.

Maria de la Luz Vallejo

I am the wife of Salvador Vallejo, Mariano's brother and I am the sister of Francisca. We have received great kindness from both of them.

Salvador Vallejo

I am Mariano's brother. I often live in the shadow of his power and authority. I was also a prisoner at Sutter's Fort during the Bear Flag Revolt. Because of my handicaps due to multiple fractures of my arms and legs, I am dependent on my brother's charity. I have received a reputation of being a bit "wild" and uncontrollable. I am married to Francisca's sister, Maria de la Luz. We both will live at Lachryma Montis during the last years of our lives. Died in February 1876.

Alcalde Jose Berryesa

I was the alcalde in Sonoma during the Bear Flag Revolt. The "bears" stole over two thousand pounds of my flour when their food ran out. When my father came to Sonoma to check on my welfare, he was gunned down by Kit Carson, with Lt. Fremont's approval. It was a grievous tragedy.

Anjelas Figueroa

I am the daughter of General Jose Figueroa, who was appointed governor. My father granted General Vallejo the land that the Petaluma *Rancho* was built on. My father was very busy trying to keep things in order.

Captain Francisco Sanchez

I am in charge of sixty calvarymen. My company searches the territory waters by the Tuolumne, Dolores, Guadalupe, and San Francisco Rivers of robber Indian gangs stealing Indian women to sell them on open markets.

Captain John Augustus Sutter

I am an immigrant from Switzerland. I founded "New Helvetia" (the beginning of Sacramento) and built Sutter's Fort. I impressed Governor Alvarado in 1840 with my

plans for New Helvetia. He elevated me to captain, gave me Mexican citizenship, and gave my a land grant for New Helvetia. I purchased items left behind at Fort Ross from the Russians for $30,000. Gold was discovered at my mill in Coloma by James Marshall. Died June 18, 1880

Chief of the Suisun

I am Chief Solano. My Indian name is Sum-Yet-Ho (Mighty Arm). I am Chief of the Suisun tribe and had many warriors who remained loyal to me during the mission days. I rule over approximately forty thousand Indians who live in far places (present day area includes cities of Sonoma, Napa, Vallejo, Benicia, Cordelia, Fairfield, and Rio Vista). The Mission fathers made me Christian and I was given the baptism name Francisco Solano. I stand 6'7" tall. I became a very close friend of General Vallejo and his family. When Vallejo was captured by the Mountain men during the "Bear Flag Revolt", I cared for the General's family. I married a beautiful woman, La Isadora.

Clethalee

I am the daughter of Chief Solano. My name means home girl.

Corporal Benito Vallejo

I am an Indian appointed corporal. I served in Sergeant Fernandez's company. It was my company and others like it that should be credited for keeping the area safe.

Custot

I am a Frenchman. I convinced Vallejo to raise sugar beets. I told him that fine sugar could come from them. I knew the process and would assist him in the manufacture of the product. I lived a year and half on Vallejo's Petaluma *Rancho*. I made sure the beets matured and were harvested. When the time came to refine the beets into sugar, I confessed, I knew nothing about the manufacture of sugar. Vallejo ordered me to leave Petaluma.

Dr. Edward T. Bale

I arrived in Monterey at the age of 29. I am a skilled English Surgeon. I married Maria Ignacia Soberanes in 1839, she is a niece of Captain Salvador Vallejo. Mariano Vallejo was a friend of mine. I have a good education, but I can't seem to get out of debt and I have a problem with my relations with people. I received my citizenship in 1841 and got a grant of the Carne Humana rancho in Napa Valley. My family and I went there in 1843. In 1844 I got into a scuffle with Salvador Vallejo, who whipped me. I attempted to shoot him and landed in jail! (Which probably saved his life.) The governor ordered my release and I managed to untangle my finances and improve my *rancho*. In 1846, I built a sawmill and did a large amount of business in the lumber industry in 1847 and 1848. Died in October 1849 at the age of 38.

Dr. John Marsh

I first met General Vallejo in Monterey in 1840. The Mexican government had arrested me, as they feared that the new American immigrants were plotting a rebellion.

I eventually moved north to the area near Mount Diablo where I was given a large land grant.

Don Ygnacio Martinez

I knew Don Mariano when we served in the Mexican army (also under the Spanish rule). In 1824, I received a land grant of 17,700 acres, which I called *Rancho* El Pinole. My land is now called Martinez. After leaving the military, I became an alcalde of Yerba Buena, now known as San Francisco.

George Yount

I was contracted by General Vallejo to teach the Native Americans at the Petaluma *Rancho* how to make hand split redwood shingles for the roof. My payment was 12,000 acres of land. (The current city of Yountville is located on this land).

Maria Martina Arellanes Martinez

I am the wife of Don Ygnacio.

Susana Martinez, Encarnation Martinez, Antonia Martinez

We are the daughters of Maria and Ygnacio Martinez.

Dufloat Mofras

I am a Frenchman who came to California to study the situation as to whether or not it was possible to secure this land for France. We feel that this would be a useful link between Canada and our French markets in the Pacific. I get the distinct impression that many people here in California find me annoying. I can't imagine why.

General Jose Figueroa

I am the governor of the Californias. In 1833, I brought with me ten Franciscan friars from the Mexican college of Nuestra Senoras de Guadalupe de Zacatecas. I ordered these priests to take over the administration of the missions. I had to restore order and bring peace to the frontier. In 1834, I made a declaration that the mission lands should be distributed among the Indians for they were the sole owners. However, they received little and my fellow Mexican citizens received enormous land grants from our government. I sent Vallejo on many missions to keep peace in the land. In 1834, I ordered Vallejo to build a new pueblo in Sonoma.

Infantry Sergeant Sabas Fernandez

I commanded forty-four Suisun and Napahoe Indians. My soldiers were outfitted with capes, woven jackets, trousers, linen jackets, shirts, barracks capes, shoes, knapsacks, hats, blankets, and provision pouches. My company was ordered by Vallejo to stop the attacks to peaceful Indians by disreputable white settlers.

Isadora

I am the wife of Chief Solano, respected Suisun warrior and loyal friend of General Vallejo. We have three daughters.

Ithladatec

I am the daughter of Chief Solano, my name means bunny.

Jacob Leese

I am an American shopkeeper who came to Sonoma in 1836. My friend, William Richardson and I gave a large party on the Fourth of July that year to celebrate the opening of our stores. It was there that I met Rosalia, the sister of Mariano Guadalupe Vallejo. I married her a few months later.

I volunteered to serve as an interpreter when General Vallejo was arrested during the Bear Flag Revolt, but then I was held as a prisoner, too. On July 7, 1846, just two months later, the Americans seized the capital at Monterey and we were finally released.

Rosalia Vallejo Leese

I am the sister of Mariano Guadalupe Vallejo. I came north to Sonoma with my brother and his wife in 1836. I met my husband, Jacob Leese, an American, at a big party he threw to celebrate the opening of his store in Sonoma. Because he is an American, he chose the Fourth of July as the day to celebrate. We fell in love and married just a few months later.

Jessie Benton Fremont

I am the wife of Lt. Fremont.

Commander General Jose Castro

I have known General Vallejo since we were boys growing up together in Monterey. I will never forget when we were attacked by the pirate, Hippolyte Bouchard, and had to flee to the mission at San Juan Bautista. I also remember the incident when we left the gate unlatched and many chickens came into the schoolyard, pecking and scratching the important documents we were copying for the governor. Our very strict teacher began to beat us one by one, so we mutinied and went after him. I am president of the Constituent Assembly. I commissioned Vallejo Colonel of the San Francisco Calvary Company and later the same year Vallejo was appointed Commander General in 1836. I served briefly as governor of Alta California under Mexico and also assembled troops at San Jose to fight the foreigners who tried to conquer our lands.

Jose Vallejo

Although I was the illegitimate son of Mariano Vallejo, I was taken in and raised as one of the children. I was born in 1830. I married Susana Higuera in 1870 and lived in the Martinez area as an adult.

Jose de Jesus Vallejo

I am Mariano Vallejo's older brother. I am the administrator of Mission San Jose.

Juan B Alvarado

I am one of Vallejo's closest friends. We were schoolmates. I come from one of the outstanding families actively supportive of the Church and civil government.

Juana Briones

I was forced to leave my abusive husband and raise my children alone. I was granted land to the west of Mount Diablo.

Kit Carson

I accompanied Lt. Fremont as he explored the western frontier. (At least it was a frontier to him!) Some thought me cruel for gunning down the father of Alcalde Jose Berryessa, but he was an intruder in the territory of Sonoma, which we had already claimed for the Bears! I had no other choice.

Lansford W. Hastings

In 1842, I traveled to California from the East via the Oregon Trail. I was so taken by the beauty and promise of this beautiful land that I wrote a book describing how to reach Sutter's Fort and urging Americans from the East to travel here and take possession of this place!

Lieutenant Colonel Nicolas Gutierrez

I was acting governor in 1836. I reassumed the civil and military command at Monterey within a year.

Lt. John Fremont

I am a lieutenant with the United States Topographical Engineers. That means that I go exploring and making maps for the United States Government. My guide is an Indian tracker and hunter, Kit Carson.

I married my wife, Jessie, the daughter of Senator Thomas Hart Benton, when she was only 17 years old. I was attracted to her feisty spirit of adventure.

I was one of the leaders of the Bear Flag Revolt in Sonoma, California and was responsible for the imprisonment of General Vallejo. Some accused me of brutality, but let me remind you that we were engaged in a war for the possession of the California Territory! Later, I became governor of California, U.S. Senator, and even ran for President of the United States in 1856.

Maria Antonia Galindo Welch

I am the wife of William Welch. We had a lovely *rancho* near the Carquinez Straits where we raised cattle and horses.

Nicholas Berryessa

I am the son of Alcalde Berryessa.

Patty Yount

I am Virginia's sister. We are American citizens living north of Petaluma. I helped make an American flag for the big 4th of July celebration in 1846 in Napa Valley.

Maria Ygnatia Lopez de Carrillo

I was born in1793. My husband, Joaquin Victor Carrillo was a soldier for over 22 years and we had 13 children. After my husband died, I packed all my belongings on horses, pack mules, and carretas. I had nine children still at home and together with them; I followed the same route that my daughter did three years before to the Northern Frontier. My daughter is Francisca Vallejo. With the help of my son-in-law, I petitioned for a land grant in January of 1838. In September 1841, the two leagues (over 8,000 acres) were granted to me-Cabeza de Santa Rosa *Rancho*.

I took charge of this *rancho*. I had a large adobe house built and local native Indians were recruited for work. My sons trained a special horse for me that I used when supervising things done on the *rancho*. However, I left the managing of our livestock up to them. I had a vineyard and was the first woman viticulturist in what would become an important wine-growing area. After my death in 1849, at my request, I was buried under the chapel floor at Mission San Francisco de Solano.

Maria Ignacia Soberanes Bale

I am the wife of Dr. Edward Bale.

Susana Higuera Vallejo

I married Jose Vallejo.

Suisun Ahmahee

I am a daughter of Chief Solano. My name means red bird.

Thomas Larkin

In 1842, I had been in California for more than a decade when American sailors captured the capital of Monterey for the U.S. thinking that war had been declared on Mexico in Texas. I was able to convince Captain Jones that he had made a terrible mistake, so he hauled down the U.S. flag and reinstated the Mexican.

I was married to Rachel Holmes by that time and had established myself as a successful merchant. When in Sonoma, the Bears took the town hostage, I arranged for safe passage of my wife and three children to Honolulu, Hawaii. I then set about to obtain the freedom of my friends, Don Mariano, Salvador Vallejo, and Jacob Leese from their detainment in Sutter's Fort. Finally, on July 7, 1946, about two months after the revolt, Monterey was captured by an American Naval Officer who claimed it for the United States and my friends were finally freed.

Later, in 1847, General Vallejo gave me a five-square mile parcel on the Carquinez Straits to develop a port.

Virginia Yount

I am Patty's sister. We are American citizens living north of Petaluma. I helped make an American flag for the big 4th of July celebration in 1846 in Napa Valley. Lt. Fremont attended the party.

William Heath Davis

I am a close friend of Mariano's, American citizen, and also consider myself somewhat of a historian. In 1844, I estimated the General's income from hides and tallow alone to be over $96,000 a year! He is always a gracious host and I greatly enjoy spending time with his family at the Petaluma Adobe.

William Ide

I am commander of "The Bears" the American mountain men who came to Sonoma to overthrow the Mexican Government. We weren't originally representing the United States, but it wasn't long afterward that California became a state.

William Welch

As a Scotch-Irishman, I came to California by way of an English ship harbored in Bodega Bay in 1821. I jumped ship in order to find my fortune in this beautiful wild land. In 1832, I ended up settling in the Contra Costa Valley after being granted land adjacent to that of Don Jose Ygnacio. OF course, I had to convert to Catholicism, marry a Mexican girl, Maria Antonia Galinda, and become a Mexican citizen! I called my property *Rancho* Las Juntas.

Ysabel Berryesa

I am the daughter of Alcalde Berryessa.

Costumes-Period Clothing

Some of the best groups we have coming to the Adobe are those that are wearing period dress and use authentic materials in their cooking station. The clothing that is worn by groups can be used from year to year and kept safe in storage. The initial investment will provide years of beneficial return. The following section will talk about period clothing from the 1830-1840's.

Some great references for period costumes and information:

Costume Manual, A Guide to the Clothing Worn in California and the Far West, CA 1845 by David W. Rickman. Available from Sutter's Fort State Historic Park.

Jas. Townsend and Son, Inc catalog 1-800-338-1665 www.jastown.com
Spanish West Time Life Books
Smoke and Fire Co catalog 1-800-766-5334 www.smoke-fire.com
The Way We Were Costumes from Early California 1840-1850 A Guide for Dressing for the Monterey Sesquicentennial by Shirley Jolliff

People living and working at the Petaluma *Rancho* represented many different cultures and social levels. The main materials, cotton, linen, wool, and muslin were used to make shirts, blouses, trousers, skirts, and cloaks. The quality of material in a person's outfit represented their social level.

> "For instance; laborer classes wore off-white muslin shirts, trousers, and blouses, while craftsman classes wore whiter colored cotton and aristocrats wore fancy bright white linens. The upper class people could afford silk scarves and rebosos (shawls), satin sashes, velvet jackets, pants, and dresses trimmed with fancy embroidery with gold and silver braiding. Colored materials and prints should be super-bright or florescent." (Dunham)

If you are attempting to be extremely accurate the following is considered "Period Dress Contraband":

NO:

Polyester or nylon materials, zippers, running shoes, rubber sandals, blue jeans, modern Mexican sombreros or cowboy hats they have no resemblance to 1840's design. Avoid modern cowboy boots, modern cowboy shirts of plain print or yoke design.

Californio Woman

> …the women wore gowns of various texture-silks, crape, calicoes, etc.-made after the European style, except that the sleeves were short, leaving the arms bare, and that they were loose about the waist, having no corset. They wore shoes of kid or satin; sashes or belts of

bright colors; and almost always a necklace and earrings. Bonnets they had none. I only saw one on the coast, and that belonged to the wife of an American sea-captain who had settled in San Diego and had imported the chaotic mass of straw and ribbon, as a choice present to his new wife. They wear their hair (which is almost invariably black or a very dark brown) long on their necks, sometimes loose, and sometimes in long braids; though the married women often do it up on a high comb. Their only protection against the sun and weather is a large mantle which they pull over their heads, drawing it close around their faces, when they go out of doors….they usually wear a small scarf or neckerchief of a rich pattern. A band, also, about the top of the head, with a cross, star, or other ornament in front is common…
(Richard Henry Dana, page 68)

Basic Woman or Girl's Clothes:

The basic outfit of the working woman included a wool or cotton skirt, and a cotton underskirt.

Hair: In one or two braids, either hanging, or arranged in a bun at back or top of the head. Braids may also be wrapped around the head like a wreath. Dark or colored ribbons may be added into the braids. Young girls may wear their hair down with sections pulled back.

Headdress: In 1840, women only wore hats for horseback riding. If you must wear sun protection, choose a simple design straw hat. A black or white silk scarf worn "Aunt Jemima" style or folded into a fez-shaped cap could be worn. Sometimes a comb and mantilla were worn.
Chemise: This short sleeved blouse should be white linen or cotton of slip over design, with a thin ribbon drawstring at the sleeves and neck.

Petticoat: White cotton or linen.

Skirt: Another petticoat made of flannel or cotton, usually red or navy and often with an overlay of white or colored cotton or silk around the hips.

Sash: Tied around the waist, usually red or simple print.

Stockings: Optional, seldom worn for work. White cotton, wool, or silk. (Nice to use in winter)

Shoes: Seldom worn for work in the 1840's. They were a low or flat slip on style. Ideal shoes are modern imported Chinese black slippers.

Wrap: A respectable woman was never seen outdoors without her shawl or "*reboso*" of solid colored or patterned cotton, wool, or linen.

Californio Man

> The officers were dressed in costume which we found prevailed through the country-broad brimmed hat, usually of a black or dark brown color, with a gilt or figured band round the crown, and lined under the rim with silk; a short jacket of silk, or figured calico; the shirt open in the neck; rich waistcoat, if any; pantaloons open at the sides below the knee, laced with gilt, usually of velveteen or broadcloth; or else short breeches and white stockings. They wear the deerskin shoe…They have no suspenders, but always wear a sash round the waist, which is generally red, and varying in quality with the means of the wearer. Add to this the never-failing poncho, or serape, and you have the dress of the Californian. This last garment is always a mark of the rank and wealth of the owner…Among the Mexicans there is no working class (the Indians practically serfs, and doing all the hard work); and every rich man looks like a grandee…I have often seen a man with a fine figure and courteous manners, dressed in broadcloth and velvet, with a noble horse completely covered with trappings, without a real in his pockets and absolutely suffering for something to eat.
> (Richard Henry Dana, page 66)

Basic Man or Boy's Clothes (laborer):

Shirt: Slip over drop shoulder design, with or without collar. White, off-white, or solid color of cotton or muslin.

Trousers: Muslin drawstring pants without exterior pockets or drop front style pants are ideal. These cotton trousers were worn by themselves, or as drawers worn under fancy trousers (Calzoneras) which buttoned up the leg.

Shoes: Undecorated moccasins, pueblo style moccasins, black leather dress shoes, all leather sandals, boots with low heel and rounded toe.

Headgear: Worn over the head tied in back, pirate style. Sometimes worn flat in front, "Aunt Jemima" style. Print or solid color cotton, black silk was common. Hats of simple design in felt or straw, with a wide flat brim and square or conical shaped crown.

Serape: Poncho of heavy cotton or wool worn for warmth. Earth tones or bright colors, and solids, stripes, or geometric designs.

Sash: May be of cotton, wool, or silk. Usually solid red, or other colors. Tied with a knot at the hip, at small of the back, or with the ends pulled out beneath each kidney.

Best Clothes-Vaqueros
Similar to above, but with extra additions.

Jacket: Usually of wool, but also cotton, linen, velvet. Various styles worn. Some jackets trimmed with gold or silver tinsel or braid, or else colored cloth braid. Jackets usually lined with calico.

Underdrawers: White cotton or linen. The whiteness of one's drawers a sign of status.

Stockings: White cotton or wool.

Trousers: *Calzoneras* or side-buttoning pants. Usually wool broadcloth, but velvet or cotton worn. Broadcloth pants might be "foxed" with contrasting wool, and/or trimmed with gold or silver braid. Linings of calico. Side seams to be closed with metal clasps at hips, silk cord lacings, flat or ball-and-chain buttons, or combinations of these.

Sash: Usually some shade of red, best had silver or gold fringes. Tied the same as above.

Shoes: Two styles. *Del berruchi* and *zapatones*. *Berruschis* more stylish and often of velvet. Shoes may be decorated with embroidery, beads, or sequins.

Cloak: Serapes of various patterns from either New Mexico or Mexico. Not always made with head-hold for wear as poncho. *Mangas*, cut like ponchos, made from wool broadcloth, lined with calico, and trimmed with velvet and metal lace.

Leggings: Optional if wearer is on foot. *Botas* de ala made from rust-colored deerskin. The best were imported from Mexico and decorated with stamping, embroidery, and ribbon trim. Garters of silk cord or woven beads, ending in tassels, ribbons, or beadwork figures.

Hat: Sombreros of felt. The best were imported yellowish vicuna felt. Others from US and Mexico were black, brown, or white felt. Chinstrap (optional) was of deerskin or ribbon. Hatband of gold or silver braid, rolls of silk or velvet. Silver conchos were used.

Costume Reconstructions: Plate 15.
CALIFORNIO MAN
Best Clothes

Hair: Medium to shoulder-length. Whiskers or sideburns usual and some wore beards and mustaches. Plate 45.

Headscarf: Optional. Worn over head and tied in back or in front. Black or white silk considered most dignified, but other colors and patterns of silk and cotton also worn. Plate 52: D.

Hat: Sombreros of felt. The best were imported yellowish vicuna felt. Others from Mexico and U.S. were black, brown, or white felt. Chinstrap (optional) of deerskin or ribbon. Hatband of gold or silver braid, rolls of silk or velvet. Silver conchos also used. Hats sometimes "glazed" with pitch, or covered with a black or yellow oil-silk cover. Plate 49.

Shirt: White linen or cotton. Plate 59; Plate 60; Plate 61.

Jacket: Usually of wool, but also silk, cotton, linen, velvet. Various styles worn. Some jackets trimmed with gold or silver tinsel or braid, or else colored cloth braid. Jackets usually lined. Plate 103.

Waistcoat: Optional. Often of silk or velvet. Plate 95.

Underdrawers: White cotton or linen. Plate 74.

Stockings: White cotton or wool.

Trousers: Calzoneras, side-buttoning pants. Usually wool broadcloth, but velvet or even cotton worn. Broadcloth pants might be "foxed" with contrasting wool, and/or trimmed with gold or silver braid. Linings of calico. Side-seams can be closed with metal clasps on the hips, silk cord lacings, flat or ball-and-chain buttons, or combinations of these. Calzones (knee-breeches) also worn. Plate 79; Plate 80.

Sash: Usually some shade of red. Can be net-silk, satin cloth, or even a silk reboso. Best sashes had gold or silver fringes. Ties with knot on hip, at small of back, or with the ends pulled out on either side of back. Plate 113: A., C., D.

Shoes: Two styles. Del berruchi and zapatones. Berruchis more stylish and often of velvet. Shoes may be decorated with embroidery, beads, and sequins. Plate 117.

Wrap: Serapes of various patterns from Mexico or New Mexico. Also mangas, cut like ponchos but made of wool, lined with cotton and trimmed with metal lace and velvet. Plate 108; Plate 109.

Leggings: Botas de ala, the best imported from Mexico and made of rust-colored leather, decorated. Garters of silk. Plate 84; Plate 85; Plate 86; Plate 87.

Accessories: Mexican-type strike-a-light and cigarette makings, long knife and sheath carried in right bota-top, cross on chain or cord around neck, Californio-type spurs (optional if on foot).

Costume Reconstructions: Plate 16.
CALIFORNIO MAN
Work and Travel Clothes

As above, with the following options:

All clothing plainer, and not of such fine materials.

Hat: May also be of straw, or woven by Indians. "Leather" hats, perhaps of rawhide, considered the poorest. Men too poor to own a hat might wear a headscarf alone.

Shirt: May also be of colored cotton.

Jacket: As before, but without elaborate trimmings. Jackets of printed cotton or of deerskin also used.

Shirt and Drawers: May be of yellowish "nankeen" cotton.

Waistcoat: Optional. Of various types of cloth.

Sash: May be of silk or cotton.

Trousers: Calzoneras not trimmed with metal braid. Plain velvet, cotton (especially blue), or of "gamuza" leather. Breeches of cloth or gamuza still favored by vaqueros.

Leggings: Botas de ala, usually homemade and plain. Garters may be leather.

Cloak: Mangas not worn for work.

Shoes: Del berruchis or zapatones, but plainer than for best dress. Imported boots sometimes used.

Accessories: A rawhide reata.

COSTUME RECONSTRUCTIONS: PLATE 15

CALIFORNIO MAN

BEST CLOTHES

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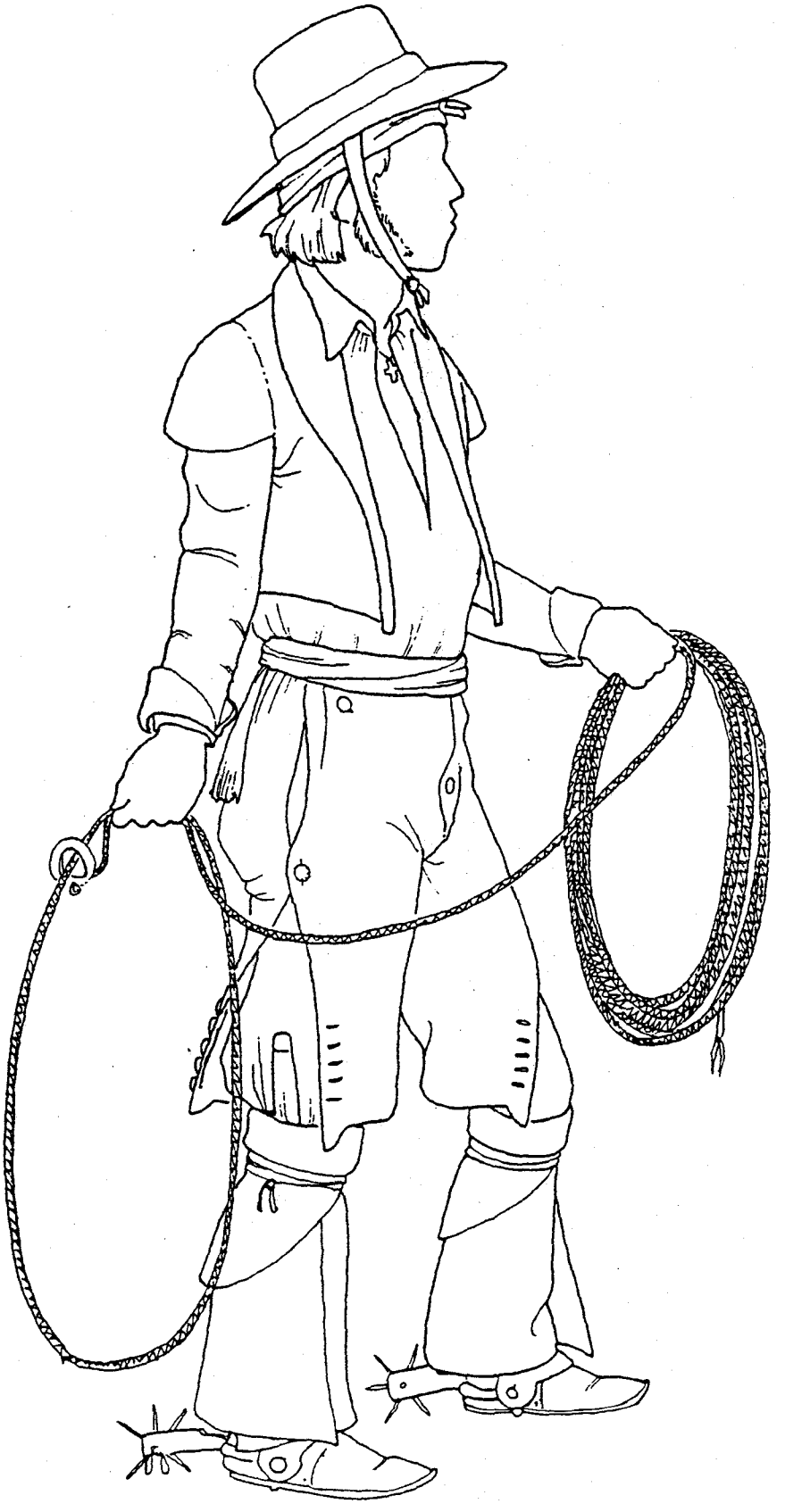
COSTUME RECONSTRUCTIONS: PLATE 16

CALIFORNIO MAN

WORK + TRAVEL CLOTHES



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CALIFORNIO MAN.

Naval chaplain the Rev. Walter Colton wrote vividly of the Californio,

> A Californio is most at home in his saddle; there he has some claim to originality, if not in character then in costume. His hat, with its conical crown and broad rim, throws back the sun's rays from its dark, glazed surface. It is fastened on by a band which passes under his chin, and rests on a red handkerchief, which turbans his head, from which his black locks flow out upon the wind.
>
> The collar of his linen rolls over that of his blue spencer, which is open under the chin, is fitted closely to the waist, and often ornamented with double rows of buttons and silk braid. His trousers, which are fastened around his loins by a red sash, are open to the knee, to which his buckskin leggings ascend over his white cotton drawers. . His buckskin shoes armed with heavy spurs, which have a shaft some ten inches long, at the end of which is a roller, which bristles out into six points, three inches long, against which steel plates rattle with a quick, sharp sound.
>
> (Colton 1948: 14.)

About ten years before this was written, Californio costume had undergone a process of evolution. Since 1769, men had worn much the same style of clothes: sombrero, jacket, knee-breeches, and long hair worn in a queue. Partly due to the arrival of the Hijar colony in 1832, new styles were introduced. Open-sided trousers, called calzoneras, were the greatest change. The queue was cut off by all but the most conservative. By the early 1840s, changes in the cut of the jacket came to include a high-collared military style. Some men wore beards (Bancroft 1888: 397).

A certain class of elite gentlemen, especially if they had visited Mexico, wore vaquero-style clothing only if on horseback. Otherwise, they adopted a style midway between the European and the Californio. Dana describes one such gentleman, Don Juan Bandini, in 1836, as he appeared for a fandango,

> He was dressed in white pantaloons, neatly made, a short jacket of dark silk, gaily figured, white stockings and thin morocco slippers upon his very small feet.
>
> (Dana 1946: 203.)

Such clothes, with perhaps light shoes substituted for the dancing slippers, a shirt and stock or cravat, and a waistcoat and fine sombrero, would have served very well for any others of Bandini's class as daily business dress. It was said that most leading Californios, including de la Guerra, Alvarado, Alvarez, and Vallejo, set themselves apart from the long-haired "middle-blood" citizens, by wearing their hair short (Bancroft 1888: 400).

At work or when traveling, plainer clothes were worn. Breeches were often used in place of the clumsier calzoneras. Rust or cream-colored sueded leather was popular for clothing worn for work or travel.

Costume Reconstructions: Plate 17.
CALIFORNIO WOMAN
Best Clothes

Hair: Younger women might allow it to hang loose. Others pulled hair back, braided it, and put it up in a bun on top of the head. One lock might hang on each cheek. Plate 46: A., a., D., E.; Plate 47.

Headdress: As in work clothes.

Chemise: As in work clothes.

Petticoat: White petticoat might be ruffled and have lace and embroidery. Flannel petticoat only worn in cold weather. Plate 71.

Sash: Optional. Plate 113: A., D.

Stockings: White, pink, or black silk.

Shoes: Imported leather or satin slippers, also "del berruchis." Plate 117; Plate 120: A., B.

Wrap: Rebosos of silk, mantons de Manila, or lace mantillas. Also "fichus" of silk or gauze. Plate 67: F.; Plate 111.

Variations:

The above "best clothes" could be the basis for several types of outfits.

a. China Poblana; worn by all classes as a "national dress." Petticoat as for work clothes, or of resist-dyed wool, or satin, or fine printed muslin. Chemise worn as a "shirtwaist." Plate 57; Plate 71.

b. Middle or upper-class house dress; a "robe" or gown of merino, silk, linen, or calico added to the above. Plate 88; Plate 89; Plate 91.

c. Best clothes; all classes would add a gown of calico, linen, or silk to the above, and wear their best accessories. Some dresses consisted of separate bodice and petticoat, either of matching fabric, or else with a silk or velvet bodice combined with a fine muslin petticoat.

Costume Reconstructions: Plate 18.
CALIFORNIO WOMAN
Work and Travel Clothes

Hair: In one or two braids, either hanging, or arranged in bun at back or top of head. Braids may also be wrapped around the head like a wreath. Dark or colored ribbons may be added into braids. Plate 46: A., a., B., C., D.

Headdress: Optional. Black or white silk scarf worn "Aunt Jemima" style, or folded into a fez-shaped cap. Plate 53: D.

Chemise: White cotton or linen. Plate 57.

Petticoat: White cotton or linen. Over that a petticoat made of flannel, usually red or navy and often with an overlay of white or colored cotton or silk around the hips.

Sash: Optional. Red or other color cotton or silk. Plate 113: C.

Stockings: Optional, seldom worn for work. White cotton, wool, or silk.

Shoes: Optional, seldom worn for work. Leather zapatones, imported leather flat shoes. Plate 117: A.; Plate 120: B.

Wrap: Rebozo of solid-colored or patterned cotton, wool, or linen. Fichu of cotton or silk. Plate 67: A., F.; Plate 111: A.

Accessories: Simple jewelry of glass beads, strike-a-light and cigarette "fixings," cross and/or rosary.

CALIFORNIO WOMAN.

When Edwin Bryant encountered a group of Californios traveling on the road in 1846, he wrote of the men dressed strikingly in "steeple-crowned, glazed sombreros, serapes of fiery colors, velvet calzoneras, white cambric calzoncillo (drawers), and leggins and shoes of undressed leather. Their spurs were of enormous size." In contrast, he felt that the women, dressed in "a loose gown and reboso," both of common materials, hardly compared in splendor (1967: 315).

For some reason, Californio women's costumes seldom were as splendid as their menfolk's. Perhaps it was because they were almost as cloistered in their adobe homes as in a harem, so that women's clothes did not need to reflect status as plainly as men's. Or it could be that, as men, most observers failed to appreciate the understated charm of women's daily wear.

Since, in rancho-era California, most of the housework was done for all but the poorest households by the newly "liberated" mission Indians, most women did not need to strip down to chemise and petticoat for daily chores. For Indian women, and poorer gente de razon, this was daily wear, and what was worn to church or town as well. Some women would somehow manage to add a cotton or even silk gown to wear over the chemise and petticoat for fandangos. But in the Mexican era, the china poblana look made it simpler to transform one's underwear into fashionable clothes (Sayer 1985: 108). Such outfits were worn even by the wealthy to the less formal fandango (rather than bailes), to picnics, and other more casual celebrations.

However, European/American fashions had caught up with Californio women soon after the arrival of the Hijar colony and, while never quite up to date, and always interpreted to suit local tastes, gowns were worn by middle and upper-class women on most occasions. Richard Henry Dana writes of California in 1835,

> The women wore gowns of various textures — silks, crape, calicoe, etc. — made after the European style, except that the sleeves

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COSTUME RECONSTRUCTIONS PLATE 17

CALIFORNIO WOMAN

BEST CLOTHES

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COSTUME RECONSTRUCTIONS: PLATE 18

CALIFORNIO WOMAN

WORK + TRAVEL CLOTHES

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were short, leaving the arm bare, and that they were loose about the waist, corsets not being in use. They wore shoes of kid or satin, sashes or belts of bright colours, and almost always a necklace and earrings. Bonnets they had none. . . They wear their hair. . .long in their necks, sometimes loose, and sometimes in long braids, though the married women often do it up on a high comb. Their only protection against the sun and weather is a large mantle, which they put over their heads, drawing it close round their faces, when they go out of doors, which is generally only in pleasant weather. When in the house or sitting out in front of it, which they often do in fine weather, they usually wear a small scarf or neckerchief of a rich pattern. A band, also, about the top of the head, with a cross, star or other ornament in front is common. . .

(Dana 1946: 63.)

This is a very good description of the daily wear of Californio middle and upper-class women. It should be noted that the "high comb" used for the hair was, in fact, rather small compared to the elaborate sorts used just ten years earlier. Those of the 1820s could be twelve inches square instead of the four-by-eight inch average that Dana saw. Side-combs were also used.

Other firsthand accounts give us more details:

Sir George Simpson, 1844. "The women. . .wear a short gown, displaying a neat foot and ankle, white stockings and black shoes. A handkerchief on the head conceals all of the hair except a single loop on either cheek. Their shoulders are swathed in a shawl, and over all when they walk out is the beautiful and mysterious mantilla" (Bancroft 1888: 396).

Edwin Bryant, 1846. "The Senora L.(ivermore). . .was dressed in a white cambric robe, loosely banded round the waist, and without ornament of any kind, except several rings on her small, delicate fingers" (Bryant 1967: 307).

Bride at wedding, 1842. "She wore a dress of yellow satin, adorned below with green ribbons; white satin shoes called berruchi, pointed upwards; stockings of flesh-colored silk; panoleta (fichu) with green points, triangular, with a green silk flower in the end falling over the back and secured over the breast with a similar flower; black mascada (kerchief) gathered like a turban on the head, surmounted by a crown of white artificial flowers, (a shawl of). . .costly Chinese silk of different colors, with figures of birds, fruit, etc.; ear-rings of false pearls and necklace of the same" (Bancroft 1888: 399).

William Perkins, 1852. "I have drawn a sketch of a. . .Californian girl in her Sunday dress, which consist of a splendid skirt with a body (bodice); a silk rebosa to cover the head and bosom, a pair of satin shoes with rose colored silk stockings. The latter are indispensible on Sunday, although amongst the poorer classes the satin shoes are often worn on week days without stockings. A great deal of pains is taken in the finishing of the skirt, which is generally of white muslin. A year is often expended in needle work, in white lace and colored silk embroidery round the flounces and the bottom of the dress."

"The rebosa is often laid aside on feast days to give place to a rich Chinese silk crape shawl, which is not satisfactory unless it be covered with the gaudiest description of embroidery, and is often worth a hundred dollars" (Perkins 1964: 294).

It was very difficult to judge a woman's class by the richness of her clothing in old California. Dana was displaying typical Yankee snobbery when he wrote the following, but there is a good deal of truth as well,

(Californio women's) fondness for dress. . .is excessive and is sometimes their ruin. A present of a fine mantle or of a necklace or pair of earrings gains the favor of the greater part. Nothing is more common than to see a woman living in a house of only

two rooms, with the ground for a floor, dressed in spangled satin shoes, silk gown, high comb, and gilt, if not gold, earrings and necklace. If their husbands do not dress them well enough, they will soon receive presents from others. They used to spend whole days on board our vessel, examining the fine clothes and ornaments, and frequently making purchases at a rate which would have made a seamstress or waiting-maid in Boston open her eyes.

(Dana 1946: 64.)

Costume Reconstructions: Plate 19.
PRESIDIAL CAVALRYMAN
Campaign Uniform

Hat: Black felt with white cloth band. Optional chinstrap of buckskin or black ribbon. Plate 49: A.

Shirt: Undyed cotton. Plate 61.

Neckwear: Stock of black cloth. Plate 66: E.

Jacket: Dark blue wool with deep red collar and cuffs, white metal buttons. "AC" embroidered on collar. Plate 102: B.

Drawers: Undyed cotton. Plate 74.

Trousers: Grey wool calzoneras with white metal buttons. Plate 79: B.

Wrap: Cloak or overcoat of dark blue cloth. Also serapes. Plate 99: A.; Plate 107: A. (omit fur collar).

Leggings: "Botas de ala." Plate 84.

Shoes: Black leather. Plate 117.

Accessories: Sabre, probably with black leather hilt and brass knuckleguard, white leather swordknot and steel scabbard, white leather swordbelt with brass buckle. Black leather cartridge pouch on a white leather sling. Californio- type spurs. For further options, see "Californio Man" section.

Costume Reconstructions: Plate 20.
PRESIDIAL OFFICER
Campaign Uniform

Much the same as soldier but of better quality fabric and tailoring. Pouch and sling might not be worn, and officers might have had their own pattern swordbelt. For other options, see "Californio Man" section.

MEXICAN PRESIDIAL CAVALRY.

There is no good reason for including Mexican presidial soldiers in this report, which covers the 1845-1847 era, for we cannot document any visit by these forces to Sutter's Fort after the 1844 delegation which tried to meet with Fremont. It is noteworthy, too, that Sutter claimed that during that visit, at least, he allowed only officers and their servants within the fort's walls, but no soldiers, and that all Mexicans who entered the fort, regardless of rank, had to remove their hats (Dillon: 146-7). Thus, no sergeants or enlisted men, unless they were orderlies, would even have been seen within the fort.

What makes it even more difficult to do reconstructions of presidial cavalry uniforms here is the almost complete lack of information as to what those uniforms might have looked like.

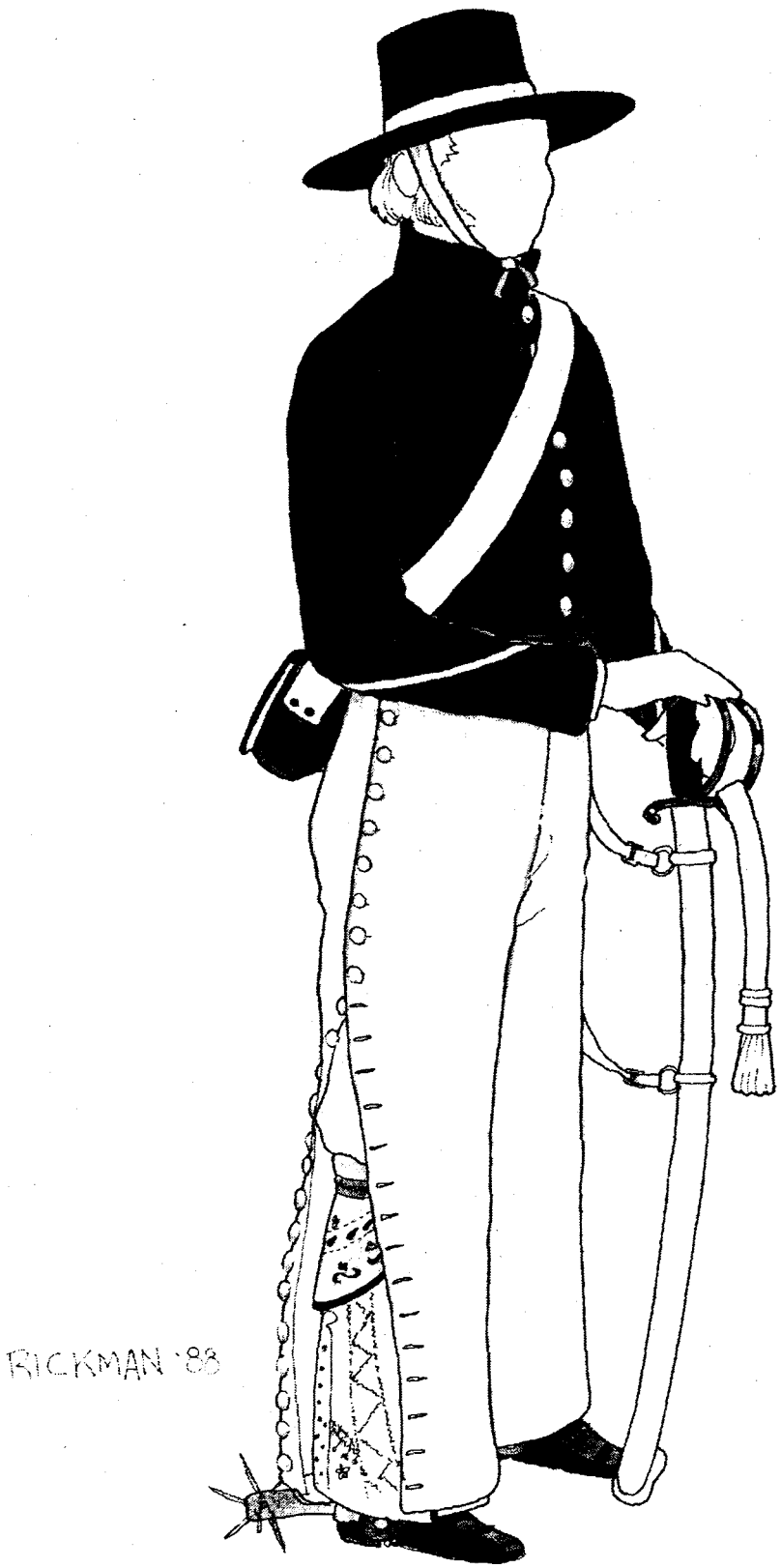
By 1845, only one company of presidial soldiers, of between 25-30 men, existed in California. This unit, headquartered in Monterey, had become General Jose Castro's unofficial bodyguard, and were called the "Yellow Jackets." We do not know what uniform, if any, they wore. Clearly, a great deal of basic research remains to be done in the primary sources before Mexican presidial cavalry in California from 1845-1847 can be responsibly portrayed at Sutter's Fort (personal correspondence with Georgé Stammerjohan, 1987-88).

The most contemporary description of presidial cavalry uniforms for California dates to 1838, and comes from the Mexican Army regulations, summarized by modern historians. These uniforms were to be as follows:

COSTUME RECONSTRUCTIONS: PLATE 19

PRESIDIAL CAVALRYMAN

CAMPAIGN UNIFORM



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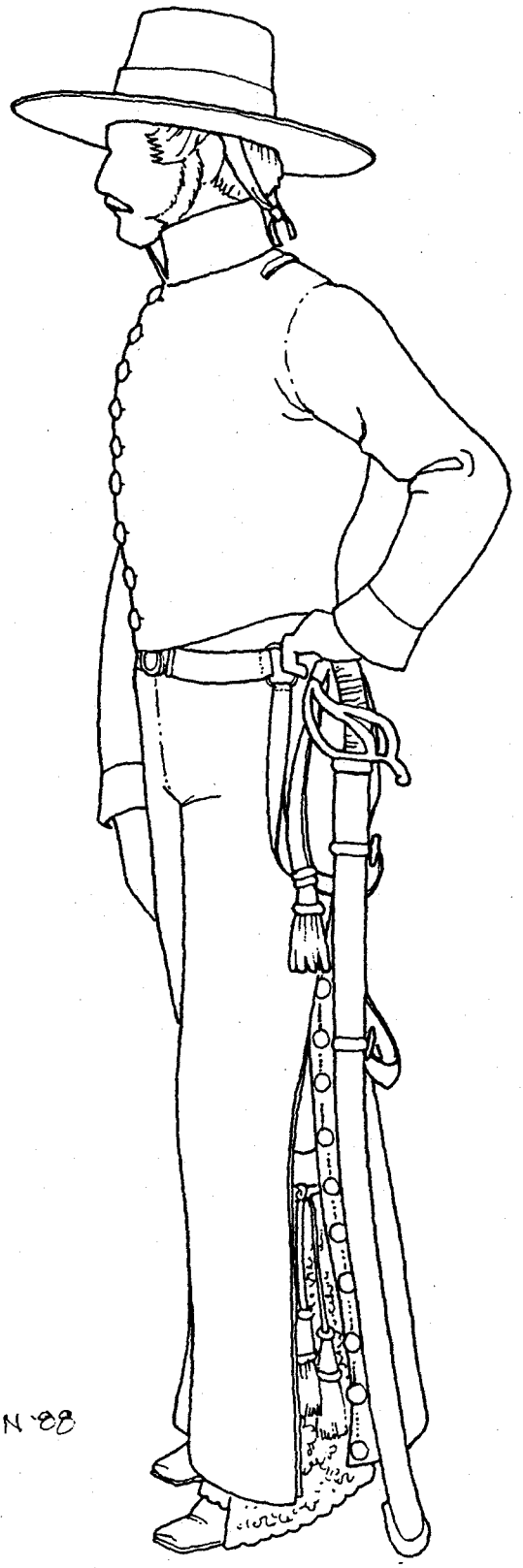
COSTUME RECONSTRUCTIONS: PLATE 20

PRESIDIAL OFFICER

CAMPAIGN UNIFORM



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Las companias de California tenian dos uniformes de cambio: un traje de guarnicion con casaca azul oscuro, cuello y vueltas, solapa y barras encarnadas, vivos blancos, pantalon azul oscuro concintas encarnadas, un schaco adornado de caballeria, chabra de color no especificado con cinta blanca alrededor, y las letras AC o BC bordadas en el cuello.

Translation: The California companies had two uniforms: a garrison dress with dark blue tailcoat, green collar and cuffs, deep red lapels and cuff bars, white piping, dark blue pants with deep red stripes, an ornamented cavalry shako, a shabrak of unspecified color with a white band all around, and the initials AC or BC on the collar.

Su traje de campana era un saco redondo azul oscuro con cuello y vueltas encarnadas(,) chaparreras grises abrochados del costado sobre botas, montura vaquera y chabra, sombrero redondo con cinta blanca y capa azul oscuro.

Translation: Their field uniform was a dark blue round jacket with deep red collar and cuffs, grey side-buttoned chapparal pants over boots, a cowman's saddle and shabrak, round hat with white band and a dark blue cape.

(Nieto, Brown, and Hefter 1965.)

Some clarifying remarks should be added. The AC and BC referred to Alta and Baja California. Naturally, only AC would be used in Monterey. The "shabrak," or cloth saddle-cover, may not have been used, on campaign at the very least, because vaquero saddles in California had leather covers already, called "mochilas." Buttons, and most other metal trim, would have been silver colored, because the cavalry used white metal while infantry yellow (i.e., brass). Translated literally, "chaparreras grises abrochados del costado" means "grey chaps buttoning on the side." Grey cloth calzoneras (broadfall trousers that buttoned on the sides) are probably what is meant. Unlike the jacket, no specific shade of grey is mentioned, so we must assume a medium tone. "Botas" may have meant boots as we know them, or ankle-boots, but if indeed calzoneras are meant, then botas, the wrapped leather legging worn by vaqueros in both Mexico and California, could also have been meant.

A reconstruction of this uniform is given by J. Hefter (Nieto, Brown, and Hefter 1965: plate VIIc), which includes several details not mentioned in the text of these regulations. The hat is shown as dark, perhaps black. A chinstrap is shown on the hat, which was common on civilian hats. The jacket has perhaps nine buttons in front. The jacket collar has the initials AC on both corners. The "chaparreras" (which he reconstructs as calzoneras) closed so that the buttons show through buttonholes on the outside of the leg, though ball and chain buttons fastening to a hidden flap were just as common on civilian pants of the day. There seem to be stripes on these pants. None of these details were official, so their actual use, like the "bullnose" tapaderos which the artist reconstructs on the saddle and which are some 30 or more years too early, need to be confirmed before being used.

How strictly these regulations were interpreted in faraway California is still not clear. Unless actual articles were imported from Mexico, substitutes would have had to be found or made in California. So far, only one shipment of military goods from about this time, dated January 3, 1839, has come to light. Rather than the new regulation presidial uniforms, however, the lists show that certain regular cavalry items were sent instead, including helmets, riding pants with antelope skin seats, shoes, garrison caps, canvas jackets, and trousers for fatigue wear. Not a sign of the campaign uniforms are to be found in these records, and so far we have no proof that these, or indeed the proper garrison uniform, ever arrived from Mexico (Vallejo: ms. CB 25: 117, 120; 32, 34; Nieto, Brown, and Hefter 1965: 4, 52).

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But California's presidial troops had worn blue cloth jackets with red collars and cuffs as their uniform since Spanish times, and the 1838 regulations only confirmed pretty much what was already being used, while introducing a new garrison uniform. If campaign uniforms never arrived from Mexico, their design was so similar to civilian clothes that replacements could easily have been made up locally from the appropriate cloth.

Also included in the 1839 shipment were weapons. For cavalry, these were sabres, lances, and carbines, along with flints and cartridges (Vallejo: ms. CB 32, 34). Lances are described as three yards long, including point and socket. There was to be a pennant; two-pointed, 12 inches long, and in regimental colors. What those colors were is not known. The sword is not described, but Nieto, Brown, and Hefter reconstruct most cavalry sabres of the time as having a black leather- wrapped hilt, a brass branched knuckleguard, and a steel scabbard. The color of the swordknot is not known. Swordbelts are not mentioned in the 1839 shipment, and we cannot just assume they were sent. The proper belt was of white buff leather, wide, and having a square brass plate embossed with the Mexican national arms. There was a hook on the left side for hitching up the sabre when you did not want it to hang from its straps. Civilian Californio horsemen traditionally carried a sword on the left side of the saddle, under the leg. The carbines sent could have been of poor quality. Mexico did not produce its own firearms, and English Baker carbines of .615 caliber were commonly used. These were the same model used by the British until 1838, and were probably surplus, older, or discarded models, shipped to Mexico for disposal. Nieto, Brown, and Hefter show this carried by a regular cavalryman on a white leather sling attached to the saddle's right side. They also show a black cartridge box on a wide, white leather sling, though again it is not known if any of these were shipped to California or not (Nieto, Brown, and Hefter: 53-4, 56).

In 1840, additional ordinances were published, which updated the use of fatigue uniforms. For daily wear, during drill, and on the march, the cavalry, as well as the other main branches of service would wear "una chaqueta redonda azul turqui," a Turkish blue round jacket. "Turkish blue" usually meant the darkest blue possible, but was variously interpreted as anything from blue-black to medium blue, a good indication of just how uniform we might expect any color called for in the regulations might turn out to be. In fact, if these uniforms were made up from regulations in California, they might even have been turquoise, as this was a common colloquial interpretation of "turqui." However, we do not even have reason to expect that this all-blue jacket saw service in California, and the order was rescinded for presidial units in 1843.

This same order introduced some new rank insignia. For undress (and presumably campaign), the cavalry wore the following: captains had straps of five-strand silver lace in the middle of each shoulder; lieutenants the same, but on the right side only; sublieutenants and ensigns had their straps on their left shoulders. First sergeants and cornet majors wore two green flexible silk epaulets, held down with matching straps centered on the shoulders. Second sergeants wore one only on the right shoulder. Corporals had a 1/2-inch wide linen stripe from the inner seam of both cuffs, to the outer seams of the elbow, and carried a crude finger-thick flexible wooden switch (Nieto, Brown, and Hefter 1965: 51, 68).

What remained of these uniforms in the year 1845 is not known and, as we said in the beginning, is probably not relevant to Sutter's Fort. Certainly not all of the shipment of 1839 would have remained serviceable six years later. If indeed campaign uniforms were made up in California, rather than being shipped from Mexico, then we might expect this uniform, at least, to conform reasonably well to the regulations.

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COSTUME OPTIONS: PLATE 49

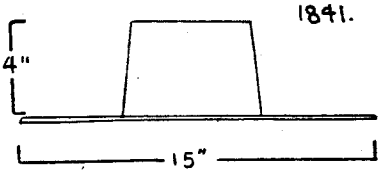
HEADGEAR

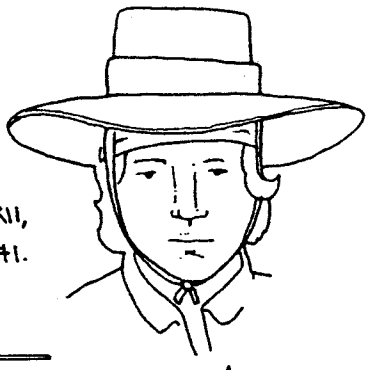
HATS WERE IMPORTED TO CALIFORNIA FROM THE U.S., MEXICO + SOUTH AMERICA. THE FINEST HATS IN CALIFORNIA WERE OF VICUÑA WOOL. MOST WERE FELT, THE CHEAPEST WERE HOMEMADE OF STRAW.

THE HATS SHOWN HERE ARE BASED MOSTLY ON PERIOD ARTWORK, SINCE NO ACTUAL HAT FROM THAT ERA, WITH THE EXCEPTION OF THE STRAW BELOW, COULD BE FOUND.

TWO RECONSTRUCTIONS OF COMMON SHAPES ARE SHOWN AT LEFT. MEASUREMENTS APPROXIMATE, BASED ON AVERAGE HEAD SIZES.

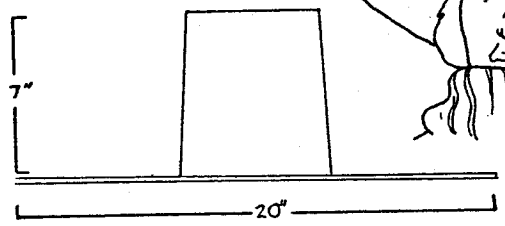
A. FROM A DRAWING BY ILYA VOZNESENSKII, 1841.





A.

B. FROM A PHOTO, MEXICO, 1847.



F. HAT COVERED WITH BLACK OILSILK. FITS CLOSELY AND TIGHTENED WITH DRAWSTRING UNDER BRIM.

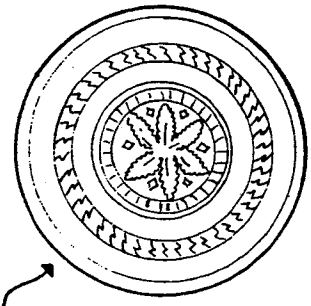
BLACK HAT BAND TIED IN BOW.

HEADSCARF

- PORTRAIT OF CARLOS CARRILLO, AFTER 1850. STA. BARBARA HISTORICAL MUSEUM.

BLUE + GOLD HAT CORDS

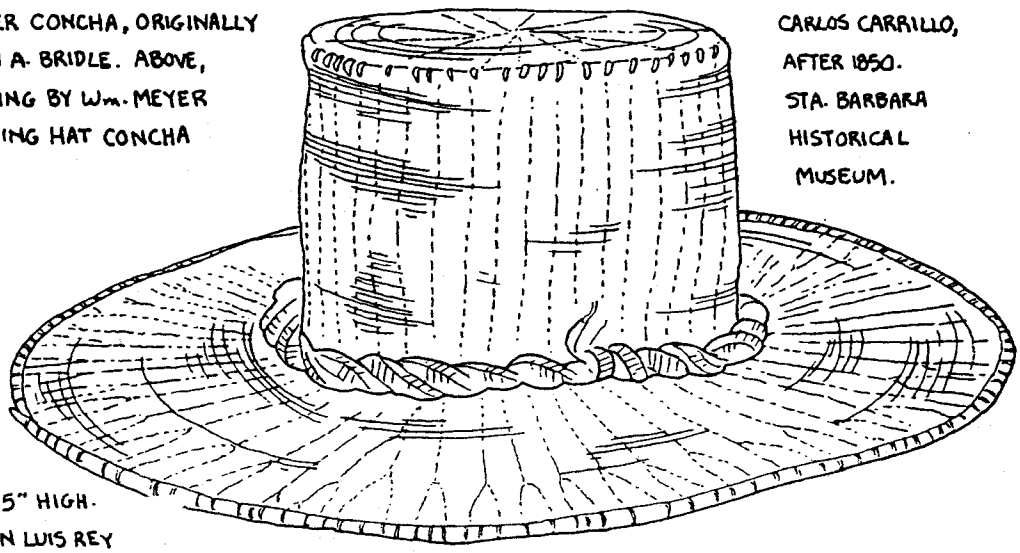
E. DRAWING BY Wm. MEYER, 1842.



2" DIAMETER

- INDEX OF AMER. DESIGN So. Cal. - ME - 32.

C. SILVER CONCHA, ORIGINALLY FROM A BRIDLE. ABOVE, DRAWING BY Wm. MEYER SHOWING HAT CONCHA



D. HAT MADE OF COILED WHEAT STRAW STITCHED WITH COTTON STRING. c. 1850. BRIM 15" DIA.; CROWN 6" DIA. x 5" HIGH. - MISSION SAN LUIS REY

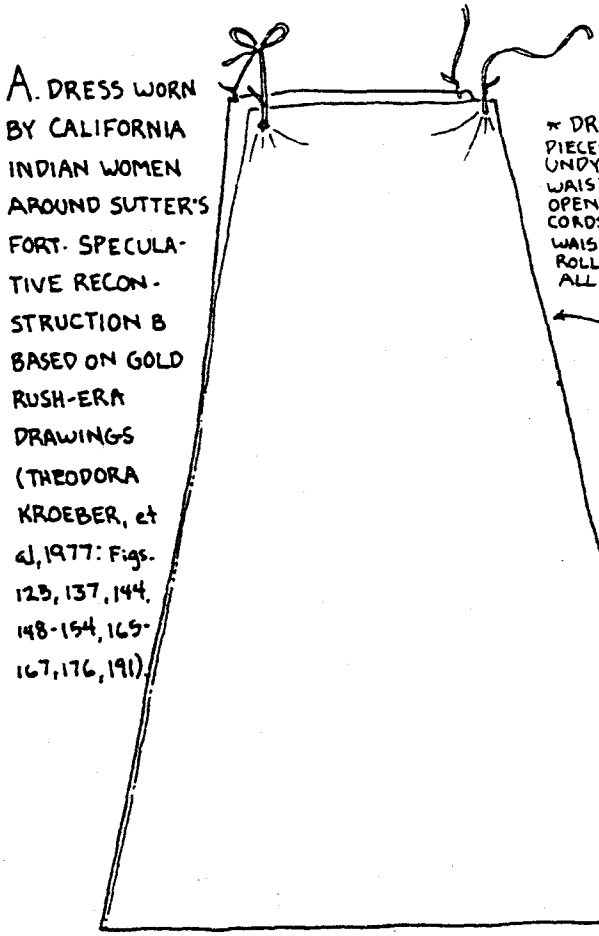
COSTUME OPTIONS: PLATE 56

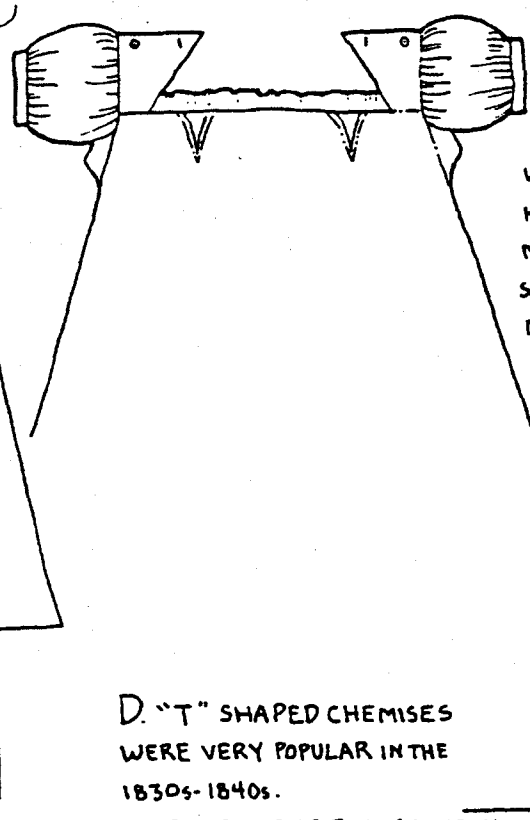
CHEMISES

SCALE: 1/8" = 1"

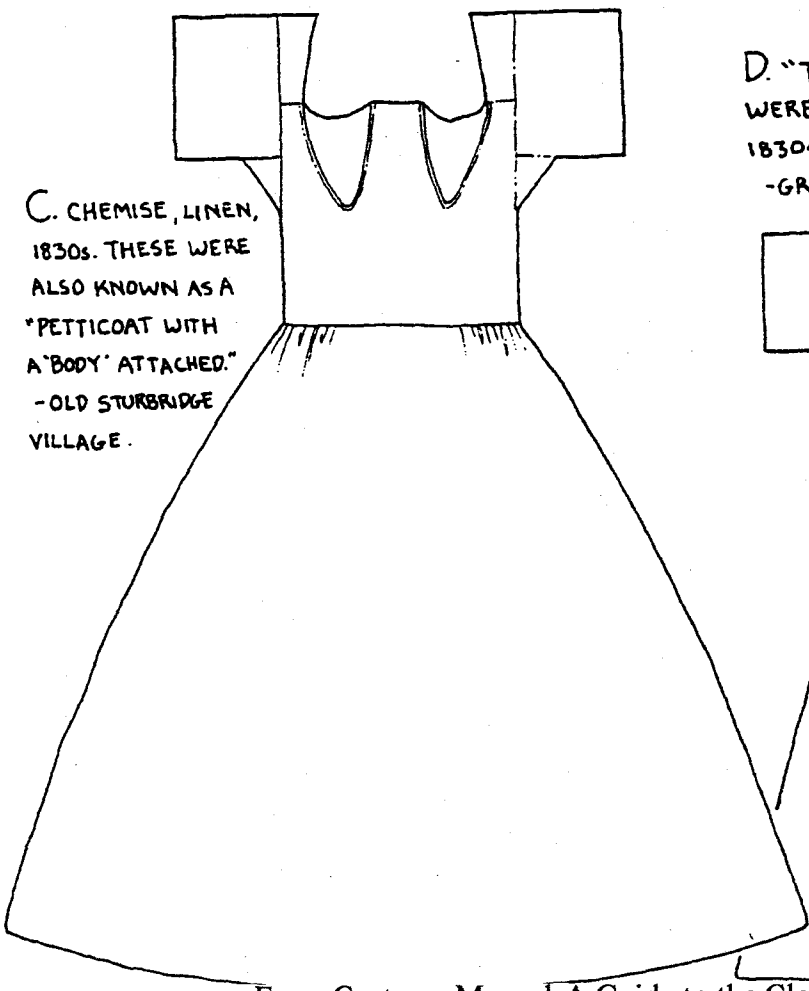
A. DRESS WORN BY CALIFORNIA INDIAN WOMEN AROUND SUTTER'S FORT. SPECULATIVE RECONSTRUCTION B BASED ON GOLD RUSH-ERA DRAWINGS (THEODORA KROEBER, et al, 1977: Figs. 123, 137, 144, 148-154, 165-167, 176, 191).

* DRESS IS MADE OF TWO PIECES OF FABRIC, (PROBABLY UNDYED COTTON), SEWED FROM WAIST DOWNWARD, BUT LEFT OPEN FROM WAIST UP. THONGS OR CORDS AT SHOULDERS. BELTED AT WAIST WITH SAME. TOP HALF OFTEN ROLLED DOWN TO BELT WHILE WORKING. ALL EDGES SHOULD BE LEFT RAW.



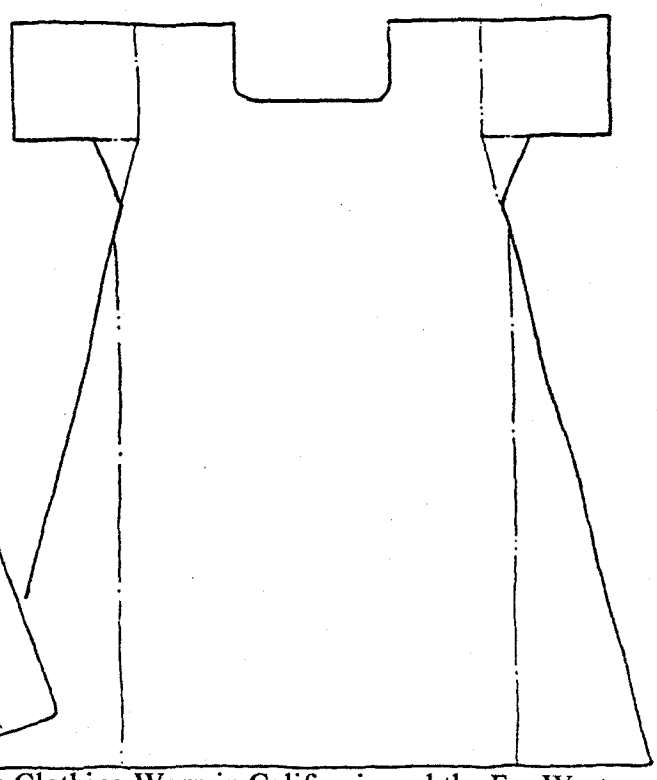


B. CHEMISE OF WHITE LINEN OR COTTON MADE WITH BUTTON + HOLE ARRANGEMENT ON SHOULDERS SO THAT CHEMISE MAY BE FASTENED TO STAYS-STRAPS. -WORKWOMAN'S GUIDE, 1838.



C. CHEMISE, LINEN, 1830s. THESE WERE ALSO KNOWN AS A "PETTICOAT WITH A 'BODY' ATTACHED." -OLD STURBRIDGE VILLAGE.

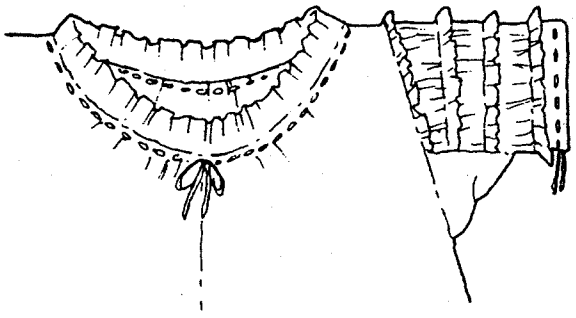
D. "T" SHAPED CHEMISES WERE VERY POPULAR IN THE 1830s-1840s. -GRAND RAPIDS PUBLIC MUSEUM.

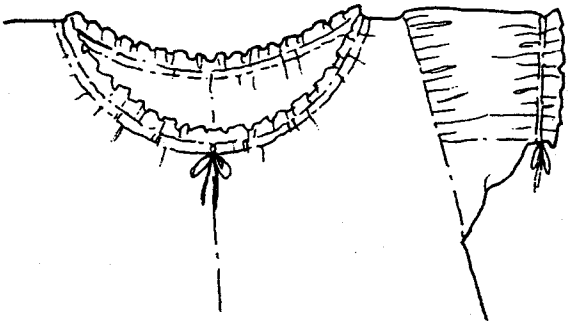


COSTUME OPTIONS: PLATE 57

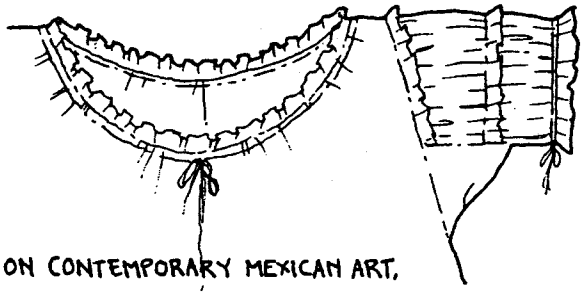
CHEMISES

SCALE: 3/32" = 1"

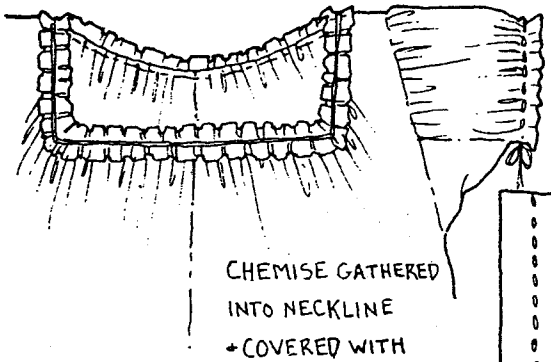




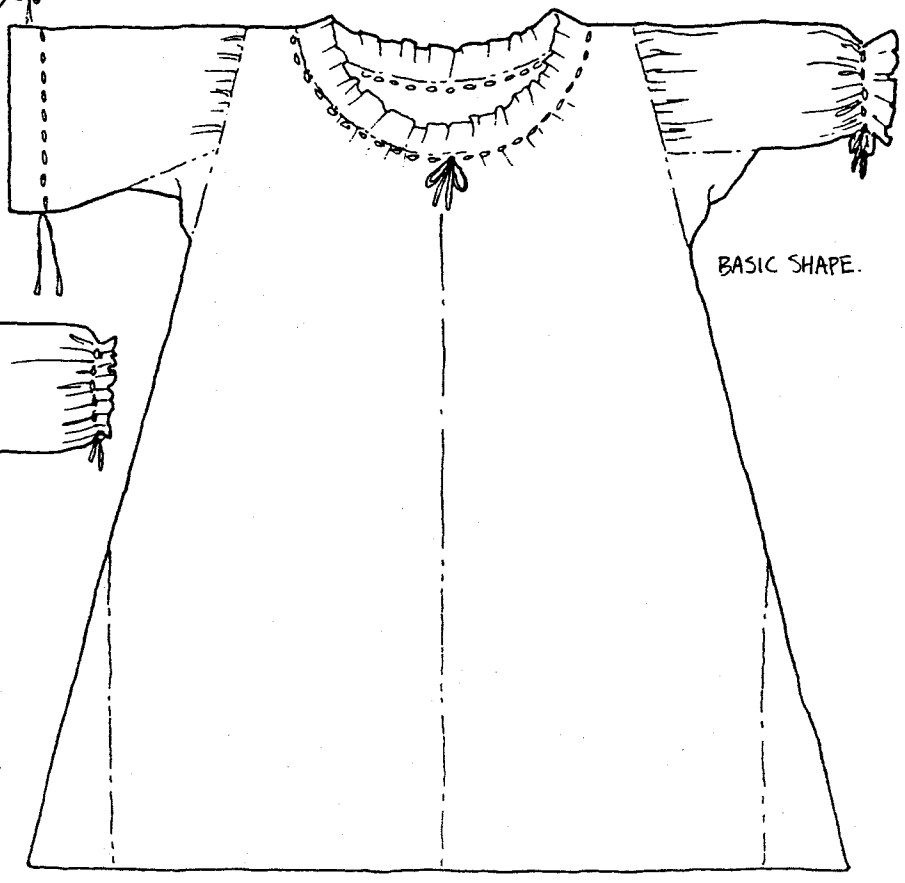
THE CHEMISE, (SPANISH CAMISA), WORN BY CALIFORNIO AND HISPANICIZED INDIAN WOMEN WAS GENERALLY OF THE 18TH CENTURY EUROPEAN PATTERN, WHICH HAD A NECKLINE AND SLEEVES THAT GATHERED INTO RUFFLES. THIS WAS DONE BY STRINGS OR RIBBONS DRAWN THROUGH EYELETS OR CASINGS. THE FABRIC WAS WHITE LINEN OR COTTON, THOUGH YELLOWISH NANKEEN AND MEXICAN MANTA WERE USED FOR THE SIMPLER STYLES. LITTLE EVIDENCE FOR THE USE OF LACE OR EMBROIDERY HAS BEEN FOUND. NO ACTUAL CALIFORNIO CAMISA OF THIS TIME SEEMS TO HAVE SURVIVED. THESE ARE



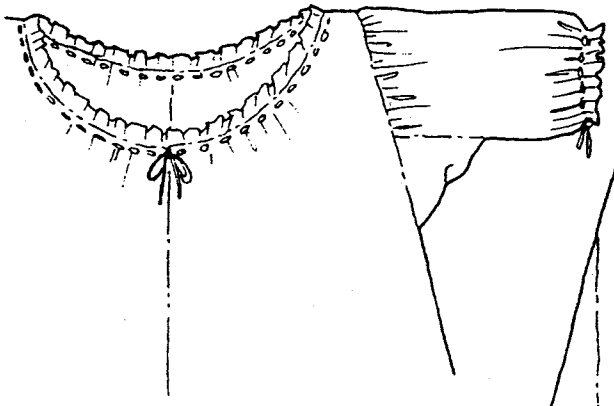
BASED ON CONTEMPORARY MEXICAN ART. (SAYER 1985: 53; SAN JOSE MUSEUM OF ART 1980: Plates 49, 57, 59).



CHEMISE GATHERED INTO NECKLINE + COVERED WITH RUFFLE.



BASIC SHAPE.



CAMISAS WERE BOTH WORN UNDER DRESSES, AND ALONE WITH PETTICOATS. MORE ELABORATE STYLES ESPECIALLY WERE MEANT TO BE WORN JUST WITH A FINE PETTICOAT, CHINA POBLANA STYLE.

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COSTUME OPTIONS: PLATE 109

WRAPS

GREATLY SIMPLIFIED TO SHOW AVERAGE SIZES AND TYPICAL DESIGNS, THESE ARE THREE TYPES OF BLANKETS THAT WOULD HAVE BEEN USED IN MEXICAN CALIFORNIA. IN COMMON, ALL THREE WOULD HAVE BEEN HANDWOVEN, WOULD HAVE COLORS DERIVED FROM NATURAL WOOLS AND PIGMENTS, (WHICH ARE LESS VIVID THAN MODERN CHEMICAL DYES).

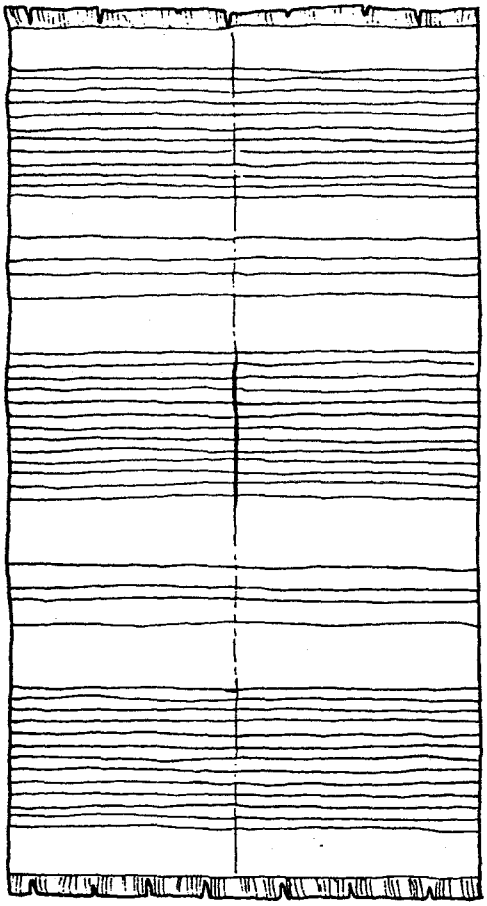
A. "RIO GRANDE" c. 4' x 7', WOVEN IN NEW MEXICO AND BROUGHT TO CALIFORNIA BY TRADE CARAVANS OR INDIVIDUALS. ALL WOOL, (SOME ALL COTTON), OFTEN WOVEN IN TWO WIDTHS. (SEE FISHER 1979).

B. "SALTILLO" AND OTHER MEXICAN SARAPES, c. 4 1/4' x 7 3/4'. USUALLY COTTON WARP + WOOL WEFTS. TYPICALLY HAD VERY COMPLEX PATTERNS WITH CENTRAL DIAMOND OR CIRCLE. (SEE JETER + JUELKE, 1978). EXAMPLE IN HAGGIN MUS., STOCKTON.

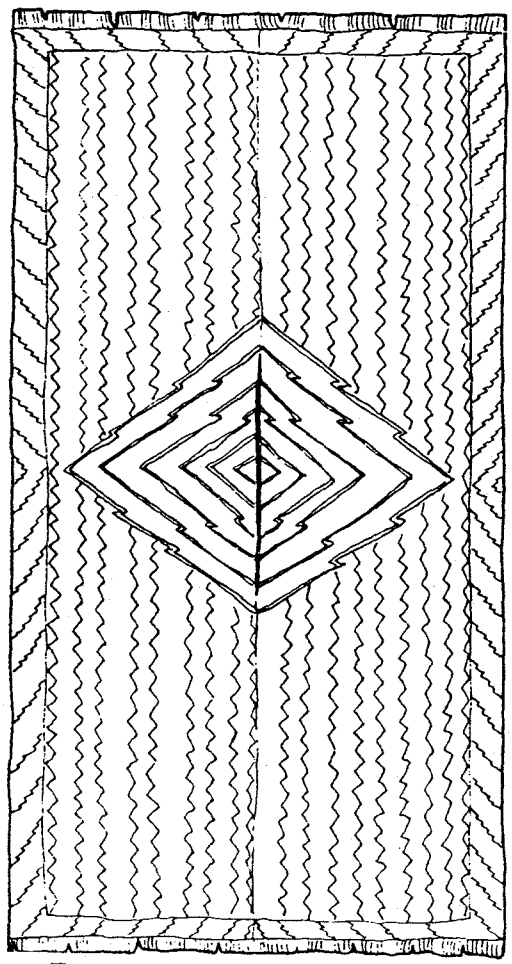
C. NAVAJO AND PUEBLO INDIAN BLANKETS, c. 4 1/4' x 6 1/4'. ALL WOOL, TYPICAL BOUND EDGES AND CORNER TASSELS. THE 1st-PHASE "CHIEF," 1st-PHASE "UTE" AND PRE-1850 SARAPE STYLE PATTERNS WERE USED, (SEE KAHLENBERG + BERLANT 1972).

* EXAMPLES OF THESE BLANKETS MAY BE FOUND IN MANY WESTERN MUSEUMS, INCLUDING THE MUSEUM OF NEW MEXICO, THE LOS ANGELES CO. MUSEUM, THE DE YOUNG AND THE LOWIE MUSEUMS.

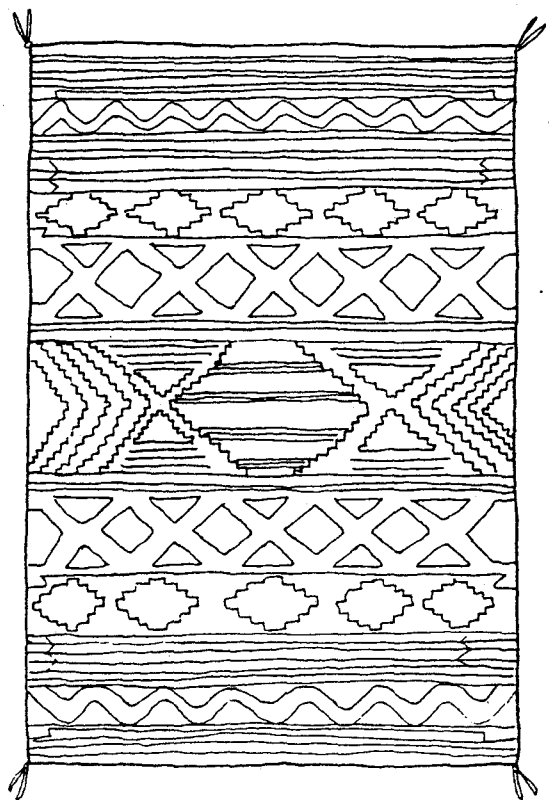
A.



B.

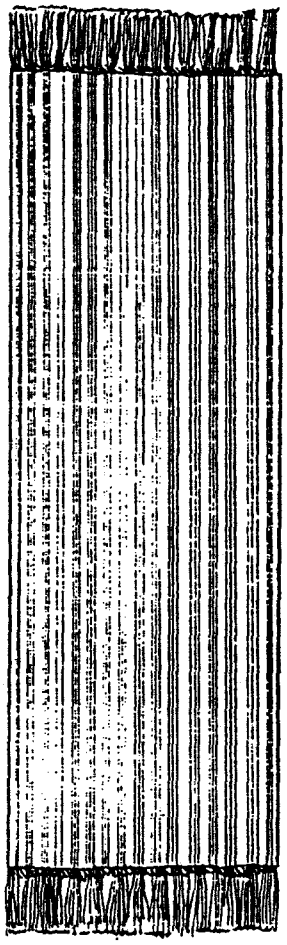


C.

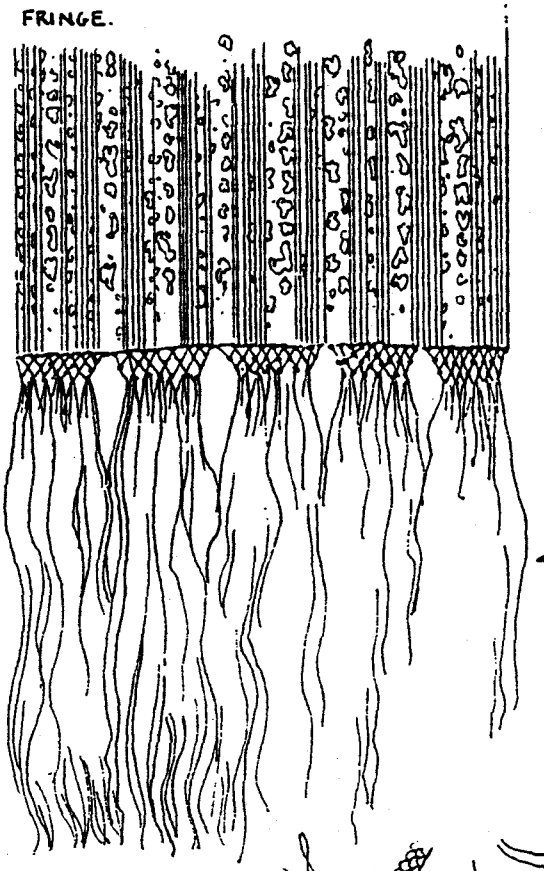


COSTUME OPTIONS: PLATE III

WRAPS



A. REBOZO OF COTTON + SILK, IN BLACK, BLUE, ORANGE AND WHITE. SOME IKAT DYEING TECHNIQUE USED. c. 48" x 90", PLUS c. 6" FRINGE.



DETAIL. NOT TO SCALE.

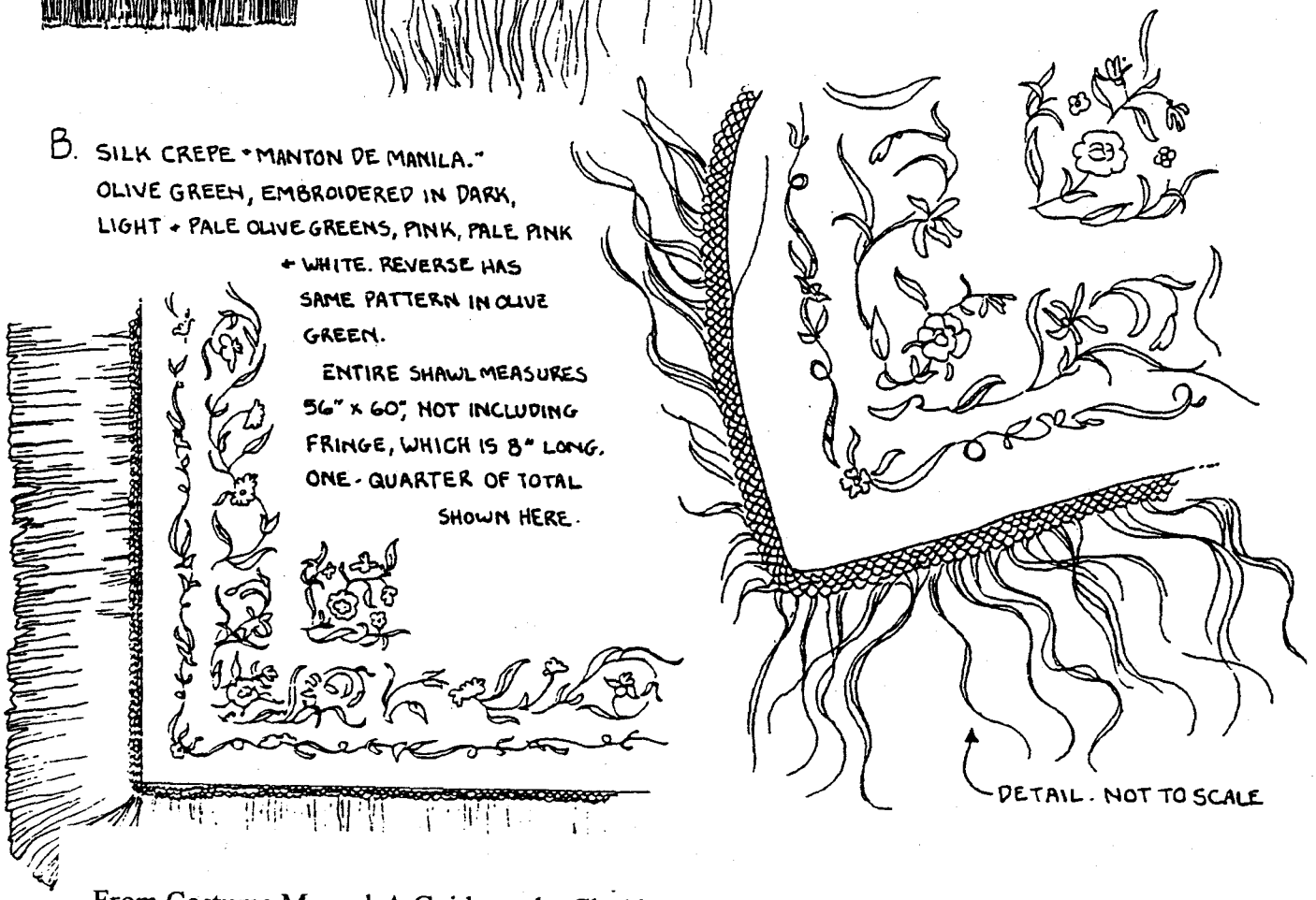
TWO BASIC STYLES OF SHAWLS WERE USED BY CALIFORNIO WOMEN: THE OBLONG "REBOZO" AND THE SQUARE "MANTON"

FABRIC, PATTERN + ORNAMENT VARIED CONSIDERABLY. FOR EXAMPLE, REBOZOS COULD BE OF COTTON, LINEN, WOOL, SILK OR COMBINATIONS OF THESE.

BOTH OF THESE EXAMPLES ARE FROM THE LOS ANGELES COUNTY MUSEUM OF NATURAL HISTORY.

B. SILK CREPE "MANTON DE MANILA." OLIVE GREEN, EMBROIDERED IN DARK, LIGHT + PALE OLIVE GREENS, PINK, PALE PINK + WHITE. REVERSE HAS SAME PATTERN IN OLIVE GREEN.

ENTIRE SHAWL MEASURES 56" x 60", NOT INCLUDING FRINGE, WHICH IS 8" LONG. ONE-QUARTER OF TOTAL SHOWN HERE.



DETAIL. NOT TO SCALE

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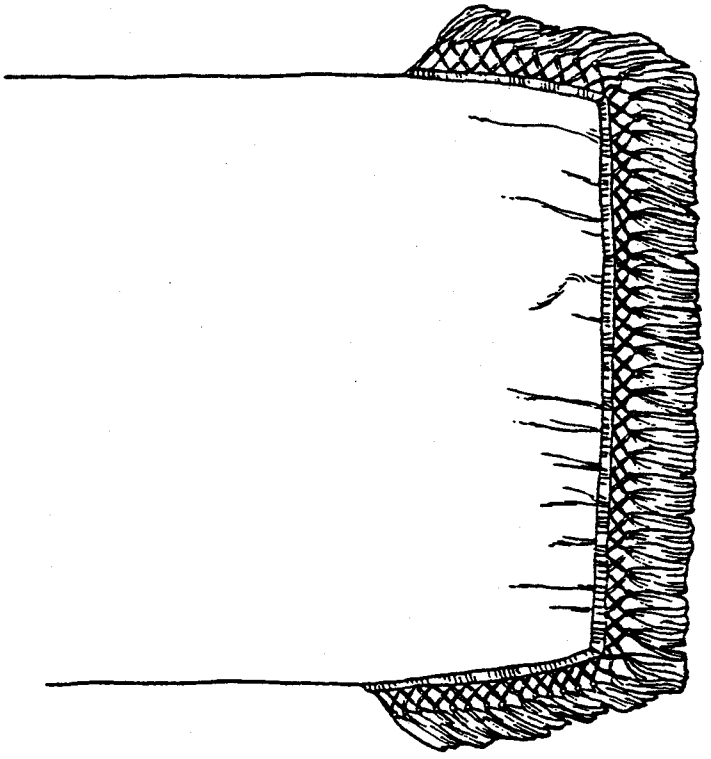
COSTUME OPTIONS: PLATE 113

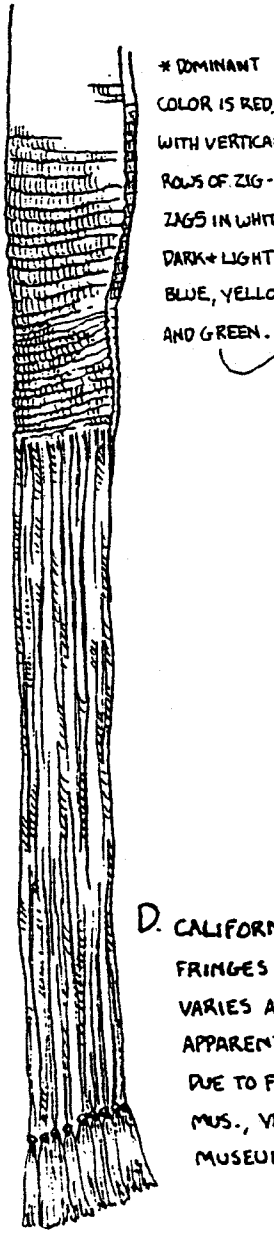
SASHES

SCALE 3/16" = 1"

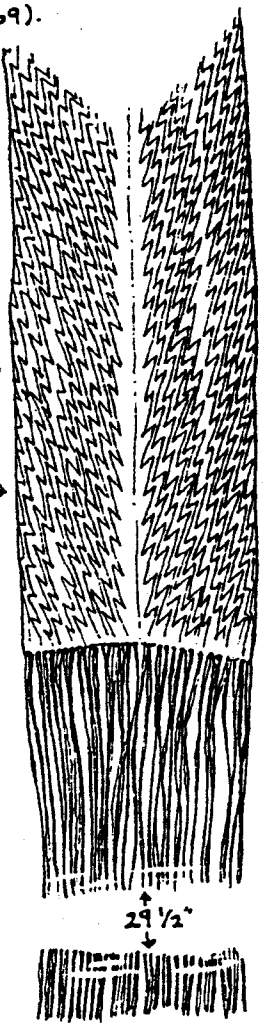


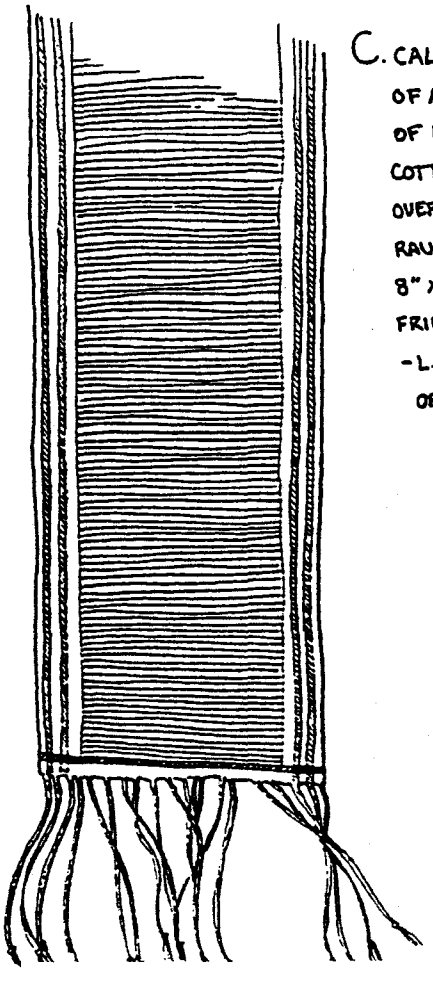
A. CALIFORNIO, MADE OF SCARLET DAMASK SATIN TRIMMED AT THE ENDS WITH GOLD BRAID & FRINGES. SIZE (MINUS FRINGES), 16 3/4" x 8'.
-L. A. Co. MUSEUM OF NAT. HIST.

B. CANADIAN, EARLY 19TH. CENT. "L'ASSOMPTION" SASH OF FINGER-WOVEN WOOL, 6'1/2" x 88'1/8," MINUS FRINGES, (GILMAN 1982:69).



* DOMINANT COLOR IS RED, WITH VERTICAL ROWS OF ZIG-ZAGS IN WHITE, DARK & LIGHT BLUE, YELLOW AND GREEN.





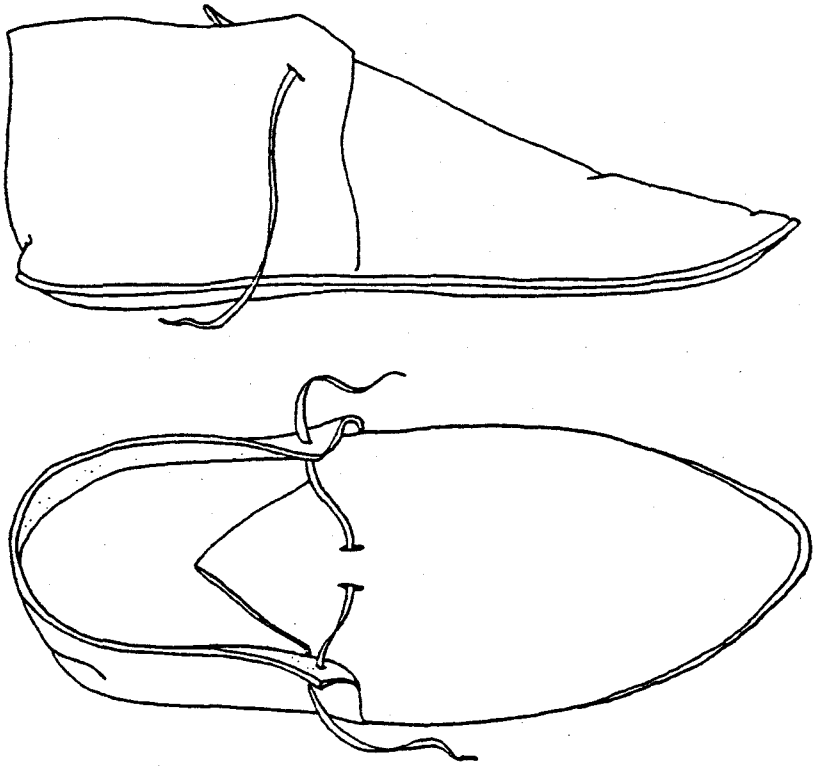
C. CALIFORNIO, MADE OF A NARROW PIECE OF BLUE & WHITE COTTON (TOWELING?) OVERDYED RED. ENDS RAVELED AND BRAIDED, 8" x 86" WITH 8" FRINGES.
-L.A. Co. MUSEUM OF NAT. HIST.

D. CALIFORNIO, KNITTED SILK, 6" x 90 1/2" FRINGES 10 1/2". CRIMSON (COCHINEAL) COLOR VARIES AMONG KNOWN EXAMPLES OF THESE APPARENTLY MASS-PRODUCED SASHES, PROBABLY DUE TO FADING. EXAMPLES FOUND AT L.A. Co. MUS., VENTURA CO. MUS. AND HAGGIN MUSEUM (STOCKTON).

COSTUME OPTIONS: PLATE 117

FOOTGEAR

SCALE: 3/8"



CALIFORNIOS WORE TWO STYLES OF TRADITIONAL SHOES, IN ADDITION TO EURO-AMERICAN STYLES.

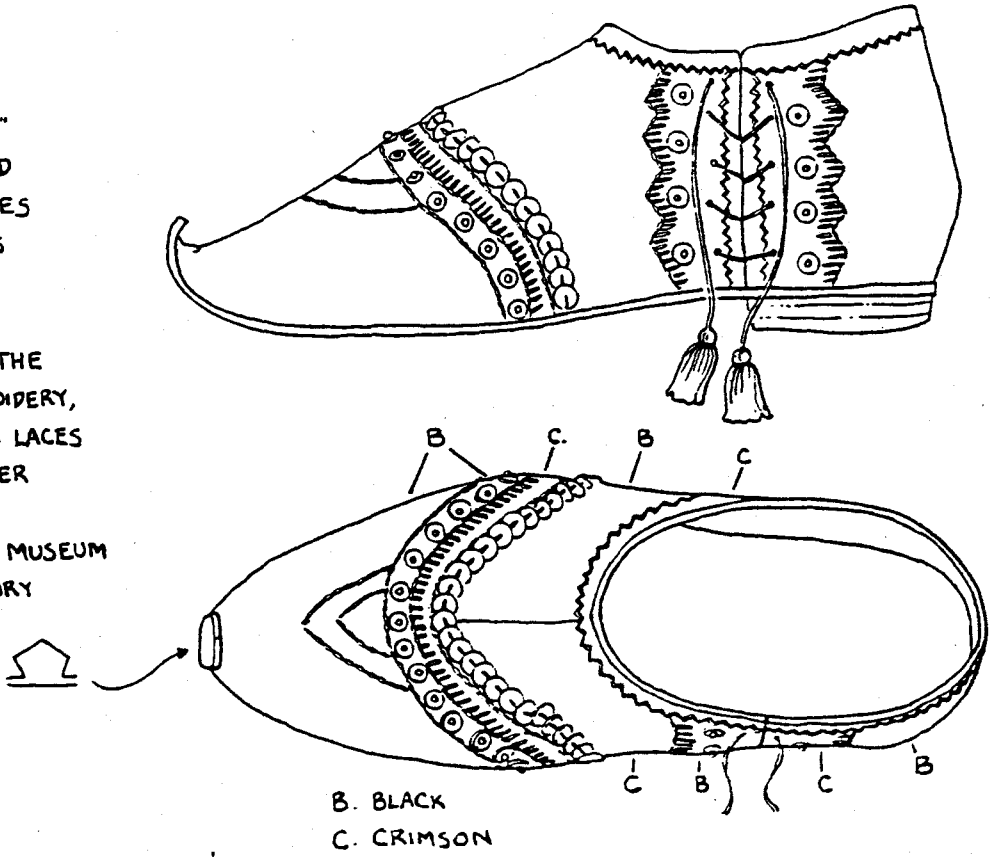
"ZAPATONES" WERE WORK SHOES AND WORN EVERY DAY. THEY WERE MADE OF LEATHER IN "TURNED-SHOE" FASHION (i.e. STITCHED INSIDE OUT THEN REVERSED).

THIS PAIR WAS MADE BY ANTONIO CORONEL, A MEXICAN IMMIGRANT WHO LEARNED SHOEMAKING IN THE MISSIONS. THE UPPERS ARE c. 1/8" THICK AND STAINED BLACK. THE SOLES ARE c. 1/4" THICK AND LEFT NATURAL, NOW BROWN. LACES ARE BUCKSKIN.

- LOS ANGELES CO. MUSEUM OF NATURAL HISTORY

"ZAPATOS DEL BERRUCHI" HAVE DISTINCTIVE UPTURNED TOES AND LACE ON THE INSIDES OF THE FEET. THIS PAIR WAS ALSO MADE BY CORONEL, OF BLACK AND CRIMSON VELVET ON A CANVAS FOUNDATION. THE ORNAMENT INCLUDES EMBROIDERY, BEADS AND BRASS SEQUINS. LACES ARE OF BRAIDED SILK. LEATHER "TURNED"-SOLES.

- LOS ANGELES CO. MUSEUM OF NATURAL HISTORY



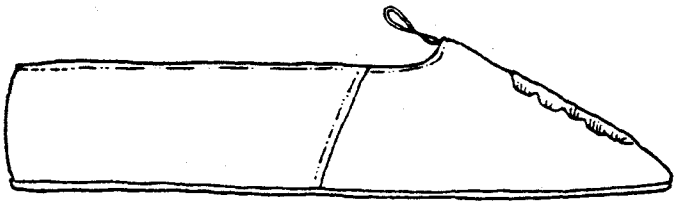
From Costume Manual-A Guide to the Clothing Worn in California and the Far West, CA 1845 by David W. Rickman Used by Permission of Sutter's Fort State Historic Park.

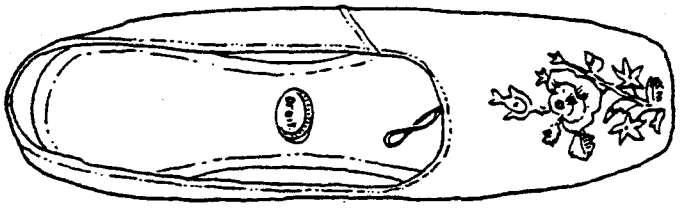
COSTUME OPTIONS: PLATE 120

FOOTGEAR

SCALE: 3/8" = 1"

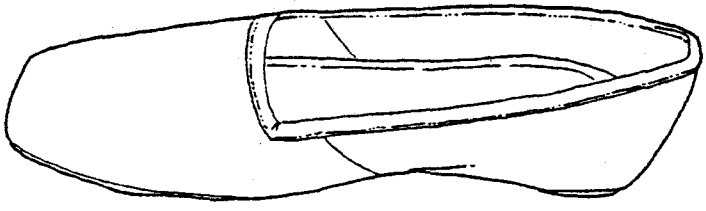
FASHIONABLE EUROPEAN + AMERICAN SHOES WERE MOSTLY FACTORY MASS-PRODUCED BY THE 1840s. ALL OF THESE SLIPPERS AND BOOTS WERE MADE AS "TURN SHOES," THAT IS, SEWN INSIDE-OUT THEN REVERSED. THE RESULT IS THAT NO STITCHES SHOW ON THE SOLES. MASS-PRODUCED WOMEN'S SHOES WERE EXPORTED IN LARGE NUMBERS AND MANY WERE SOLD IN CALIFORNIA IN THIS ERA.



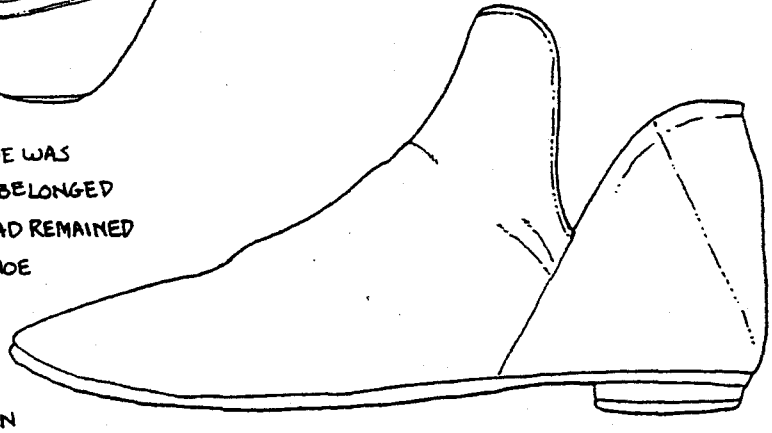


A. CORAL-PINK SATIN SLIPPERS OF THE 1840-1850s STYLE, MANUFACTURED IN FRANCE AND SOLD TO A CALIFORNIO WOMAN IN LOS ANGELES. COTTON LINING WITH WHITE KID INNERSOLE. PRINTED LABELS READ "Droit" AND "Gauche," (RIGHT + LEFT). TOES EMBROIDERED WITH FLORAL MOTIF IN WHITE, PINK, YELLOW, BLUE, TINSEL AND SHADES OF GREEN. THERE IS A VERY SIMILAR PAIR IN BLACK SATIN, MINUS THE EMBROIDERY, IN THE SAME COLLECTION. -LOS ANGELES CO. MUS., NAT. HIST.

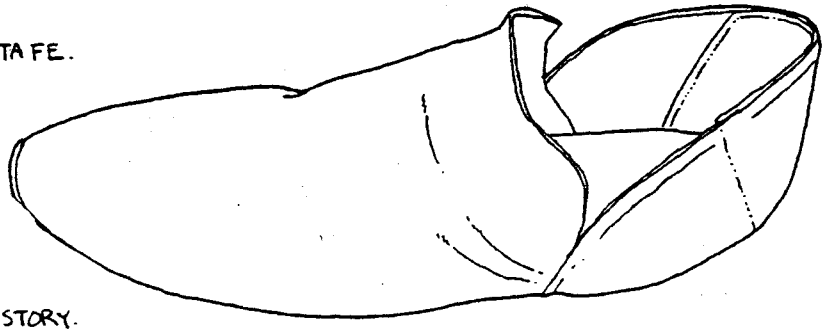
TYPICAL SOLE SHAPE
(NOT TO SCALE).



B. LEATHER SLIPPERS c. 1840-1850. THIS SHOE WAS SALVAGED FROM A BOX OF SHOES THAT ONCE BELONGED TO AN ALBUQUERQUE MERCHANT AND WHICH HAD REMAINED UNOPENED FOR DECADES. THE SAME TYPE OF SHOE WAS NO DOUBT WORN BY SOME IMMIGRANT WOMEN FOR BEST DRESS, AND IMPORTED FOR SALE TO CALIFORNIO WOMEN. LEATHER IS NOW LIGHT RED-BROWN WITH A GREY-BROWN RIBBON BINDING, BUT MAY ONCE HAVE BEEN RED, (BLACK WOULD HAVE BEEN MORE TYPICAL).
-MUSEUM OF INT'L FOLK ART, SANTA FE.



C. "ALBERT" SLIPPERS, c. 1820s-1840s. BROWN LEATHER, PROBABLY RED MOROCCO ORIGINALLY, (BLACK, AGAIN, WAS MORE COMMON). BLACK LEATHER REINFORCING IN THE HEELS.
-LOS ANGELES CO. MUS. OF NATURAL HISTORY.



From Costume Manual-A Guide to the Clothing Worn in California and the Far West, CA 1845 by David W. Rickman Used by Permission of Sutter's Fort State Historic Park.

1 Articles belonging to Fulgencio Robles

List of articles belonging to my deceased husband Fulgencio Robles and taken by my parents-in-law and my brothers-in-law:

6 horses and one mare reined
3 idem with two reins
3 idem with false(?) reins
1 yoke tame young working bulls
3 gallons aguardiente
2 pairs of new calzoneras*: one of blue velveteen, the other of black velveteen, both with a set of filigreed buttons
1 sash which cost him a horse and a mare
2 jackets of satin with sets of filigreed buttons
2 changes of fine linen clothing with edging
3 jackets of printed cotton
1 pair of new shoes
Material for 1 pair of men's shoes
2 new neckerchiefs of fine cotton
2 changes of clothing of yellow cotton
1 pair of earrings of silver and fine stones
The shingles he fabricated in 3 months half and half with Facundo Rodriguez

A copy of the original document presented to me on this date.

Monterey, May 9 of 1842

Fernando

* Mexican trousers open down both sides and the openings closed by buttons.

Received in personal communication with Edna Kimbro, Branciforte Adobe, Santa Cruz.

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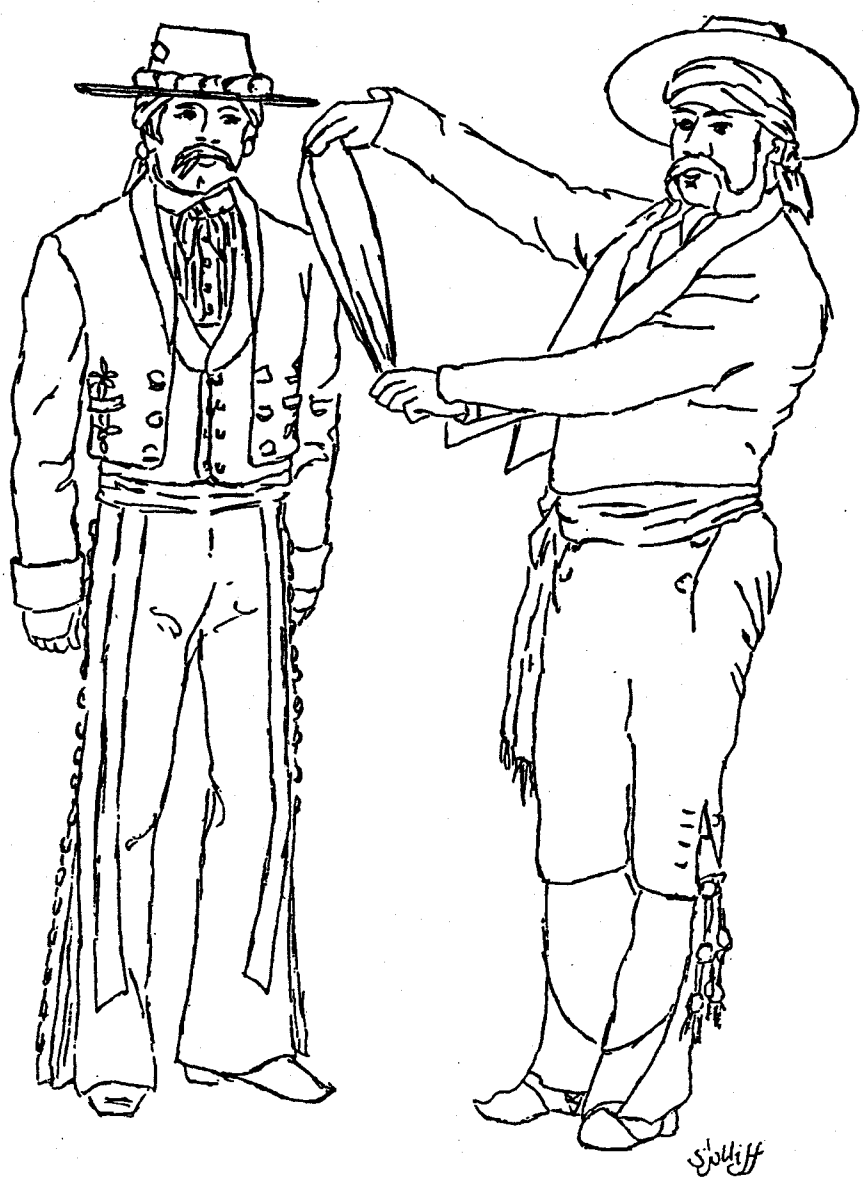
CALIFORNIO MEN



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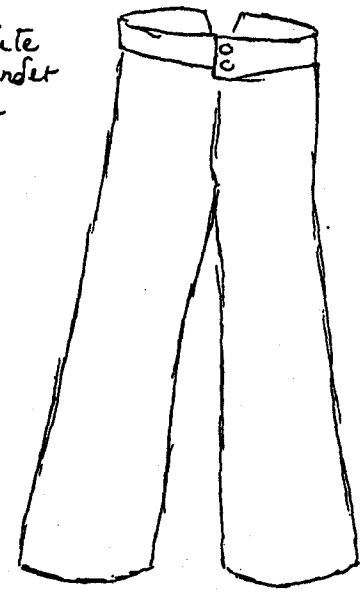
Californio Men

DRAWERS

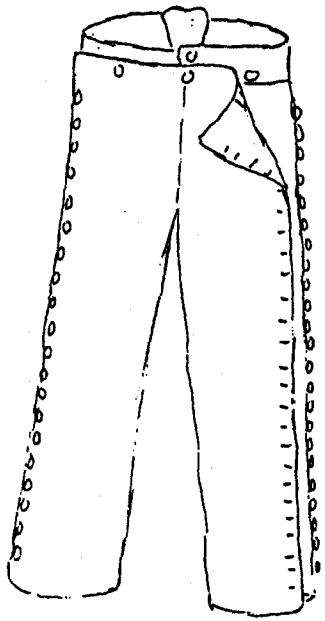
"Calzoncillos" were made from white cotton or linen. They were worn under the pants with a shorter version worn under breeches.

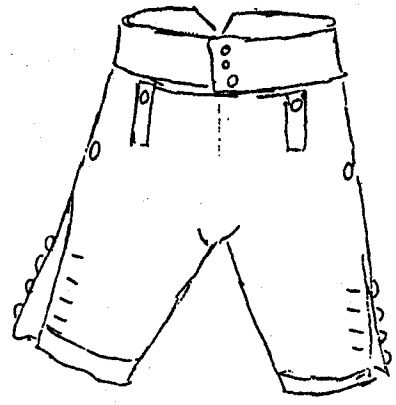
Past Patterns



PANTS

"Calzoneras" were made from wool, velvet, cotton, linen or leather. They are open along the sides closing with buttons or lacing. They can be plain or trimmed with gold and silver.





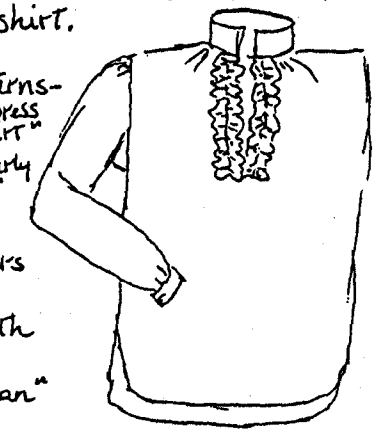
"Calzones" were made from the same fabrics as the calzoneras. They are worn with the shorter drawers and botas.
Past Patterns

Californio Men

SHIRTS

Made from white cotton or linen with tucked bib. Substitute a tuxedo or dress shirt.

Past Patterns-
"Mid 19th cen Dress Shirt"
Eagle's View - "Early Drop Sleeve Shirt"
Readymade:
Fall Creek Sutlers

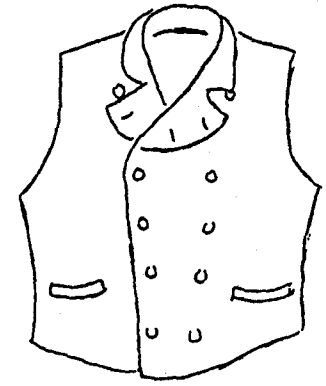


Made from white cotton or linen with ruffles along the front opening
Folkwear Pattern: "Missouri Riverboatman"
Readymade: Jas. Townsend & Son, Inc.

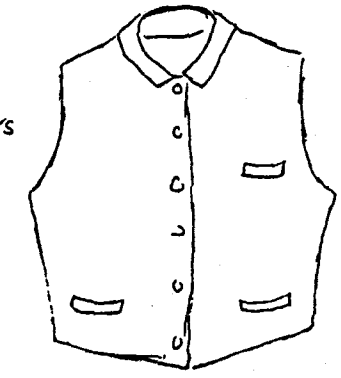
WAISTCOATS

Double breasted, single breasted, shawl collar, fold down collar - all were worn. Made of wool, linen, silk, velvet in patterns or solids.

Patterns: Folkwear "Vintage Vests"



Readymade:
Fall Creek Sutlers
Jas. Townsend & Son, Inc.



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California men

COATS

Chaquetas are waist length jackets made from silk, wool, velvet or leather. They had shawl or standup collars, plain or trimmed with contrasting fabric and/or gold and silver.

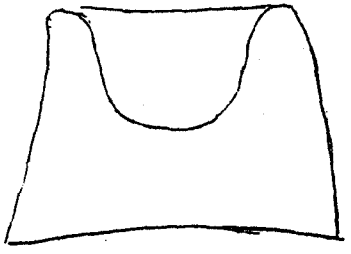
Readymade: Plain shell jacket (need to add trim) from Fall Creek Outfitters

SASH

Made of silk or cotton, 8" to 16" wide by 8' long, usually red, with fringed ends

BOTAS

Leather legging wrapped around the lower leg and tied on with a garter. Plain or ornately tooled.

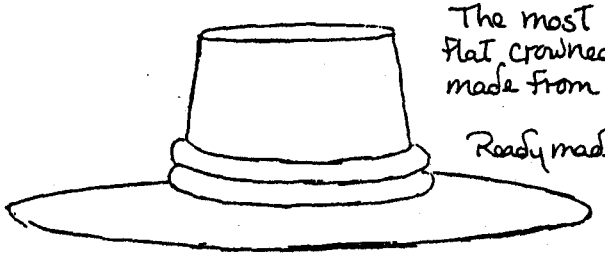


GARTER

Woven band, cord or leather strap, 5'-8' in length.

California Men

HATS



The most common hat was flat crowned and flat brimmed made from black felt.

Readymade: The History Store Hat Crafters

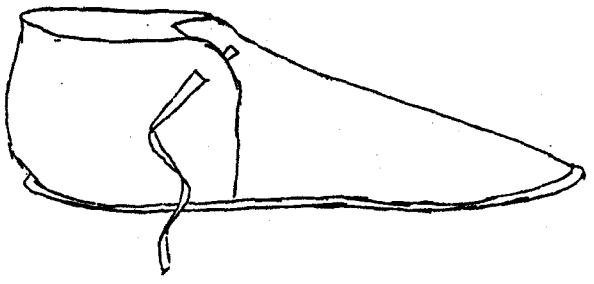
HEADSCARF

Men wore a handkerchief tied around their head from a black one of silk to one of printed cotton.

Substitute: Current Navy handkerchief

SHOES

Shoes and boots were imported (see American Men shoes) and were also locally made, resembling moccasins, as pictured here.



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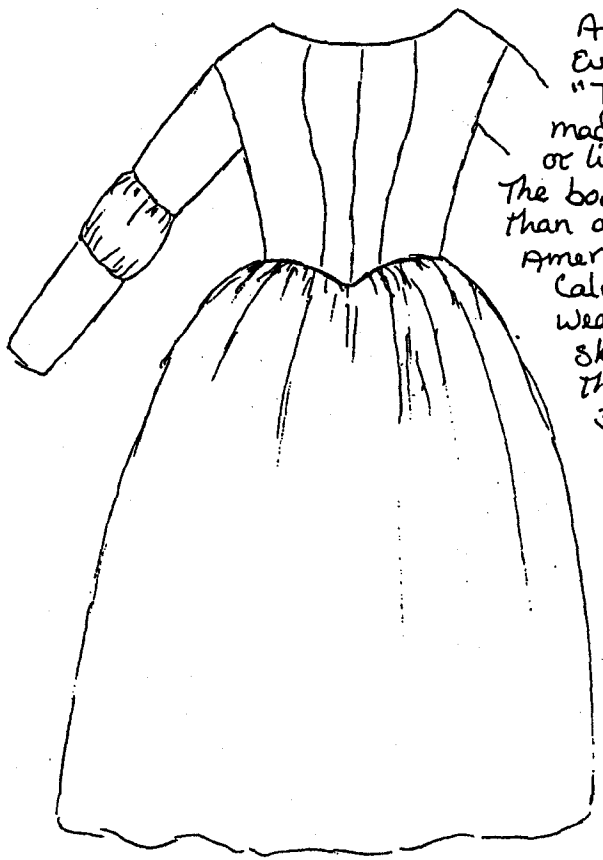
CALIFORNIO WOMEN

Californio Women

DRESSES



An adaptation of European dress, "Tunicos" were made of cotton, silk or linen. The bodice is looser than a european or American dress, as Californios did not wear corsets. The skirt ends above the ankle and is 3½ to 4 yards around.

HAIRCOMBS

were usually made from tortoise shell, measuring 4" high by 7" wide.

SHOULDER SCARF

Women wore a scarf around their shoulders pinned on the breast. They were cotton or silk solid or patterned.

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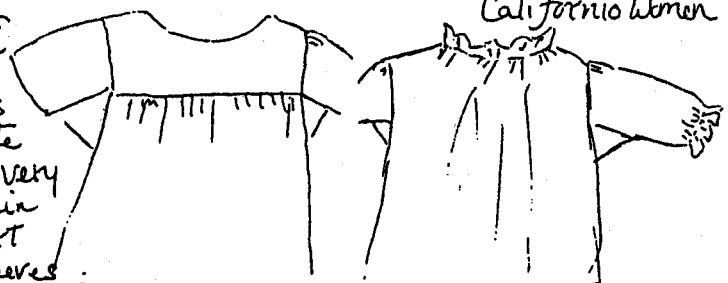
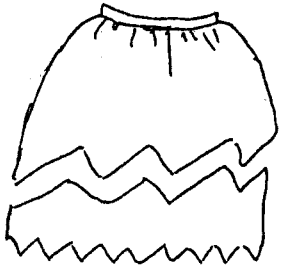
CHEMISE

Californio Women



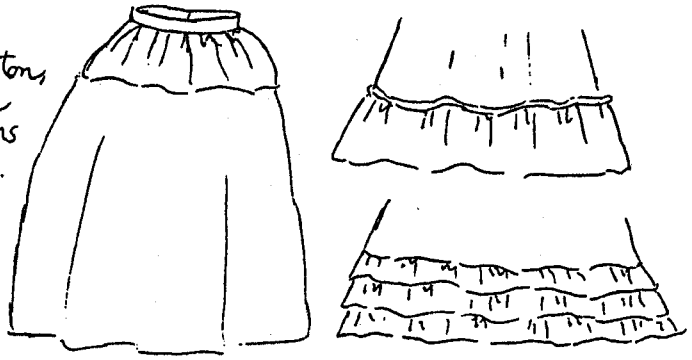
The Camisa is made from white cotton or linen, very full, thigh to shin length with short To 3/4 length sleeves
Sometimes embroidered with one color (black, blue or burgandy).
Ready made: The History Store, Jas. Townsend & Son, Inc.



PETTICOAT

They were at least two, made of white cotton or linen. They are 3½ to 4 yards in circumference with a decorative pointed or lace edge that showed beneath the skirt.
Ready made: The History Store

SKIRT.



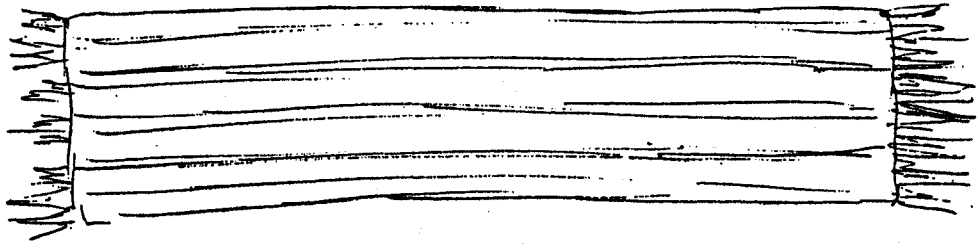
Made from cotton, linen, wool, in solids or patterns 3½-4 yards in circumference. Length varied from mid-shin to just above the ankle.
Ready made:
The History Store

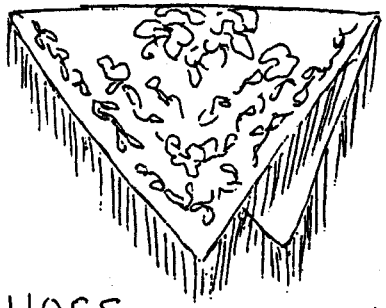
SASH - Silk or cotton, 8"-16" wide by 8' long. Wound around waist with short ties in back.

SHAWLS ★

Californio Women

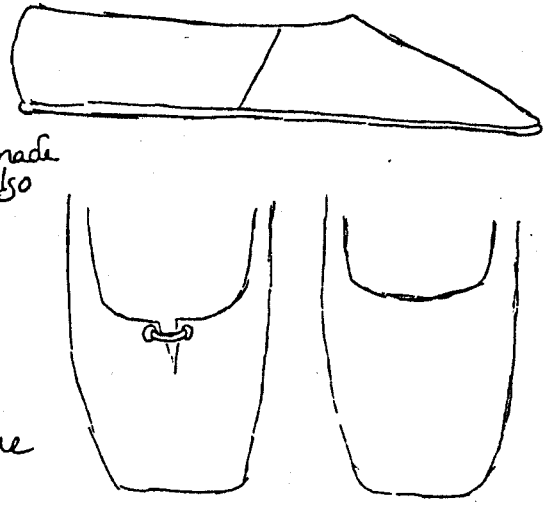
Rebozo - Cotton, linen, silk, wool or combination 27"-48" x 108". Usually striped, with or without fringe.





★ Manton - silk imported from China. Typically 60" square, usually with an embroidered floral design in a few colors.
Ready made: both from the History Store

SHOES ★



Were totally flat with square or slightly rounded toes. They were commonly made of black leather, but could also be satin.
Look for flat pumps or ballet exercise slippers.

STOCKINGS were usually white cotton.
Look for knee socks or opaque tights.

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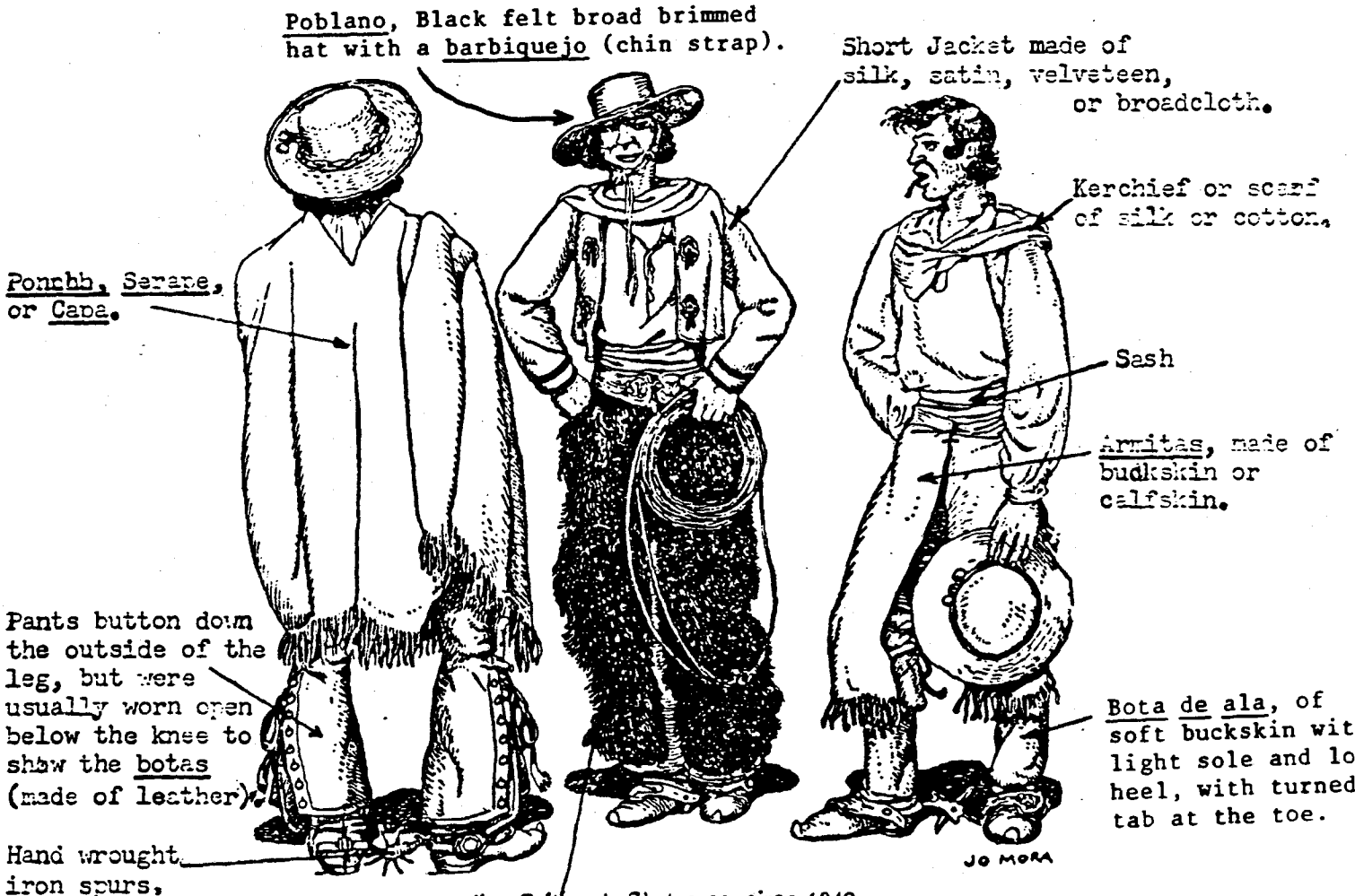
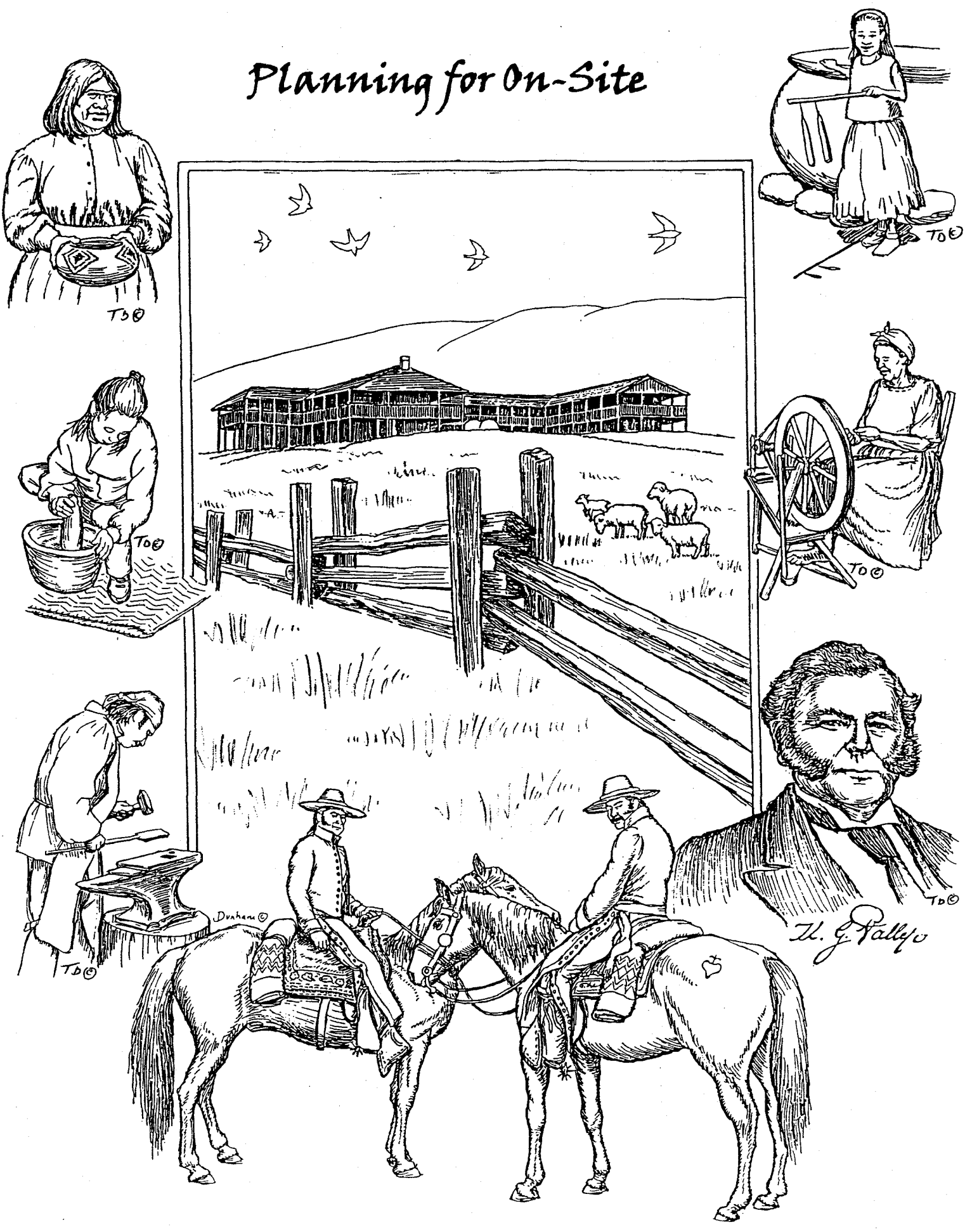
Los Vaqueros (The Cowboys) were the mainstay of the Rancho Petaluma. It was their job to round up the cattle for branding or butchering. Originally trained by Mission Padres they set the style for what we now know as the American Cowboy. You might find out how many of our "cowboy words" and how much of our "cowboy equipment" is based on the Vaqueros' words and equipment.

If you can find it, Jo Mora's Californios (Doubleday, 1949) is an excellent book about Californio vaqueros.



Alta California Vaqueros, circa 1840

Planning for On-Site



Eucalyptus Grove
Casa Grande Ave.
MANOR LN.
Adobe
Adobe Road
Residence
Gate
court yard
WOOD PILE
Bridge
Adobe Creek
Rest rooms
PARKING
Public Entrance
Front Gate
Driveway

Directions

From Marin, San Francisco Bay Area, and East Bay:

Take Highway 101 north to Petaluma. Take the "East 116, Sonoma-Napa" exit, stay to the left. Go left on Lakeville and follow 6/10 of a mile to Casa Grande Road. Turn left at Casa Grande and follow for 1 8/10 miles to Adobe road. Turn right on Adobe road at the stop sign, the park entrance will be about 1/10 of a mile on your left-hand side.

From all points north of Petaluma:

Take Highway 101 south to Petaluma. Take the "E. Washington Street" exit, stay to the left. Turn left on Washington Street and follow for 2 miles to Adobe road. Turn right on at the stop sign at Adobe Road and follow for 1 7/10 miles to the park entrance, which will be on the left. If you go too far, you will reach another stop sign at Frates Road-turn around.

From Vallejo, East Bay or Highway 80 (via Vallejo):

From Highway 37 go right on Lakeville Highway. Turn right on Frates Road. Turn left at stop sign at Adobe Road. The park entrance will be on your right-hand side about ½ mile after turning left.

From Sonoma:

Go down Broadway/Highway 12 for 1.8 miles; turn right on Watmaugh Road. Left on Arnold Road at the stoplight, right on Highway 116/Stage Gulch Road at stoplight. Turn right on Adobe Road at stop sign. The park entrance will be on your right-hand side about ½ of a mile after turning right.

On-Site
Arrival, Day's Schedule, and Sleeping Arrangements

STATE PARK PROTOCOL-SITE PROTECTION

Please remember that you are coming to a State Park. Do **NOT** pick up any objects that are lying on the ground: rocks, glass, nails, bones, nuts, leaves, cactus, animals, flowers, etc. If you find anything that appears to be historically or environmentally important please leave it where it is and advise park staff of the item's location. All features of the park are protected by law. Remember: Take only pictures, leave only footprints.

Arrival On-Site:

At the beginning of the program, students need to bring stuff up from the parking lot to the trees on the hill. Park Staff will be at the top of the hill to direct traffic and show students where to put their stuff. You do not need to assign an adult to do this. If it is raining or the ground is wet, load sleeping gear up the stairs and place in a line next to the wall.

ALL of the Adults are to stay in the parking lot and assist in unloading the vehicles. Once their vehicle is unloaded, they can move it to the parking spots at the far end of the parking lot. They need to remain in the parking lot until all of the vehicles are unloaded. As soon as all of the gear is unloaded from all the vehicles and brought up the hill, please have the adults come up the hill.

All food and drinks should go on the two cooking tables. Please, no touring or investigating until all the stuff has been unloaded. Food, coolers, and other items should be packed light enough or in small boxes so carrying is easier for students-no wheelbarrows!

The park staff will then do a safety talk/tour with the students. While the staff is with the students, the adults can help the teacher get the stations set up for the day. After the tour is done, the items can be loaded into the Fandango room under direction of the teacher. At this time, the park staff will be giving the safety talk to the adults. Sleeping groups should be arranged according to night watch groups to avoid late night confusion. Sleeping on the balcony is permitted, but it can get windy and wet.

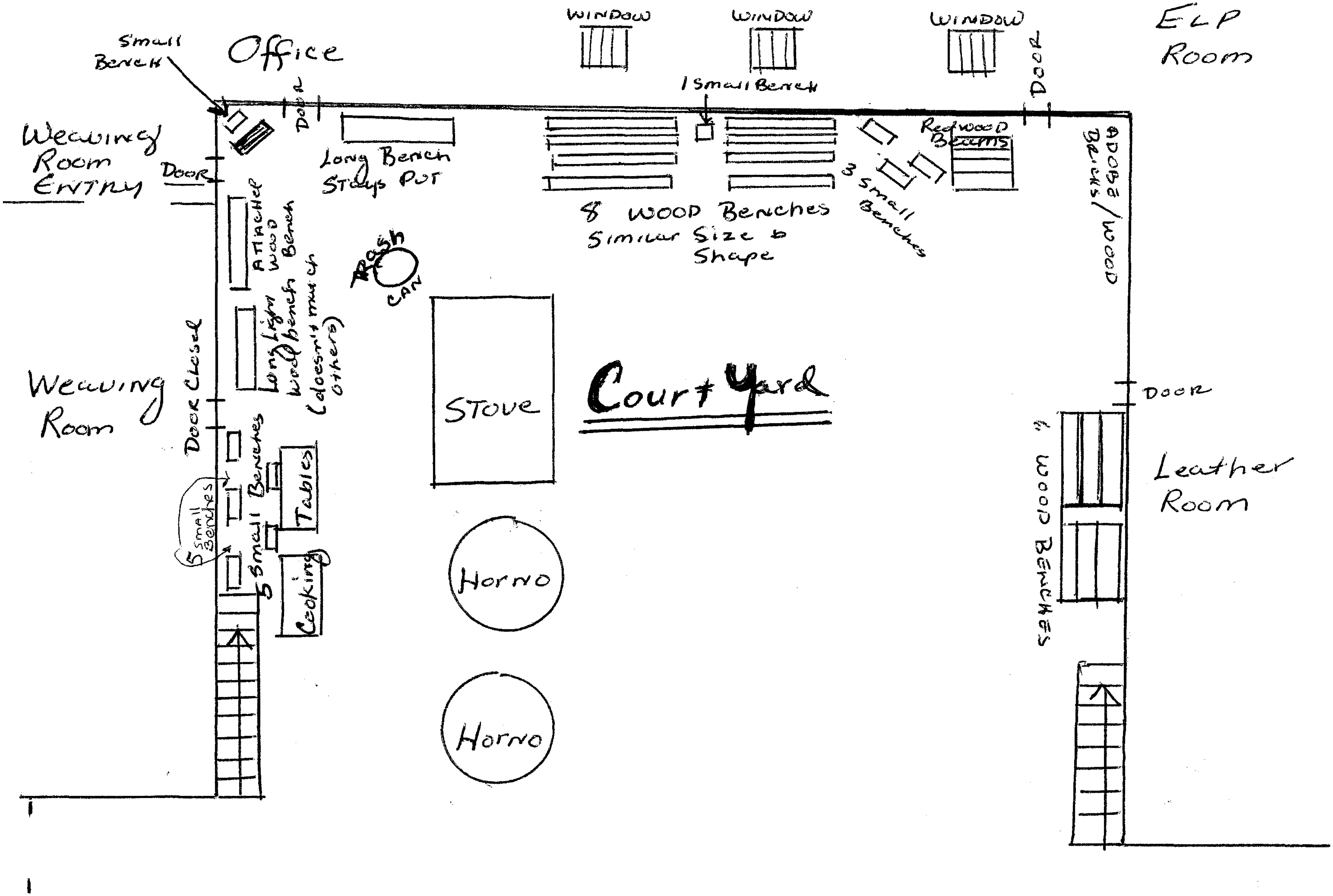
The Day's Schedule:

We have provided in this section an example schedule of an ELP at the Adobe. However, you may put together a schedule that will work for your group. Remember you're your schedule must be sent to the park 2 weeks in advance and approved by park staff.

Sleeping Arrangements:

Sleeping arrangements can be a difficult issue. It is up to you, your parents, and your administration how you divide boys and girls in the room. We have never heard of problems arising from mixing boys and girls when letting station groups stay together. However, it is something that some parents might be concerned about. It is definitely important to make sure that you have an adult in each sleeping area. Parents **must** sleep in the same area as their assigned group so they can get the crew off to night watch as quickly and quietly as possible. We have found that arranging the group in night watch order from left to right in the room (as you are looking at the sleeping area) is usually the easiest way to do it.

The sleeping room has two exits, clearly marked with emergency exit signs and lights as per the fire marshall. We cannot allow sleeping in any of the other rooms because they do not have two clear exits marked.


Office
Small Bench
Weaving Room Entry
Door
Door
WINDOW
WINDOW
WINDOW
Door
ELP Room
1 Small Bench
Long Bench Stays Put
8 WOOD Benches Similar Size & Shape
3 Small Benches
Redwood Beams
ADOBE Bricks/WOOD
ATTACHED WOOD Bench
Long Light wood bench (doesn't match others)
Trash CAN
Weaving Room
Door Closed
5 Small Benches
5 Small Benches
Tables
Cooking
STOVE
Court Yard
Horno
Horno
Door
6 WOOD BENCHES
Leather Room

ELP Check-out List

All Stations need to be cleaned up in accordance with the "Station Clean-up" sections of the manual.

Fandango Room

- ☐ Swept (This is the only room to sweep, please do not sweep any of the other rooms.) and all litter removed
- ☐ Mats back in their places (rolled up in corners or flat on ground)
- ☐ All chairs and benches back to their places

Balcony

- ☐ Swept and all litter removed

ELP Supply Room

- ☐ Candle rack and sticks placed against tall open shelf unit (next to black drawers)
- ☐ Strings (2) tied on to each stick and a two-inch piece of masking tape on each
- ☐ Basket buckets emptied, **dried**, and put next to workbench
- ☐ Any left over basket materials spread out to dry on the (clean) cook tables-outside (really spread out, they get mildew on them if not able to breathe)
- ☐ Wash buckets emptied, **cleaned**, **dried**, and put next to workbench
- ☐ All tools and project materials back to original locations
- ☐ Tables, mallets, and pegs returned to original locations
- ☐ Shovels, brooms, and rakes returned to rack next to tall storage closets

After inspection by staff in courtyard (please have all pots and pans out on the wooden tables in the cooking area when staff arrives by 9:30 a.m.):

- ☐ All pots/pans scrubbed clean, oiled, wrapped in plastic, and put away in tall storage cabinets (refer to diagram inside cupboards)
- ☐ Utensils cleaned and returned to Tupperware containers, refrigerator wiped out

Courtyard

- ☐ Swept, raked, and all litter removed and all nails picked up
- ☐ Trash cans emptied (all four) and replaced with new trash bags as needed
- ☐ Trash hauled to dumpster by the restroom in the parking lot
- ☐ All tools, projects, and materials put away, wheelbarrow by wood box
- ☐ Wood bin refilled and stacked properly (two rows all facing the same way)
- ☐ Benches back to their places (see diagram and/or pictures)

Bathroom

- ☐ Swept, trash bags taken to the dumpster and new ones put in, and scraps of paper cleaned up.

ELP Check Off Inventory List
Subject to Change

Item	Have	Returned	Condition
ELP SUPPLY CUPBOARDS			
Bowls, Ceramic large	2		
Bowls, Ceramic medium	2		
Bowls, Ceramic small	2		
Cast Iron Lid Hook	1		
Cooler, Water large plastic	1		
Cooler, Water small plastic	1		
Dutch Oven, small 10"	1		
Dutch Oven, large 14"	1		
Dutch Oven, medium 12"	3		
Dutch Oven, small with feet	1		
Matches	box		
Pan, Fry cast large	2		
Pan, Fry cast medium	1		
Pan, Fry cast small	1		
Pan, Fry metal large	3		
Pan, Fry metal medium	2		
Pitchers, metal	2		
Pitchers, ceramic	2		
Pot, Coffee Electric	1		
Pot, Water Boiler Black	1		
Pot, Enamel/Canning with 2 handles	5		
Pot, Lids to Enamel	5		
INSIDE CUPBOARD-TUPPERWARE			
Cutting Boards, large plastic	4		
Forks, Long handled 2 prong, wood	2		
Forks, Long handled 3 prong, wood	2		
Forks, Short handled 2 prong	1		
Spatula, Metal	3		
Spoons, Wooden	8		
Tongs, Metal salad	1		
Tongs, Wood big salad	1		
ELP SUPPLY ROOM			
Adobe Molds	3		
Brands	1		
Brooms	5		
Candlesticks	40		
Drill, hand and drill bits	1		
Dust Pans-under rack for brooms/rakes	5		

ELP Check Off Inventory List
Subject to Change

Item	Have	Returned	Condition
Fire Tongs	1		
Hammers	5		
Hyde Putty Knife (candle station)	2		
Leather Punches	40		
Mallets, Wooden (leather work and tables)	8(4per)		
Pick Axe, Adobe pit-**Please ask staff for this**	1		
Pitch Fork, Adobe pit-**Please ask staff for this**	1		
Pounding Boards for Leather Work	6		
Rakes, lawn/leaf	5		
Saws	5		
Scissors, (children's, candle station)	1		
Shovel, Short for Adobe pit-**Please ask staff for this**	1		
Shovel-spade	5		
Squares for Wookworking Station	4		
Station Manual-Adobe Brick Making (next to molds)	1		
Station Manual-Cooking (next to wash tubs)	1		
Station Manual-Leather Work (in crate)	1		
Station Manual-Candlemaking (on rack)	1		
Station Manual-Basketmaking (next to tubs)	1		
Station Manual-Woodworking (workbench)	1		
Table Pegs	12		
Tortilla Presses	2		
Tubs, Basket Buckets	2		
Tubs, Wash	3		
WEAVING ROOM			
Cards, pairs	10		
Drop Spindles, long stem	4		
Drop Spindles, short stem	10		
Station Manual-Weaving and Spinning(on shelf)	1		
FANDANGO ROOM			
Mats	40		

Helpful Reminders and Information

The principle of operation at the Adobe is to keep everything as authentic as possible, as it was during the Vallejo's time. There will be park visitors using the area while your class is here so we ask the following;

1. That NO vehicles be driven up to the Adobe
2. As much as your gear as possible be "stowed away" in designated areas.
3. Clean up should be continual and the responsibility of all.

Please remember that this is the "Petaluma Adobe" NOT the "Old Adobe" or "fort". Vallejo called it the "Petaluma Adobe" or "*Rancho de Petaluma"* and those are the official recognized names.

Schedule as little free time as you can. The students will need a change of activities, but scheduling such things as late afternoon sketching of the Adobe, storytelling, writing in journals, or participating in organized Indian Games works better than free time. It is also good to plan for an afternoon snack time.

Arrival and departure times are set when you send in your schedule two weeks before the program. Any minor changes must be cleared with the park staff ahead of time. The greatest violation is classes leaving early. You are responsible to have the park staff pass your inspection before you leave. As we don't start work until 9:00 am, it is impossible to plan on leaving the park before 10:00 am. Park staff will dismiss students, parents, and the teacher when the inspection is finished.

Please remember if you, parents, or aides would like to make a **pre-program visit** to the park to look at the set-up, make plans, or gather information you **need to make an appointment** with Crystal or Sara. Please tell parents this. This helps us prepare for your visit and to make sure there aren't scheduling conflicts with other school tours or ELP's.

We are more than willing to train the parent(s) on spinning or baskets if they make prearrangements to meet with us either before the program date or at a specified time on the day of the program. If the training is to be done during the day of the program, arrangements must have been previously made with the park staff.

Program Capacity. There will be no exceptions to this and it is the teacher's responsibility to regulate. Our maximum for the program is 40 students and 15 adults. Make sure that you have a sufficient number of trained adults to supervise the craft stations. If you have more parents, it is also a good to have an adult assigned to each group of students, one extra for the cook station, and one person to maintain fires. At the minimum, we like to see one adult for every 5-6 students. Our building capacity and program guidelines (as per the fire marshall) state that we will not have more than 40 students and 15 adults. (If you have one per station, one per group, an extra for fires and for the cook station, that is 12 adults.)

Classes need to use ONLY "Non cholorine bleach" and bio-degradable dish soap. The drainage system in the courtyard drains directly into the field behind the building. (We still saw many groups in 05-06 bringing Clorox, this is NOT allowed.) Some local sources for these types of products are: Whole Foods Markets, Oliver's, and Trader Joes's.

Please bring as few disposables as possible. Every student and adult should bring his or her own fork, spoon, knife, plate, and cup from home. These should be items that they can use through out the program and then return home with. (Please no plastic, especially no plastic water bottles! Once again, we saw many of these in 05-06) We have treated water on site.

Projects and stations should be relevant to this site-1830-40's Mexican *Californio Rancho*, please do not do stations that would not have been here. The reason we do this is to maintain the character of the Environmental Living Program. As stated in the introduction of the teachers manual, "Children, by experiencing as closely as possible, the reality of another time period or culture, become more acutely aware of both the elements of that environment and their own." We encourage you to fill any down time with journal writing, drawing, or Native American Indian games. **You are required to do the following stations as part of the program: cooking, candle making, basket weaving, wood working, and spinning**.

If you are going to have a trade store, please "sell or trade" items that are related to the program or the time period. (If you need suggestions, please call us.)

At this time, you do **NOT** need to bring fire wood. If our supply becomes limited, you will receive a call 2 weeks prior to your program date requesting that you bring enough for your class. **YOU DO NOT NEED TO BRING FIREWOOD unless you get a call from us.**

We will supply kindling wood for you. In recent years, our hatchets/axes have been getting busted frequently as attempts have been made to make kindling with the hard firewood. If you already have lit the fires in the stoves/*hornos* you DO NOT NEED MORE kindling nor do you need to split the wood into smaller pieces.

Please remind parents and students that there is a potential for allergies to the dust and grasses at the Adobe, they should be prepared.

Remind parents that cell phones are not allowed up at the Adobe, they may leave them in their vehicles.

The front gate does not open until 10 a.m. Therefore, you should arrive at 10 a.m. and not before. Please do not block the front gates with vehicles.

NEW UNLOADING PROCEDURES: All parents must stay in the parking lot until all of the items (including parent sleeping gear) have been unloaded to the top of the building by the students. Please ask parents and volunteers to park their vehicles, after unloading, in the spaces at the end of the parking lot (farthest away from the restrooms). Once they have moved their vehicles, parents should come up to the building. The program will not start until all parents are up from the parking lot.

ICE CHESTS: If you need to bring ice chests, students are responsible for bringing up all the items. Please have them open and unload the ice chest contents one by one. The park does have a refrigerator for ELP use.

The students should NOT bring; money, any type of radio, any type of electronic game, flashlights, or any type of knife other than a butter knife.

We want to remind you that it is the responsibility of the class to return all the benches to the locations that they were in Tuesday morning. There is a layout chart in the binder that specifies where they all go. They must be moved to the correct location before the group can leave Wednesday morning.

The students are responsible for raking the courtyard and the walkways of the courtyard **before** staff arrives to check you out at 9 a.m. The purpose of raking is to gather up and remove the small scraps of paper, onion/garlic peels, etc. Please explain that this is the purpose to those responsible for raking.

As expressed on the check out duty list, all dishes/cook ware must be on the ledge of the stove area for staff to inspect **BEFORE** being put away Wednesday morning. And, all items must be throughly **DRIED** before being put away in the cupboards. (Except for the three wash tubs.)

The entire group of students, parents, and the teacher **MUST** be checked out by a staff person before departing on Wednesday.

Petaluma Adobe Environmental Living Program

Parent's Meeting Agenda

I. What is a Petaluma Adobe Environmental Living Program (ELP) all about?

- ELP philosophy
- Group activities
- Overall schedule
- Sleeping arrangements and nightwatch

II. What do we need from parents in advance of the Petaluma Adobe visit?

- Help devising and making costumes
- Any special skills-dancing, music, Spanish language, cooking
- Supplies needed (food, wood, leather, costume materials…)
- Purchasing food
- Sign parent contracts

III. What do we need from parents during the on-site visit?

- Roles and responsibilities of parents
- Transportation and logistics-arrival scenario, rainy day schedule
- Help with clean up

IV. Group assignments and task list:

- Hand out station activity sections
- Discussion of activity stations

V. Questions and answers

VI. Schedule for the next Parent Meeting

Petaluma Adobe State Historic Park

Supervisors Contract

SUPERVISORS (ADULTS), FOR THE STUDENTS' SAFETY AND THE PRESERVATION OF THE PROGRAM, WE NEED YOUR HELP ENFORCING THESE RULES AND REGULATIONS. PLEASE READ and SIGN THE FORM

Students

1. Walk only
2. Do not chase the animals
3. Adults must have students in sight at all times, including trips to the restroom.
4. Students using sharp tools must have personal adult supervision.
5. No horsing around at the craft stations
6. Be extra careful when near the chopping block, candle pot, and the fires.

Teachers and Adults, Please remind the students

1. Food, drinks, and candy are NOT allowed in the building. (Except in the refrigerator.)
2. Please don't feed the horse, donkey, or sheep.

Additional Information

1. Contact the park staff on duty before rearranging the artifacts in the Weaving, Granary, Fandango, or Single Servants' Quarters.
2. Do not staple or tack anything to the Adobe walls or posts.
3. Please do not dump meat, fat, wax, or any other solid garbage down the courtyard drain. Put all garbage from meals (or anything else) in the trashcans provided with plastic liners.
4. Please keep students out of the creek, it is a protected habitat.
5. Food, coolers, and other items should be packed light enough or in small boxes so carrying is easier for students-no wheelbarrows!

Adults

1. No alcoholic beverages, illegal substances, or cell phones allowed.
2. Please no smoking; but if you have to, please do it either in the parking lot or around the corner of the building near the entrance. (There is an ashtray there.)
3. Remember that this is the students' program. The "Adobe Experience" is for the students. They will haul wood, sweep, prepare food, take the trash to the dumpster, and rake.

Please remember if you, parents, or aides would like to make a **pre-program visit** to the park to look at the set-up, make plans, or gather information you **need to make an appointment** with Crystal or Sara. We are more than willing to train the parent(s) on

spinning or baskets if they make prearrangements to meet with us either before the program date or at a specified time on the day of the program.

We will supply kindling wood for you. If you already have lit the fires in the stoves/*hornos* you DO NOT NEED MORE kindling nor do you need to split the wood into smaller pieces.

There is a potential for allergies to the dust and grasses at the Adobe, please be prepared.

The front gate does not open until 10 a.m. Please do not block the front gates with vehicles.

All parents must stay in the parking lot until all of the items (including parent sleeping gear) have been unloaded to the building by the students. After unloading, please move your vehicle to the spaces at the end of the parking lot (farthest away from the restrooms). Once your vehicles have been moved, you should come up to the building. The program will not start until all parents are up from the parking lot.

If you need to bring ice chests, students are responsible for bringing up all the items within (and can do so one by one). The park does have a refrigerator for ELP use.

Please remember that this is the "Petaluma Adobe" or "*Rancho de Petaluma*" NOT the "Old Adobe" or "fort".

The students should NOT bring; money, radios, electronic games, or flashlights.

As expressed on the check out duty list, all dishes/cook ware must be on the ledge of the stove area for staff to inspect **BEFORE** being put away Wednesday morning. And, all items must be throughly **DRIED** before being put away in the cupboards.

The entire group of students, parents, and the teacher **MUST** be checked out by a staff person before departing on Wednesday.

I have read and understand the rules and regulations for the Environmental Living Program at Petaluma Adobe State Historic Park

Please print name: _____

Please sign name: _____

Date: _____

ELP Rules and Regulations

The following rules are given during the safety talk.
We have three "Go Home" Rules.

"Go Home" Rules:

*****1. Wandering Rule- Students must always be in view of an adult. NO wandering around.**

The two exceptions are:

A. If a student needs to go upstairs to get or put something in their bag, they may do so. But, there is a five-minute limit and they must go up there alone or with an adult.
B. If a student is running and is told to "Go get wood" then they can do so alone. But, they must not be gone for long. (See go get wood rule below.)

*Adults must accompany all students to the restroom.

*****2. The candle pot is the most serious hazard, students can only be over there with an adult**

***Please, no running, also known as the "Go Get Wood" Game**

(The fun way to deal with this is if an adult catches a student running they can say "Go get wood" and the student must go to the woodpile located behind the Adobe and get a piece of wood for the wood box. The reason we do this is not to punish the students, but to remind them of the rule. The fun alternative the students can use is if an adult says, "No running" or "Don't run" instead of "go get wood", then the student can quickly say, "Go get wood" and the adult has to do it. We are trying to shy away from punishment and decrease the image of the park staff as being the "bad guy". The reminder is that the students can not use this against each other.)

***No food, candy, or drinks in the building**
***No walking on mats in *Fandango* room-however, students may use them to sleep on**
***The items in the rooms are to look at only, not to touch or play with.**
***Do not touch the curtain in the Fandango room.**
***No sitting on chairs in any room -students may sit on benches**
***Only adults should bring and have flashlights (no lanterns or anything with fire)**
***No chasing sheep or feeding of the animals**
***Do not climb over the corral fence**
***No cell phones, walkmans, or portable gaming devices**

DO REMEMBER TO BRING A SMILE!

Sample ELP Schedule at Petaluma Adobe

10:00 am* Arrive at the Petaluma Adobe, unload all gear from parking lot up to building and put under Walnut trees. If it's raining, Park Staff will direct you to a different location.

10:30-11:15 Safety talk/tour by **Park Staff**
11:15-12:00 Deposit equipment to the Fandango Room
12:00-12:30 Eat sack lunch/use restroom
12:30-1:15 Session #1
1:15-2:00 Session #2
2:00-2:45 Session #3
2:45-3:15 Snack/Bathroom Break/Journal Writing
3:15-4:00 Session #4
4:00-4:45 Session #5
4:45-5:30 Session #6
5:30-6:00 Clean up Stations, Bathroom Break, Wash Hands
6:00-7:00 Dinner/Clean up
7:00-7:30 Prepare for the Fiesta
7:30-9:00 Fiesta/Skits
9:00 Prepare for bed
10:00 Lights out!/Set the night watch!
10:00-11:30 Watch Group #1
11:30-12:45a Watch Group #2
12:45-2:00 Watch Group #3
2:00-3:15 Watch Group #4
3:15-4:30 Watch Group #5
4:30-5:45 Watch Group #6
6:00 Rise and shine
6:15-7:30 Breakfast and clean-up
7:30-9:15 Morning chores
9:15-9:45 Evaluation and check out by **Park Staff**
9:45-10:00 Depart

***The park does not open until 10 a.m., please tell parents this. We CANNOT have a line of cars out on Adobe Road waiting for the gates to open. Please do not block the gate.**

Students' & Parents' Equipment List

Encourage students to bring a minimum of personal gear.

- **A bag lunch to eat after the unloading of gear and the park staff safety talk.**
- **Warm sleeping bag, pad, and ground cloth**: you will be sleeping on wood floors in the Adobe building.
- **Eating utensils**: cup, plate and/or bowl, knife, fork, and spoon.
- **Personal toilet articles:** don't forget sunscreen, especially for fall and spring dates.
- **Any necessary medications:** Include written instructions for the teacher, give medications and instructions to the teacher upon departure.
- **Pencil**: For writing in journals and sketching.
- **Headgear**: Mexican style hats, especially in spring and fall dates.
- **Change of clothes and shoes:** Students and parents should wear their costume to the Adobe. A second set of clothes is an option. Even if the weather looks warm, evenings are cool. Students' feet and clothing often get wet during the activities, so two pairs of shoes are important.
- **Warm jacket or sweater**:

Optional:

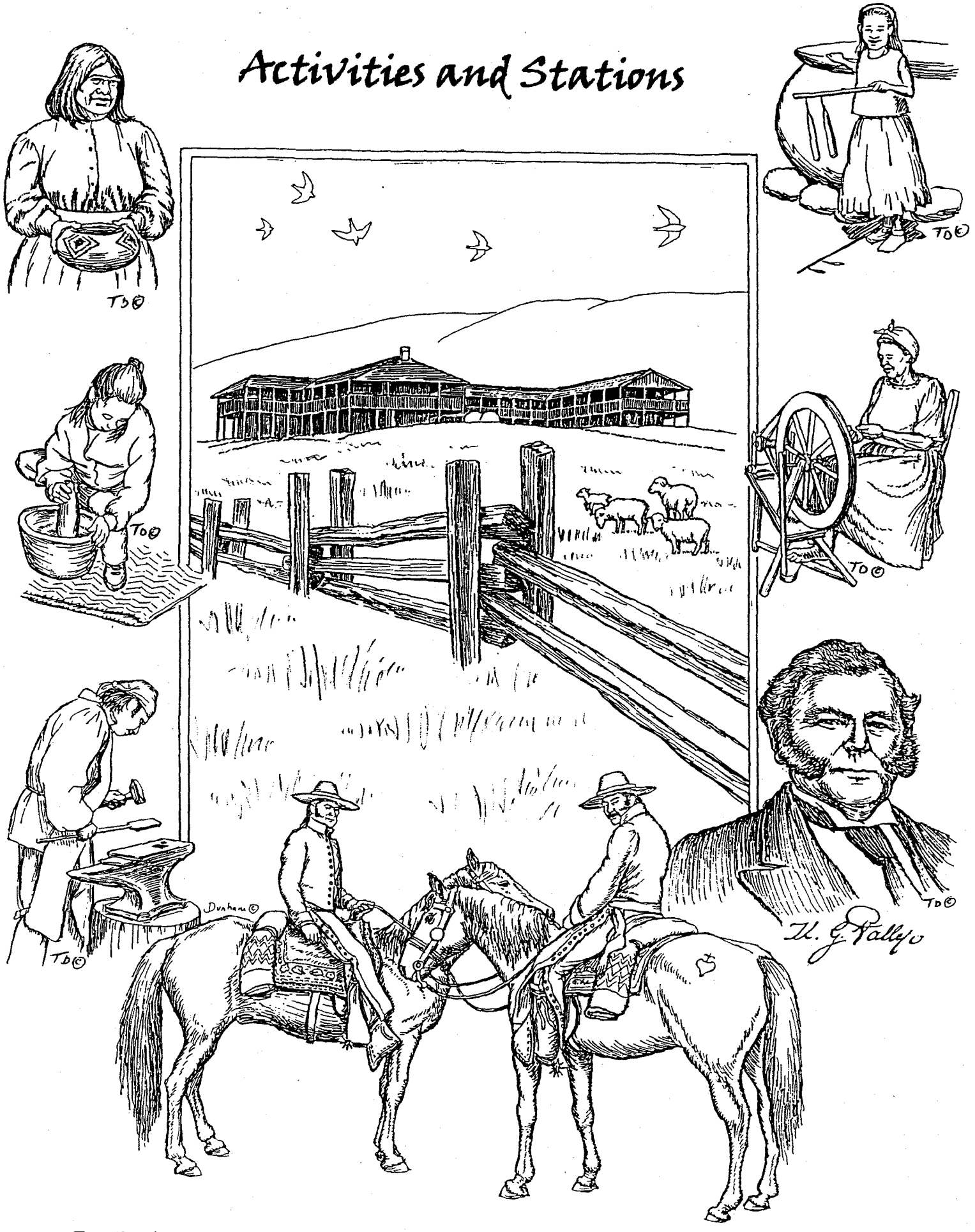
- **Name tags**: create your own name tag with a symbol and characters name

The students should **NOT** bring; money, any type of radio, any type of electronic game, flashlights, or any type of knife other than a butter knife.

Teacher's List of Things to Remember

- **Fire Wood**: We should have wood available for your program. If wood does become limited you will receive a phone call three weeks prior to your program date.
- **Dish towels:** You will need a good supply of dish towels, as well as towels and soap for hand washing. You may want to bring some tablecloths.
- **Wood Working Wood**
- **Dish Soap (biodegradable only)** for clean up and hand washing
- **Bleach (non chlorine)** for clean up NO Chlorox
- **Scrubbing pads, brushes, etc.**
- **Small, sharp knives**
- **Butter, oil, salt, pepper**
- **Large spoons, spatulas**
- **Graters**
- **Can openers**
- **Parents Packets**
- **Pot holders**
- **Masking Tape**
- **Pens**
- **Flashlights** For safety sake it is a good idea for the parents and teacher to bring a flashlight. The students should not be allowed to bring them.
- **Journals** As a class project, have students make a small blank journal so that they can write down their impressions of their big day at the Adobe.

Activities and Stations



Adobe Brick Making Introduction

Adobe brick making was popular in the 18th and 19th centuries in Old California. The many buildings in the missions, presidios, pueblos, *ranchos*, and *haciendas* were made from adobe bricks. Adobe bricks are made from a mixture of dirt (sand and clay), water, straw, and manure. Each brick was usually dried in the sun for 2 months and each one weighed about 60 pounds. Because rain was very bad for the bricks, usually buildings had to have good, wide roofs and sloping verandas.

Adobe buildings are very unique in that they are almost always cool inside. It is natural air conditioning in the summer. But, in the winter it is just as cold. Servants would have to utilize more wool blankets. Those of higher status would usually have some time of coal or ash burning stove or pot in the rooms to warm them up. However, adobe bricks were easy to obtain since they were made from the materials on site.

The adobe brick making station at the Petaluma Adobe is an optional station. It is very messy but a fun way to learn just how hard it was to build adobe bricks. The station also requires a change of clothes and shoes.

References: Making the Adobe Brick by Eugene Boudreau
How California Adobes Were Built in the 1830's by James P Delgado and Christopher Wade

Adobe Brick Making Station

Materials Needed: (*Provided by Park)

*Adobe Brick Molds
*Shovel
*Rake
*Pick Axe
*Straw
Change of clothes and shoes

The bricks were usually made using manure, however due to health and safety concerns your class will not be using manure in the bricks.

Any bricks that are made at the Petaluma Adobe will stay at the Adobe. Each group should only make one brick.

It is best if the adobe pit has water put in it the night before an ELP group uses it. Please let staff know if you are planning on doing this station so that they can soak it for the group.

Station Set-up:

1. The adobe molds, shovel, rake, and pickaxe are all located in the ELP Supply Room.
2. You will probably want to pick out any sharp objects, rocks, etc from the pit.
3. You will need to stretch the hose to the adobe pit and put water in it (about 1 foot of water)
4. The straw should be broken into pieces about 3 inches long.
5. You will need about 2-3 hand fulls per brick.

Station:

1. After the water has soaked into the mud it should be like thick soup.
2. Add the straw
3. Jump in and mix the mud, water, and straw with feet
4. Once the ingredients are all mixed, it is time to start making the brick.
5. Wet the Adobe brick mold
6. Put the ingredients into the form and pat it so the water rises to the top
7. After that, make it nice and flat in the mold. After about 15 minutes you should be able to shake the brick out of the form. (You may need to use a ruler to run along the edges to loosen it-like a cake)
8. Rinse off the form and tools. This should be done after each brick is made.
9. Set the brick in the sun to dry

Station Clean-up

1. All of the tools and molds should be rinsed off.
2. Once they have dried, they need to be returned to the ELP Supply Room
3. The kids should rinse off at the hose NOT IN THE BATHROOM.

Basket Weavers

The basket weavers were responsible for providing baskets for various uses at the Adobe.

Each student is to provide one complete and usable basket

References: Basic Basketry with Coiling and Twining by Anonymous
Basketry-Step by Step by Barbara Maynard
Weaving with Reeds and Fibers by Tod and Benson

LOCAL PLANTS USED IN NATIVE AMERICAN BASKETRY:

BULRUSH-common in damp places, especially in marshes or near streams. The brown root grows very long under the ground. Bulrush can grow up to 9 feet above ground.

RED BUD-is a large shrub or tree, 8 to 15 feet tall and grows in the dryer areas of the coastal ranges or in the foothills in the Sierra's. This reddish colored twig is best cut in the fall.

WILLOW-found growing along stream banks. After the bark is peeled off the wood can vary in color from gray to white. The twigs should be cut in early spring or in late fall.

WOOLLY SEDGE-most sedge grasses have roots that are useable for basket weaving. Found in damp sandy soil near streams and marshes.

OTHER MATERIALS USED: pine needles, cedar, walnut, fern roots, bear grass (also known as squaw grass or deer grass).

Basket Making Station

Materials Needed: (*Provided by Park)

* Two galvanized wash tubs, from now on “tubs”
* #2 Reed small, from now on “weavers”
* #4 Reed large, from now on “spokes”
* Clippers
  Masking Tape (the class needs to provide this)
  Pens (the class needs to provide these)

The #2 Weavers are on the left, the #4 Spokes are on the right

Station Set-up:

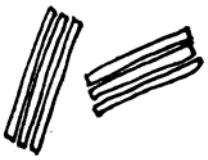
1. Set up tubs and reed
2. The tubs will be in the ELP Supply Room by the workbench. They are labeled, “Only Baskets”.
3. Take both tubs outside. If it is good weather, place them under the Walnut Tree near the roped off section. If it is raining, the tubs can be placed in the alcove near the gate entrance to the courtyard and stairs.
4. Fill the tubs with water
5. Place the #2 Reed (weavers) in one tub and the #4 Reed (spokes) in the other.

Station:

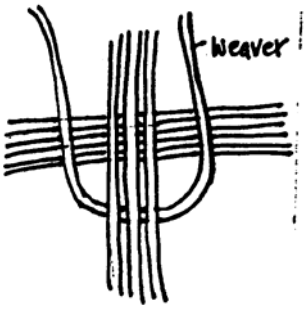
1. Take six of the spokes for each worker
2. Hold these in a “plus” sign pattern with three reeds going horizontally and three vertically.
3. Now, take a long weaver and fold it in half
4. Loop the folded center of the weaver over one arm of the plus sign, begin weaving by keeping the weavers together and alternating over each set of spokes.
5. On the next arm, alternate the weavers so that they are under the next set of spokes.
6. Continue all the way around the base until you have gone three complete rotations
7. Now it is time to go between each spoke.
8. Split the weaver so one goes under and one goes over each spoke of the basket. This will become the frame of the basket. Continue the alternating pattern of over and under, (but now between each spoke) remember to pull as tightly as possible without breaking the reed.
9. Once the basket has reached desired base proportions, begin to create the sides by holding the basket against the body as you weave. Try to cup the base with one hand while the other hand guides the weavers
10. Continue this pattern until basket is complete
11. When it is necessary to add new reeds, simply take a new weaver from the tub and fold it in half and continue the pattern. The loose ends can be ignored or stuck inside the woven pattern
12. When basket weaving is complete, finish the top by bending remaining spokes over to adjacent hole. This will create a looped top pattern. Or, you can cut the tops of when the basket is dry.
13. If the basket is done, the students can put them in their bags. If they are not done and they have the option to work on them later, tape a piece of masking tape to one of the spokes with their name on it.

***It is very important to keep the basket soaked through the basket making session. If the reeds dry out they will break.**

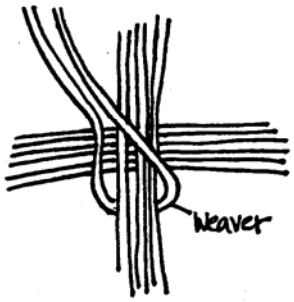
BASKET WEAVING



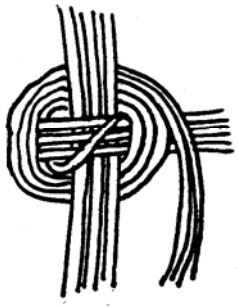
TO BEGIN: MAKE TWO GROUPS OF REEDS [3 EACH] LAID FLAT AGAINST EACH OTHER.



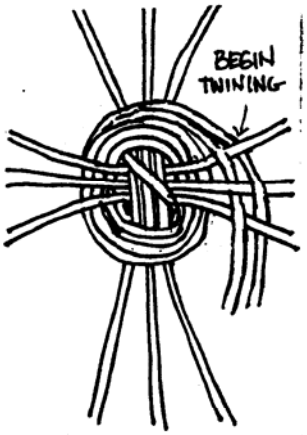
THE TWO GROUPS ARE LAID AT RIGHT ANGLES TO EACH OTHER AND BOUND WITH A WEAVER [WEFT].



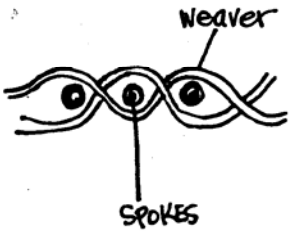
TO START THE WEAVER, BEND IT IN HALF AND LOOP IT AROUND ONE GROUP, THEN BRING IT TO THE OPPOSITE SIDE.



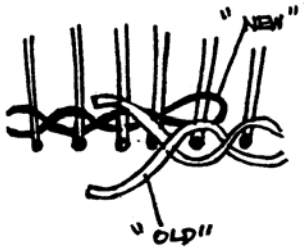
USING THE DOUBLED WEAVER, BEGIN AN OVER-UNDER PATTERN AROUND THE GROUPS FOR THREE REVELUTIONS.



AFTER COMPLETING THAT, SPREAD THE SPOKES [WARP]. SEPARATE THE TWO PARTS OF THE WEAVER AND BEGIN A TWINING PATTERN.



A TWINING PATTERN IS WHEN ONE WEAVER GOES OVER AND THE OTHER WEAVER GOES UNDER SIMULTANEOUSLY.



TO ADD MORE WEFT: WHEN YOU NGET CLOSE TO THE END OF THE WEAVER, GET ANOTHER, BENDING IT IN HALF AND LOOPING AROUND A SPOKE [WARP] BEFORE THE END OF THE 'OLD' WEAVER. CONTINUE TWINING WITH THE 'NEW' WEAVER, AND TUCK THE ENDS OF THE 'OLD' WEAVER INTO THE BASKET WEAVE [WEFT].

TO FINISH: THE 'SPOKES'[WARP] CAN BE RETURNED ON THEMSELVES AND PRESSED INTO THE WARP.

Station Clean-up:

1. When the basket making is completed, dump out both of the tubs. Please remember to dump the water away from the building. (If possible, on a rainy day, drag them as far as possible from the building.)
2. If there is leftover reed, spread it out on the table next to the gate entrance to the courtyard or on the cooking tables. The reed must be spread out so that it can dry; this is to prevent mildew.
3. The tubs can be left to air dry outside or wiped dry with a towel.
4. When the tubs are completely dry they need to be returned to the ELP supply room.
5. The tubs can be placed one inside the other. Then, place them next to the workbench.
6. The staff person on Wednesday will check to make sure that all items are properly returned to their place.
7. The clippers and station manual should be returned to the top of the black chest of drawers in the ELP supply room.

Candle Makers

The candle makers were responsible for providing the major source of artificial light at the Adobe.

Each student is to make two candles.

HISTORY

Autumn was the usual time for candle-making in early California. Long hours were spent boiling (rendering) down the fat of the newly slaughtered beef into tallow. Not only was the job sweaty and hot, but the odor of the rendering fat was also unpleasant and the product was far from perfect; the candles burned too rapidly, buckled in warm weather, and gave off fumes and smoke.

Other sources of wax were available-spermaceti and beeswax-but both were expensive, and candles make from them were reserved for special occasions. It was not until the discovery of paraffin in the 1850's that the average family could enjoy the luxury of bright, steady, and smokeless illumination.

ALTHOUGH THIS WAS A RANCHO NOT A MISSION THE PROCESS WAS SIMILAR

Soap and Candle Making

Tallow was an important by-product of the cattle and sheep industry at the California missions. It was used in the making of soap and candles. It was also used as an article of trade with the ships that regularly sailed along the California coast.

Tallow was made from the excess fat from beef cattle or sheep. The fat was cooked over a low fire in large metal vessels or in vats. Some of the metal vessels were obtained from whaling ships, where they had been used to heat whale blubber. The heating process melted the fat down to a whitish, solid substance. The melted fat was first drawn off from the liquid, allowed to cool into a solid, and then stored until it was needed for making candles or soap, or for trade. Often the tallow was stored in containers made from the hides of cattle.

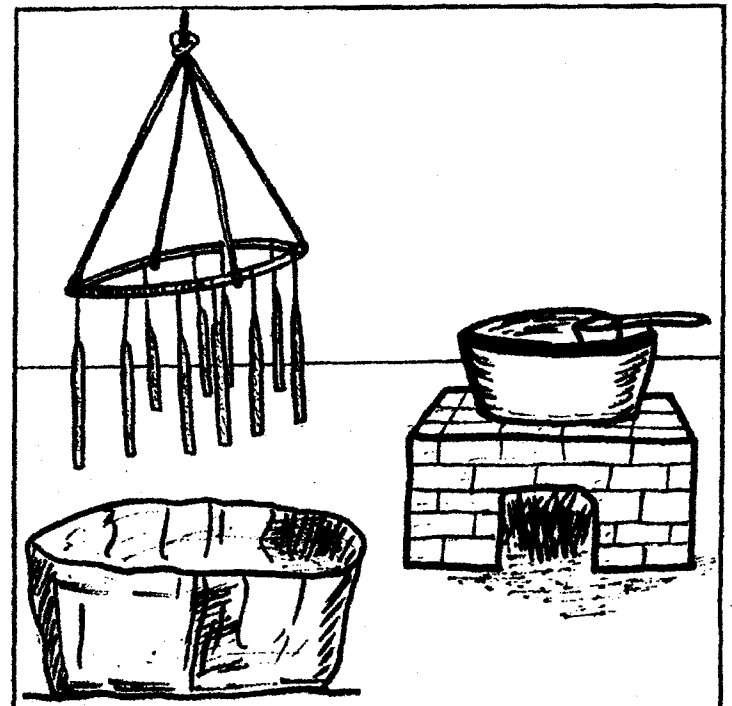
Soap was made by mixing the tallow with a substance called *potash*, which contained a chemical called potassium hydroxide. The potash was obtained by leaching, or running water through, the ashes from a wood fire. The tallow and potash were placed in large kettles or vats, and boiled. The tallow became liquid as it was heated, and it combined with the potash to form lumps of soft soap. The soap floated to the top of the liquid in the kettle, so it could easily be skimmed off. The cooled soap was put into molds to shape it into large blocks. When it began to harden, the soap was cut into bars and allowed to dry.

Mission San Gabriel was known for the large quantities of soap that were made there. This mission had four large vats or boilers that were used in soap making. The vats were made of adobe bricks and lined with several inches of iron. They held over 2,500 gallons of liquid. Mission San Gabriel made so much soap that they could supply it to many of the other missions.

The soap made at the missions was rather harsh and did not have a pleasing smell, but it worked well for cleaning the clothes. The women rubbed the bars of soap directly onto the wet clothes.

When daylight was gone, candles were the source of light for the padres and for the mission workers. Each padre kept candles on his desk in his room. In the evenings, by the candlelight, he would write out his reports on the mission activities, and read his religious books.

Since the windows in the mission buildings were small, rooms were not well lit even in the daytime. Candles were needed for light for many indoor tasks. Candles were also used in



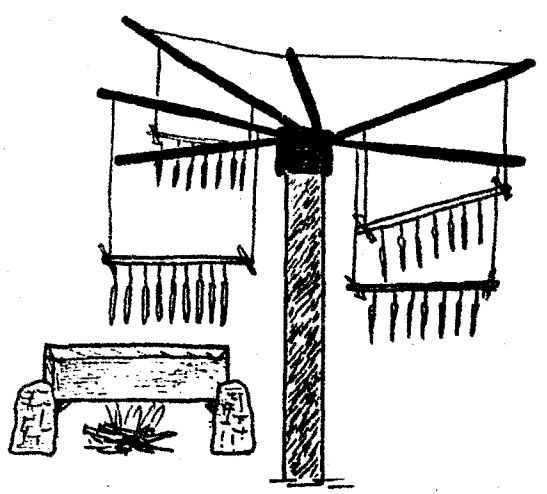
Making candles at the mission

SOAP and CANDLE MAKING

each church service, to light the room as well as part of the worship. Some churches and a few of the reception halls in the convento wings of the missions had chandeliers that hung from the ceiling and held candles to light the rooms.

Tallow was used to make the candles for the missions. Sometimes the tallow was mixed with beeswax collected from the hives of wild bees. Lengths of string were cut to serve as wicks in the candles. The strings were coated with the melted tallow to form the candles.

There were several methods of candlemaking that produced a number of candles at one time. Each involved a device made of wood.



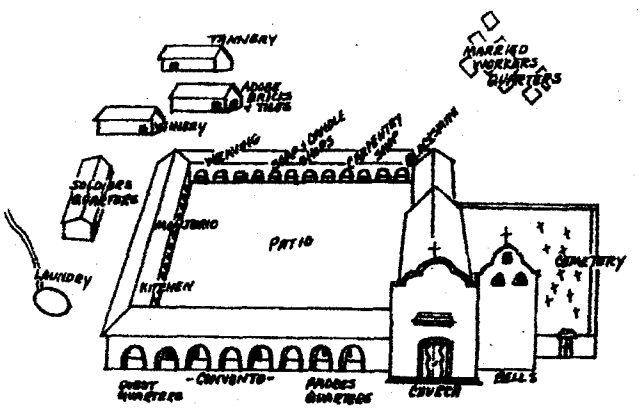
A cross-arm candle frame

At some missions, the candlewick strings were attached to wooden cross-arms that extended from a central post. A container of melted tallow, with a small fire burning beneath it to keep the tallow liquid, was placed under the cross-arm. The cross-arm was lowered so that the strings dipped into the tallow. When the cross-arm was raised, some of the melted tallow stuck to each string. Each cross-arm in turn was lowered so that the strings were dipped into the melted tallow and then were raised up. This allowed time for the wax to harden slightly on the strings, before that cross-arm came around again to be dipped. Each time a set of strings went into the tallow, another layer of wax was added to the candle.

At other missions the candlemaking frame was round, like a wooden wheel laid flat. The pieces of string for the candlewicks hung from the rim of the wheel. Melted tallow was poured from a small container over the hanging strings. The wheel was turned slowly so that each string in turn got a coating of tallow. A container below caught the excess tallow as it dripped off the wicks. With many layers of tallow, the candles were formed.

Whenever a mission produced more tallow than was needed for making soap and candles, it was traded to the merchant ships for objects that could not be produced at the mission. There was a market for tallow in eastern North America and in South America.

Near the end of the mission period, some lamps were used in addition to the candles. Olive oil was used as fuel in the lamps.



The Mission Compound

Candle Making Station

Materials Needed: (*Provided by Park)

* Long Candle Sticks
* Candle Rack
* Wicking
* Putty Knife
* Scissors
* Wax scrap bucket
* Bucket for water (always standing by the candle pot to diffuse an out of control fire)
  Pens (the class needs to supply these)
  Masking Tape (the class needs to supply this)

Station Set-up:

The park staff will start the fire under the candle pot in the morning before your program.
If this is not done, do the following:

1. Remove the lid from the candle pot. It can sit next to the door into the Leather Room on the timbers that are lying on the ground.
2. Select small logs and kindling from the woodpile.
3. Build a fire under the candle pot.

4. A well-maintained fire takes about two hours to melt the wax. It is very important to keep an eye on the fire and wax at all times, as a boiling wax pot is an EXTREME fire hazard.
5. Once the fire is started, it is time to set up the rest of the station.
6. The candle rack is stored next to the open shelf unit and the black chest of drawers in the ELP supply room.
7. The previous class should have tied two new strings on to each stick for you.
8. Move the candlesticks and the candle rack over to the candle pot. The rack sits between the Leather Room door and the timbers that are lying on the ground next to the wall. (To the left of the Leather Room.)
9. Put a strip of masking tape (about three inches) on each stick. This is for the kids to write their names on.
10. The wick strings should be about two inches apart on the stick and about 1-2 inches from the end.
11. Once the wax is melted, the fire can die out or be removed to the cooks' grills. The fire is not maintained under the candle pot the whole time because the wax can become too hot and boil or prevent candles from forming. However, please read the "Things to remember" section below regarding the wax cooling.

Things to remember:

1. Wax is tricky. If the wax is too cool, the candles will be lumpy. If the wax is too hot, the candles will be very thin and not build up.
2. If the wax is too hot it can only cool down by its self
3. If the wax is too cool, take a shovel full or two of hot coals from the cooks' fire and place those under the candle pot. You will know when to add coals by watching the top of the wax in the candle pot. A small ring of white cool wax will form around the edges of the pot. This is when you add coals.
4. WAX is FLAMMABLE. If, the wax should catch fire, douse the flames by covering the wax container with the lid. **NEVER, NEVER put water on a wax fire.** You will only spread the fire and risk an explosion. A fire extinguisher is located in the office.

Please note: The pot contains over 100 pounds of melted paraffin which could cause severe burns so caution must be exercised at all times. Due to this hazard we will shut down the station if we observe any unsafe condition. Underlined items below are absolute! No exception of these will be accepted.

Rack is next to Leather Room Door

Station

1. Students should put their names on the masking tape on the stick.
2. The students line up one behind the other at the wax pot. (Looking at the pot from the courtyard, they line up behind the right post and the line wraps around the large pot to the right of the candle pot.)
3. THE STICK AND FINGERS SHOULD NEVER TOUCH THE WAX
4. The first student in line floats or "swishes" the wick across the melted wax three times. This is to build up a layer of wax so that it has weight when the dipping begins.
5. Lift the wick out of the wax and allow the wax to drip off into the pot before moving on. After the drips have stopped, the student walks around both big pots and gets back in line.
6. The next person in line is NOT to start until the person in front of them has passed the left side post. Each student should complete steps 4 and 5.
7. Once every student has been around one time the dipping begins.
8. The wicks should be dipped down into the wax one time. The dip should be a quick movement of dropping the wicks into the wax, lifting them out, and allowing the drops to fall off the bottom of the candles into the pot. DO NOT DRIP WAX OUTSIDE OF THE POT AS THIS CAN CAUSE A FIRE. After the candle has stopped dripping, the student walks around both big pots and gets back in line.
9. Each student repeats step 8 until the candle has been made. This can take 60-80 times around the pot.
10. After the candle has been dipped about 30 times, there will be a tear drop shape that forms on the base. There is no wick in this part and it should cut off. There is a bucket labeled "Wax Scraps-Do Not Toss Back In To The Pot". This is where the cuttings should go.

11. There is a candle measurer on the candle rack. This is the average size of a candleholder. (About ½ to ¾ of an inch in diameter) The candle can be measured from the base. Candles that are allowed to get any bigger than this consume too much wax, can slide off the wick, and may be taken away.
12. After the dipping is done, put the sticks on the candle rack. The end with the candles on it should be closest to the wall to avoid the afternoon sun.
13. The candles should be cooled by the time the next group is done dipping their candles.
14. Once the candles are cooled and hard, begin removing them from the sticks. The loops should be easy to slide off. If they are not, then you will have to cut them off.
15. Wrap the pair of candles with masking tape and stick the piece of tape with the students' name on it on the outside.
16. The students can put them in their bag or if there is one box for them all, place them there.

Station Clean-up

1. When the candle making has been completed, place the lid (leaning against the wall) back on top of the candle pot.
2. Then make sure all candles have been trimmed off of the sticks.
3. The sticks must be clean of wax. If there is wax on them, use the Putty Knife to remove the wax. This wax can be dumped into the "Scrap Bucket".
4. Please do not dump the wax scraps into the bucket.
5. Each stick needs two new strings tied on to it for the next class that comes in. If there is not a bundle of extra wicks on the rack, they are located in the top drawer of the black chest in the ELP Supply Room.
6. After the wicks have all been tied on to the sticks, everything goes back to the ELP Supply Room.
7. The rack is placed next to the open shelf unit next to the black chest of drawers.
8. The sticks go back on the rack and the "Scrap Bucket" sits on top of the sticks.
9. The staff person on Wednesday will check to make sure that all items are properly returned to their place.

Cooking

The cooks were responsible for providing the meals at the Adobe. Each student is to assist in the preparation of a typical Mexican Rancho meal and to assemble the proper equipment needed.

The Supervisors will build and maintain a fire in the stove (and oven).

Some great resources for period cooking tools, bowls, mugs, and utensils are:

Jas. Townsend and Son, Inc catalog 1-800-338-1665 www.jastown.com
Smoke and Fire Co catalog 1-800-766-5334 www.smoke-fire.com

BACKGROUND

To make this work the parents and teachers both have to want to make the ELP authentic and a real teaching experience.

During the time of the 1840's, at the Adobe you would NOT find, candy (Snickers, M&M's etc.) cookies, (Oreo's, Fig Newtons, etc) juice drinks in boxes, gum, ground beef, whole milk, cheese, sour cream, breakfast rolls from Safeway. Such dishes as the breakfast burritos, refritos, corn bread with cheese, enchiladas and tacos are American food brought later, well after the 1840's. Flour tortillas weren't predominately used in California until about the mid-1860's when white flour was more available. Flour was hard to keep fresh for any length of time due to bugs. However, corn could be dried on the cob and kept for longer periods of time without rotting or bug problems. The cattle here were raised primarily for their hides and secondly for their meat. They were not dairy cattle. There were not any goats at *Rancho de Petaluma*, therefore without goats and milking cattle there were not any dairy products. Chickens were more often used for their meat than their eggs. The Chicken eggs were not usually available to the workers but the upper classes would use them for meals and in desserts.

In the Mission days, meals were simple but nourishing. A typical breakfast was "atole" rather like our oatmeal. Lunch was more atole with bits of meat and vegetables. Dinner was perhaps a hearty stew or roasted meat or fowl. Sweet desserts were uncommon. Breads or tortillas were common.

During the *Rancho* period, the trade ships were bringing in more items like coffee, teas, and chocolate. But, these items were still scarce and expensive. Not all *ranchos* had livestock that provided milk and there wasn't refrigeration. Therefore, milk and cheese were not common. The dairy products (milk, cheese, and eggs) often caused problems for the digestive tracts of the Native Americans. However, it was mainly the upper classes that consumed these "delights" and had access to them.

The point is to have the school's that do this program be as close to authentic as possible, so what we've done is found some history on the era and old Mexican recipes and Mission recipes. Also a fact that people may not know, but the Indian people had corn before the European's came to this land. The Indians in the southern part of the state traded for corn from the people of Arizona, New Mexico, and Texas.

A good book is, California Rancho Cooking, written by Jacqueline Higuera McMahan. However, she has "restored the rancho recipes for today's kitchen." Which means you'll have to do research to validate the authenticity of using some of the those recipes and ingredients at a rancho in Petaluma in the 1830-40's.

HISTORY

Starting with the Corn, a sacred plant to the Mexican people and their religion (as far back as the 1500's and the Spanish conquest of the Aztec's). Corn supplied starch, the main source in the people's diet, as well as protein with little fat. Sometimes eaten green off the cob, raw boiled or roasted. Immature kernels were cut or scraped off and made into cakes or added to other dishes. But the Mexican people usually let the corn ripen and then stored the ears in ventilated corncribs.

Stone mortars and pestles were used to grind the kernels into a meal and atole was made (corn gruel). A better way of heating the kernels was to place them in a lime solution until the skins came off. Skinless kernels were called nixtamal; an Aztec word still used today. The nixtamal could be dried and stored, boiled fresh in water. When boiled the kernels swelled up and became soft, (today called Hominy-yellow or white). The nixtamal was then used to make pozole, one of their basic dishes. Also the making of tortillas was made from nixtamal, by mashing them into a masa (a dough).

Known as the "bread of Mexico" the Mexican people used their tortillas as plates, forks and spoons. They would dip their tortillas into stews, tear off pieces to scoop up sauces, the tortilla could be eaten with almost any kind of food that didn't have a lot of liquid.

RANCHO FOOD

RAISING CROPS

Although rancho land was generally fertile, the *rancheros* (rancho owners) chose not to do much farming. Only enough food was raised to feed the family and guests. Raising cattle took less time than raising crops.

Corn, barley, and wheat were raised on the rancho. Some vegetables (beans, onions, peppers, garlic) and fruit (apples, pears, oranges, peaches, apricots, watermelon) were grown. Grapes, both for eating and for making wine, were a common crop, as were olives.

RANCHO FOOD

Rancho women, having come from Mexico or Spain, continued to prepare their food in the Spanish style. Much of the cooking, however, was done by Indian workers, who added their methods and ingredients to the Spanish cuisine.

The main diet on the rancho was beef, beans, and *tortillas*. The tortilla (a thin, flat cake made of corn or wheat flour) was often rolled into a cone and used to scoop up the beans. A flat piece of a tortilla could also be used as a spoon.

Frijoles

The beans eaten by the rancheros were called *frijoles*. They were cooked with peppers and onions, and were considered by the *Californios* (people who lived in California during the rancho period) to be "the best food in the world." *Frijoles de olla* were beans cooked in an earthenware pot. *Frijoles refritos* were mashed beans fried in oil.

Meat

There was always plenty of beef on the rancho. Sheep and wild game were also eaten. Large pieces of meat were roasted on a spit over a pit with an open fire. Some fresh meat was cut in one-inch thick strips, soaked in salty water for several days, then hung in the sun to dry. Sometimes the meat was coated with chili powder to help to preserve it. These strips of meat (called *carne seca*, or jerky) got black and very hard. The *vaqueros* (cowboys) took the dried beef sticks with them when they rode out on round-up or on trips by horseback.

Milk and Eggs

Though there were cows on the rancho, they were not often milked. The people did not use much milk or butter. Sometimes in the spring the women would make a kind of cheese in small flat cakes. Flocks of chickens were raised on the rancho, and boiled eggs were eaten often.

Olive Oil

Olive oil was used instead of butter or lard for cooking. The olives were grown on the rancho, and the oil was pressed out. First, the olives were spread out on mats to ripen until they were wrinkled. Then they were crushed and boiled with a little water before being put into a coarse cloth bag and pressed between boards. The juice that came through the cloth bag was then boiled. This made the oil rise to the surface so it could be separated from the water.

Grains

Grains like corn, barley, and wheat were pounded and ground into flour, and then made into bread or tortillas. Often this grinding was done by hand on stone *metates*. Some ranchos had millstones which they had gotten from the missions. The stone could be turned by means of a long pole attached to a turning post. The pole was either pushed by hand or a horse was harnessed to the pole to turn it. Grain could be ground more quickly by this method.

Greens

Wild mustard greens were gathered and eaten. The greens could be steamed, or fried in olive oil. The mission padres had brought mustard seeds to

California in the 1770s and the plant had spread. Descriptions of California in the early 1800s say that much of the land was covered with wild mustard, growing waist high on the hills.

Coffee
Coffee was made on the rancho from burned wheat. But the people preferred to get South American coffee from the trading ships that visited California. The ships also brought chocolate, sugar, and other spices.

Seasoning
The *Californios* liked their food well seasoned, especially with chili peppers. So spicy were some dishes that they were referred to admiringly as "capable of raising the dead."

BREAKFAST

The ranchero often started his day with a cup of chocolate or coffee. Hot chocolate in the morning was considered to make one stronger for the day. Then the ranchero would go out to ride over some of his land, coming back in an hour or two to have breakfast. This mid-morning breakfast was called *almuerzo*.

Breakfast was a hearty meal. The main dish might be *carne asada* (beef broiled on an iron rod over the open fire) or *chorizo* sausage (ground pork mixed with spices and ground chilies). This was eaten with onions, eggs, *frijoles*, and tortillas. Everything was seasoned with chili peppers.

LUNCH AND DINNER

The food for lunch, which was eaten at about noon, was much like that of breakfast. At dinner time (about dusk), corn, potatoes, and other vegetables were added to the meal. Sometimes the meat and vegetables were all stirred together into a stew called *guisado*.

There was not much variety in the food served on the rancho, each days meals being much the same as the day before.

DESSERT

Sweet desserts were rare because sugar was costly, having to be shipped from Boston or Mexico. Pumpkins, grown on the rancho, were sometimes made into pies. They were sweetened with wild anise, a licorice-flavored plant that grew here.

Fruit and wine were often eaten at the end of the dinner meal. Besides the fruit raised in the rancho gardens, wild plums and the fruit of the prickly pear cactus were gathered.

PICNICS

Rancho families liked to pack up some food and wine and have a picnic (a *merienda*). They would go by horseback or in a *carreta* (cart) pulled by oxen to a shady place along a stream or near a spring. There they would cook their meat on sticks over an open fire, using a tortilla to pull the hot cooked meat off the stick so they would not burn their fingers.

A recipe to make with adult help

CORN PUDDING

6 ears of corn, scraped
1 stick butter
1 tablespoon sugar
4 eggs, separated
½ teaspoon baking powder
1 cup milk
½ teaspoon salt
¼ cup dry bread crumbs
3 leaves fresh sweet basil, snipped

Using a small knife, scrape kernels from cobs. Cream the butter and beat in the corn, egg yolks, sugar, salt and baking powder. Stir in the milk and basil. Whip the egg whites with an egg beater or electric mixer until they stand up in soft peaks. Fold the egg whites and corn mixture together. Pour into a ring mold pan which has been greased with butter and sprinkled with the bread crumbs. Bake in a preheated over at 350 degrees for 45-50 minutes until golden brown. When done, go around the edges of the pudding with a sharp knife and, placing a plate over the top of the mold, turn it upside down to remove the pudding. Serve while warm.

Cooking Station

This station has the most variety depending on skill, individual tastes, and abilities. We provide an outline, recipes, and hints. At the beginning of the school year you will receive an updated inventory of what the Petaluma Adobe provides in terms of cooking equipment. Please read this carefully, we've had many people assume and then have to go down to the nearest store.

The Cook's Creed:

Cleanliness is next to godliness, both in persons and kettles; be ever industrious, then, in scouring your pots. Much elbow grease, a few ashes, and a little water, are capital aids to the careful cook. Dirt and grease betray the poor cook, and destroy the poor soldier; whilst health, content, and good cheer should every reward him who does his duty and keeps his kettles clean. In military life, punctuality is not only a duty, but a necessity, and the cook should always endeavor to be exact in time. Be sparing with sugar and salt, as a deficiency can be better remedied than an over-plus.

SOME SPECIAL KITCHEN HINTS

1. There are some cooking supplies in the wooden cabinets in the ELP storage room. Use them if you need them. Please return them to the same spot, cleaned and dried, when finished. There are pictures located in the cabinets that tell you where things go. Please wrap everything in plastic bags before putting them on the shelves. If the items have lids, they don't need to be wrapped in plastic. There is also a master list of ELP supplies that the park staff will use to check you out.

2. There are three big washtubs for doing dishes. Water takes at least an hour to heat, so if you want hot water for clean hands and dishes, start heating immediately. Heat the water in the large "canning pots'. DO NOT place the washtubs on the stove or fire.

3. Be sure to light your ovens (the *hornos)* at least two hours before you need them. However, they do not need to be lit all day, only when you are going to be using them in two hours. Baking times should be the same as a regular oven at the same temperature. The oven temperature can vary quite a bit depending on the many variables including; size of the fire, amount of time oven is heated, type of wood, outside temperature, and how tight the door and plug holes are closed when baking. If you end up with a "cool" oven, seal the hole in the back with the plug with adobe mud. If you end up with a "hot" oven, leave the plug out and the door open part way.

4. <u>Materials Needed: (*Provided by Park)</u>

* **Three galvanized wash tubs, from now on "tubs"**
* Pots/Pans

* Fire wood
* Garbage bags and cans
* Matches
* Recipes
  Non-Chlorine Bleach and biodegradable dish soap
  Utensils, including hot pads
  Dish towels and soap
  Food

5. Some common forgotten items include (but are not limited to!):
   Dish towels
   Dish Soap (biodegradable only)
   Bleach (non chlorine)
   Scrubbing pads, brushes, etc.
   Small, sharp knives
   Butter, oil, salt, pepper
   Large spoons, spatulas
   Graters
   Can openers
   Pot holders

Station Set-up:

THINK SAFETY AT ALL TIMES

Hornos (Beehive Ovens)

Note: Do not leave the door or plug in place while a fire is in the oven.

1. If the *hornos* are being used, a fire needs to be burning inside of them for two hours before you need to use them.
2. Unplug the back plug of the *horno* and remove the door. If there are any bricks inside the *horno* they need to be removed. You can place them on the triangular ledge next to the *horno* door.
3. Build a reasonable sized fire inside of the *horno*.
4. Once you have decided the *horno* is ready to bake in, removed the large logs. Then you have two options. 1-if you are using the dutch ovens with feet, you can leave the ashes inside. 2-if you are using pans or dishes you will need to use a shovel to remove the ashes. Then place the bricks inside. The pans can then go on top of the bricks. After you have put the food in, put the door and plug back in to the *horno*..
5. The *horno* temperature can vary quite a bit depending on many variables, including; size of fire, amount of time the *horno* is heated, outside temperature, type of wood, and how tight the door and plug holes are closed when trying to bake. If the *horno* is too cool-use adobe mud to seal holes around plug in the back. If the *horno* is too hot-crack the door a bit and leave the plug out.

Garbage Cans and Bags

1. *It is the responsibility of everyone to maintain the garbage cans. There is a garbage can next to the cooking tables, one next to the office, and another next to the grill/adobe cook stove.*
2. The bags will be placed outside of the office by park staff.
3. Please make sure that the bags have not slipped down in to the cans. When this happens we must pull the cans out and clean them. It is not easy to get the cans out of the barrels.
4. Please keep an eye on the garbage cans. When one is full, the bag needs to be removed and tied. There is a wheelbarrow available for the STUDENTS to use to haul the trash to the Dumpster. (It is their job!) Ask the park staff for the location of the dumpster.
5. PLEASE DO NOT decide to pile all the bags in one location and haul them all at the same time. The sheep find these bags easily and tear holes in the plastic or endanger themselves.
6. Once the full bag has been removed, replace a new one in the can.

Recycling

At the current time, the Petaluma Adobe does not have a recycling program. We encourage you to collect your own recycables and send them home with someone who can take care of it.

Wash Tubs

1. The three tubs are located in the ELP Supply Room. Please do not use the tubs marked “Baskets Only.”
2. All three tubs are to be taken out of the ELP Supply Room and placed on the ledge adjacent to the grills next to the *hornos.*
3. The three tubs are for a wash station. One for soapy water, one for a sterilizing rinse, and one for clear rinse water.
4. The first tub should contain hot water and biodegradable dish soap.
5. The second tub should contain warm water with 1 tablespoon of non-chlorine bleach to each 2 gallons of water.
6. The third tub should be filled with hot, clear water for a rinse.
7. The water takes at least an hour to heat, so if you want hot water right away for clean hands and dishes, start heating it immediately.
8. Heat the water in the “spaghetti/canning” pots. Ideally, water should be heating on the grill next to the wash tubs all day to use for dish water. DO NOT place the tubs on the stove or grill, the bottom seam will fail.
9. Ideally, the first group to be at the cooking station should fill up the tubs with water. The “spaghetti/canning” pots can be filled with water and then lifted back to the tubs by two students.
10. The water in the wash tubs will need to be emptied and refilled often. The water from the wash tubs is to be dumped down the courtyard drain. First, remove all chunks of food from the water. The wash tubs can then be carried to the courtyard drain that is the farthest away from the cooking area, it is right next to the small courtyard pot. Please do not dump down the other two drains, they clog up easily.

Fires (under the grills in the adobe cook stove)

1. The fires under the grills should be built in a regular “campfire” type fashion.
2. DO NOT use dangerous liquids to start your fires. Use dry kindling that has been chopped small enough.
3. The outdoor adobe cook stove can be quite dangerous, especially to those that are wearing loose clothing such as skirts or rebozos.
4. It is better to stand to one side of the fire opening and not directly in front of the fire when cooking.
5. Please do not remove ashes build-up from the stove area, make the fire on top of the ashes. This uses less wood and the ashes provide a natural riser.

Pots/Pans

1. *There are a wide variety of pots and pans available in the ELP Supply Room.*
2. The pots/pans are stored in the two large wooden cabinets. There is a layout posted on the inside of each showing where the pots and pans are located. You should find every one that is on a shelf, stored in a plastic bag.
3. Please make sure to read “Caring for Cast Iron” below

Caring for Cast Iron

There are many cast iron pots available in the ELP cupboards for the group to use. They are wonderful to cook with and are authentic. After cooking in one of the pots, it should be wiped clean with a paper towel and then rinsed in hot water. Do not scour; scouring will remove the natural seasoning of the pot and cause rust and possibility a metallic taste. Do not use detergent or harsh cleaning products. If it has food caked on it, try putting hot water in it and simmering it on a stove for a while. Then wipe it with a paper towel and rinse it in hot water. Dry it thoroughly. Another way to clean it is to

scrub t with coarse salt and a soft sponge. The salt absorbs oil and lifts away bits of food while preserving the pan's seasoning. Rinse away the salt and wipe dry. Wipe a little oil around the inside of the pot and lid to re-season.

Dutch Oven Cooking

Dutch ovens were very important to the cooks. Past ELP cooks have used our ovens to make breads and desserts. There are many resources available that can give more direction on how to use them. (Please see either the "Bibliography" or "References for Research" sections at the end of the manual.) These resources state that charcoal briquets should be used above and below the oven. However, here you will be using coals from the fires. It will take a little time to get used to how much heat is needed. Remember, this is opposite of a convection oven: the heat goes where you put it. Coals on the top will brown the top, coals on the bottom will cook the bottom. You will want balanced heat, start slowly and check often. The following is a list of items that may help:

1. make sure that the oven is cleaned and seasoned (See "Caring for Cast Iron")
2. Pre-heat the oven so that most of the cooking comes from residue heat.
3. Make sure plenty of coals are available in the fire.
4. If the oven is placed near the main fire, you will have uneven heat.
5. Leave an air space between the oven and the bed of coals so the baked good will not burn on the bottom as easily.
6. If baking in a pan, raise the pan above the bottom of the oven on a rack or with a few rocks.
7. When checking the cooking progress, make sure to remove the coals from the lid and to sweep ashes away. Do not lay the lid down on something that is dirty.
8. If baking a sticky dessert, you might want to line the oven with tin foil before adding dough. (Not historical, but definitely more convenient)
9. After using the oven, season the cast iron by washing in hot water (no soap), drying over the fire, and then coating the inside with a thin film of cooking oil. Make sure that it is ready for the next group.

Station:

1. *Through out the day: the fires need to be maintained, the rinse water needs to be free of debris, and the garbage cans have to be emptied.*
2. When it is time to use the *horno;* the fire needs to be removed. This must be done by an ADULT. The fire can be transferred to the grill/adobe cook stove area.
3. Once the fire is removed, the bricks can be placed into the oven. (The pans usually rest on the bricks to decrease the chance of burning the bottom.)

Station Clean-up:

1. The garbage cans need to be emptied and new bags need to be put in them.
2. All garbage needs to be hauled to the Dumpster.
3. The cooking tables need to be cleaned off and wiped down.
4. The fires can be left to burn out on their own.

5. The wash tubs need to be CLEANED AND WASHED OUT. Once this is done, they also need to be DRIED. Then, they can be returned to the ELP Supply Room.
6. (Please see "Caring for Cast Iron" above) The pots and pans need to be washed, scrubbed, and dried. DO NOT SEND WET POTS BACK TO THE ELP CLOSET! They can then be put on the higher ledge of the adobe cook stove. This is where they will remain until park staff is able to check them. Once the park staff clears them, they need to be wrapped in plastic bags and returned to their appropriate location within the wooden cabinets. (Please follow the layout provided inside each of the cabinets.)
7. The cooking area needs to be swept and raked of any debris.
8. The refrigerator needs to be emptied of any leftover food and drinks.
9. The woodpile needs to be refilled properly. This means two rows of wood, filled to the top, facing the same direction.
10. All leftover items: food, utensils, etc.,that were brought by the class need to be packed up to return to the parking lot.
11. PLEASE DO NOT LEAVE ANY EXTRA SUPPLIES BEHIND. We appreciate the kindness, but the mice often find the supplies before we do.
12. The staff person on Wednesday will check to make sure that all items are properly returned to their place.

07-22-06

Cooking Recipes

Tortillas from the beginning

Objective: To teach children all the steps in making a corn tortilla.

Materials: Dried corn, water, unslaked lime, bucket, wooden spoon, *metate* and *mano*, comal, and fire.

Method: Tortillas are round, thin cakes made from masa, a corn dough. The following process takes place to produce a tortilla.

Lime Water

Quick or unslaked, lime is used in making the nixtamal. The ratio is 1/3 lime to 1 gallon of water.

Nixtamal

The Indians in New Spain taught the Spaniards and padres how to make and use nixtamal. It is the base of many foods: tortillas, tamales, and tacos.

1 gallon water
1/3 cup unslaked lime
2 quarts (8 cups) whole-dry corn (maize)

In a galvanized kettle-mix the water and lime, stirring with a clean stick or a wooden spoon. Add the corn and stir again until the mixture no longer effervesces. Bring to a boil, then lower the heat so that the mixture cooks but does not boil-stir frequently. When the skins can be easily rubbed from the kernels (after about 1 hour of cooking) and the corn is moist through, remove from the heat. Drain and wash in several changes of cold water until all trace of lime is removed. Rub the kernels between hands until free of hulls. You will have a clean corn much like hominy but not as well cooked. This is nixtamal, ready to be ground into masa.

Masa

1 cup nixtamal
water

Place 1 cup of nixtamal in a *metate*, sprinkle with water to keep it moist. With a small hand stone, rub back and forth, over and over until the corn kernels have formed a medium-fine dough. This is masa. Cover with a damp cloth to keep from drying.

Cooking:

Form the masa into 2-inch balls, press and pat with the hand into 6 inch round cakes. Bake on hot, ungreased griddle until slightly brown and blistered on both sides.

Corn Tortillas

4 cups of masa (Masa Harina – corn flour can be purchased in most supermarkets. If you have a Mexican market nearby you can purchase masa dough freshly made)
½ teaspoon salt and 2 1/2 cups hot water, not boiling.

Put masa and salt in large bowl, add water and mix with your hands until dough comes together in softball. Keep kneading the dough until it holds together without cracking about 3 minutes. Using right away, divide dough into 18 equal portions cover with a damp towel or wrap. Making for later, wrap the whole ball in wrap and refrigerate for up to 1 day. Make tortillas place a portion of dough between two pieces of wax paper, press with a tortilla press or roll out with a rolling pin into a circle 6-7 inches in diameter use fingers to smooth any ragged edges. Cook tortillas, first heat up a heavy skillet, griddle or comal over high heat, until it starts to smoke. Take tortilla out of paper and place in the pan. Cook 30 seconds, heat should be medium-high. Turn and cook on the other side for 1 minute, turn again. Sometimes the tortilla puffs a bit but is still pliable not crisp, about 30 seconds then remove.

Flour Tortillas

3 cups unbleached all-purpose flour
1 teaspoon salt
1/3 cup vegetable oil or shortening (traditionally made with lard but for health reasons, vegetables oils are now used.)
1 cup warm water but not boiling

Combine the flour, salt, and oil in large bowl and mix together until crumbly, like for pie dough. Add water and mix until you can gather the dough into a ball. Now place dough on a lightly floured surface and knead until smooth and elastic, about 5 minutes. Cover with a towel and set aside for at least 30 minutes or up to 2 hrs.
Make tortillas; divide the dough into 12 equal portions. Roll each portion between the palms of your hands to make a ball. On a lightly floured surface roll out each ball into an 8-inch circle, place each tortilla between wax paper as you go. Cook tortillas, heat a heavy skillet, griddle or comal over high heat till they start smoking. Place tortilla in pan and cook for 30 seconds, turn over cook until slightly puffed and speckled brown on the underside but soft enough to fold about 30 seconds, remove.

Borracho Beans

1 16oz jar of Salsa (Safeway Select Salsa/Southwest, mild, has all the ingredients that were used in cooking)
1 16oz jar of water
4-- 15.5 oz cans of pinto beans – flavored with bacon
1 small red onion, chopped
1 small bundle of cilantro chopped-remove half of the stems
1 tablespoon of chili powder – for taste, this is optional
1 teaspoon of garlic powder or 2 gloves chopped

Place everything in a pot except cilantro and bring to a boil approx. 15 minutes. Add cilantro last.
For refried beans: Drain leftover beans in bowl, retaining 1 cup of juice. Mash beans in bowl and re-cook beans in a fry pan. Add bean soup back to the beans to make them wet but not soupy. You might want to add some more salt and pepper

Simple Mexican Rice

2 Cups of Wild Rice. You can substitute with white long grain rice
½ Cup melted lard. But for health reasons now, use olive oil.
3 Cloves of garlic mashed with ½ teaspoon salt-optional
2 Medium onions, minced
6 Teaspoons of ground chile powder
4 Cups of water.

In a large pot, put the olive oil when hot put in the rice, cook on medium heat and until it's golden in color and has the light smell of popcorn. Now add the onions, garlic, salt and cook a little bit more till onions are slightly soft. Remove any excess oil. Add chile powder and water. Let the rice cook on medium heat for 10 minutes uncovered, or until you can see holes forming in the center of the rice, rice has absorbed most of the water. Cover and steam for 5 to 10 minutes, remove from heat and let stand for about 20 minutes. This rice can be made ahead of time for other dishes or soups.

Caldo De Pollo (Chicken Soup) and Caldo De Res (Beef Soup)

These recipes are the same except for the meat. These recipes can also be fixed in a crock-pot ahead of time.

Ingredients:
2 packages of Taco Mix fix as directed on package.
2 cups of wild rice (can use long grain white rice) For beef soup use 6-8 potatoes instead of rice.

2-16 oz jars of salsa and 2 jars of water. Beef soup uses 1 jar salsa and 1 large can of whole tomatoes, but use the same amount of water.
2 lbs. Chicken parts (boneless and skinless, optional)
4 to 6 stalks of celery, sliced
½ cup onion – 3 cloves of garlic (optional for extra taste)
1 bag of frozen mixed vegetables (corn, peas, green beans, carrots or 1 can of each and 6 carrots sliced)
Put all ingredients except vegetables into a large pot or in a crock-pot on low and cook overnight.
In large pot cooks covered and on medium low until chicken is tender and rice is soft, about 1 to 2 hours. Beef may have to cook an extra hour. Any fat on the meat do not trim.
Add vegetables to crock pot 45 minutes before serving or if using large pot add vegetables 30 minutes before serving.

Simple Tamales

5 lbs. of beef or pork, cooked and shredded
6 to 7 lbs. Fresh masa
1 ½ lbs. Lard (check masa package, some you just add water others you can use oil)
1 tablespoon salt or salt substitute
1 ½ pints of red chili sauce
1 bundle of oujas (corn shucks).

Cook meat by boiling in a large pot with just enough water to cover completely. Add salt to taste and cook till tender. Cool meat, save broth. Shred cool meat and add chili sauce. Clean oujas in warm water, mix masa. Mix the masa with enough broth also to make a smooth paste. Beat till a small amount of the masa (1-teaspoon) will float in a cup of cool water. Spread masa on the ouja about 1/8 to ¼ thick, now add a small amount of meat and roll up. Fold up ends and place on the fold side down on a rack in a pan deep enough to steam. Add 1 to 2 ½ inches of water, cover tightly with lid (a cloth can be used under lid to make it fit tighter) for about 1 ½ hours.
Makes 4 to 5 dozen tamales.

Variations:
Add taco mix to your meat.
Add fresh vegetables and rice.
Chicken with refried beans.
Raisins in the center add a different taste.

Picadillo

This dish is served on rice or eaten with a tortilla. Add fresh vegetables for a complete meal

1 lb. shredded beef
2 large potatoes, peeled and diced into small cubes
½ cup yellow onion, diced
½ cup bell pepper, diced
1 tablespoon fresh garlic, minced
1 tablespoon oil (can use olive oil)
1 teaspoon salt
1 teaspoon coarse black pepper
1 teaspoon ground cumin (comion)
2 large tomatoes, cored peeled and cut up
Heat a large skillet and add oil, add beef, separate it as you put it in skillet. Add onions, bell pepper, garlic and spices. Cook for about 10 minutes stirring often now add potatoes.

Cover and on medium low cook for about 45 minutes or until potatoes are tender. Add tomatoes, cover and cook 5 more minutes.
Remove from heat and serve over rice.

Authentic Mission Recipes

The padres brought with them a number of Spanish and Mexican recipes. The dishes were mostly formed around grain and cornmeal, chilies, and sweetened with sugar and chocolate.

Relleno de Frijoles (bean filling)

1 cup cook frijoles
½ teaspoon salt
1 tablespoon fat or shortening
3 tablespoons sugar
Dash of cinnamon or nutmeg

Mash frijoles and sauté lightly in fat. Add the sugar, salt, and spice and cook over medium heat until the mixture is thick and separates from the pan. Cool. Fill the tortillas.

Jiricalla (custard)

This is the nearest to ice cream that the Californians had.

6 eggs
¾ cup sugar
½ cup water
1 quart milk
dash of nutmeg

½ cup masa or 2 tablespoons of cornstarch

Separate the eggs and beat the yolks lightly. Scald the milk and add sugar and nutmeg; then add slowly to the beaten egg yolks. Dilute the masa with water, blending well. Add the milk and egg mixture and cook over medium heat, stirring all the while, until it thickens. Beat the egg whites until light and fluffy, put on top of the jiricalla, sprinkle sparingly with sugar, place in oven-just long enough to set the meringue. Cool.

Champurrado (a thick chocolate)

6 teaspoons grated chocolate (or cocoa)
6 teaspoons sugar
1 cup hot water
2 eggs well beaten
2 teaspoons vanilla
5 cups milk, scalded
dash of cinnamon/nutmeg
½ cup masa (or 2 tablespoons cornstarch)

In a double boiler, combine chocolate and sugar; add the hot water slowly, stirring until mixture forms a smooth paste. Add milk, a little at a time, then the masa, which has been thinned with a small amount of hot liquid (or the cornstarch, which has been blended with some hot liquid). Just before serving, fold in eggs, vanilla, and cinnamon or nutmeg.

Pueblo Bread

2 packages of dry yeast
2 teaspoons salt
½ cup warm water
4 tablespoons oil
3 eggs
2 cups water
10 cups flour (4 whole wheat and 6 white)

Dissolve yeast in warm water. Add eggs, oil, and salt. Alternately, add flour and water. Batter will be stiff and should be kneaded. Allow to rise until doubled. Punch down and knead for 10 minutes. Form into 6-8 loaves and cover with a moist cloth. Allow to rise in a warm spot for 11/2-2 hours. Bake at 375 degrees for 45 minutes or until golden brown.

Tortas de Nopalitos

From Lydia E. Pedrin, Old Town San Diego State Historic Park, Casa de Machado y Stewart

Salsa:

Mix:
½ cup masa harina
½ cup chile powder
1 teaspoon oregano
1 teaspoon cumin
½ teaspoon black pepper
½ teaspoon salt

Add:
2 cups warm water gradually, dissolving all lumps. Set aside.
Heat ¼ cup cooking oil. Add 4 crushed cloves garlic, stirring until garlic is browned
Add the above mixture to the oil and garlic, stirring constantly. Rinse mixture container with 1 more cup of water, removing all residue add to the oil mixture, keep stirring and simmer for 5 minutes.

Torta Batter

Mix:
4 eggs
4 cups diced cactus
¼ cup cilantro
1 cup flour
½ teaspoon salt
¼ cup green onions
½ teaspoon black pepper

Heat cooking oil in frying pan. Drop teaspoons full of torta batter in hot oil, frying them like little patties. Dip torta (patties) in prepared salsa. Enjoy!

Mild Salsa Presca (a piquant side dish)

By Hermina Enrique, Old Town San Diego State Historic Park, Casa de Machado y Stewart
4-6 fresh firm tomatoes
2 yellow chilies (hueros)
4-6 bunches fresh onions
small bunch cilantro
salt
lemons
2 Serrano chilies
2 Jalapeno chilies
2 yellow chilies
Garlic bud

Chop tomatoes coarsely, chop all chilies as finely or as coarsely as desired. Finely chopped chilies are just as hot. Chop cilantro coarsely. Mash garlic bud, mix lightly, but well. Add salt to taste. If a little hotter salsa is desired, add from one to three more

chilies of each kind. If salsa is too hot, use a few drops of lemon juice squeezed over your serving.

Sopaipillas (from Sunset Magazine- www.sunset.com)

One of the Southwest's great treat, sopaipillas are light, airy pillows of fried dough, which are traditionally drizzled with honey or sprinkled with powdered sugar. They're rewarding to make, because the results are so magical. You roll the yeast dough thin cut it into pieces, the fry them in hot oil. As you push them into the oil, they puff into pillows that are hollow inside.

1 package active dry yeast
¼ cup warm water (about 110°)
1 ½ cups milk
3 tablespoons lard or vegetable shortening
2 tablespoons sugar
1 teaspoon salt
3 ½ to 4 cups all-purpose flour
1 cup whole-wheat flour
vegetable oil
powdered sugar
honey

In a large bowl, dissolve the yeast in warm water. In a 1 ½ to 2-quart pan, combine milk, lard (shortening), sugar, and salt; heat to 110° and add to dissolved yeast. With a spoon, stir in 3 cups all-purpose flour and all the whole-wheat flour; beat until dough is stretchy. Stir in ½ cup more all-purpose flour to form a stiff dough.

Scrape dough onto a floured board and knead, adding as little all-purpose flour as possible to prevent sticking, until dough is smooth. Place hand-mixed dough in an oiled bow and turn over to coat top.

Cover dough with plastic wrap and let stand at room temperature until doubled, about 1 hour. Punch dough down. If you're not ready to cut and fry dough now, cover and chill up to 1 day.

Knead dough on a lightly floured board to expel air. Cut into four equal portions. Roll each portion into a round about 1/8 inch thick. With a floured knife, cut each round into six equal wedges. Lay wedges in a single layer on floured baking sheets; cover with plastic wrap and refrigerate. Repeat until all dough is cut.

Pour 1 ½ to 2 inches of oil into a 5 to 6-quart pan. Heat to about 350°, then adjust heat to maintain this temperature. Drop one or two pieces of dough into oil. With a slotted spoon, push them down into oil until they begin to puff. Fry until pale gold on both sides turning over as needed to brown evenly, 2 to 3 minutes total. Drain in paper towel-lined pans. Repeat to fry remaining sopaipillas.

Serve immediately or keep first ones warm in a 200° oven until all are fried. Serve plain or dusted with powdered sugar; offer honey to drizzle over sopaipillas.

At this time we do not have the example cooking station schedule and shopping list organized into individual recipes. We will work on that for an upcoming manual.

Cooking Station

Example Rotation Schedule

Shopping List for:

Frijoles de la Olla (beans), Pollo (chicken), Limonada (lemonade), Salsa, Arroz Blanco (white rice), Egg Bread, and breakfast eggs and potatoes as demonstrated in the following cooking station break down.

The following is an example of what Nancy Stevens uses when she comes to the Adobe. The times and names of the groups can be adjusted to fit the needs of your scheduling and class. This is the schedule that we base our Teachers Workshop on. The following amounts and recipes are based on a group of 40. You may have to adjust amounts and times to pertain to your group.

SHOPPING LIST FOR PETALUMA ADOBE OVERNIGHT FOR 40 PEOPLE:

Bulk:
10 lbs. sugar (get extra for coffee drinkers)
10 lbs. flour
2 lbs. butter
coffee
6 rolls of paper towels
vegetable oil
4 yeast cakes
5 dozen eggs
baking powder
salt
20 potatoes
1 pkg. of chorizo sausage (this is spicy, if you choose to, you can use turkey sausage or a variation, or leave out)
40 oz. Pinto beans
80 tortillas ready made
8 onions
20 chicken breasts
22 cups of chicken or vegetable broth
50 cloves of garlic
aluminum foil
4 lbs. rice
2 large salad dressings
2 large bags of tortilla chips

Mexican Mercado:
1 pkg. masa harina to make 40 tortillas (optional)
16 serrano peppers
1 bunch cilantro

Last Minute:
4 heads lettuce (or bagged lettuce)
40 large tomatoes
2 cucumbers
green onions
1 quart half and half (for coffee)
10 Jicama

100-120 lemons
100-120 oranges

Hot Chocolate:
Prepackaged hot chocolate mix for 40
Or if making traditional Mexican Hot Chocolate: enough powdered or fresh milk to make the quantity desired. Follow the directions on the package. We usually use Abuela's (yellow carton).

Cooking Station
Example Rotation Schedule

COOKING STATION

The fires should be going and maintained through out the day and fetch fresh water as needed. After the safety talk by park staff, the Chief cook should put a large kettle of water on to boil and put the *frijoles* on to soak.
EACH GROUP: Read what you are going to be doing and then get the appropriate food and cooking utensils (pots, etc.) out of the ELP Supply Room.

Group 1 12:30-1:30 p.m.
Get out all the needed pots/pans for your station. Also, get out the three wash tubs. Two people can help by filling the canning pots with water and carrying them over to the wash tubs. Dump the water into the wash tubs. Also, set 1-2 canning pots filled with water on the grill closest to the wash tubs. Build and start your fires in this grill space and the middle one.

WASH YOUR HANDS!
Frijoles de la olla (beans from the pot)
1. Put 10 cups of pinto beans in a large pot
2. Cover completely with water
3. Cover and let it soak

Pollo preparation
1. Put all of the chicken in a large kettle and cover with water
2. Chop 1 onion and add it to the chicken pot
3. Peel 8 cloves of garlic, then add to the chicken
4. Add 2 teaspoons of salt
5. Put on the fire

Begin *limonada* preparation
1. Cut lemons in half
2. Squeeze 1 cup lemon juice into separate container and set aside
3. Four cups cold water into large server
4. Add 2/3 cup sugar and stir
5. Add the lemon juice and stir again

Group 2 1:30-2:25 p.m.
WASH YOUR HANDS!

Prepare the salsa for the chicken tacos
1. Chop 40 tomatoes
2. Chop 7 onions

3. Squeeze or chop 17 cloves of garlic
4. Chop 16 green serrano peppers
5. Chop cilantro
6. Add a little bit of lemon juice
7. Divide in ½ and serve ½ with chips as a snack
8. Cover and set aside the other ½ to be cooked later

ALSO
9. Stir the *frijoles*
10. Stir the chicken

Group 3 2:25-3:20 p.m.
WASH YOUR HANDS

Frijoles de la olla
1. Water should be poured off by the chief cook
2. Add 40 cups of HOT water to the beans (or 10 quarts or 5 half gallons or 2 ½ gallons!)
3. Squeeze or chop 20 cloves of garlic and add to the pot
4. Add 5 teaspoons of salt
5. Stir over the fire

Other tasks as needed
6. Cut and squeeze more lemons
7. Fetch fresh water
8. Stir the chicken

Group 4 3:20-4:15 p.m.

WASH YOUR HANDS
Limonada preparation
1. Cut lemons in half
2. Squeeze 2 cups of lemon juice into separate container and set aside
3. 8 cups of cold water
4. Add 2/3 cup sugar and stir
5. Add the lemon juice and stir again!
6. Repeat the above directions as necessary for the desired quantity of juice.

Prepare fruit for dessert
1. Peel 10 medium jicamas and cut into half circle slices
2. Cut 10 oranges into thin slices, then half circles, then peel
3. Cut 5 cucumbers into ½ cm. slices and then cut into half circles
4. Store in separate containers and put in the refrigerator
5. If you are having a salad, this would be a good time to chop up lettuce.
6. Prepare fire in 3rd grill

Group 5 4:15-5:10 p.m.
WASH YOUR HANDS

Arroz Blanco
1. Remove chicken pot from fire and set aside to cool
2. Put in 10 cups of rice
3. Sauté in 1/3 cup of oil until the rice changes color
4. Add 5 cloves chopped garlic
5. Add 1 onion finely chopped
6. Pour in 20 cups of chicken or vegetable broth (add water if needed)
7. Add 10 teaspoon salt
8. Stir then cover until liquid has evaporated

Group 6 5:10-6:00 p.m.
WASH YOUR HANDS

1. Wrap tortillas in aluminum foil and set at the side of the fire to warm
2. Stir the *frijoles*
3. Debone the chicken and cut into bite-sized pieces
4. Heat 4 Tablespoons oil in frying pan, add the chicken and sauté until brown. Add Red Salsa, stir and cover.
5. Check the rice and stir as needed
6. Pico de Gallo: artistically arrange the fruit dessert in a large wooden bowl and a platter: jicama, oranges, cucumbers on a platter and sprinkle lightly with salt, drizzle with lemon juice, and lightly sprinkle chili over all.

SERVE DINNER!

NIGHT WATCH DUTIES!

Make sure fire is burning
First Watch 10-11:35 p.m.

Fill wash tubs with water and make sure there are two pots of water heating on the stove next to the wash tubs. Get the butter out first thing and put it on the table so that it can soften for the next group.
Egg Bread Part 1:
1. In a small bowl, dissolve 4 yeast cakes (or packets) in 1 ½ cups warm water 95-105 degrees
2. Add 1 ½ cups flour
3. Mix and let stand, covered in a warm place
4. Brand your candleholders. THE BRAND NEEDS 20 MINUTES (OR SO) TO HEAT, THE BRAND IS LOCATED TO THE RIGHT OF THE RACK WITH SHOVELS, RAKES, AND BROOMS IN THE ELP SUPPLY ROOM.
5. DO NOT LEAVE THE BRAND IN THE FIRE ONCE DONE.

Second Watch 11:35 pm-12:50 am

Egg Bread Part II
In large bowl mix the following:
1. 1 ½ cups softened butter
2. 2 ¾ cups sugar
   Cream together until well blended
3. Add 8 eggs, mixing in each one before adding the next
4. In a separate bowl, measure out 10 cups flour and 4 tsp. Baking powder, mix well.
5. Add flour mixture to the large bowl mixture one cup at a time, stirring in each one before you add the next.
6. Stir #1 into #2 mixing well, begin kneading (#1 is the bowl with dough in it from the watch group before you. It should be on the stove area with a towel over it.)
7. Brand your candleholders DO NOT LEAVE THE BRAND IN THE FIRE ONCE DONE

Third Watch 12:50-2:05 am

1. Keep the fires burning
2. Knead the bread for 30 minutes (or finish where the Second Watch left off)
3. Grease a large bowl (or 2) with butter and place the bread dough within
4. Cover with clean dishtowel and put in a warm place for 2 ½ hours to rise
5. Brand your candleholders DO NOT LEAVE THE BRAND IN THE FIRE ONCE DONE

Fourth Watch 2:05-3:20 am

1. Make orange juice, cut oranges in half and squeeze juice into container. Cover with lid or cloth
2. Be sure that there is water heating
3. Brand your candleholders DO NOT LEAVE THE BRAND IN THE FIRE ONCE DONE

Fifth Watch 3:20-4:35 am

1. **Build a fire in the horno oven**
2. At 4:00 am, put on a large pot of water for boiling potatoes
3. When the water boils, put in 20 potatoes
4. Finish Bread! Divide the dough into 40 small balls for biscuits. Place on 4 buttered pans about ½" apart. Set in a warm place at the edge of fire, cover with clean cloth.
5. Add wood to the fire
6. Brand you candleholders DO NOT LEAVE THE BRAND IN THE FIRE ONCE DONE

Sixth Watch 4:35-5:50 am

1. Check the fire in the horno oven to be sure that it is blazing. Add wood if needed, you want hot coals by 6 am
2. Be sure that there is a pot of hot water on for hot chocolate
3. Put on a pot of hot water for washing dishes
4. At 5 am, pull off the potato pot from the fire and remove the potatoes from the water to cool.
5. 5:30 am. Start frying up the 2 lbs. of chorizo sausage. Also, add 2 Tablespoons of oil to another frying pan and when it is hot, add the leftover *frijoles* (beans), but do not flatten until the beans bubble.
6. Prepare the huevos revueltos! 80 eggs!! SCRAMBLE!
7. Brand your candleholders DO NOT LEAVE THE BRAND IN THE FIRE ONCE DONE

Seventh Watch 5:50 am

1. Peel the potatoes, dice and add to the chorizo sausage in the frying pan OR KEEP THEM FRYING IN SEPARATE PANS AND ALLOW THOSE THAT WANT SAUSAGE TO ADD IT TO THEIR POTATOES-PREFERRED METHOD!
2. Stir and cook until well blended
3. Check on the *frijoles*
4. The orange juice should have been prepared earlier in the evening.
5. Hot water or milk should be ready so hot chocolate can be prepared. (If you are using the traditional Mexican Hot Chocolate, it is best to have someone grind up the chocolate a head of time.) 24 TABLETS=12 CUPS OF MILK
6. Make a pot of coffee

At 6 am wake the troops, take off the cloth and put the biscuits in the horno oven. The flames should have died down. They cook in 20-25 minutes (under normal 2002 oven circumstances) **Check them EVERY 5-10 minutes (this is very important, due to the variance of the *hornos*, the biscuits can take 5 minutes to 40 minutes)**

6:30 am Serve breakfast. If you are delayed, have students begin rolling up their bags and packing their belongings.

Reminder about the *Hornos*!!

***Hornos* (Beehive Ovens)**

Note: Do not leave the door or plug in place while a fire is in the oven.

1. If the *hornos* are being used, a fire needs to be burning inside of them for two hours before you need to use them.
2. Unplug the back plug of the *horno* and remove the door. If there are any bricks inside the *horno* they need to be removed. You can place them on the triangular ledge next to the *horno* door.
3. Build a reasonable sized fire inside of the *horno*.

4. Once you have decided the *horno* is ready to bake in, removed the large logs. Then you have two options. 1-if you are using the dutch ovens with feet; you can leave the ashes inside. 2-if you are using pans or dishes you will need to use a shovel to remove the ashes. Then place the bricks inside. The pans can then go on top of the bricks. After you have put the food in, put the door and plug back in to the *horno*.
5. The *horno* temperature can vary quite a bit depending on many variables, including; size of fire, amount of time the *horno* is heated, outside temperature, type of wood, and how tight the door and plug holes are closed when trying to bake. If the *horno* is too cool-use adobe mud to seal holes around plug in the back. If the *horno* is too hot-crack the door a bit and leave the plug out use mud to seal holes around plug in the back. If the *horno* is too hot-crack the door a bit and leave the plug out.

Leather Workers

The leather workers at the Adobe were responsible for many things. They often turned the hides into boot, chaps, belts, pouches, and most importantly-saddles. The students will have the opportunity to provide-bookmarks, pouches, or bolo tie slides.

Each student is to provide one complete and usable leather product.

References: Leatherwork Manual by Patten, Stohlman, and Wilson

Leather pieces have been found wherever ancient man roamed. When Cortez conquered Mexico in the early 16th Century, leather artistry came boldly into the New World. The complete hide of an animal is known as the SKIN. Large animal hides are often cut in half at the backbone-this is one SIDE or one half of the hide. The thickness of leather is usually measured in ounces. The hides that were cured and produced at the Adobe were exported around the world. They were frequently used as the belts in the factories emerging on the East Coast.

Vocabulary:

Skin: leather tanned in the whole pelt, same size and shape as it came from the animal.

Side: one half skin or hide, usually 22 to 26 square feet

Grain: Epidermis or outer layer of the animal skin

Full Grain: Leather just as it is when taken off the animal. Only the hair has been removed. (Only full grain leather will absorb water and tool correctly-Top Grain usually means that it has been sanded to remove scars and then painted over again-you must get FULL GRAIN and not TOP GRAIN)

Local Leather Dealers (as of 9-04)

Barta George Hide Company
888 Lakeville in Petaluma
707-762-2965

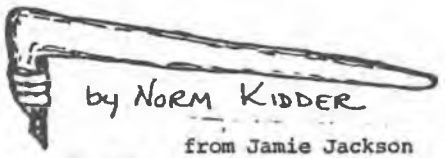
Call of the Wild
(Tandy Leather Dealer)
3598 Gravenstein Highway South in Sebastopol
707-829-8544

Stevenson-Paxton Sales
37 Commercial Boulevard in Ignacio
1-800-648-1622

www.Tandyleather.com

Brain and Smoke Tanning

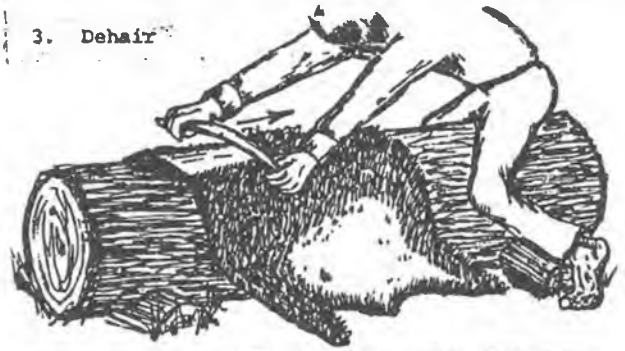
Learn to make leather from deerskins



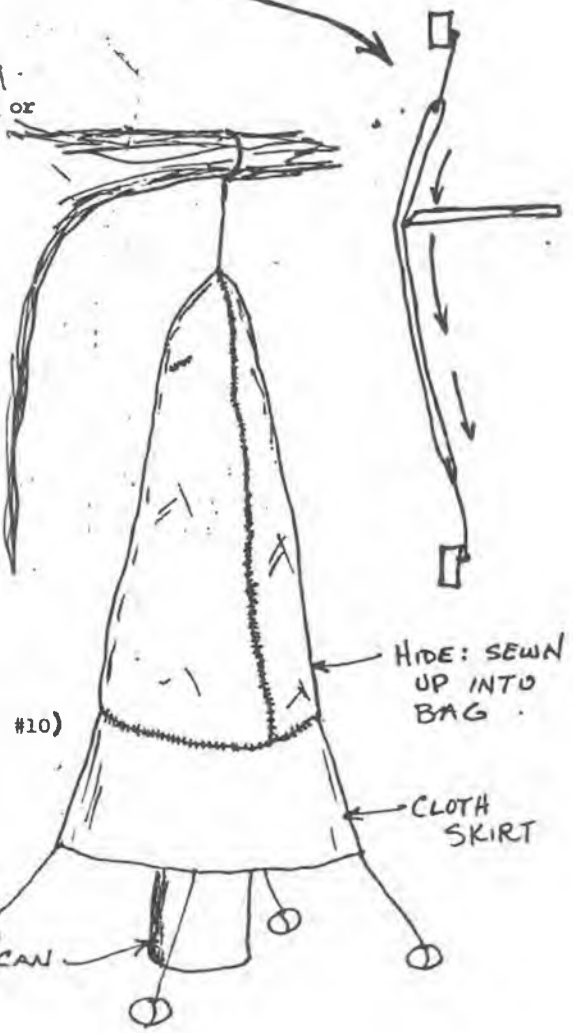
by Norm Kidder

from Jamie Jackson

1. Wash off salt
2. Soak in lime bath until hair slips
   a. Dissolve 5 lbs. hydrated lime/100 lbs. WET pelt in enough water to cover.
   b. Stir as frequently as possible - several times a day.
3. Dehair



4. (Optional) Neutralize in delimer:
   (a) 3 lbs. Amonium Sulphate/100 lbs. wet pelt or
   (b) 1 quart vinegar/hide plus water to cover
5. Wash
6. Stretch on rack
7. Scrape flesh
8. Dry completely (drum tight)
9. Degrain: scrape grain off hair side
10. Soak at least three hours (or overnight)
11. Scrape both sides
12. Apply cooked, mashed brains to both sides.
13. Dry
14. Soak and scrape again
15. Rub out
16. Stretch - (or rebrain if necessary - begin at #10)
17. Smoke



Leather Working Station

Materials Needed: (*Provided by Park)

* Leather tools (stored in 3 white tool holders)
* Wooden mallets for pounding
* Pounding Boards
  Leather (the class needs to provide this)
  Scissors (the class needs to provide these)
  Sponge to soften leather with water (the class needs to provide these)

Optional:

Leather Punch
Lacing

Station Set-up:

1. Set up the leather station. The station can be set up near the Blacksmiths Forge or near the Walnut Trees. We do not allow students to pound on the tables so you will have to have enough "pounding boards" and benches for them to work on. One of the larger benches can fit two "leather workers".
2. The leather tools and mallets are in a blue milk crate on the second shelf of the open shelf unit in the ELP Supply Room. It is labeled, "Leather Tools…"
3. Take the crate out to the area that you have designated as the leather station.

Station:

1. Have the student select a piece of leather from the selection the class has brought.
2. Then have the student select several decorative tools from the three tool holders.
3. You must use the sponge to soften the leather a bit. Sponge both sides of the leather with the damp sponge twice. Let stand for 3-5 minutes. (Students could use this time to select the tool designs they want to use.)
4. The students use the mallet to pound the design tools into the leather. Please make sure that the pounding board is under the leather before beginning.

Station Clean-up

1. All scraps and cuttings should be cleaned up.
2. All the leather tools should be placed back in to the three white holders.
3. The holders, mallets, and pounding boards should be placed back into the milk crate.

4. The milk crate is returned to the shelf in the ELP Supply Room.
5. The staff person on Wednesday will check to make sure that the items are properly returned to their place and counted.

Native American History, Stories, and Games

Peggy Fontenot
Maidu / Miwok

The people of this land.
(CALIFORNIA INDIAN)

We are not Indians, that is a name some European give to a people they thought was lost. We were not lost; it was the European.

If you research long and hard, you will find that the names we have Miwok, Pomo, Wappo, Maidu, Wintu, just to name a few, all mean in one way or another; the People. So, now I will try to briefly give you an idea of how the people (California Indian) of this land were like.

BEGINNING

It is a belief that everything is alive. Man and nature as being interconnected. Everything has a history, so before now, before the humans their existed another world here. The Divine Beings, people like Coyote, Bear, Sun, Fox, and Moon. The people lived together; they raised families, fought, hunted, gambled, played tricks on one another, and are said to have magical powers. But the actions of these people would shape the world, creating the rules by which the humans would live by later. Time would come when these "divinities" would no longer exist and a period of transformation would occur. Coyote turned into an animal, sun rose into the sky to become the sun. So as they take their current forms they are still divine beings, alive and with power. So, now the human had to consider in what effect and reaction he would be upon the elements of nature. Plants and animal were said to still have souls or spirits, like human. It's thought that they shared intelligence and feelings. Rituals were to assure both animal and human a constant supplies of food for both, the same with gathering, planting and of course the coming of spring, which meant the beginning of new life.

STORIES

Stories like myths have a purpose and a truth. The purpose is to tell the history of the beings around us, a truth sometimes so big and important that it can only be told in stories. Both present a world to us that shows everything responds the way humans respond to wisdom, petty jealousy, foolishly or with wondrous beauty. Myths like stories explain how the world was made, the first people, first animals, how plants and mountains were formed; and why we do things the way we do today. Throughout the world people have myths or stories that tell how the world came to be. What these myths and stories do best is that they make the world fuller and richer, and they make being a human a lot less lonely.

1. When telling a story, the storyteller must be the story, act out the parts and make it believable to the listener. The story must always have a lesson, message, truth or history in it. Example: All Things are People, about the acorn maidens. The story tells us that good looks can be deceptive, traits like pride, jealousy and desire are things that are all a part of the world among us.
2. Have hands on with your stories. Find the three different acorns and look at their hats.
3. Involved the children. Tell the story and then have them act it out.
4. What was the story telling us? What lesson(s) should we have learned.
5. Note that our stories don't ended with happily ever after!
   The Tarantula story: When most people marry they find out what the other person is like, and for the most part they are a happy couple. This is not always true. The wife in this case fines out just how stupid her husband is.
   Sun and Moon: tell of a problem that is still a problem today – Flea's

LIFE of the PEOPLE

The people/Indian lived accordingly. This land was their source of Life. They believed that the land should be treated with much care and respect. The beings taught them that if you left something (food, medicine, and materials) for others (human or animal) there would be more to share next time. In this, the people didn't waste or use up the resources they had; there was plenty for all.
Indian people knew every part of the environment in which they lived. They were very sophisticated in the many uses of plants. How one plant could be used in different ways, food, medicine, tools and even dyes. Knew which were poisonous as well as the animals in the area, waterways that provided food as well as transportation. Mines and quarries were important for extracting material for making various tools, and knowing where the natural paint was that was needed for tattoo's and decorating items. This knowledge gave the Indian also their pharmacy, doctors', as well as a grocery/department store.

Great care was given to the forest areas. Indian people practiced land management long before any Europeans showed up. Controlled burning was traditional as well as law. There were strict practices and procedures by those who were responsible for this task. Dry areas found in the valleys/headlands in spring were burned; this encouraged growth, production of food, and kept the forest open.

Laws in each tribal group would vary. One could not marry into their own tribe. There were laws to the coming of man or woman hood. Death, burials, maternity and even birth all had laws. Thru the generations these laws would become our customs. Rules of conduct and respect were learned first by all, because they were very important to the people. None of these laws or rules was ever put down in writing. Conflicts were usually due to poaching, trespassing or in defense of their home territory. More serious crimes could be justified by payment of goods, services but sometimes the taking of life was the only justification for the crime.

Religions varied among the tribes. Shamans like doctors could either be a male or female. Religious cults were not uncommon. But all believed that it was the Great Spirit or Great One who gave to all the people alike the spiritual powers needed in our prayers and songs. No churches were built; the great open space gave us all the room we needed. We gave thanks always for the morning, evening, the food received, health, birth and so much more.

Children played together from the beginning of the crawling period until about the age of 7 to 9. This was the age were children were separated for awhile. Girls spent more time with the females in the tribe. Learning to gather materials/plants, cooking, medicine, and rules of family, basket making, stories and women things. These lessons prepared them on becoming adult members of the community. Boys spent their time with the males. Learning to hunt/track, gathering of plants & materials also, tool making, stories, and rules of conduct and men things. One lesson the young boy would learn; when he hunted and brought his game home, he would not eat of it. The family would feed him food that someone else had gotten. This way he learned to support his family first and in return they would support him. The children played a lot of games. As much fun as they were, they were also lessons and lessons of endurance. Swimming and running games taught them how to pace themselves, become strong and fast. Other games would teach, how to try hard, discipline, and improve themselves, patience and how to win or lose gracefully. This was the Indian school and workweek.

Stories were very important to the people. They told of our history, culture, gave us messages, taught you lessons about good and bad and even evil. There are stories about the Beings, spirits; there are more stories (then we can count) about the trickster – the Coyote, he plays an important part in many of our lessons/stories. All the adults could tell stories, but usually during the evening hours an elder would tell the stories/myths and it would start with someone asking a simple question. "Why can the turtle hold his breath for so long"? We would probably learn then how the turtle helped make the earth.

Even though the social systems, laws, and teachings among the various tribes may differ somewhat, the function of the tribe was one of unity, family and the utmost regard for the natural protection of the laws of nature and of the people.

Foods

FOOD

The responsibility of the entire family or the tribe was to find food. Every village had its own areas for finding these sources.

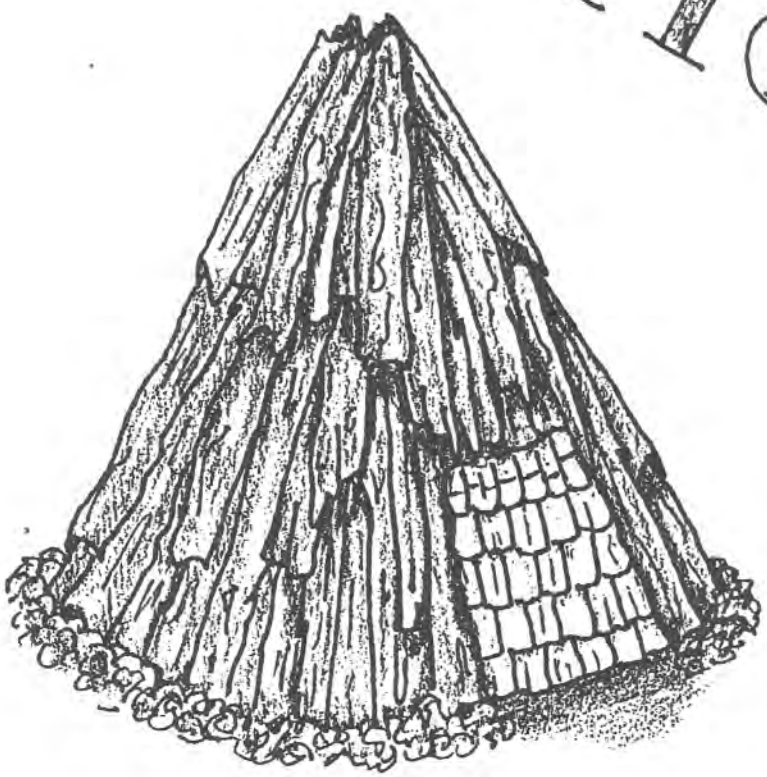
In some tribes the chief or leader would assign areas to certain families or individuals. Men hunted and fished, this was done in small groups or by one person, while women harvested and gathered plants, also fished and collected shellfish. Men were responsible for making their tools, weapons and sometimes their boats. Indian tribes could increase the food supply by trading or bartering with another tribe; this could include your special skills to help out a neighboring tribe. Some villages would hold a "trade feasts", especially if a village had a surplus of specific things like fish or acorn. This feast would usually last a couple of days.

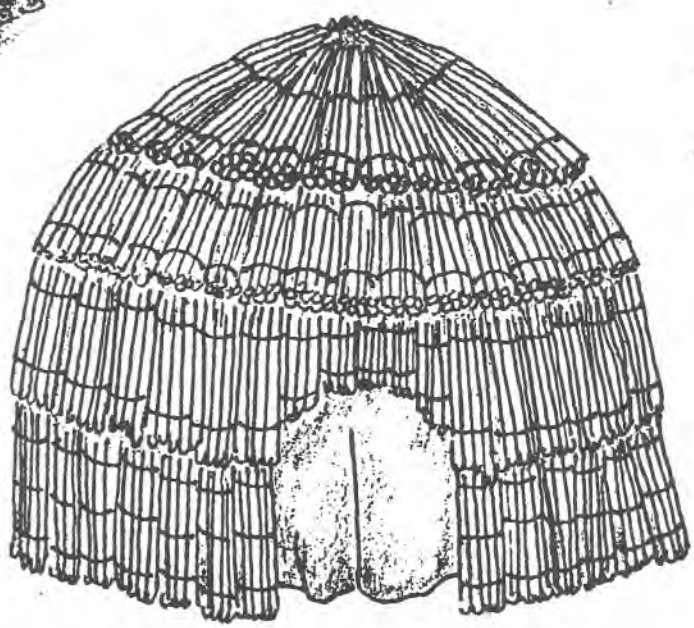
The animals used for food varied. Birds both permanent and seasonal to the area, wood rats, squirrels, rabbits, gophers and large game. Most predator type of animals were not eaten for examples; repitles, coyotes, grizzlies (which the Indians were scared of because of their size) birds (hawks, eagles, falcons). This was a general practice among most tribes. Large game: tule elk, black bear, and antelope. Other animals would be ducks, quail, geese, sea lions and sometimes whale if one was to get stranded up on the beach. Deer was the most important staple in food along with the acorn.

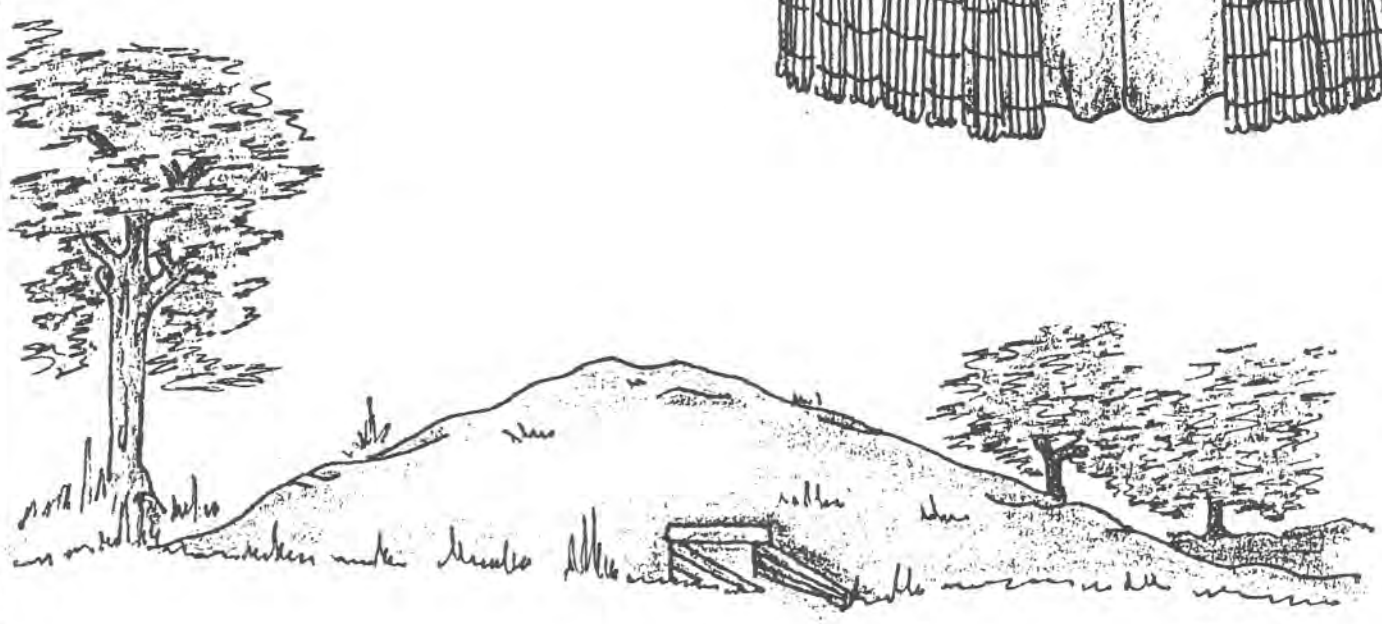
Tribes near the ocean or lived near waterways would bring in quantities of a sorted fish. Salmon, when they ran, turtles were caught along with trout, steelheads, surf fish, and eels. Such things as clams, mussels, oysters and abalone were dug up or collected at low tide.

Large quantities of acorn were gathered during the fall season. This was one of the staples of food for the Indian. Once cleaned and the tannin was removed from the acorn, the flour was then edible. When the grasslands where ripe they would harvest the grass seeds. They gathered pine nuts and buckeye. Buckeye could be used like the acorn and was in case the acorn crop failed. Different types of berries were collected. Bulbs and roots were dug up at various times of the year. Seasonings for the food were salt, wild onions or garlic and to sweeten something you used honey or fresh berries. Miners lettuce and water crest were usually put into soups or eaten when picked, but not made into salads. Tobacco was harvested from along the rivers. This strong leaf was then dried and usually smoked by the men or shamans during certain ceremonies.

Homes







STRUCTURES
(Homes)

Depending on the area were the tribe was from houses were constructed from different types of material.

Grass houses where built. A willow frame tied together with willow bark, and covered with bundles of grass or tules. They were watertight and lasted 2 to 3 years. Hides or tule mats were used to cover the entrance. A small opening was left at the top so when a small fire for warmth was made the smoke could escape. A hide could be place over the opening when it rained.

Some villages had large tule houses that shelter several families at one time. They covered their frames with plants like cattails, arrow-reed. They were also bunched together before applying. During the summer months the layers were thinner to allow for the breezes. Redwood bark houses were built. Putting up a cone shaped frame of young fir or pine. The bark from larger trees (in slabs) were brought back and leaned up against the frame. Bark houses lasted longer, up to 5 years. Semi-subterranean houses. They would dig up the earth, 1 foot to 4 feet deep, 40–50 feet in diameter. Four centerpost supported the roof, the bottom edge rested upon the edges of the pit. Placed over the frame with grasses or tules and a layer of earth. Centrally located opening at the top was a smoke hole. When grass houses got infested with fleas or other insects the house was then burned.

Also built were sweathouses and roundhouses. Built much like the subterranean's and used for spiritual ceremonies, cleansing the body and the curing of diseases. Primarily used by the men. By cleansing the body, you promoted health and well being. It also helped to remove the human scent before going out on hunts.

Other structures built by some tribes were small huts used by young girls for their first menstrual and aged people.

The roundhouses were used for dancing, meetings, intiations and seasonal celebrations. Floors of some the houses were covered with pine needles; mats and deerskins. Important people and chiefs sometimes had beds made of poles and bearskins for their bedding.

Tools

TOOLS

The Indian learned how to use the many different kinds of plants, minerals and animals in medicine, basketry; rope making, woodwork and other things needed to make life for them comfortable.

Everywhere baskets were made. Although the forms and techniques varied according to the tribe. Baskets were used for cooking, hauling firewood, gathering of food, baby cradles and storage. Fish (fish nets out of knotted string) and bird traps where made out of some of the same materials. Mats for sleeping/sitting were common.

Things like falling a tree took several hours and at least 2 men. Most common way, was to build a fire at the base of the tree and to prevent it from climbing, apply wet mud on the trunk. The fire would burn through the tree, so the tree could be pulled or pushed down. Using a wedge out of an elk antler or whalebone, by pounding it with a stone maul split trees. Other things made of wood; flutes, clapper sticks, footdrums, tobacco pipes, spears, stools, mush stirrers and boats. Boats made from tules, were bundled together and tied with grapevines.

Bow and arrow was the standard weapon for hunting and once in awhile for war. Bow was 3 to 4 feet in length and strung with sinew or a strong string. Arrows had stone tips; obsidian, bone or the tips would be sharpened wood points. Obsidian knives with there handles wrapped with sinew, animal hide, or string. Other knives made of shells, sharpened by rubbing it on a stone. Fishhooks were made from mussels and abalone. Some used antlers or bone, spears were made the same way.

Mortars (some flat stone), pestles and bedrock mortars were used for grinding seeds and acorns. Utensils, plates, cups were made from wood, shells, horn, stone and some basket materials. Sewing material as needles and awls were made of bones (deer, elk and birds), thread from deer sinew or plant fibers made a strong thread. These fibers also were used to make ropes.

Digging sticks were of hard wood and straight. They were sharpened on both ends. Small sticks, used for digging up bulbs and roots. Large sticks, used for digging pits for houses, fire-pits and graves. Drills made of cedar and the drill itself was buckeye (fire drill also).

Trading and money were also a tool. Money was in shells. Dentalium shell was the most valuable. Round disc beads made from marine clam were used a lot.

Different dyes were used for many purposes. Tattoos where not un-common on both male and females. Painting the body for certain ceremonies. Dyes were used to color some basket material.

CLOTHING

Basket material where also used in clothing, basketry shirt. A two piece short shirt made of woven grass, rush, willow bar, and deer hide was worn. Leggings and moccasins were made out of tule reeds; the leggings were used to protect themselves from the brush. Deer skin shirt where worn; this was just a simple sleeveless shoulder throw. The women wore just a little more clothing then the men, usually the men wore a buckskin/loin cloth, a lot of time they wore nothing at all.

Jackrabbits, foxes, smaller animals like ducks and geese were used, made into capes also double as blankets. Bear skins were made into blankets and used to cover the floor during the winter months.

Out of milkweed fibers men's hairnets. Used for special occasions or ceremonies. Children until the age of 8 ran around in the nude. When winter came they were covered in wraps, like a shawl or blanket. Both the male and female wore hats, some tribes were just the females.

Feathers were used on ceremonial head-dress' and belts. Men wore belts out of porcupine quill or even human hair. Other ornaments, headbands not only with feathers but with strips of fox, otter or the white fur from the belly of a wolf. Earrings made from bird bones were worn and necklaces of olivelia shells, abalone, clam discs, dentalia shells and pine nuts. Women's skirts were various grass materials and hides, usually deer.

Shoes were usually not worn by either male or female. Although a man traveling a great distant to trade, deliver messages wore simple moccasins. This depended on the area a where the tribe was from. Small animals, rabbits and beaver were made into shoes for the winter months and when needed snowshoes were used.

Not all tribes placed permanent tattoos on themselves. Some were painted on just for certain ceremonies; others were done when the person was in adolescence.

STORIES

ALL THINGS ARE PEOPLE

Once, acorns were Spirit-people. They were told, You will soon have to leave the Spirit World. You are going to earth. You must all have nice hats to wear. Your will have to weave them. So they started to weave good-looking hats.

Then all at once they were told, you will have to leave now. Go quickly. Black Oak acorn did not have time to finish her hat, so she picked up her big bowl basket, Tan Oak acorn did not have time to clean her hat and make it smooth. Both Post Oak acorn and Maul Oak acorn noticed this and Post Oak acorn said, Although my hat is not clean, I will be the best acorn soup.

Then they left. They spilled from the heavens into humans' world. Humans will spoon us up, they said. They were Spirit-people, those acorn maidens. They shut their eyes and then they turned their faces into their hats when they came to this earth. That is the way acorns did.

Tan Oak acorn wished bad luck toward Post Oak and Maul Oak acorns because they had nice hats. She was jealous of them. Today nobody likes to eat Post Oak acorn and Maul Oak acorn does not taste good either. They're soups are black and don't taste good. Black Oak Acorn is the best tasting.

When they spilled down from the heavens, they turned their faces into their hats and nowadays they still have their faces inside their hats.

TARANTULA

There was a man named Tarantula. He had a wife. Tarantula did not know much. His wife had to tell him everything.

They built a dwelling house. They got redwood bark for the sides. They kept at it until it was finished. She told him; "When you finish the house put earth around the bottom". He went out and threw up earth. He kept throwing up earth, until the house was all buried. She went out to see what he was doing. There he was throwing up earth as fast as he could.

"You crazy thing, what is the matter with you?" she asked. "You ought to go off, you don't know anything". They finished the house. Everything was done.

One day it was raining. The house was leaking. She said, "You better go out and find some redwood bark to stop this leak". He went on top of the house and lay his body over the leaky place, instead of getting bark. He lay there a long time and his wife did not know what had become of him. He almost died of the cold, as he lay there wet and shivering.

I'd like to know what's the matter with you, she said, you don't know anything, you crazy thing.

SUN AND MOON

Sun and Moon were sister and brother. They did not rise at first. Many different animals were sent to try and see if they could make the two rise, but failed. None of them could get into the house in which the brother and sister live. Their house was of solid stone, and was far away to the east.

At last Gopher and Angle-Worm went. Angle-Worm made a tiny hole, boring down outside, and coming up inside the house. Gopher followed, carrying a bag of fleas. He opened it, and let half of the fleas out. They bit the brother and sister so that they moved from the floor where they were, to the sleeping platform then the Gopher let out the rest of the fleas, and these made life so miserable for sun and moon that they decided to leave the house. The sister did not want to travel by night, so the brother said he would go then and became the moon. The sister traveled by day and became the sun.

GAMES

TOSS-A-RING RACE **2 to 6 players per team**

This game was usually a race of several miles in length. This game helps develop the hand and eye as well as works the muscles, teaches patience and coordination.
The ring was a woven ring; usually a strong twisted fiber, sizes from 3 to 5 inches in diameter and approx. ¾ inch thick. The picks up stick (a straight stick for picking up the ring) no longer then 29 inches in over all length.
The Judge (Adult) would throw a golf size rock and were that lands is the turn around (this is usually marked with some type of flag or another adult standing their) point for the runners. The game starts with the 1st player taking the stick and the 2nd player takes the ring and tosses it out. The runner then goes after the ring, picks it up with the stick and tosses forward. This goes on and on till they reach the turn around sign and then repeat. At no time is the runner to touch the ring with they're hands or they are thrown out of the game. The first team to complete this toss wins.

CRAB RACE **2 to 6 players**

Coastal Indian children knew just how crabs ran. Here's their version of the crab.
The players would line up about 4 feet apart, just behind a line drawn in the ground. Another line about 40 feet away was drawn, the finish line. Now they would stand sideways to the line and when the Leader would call out "GO" all the players would drop down quickly onto hands and knees or bend over with hands on the ground (butts in the air fashion) and they would race sideways, crab fashion. The first to arrive at the finish line that crawled sideways won. Older children would not stop at the finish line they would without stopping return to the beginning. The two-way race always caused more fun because of the difference in the speed. If one player should crawl over another they were not disqualified Game teaches coordination and good sports men ship

TRACKS **any number can play**

Mostly Indian boys learned the art of tracking and hunting at an early age. It was important for them to be able to recognize at a glance the various animals in their area. Lessons in tracking can be given in similar way. By using tracks drawn or already made (number the tracks: 1 squirrel, 2 deer, etc.) of different animals (bird tracks are good to use also) and from your list name the animals you will be showing. When you do this do not show the tracks yet. Now show the tracks and have each child write down the name of each of the tracks. You'd be surprised how well the forms of various tracks will stay in a young trackers mind, when this is repeated again. You vary the game by having them draw a track in the dirt with a stick, like when you ask for a deer track have everyone draw one. It's a good memory game, drawing, as well as teaches about the animals around us.

California Indian Walnut Dice Game

Dave Riensche

Goal:

To develop an appreciation of the simple and enjoyable forms of recreation of the Central California Indians.

Age Group: grade 4 – adult

When and Where:

This activity may be done in the classroom in conjunction with a study of Central California Indians.

Materials:

- Three walnuts per child (English or Black Walnut)
- Twelve 1/4" x 8" - long dowels (counting sticks) per child
- Three tablespoons of modeling clay per child
- Knife to split walnuts into halves (for teacher's use)
- One large paper bag per child, cut into a circle (game tray)
- Four sheets of 120-grit sandpaper
- One round toothpick per child
- Crayons and scissors

Background:

Imagine what life would be like without the excitement of an Oakland A's baseball game, the flashing lights and roaring sounds of video arcades, or worst of all, no MTV (music television)! What would we do for entertainment?

For thousands of years, the first people of California lived without these forms of amusement. Despite this, their lives were just as rich and wonderful as our own. Central California Indians were joyful, gentle people. To the Ohlone people, telling stories about the adventures of the great spirit animal Coyote, and singing songs at sunrise were enjoyable activities.

One of the common activities for young and old alike was playing games. Games provided the Ohlone people with amusement as well as relaxation to release the tension of living in a cooperative community. Within the confines of a game, it was permissible for people to be competitive, aggressive and greedy. When a contest concluded, the victor remained modest and the loser was expected to maintain a cheerful attitude. In this way, the peaceful sharing way of Ohlone village life was maintained.

Ohlone children knew many games just as children do today. Playing tag, hide and seek, and imitating the behavior of animals provided hours of fun around the village site. Ohlone children had a creative form of hide and seek. Unlike the version we play today, in their game one child hid while the rest searched far and wide for their elusive playmate.

Pretending to be a famous movie star, rock singer, or athlete can provide hours of laughter for kids today. Indian children also enjoyed mimicking famous figures, but unlike ours, theirs were really wild ones! Imitating the twittering sounds of birds, the graceful prancing of a deer, and the quiet stillness of a heron provided entertainment and showed a deep understanding and love of the animals.

The Ohlone Indians lived without toy stores, amusement parks, and television shows. They lived during a time when California was wild, before Europeans came to change the Indian's world forever. They survived by taking from nature only what they needed without wasting materials. They also created games popular for thousands of years.

By creating your own walnut dice set, you and your students can experience the fun of an ancient Ohlone pastime.

Illustration by Dominie Lenz

Action:

The dice game was one of the most popular games played by the early Californians. Although the game varied slightly from village to village, it was played throughout Central California.

The game was played by using dice made of polished black walnut shell halves, filled with pine pitch studded with shiny bits of abalone shell. Two teams played the game. Teammates sat side by side opposite their opponents. Each team started the game with six to twelve counting sticks made of straight willow twigs for scoring the game. When one team scored, the losing team gave up a certain number of their counting sticks.

To play, a team tossed the dice into a circular, flat game tray basket. If three flat sides remained up, this counted as one point. If all the walnuts fell one way (all up or all down), five points were awarded. If a player scored, he or she tossed again. If a toss did not score, the dice passed to the opposing team. Surrounding the players, onlookers rooted for their favorite team by chanting songs and swaying from side to side to bring luck. The game ended when one side won all the counting sticks.

Students may read the background and then make their own dice, using non-native materials. For safety, the teacher should carefully split the walnuts into halves using a knife. Have students dig out the walnut meat from the shells with toothpicks. They can eat the walnut meat, discarding any spoiled walnuts. Have children sandpaper the outer rough edges of their dice until round and smooth. Explain that Native Californians took pride in all they did, working with great patience to create objects of beauty. When the dice are smooth, have students fill each cavity with clay. Bits of shell may be pushed into the clay for a decorative look. To add color to their dice game set, have children draw their own lucky symbol on their paper bag (game tray). After completion, remind children of the rules and spirit in which the game is played. And most of all, *have fun*—that's what it's all about!

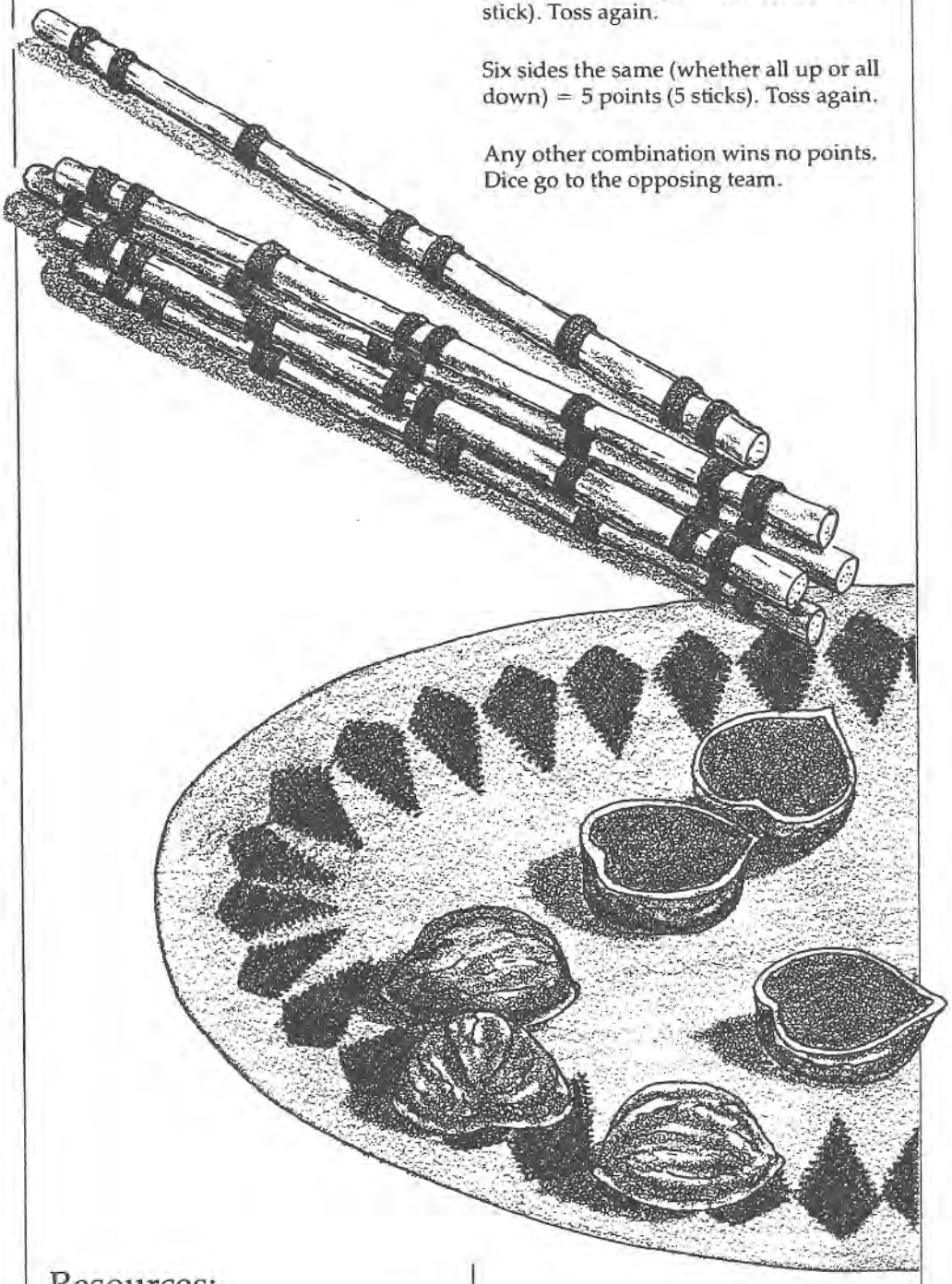
Coyote Hills Regional Park
8000 Patterson Ranch Road
Fremont, CA 94536
(415) 795-9385

SCORING

Three flat sides up, three down = 1 point (other team gives up 1 counting stick). Toss again.

Six sides the same (whether all up or all down) = 5 points (5 sticks). Toss again.

Any other combination wins no points. Dice go to the opposing team.



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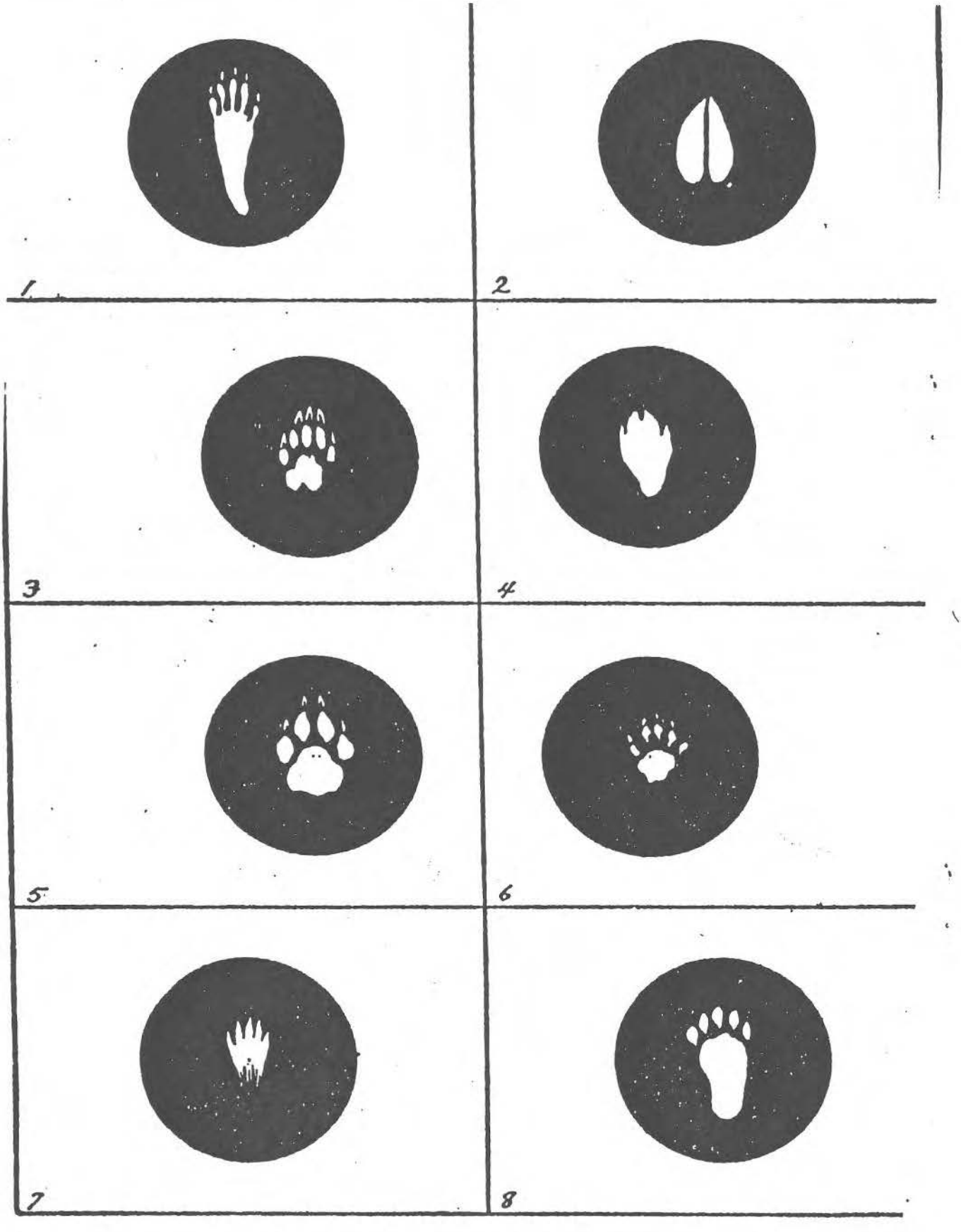
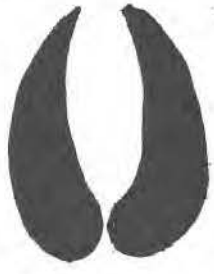


THE TRACKS SHOWN ARE IDENTIFIABLE AS:

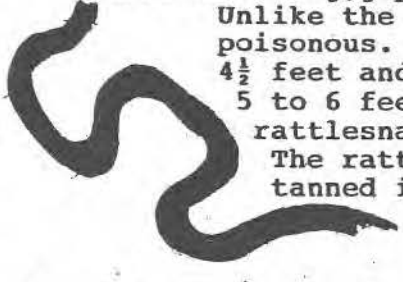
1 *Squirrel*
2 *Deer*
3 *Skunk*
4 *Rabbit*
5 *Wolf*
6 *Raccoon*
7 *Muskrat*
8 *Bear*

ANIMAL TRACKS FOUND AT PETALUMA ADOBE

JACKRABBIT - In the daytime, they stay inside their holes, and come out mostly at night to eat. During the summer they eat young plant shoots and flowers. In the winter they eat tree bark and what grass are available, also they will dig up roots and bulbs.



DEER - Basically these are very shy animals that live on the edge of the forest or sometimes in open spaces. Most of the time they will hide during the day and about dusk come out to eat. In the summer they like young grasses, wild flowers and leaves. During the winter they chew small branches and sometimes even the bark off trees



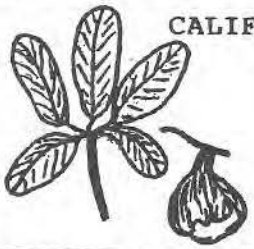
SNAKES - King,gopher, garter and rattlesnakes are very common here. Unlike the rattlesnake, the king,gopher and garter's are not poisonous. Kings can grow to 3½ feet, gartners can grow up to 4½ feet and gophers up to 7 feet. Rattlesnakes can grow up to 5 to 6 feet long. Indians never killed the snake, except for rattlesnake. The other snakes would eat the rattler. The rattlesnake was a food source, and once the skin was tanned it was made into pouches and belts. Most snakes ate mice, rabbits and rodents.

RACCOON - They come out at night to eat. They make their dens in dark places and like to live near streams. They use their front paws to catch fish, they eat berries, insects small animals and birds' eggs. Also they like to wash their food before eating it. Raccoons will purr, hiss and growl.

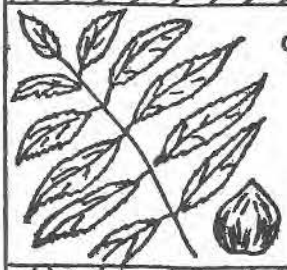
OPOSSUM - These animals are slow moving and with thier strong smell, most other animals keep away. Because opossums can not be hurt by snake poison, they are able to hunt them for food. Opossums eat almost anything, they like fruits, berries, insects, small animals such as mice and birds' eggs.

PLANTS THE CALIFORNIA INDIANS USED & FOUND AT PETALUMA ADOBE

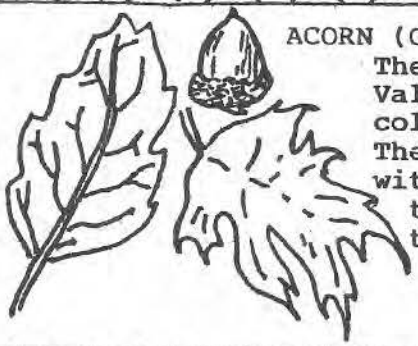
CATTAIL - Grows 3 to 7 feet tall, with very long and slender leaves. Indians used the leaves for chairs and mats. The roots are dried and ground into meal like rice or corn.



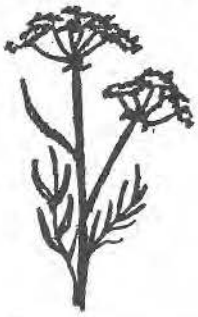
CALIFORNIA BUCKEYE - Tree grows 12 to 25 feet high with 5 finger like leaves, a white flower that turns into a round brown ball. Indians crushed the unripe seeds and put this in water to stun the fish. The seeds where buried in wet ground during winter to drain them of an acid and then eaten in the spring. The wood is used for making fire drills.



CALIFORNIA WALNUT - Tree grows 15 to 35 feet high and the nuts are edible. The nuts were sometimes roasted with grasshoppers, this was eaten as a snack. When thier was a shortage of acorns this nut was crushed and cooked like mush.



ACORN (OAKS) - There are about 200 different types of oaks. The Black oak, Blue oak, Valley oak and Maul oak. The Valley oak seemed to be the best. Once the acorns where collected they were then shelled, cleaned and dried. The meat was then ground into meal, this meal was washed with water to remove all acid, which can cause a bitter taste. Soups, breads and pudding were made from the meal. This was the main food for the Indians.



SQUAWROOT OR CARAWAY - A plant with a single stem that can grow 1 foot to over 5 feet.
The Indians gathered the roots in the spring They were washed and then the outer skin was crushed off. The roots were then cooked as potatoes or the roots were ground and made into cakes.

MISSION PROCESS CONTINUED AT RANCHOS.

Weaving Workshop

It was the goal of the Spanish padres that each of the California missions be self-sufficient, producing all that they needed right there on the mission grounds. In the early days of the missions, cloth for clothing and blankets came from Mexico by ship. However, the missions soon had large flocks of sheep which provided the wool that they needed to make their own cloth.

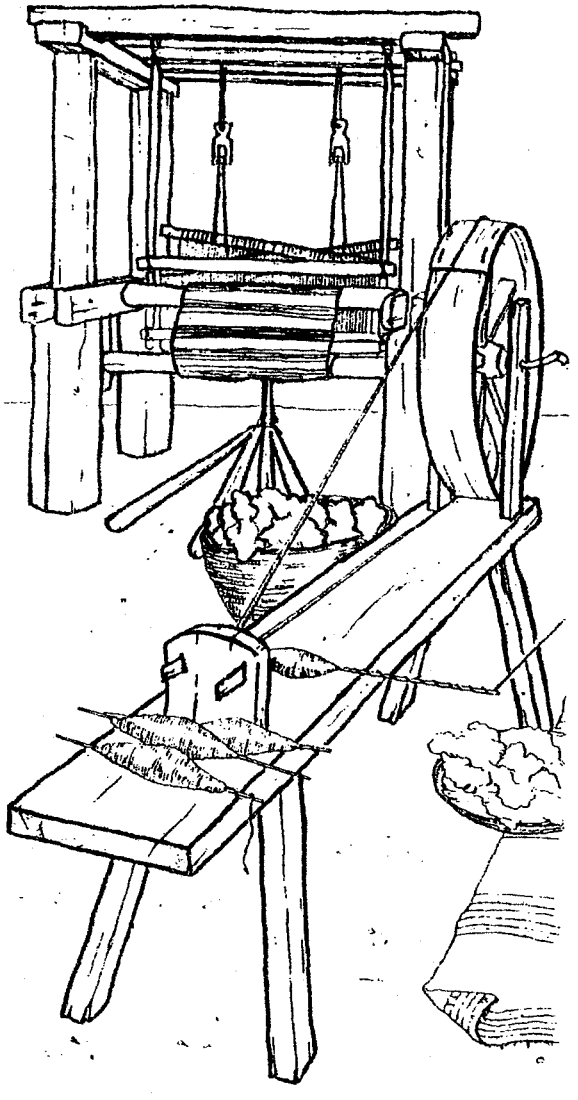
The sheep were sheared each spring. The Native Californian men soon became very skilled at using the steel shears, which the padres brought from Mexico. A shearing team of men could shear about 3,000 sheep in one day.

When the fleeces had been cut from the sheep, they were cleaned. The bits of brush and thorns were picked out, and the fleeces were washed with soap to remove some of the oils that are natural to the sheep's wool. They were then spread out over the bushes or on racks to dry. In spite of this cleaning process, blankets sometimes ended up with burrs or pieces of thistle woven into them.

The first spinning wheels and looms on which the mission workers spun the yarn and wove the cloth were made by Spanish carpenters. Father Lasuén, who had become the leader of the California missions after Father Serra's death in 1784, reported in his diary in 1792 that he had arranged for a craftsman named Antonio Domingo Henrique to make the journey from San Diego to Monterey, stopping at each mission along the way. At each mission, Henrique made spinning wheels, looms, and other equipment needed for weaving cloth. Henrique also showed the mission workers how to card (straighten) the strands of wool, spin them into yarn, and weave the various types of cloth, including a coarse woolen cloth called *Sayal Franciscano.*

After the wool fleeces were cleaned and dried, the strands of wool were straightened using brushes made from spiny seed pods. At this point, the wool was ready to be made into yarn on the spinning wheels. The yarn was then woven into cloth on the wooden looms.

Both men and women worked in the weaving workshops at the missions. The Native Californians were already highly skilled in weaving baskets from reeds, sumac, willow roots, and bark. They wove baskets in many shapes and sizes. Some were so firmly and finely woven that they could hold water. The



A spinning wheel and loom

THE WOOL WAS NOT ALWAYS CLEANED. THE LANOLIN PROVIDED A NATURAL WATER PROOF BARRIER.

WEAVING WORKSHOP

Native Californians also became skilled in weaving cloth on the looms.

The woolen cloth woven at the missions was used to make blankets and serapes. A serape is a small blanket with a hole in the middle so that the blanket can be put on over a person's head and worn like a jacket or poncho. A lightweight woolen cloth called *jerga* was woven for making clothes.

Each mission had a weaving workshop where cloth was made for that mission. For example, at one point Mission San José reported that there were five looms in operation, producing about 150 blankets each week, plus another loom that was used to make serapes. A weaver could make about 10 yards of woolen cloth in a day.

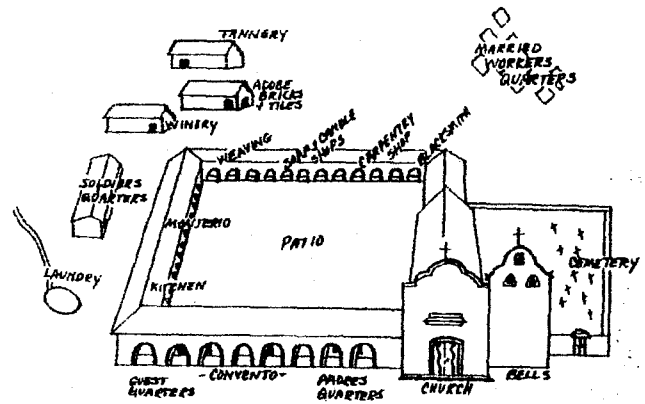
Mission San Francisco de Asís and Mission Santa Clara were known for the quantity and excellence of the weaving done there.

Weaving was also a major industry at La Purísima, where it is estimated that 40,000 woolen blankets were woven over the years. Not only did the mission workers supply blankets for the mission, but for the soldiers at the presidios as well.

Cotton and linen materials were also woven at the missions. Cotton and flax plants provided the fibers from which the yarn was spun. Cotton material was used to make much of the clothing for the mission workers.

Each Native Californian who lived at the mission was given one blanket each year. Each man received a pair of pants every six months, and a shirt every seven months. The women each received a skirt and a blouse every seven months. The cotton and woolen clothing was new to the Native Californians, who were accustomed to wearing cloaks made of animal skins or aprons made of grass.

The cloth woven for the women's clothing at the mission was often brightly colored. The dyes to color the cloth were made from plants and flowers. Indigo (blue) was a popular color.



The Mission Compound

Spinners and Weavers

The spinners and weavers at the Adobe were responsible for carding, spinning, and weaving wool in order to provide blankets and rugs to the workers and for trade.

Each student is to provide one spun piece of wool.

References:

**Spinning with a Drop Spindle by Christine Thresh
**Step by Step Spinning and Dyeing by Eunice Svinicki.
Step by Step Weaving by Nell Znamierowski
Your Handspinning by Elsie G. Davenport
Weaving Techniques and Projects by Sunset
Working with the Wool by Noel Bennett and Tina Bighorse

Spinners and weavers were very important to the *rancho*. They made most of the clothes the people wore, as well as all the blankets for beds and horses. They used wool mostly, as there was little cotton. (Until the trade ships began importing more cotton and even silk.) They often dyed their wool in bright colors and wove beautiful patterns. Some of the *ranchos* were known for their fine weaving. The products of their hand-made looms were widely sought after and were choice items for barter. An excellent, creative weaver was literally worth his or her weight in gold.

The spinning stage is only one step in the process of preparing wool for making clothing or blankets. At the Adobe we don't do any washing of the wool prior to the station. The lanolin in the wool acts as a natural water barrier.

Vocabulary words:

Drop Spindle: A wooden tool used to spin yarn before the advanced spinning wheel arrived through the trade ships.

Shaft: The straight stick part of the drop spindle.

Whorl: The flat topped round piece at the base of the shaft.

Nob: The piece under the base of the whorl that is used to wrap the yarn around after it's been spun, in order to drop spin a nob is necessary.

Carding: process by which the fibers of the wool are separated and the foreign material is removed. A pair of paddle-shaped wire brushes or cards are used in this process.

Rolag: The roll of fleece that remains after the wool has been carded.

Spinning and Weaving Station

Materials Needed: (*Provided by Park)

*Drop Spindles
*Cards
*Wool
Yarn (the class needs to provide this)
Scissors (the class needs to provide these)

Station Set-up:

1. The cards and spindles are located on the shelves in the Weaving Room.
2. There is a bin full of wool to use by the back wall in the Weaving Room.
3. Each student should have a pair of cards that are free of wool.
4. Each student should have a drop spindle that is prepared.
5. To prepare a drop spindle, tie a piece of yarn about two feet long to the base of the drop spindle above the platform.

Station

1. The students should each take a hand full of wool from the large bin in the back of the room..
2. They need to separate the wool until it is very thin. (It should look similar to a cobweb.)
3. Once this is completed and the wool is free of leaves and debris, then it is time to start carding.

Carding*

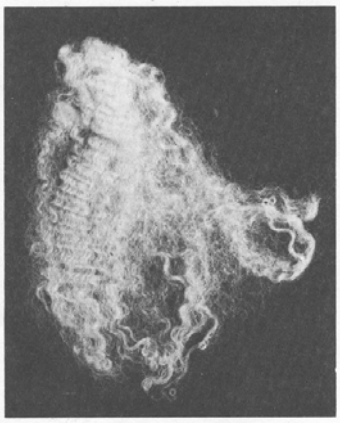
1. Hook a handful of wool on the teeth of one carder.
2. Place the other carder on top of the first, with the handles facing opposite directions and the teeth together.
3. Pull the carders against each other until the wool fibers are parallel to each other. It is very important to remind the students that this is a GENTLE job, not to grind the teeth of the carders.
4. If noils (nubs of short fibers) appear, transfer the wool the other carder by reversing the direction of the carding (bring the handles toward each other.) Continue carding as in step 3.
5. To remove the wool, pull carders against each other with the handles in the same direction.
6. Roll the wool into long rolls (called rolags) for spinning.

PREPARATION OF FIBERS FOR SPINNING

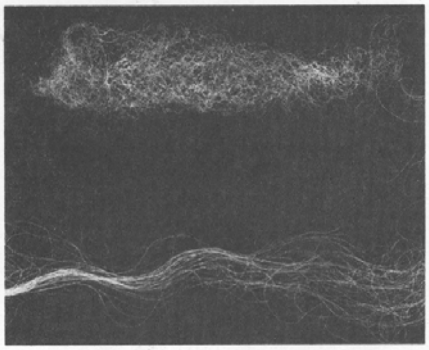
A fleece which has not been washed is termed "in the grease," because it possesses a certain amount of lanolin. It has an oily feel and a characteristic odor. If the wool is top quality and quite clean, raw fleece can be spun "in the grease" (that is, without washing or scouring it first); it will yield a yarn with water-repellent qualities. The wool must be teased and carded for spinning.

If you purchase a fleece that is dirty, it must be sorted, washed, and carded (see Cleaning, below).

In addition to unwashed fleece, many suppliers sell wool that has been commercially scoured. Often it is sold in roving form (a long, combed, ropelike arrangement of fibers). Roving does not have to be washed or cleaned at home and is ready for spinning. However, since the scouring process removes all the natural lanolin, you will want to spray the wool with olive oil, or perhaps dip your fingers into a bowl of oil while you are spinning.



Wool fibers possessing a high amount of crimp



(Top) Down wool of short staple length. (Bottom) Longwool, long staple length.

Cleaning. A whole fleece (sheared from the sheep in one piece) is usually tied together. Untie it and spread it out. Sort the wool according to the chart on page 13. If you can't tell which part of the sheep is which, or if you bought only part of a fleece, sort the wool according to coarseness, crimp, and color. Discard wool that is extremely matted or that is dirty with manure.

Wash the wool, approximately a half pound at a time, in a lukewarm bath of mild soap flakes and water until it is free of dirt.

Rinse the wool thoroughly in lukewarm water. Do not expose the wool to sudden temperature changes, as this weakens the fiber structure. Dry it in the shade; direct sunlight also weakens wool. Do not store unwashed wool which is extremely dirty for a long period of time. Wash, dry, and store it in an open-mesh bag. Add mothballs to the storage bag if you intend to store it for some time. (Wool is an organic fiber and may deteriorate if you do not care for it properly.)

Wool may also be washed in an automatic washing machine. Use the gentle cycle with cold to lukewarm water, and a cold-water woolen wash or a cold-water detergent as the cleansing agent. Adding a fabric softener to the final rinse will make the wool especially soft. Do not use the regular cycle of the automatic washing machine! It will cause the wool to mat horribly and almost spin into yarn.

Teasing. After the wool has dried, pull and tear it apart with your fingers. This helps to untangle the fibers and also allows

From Step by Step Spinning and Weaving by Eunice Svinicki

07-22-06

any hay chaff to fall out. It would be wise to place a newspaper on your lap to catch the fallout.

Carding further cleans the wool and lines it up in one direction. A pair of carders is essential (see page 11). Place a newspaper on your lap to catch foreign matter.

Step-by-Step Carding of Wool

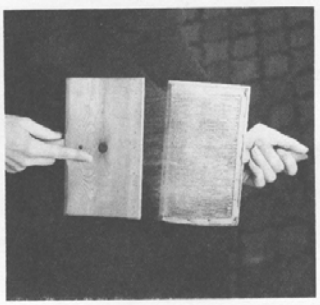
1. Place a handful of wool on the teeth of one carder.
2. Place the other carder on top of the first, with the handles facing in opposite directions and the teeth together.
3. Pull the carders against each other until the wool fibers are parallel to each other.
4. If noils (nubs of short fibers) appear, transfer the wool to the other carder by reversing the direction of the carding (bring handles toward each other). Continue carding as in step 3.
5. To remove wool, pull carders against each other with the handles in the same direction.
6. Roll the wool into long rolls (called rolags) for spinning.

Teasing. Pull the fibers apart with your fingers.

Carding

1. Place wool on one carder.

2. Place the other carder on top of the first.



3. Pull carders against each other.

4. Reverse direction of carding for persistent noils; continue carding.

5. Bring handles together to roll off the wool.

6. Roll carded wool into a rolag.

From Step by Step Spinning and Dyeing by Eunice Svinicki

07-22-06

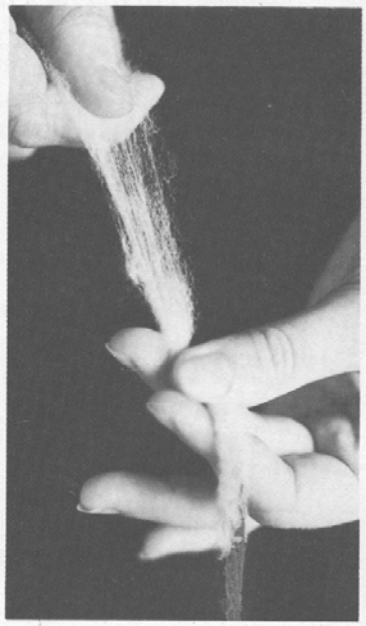
Spinning*

1. Tie a 24-inch piece of yarn to the spindle shaft just above the whorl (the round base made of wood).
2. Wrap the yarn around the shaft a few times. Bring the yarn over the edge of the whorl and wind it around the bottom of the spindle shaft just below the whorl.
3. Bring the yarn up to the top of the spindle shaft. Make a half hitch loop around the shaft to secure the yarn.
4. Stand with carded rolags under your arm and hold handle at chest high.
5. Attach a rolag to the yarn by overlapping the ends and twisting them with your fingers.
6. Draw out fibers from the rolag by grasping them with the thumb and forefinger of your right hand and pull them with your left hand.
7. Release your right hand only. Twist the spindle to allow the twist to run into the drawn fibers. Keep hold with your left hand to keep the twist from running up into the rolag.
8. Continue to draw out the fibers. Release your right hand. Twist the spindle in the same direction. Allow the spindle to drop as more fibers are drawn out and the yarn is spun.
9. When the spindle reaches the floor, undo the loop at the notch of the spindle, wind a few turns around the shaft near the whorl, then wind up and down the spindle shaft so that when it is full it makes a cone. Allow each layer to come a little higher up the shaft. Leave enough unwound to start spinning again.
10. Continue this process of drawing out fibers, twisting, and winding until it is time to rotate.

Station Clean-up

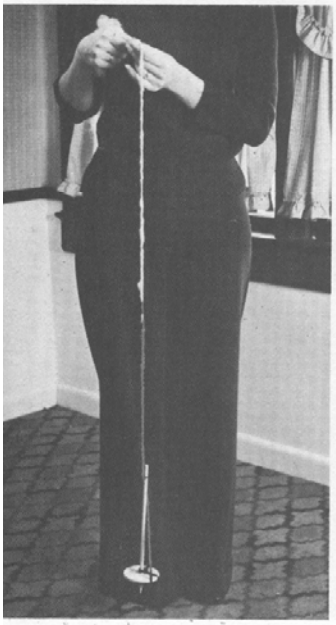
1. Remove large pieces of wool from the floor and place in the baskets within the room.
2. Attach a new string for the next program to each drop spindle.
3. Remove extra wool from the carders and place the wool in the baskets.
4. All carders and spindles should be returned to the shelves.

Attach starter yarn (dark) to rolag fibers.

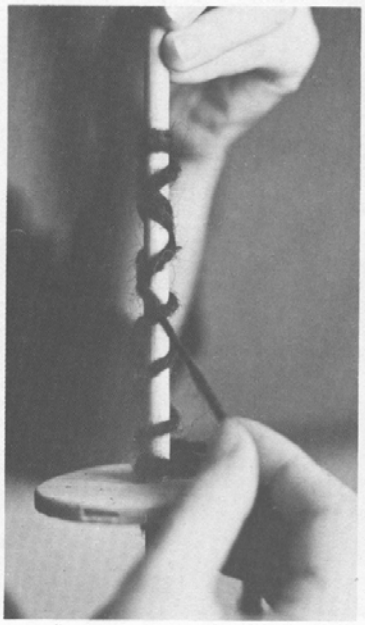


4. Draw out fibers between thumb and forefinger of each hand.

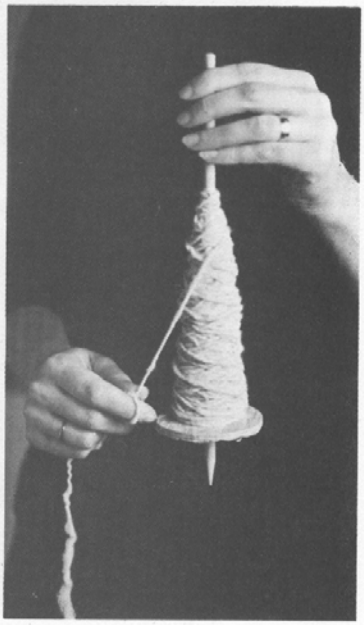
5. Twist spindle with left hand.



Allow spindle to drop toward floor.



7. Wind yarn up and down spindle (dark starter yarn is wound first).



8. Repeat steps 3–7 until the spindle is full.

The Spinning and Carding instructions were taken from Step by Step Spinning and Dyeing by Eunice Svinicki.

Weaving

It is a great follow up activity to bring the spun wool back to the classroom and use it to weave on looms that the kids make in the classroom. This is easily done with a board or cardboard lid and some nails.

07-22-06

Storytelling

There are many things that can be done with the following stories. You can use them in your classroom for reading exercises or take home reading. Another option is to use them as one of the stations. Have each group practice a different story with props and characters. They can perform them for the whole group during the fiesta. The options are up to you. It is not one of the required stations for the Petaluma Adobe ELP.

Ashes for Sale

Cenizas a la Venta

The Emerald Lizard, Pleasant de Spain

Long ago, two neighbors lived in a small village near the city of Leon. They did their best to make their way in the world.

Pedro was sweet mannered and trusting.

Naldo was mean-spirited and clever.

One fine day Pedro met Naldo on the road. Naldo was carrying a heavy sack of corn flour on his shoulder.

"What are you taking to sell today?" asked Pedro.

Anyone could see that it was flour, but Naldo said, "Ashes from my fireplace. The people of Leon are in desperate need of our ashes."

"What do they need ashes for?" asked Pedro.

"Fertilizer. It has just been discovered that the ashes from our village help vegetables and flowers grow twice their normal size in Leon. I'm going to make a small fortune."

Naldo left Pedro pondering this new development and went on his way. After selling his flour in the Leon marketplace, he returned the following day with a pocketful of money.

Pedro was impressed and immediately began gathering ashes for a journey of his own. He offered to sweep out the fireplaces of every house in the village at no charge. Three days later, he had two full sacks. He put one on each shoulder and began the long walk to Leon early the next morning.

"Ashes for sale! I've got ashes from my village, just the kind you want for your gardens. Ashes for sale!" hollered Pedro as he walked up and down the many streets of the city.

The citizens of Leon looked strangely at him, and several questioned his sanity. Though he walked and yelled all day long, he didn't sell so much as a cupful. By the time the sun began to set, poor Pedro knew that he had been made a fool. He sat on a sidewalk, put his head in his hands and began to weep.

A young boy approached. "Don't cry mister," he said. "I'll buy your ashes."

"You will?" asked Pedro.

"I don't have any money, but I can trade with you. My scary mask for your worthless ashes."

The boy held out a frightful wooden mask, carved to look like a demon. Painted red with black stripes, it had holes for its eyes and nose, while its wickedly grinning mouth sprouted sharp, jagged teeth.

"Mama says I can't bring it into the house, because it scares her so. I don't want to throw it away, so you take it."

"But what will you do with my ashes?" asked Pedro.

"Carry them home and play a joke on Mama. I'll tell her that I traded the mask for two bags of flour. When she opens the bags and sees the ashes, she'll thing they were cursed by the demon mask. Then I'll tell her the truth and we'll laugh."

Pedro agreed to the trade, put the mask in his back pocket and began the long walk home. It was cold and dark, and Pedro was tired. He saw a campfire light in the distance and decided to ask for a place to sleep.

The three rough-looking men who sat around the fire were thieves of the worst kind. They would steal a crippled grandmother's cane if they could see it for a peso. Seeing that Pedro was as poor as a cockroach, they let him stay. He curled up by the fire and went to sleep hungry.

An owl, sitting on a nearby tree, hooted in the middle of the night. Pedro awoke and was afraid. His mother had told him that owls foretell of a death to come. He pulled the frightful mask from his pocket and put it on. *Mr. Death won't recognize me if I wear this* he said to himself.

Just as Pedro lay back down, one of the thieves awoke and saw the demon asleep by the fire.

"Ayy, ayy, ayy!" he yelled, waking the two other thieves. "It's the Demon of Death. He's here to take me away tonight. Save me. Please save me!"

The other two thieves jumped up, grabbed onto each other and started to back away from the reclining monster. Pedro stood up, facing the frightened men.

"It's just a mask!" he shouted, but with the disguise garbling his speech the men hear, "Today's your last!"

"Run!" cried the leader of the thieves. "Run for your lives!"

Run they did, away from the campfire and deep into the forest. They ran for all the hours left in the night and were miles away when the sun rose in the east.

When Pedro realized that they weren't coming back, he took the mask off and went back to sleep. In the morning he found the bandits treasure, a leather bag filled with gold and jewels, hidden at the base of a nearby tree.

"I'm rich!" he yelled.

Pedro tied the bag securely to his waist and ran all the way back to his village. He went to Naldo's house and showed him the treasure.

"It was just as you said. The people of Leon were crazy for my ashes. I should have taken four bags to sell. But now I'm rich and won't have to worry about such things."

It took Naldo a full week to gather enough ashes to fill four bags. He carried them to Leon on a cart. He was gone a long time. In fact, he never returned to the village.

Perhaps it hurts too much to be fooled by a fool.

Five Eggs

Cinco Huevos

The Emerald Lizard Pleasant de Spain

Jorge and Angela lived in a poor village. They often went to bed hungry.

One morning, Angela counted out their last two pesos. "Go to the market and buy an egg, husband. I'll cook it and we'll survive until tomorrow."

Jorge put on his ragged coat and walked to the busy marketplace. He approached the egg vendor and said, "You look tired, my friend. Go home to rest and let me do your work. I'll see your eggs with vigor. Anyone wanting to buy only two eggs will leave with four."

"What do you want in return for this favor?" asked the merchant.

"Two eggs are all I ask. My wife and I are hungry."

"I do need a good rest, Jorge," said the merchant, "and I know you to be an honest man. I'll return in four hours to collect the money."

Jorge ran home to Angela and placed the bounty on the table. "We feast today, my dear," he said.

"You make me proud, husband. Five delicious eggs all at one time. I'll cook them right away and we'll eat…two for you and three for me."

While Angela boiled the eggs, Jorge thought about what she had said.

"Dear wife, I think you have it backwards. I worked hard for the eggs. Three are mine. Two are for you."

"Don't be silly, Jorge. I waited and worried for your return, and now I've prepared the eggs. I deserve…three. You get two."

"Dear, dear Angela, I know how stubborn you can be, but I've worked hardest for this meal, and I want three."

"You'll get two and that's all there is to it. Now let's eat."

"Angela…" warned Jorge.

"Jorge…" warned Angela.

"If you eat three eggs, I'll pack up and leave," Jorge said.

"If I don't get three eggs, I'll die," responded Angela.

"Then die, and see if I care."

To his amazement, Angela closed her eyes and fell to the floor, pretending to be dead.

"My poor Angela has died," he said loud enough for her to hear. "I'll have to make a casket for her burial. Of course, if she had agreed to two eggs, I would not have to take her to the graveyard."

"I want three," came a whispered voice from the floor.

Jorge gathered the lumber and built a sturdy coffin. He carried it into the house and with the help of his neighbors, placed Angela inside.

"My dear wife is gone," Jorge said to the others. "I'm sure she'll have plenty of eggs in heaven. Too bad she wasn't satisfied with the two she was offered here on earth."

"I still want three," the voice whispered.

They carried the coffin to the graveyard and started to dig the hole. Jorge leaned down to his wife and said, “It’s time to stop playing this game. You take two and let me have three. Otherwise, you’ll perish.”

“I get three, now leave me alone. I’m about to be buried.”

Jorge lifted the coffin lid in place and picked up his hammer to begin nailing it down.

Angela pushed the lid off and sat up saying, “All right, you win. You get three eggs and I get two. I’m hungry. Let’s go home.”

They ran home and sat down to eat. Angela placed three eggs on Jorge’s plate and two on her own. Jorge ate one of his eggs and praised Angela for cooking it so well.

Angela ate one of hers and praised Jorge for earning five eggs.

Jorge ate his second egg and told Angela that she was a good sport. Angela ate her second egg and told Jorge that he had built a nice coffin.

Jorge picked up his third egg. “Look out behind you!” screamed Angela. “There’s a tarantula on the wall!”

Jorge set the egg down and spun around to look. That was his mistake.

Angela reached over, grabbed the egg and swallowed it whole.

“Three for me,” was all she said.

Juan Bobo and the Buñuelos

From Sea to Shining Sea by Lucia M. Gonzalez

Juan was a farmer. Juan was not very bright. He was so foolish and easily cheated that everyone called him Juan Bobo.

One evening as Juan was coming home after a long day of hard work in the fields; he saw three strange looking bags hidden between the bushes to the side of the road. He looked inside the sacks and saw that they were filled with gold. He took the three bags home and showed them to his wife.

"Dios mio, Juan! That gold must belong to some wicked men! Don't tell anyone that you found that gold; it must be a secret."

Then she thought, *ay no, my husband cannot keep a secret. I must come up with a plan.*

"Juan, I need you to bring me a sack of a cornmeal, three gallons of milk, three dozen eggs, and ten pounds of butter."

Juan had to go to town and bring everything his wife had asked for. He was so tired when he got back that he went right to sleep.

As soon as he fell asleep his wife began to make buñuelos; fritters made of cornmeal, milk, eggs, and butter and deep-fried like doughnuts. She spent the whole night cooking.

When Juan woke up the following morning and looked outside all the ground was covered with buñuelos. He couldn't believe his eyes. His wife said,

"Ay! It must have rained buñuelos last night!"

While Juan stood looking at the ground and at the sky, his wife rushed to the stable where their burro was eating from a pile of hay. The woman turned the burro so that its tail faced the hay. Just then, Juan entered the stable and heard his wife saying, "This is a miracle! Our burro has been eating with his tail!"

Juan was amazed at all the strange happenings of the day.

About a week later three mean-looking men with long beards and matted hair showed up at the house. They snarled at his wife, "Where is the gold your husband has been telling everyone he found? He had better give it to us right now…or else!"

Just then Juan walked into the house, and the men rushed to him, asking, "Where is our gold?"

With a pleased smile, Juan said, "Mujer! Bring me the gold you hid the other day."

In an innocent manner, the wife said, "I don't know anything about gold."

"Sure you do," Juan replied. "You know, the gold I brought home last week that I found."

"Gold? Last week?"

"Si, si…the gold I brought home the day before it rained buñuelos and our burro ate with his tail."

The three men looked at one another and said, "This poor soul must be loco." Feeling sorry for the woman who had to put up with such a fool, they left.

It is said that Juan and his clever wife lived a long and comfortable life from that day on.

Renting A Horse

Un Caballo para Alguilar

The Emerald Lizard, Pleasant de Spain

Long, long ago Tio Pablo lived near San Diego on a rancho owned by Don Carlos. Tio Pablo wasn't very smart, but with the help of his friends, he got on in the world. He would work with the cattle from dawn until dusk then spend a few hours in his garden where he grew wonderful beans. He also had his own burro, but one morning, that burro ran away.

"Wah! How will I get my beans to the market? I'll have to rent a horse from Don Carlos."

Don Carlos was a rich man. Don Carlos was a stingy man and, he thought, the cleverest man in all of California. He lived in a twelve-room hacienda, high on a hill, and his corral was filled with strong horses while the hills were covered with his cattle.

Tio Pablo climbed the steep, dusty road to the rich man's house.

"I must take my beans to the market tomorrow," he explained to Don Carlos. "I'll need to rent a good horse. I can pay you five pesos."

Don Carlos smiled cruelly and said, "Ten pesos is my price…not a centavo less."

"But, I only have five pesos."

"Give me five now and the other five when you return my horse tomorrow night. You'll have plenty of cash after you sell your beans."

"But I need it for my family," protested Tio Pablo.

"And I need it for the rent of my horse," explained Don Carlos.

Tio Pablo gave him the money and said that he would return for the horse the next morning. He walked slowly down the arroyo to his small casa. Something was standing in the garden eating the sweet peppers. It was his burro! She had found her way home. Tio Pablo was so happy because now he wouldn't have to rent the expensive horse.

Realizing that Don Carlos was not going to give back his five pesos easily, Tio Pablo talked the situation over with his clever wife, Tia Teresa.

"Don't worry your head about it," smiled Tia Teresa. "We will pay Don Carlos a visit this afternoon. Play along with me and we'll get your money back, and more."

They walked to the rich man's house and asked if they might bring the horse out of the corral to see if it was suitable.

Don Carlos grumbled about the wasted effort, but brought the horse out anyway.

Tia Teresa took a piece of knotted string from her apron pocket and began to measure the length of the horse's back.

"This is where you will sit, Pablo and I since I am smaller I will sit here. The twins will fit here and abuela is a large woman and will take up quite a bit of room bringing us to…yes, to the tail. But wait! We promised Jorge that we would give him a ride to the market, too. Where will he sit?"

"What is the meaning of this?" demanded Don Carlos. "You can't put six people on a horse."

"Please don't interrupt," Tia Teresa said without looking at the patron. "Let's move the twins to the horse's neck. I'll squeeze behind abuela and sit on Jorge's lap."

“What about the six sacks of beans?” asked Tio Pablo.

“We’ll strap them onto the horse’s sides, before we all climb on.”

“This is utter nonsense!” cried Don Carlos. “You can not put six people and six sacks of beans on my horse. It would kill him! I won’t rent him to you. The deal is off.”

“But you already have rented him to me,” complained Tio Pablo. “I gave you half of the money this morning.”

“I’ll give it back,” said the rich man, reaching into his pocket. “Here is your five pesos.”

“The agreement was for ten pesos,” said Tia Teresa. “The deal isn’t off unless you give Pablo the rest. You owe him another five pesos.”

“No, no! That isn’t fair. I won’t give another centavo.”

Tia Teresa measured the length of the horse’s neck and said, “I think we can put Abuela up here…she does so love to go the market.”

Don Carlos turned red in the face as he reached deep into his pocket. Pulling out another five pesos he cried, “Take it. Take it and get away from my horse.”

Smiles traveled with Tio Pablo and Tia Teresa all the way home.

The Man Turned into a Mule

Adopted from a Spanish folktale by Idries Shah in World Tales

Once there was a student who, being extremely poor, began to think of some way of adding to his very small store of silver coins. He gathered together his student friends, and they talked about it all night, each of them being in the same position. Soon, Juan Rivas, for that was his name, thought of a plan. "Friends," said he, "You look upon one tonight who tomorrow shall be the son of one of the first Grandees of Spain!" When the laughter died down, he looked very wise, but refused to tell them any more. "I assure you that if you will bear with me for a day, by this time tomorrow night I shall be back with a story which will give us all a merry time together."

Putting his plan into action, Juan Rivas, with his friend Carlos, went along the road next morning, looking for a man with a string of mules. Sure enough, after awhile he came upon such man, sitting on the first mule, and leading his string towards the next town.

Juan Rivas let the five mules pass, then as the last one came by him; he seized it, and handed it over to Carlos, who was hidden behind the hedge. "Take this mule and sell it in the market," he whispered. "Give me the money later when we all meet at the café." So saying, he placed the mule's saddle on his back and followed after the mules as if he was one. The day was very warm and the muleteer was half asleep, sitting cross-legged on the biggest animal. Nothing worried him for about half an hour, when he became aware that all the mules had come to a halt. This was the work of Juan Rivas, who was getting to the second stage of his plan.

"Get going you lazy mules!" shouted the muleteer. "Get going, you stupid beasts!" He administered a kick to the side of the animal he was sitting upon.

Still, the creature could not start, as Juan Rivas was holding onto the reins of the fourth mule. So, the muleteer got off his animal, and he saw a human being, saddled and bridled, at the back of the line.

"What in the world are you doing there, young man?" he bellowed.

"Ah, señor," said Juan Rivas sadly. "I was your fifth mule, whom you have beaten so unmercifully in the past. I have now returned to my own shape."

"But what do you mean? Explain the matter!"

"Well, my friend, I offended Holy Mother Church, many times, I am sorry to say, for which misdeeds I was turned into a mule for several years. That time I have faithfully served, and my period of imprisonment being over, I am now, by the dispensation of Providence, back to normal, as you might say, on this very day."

"But where is my mule, which cost me one hundred pieces of silver not many years ago?" asked the man.

"It may not have been many years to you, but it has been eternity to me!" cried Juan Rivas. "Understand me, please. I was that mule! The mule was I! Would that I could have told you how I felt about it over the years, when you abused me and beat me so much. But, that was my punishment, and I have served you faithfully. Now you speak to all that remains of your mule. Do you understand me now?"

“Scarcely, but I am not usually faced with this sort of thing. It appears to me, now that you must have been an animal. I always thought there was something funny about that mule!”

“Well, be quick about it and get this saddle and saddle cloth off of me, and take your uncomfortable bridle, too. I’m bruised from neck to ankle. However, all that is now over, and you will always be able to say that the son of one of the first Grandees of Spain served you as a beast of burden and is now restored to wealth and rank.”

“Are you a man of power and money, then? Oh sir, I beg you, forgive me for all I did to you when you were a mule! I hope that you will not have me imprisoned for the kicks I aimed at your Excellency.”

“No, no dear fellow,” said Juan Rivas kindly. “You were not to know that I was not a mule. Heaven, that is not your fault at all. It will not in any way help me in my case with Heaven if now I were to take vengeance on you. Think nothing of this and forget it.”

“Then I am forgiven? Your Excellency will not hold it against me? Oh God, bless you noble sir!”

“It will be a great consolation to me that none of my highly born friends will know what has been happening to me for so many wretched years,” said the student timidly. “I would indeed esteem it a favor if you do not divulge this to a living soul.”

“I promise your honor that torture would not drag the true state of affairs from me! Good bye, and may you never again incur the dissatisfaction of Holy Mother Church.”

Thus they parted, the muleteer pondering over the strange mysteries of life and Juan Rivas to his rendezvous with his friend Carlos who, he hoped, had gotten a good price for the mule.

Some weeks later, there was a market in town and the muleteer who had lost his fifth mule was looking for a new animal. The auctioneer who knew him asked what had happened to the other one. “I parted with it for personal and private reasons. I cannot discuss it.”

“Oh, well, why you did it is your own business, but if I were you I would just buy it back. It stands over there. I recognized it at once for you have been coming in every Friday with it for many years.”

“By the saints!” murmured the muleteer to himself. “So it is.” Walking over to the animal, he whispered in its large ear: “Well, your Excellency, I can’t imagine what you have been doing to incur the wrath of the Church so soon again. The Ways of Providence are terrible indeed. Have no fear, I will buy you, and this time I promise to treat you as one born to your station.”

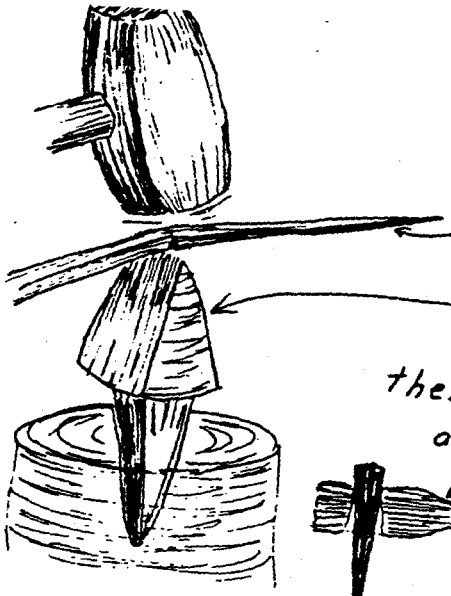
Wood Workers

The wood workers at the Adobe were responsible for the manufacture of simple furniture or utensils necessary to the comfort and work of the Adobe community.

Each student is to provide one complete and usable candle holder or tool box. Or, each group is to provide a usable table or bench.

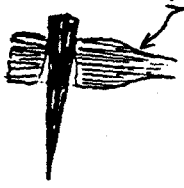
References:

Wood workers at the Adobe had many tasks. The carpenter was resposible for all the wood work that is present- doors, window bracings, benches, tables, floors, beams, etc.

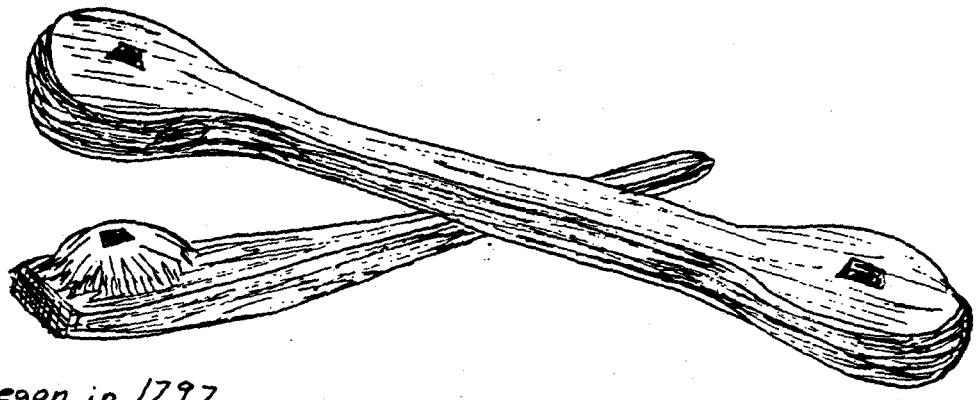


Pointed end of Nail Rod was cut by a Hardy...

then put into a Header.

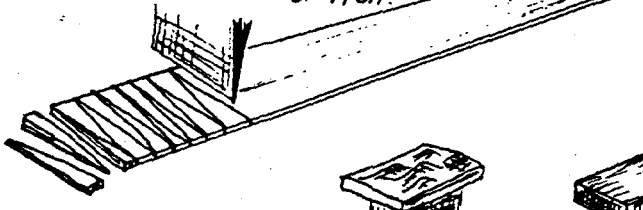


Nail Headers



Cut Nails after 1800... Began in 1797

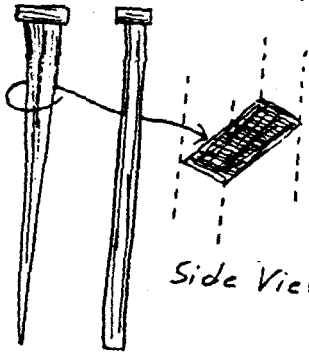
Were tapered on one side only, cut from a sheet of iron.



Hammered Head c. 1800 to c. 1825

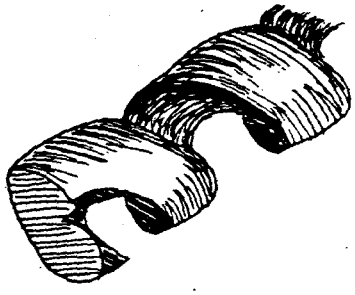
Stamped Head after 1825...

To Make a Hole...



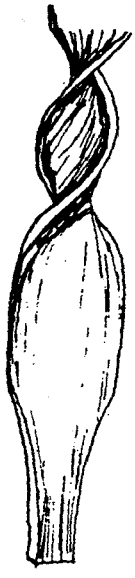
Front View

Side View

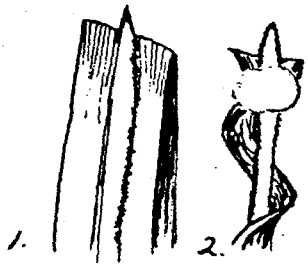


Spiral Auger

A Blacksmith made a "twist bit" with one blade (x) (c. 1800)...



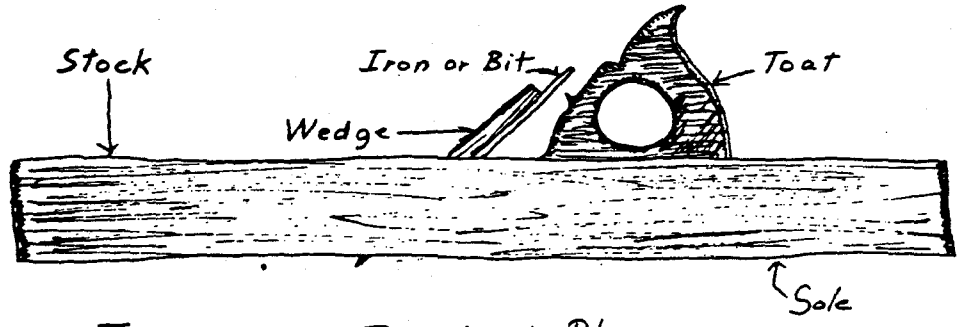
then two blades...



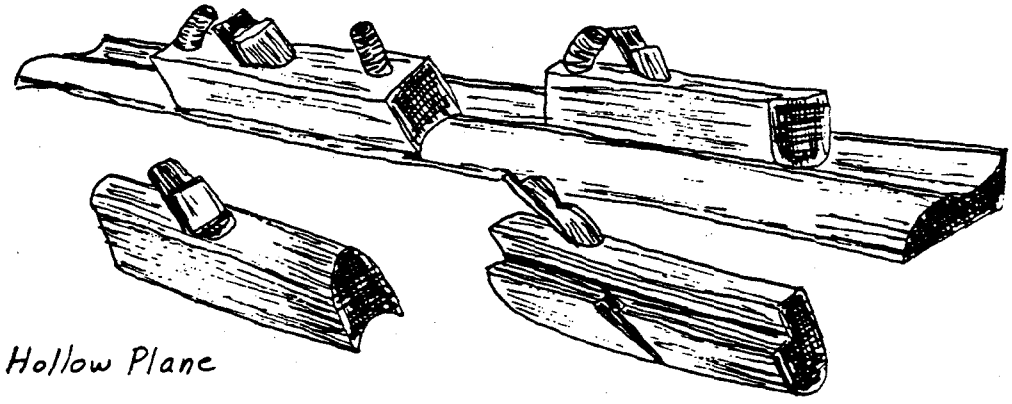
1. 2.

Planes

Looking alike, a nest of small planes in the average carpenter's chest often reached thirty or more. From the big ones ("long" planes) down to those that either leveled the surface or fit pieces (side by side) together. Leveling was called "trying" and "trueing"; fitting was called "joining".



Trying or "Trueing" Plane



Hollow Plane

Round Plane

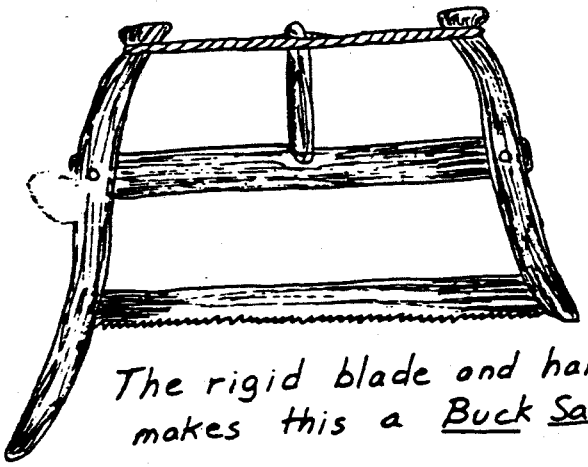
Information and illustrations from the preceeding section are taken from:

* Museum of Early American Tools
and
A Reverence for Wood , both by
Eric Sloan, Funk & Wagnals, N.Y.

1964

Saw nomenclature is uncertain, but the most common division is that of "open" and "frame" types. The bow saw (a frame type) was stretched taut between two arms by a twisted cord (or by rod and screw): the saw blade was readily turned by twisting the handles, making it easy to saw curved peices.

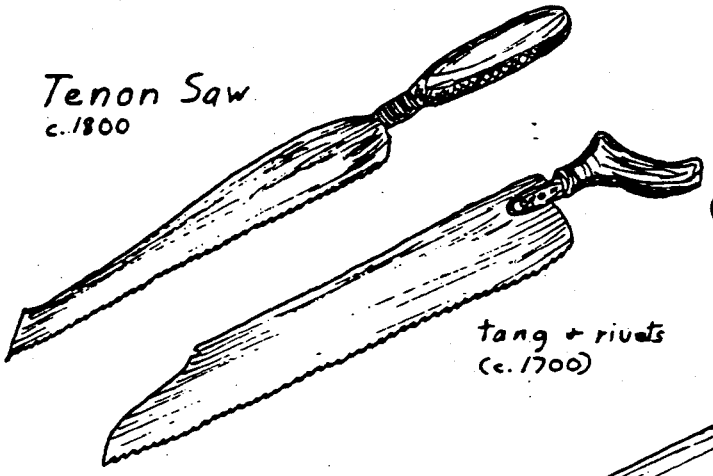
The buck saw is a bow frame type, but its blade is stationary and heavier, and a long handle has been added to "buck" logs was to saw them into proper lengths; hence the buck saw is a woodsman's saw.

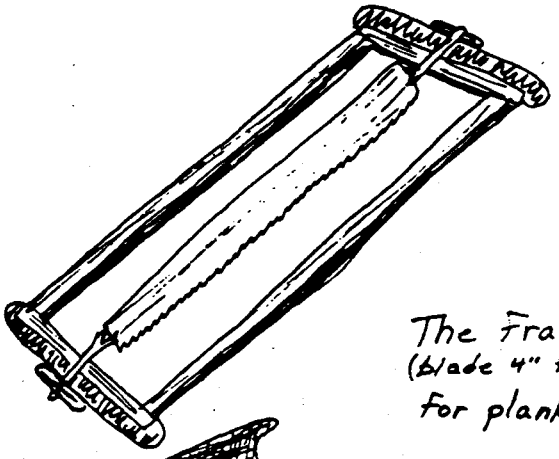


The rigid blade and handle makes this a Buck Saw

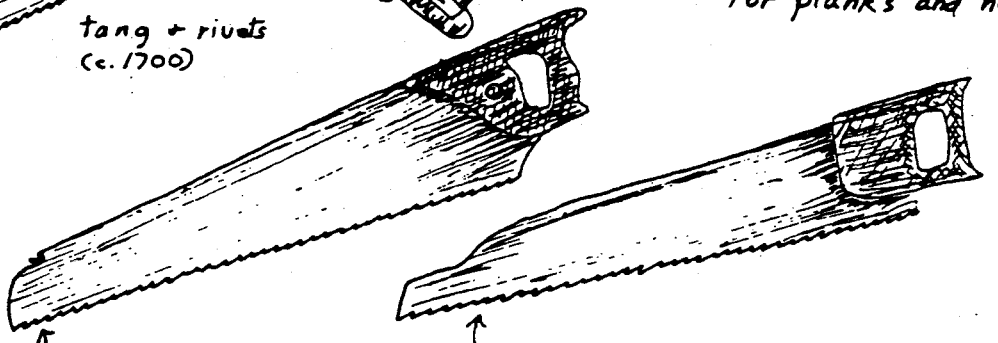
Tenon Saw
c.1800

tang + rivets
(c.1700)





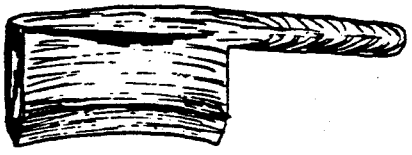
The Frame Saw
(blade 4" to 5")
For planks and heavy stock



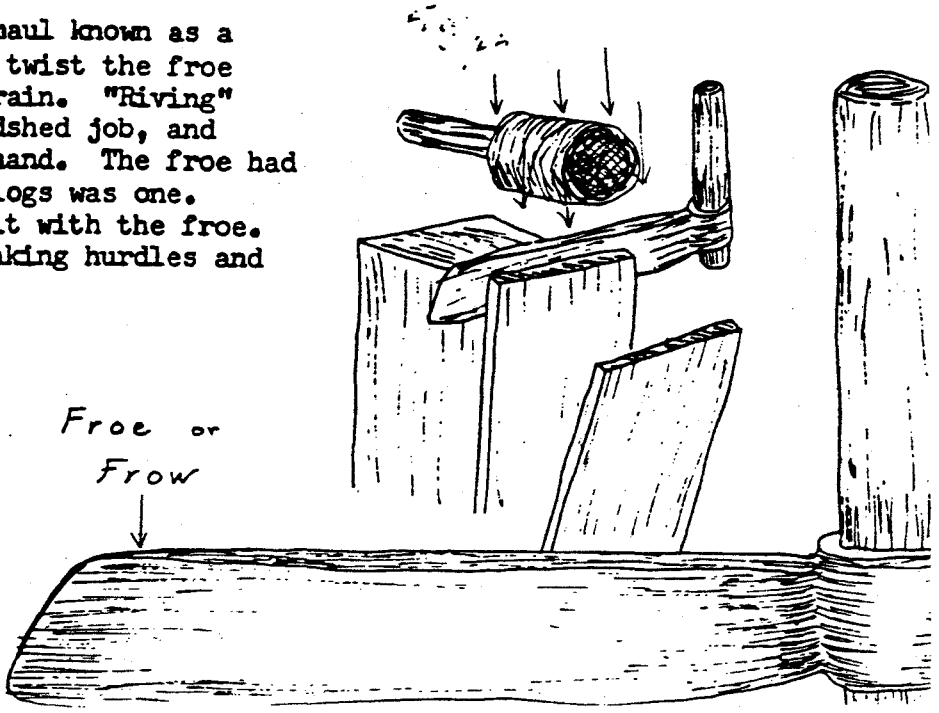
Factory Anglo American blade w hand-made handles

Splitting Wood

A "froe" is struck with a short maul known as a froe-club. One would strike down and twist the froe handle to split the board along the grain. "Riving" shingles was a favorite rainy day woodshed job, and every household had several froes on hand. The froe had many uses: splitting kindling from logs was one. Half-round barrel hoops were also split with the froe. Willow poles were split in half for making hurdles and gates.



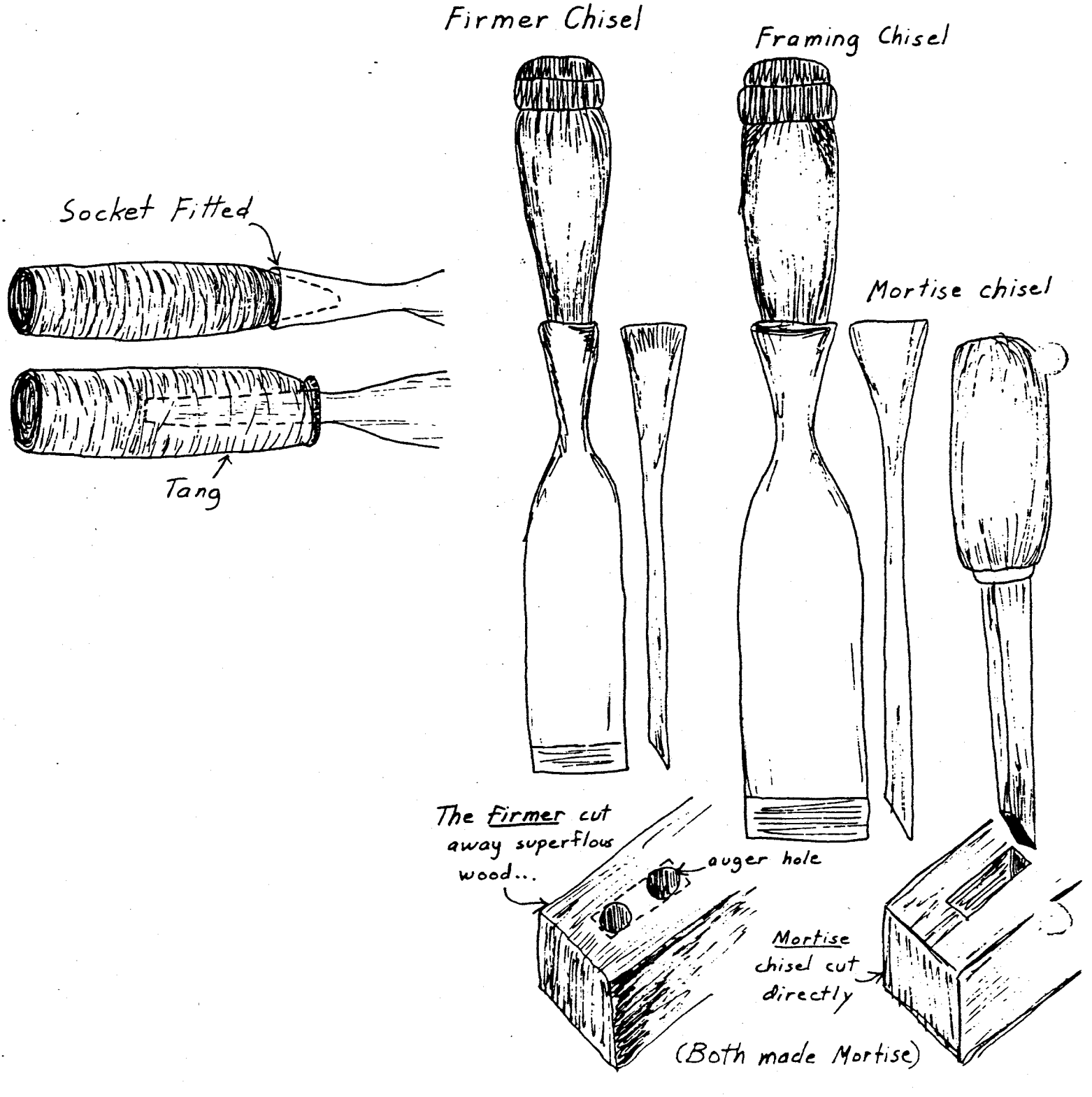
A rare type of curved froe.



Froe or Frow

The Chisel

There are so many kinds of chisels that it is difficult to establish definite nomenclature. The firmer (or firming or forming) chisel is the basic chisel design; it did a great many jobs, but one special use was to cut the superfluous wood from two auger holes to make a mortise. The framing chisel is a heavier version, and it was used largely in the cutting of tenon to fit the mortises. Both of these tools are wood handled (usually socketed) and were designed to be struck with a mallet. The socket end can be struck bare, without the handle, though a good craftsman seldom did this.

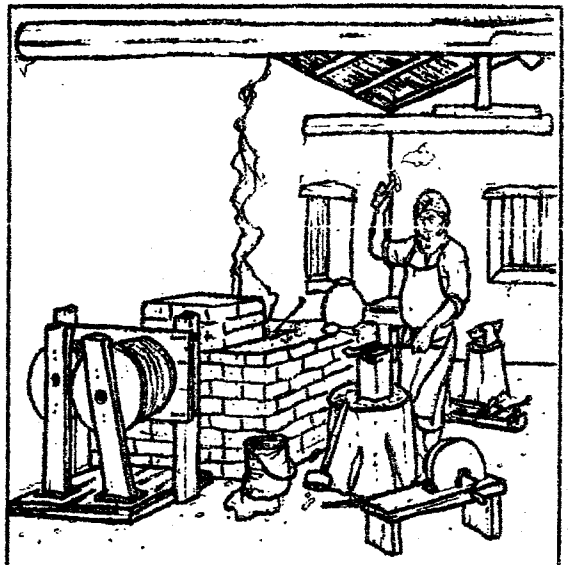


Blacksmith and Carpentry Shops

Master craftsmen from Mexico visited the California missions, at the request of the padres. The padres were not skilled in all of the trades necessary for the operation of the mission community. They wanted the Native Californians to be trained in such crafts as blacksmithing and carpentry. The master craftsmen came to teach the mission workers how to work with iron and wood.

Raw metals were not readily available in California. Iron and copper had to be brought from Mexico. There were never great quantities of the metals at the missions, but most missions had a blacksmith shop that did some work with iron. The blacksmith shop had a forge (a furnace or hearth where metals are heated). This was usually a brick pit where a fire was burning. Bars of iron were heated until they became soft enough to bend a little. Then the blacksmith hammered the iron into the shape that was needed.

The blacksmith commonly made tools for the kitchen and garden, nails, hammers, axes, saws, hinges, locks and keys. He made horseshoes, stirrups, bits for the horse bridles, and branding irons.



A Mission Blacksmith Shop

The blacksmiths at Mission San Fernando Rey were known for especially fine metalwork. They made fancy wrought-iron grillwork to cover the window openings, and ornate crosses to go on the roof peaks of the churches.

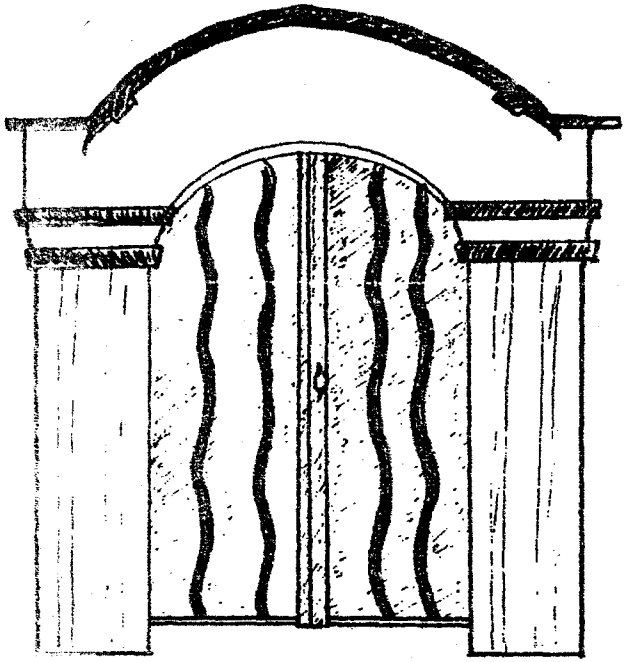
Working with metals was new to the Native Californians, but some tribes had considerable skill in woodworking before the padres came. Those who lived along the Santa Barbara Channel were fine boat-builders. The boats they made from wood, using stone tools, were large enough to hold 10 or 12 people, and were sea-worthy. The Californians also carved wooden utensils.

The first metal woodworking tools (axes, saws, adzes) were brought from Mexico by the padres. The mission carpenters used these tools to shape the huge wooden beams used in the adobe buildings for the ceiling rafters and corbels (supports). Some missions had a source of lumber nearby, but others had to bring tree trunks from 40 or 45 miles away. They hauled the wood on *carretas*, wooden carts with wooden wheels, pulled by oxen or donkeys. The width of the church sanctuary often depended on how tall the trees were that were available for making rafters.

Pine, sycamore, and oak were used for rafters in the southern missions. The 28 rafter beams at Mission San Miguel were each cut from a single sugar pine tree, hauled 40 miles down from the mountains to the east. The church at Mission San Luis Rey has a dome with a wooden cupola (smaller dome) made of pine wood. For the missions to the north, redwood was used. The ceiling of Mission San Francisco de Asís still has its original redwood

BLACKSMITH and CARPENTRY SHOPS

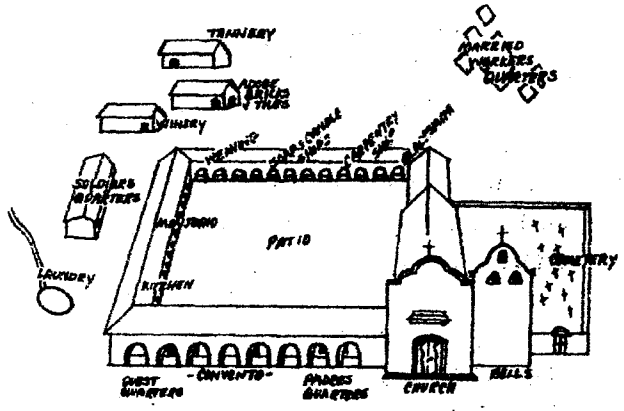
beams and planks. Carpenters often used rawhide strips in place of nails, since nails were in short supply in California.



Wooden doors carved with the "River of Life" design

Later, mission carpenters used manzanita or oak to carve tools needed in the kitchen, or to make handles for the metal tools from the blacksmith shop. They also made furniture -- tables, chairs, chests, and bed frames. At first these were very simple. Later, wood carvers decorated the furniture with elaborate designs. Some pulpits and tables for the churches were made by local carpenters.

Mission carpenters made wooden shutters for the windows, and doors for the buildings. Some of the doors were carved with special designs. A favorite design, called "The River of Life," had pairs of wavy 3lines going from top to bottom of the door.



The Mission Compound

MISSION PROCESS CARRIED ON AT RANCHOS. RANCHO DE PETALUMA HAD CARPENTERS MAKING WOOD SHINGLES.

ISBN 1-884925-02-2

Wood Working Station

Materials Needed: (*Provided by Park)

* *Saws
* *Hammers
* *Brace and ¾" bit
* "T" or small carpenters squares

Sandpaper, various grits (the class needs to provide this)
Pencils (the class needs to provide these)
Tape measurer (the class needs to provide this)

Per Candle Holder: (Supplied by class)
1x2 cedar or other wood 18" long (length can be adjusted between 14" – 18")
1x6 cedar or other wood 5 ½" square
1 3/8" ring-shank (or box) nails-4
Glue (optional)

Notes:
1 We have had splitting problems when using redwood fence boards if they have a cup (bent across the board).
2 Cedar fence boards are inexpensive (have less splitting) and can be cut to the above dimensions. Two 6-foot long boards yield 12 holders. One board is cut into 12 squares. The other is ripped in thirds and then cut in fourths to yield 12 18" long 1x2 pieces.
3 Lumberyards also carry a cheap 1x2-called "fairing strips" that only come in eight-foot lengths. An eight-foot long 1x2 can be cut into six, 16" long pieces.
4 The 16" and 18" pieces will be marked and cut the same.

Station Set-up:

Due to the time restraints, it is suggested that you precut the wood to the above dimensions. The above calls for cedar, but any clear, dry softwood should suffice.

The saws, hammers, brace, and bit are hanging on hooks above the workbench in the ELP Supply Room.

1. The woodworking station usually is set up on the Redwood Beams that are on the ground next to the door into the Granary/Store Room.
2. We DO NOT want any drilling to occur on top of the beams without a guard (A thick piece of wood) protecting the beams. Nor do we want any drilling to occur on our benches without a guard.

Station

Procedure: (for each student)

1 Have the student measure in 5 inches from one end of a 1x2 and mark the board.
2 The student then uses the “Square” to draw a line across their 1x2.
3 To find the center of the 1x6 square board, the student lays the “square” (tool) diagonally across the board (from corner to opposite corner) and draws a line in the center of the board. They then rotate the block (but not the square) one-quarter turn lay the “square across the other two corners and draw another short line in the center of the board. The “X” made by the crossing lines mark the center of the board. The student can now pass the pencil and “square” to another student.
4 With the saw the student cuts the 1x2 on the line that they drew.
5 The student then uses the brace and bit to drill a hole through the 1x6 block (centered on the “X” that they marked.

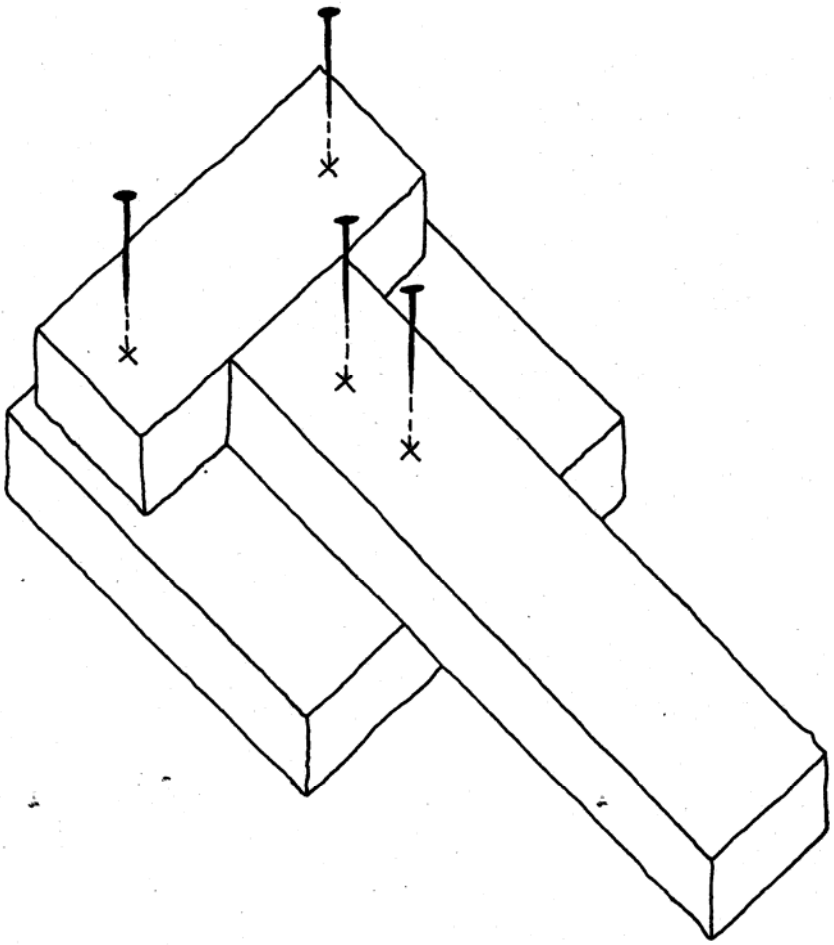
The student should now have: a 1x2 by 5” long; a longer 1x2, and a square 1x6 with a ¾” hole through its center.

Assembly: (see attached drawings for placement of parts)

1 Have the student lay their 1x6 block (good side down) on a hard surface.
2 They then lay the shorter 1x2 on top of the 1x6. The 1x2 should be near one edge of the 1x6 and across the 1x6s grain.
3 The 1x2 can now be nailed to the 1x6. The nails should be at least ¾” in from the ends of the 1x2 so it won’t split.
4 Have the student lay their longer 1x2 on the top (and center) of their 1x6. Note: The longer and shorter 1x2s form a “T” on the bottom of the 1x6.
5 The longer 1x2 can now be nailed to the 1x6. Remind the student to make sure that both nails go into the 1x6, not the hole.
6 Basic construction of the candleholder is now complete. The student can use what time is left at the station to sand and decorate the holder.

PETALUMA ADOBE SHP

CANDLE HOLDER

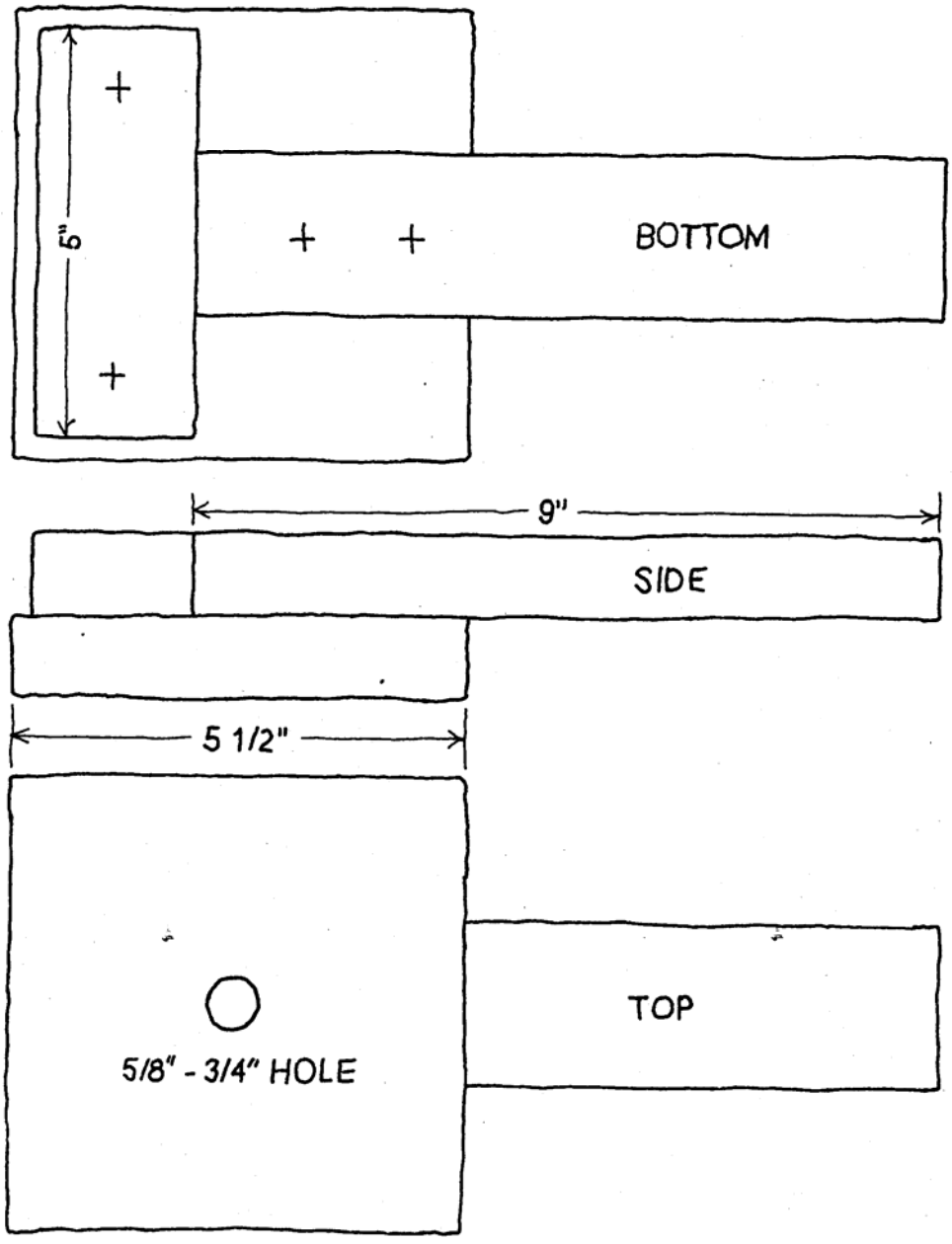


07-22-06

PETALUMA ADOBE SHP

CANDLE HOLDER

+ = NAIL



07-22-06

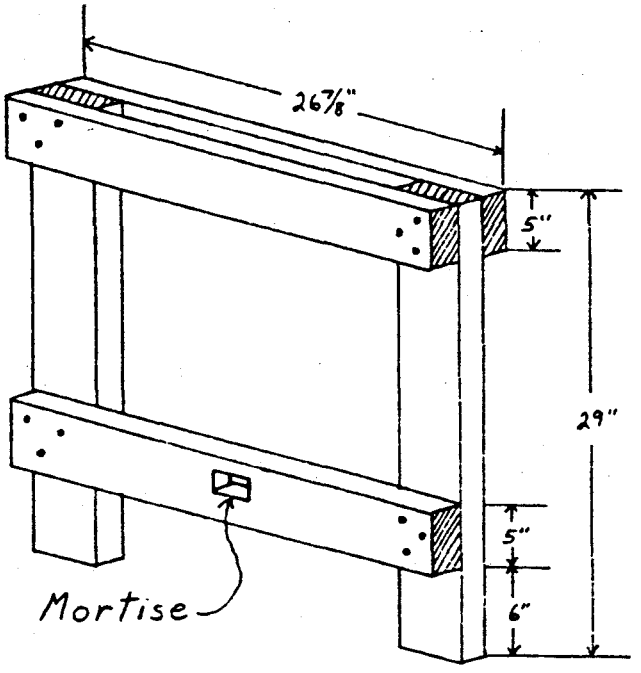
Some classes decorate their candle holders by branding the top with the Vallejo brand (ask the park person on duty about the brand and its' proper use.) The brand (or any other decoration) can be drawn on with a marker. One class drilled a ¼" hole in the end of the handle and then tied a loop of leather thong through the hole to be used as a wrist strap. The small hole also allows the holder to be hung on a nail on a wall. Another idea would be to paint the holders with bright colors as might have been done in the 1840s (check out the painted walls and furniture in the Adobe.)

Clean Up

1. The saws, hammers, brace, and bits should be returned to their hooks in the ELP Supply Room.
2. All nails in the area of the station must be picked up.
3. All scraps of wood should be packed up to take with the class or thrown in the kindling box.
4. The sawdust should be raked up.
5. The staff person on Wednesday will check to make sure that all items are properly returned to their place.

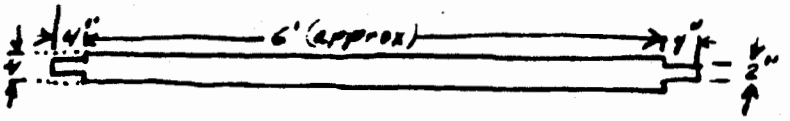
BUILDING TABLE

A. Build two leg structures using two 2x4's and part of one 1x12.
   1. Cut four legs 29" long from 2x4's.
   2. Cut six cross braces 1x5x26 7/8". These can be finished off with one of the molding planes or decorative carving if you desire.
   3. Assemble legs as shown in illustration below.
   4. Cut a mortise in each bottom cross brace. The mortise is a rectangular hole and, in this case, should measure 1x2", The mortise should be centered on the cross brace.



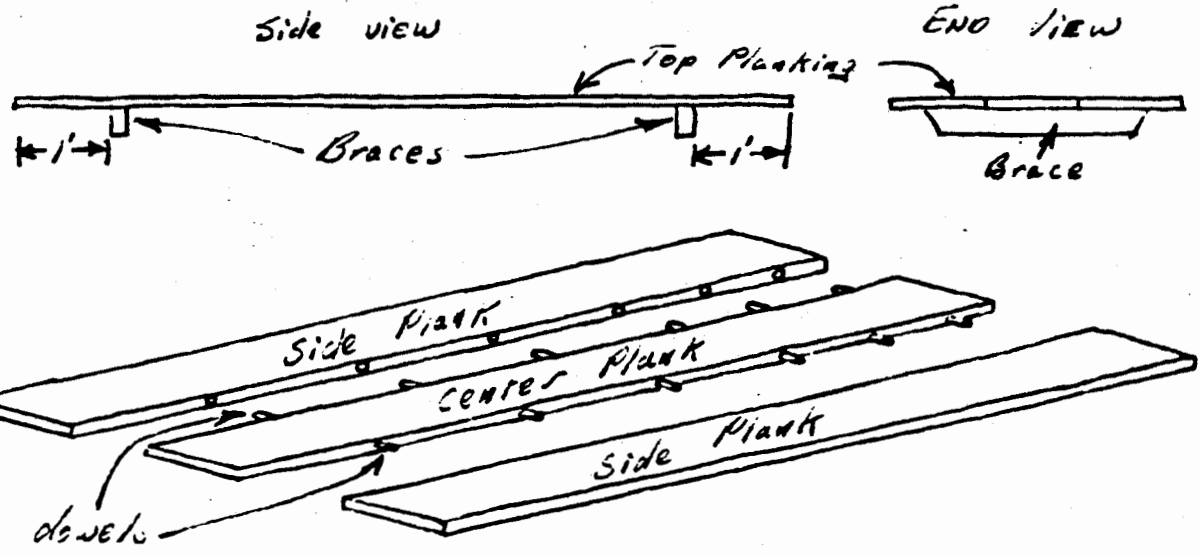
B. Build the table top using three 1x12's and one 2x4 and the dowel.
   1. Cut two 2x4's 18 7/8" long to serve as braces. The ends of these two pieces should be cut on an angle as shown in the next drawing.
   2. Lay out three 1/12's. Drill matching ¼" holes along the inside edges of both side planks and along both edges of the center plank, about 3/4" deep.

C. Make one stretcher from part of one 1x12.
1. Cut a piece of wood 4" wide by 8' long.
2. Cut each end to form tennons to fit into the previously cut mortises in the leg assemblys.

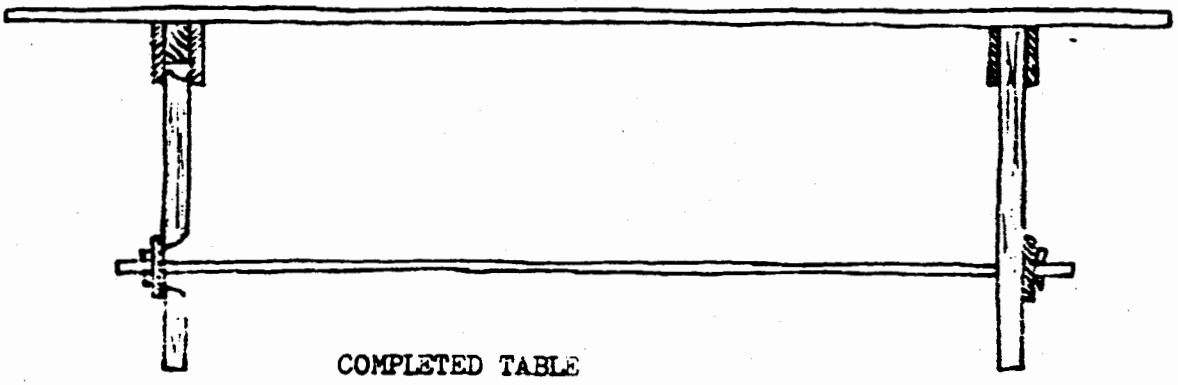


3. Drill one hole in each tennon to receive pegs.
4. Make two pegs to fit into stretcher tennons.

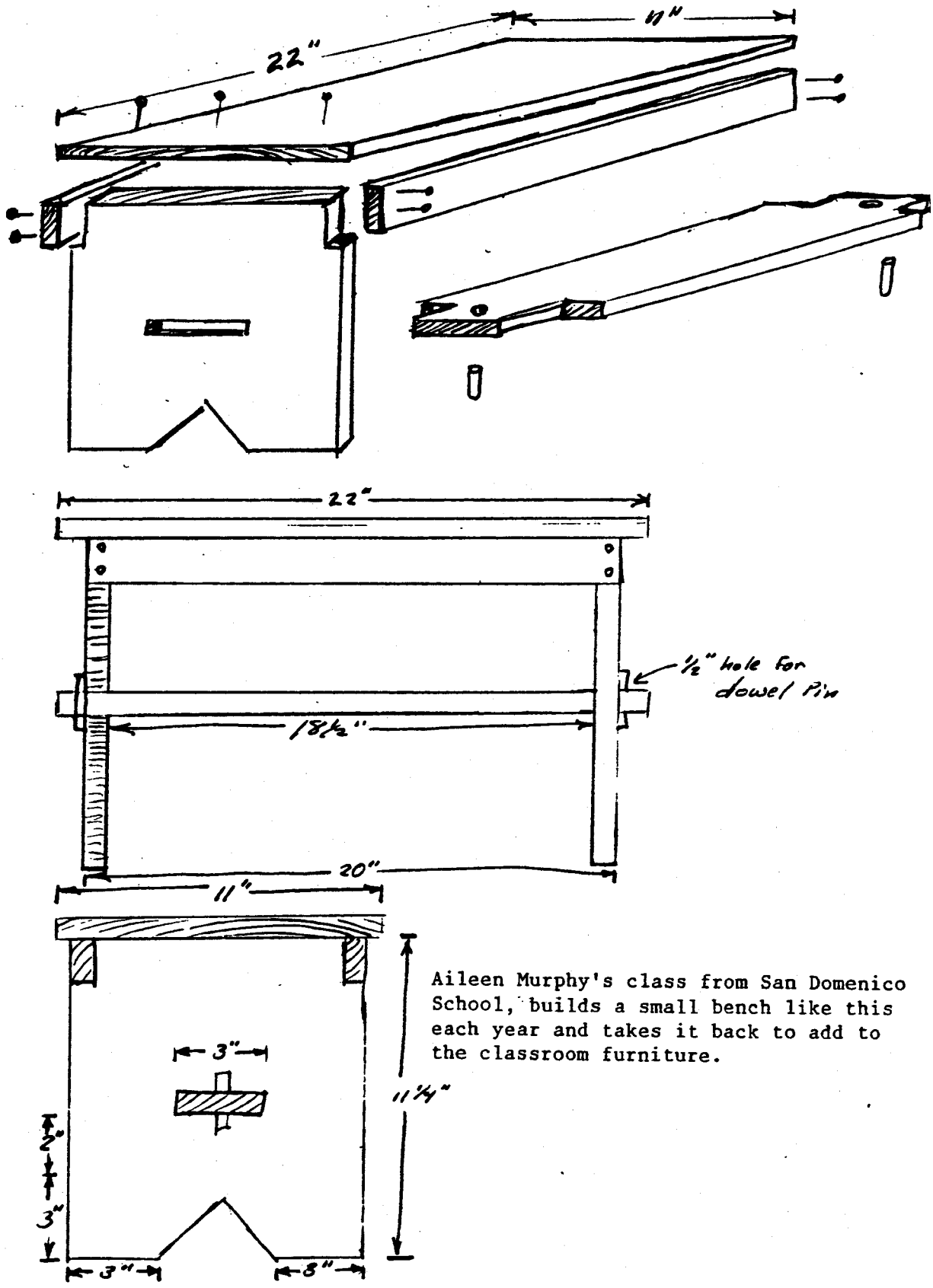
D. Assemble table.
1. Place stretcher tennons through the mortises of the leg structures. Place the wooden pegs in the tennons.
2. Place the top on the leg structures by setting the top braces between the leg cross braces.



TOP ASSEMBLY

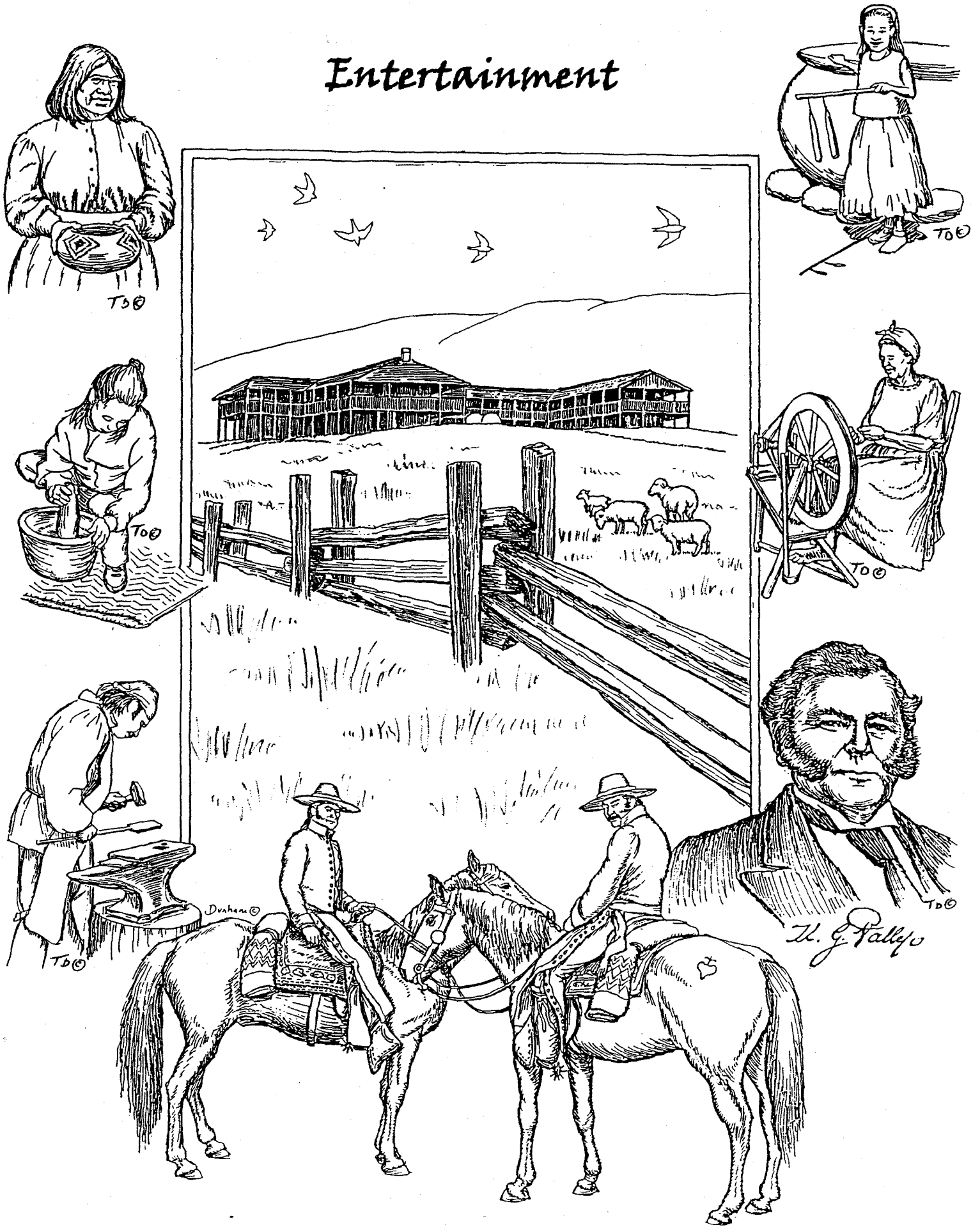


COMPLETED TABLE



Aileen Murphy's class from San Domenico School, builds a small bench like this each year and takes it back to add to the classroom furniture.

Entertainment



Entertainment

On the *ranchos* most of the festivities were associated with home and family and often included dancing. Entertainment at the *rancho* varied depending on the time of year. During the *matanza* (slaughtering season) the workers would slaughter between 4000-8000 cattle, brand the live ones, and count the whole herd. By the end, they were exhausted and ready for a celebration. *Fandangos* would often be held at the main *hacienda. Fandango* is the name of a Spanish dance but it was also the name given to any event in which dancing was a major event. However, with the growth of the society and the upper classes, *fandangos* began to refer to the dances of the lower classes. While, *bailes,* were those events that were held by the higher society members and often required an invitation.

A *fandango* often had an *El Tecolero,* or master of ceremonies. The man would introduce the dances and ladies as necessary. Another very fun social event were the *cascarone* balls. *Cascarones* were eggs that were beautifully colors. The contents were blown out and the dried eggshell was filled with finely cut gold, silver, colored paper, or cologne. The event of breaking the eggs was either done formally or in a more fun spirited game. If a man chose a woman, he would approach her, as she bowed he would break the contents of the egg in his hand and scatter the contents over her head. Later, she would do the same to him. Sometimes, the woman would go behind a man's back and scatter the contents over his head. Before he could turn to see who it was, she would hide. And, so would begin a game, and she was often found. These Balls were usually held between November and Lent, and were often a part of the week before Lent.

We have found that many classes enjoy putting on a *fiesta* in the evening. The *fiesta* can include: dancing, music, serenading, storytelling, a piñata, and many other things. We have been awed by a group of young men standing in the courtyard serenading the ladies on the balcony. It is great if the students learn the songs in the classroom prior to their visit. The ladies can make paper flowers to throw down to their suitors. However, sometimes the event is turned into a game, so it is best if the teacher maintains control of the situation. If you are going to have a *fandango,* then the students should know how to do some of the dances included in this section. The dancing can either be done in the courtyard. If rain is an issue, then the *"Fandango"* room can be used. (This means that you must roll up your sleeping gear prior to the dancing!)

Some great period music cd's are:
1. ****Cascada de Flores-Mexico ©2000 by Cascada de Flores, contact for ordering: 510-450-0125 or email cascadadeflores@earthlink.net (new cd "Puente a la mar") www.cdbaby.com

2. Fandango at Sonoma: Early California Dance Music by Los Californios, The Alta California Orchestra, contact for ordering: Deborah 707-937-2133 or www.LosCalifornios.net

3. They Came Singing: Songs from California's History by Karen W. Arlen, Margaret Batt, Mary Ann Benson, and Nancie N. Kester, contact for ordering: Calicanto Associates 510-339-2580, www.calicantoassociates.com

FIESTAS AND FUN

Life seemed easy for the people on the California ranchos. They were described by visitors as happy, carefree people who liked to have fun.

FIESTA TIME

There were many reasons to have a fiesta, or party. Some fiestas were connected with a Church holy day. Feast days of the saints were such occasions, with a procession from the church at the end of a service, followed by feasting and dancing. Fiestas were held to celebrate weddings, baptisms, or deaths. At the end of a round-up there was always a fiesta. Whenever a trading ship was in port, the ship's crew was invited to a fiesta.

A fiesta seldom lasted just one day. The merriment often went on all night and continued the next day, or perhaps for four or five days. Sometimes there would be a day and night of feasting and dancing at one rancho, then people would go home for a day or two, and then move on to another rancho for a new round of feasting and dancing.

Since the fiesta was held outside, usually in the courtyard of the rancho, there could be many guests. Often the family holding the party would invite dozens of other families, so there might be over a hundred people at the fiesta. Sometimes an entire town held a fiesta, and people from all the nearby ranchos came in to the town plaza to join in the fun.

Men, women and children all enjoyed a fiesta. They wore their fanciest clothes. The children joined the dancing in the early evening, and then were sent off to bed while the adults continued dancing.

MUSIC

Guitars and violins provided the music for the dancing and singing at a fiesta. Sometimes there would be just one guitar player. At bigger parties, there might be as many as three guitar players and three violinists. The musicians (usually men, though women sometimes played the guitar) often wore ribbons and flowers on their hats and shirts. The people kept time to the music by clapping their hands.

DANCING

Favorite dances of the rancho people were the *jota, borrego, fandango, contradanza, jarabe,* and *bamba.* The fandango was a fast and difficult dance to perform. The women dancers held their bodies very still, with their arms at their sides, and moved only their feet. The men danced with more movement, weaving in circles around their partners. The term *fandango* later came to be used to refer to any big dance.

In the *bamba* dance, young ladies showed how graceful they were by dancing with glasses of water balanced on their heads. Those who managed to dance without spilling any water were showered with coins by the men. Older women watched the dancing, clapping for the younger dancers.

Another favorite dance was the *sombrero* dance in which men placed their hats on the head of a woman dancer, making a pile of hats as high as she could

balance. After the dance, each man had to give the dancer a coin in order to get his hat back.

In another version of the hat dance, a man would place his hat on a woman dancer's head as she danced. If she liked the man, the dancer would keep the hat on her head and return it to him at the end of the dance. If she did not want his attention, she would throw off the hat immediately. Sometimes the hat would be slipped on her head from behind her back and she wouldn't know whose hat it was. This made it difficult for her to know whether or not to throw back the hat.

Don Juan Bandini, a *ranchero* (rancho owner) in the San Diego area, introduced the waltz to the *Californios*. He had learned this dance while living in South America. It is said that Don Juan Bandini was an excellent dancer. The waltz was considered to be a difficult dance, an accomplishment of the finest ladies and gentlemen.

THE CASCARON

A part of many fiestas, especially near the end of the party, was the *cascarón*. The custom was to sneak up behind someone and crack an eggshell open on the person's head. The eggshell had been prepared by making a hole in the shell, blowing out the egg contents, and then refilling the eggshell with confetti (tiny bits of colored paper) or with scented water. When times were very good, the eggshell might be filled with gold dust.

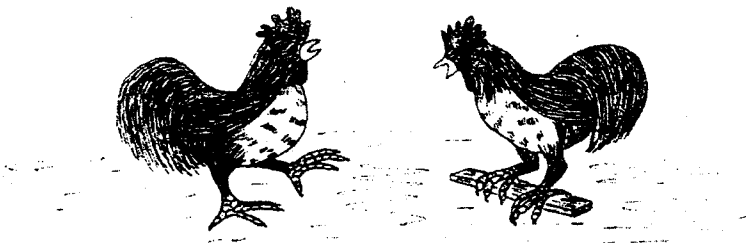
The *cascarón* was a type of flirting between young men and women. A young man would break an eggshell on the head of a girl that he liked; a girl would break an eggshell on a favorite young man.

FOOD

Feasting was an important part of every fiesta. The eating was always done outdoors. A pig or steer was roasted on a spit over the hot coals in a fire pit. To this was usually added *frijoles* (beans), tortillas, pickled olives, and fruit.

COCKS, BEARS, AND BULLS

The rancheros loved to place bets on who would win a contest. That is why they enjoyed seeing a match between two roosters. A cockfight often started with two bantam cocks fighting. Then two larger cocks would be pitted against each other. Men, women, and children all gathered to watch the cockfight.



Grizzly bears lived in the mountain areas near the ranchos and sometimes killed rancho cattle. *Vaqueros* (cowboys) might catch a bear at round-up time. The captured bear was used as a part of the fiesta entertainment, matched against a bull in a fight. Sometimes the bear and the bull were fastened together by a *reata* (long rope). The bear usually won these contests.

One historian tells that Horace Greeley, editor of the *New York Tribune* newspaper, watched a bull and bear fight on a visit to California. He then applied the terms "bear" and "bull" to the Wall Street stock exchange business.

COMPETITIONS

The rancheros' skill on horseback led to a variety of competitions between the men at a fiesta. Horse racing was popular. A track was laid out, and those who were not competing in the race enjoyed watching and betting on which rider would win.

Other competitions took place on horseback, such as attempting to pick up a handkerchief or coin on the ground while riding past. Sometimes a live chicken was buried in a hole in the ground with just its head sticking out. The horseback riders would try to pull the chicken out of the hole as they rode past.

Vaqueros competed with each other in using the *reata*, the long rope with a lasso loop in the end. The men liked to show off their skill in lassoing animals. Another competition was called "tailing the bull," where the vaquero would catch a bull by the tail and try to throw the bull on its back.

Piñata

Piñatas were used at many celebrations. They were used at parties, weddings, birthdays, and holidays. They are fun for the class to make before coming to the Adobe. Sometimes our teachers use them as incentive or as a reward for a good clean up job in the morning. Or they are used as part of the *fiesta* in the evening.

Rules for the Piñata

1. In good weather the piñata can be hung over one of the branches of the walnut trees.
2. The candy should all be wrapped in small bags so each student gets one and there is less litter to clean up.
3. The students should take turns striking the piñata. There should be an adult with this student and another that is watching from the edges of the circle to make sure the other students are being safe.
4. The student striking the piñata should be blind folded and spun three times. The students should understand that they are not to swing or strike at the stick until the supervisor tells them to do so.
5. All other students are to remain well out of reach.
6. When the piñata breaks, students are to remain in their places.
7. The student who breaks the piñata is to have the blindfold removed and is to pick up all the goodies from the piñata and pass them out to the class.

Making a Piñata

A paper bag piñata is easy to make and strong enough so that each child gets at least one chance to swing at it before it breaks.

Materials needed:
15 sheets (or so) of 12 x 18” multi-colored construction paper cut into 4 x 18” strips.
3 – 8oz bottles white glue (glue stick will do just as well.)
Scissors
2-3 large grocery bags
Pencils or ¼” doweling
Goodies for inside (wrapped candy”

How to do it:
1. Fringe all of the 4 x 18” strips to within 1-2” of the edge, the thinner the better.
2. Using dowel or pencil, curl the fringes on each strip.
3. Starting at the bottom of the bag, glue the fringes to all four sides of the bag.
4. Hint:The more colors you use and the closer they are put together, the fancier your finished product will look.
5. On the bottom you can put fringe
6. Fill the goodies. You are ready!

De Colores

De colores, de colores
se visten los campos
en la primavera.

De colores, de colores
son los pajaritos
què vienen de fuera

De colores, de colores
es el arcoiris
què vemos lucir

Y por eso los grandes
amores de muchos colores
me gustan a mi.

Canta el gallo
canta el gallo con su
kiri, kiri, kiri, kiri, kiri
la gallina, la gallina
con el kara, kara, kara, kara, kara

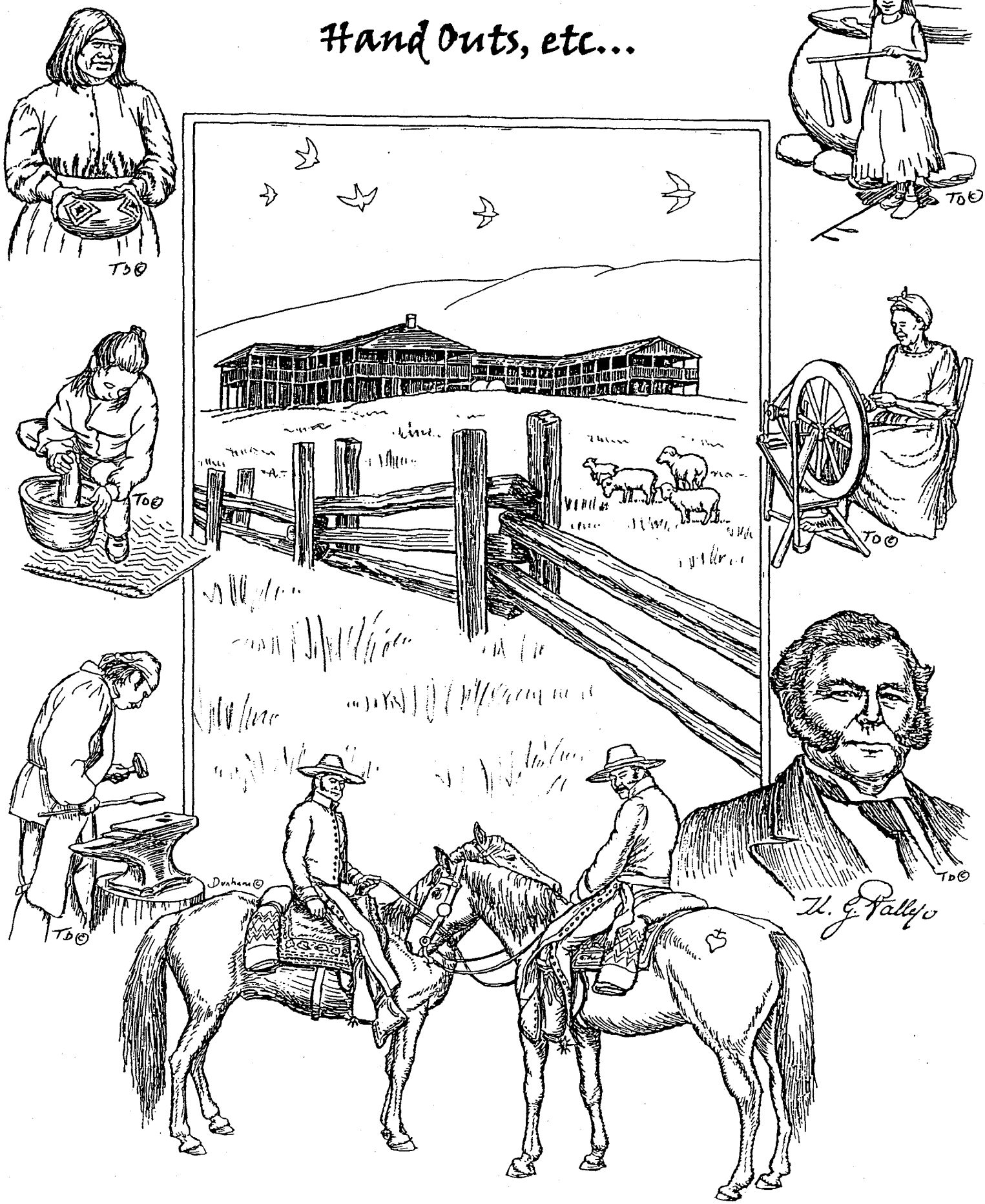
Los pollitos, los pollitos
con el pìo, pìo, pìo, pìo, pìo

Y por eso los grandes
amores de muchos colores
me gustan a mi

Y por eso los grandes
amores de muchos colores
me gustan a mì

07-22-06

Hand Outs, etc...



List of Other Environmental Living Programs in Northern California

3rd Grade: Tomales Bay SP, Please contact Chris Platis 415-669-1140

4th Grade: Fort Ross SHP, Please contact Robin Joy 707-847-4777

Sutter's Fort SHP, Please contact Tracy Carter-Lynch 916-323-7627

5th Grade: Angel Island SP, Please contact Michele Armijo 415-435-5390

Commandancia Militar de la
Frontera del
Norte

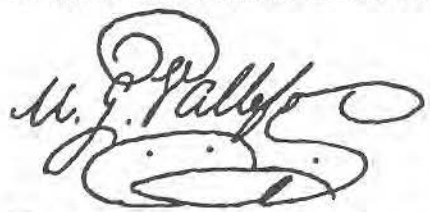
Businefs License

To All Fellow Mexican Citizens, Alcaldes, Political
Leaders and Jefes de Policia

To Wit Please accept this Business License and Letter of Security for the American Foreigner named below & admit the same as a businessman, trapper of beavers or trader in the pelts or hides of these and other animals, so that he may conduct his business without hinderance or restriction in all Mexican territories of this Department

Given this day

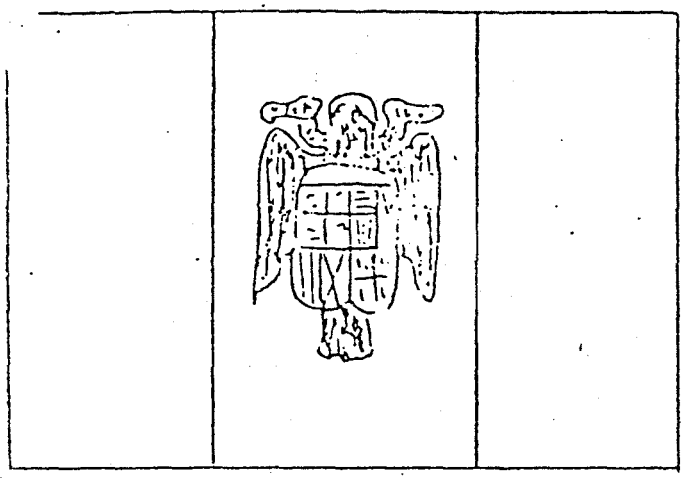
Under the hand & seal of



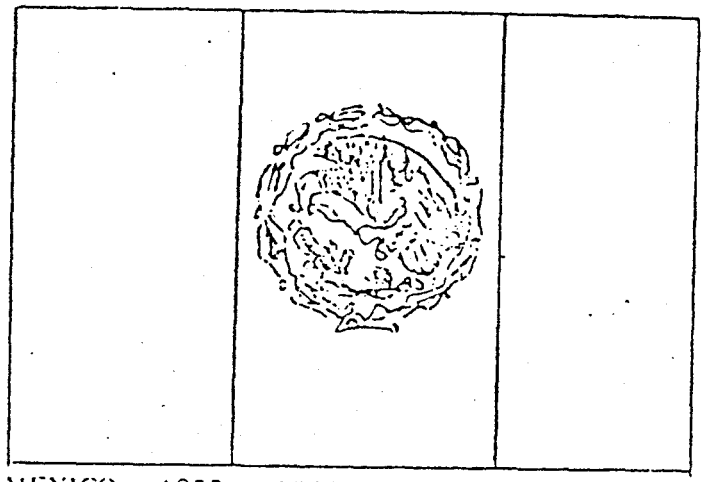
Military Commandante,
Frontera Del Norte
Alta California

Business License
~&~
Letter of Security for _____

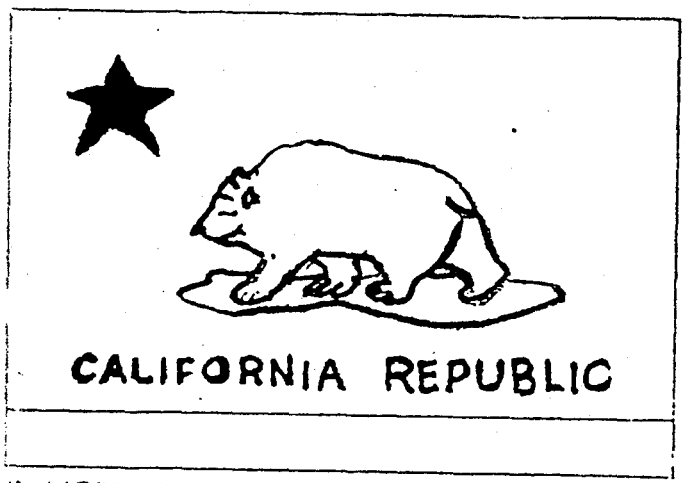
Use your textbook, an encyclopedia, or other reference book to color these flags



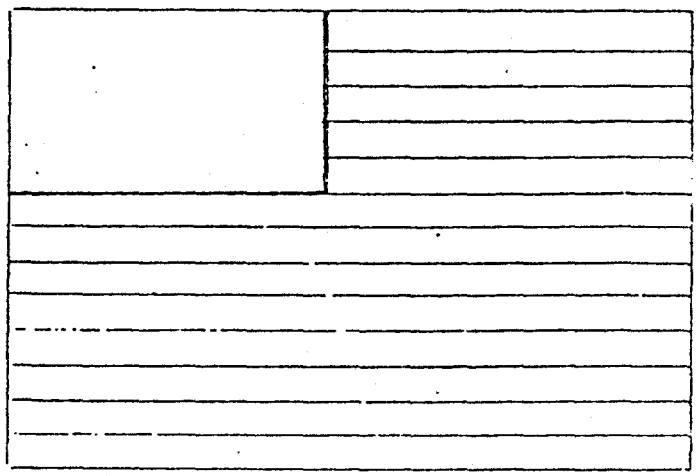
SPAIN.....Until 1822



MEXICO.....1822 – 1845



CALIFORNIA REPUBLIC.....1849 – 1850



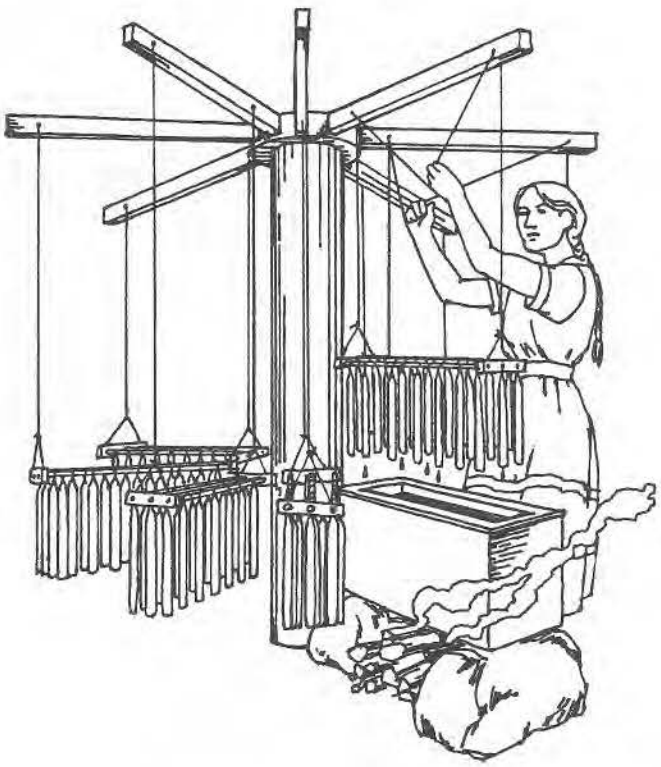
U.S.A. .....1850 – 1861

CAN YOU DESIGN A NEW FLAG FOR CALIFORNIA THAT WOULD SHOW THINGS THAT ARE IMPORTANT TO YOU AND TO THE STATE NOW ?

NAME _____ DATE _____

MAKING TALLOW CANDLES

Mariano Vallejo watched Native Californians make tallow candles at the San Antonio Mission. The tallow, or beef fat, came from cattle raised at the mission. Even though the candles were very useful, many people didn't like to use them. Tallow candles burned unevenly, were smoky, and had a strong smell. Because they were made of animal fat the candles could melt in very hot weather, and mice loved to nibble on them.



Follow a Sequence

DIRECTIONS: Read the sentences below. Then write the numbers 1 to 5 in the blanks to put the sentences in the correct order. The first one has been done for you.

_____ The workers let the tallow on the wicks become cool and hard. Then the workers turn the wheel and dip all the candles again. The candles may need to be dipped several times until they are large enough to use.

1 The candle makers build a hot fire and melt tallow in a large container. They tie candlewicks to wooden frames hanging from the spokes of the candle-making wheel.

_____ The candle makers store the finished candles in a cool, mouse-proof place.

_____ Then a worker turns the candle-making wheel and dips each set of wicks until all the wicks are coated with tallow.

_____ Using ropes that raise and lower the frames of hanging wicks, a worker dips the first row of hanging wicks into the melted tallow.

NAME _____ DATE _____

Rancho San Miguel

Rancho San Miguel was located in what is now Sonoma County near Santa Rosa. Rancho San Miguel covered an area of about 6,663 acres, or almost 11 square miles (28 square km). The *diseño* on page 37 shows a corral, a farm field, and some buildings that may be the site of the ranch house at Rancho San Miguel. The *diseño* shows that part of the rancho's western *lindero*, or boundary, followed a dry creek, or an *arroyo seco*. The original *diseño* is in the Bancroft Library at the University of California in Berkeley.

Notice that the direction arrow is pointing downward and the distance scale measures leagues. A league is about 3 miles (5 km).

Interpret a Map

DIRECTIONS: Study the diseño on page 37 and the word list at the right. Then complete the activities and answer the questions.

WORDS ON THE DISEÑO	MEANING
arroyo	gully or creek
camino	road
escala	scale
laguna	lake
ligua	league — about 3 miles (about 5 km)
lindero	boundary
llano	plain
Rio Rusa	Russian River
O (on the direction arrow)	indicates *oeste*, or west

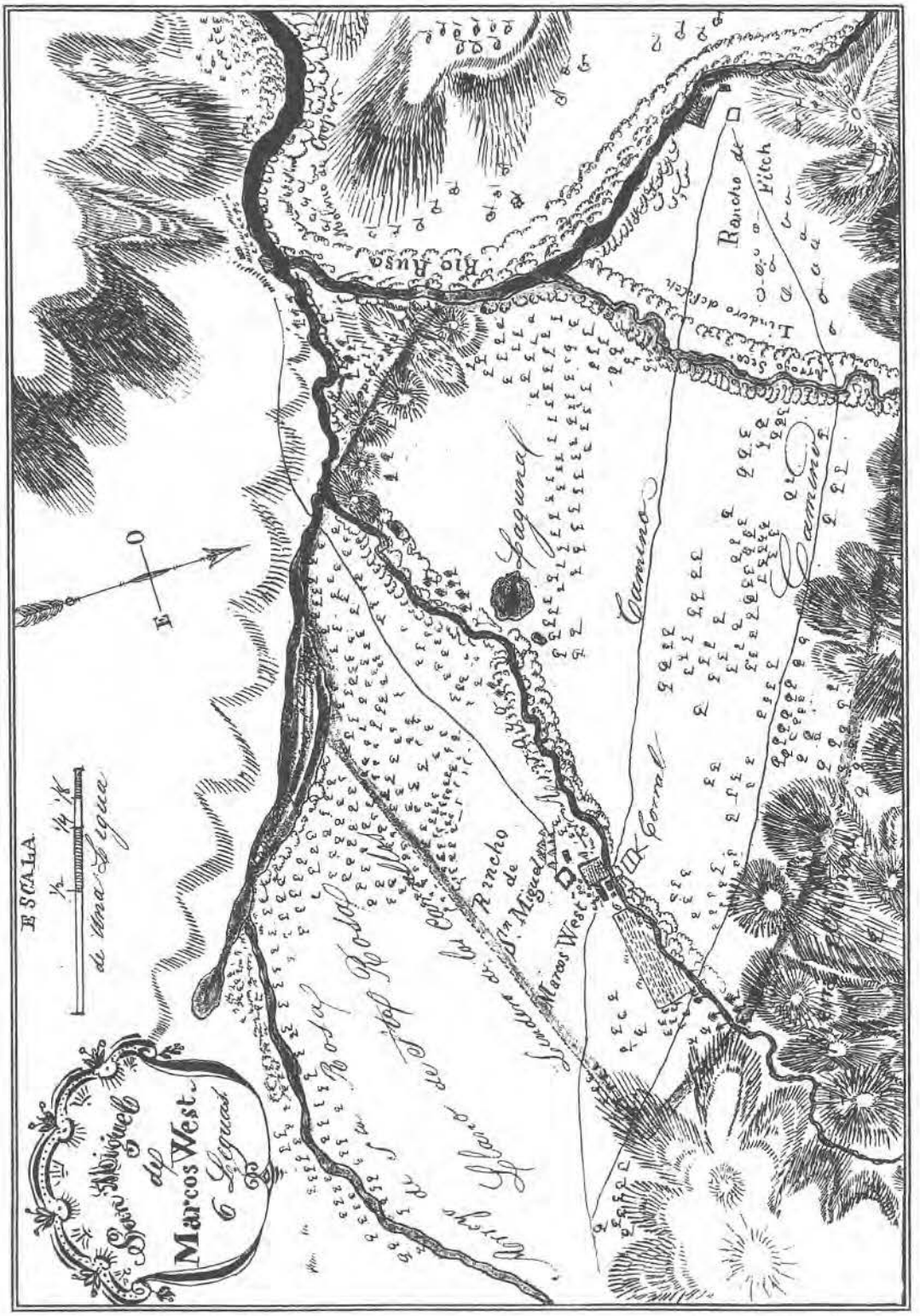
1. Trace in brown the routes of roads that cross the rancho.
2. Circle the corral.
3. Find the Russian River, or Rio Rusa, and trace its route in blue.
4. Draw an arrow pointing to the north.
5. What landform is to the east of Rancho San Miguel? _____
6. About how far is it from the corral to the round lake? _____
7. What physical features do you think the artist was trying to show at the top and bottom of the map? _____

DIRECTIONS: Imagine you are a ranchero or a ranchera and you want to start a rancho in a beautiful valley. Use a separate sheet of paper to draw a diseño of your rancho. Show physical features of the rancho, roads, and buildings. Write the names of the features shown on your map so other people will be able to understand your diseño.

(Continued)

NAME _____ DATE _____

Rancho San Miguel



NAME _____ DATE _____

Ranchos and Ranches

Read for Understanding

DIRECTIONS: Read the paragraphs below to learn about life on modern ranches. Compare this information with what you learned in Chapter 4 of your textbook about rancho life in Mexican California and answer the question.

Modern ranch boundaries are carefully measured and clearly shown on maps and are usually fenced. Ranchers keep busy mending these fences, taking care of the cattle, and repairing machinery. Some ranchers now use helicopters and trucks, as well as horses, to check on and round-up their herds. Many ranchers have computers to help them with the record keeping and business paperwork needed to run a modern ranch. The ranch workers are paid for their labor.

The cattle are rounded up and shipped to stockyards where they are sold. The meat and hides are not usually processed on the ranch. With modern ways of transportation, ranchers can now travel easily to local towns or more distant places. They can order or buy supplies easily. Ranch children usually ride buses to their schools. Rodeos are popular and give people a chance to show off their riding and cattle handling skills. Life is not as lonely or as hard as it was for people on the ranchos of Mexican California.

1. Write a paragraph describing how life on modern ranches is different from life on ranchos in Mexican California and how life is similar.

Passport

To All Government Officials, Civil & Military of the Republic of Alta California

Be it known that the Bearer

has declared an intention to settle and pursue commercial or agricultural endeavors within the
Frontera Del Norte
of
Alta California

The Bearer further makes a declaration to obey the laws, judicial decrees, and religious customs of the Republic of California and an oath of allegiance based upon intent to become a citizen.

The Bearer should be passed through the various precincts of this Republic without undue hinderance or delay

Given this _____ day of _____ in the year of Our Lord, Eighteen Hundred and Fourty under my hand.

M. G. Vallejo

Military Commandante
Frontera Del Norte
Alta California

Settlement Deed

Frontera Del Norte
Alta California

The Claimant,
has announced their intention to settle upon a piece of land, 160 acres more or less, which is located 3/4 of 1 mile West of Mission San Francisco Solano De Sonoma.

Said land is suited for agriculture & animal husbandry, has upon it a forest of oaks for lumber & firewood, and ample water for livestock & household. Claimant agrees to make certain improvements upon the land, to wit:

1st Clear the land for farming 2nd Construct a house of adobe or sawn lumber 3rd Dig a well of fresh water and 4th Farm the land actively for a period of 3 years & 1 day.

Given under my hand this day of 1835.

Lot No }

M. G. Vallejo

Military Commandante
Frontera Del Norte
Alta California

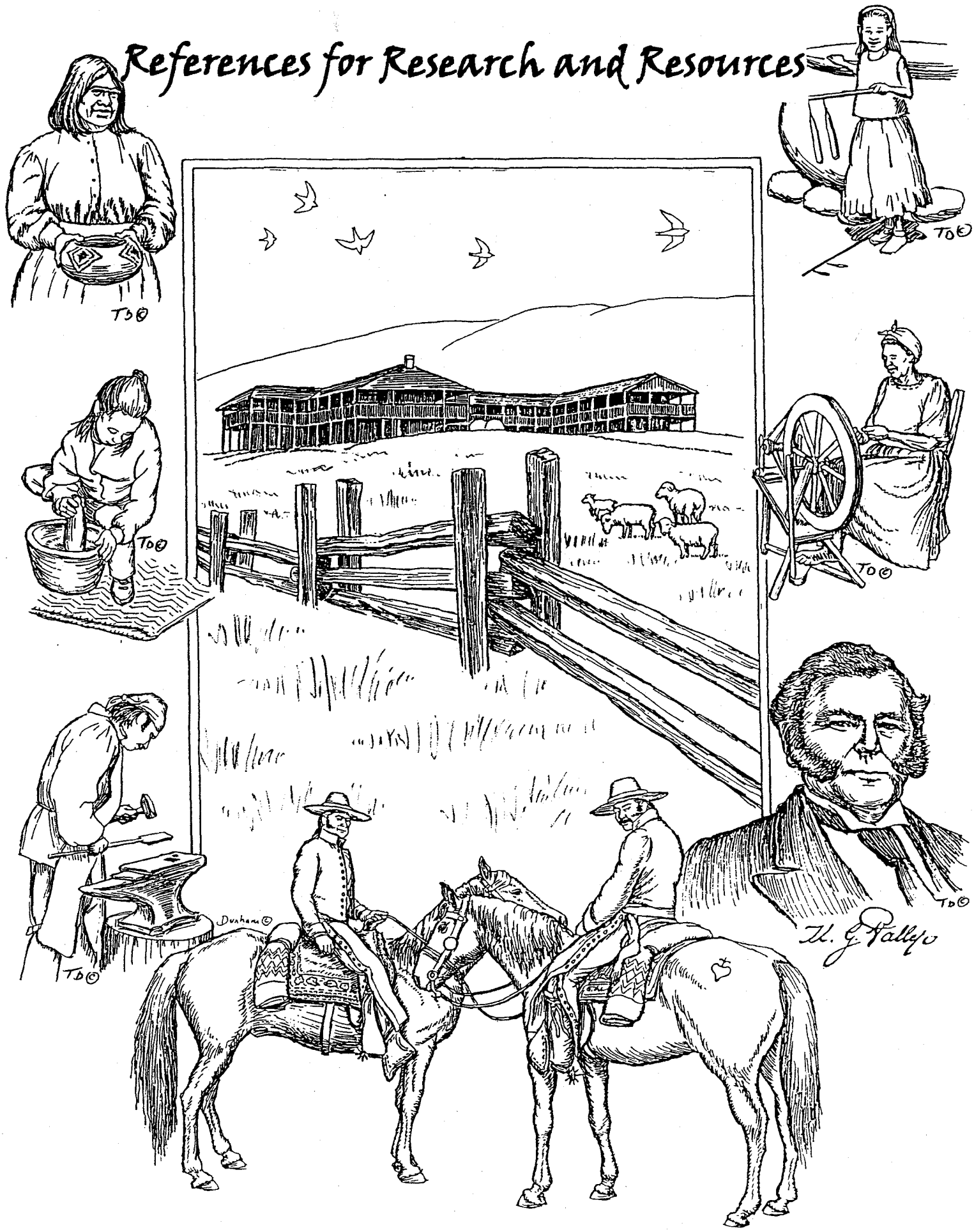
Word Search

A T A H O N A M Y E B O O N R O H E
L S B A E G A T I M R E H O P L I T
O R R A Z V I X U E A N S U H I K J
O R E U Q A V L E X N N I O I V L L
M O V I T O O K A I D M F H G E Q T
A L O R E X E P D C I Q E C S S A N
M U L I W V D L I O W N A N E T O A
S I T J E M O O D A R T T A A O L R
I D S E U T R S M O M E L R K C U G
R E E S A M N O T P A U A U P K V D
A S E L I T N H C D F F L E B T N N
E U L X I O G E B O D A O A O Q R A
M O U C S O N P C R E D A R T O Z L
W M A J O R D O M O S D T U V E L F
Y T I L A T I P S O H C U B O P P I
E V O A A M U A P A A T A E R I G E
I Y Y Z M E T Q B F G H K A E J G S
B X A O R O J E L L A V V R H Q N T
Z L M V B U A I N T O O L F C O A A
P E C N E D N E P E D N I L N U T N
W A L E W B A R R A C K S A A P S O
A P E L G N A R D A U Q O G R E U O
O S E L D N A C M S L U D M V A M O

1. adobe
2. barracks
3. bear flag
4. bota
5. brand
6. candles
7. fiesta
8. hermitage
9. horno
10. hospitality
11. independence
12. land grant
13. livestock
14. loom
15. majordomo
16. Mexico
17. mission
18. museum
19. mustang
20. Petaluma
21. plaza
22. quadrangle
23. ranchero
24. rancho
25. reata
26. revolt
27. rodeo
28. Sonoma
29. tahona
30. tallow
31. trader
32. Vallejo
33. vaquero

08-15-02

References for Research and Resources



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1. www.petalumaadobe.com The official site of the park maintained by the staff, hoping to be on line by September 2006
2. www.parks.sonoma.net/adobe The text of an older Petaluma Adobe SHP brochure and dates of upcoming events are located on this website
3. www.parks.ca.gov Official California State Parks website
4. www.ca-missions.org/burch.html A good article about Doña Maria, Francisca Benicia Carrillo Vallejo's mother (the General's mother-in-law)
5. www.saa.org The Society for American Archaeology has a good section on archaeology and public education. This also includes "Teaching Archaeology: A Sampler for Grades 3-12. Click on the education or public education lines on the home page
6. 1500 California Place Names by William Bright
7. A Time of Little Choice-The Disintegration of Tribal Culture in the San Francisco Bay Area 1769-1810 by Randall Milliken
8. A World Transformed-Firsthand Accounts of California Before the Gold Rush by Joshua Paddison
9. An Introduction to the Natural History of the SF Bay Region by Arthur C. Smith
10. An Island Called California by Elna Bakker
11. Bancroft's Works; California Pastoral by Hubert Howe Bancroft
12. Basic Basketry with Coiling and Twining by Anonymous
13. Basketry-Step by Step by Barbara Maynard
14. California Missions Coloring Book by David Rickman
15. California Patterns-A Geographical and Historical Atlas by David Hornbeck
16. California: An Interpretive History by James Rawls and Walton Bean
17. Californios-The Saga of the Hard-Riding Vaqueros by Jo Mora
18. Cascada de Flores-CD by Cascada de Flores (see Entertainment for more information)
19. Cast-Iron Cooking by A.D. Livingston
20. Costume Manual, A Guide to the Clothing Worn in California and the Far West, CA 1845 by David W. Rickman. Available from Sutter's Fort State Historic Park.

21. De Colores-and Other Latin American Folk Songs for Children by Jose-Luis Orozco
22. Dutch Oven Cooking by John Ragsdale
23. Early Uses of California Plants by Edward K. Balls
24. Environmental Interpretation by Sam H. Ham
25. Frida Maria-A Story of the Old Southwest by Deborah Nourse Lattimore
26. General M.G. Vallejo by Alan Rosenus
27. Gold Rush History-The Indian Survivors of California's Holocaust by Northwest Indigenous
28. Handbook of the Indians of California by A.L. Kroeber
29. Historical Atlas of California, by Warren A Beck and Ynez D. Haase.
30. History of Petaluma by Adair Heig
31. How California Adobes Were Built in the 1830's by James P Delgado and Christopher Wade
32. In the Days of the Vaqueros: America's First True Cowboys by Russell Freedman
33. Indian Life at the Old Missions by Edith Buckland Webb
34. Indians of California-The Changing Image by James J. Rawls
35. Interpretation of Cultural and Natural Resources by Douglas M. Knudson, Ted T. Cable, & Larry Beck
36. Lands of Promise and Despair-Chronicles of Early California, 1535-1846 by Rose Marie Beebe and Robert M. Senkewicz
37. Lost Laborers in Colonial California-Native Americans and the Archaeology of Rancho Petaluma by Stephen W. Silliman
38. Love Stories of Old California-Two Dozen Tales of California Romance by Cora Miranda Baggerly Older
39. Make a Character of Yourself-Developing and Performing Living History by Nancy Harms and Sarah LeCompte
40. Making the Adobe Brick by Eugene Boudreau
41. Native California Guide-Weaving the Past and Present by Dolan H. Eargle, Jr.
42. Oaks of California by Bruce Pavlik
43. Piñatas & Smiling Skeletons-Celebrating Mexican Festivals by Zoe Harris and Suzanne Williams
44. Ramona by Helen Hunt Jackson
45. Seventy-five Years in California by William Heath Davis
46. Spanish West Time Life Books
47. Spinning with a Drop Spindle by Christine Thresh
48. Step by Step Spinning and Dyeing by Eunice Svinicki.
49. Step by Step Weaving by Nell Znamierowski

50. Sutter's Fort State Historic Park Costume Manual-A Guide to Clothing Worn in California and the Far West, CA 1845 by David W. Rickman
51. The Coast Miwok People by Ruth Leschoier
52. The Decline of the Californios-A Social History of the Spanish-Speaking Californians by Leonard Pitt
53. The Elusive Eden-A New History of California by Rice, Bullough, Orsi
54. The History of Alta California-A Memoir of Mexican California by Rose Marie Beebe and Robert M. Senkewicz
55. The Literature of California-Writings from the Golden State-Native American beg to 1945-
56. The Natural World of the California Indians by Robert F. Heizer & Albert Elsasser
57. The Ohlone Way-Indian life in the San Francisco-Monterey Bay Area by Malcolm Margolin
58. The People of the Pueblo by Celeste G. Murphy
59. The Spanish Frontier in North America by David J. Weber
60. The Spanish West by Time Life Books
61. The Vallejo's of California by Madie Brown Emparan
62. The Way We Were Costumes from Early California 1840-1850 A Guide for Dressing for the Monterey Sesquicentennial by Shirley Jolliff
63. The World of Fort Ross-A Picture Book by David W. Rickman
64. The World Rushed In: The California Gold Rush Experience by J.S. Holliday
65. They Came Singing-Songs from California's History by Karen W. Arlen, Margaret Batt, Mary Ann Benson, Nancie N. Kester
66. They Left Their Mark-Famous Passages Through the Wine Country by Joan Parry Dutton
67. Thrown Among Strangers-The Making of Mexican Culture in Frontier California by Douglas Monroy
68. Two Years Before the Mast by Richard Henry Dana
69. Vallejo-A California Legend by Alex Hunter
70. Warping all by Yourself by Cay Garrett
71. Weaving Techniques and Projects by Sunset
72. Weaving with Reeds and Fibers by Tod and Benson
73. What People Wore by Douglas Gorsline
74. Who Was I by Cathy Johnson
75. Wildlife Folklore by Laura C. Martin
76. Working with the Wool by Noel Bennett and Tina Bighorse
77. Your Handspinning by Elsie G. Davenport

The following are books written for the fourth grade level and would be great to use as class reading books.

1. Katya of Fort Ross-by Clara Stites
2. Rosalba of Santa Juanita-by Clara Stites
3. Stellaluna-by Janell Cannon
4. Vallejo and the Four Flags-by Esther J. Comstock
5. Valley of the Moon-The Diary of Maria Rosalia de Milagros- by Sherry Garland (Dear America Series)
6. Vaqueros- by James Rice
7. Welcome to Josefina's World 1824-by The American Girls Collection

Costume and Period Items

Amazon Drygoods Dept AH, 2218 East 11th Street, Davenport, IA 52803
www.amazondrygoods.com
Jas. Townsend and Son, Inc catalog 1-800-338-1665 www.jastown.com
Smoke and Fire Co catalog 1-800-766-5334 www.smoke-fire.com
Stitch in Time-Historical Costumes Sherry Madrone P.O. Box 314, Cazadero, CA 95421 Phone: 707-632-5245

Living History Demonstrators

There are a few people in the area that will come to your classroom, the Adobe, or invite you to them. They usually require advance notice and do charge a fee.

Troy Dunham-

Living History is a dynamic method of teaching California and American History. Dunham portrays actual historical figures, dressed in authentic clothing. He describes frontier life through the eyes of those who lived at the time. Through story telling and demonstration of frontier crafts, he presents an entertaining, educational, and cultural program. Included in the presentation are items from an extensive collection of historical artifacts, clothing, tools, and accouterments of daily life. These programs stress historical accuracy and strive to dispel misconceptions of our country's past.

Troy will portray Miguel Alvarado-Mayordomo of the Petaluma Adobe or George Yount-former Mountain Man. He also offers other programs such as; The California Missions, The Mexican *Ranchos*, Russians in California, The Mountain Men, The Oregon Trail, and The Gold Rush.
Contact: 610 El Arroyo Place, Novato, CA 94949 or Phone-415-382-8590.

National, State, and Local (Petaluma) Organizations and Associations for related information

(a membership may be required to obtain information, but if you're interested it's worth it.)

1. Sonoma Petaluma State Historic Parks Association
   P.O. Box 1702
   Sonoma, CA 95476
   http://www.sonomaparks.org/about.html
   and the Docent Council of Sonoma State Historic Parks Association
   http://www.sonomadocents.org/about.html
   Non profit cooperating association which functions to provide support for programs at Sonoma State Historic Parks (Barracks, Mission, and Vallejo Home) and Petaluma Adobe State Historic Park. There is a membership fee per year and includes 10% discount in the gift shops.

2. California State Parks Foundation
   P.O. Box 548
   Kentfield, CA 94914
   www.calparks.org
   Membership includes a newsletter, free passes, and more. A great way to keep informed about State Parks. (fee varies)

3. California Historical Society
   678 Mission Street
   San Francisco, CA 94105-4014
   www.calhist.org
   Membership includes free use of the North Baker Research Library, one year subscription to *California History* scholarly journal and a 15% discount in bookstore. (fee varies)

4. American Association for State and Local History
   1717 Church Street
   Nashville, TN 37203-2991
   www.aaslh.org
   Membership includes many publications and information. (fee varies)

5. Petaluma Historical Library and Museum
   20 Fourth Street
   Petaluma, CA 94952
   www.petalumamuseum.com
   Membership includes a bi-monthly newsletter, workshops, and special member events

Introduction

Enrich your students' Environmental Living Program with a Living History presentation by Troy Dunham.

Living History is a dynamic method of teaching California and American History. Dunham portrays actual historical figures, dressed in authentic clothing. He describes frontier life through the eyes of those who lived at the time. Through story telling and demonstration of frontier crafts, he presents an entertaining, educational, and cultural program.

Included in the presentation are items from an extensive collection of historical artifacts, clothing, tools, and accouterments of daily life. These programs stress historical accuracy and strive to dispel misconceptions of our country's past. The key to this special experience is the ability of the audience to see and touch a part of American History.

Each Living History Presentation is tailored to the specific interests or study plan of your class and they are endorsed by the National Park Service and the California Department of Parks and Recreation. These programs each describe how the historical period effected the Native American people and the natural environment.

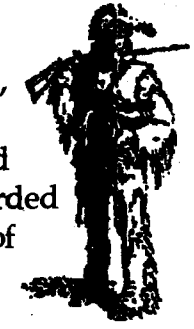
Petaluma Adobe
Environmental Living Program
Presentations Offered

Miguel Alvarado

Mayor Domo of Petaluma Adobe, born in Monterey in 1800. He was a soldier in the Mexican Army, serving under General Vallejo. He became Mayor Domo (foreman) of the Petaluma Rancho overseeing ranching and farming operations.

George Yount

Former Mountain Man, born in 1792, left his Missouri farm and came West on the Santa Fe Trail. He helped build the Petaluma Adobe. He was awarded a Napa Valley land grant. The town of Yountville bares his name.



OTHER PROGRAMS OFFERED:

The California Missions
The Mexican Ranchos
Russians in California
The Mountain Men
The Oregon Trail
The Gold Rush

Other programs may be specially designed for your class.

Experience

Troy Dunham is an award winning artist, author, and historian. He has been the Living History Coordinator for Petaluma Adobe State Historic Park and an interpreter for State Historic sites at Fort Ross, Sonoma Mission, Sutters' Fort, and Monterey.

Troy has been a consultant for museum exhibits and documentary films and has appeared in films, on television, P.B.S., Discovery Channel, and the History Channel portraying historical characters.

Program Fees

All programs are designed to run about 1 hour including time for the audience to ask questions and handle artifacts.

$125.00 Environmental Living Program (up to 50 students).

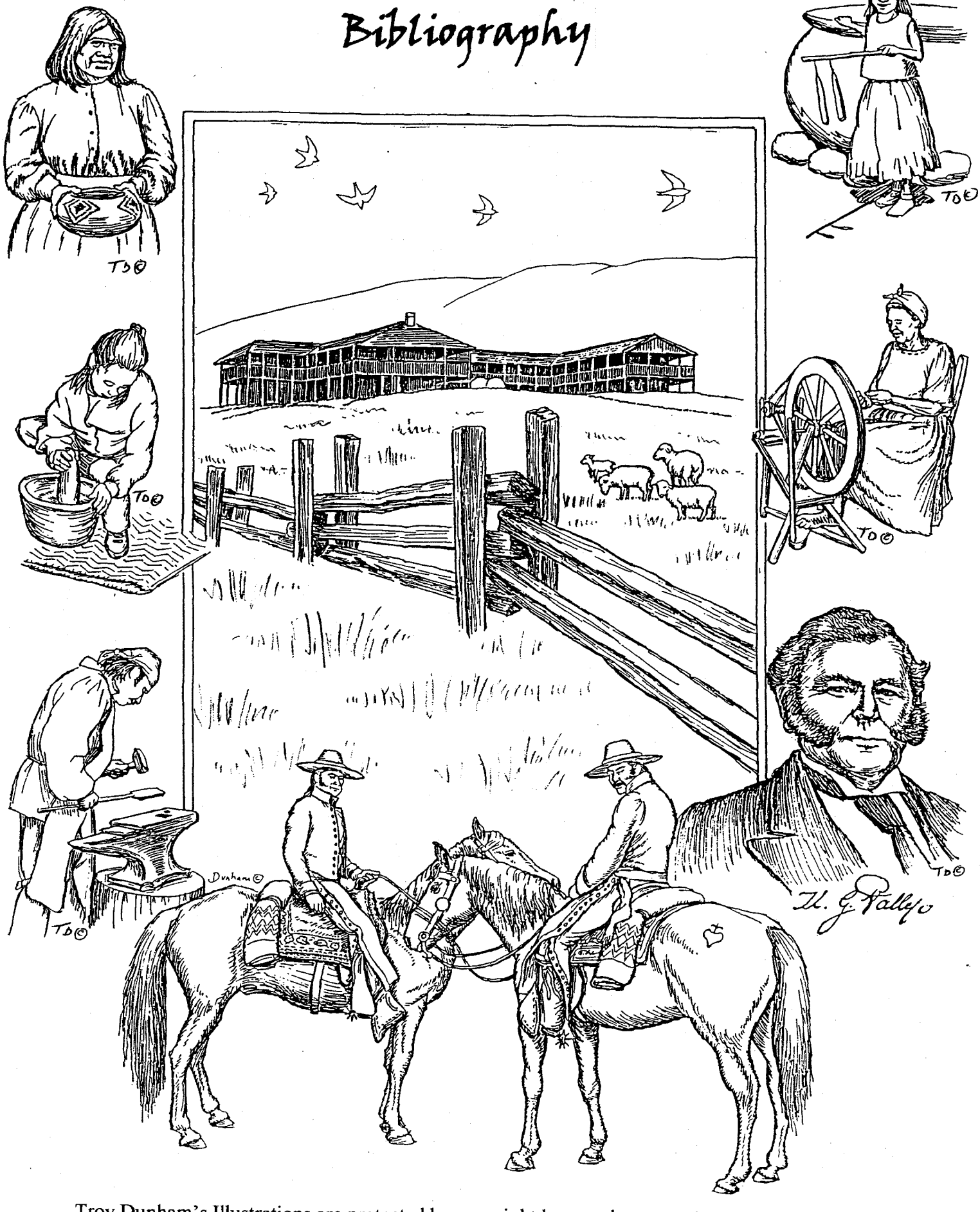
$175.00 One hour classroom presentation at your school (up to 50 students).

$300.00 School Assembly or repeat presentations on one day.

Additional travel fees may apply.

For further information, please contact
Troy Dunham • 610 El Arroyo Place • Novato CA 94949 • (415) 382-8590
troydunham@hotmail.com

Bibliography



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4. Beck, Warren A. and Ynez D. Haase. Historical Atlas of California Copyright by 1974 University of Oklahoma Press, Norman. Reprinted by Permission.
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