NPS Form 10-900 OMB No. 1024-0018

United States Department of the Interior
National Park Service

344

National Register of Historic Places Registration Form

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NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Mission Nuestra Señora de la Soledad Historic District

Other names/site number: La Mision de Maria Santisima Nuestra Señora Dolorosisima de la Soledad; Mission Soledad; California Historical Landmark #233

Name of related multiple property listing:

N/A

(Enter "N/A" if property is not part of a multiple property listing

2. Location

Street & number: 36641 Fort Romie Road

City or town: Soledad State: CA County: Monterey

Not For Publication: ☐ Vicinity: ☐

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___national ___statewide X local

Applicable National Register Criteria:

X A X B X C X D

5/13/14

Jenan Saunders, Deputy State Historic Preservation Officer **Date**

California State Office of Historic Preservation

State or Federal agency/bureau or Tribal Government

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official: **Date**

Title : **State or Federal agency/bureau or Tribal Government**

4. National Park Service Certification

I hereby certify that this property is:

✓ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain:) _____

Signature of the Keeper

6/27/2014
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:	X
Public – Local	
Public – State	
Public – Federal	

Category of Property

(Check only **one** box.)

Building(s)	
District	X
Site	
Structure	
Object	

Number of Resources within Property
(Do not include previously listed resources in the count)

Contributing	Noncontributing	
3	4	buildings
9		sites
2		structures
		objects
14	4	Total

Number of contributing resources previously listed in the National Register N/A

6. Function or Use
Historic Functions
(Enter categories from instructions.)
RELIGION: religious facility
RELIGION: church-related residence
DOMESTIC: village site
AGRICULTURE: agricultural field
AGRICULTURE: storage
INDUSTRY/PROCESSING: manufacturing facility (mill)
INDUSTRY/PROCESSING: waterworks
FUNERARY: cemetery
FUNERARY: graves/burials

Current Functions
(Enter categories from instructions.)
RELIGION: religious facility
RECREATION AND CULTURE: museum
AGRICULTURE: agricultural field
WORK IN PROGRESS

7. Description

Architectural Classification
(Enter categories from instructions.)
COLONIAL: Spanish Colonial

Materials: (enter categories from instructions.)
Principal exterior materials of the property: Stone Foundation, Adobe Walls, Clay Tile Roof

Narrative Description
(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with **a summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

Mission Nuestra Señora de la Soledad Historic District is located in Monterey County, California southwest of the City of Soledad on Fort Romie Road. The district is located in the Salinas Valley near the Salinas River and the northeastern edge of the Santa Lucia Range to the southwest, within rich agricultural lands that have been under intensive cultivation for almost a century. To the northeast of the valley lies Pinnacles National Park in the Gabilan Range. The Mission Nuestra Señora de la Soledad Historic District includes original adobe building ruins and reconstructed adobe buildings as well as an intact historic setting that provides visual acuity to the historic complex. Contributing resources include three buildings, two of them reconstructed; nine sites, including ruins, buried footings, a cemetery and gravesite; and two structures, portions of a road and aqueduct. The district retains integrity of location, setting, materials, workmanship, feeling, and association. It does not retain integrity of design because most of the original above-ground building fabric is no longer in extant condition.

Narrative Description

Mission Nuestra Señora de la Soledad is one of the twenty-one Catholic missions established by the Franciscan order in California between 1769 and 1823. Mission Soledad was established in 1791, secularized in 1834, and was already in a state of neglect by 1859. It continued to deteriorate until the mid-1950s when an effort was made to restore and protect portions of the historic complex. The extant 1950s-1960s buildings, designed as reconstructed replicas of the Mission Era (1791 to 1850) South Wing and the 1832 Chapel, are situated on the footprints of the original buildings and contain embedded portions of original wall material. Surrounding the

historic courtyard are the ruins of the original Mission Era quadrangle. These reconstructed buildings and wall fragments illustrate the construction techniques and materials of the Mission Era in California. They also help provide an understanding of the working and living patterns of the original inhabitants. The fourteen contributing resources include the North Wing (Contributing Building 1), reconstructed 1954 Chapel (Contributing Building 2), and the reconstructed 1962 Padres' Quarters (Contributing Building 3). The reconstructed Chapel and South Wing contain embedded portions of the surviving adobe building which were integrated into the reconstruction. Additional contributing resources include the ruinous foundations of the East Wing (Contributing Site 1), ruinous foundations of the West Wing (Contributing Site 2), Quadrangle Patio (Contributing Site 3), buried footings of the Women's Quarters (Contributing Site 4), the buried footings of the Soldiers Barracks (Contributing Site 5), the buried footings of the Neophyte Housing (Contributing Site 6), the buried portions of the Neophyte cemetery (Contributing Site 7), the buried portions of the 1834 cemetery (Contributing Site 8) and the grave of Governor José Joaquín de Arrillaga (Contributing Site 9). Contributing structures include El Camino Real (Contributing Structure 1), and the buried remains of the portions of the original *acequia* (aqueduct) (Contributing Structure 2).

The property is currently owned by the Diocese of Monterey and primarily serves as a museum interpreting the history of Mission Nuestra Señora de la Soledad. The Chapel also functions as a Catholic church with services on Sundays and holidays that are oriented to the local community. The reconstructed South Wing is occupied by the museum, museum store, and small facility space. Surrounding the reconstructed South Wing and Chapel are the ruinous adobe walls which make up the original quadrangle patio.

The current property lines outline a slightly wedge-shaped parcel. The narrowest property line at the more northern end of the district borders Fort Romie Road, the main access road to the Mission. The complex of buildings and ruins are roughly centered in the property. A paved driveway follows the western property line from Fort Romie Road; the driveway curves acutely and opens into a paved parking area immediately south of the buildings. A dirt road continues south from this corner. The main buildings and ruins form a large rectangular courtyard, with the reconstructed Chapel extending slightly to the south at the southwest corner. The replicated wing and arcade spans the southern edge of the courtyard.

The rectangular area between the building complex and the main road is planted with an olive orchard that was established in the late twentieth century and contains mature trees that do not date to the original Mission Period. In the area between the driveway and the building complex, a large gravel wedge is used for overflow parking. This open space provides visibility from the access road to the buildings and the building ruins upon approach. A number of scattered outbuildings, structures, and trees line the southern leg of the driveway. These noncontributing resources lining the driveway include a portable building, a maintenance building, a picnic shelter, a barbeque structure, and public bathrooms that serve the site's visitors. To the south of the driveway and to the east of the buildings are agricultural lands within the property as well as beyond. The land to the west of the driveway and the lands across Fort Romie Road are also agricultural lands under private ownership. This open viewshed of surrounding hills at the

Mission, and the adjacent agricultural fields that surround the property, adds to the historic sense of place experienced by visitors.

CONTRIBUTING RESOURCES

North Wing: Workshops and Storage—Ruinous Walls (BUILDING 1)

The North Wing was constructed between 1799 and 1810, although an exact construction date has not been determined. Although the first permanent buildings at the Mission were constructed in 1792, the buildings in this wing were not listed by 1799, and no construction was reported in the *Annual Reports* between 1810 and 1832. Construction dates for this wing are generally accepted to have occurred between 1799 and 1810. The West Wing was built at the same time, finalizing the quadrangle and courtyard. The North Wing was used for workshops and storage areas. Historical documents indicate that this building had storage lofts. The North Wing has remained most intact of all the ruins, with taller ruinous walls and cross walls as compared to the other ruinous walls in the district. Archeological evidence indicates that buttresses were located at the east and west corners. The exact size of the foundation is unknown; however, future archeological work will clarify depths. By the 1870s, the North Wing was composed of tall ruinous walls showing beam pockets intact. By 1918, it had deteriorated past the level of the beam posts but still continued to be somewhat intact. The North Wing does not appear to have been affected by reconstruction work during the 1950-1960s.

Currently, the North Wing consists of an east-west trending multi-room adobe ruinous walls and cross-walls one span or room block wide connected to the West Wing at the northwest corner of the Quadrangle. Portions of the North Wing walls and cross walls remain with a foundation of rubble-fill composite of schist cobbles and boulders. The ruinous walls are covered with adobe melt. **(Photos 1, 2, 3)**

The north wall of the North Wing, which spans the entire length of the quadrangle, remains standing in a ruinous state. Due to weathering, the three feet thick adobe wall is now approximately nine feet tall at its highest point, tapering down to two or three feet at the ends. The pattern of masonry work of the adobe bricks and soil mortar is visible. This ruinous adobe wall is the only example of Spanish Colonial period adobe masonry visible in the district.

South Wing: Chapel and Reconstructed Padres' Quarters (BUILDINGS 2 AND 3)

Chapel

In 1832, a chapel was built by Fr. Vicente Francisco de Sarría which appears to have been the last building constructed at Mission Soledad by the Franciscans, and the last mission church building constructed in Alta California. The Chapel apparently was lime washed on the exterior and was entered from the south. It had windows on both the east and west sides, and a door on the east side that provided access to the front area. The sacristy joined the east side of the Chapel close to the rear or northeast corner. The interior did have some ornamentation on the walls and may have included a niche over the door for a statue of Our Lady of Solitude.

After secularization in 1834, the mission buildings were sold to Feliciano Soberanes, who in 1850, repaired and/or restored the Chapel which had been damaged. Similar to the South Wing, it had been in decline by 1875. By that time, the beams of the roof had fallen in and one end of the fallen beams was crushing the altar. Over time, continued lack of maintenance exacerbated the decline, and by the 1920s only a few ruinous walls and the façade remained. By the time of the reconstruction project in the mid-twentieth century, all that remained was the front façade. This façade wall was incorporated into the reconstruction.

The Chapel was reconstructed in 1954. Today, the building is a pivotal reconstruction in the district. It is a simple gable form with little ornamentation. The end wall features a central chapel entrance beneath a carved wooden cross. The door is comprised of heavy wood boards joined in a heavy, vertical wave pattern. The lintel over the door is recessed and extends widely to the sides of the opening. The roof is covered with red clay tiles; the walls of the chapel are painted white. The eaves of the chapel are moderate in depth; they include plain exposed rafter tails. A flat-board fascia borders the top of the walls at the roofline. The roof is supported at the gable ends by outlooker beams; one at the ridge and the other two at the lower corners of the gable. The ridge is accentuated by a short bargeboard at the apex of the gable; this beam supports the cross.

To the west of the Chapel is a separate buttress-like tower feature that supports a mission bell. Spanning between the building and the tower is a wood beam; the bell hangs from a chain. The tower is capped by gabled clay tiles. The tower slopes outward at its midway point.

The west wall of the Chapel is punctuated by two large vertical windows. These multi-pane fixed wood windows have deep lintels and sills, expressing the thickness of the walls. The north end features a single door near the outer corner. The opening also has a deep lintel and heavy wood door, similar to the front door. The reproduction mission wing abuts the building at its northeast corner. A pilaster of adobe thickens the wall at this corner.

The east side of the Chapel features a single window near the front wall. The wall steps out in plan, and the main roof slope continues into a lower eave at this location. The roof is slightly higher than the adjacent roof of the South Wing and the eaves extant out over that building. (**Photo 4**)

Padres' Quarters

In 1792, the first permanent building was built at Mission Soledad, a three-room adobe brick building. In 1794, another section was added to create the South Wing, and in 1805 the Padres' Quarters were moved into the South Wing. Sections of the building were originally of palisade construction consisting of wood stakes and adobe while other sections were constructed of adobe brick. Historic photos show the roof was composed of large dimension timber ceiling beams set on adobe ledger shelves (at approx. 10') and bricked into pockets covered with clay roof tiles. Historic photos dating to the 1870s show the South Wing intact with roof tiles; however, by the end of the century, a large section of the west side had deteriorated. It appears that the westernmost section succumbed much earlier than the east portion, as by 1902 it was in

crumbled ruins, while the other eastern section remained somewhat intact. By the 1920-30s the southeast corner was completely gone.

The Padres' Quarters were part of the 1962 reconstruction project at Mission Soledad. By the time the reconstruction project began in 1962, all that remained were non-continuous pieces of the façade walls. In 1962, a building program of the South Wing had started with 21,000 adobe bricks manufactured on the mission grounds. Sections of the old walls were retained whenever possible and reinforced, and the new adobe bricks staggered and stitched into the original, incorporating old walls into new construction. It appears that the doors were not placed according to historically accurate locations, but instead spaced evenly along the arcade wall.

Currently, the reconstructed South Wing is a long, proportionately narrow building, with an asymmetrical gabled roof that extends over an arcade facing south. This covered walkway is paved in concrete beneath a roof of exposed rafters and exposed wood sheathing. The regularly spaced posts are unpainted hand-hewn timber, capped by lengths of horizontal beams with corbels at the junctures. The south façade features a large arched door opening near the chapel. The remainder of the façade is punctuated by a series of windows and doors, spaced regularly in relation to the exterior post bays. The doors and windows are topped by wide, exposed lintels. The reconstructed South Wing is covered by a red clay tile roof and the walls consist of whitewashed adobe. The gable ends at the east and west sides are supported by three outlooker beams, at the ridge and base of the gable. The north façade of this wing includes a few window and door openings with wide lintels and wood sash and doors. Exposed ceiling beams pierce the courtyard (north) wall near the eave line. The South Wing serves as a museum, gift shop, and for administrative purposes. (**Photo 5**)

East Wing: Mission Church and Granary—Ruinous Walls/Foundations (SITE 1)
The Mission Church and Granary define the East Wing. The original Mission Church was constructed of adobe in 1793. Construction at that time included the Sacristy, Padres' Quarters, and a Granary at the north end. In 1805, the Church was enlarged and the Padres' Quarters were moved to the South Wing. The Church and Granary building was 28 *varas* (1 *vara*=33 inches) long and was enlarged by 12 *varas* and the roof was raised making it a two-story building. Archeological work conducted by Paul Farnsworth in the late 1980s indicates that a parging wall was added to a section of the east exterior wall at some point. The church was covered with roof tiles.

Currently, the East Wing ruins consist of a foundation of rubble-fill composite of schist cobbles and boulders covered by melted adobe brick walls which outline the general footprint of the Mission Church, Sacristy, and Granary. Portions of the original tile floor are extant. In the Mission Church floor are two graves; Governor José Joaquín de Arrillaga who died in 1814 and Fr. Florencio Ibanez who died in 1818. (**Photos 6, 7**)

West Wing: Kitchen and Blacksmithing—Ruinous Walls/Foundations (SITE 2)
The West Wing was constructed between 1799 and 1810, although an exact construction date has not been determined due to the loss of certain Mission Soledad *Annual Reports*. Although the

first permanent buildings at the Mission were constructed in 1792, the buildings in this wing were not listed by 1799, and no construction was reported in the *Annual Reports* from 1810 to 1832. Construction dates for this wing are generally accepted to have occurred between 1799 and 1810. The North Wing was built at the same time finalizing the quadrangle and courtyard. The West Wing contained the kitchen and a blacksmith shop. A *zaguan* (cart entry or passage way) was located through the building to provide access to the quadrangle patio area.

Archeological evidence indicates that the size of the adobe were 22.4"x 11.02” x 3.93" and foundation depths varied but in at least two locations were noted to extend over 6-feet deep. Historical documents indicate that the West Wing had storage lofts. No photos have been located showing any walls of this building, although the notes on an 1858 Plat Map indicate the walls may have been partially intact at that time. By the 1870s, the walls were no longer intact. In the 1960s, the West Wing was partially excavated with a backhoe and cleaned of the overlying adobe melt during the reconstruction of the South Wing.

Currently, the West Wing consists of south-north trending multi-room adobe brick building site. It was one room wide and had connected to the North Wing at its northeast corner. The remaining extant foundation of rubble-fill composite of schist cobbles and boulders is covered by melted adobe brick walls which outline the general footprint of the original adobe building. (**Photos 8, 9, 10**)

Quadrangle Patio (SITE 3)
The quadrangle patio is defined as the interior open space hat had existed within the confines of the four wings. Historically, the quadrangle patio was utilized for cooking, weaving, leather and metal work, candle making and other domestic work at the mission. An animal powered mill and a building to house it was once located at the center. There is also evidence of a *zanja* (drainage ditch) in the center of the quadrangle as well. This ditch drained toward the West Wing. A *zaguan* was located through the West Wing providing access. During the 1960s reconstruction, the center of the quadrangle was excavated with a backhoe and the overlying adobe melt was cleared.

Today, the interior quadrangle patio features a noncontributing octagonal adobe and stone 1967-era fountain and concrete path. The patio quadrangle also contains volunteer trees. *(***Photo 11***)*

South Wing: Women’s Quarters—Archeological Remains (SITE 4)
The Women’s Quarters or dormitory for single women was constructed in 1793, joining the South Wing at its north side. The building was eight *varas* square with walls one *vara* thick Little information is available documenting the original configuration. Based on photographs and maps it is believed that the south wing had a center bearing wall with various partitions branching off north and south. Recent archeological evidence indicates that the Padres’ Quarters and Women’s Quarters were joined by a corridor, and that indoor hearths are present at the site as well as an architectural tank that was used for holding liquid. It also appears that the Women’s Quarters connected with East Wing/Church but that connection has not been confirmed. This

building followed a similar pattern to the other buildings and was in ruins by the 1870s, if not earlier.

Currently, all that is extant of the Women's Quarters are the footings which are buried under adobe melt. There was considerable excavation of the Women's Quarters behind the South Wing during the 1950-60s reconstruction project. (**Photo 12**)

Soldiers' Barracks—Archeological Remains (SITE 5)
The Soldiers' Barracks were constructed in 1799 as evidenced in an administrative letter that described the newly constructed adobe building as 30 *varas* long and had a roof of packed earth. It was constructed for the mission guard. This building was located and archeologically confirmed across from the Padres' Quarters and adjacent to the Church. It housed the guard house and contained a room for the corporal and an armory.

The Soldiers' Barracks was not shown on the 1858 Plat map indicating that the building was in ruins at that point. All that is extant of this adobe building are the foundation footings buried under adobe melt.

Neophyte Housing—Archeological Remains (SITE 6)
To the south of the South Wing are the archeological remains of the Neophyte Housing. The Neophyte Housing was constructed between 1799 and 1810. In 1829, reports indicated that the 'Indian Houses' were repaired with new beams and tile roofs. The housing was comprised of three long wings which formed a U-shape opening to the Padres' Quarters and created a plaza area between El Camino Real road and the *acequia*, which paralleled El Camino Real. The road and *acequia* served as a boundary between most of the Neophyte Housing and the Padres' Quarters and quadrangle. These three wings varied in length. One wing was 79 *varas* with 10 dwelling units; another was 135 *varas* with 17 dwelling units; the third wing was 100 *varas* with 17 dwelling units. A smaller adobe building to house neophytes was constructed to the northeast of the larger Neophyte Housing on the opposite side of the El Camino Real and *acequia*, closer to the Soldiers' Barracks and Church. This building was 27 *varas* long and had 3 dwelling units. By 1858, all of these buildings were in ruins.

Today, all that is extant of these four adobe buildings are the foundation footings. All of these footings are buried under agricultural fields which are within the district boundary, and currently being farmed. (**Photo 13**)

Neophyte Cemetery—Archeological Remains (SITE 7)
This early cemetery was established directly east of the walls of the original church building. The cemetery contains the remains of neophytes who lived and worked at the mission during its period of significance. The cemetery is unmarked, and recognized through historic research and archeological reconnaissance. It serves as a primary means of recognition of collective ethnic identity of the native peoples associated with the mission. It is not known when the cemetery was formally established, most likely just after the founding of the mission in 1791. Between 1791 and 1795 over 57 neophytes had died, and by 1800, the total had reached 224. Over a three

month span in early 1802, over 80 deaths occurred due to either a pneumonia or diphtheria epidemic that overwhelmed the population at Mission Nuestra Señora de la Soledad.

The area of the Neophyte Cemetery is under agricultural use and owned by the Diocese of Monterey. The exact historical dimensions of the cemetery have not yet been determined. The east boundary lines of the district as they exist today were established at a distance from the East Wing. This area likely includes the anticipated extent of the cemetery area, and the actual limits will not be known until more archaeological investigation takes place.

1834 Cemetery—Archeological Remains (SITE 8)
This cemetery was established by 1834 directly west of the Chapel. This was the second cemetery established at Mission Nuestra Señora de la Soledad. The cemetery is unmarked, and has been identified within historic maps and from archeological reconnaissance. Historic accounts note that the cemetery was enclosed by a short adobe wall. In the 1940s, a neighbor doing agricultural work on the site stumbled upon the graves revealing redwood coffins and burials.

The cemetery was partially excavated in the 1970s and is presently covered by gravel paving.

Governor José Joaquín de Arrillaga—Burial Site (SITE 9)
In 1814, Governor José Joaquín de Arrillaga, on a return trip from inspecting nearby mission churches, fell ill and was taken in by his close friend, Fr. Florencio Ibañez at Mission Nuestra Señora de la Soledad. Governor Arrillaga, the last governor of *Las Californias* from 1800 to 1804 and the first governor of Alta California from 1804 to 1814, died on July 24, 1814 and was buried in the center of the Church. Arrillaga's grave was located in the 1960s and was described as an oval or rounded top wood coffin. He was buried with a bronze crucifix and a sword at his side. The crucifix is now in the Soledad Mission museum. The grave of José Joaquín de Arrillaga is extant and located in the center of the Church ruins. (**Photo 14**)

El Camino Real—Archeological Remains (STRUCTURE 1)
El Camino Real (Royal Highway or King's Highway) was the primary route between the missions. This route later became an important stagecoach line used by Mexican and American settlers who formed towns along its route. With only a few variations, this road today generally makes up California State Highway Route 101.

The mission was originally approached from El Camino Real which ran directly in front of the Padres' Quarters in the South Wing, and was the travel route through the Salinas Valley. It crossed the Salinas River north of Mission Nuestra Señora de la Soledad.

The location of El Camino Real at the mission appears in the 1858 survey noted as the "Road from Monterey to Los Angeles" but by 1861, the route was relocated to north of the mission. During the 1950-60s reconstruction, sections of the road were covered with a parking lot and later temporary facility buildings were erected on the historic road alignment.

Acequia—Archeological Remains (STRUCTURE 2)

The *acequia* (aqueduct) was constructed between 1795 and 1801. 1795-96 is most likely due to increase in agricultural production in 1796. It brought water southeast from the Arroyo Seco to irrigate the crops at Mission Nuestra Señora de la Soledad. Historical accounts have recorded various lengths of the irrigation canal that served the Soledad Mission lands, however it appears that the original canal was approximately five miles in length. In 1816 it was augmented with another ten-mile section bringing the total to fifteen miles.

The *acequia* entered the Mission Nuestra Señora de la Soledad district from the east and ran parallel to El Camino Real. Similar to El Camino Real, none of the *acequia* is visible above ground and is buried and/or obscured under new construction and district alterations.

NONCONTRIBUTING RESOURCES

Noncontributing buildings and structures in the Mission Nuestra Señora de la Soledad Historic District include contemporary outbuildings and associated structures. These buildings and structures date from after the periods of significance. They are also utilitarian in nature, and do not represent the significant history of the district. There are seven noncontributing resources in total. These include a portable building, maintenance building, picnic shelter, restroom facility, and barbecue structure. These buildings and structures are primarily located along the south of the driveway and serve to support the museum operation. Other noncontributing resources include a 1967-built fountain and concrete path located in the center of the quadrangle.

INTEGRITY

The Mission Nuestra Señora de la Soledad Historic District retains its integrity of location, setting, materials, workmanship, feeling, and association. Although most of the above-ground buildings related to the period of significance have deteriorated and melded into the landscape, causing it not to retain its integrity of design, the district continues to maintain its integrity of location, as the original location of the thirteenth Spanish-era Franciscan mission in California. Mission Nuestra Señora de la Soledad has high integrity of setting, as the historic district has not been obscured by recent development and is surrounded by agricultural fields. The historic view shed is intact, and the setting remains much as it was during the period of significance of the mission complex.

Although the district was in ruins by the 1850s, the extant walls and foundations are representative of the original fabric of the buildings which have deteriorated over time into the soil where the buildings once stood. Most of the historic material remains present in the district except for the roof tiles, and provides a connection to the original earthen building materials. The district as it exists today represents the basic design features that convey the historic location of the mission quadrangle, and reconstruction work half a century ago returned a portion of the complex to functionality. The reconstructed South Wing and Chapel incorporate portions of the original building in their construction and maintain the integrity of workmanship along with the foundation of rubble-fill composite of schist cobbles of the ruins.

Additional reconstruction work planned will continue to strengthen the visual link of Mission Nuestra Señora de la Soledad to its past. The district retains its integrity of feeling. Mission Soledad has a sense of visual acuity resulting from its sense of historic place and conveyance of the nature and character of early California.

The integrity of the archeological resources is retained, as the district is able to continue to provide additional important information through archeological excavation and evaluation. The district does contain significant archaeological deposits and features that are sufficiently intact to provide a basis for yielding information important to the history and prehistory of the region and to mission locations within California.

8. Statement of Significance

Applicable National Register Criteria
(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

[X] A. Property is associated with events that have made a significant contribution to the broad patterns of our history.

[X] B. Property is associated with the lives of persons significant in our past.

[X] C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

[X] D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations
(Mark “x” in all the boxes that apply.)

[X] A. Owned by a religious institution or used for religious purposes

[ ] B. Removed from its original location

[X] C. A birthplace or grave

[X] D. A cemetery

[X] E. A reconstructed building, object, or structure

[ ] F. A commemorative property

[ ] G. Less than 50 years old or achieving significance within the past 50 years

Areas of Significance
(Enter categories from instructions.)
EXPLORATION/SETTLEMENT
ARCHAEOLOGY
ETHNIC HERITAGE/HISPANIC
ETHNIC HERITAGE/NATIVE AMERICAN
RELIGION
ARCHITECTURE

Period of Significance
1791-1850
1954-1962

Significant Dates
1791: Mission Founded
1814: Arrillaga Buried
1834: Mission Secularized
1850: Last Building (Chapel) Repaired/Reconstructed

Significant Person
(Complete only if Criterion B is marked above.)
Arrillaga, Jose Joaquin de

Cultural Affiliation
Native American: Esselen, Costanoan, and Salinan
Spanish

Architect/Builder
Unknown: 1791-1850
Downie, Harry: 1954-1962 Reconstruction

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Mission Nuestra Señora de la Soledad is eligible for listing in the National Register of Historic Places under Criteria A, B, C, and D at the local level of significance in the Areas of Exploration/Settlement, Hispanic and Native American Ethnic Heritage, and Religion, Architecture, and Archaeology. Mission Soledad was the thirteenth of twenty-one Catholic missions established in California by the Franciscan order between 1769 and 1823. The missions and subsequent settlements impacted the overall development of the state through architecture, language, and culture. Mission Soledad is the final resting place of Governor José Joaquín de Arrillaga, first governor of Alta California 1804-1814. The mid-twentieth century reconstruction of the Chapel and South Wing represent the work of a master, Harry Downie, established as a mission restorer in the 1930s. Much of the rest of the district is in ruins, with potential to yield important information about the life of the Franciscans, the mission system, and the Native people who lived and worked at Mission Nuestra Señora de la Soledad. Mission Nuestra Señora de la Soledad's first period of significance begins in 1791 with its establishment as the thirteenth California Mission and concludes with the 1850 repair and/or reconstruction of the 1832 Chapel by Feliciano Soberanes. The second period of significance begins in 1954, when Harry Downie completed the reconstruction of the Chapel and ends in 1962, when he completed the South Wing reconstruction.

Criteria Considerations

Mission Nuestra Señora de la Soledad is subject to criteria considerations, as 1) it was and is owned by a religious institution and is partially used for religious purposes, 2) it contains the grave of a significant person; a feature related to the importance of the district, 3) the district contains a cemetery associated with an epidemic that is integral to understanding of the transition of California from pre-historic to modern time, and 4) it contains a reconstructed building that was accurately executed in its suitable environment, presented in a dignified manner as a part of a restoration master plan, and represents the sole building with an association of the original form of the Mission complex. Mission Nuestra Señora de la Soledad meets the special requirements of all four of these categories in order to be eligible under the stated Criteria.

Criteria Consideration A (Religious Properties): Mission Nuestra Señora de la Soledad is a religious property whose primary significance is due to its importance within early patterns of development of California during the Spanish and Mexican periods. The twenty-one missions of California were integral to the Spanish settlement of the region in the eighteenth and early nineteenth centuries, and have been recognized at the national level as an important part of the history of the nation. Mission Nuestra Señora de la Soledad, as the thirteenth mission, has long been identified as an important representative of this pattern, and continues today as an interpretive site for early mission development. It is owned by the Catholic Church, and continued use of the mission for religious purposes is secondary to the preservation of the district and presentation of interpretive programs.

Criteria Consideration C (Birthplaces or Graves): Mission Nuestra Señora de la Soledad is significant as the grave site of California's first governor, José Joaquín Arrillaga, who was appointed to the position following the creation of the province under Spanish authority. The grave site remains a lasting memorial to Arrillaga, a distinguished individual of outstanding importance in the history of California, and is one of the few grave sites in California identified with specific individuals associated with the Spanish period. The mission and its administration is related to Arrillaga's productive life and no other resources in California can be directly associated.

Criteria Consideration D (Cemeteries): The grounds of the Mission Nuestra Señora de la Soledad district contain a cemetery of neophytes who lived and worked at the mission during its period of significance. The cemetery is unmarked, and recognized through historic maps and archeological reconnaissance. It serves as a primary means of recognition of collective ethnic identity of the native people associated with the mission. Contact with European diseases produced many fatalities at all California Missions including Soledad. A sweeping epidemic in the early 1800s killed 80 people within three months and their bodies were buried in this cemetery. The cemetery does not need to meet Criteria Consideration D as the nomination is associated with the mission, the district's primary resource.

Criteria Consideration E (Reconstructed Properties): The reconstructed building at Mission Nuestra Señora de la Soledad consisting of the Chapel and South Wing are reproductions in nearly exact form and location of a portion of the deteriorated Mission remains as existing in the early 1950s and 1960s. The Chapel and South Wing were reassembled using deteriorated historic walls in their original locations, but most of the fabric was new. The reconstruction was based on what was considered to be sound archeological, architectural and historic data collected during the time of reconstruction, and was executed in a dignified way by Harry Downie, who played a pivotal role in the restoration and preservation of a number of California missions. Historic construction methods were utilized, and the reconstructed building is believed to accurately portray the original building, of which it is the sole example within the larger complex.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Criterion A: Patterns and Events

Exploration, Founding, and Mission Development in Las Californias

In 1493, Pope Alexander VI divided the world into two halves, with Portugal assuming the right to explore and colonize the east, and Spain was given the rights to the west. Spain then proceeded to colonize Mexico, Central America, large swaths of South America, the Caribbean, and the southwestern portion of North America. The acquisition of these territories would enable Spain to control a larger percentage of land than even the British Empire of the nineteenth century.

What is today the state of California fell under the authority of Spain. This region was branded by the Spanish as the northwestern edge of the territory of "New Spain," or more simply, *Las Californias*. Coastal shipping expeditions conducted by the Spanish in 1542 by Juan Rodriguez Cabrillo and 1602 by Sebastian Vizcaino, as well as the British in 1579 by Sir Francis Drake failed to amount to any settlement of the area. It remained un-colonized until the eighteenth century. The Spanish chose instead to concentrate their settlement efforts in the southwestern territory of Lower California until it became apparent that both the English and the Russians were interested in the lands of Upper California.

A mission system had been established in Lower California in the eighteenth century by the Spanish Jesuit missionaries, but under King Charles III, the Jesuits were systematically expelled from Spain and all of the Spanish territories. The Franciscans arrived in Lower California in 1767, and expeditions comprised of soldiers and Franciscan missionaries were sent northward to establish two separate outposts of the Spanish empire in 1769; one went to San Diego and the other to Monterey Bay.

Three types of institutions were utilized by the Spanish to colonize new territories: *presidios*, *pueblos*, and missions. Each institution served a different purpose in the colonization process. The *presidio* (fort) was utilized by the military and used to control native populations as well as defend the colony from any potential invasion or attack, as well as ensure the peaceful atmosphere of a territory. *Pueblos* (towns) were employed to attract potential business development and bring settlers in a territory. The mission was utilized by the Roman Catholic Church to convert and civilize native populations. The mission system was the easiest and most economical way to establish a presence in the new world, and it ensured the prosperity of Spanish territories even as Spain declined in world standing. Franciscan missionaries sought to place missions in close proximity to potential converts and worked to make the missions self-supporting. This transformation was planned to create not only a convert to Catholicism but also a civilized person with European values. This was done with religion as well as farming, building, ranching and weaving. The initial concept was that the lands were held in trust by the padres of the missions until the Indian neophytes were properly "Christianized" enough to assume control.

The history of California is divided into four recognized historical periods: The Age of Exploration (prior to settlement in 1769), the Spanish Period (1769-1821), The Mexican Period (1822-1848), and the American Period (1848-onward). During the Spanish Period settlement of northwestern New Spain was done under an official policy that established presidios, pueblos, and missions, while the actual land was held in trust by the Spanish crown. During the Mexican Period, lands held in trust previously were given over to individuals as land grants.

Secularization of the missions in 1834 demanded that the mission lands be returned to the native Indians. Alta California Governor José Figueroa had intended to uphold the bill that had been passed by the Mexican congress, but his death in 1835 negated this plan and the lands were ultimately turned over to the wealthy and politically connected.

Native Americans in the Monterey Bay and Salinas Valley Area
Three Native American groups are identified with the Mission Nuestra Señora de la Soledad district: Esselen, Costanoan, and Salinan. The Esselen appear to be the primary group associated with the mission. As the native peoples had no formal boundaries, there is also indication of a Costanoan presence in the Salinas valley.

During the Mission Era under the Spanish and later the Mexican governments, the Indian population of the Monterey area declined by an estimated 90%. There were many causes for this population decline, including the heavy labor required to build and maintain the missions, unhealthy living conditions and inadequate diet provided by the missionaries, and the domination over and demoralization of the native culture. These conditions led to widespread effects of introduced diseases such as measles, smallpox, and syphilis, for which the Indians had no natural immunity. Cultural anthropologist, Alfred Kroeber, estimated that the Esselen population during the mission period was somewhere between 500 and 1,000 individuals, and probably closer to 500.[1] The actual number of Esselen in the vicinity of Mission Nuestra Señora de la Soledad determined from baptismal records was in the range of 790 to 856.[2] Recent interpretation of these early population estimates range from 1,185 to 1,285.[3]

The decline of the Esselen population is attributed to the small size of the group, and the close proximity of Esselen territory to two of the three earliest California missions. As the missions declined, it has been speculated that the native population may have either gone to nearby ranchos to work or returned to their original homelands. There are many in the region who can document some degree of descent from the Esselen. Some traditions have been passed down from generation to generation.[4]

Founding of La Mision de Maria Santisima, Nuestra Señora de la Soledad in 1791
Upper California's thirteenth mission was founded as La Mision de Maria Santisima, Nuestra Señora Dolorosisima de la Soledad[5], and commonly known as Mission Nuestra Señora de la Soledad. Colloquially known as Mission Soledad, it was established to fill the expanse between the earlier established missions of San Carlos Borromeo de Carmelo (1770) and San Antonio de Padua (1771). Although various accounts document the initial use of the name Soledad, it appears that the name derived from an Esselen Indian term for that area. Upon hearing the Esselen people using a word similar to Soledad to describe their region, the Spanish likened it to their word *soledad* (meaning solitude or loneliness) and the area was then referred to as "La Soledad."[6]

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[1] Alfred Kroeber, *Handbook of the Indians of California* (Washington D. C.: Bureau of American Ethnology, Smithsonian Institution, Government Printing Office, 1976), 545.
[2] Randall Milliken, *A Time of Little Choice: The Disintegration of Tribal Culture in the San Francisco Bay Area, 1769-1810*, (Menlo Park: Ballena Press, 1995), 28.
[3] Gary Breschini and Trudy Baversat, *A Brief Overview of the Esselen Indians of Monterey County*. http://www.esselen.com/overview.html (accessed May 2011).
[4] Breschini and Baversat, 2011.
[5] Translates to English as: The Mission of Mary Most Holy, Our Lady of Most Sorrowful Solitude.
[6] Paul Farnsworth, "The Economics of Acculturation in the California Missions: A Historical and Archaeological Study of Mission Nuestra de la Soledad," (Ph.D. diss., University of California, Los Angeles, 1987), 198.

In 1789, one of the earliest references to Soledad appears in a letter from the Franciscan Missionary Seminary of the Propagation of the Faith, located in the City of Mexico where Viceroy Revilla Gigedo addressed a letter to Father Matias Antonio de Noreiga who was the acting superior of the seminary. In this letter he writes:

> "Agreeing to the proposal, which Your Reverence advanced in the Report of September 22nd, last, Gigedo wrote, I have decided that two missions should be established in New (Upper) California: one in the valley called Soledad between Missions of San Antonio and San Carlos, close to the Rio de Monterey (Salinas). In order that this determination, so conductive to the conversion of that heathen population, may become effective, I beg and charge Your Reverence to name four Religious who are to found and serve them. They are to leave this Capital in time so as not to lose the first opportunity for taking the ship that is about to make the voyage to Monterey."[7]

On August 2, 1790, the four missionaries arrived in Monterey carrying with them "all the necessary implements and utensils but the church goods were missing."[8] Nearby missions were asked to provide the missing provisions so the founding of Mission Soledad would not be delayed.[9]

In September of 1791, Fr. Lasuén sent a letter to Governor Romeu which noted that he was on his way to establish Soledad and Santa Cruz and on that day, "eleven Indians went out from here with sufficient tools to construct a shelter at Soledad so that we missionaries may have an abode and protection for supplies."[10] On October 9, 1791, Fr. Lasuén founded Mission Nuestra Señora de la Soledad, stating that "This place, then, is constituted a Mission dedicated in honor of the Most Sorrowful Mystery of the Solitude of Most Holy Mary, Our Lady. I name as its first missionaries, the Rev. Fathers Preachers Apostolic, Fr. Diego Garcia of the Provincia de Los Angeles and Fr. Mariano Rubí of the Provincia de Mallorca."[11]

Mission Development 1791-1821

Established on October 9 1791, it appears that a church may have been constructed by December 25th of that year as baptisms were being performed by that date.[12] Annual reports for 1791 indicate that the church was housed in temporary buildings of *palisade*, chinked with mud, and roofed with tule and packed earth. Along with the church, these early buildings included a granary, an office and two rooms to serve as residences for the missionaries. Other temporary buildings were erected to serve as a dormitory for single women, a kitchen and a carpenter shop

[7] Zephyrin Engelhardt, *Mission Nuestra Señora de la Soledad* (Santa Barbara: Mission Santa Barbara, 1929), 3.
[8] Ibid.
[9] *Mission Soledad Secularization Inventory* (Santa Barbara: Santa Barbara Mission Archive-Library, 1834), 130.
[10] Ibid., 6.
[11] Ibid., 7.
[12] Ibid., 9.

along with three corrals for the livestock.[13] At that time Soledad Mission had 162 head of cattle, 160 sheep, 46 goats, 7 pigs, 29 horses, and 7 mules.[14]

In 1792, the first permanent building was constructed, a three-room adobe brick building roofed with straw.[15] This was the first half of the now reconstructed South Wing. In early 1793, many permanent buildings were constructed. An adobe building was constructed which included the church, quarters for the padres and a portion of which was used as a granary. In 1797, the mission consisted of an adobe church with roof of straw.[16] This building was 80 *varas* by 6 *varas* with walls one *vara* thick. Forty *varas* served as the granary while the remainder was occupied by the church and quarters for the missionaries.[17] No building activity was reported between 1795 and 1798,[18] therefore, the church appears to have been completed by 1795, if not before.

In 1793, the Women's Quarters were constructed and adjoined to the rear wall of the South Wing-Padres' Quarters. This building was eight *varas* square with walls one *vara* thick.[19] Recent archeological work finds evidence that indoor hearths existed in this block of buildings. In addition, an animal powered mill and a building to house it were erected in the location that would be the middle of the central quadrangle.[20] Archeological evidence indicates the location of a drainage ditch in the center of the quadrangle as well. This ditch drained toward the West Wing.

By 1794, missionaries reported that that during the past year, one-half of the front wing of the quadrangle was constructed of the same material, and the walls were built just as high and thick as those of the preceding year.[21] This was the second section of the now reconstructed south portion of the South Wing. Interpreting the 1834 secularization inventory, a segment of the rooms in the South Wing may have been part of the initial temporary palisade construction, as the inventory notes *componen de soto* which may indicate a wood/thicket/palisade construction. The interior was lime plastered and whitewashed and two half-round niches surrounded one of the doorways. The exact location of the two niches in the South Wing is not known, however, historic photographs show these two niches quite clearly.

There was no building activity between 1795 and 1798.[22] The mission began to expand with better seasonal harvests of wheat, barley, corn, beans and peas as well as an increase in livestock

[13] Robert H. Jackson, *A Chronology of Building Construction at Soledad Mission* (Soledad: Mission Soledad, 1984), 1.
[14] Farnsworth 1987, 12.
[15] Farnsworth 1987.
[16] Hubert H. Bancroft, *The Works of Hubert Howe Bancroft*, Vol. XVIII (*History of California*, Vol. I, 1542-1800), (Santa Barbara: Wallace Hebberd, 1963), 500.
[17] Jackson.
[18] Farnsworth 1987, 215.
[19] Jackson.
[20] Farnsworth 1987, 213.
[21] Engelhardt 1929, 9.
[22] Farnsworth 1987, 215.

viability. During this time the mission's population grew, increasing from 240 to 345 by 1798.[23] In 1797, Fr. José Mariarena was replaced by Fr. Mariano Payeras who stayed at Mission Nuestra Señora de la Soledad until 1805. Fr. Payeras had been stationed at Mission San Carlos (1796-1798) before coming to Mission Nuestra Señora de la Soledad and would later serve at Missions San Diego, La Purisima Concepción, as well as hold the office of *presidente* of the missions.

From the annual reports it can be inferred that with the installation of the more capable missionaries from 1797-1805, such as Fr. Mariano Payeras, Mission Nuestra Señora de la Soledad began to expand and develop. In 1800, the mission's neophyte population included 269 male and 252 female Indians.[24] Agricultural production had reached 2360 total bushels of harvested plants. The livestock consisted of 1000 cattle, 3000 sheep and 64 horses attesting to the success of the mission.[25] Owing to the success of the agricultural production, aside from the newly installed missionaries, was the construction of the irrigation system (*acequia*) and dam. It appears the system was constructed sometime between 1795 and 1801[26] and the increase in agricultural production during the 1796 season can also be used as an indicator of its probable construction that year. On May 1, 1801, Fr. Lasuén wrote to Fray Jose Gasol, "In Soledad, they successfully completed the most important work of bringing water from the Arroyo they call *Seco* and it is now running in great abundance through the middle of the mission. The rains when they come have been very good, and the fields and harvest are considered the best they have ever seen."[27] Historical accounts have recorded various lengths of the irrigation canal that served the Mission Nuestra Señora de la Soledad lands, it appears that the original aqueduct was constructed between 1795 and 1801 (most likely between 1795/1796), and was approximately five miles in length. In 1816, it was augmented with another ten-mile section bringing the total to fifteen miles.[28]

By 1800, progress was made at the mission with the development of agriculture and an increase of livestock, and an increase in population occurred as well. Annual reports from 1799-1809 are lost and there was no construction reported in the annual reports from 1810-1832,[29] however they do discuss repair to some buildings. Other sources of primary documentation provide a few details on construction during that time. It appears that the west and north wing were built between 1799 and 1809, finalizing the quadrangle.[30] A *zaguan* (cart entry or passage way) was located through the west wing to provide access to the quadrangle plaza. In a letter from Fr. Payeras to Governor Diego de Borica in 1799, the newly constructed barracks were described. This adobe building was 30 *varas* long and had a roof of packed earth which was constructed for the Mission's guard.[31] It was situated across from the Padres' Quarters built in 1792, and

[23] Ibid., 208.
[24] Engelhardt 1929, 20.
[25] Ibid., 28.
[26] Farnsworth 1987, 283. Finbar Kenneally, trans. ed., *Writings of Fermin Francisco de Lasuen* 2 vols. (Richmond: William Byrd Press, 1965), 190.
[27] Kenneally.
[28] Farnsworth 1987, 283.
[29] Farnsworth 1987, 221.
[30] Ibid.
[31] Jackson, 2.

adjacent to the church. It housed the guard house, and contained a room for the corporal and an armory.[32]

It appears that the Neophyte Housing was constructed between 1799 and 1809.[33] This housing was comprised of three long wings which formed a U-shape fronting the Padres' Quarters. The building measurements according to the 1834 Secularization Inventory read as follows: 1 wing of 79 *varas*, 1 wing of 135 *varas*, one wing of 100 *varas* and another shorter 27 *vara* wing.[34] The Neophyte Housing faced the Padres' Quarters and formed a plaza area between the El Camino Real and the *acequia* which paralleled the El Camino Real and served as a barrier between the Neophyte Housing and the Padre quarters. Early archeological investigations contend that a possible neophyte village was located south of the South Wing.[35]

Other features nearby the quadrangle included the tannery and the tile kilns. These were located north of the mission.[36] In the beginning of 1802, Mission Nuestra Señora de la Soledad suffered a horrifying epidemic which appeared to have been pneumonia and diphtheria.[37] It was noted that there were approximately 80 deaths from January to March, 1802 at Mission Nuestra Señora de la Soledad. An early cemetery was established to the east of the quadrangle for the burial of the large number of dead.

Fr. Payeras left Soledad for San Diego del Alcala in July 1803, and was replaced by Fr. Florencio Ibanez who remained at Soledad until his death in 1818. Under the direction of Fr. Jayme and Fr. Ibanez, the church was enlarged in December of 1805. They reported that the church had been enlarged by twelve *varas* and that the roof was raised three *varas* and covered with tiles.[38] Additions to the sacristy included a silver chalice, a chasuble and four albs. It appears that at this time the Padres' Quarters were moved to the 1793-1794 south wing to accommodate the enlargement of the church.[39]

Descriptions of the architectural features of the church are scant from historic sources, however, the original adobe building was 28 *varas* long and was enlarged by 12 feet and the roof was raised making it a two-story building. The church was covered with roof tiles. A simple doorway provided entrance to the church. It is assumed that it must have had some common ornamental features in the façade.

[32] Farnsworth 1987.
[33] Ibid.
[34] *Inventory* 1834.
[35] Farnsworth 1987.
[36] Edith Buckland Webb and Hugh Pascal Webb, *Mission Nuestra Señora de la Soledad Scrapbook* (Santa Barbara: Santa Barbara Mission Archive-Library, *ca*. 1930s).
[37] Farnsworth 1987, 222.
[38] Engelhardt 1929, 21.
[39] Farnsworth 1987. Jackson 1984.

Although little is known about the interior of the church, it was remarked that the interior was in striking contrast to its gloomy exterior.[40] Norman Neuerburg in his book, *The Decoration of the California Missions*, notes that "this probably refers to a decorated interior which is probable when a mission was generally so poor in objects of value alluding to possible paintings on the walls."[41] He also notes that a request for a *reredos* in 1806 indicates a desire for a properly fine interior, though it is not known if this altarpiece arrived.[42] Archeological work recently completed contends that the enlargement the church may have included an eight foot extension to the south to accommodate the narthex.[43] Other researchers have speculated that the enlarging of the church was due to the growing population of the mission which had peaked at 725 that year.[44] An 1854 newspaper article from the *Democratic Daily State Journal* describes the Mission Nuestra Señora de la Soledad as "consisting of a church about twenty-eight feet by fifty with a graveyard adjoining on the right about one hundred feet square."[45] Also described is the garden which was "situated within a mile of the church about three hundred varas square, known as Mission Gardens."

From 1810 to 1832, no new buildings were constructed at the Mission. Many were repaired. In 1814, a questionnaire was sent by the Viceroy in Mexico to all the missions in Alta California to answer questions about the lives of the Indians at the mission. This synopsis can illustrate Indian life at the mission:

> "After they were baptized, the young neophytes were taught Spanish, however, the Indians showed no inclination to learn to read or write. As a result of the Indians' limited Spanish, there were catechisms in each of the four Indian dialects. At the Mission, the Indians still used native remedies, such as herbal cures and bleeding. However, the dominant problem was venereal disease, for which the padres had no cure. The Indians ate at all hours, just as they had done before coming to the Mission, even though they were given three meals a day. At funerals, the Indians would give loud wails- just as they did at traditional funeral ceremonies. The Indians had traditionally used flutes to make music, and at the Mission, they showed a liking for all kinds of music. The men wore the cotton or shirt, breach cloth, and blanket, whereas in prehistoric times, they had gone naked. The women wore a blouse, skirt, and blanket, instead of the grass or tule apron they had worn formerly."[46]

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[40] Alfred Robinson, *Life in California: During a Residence of Several Years in that Territory, Comprising a Description of the Country and the Missionary Establishments, with Incidents, Observations, etc.* (New York: Wiley & Putnam, 1846), 73. www.books.google.com (accessed November 11, 2010).
[41] Norman Neurbeurg, *The Decoration of the California Missions* (Santa Barbara: Bellerophon Books, 1987), 61.
[42] Ibid.
[43] Ruben Mendoza, e-mail message to author, 2011.
[44] Farnsworth 1987.
[45] "Claims of the Roman Catholic Church to Missions and Mission Lands in California," *Daily Democratic State Journal*, May 21, 1854.
[46] Geiger, Maynard J. and Clement Woodward Meighan. *California Indian Life and Customs as Reported by the Franciscan Missionaries, 1813-15* (Santa Barbara: Santa Barbara Mission Archive-Library, 1976).

On November 26, 1818, Fr. Ibanez died and was buried beneath the sanctuary of the old church next to the altar steps on the Gospel side (right) of the church.[47] Fr. Ibanez's grave serves to locate the altar of the church.

It was during that same year that Hippolyte de Bouchard, a French and Argentine sailor who fought for Argentina, Chile, and Peru sailed into Monterey and claimed Monterey for his country. During this time, soldiers from the Monterey Presidio sent their families and the town inhabitants inland to Mission Nuestra Señora de la Soledad for safety.[48] Bouchard eventually left Monterey and later went on Southern California continuing his rampage.

Fr. Juan Cabot replaced the deceased Fr. Ibanez in 1820, and during that year the annual report once again discusses building activity with Fr. Cabot reporting that repairs were made to the church and the church was reroofed. During that year Mission Nuestra Señora de la Soledad also saw an increase in Indian population, which can be attributed to the increase of members of the Yokuts tribe who were brought from the Central Valley to Soledad.[49] In October 1821, Fr. Jayme became sick and left Soledad in October of that year.[50] After his departure, Mission Nuestra Señora de la Soledad had only one resident priest for the remainder of its operation.

Mexican Rule 1822-1834

During the years 1822 to 1834, Alta California was under Mexican rule. Mexico gained its independence from Spain and was formally announced in Monterey on April 11, 1822. The Mexican government decreed that the subjects in Alta California should also swear allegiance to Mexico. The missionaries and Indians took the oath of independence at Soledad during a general meeting on May 5, 1822.[51]

In 1824, a large flood wreaked havoc on the region and the church sustained major damage. After the flood, the church was again repaired and fortified and the annual report for 1825 indicated that "the sacristy was rebuilt which in the past year was destroyed by floods and all the rest has been repaired as well as possible."[52] Roof tiles for the building continued to be made in 1828 for repairing buildings and a smithy and carpenter shop were also in operation at this time.[53]

Fr. Vicente Sarría was installed at Mission Nuestra Señora de la Soledad in 1828. Sarría had founded Mission San Rafael Archangel and later held the position of *Presidente of the Missions* until 1825. It appears that he had been relieved of his position as *Presidente* and was placed

[47] Letters and other documents about Mission Soledad, SBMAL #1599 (Santa Barbara: Santa Barbara Mission Archive-Library, 1817). Bancroft 1886, 2, 385.
[48] Ibid., 2, 231.
[49] Farnsworth 1987, 235.
[50] Letters and other documents about Mission Soledad, SBMAL #2081 (Santa Barbara: Santa Barbara Mission Archive-Library, 1820).
[51] Engelhardt 1929, 32.
[52] Ibid.
[53] William Howard Knowles. *Manuscript and notes on Mission Soledad* (San Francisco: Frances Rand Smith Collection, California Historical Society, 1939).

under technical arrest by the Mexican Government because of his refusal to take the oath of allegiance to the Mexican Constitution. Sarría appeared to be quite beloved, as illustrated in Alfred Robinson's quote from his book *Life in California*, stating that "To have known the old Padre Sarría was a happiness indeed."[54] Robinson also provides the notorious quote which appears to have followed Mission Nuestra Señora de la Soledad throughout its existence like a spectre, "It was near sundown when we arrived and dismounted at the door of La Soledad. The gloomiest, bleakest and most abject-looking spot in all California!"[55]

In 1829, the Indian houses were repaired with new beams and tile roofs.[56] In 1832, the Annual Reports state that a church (which is now in the current reconstructed Chapel location) was built by Fr. Sarría and according to archeologist, Paul Farnsworth's dissertation, "it appears that this church was the last building built at Mission Nuestra Señora de la Soledad by the Franciscans, and the last mission church built in California."[57] The church apparently was lime washed on the exterior and was entered from the south. It had a window on the east side and west side along with a door on the east side providing access to the front area. The sacristy joined the east side of the church close to the rear or northeast corner.[58] The interior did have some ornamentation on the walls and may have included a niche over the door of the church for a statue of Our Lady of Solitude. A note from the Frances Rand Smith collection at the California Historical Society documented a design taken from the chapel in 1875 which was described as a pomegranate blossom arranged in a circular form which decorated the altar of the chapel. Along with the chapel, a cemetery was established directly west of the chapel.

Secularization of Missions 1834

With Mexican independence from Spain, years of debate on the fate of the California Missions under Mexican rule were finally ended when the Mexican Congress in 1833 formally adopted a secularization law. On April 9, 1834, Governor Figueroa announced the plan for secularization of all 21 missions and distribution of the mission property. Although the original intent of the mission system was to someday turn over the mission lands to the newly converted Indians, in reality much of the California Mission's property was granted to politically connected families, and the native peoples surrounding the mission essentially were granted little or nothing. A later decree of November 4, 1834 joined Mission Nuestra Señora de la Soledad with Mission San Antonio and the priest was relieved of the administration of the temporalities of the mission.[59] A civil administrator and local rancho owner named Nicolas Alviso was assigned to the mission and to comply with the secularization law the mission was inventoried in 1834.

[54] Robinson, 73.
[55] Ibid.
[56] Farnsworth 1987, 240.
[57] Ibid., 241.
[58] George Tays. *Mission Nuestra Señora de la Soledad: Registered Landmark #233* (Manuscript on file, Mission Soledad, Soledad, California, 1936), 27.
[59] Engelhardt 1929, 39.

Post-Secularization 1834-1859

By 1834, the Mission continued in operation but at a truncated pace due to the overall secularization process. In 1836, another inventory was made, noting that Soledad Mission continued to own 5,000 vines and the three ranchos of San Lorenzo, San Vicente and San Fernando. It also had 3, 246 cattle, 2,400 sheep and 32 horses.[60] In August 1838, William Hartnell, functioning as Inspector of the Missions, reported that there were only 45 cattle, 865 sheep, 25 horses, one mule, one ass (a total of 937 animals), and 156 fanegas of barley.[61] As the mission resources and neophyte population dwindled, administrators salaries were becoming more difficult to pay. In March 1840, the administrator Cantu was ordered to sell 6,000 tiles from the Mission to buy food for the Indians. In 1841, another traveler to the area, Eugene Duflot de Mofras, noted "Now, not one Indian, nor one head of livestock is encountered. All has gone to ruin. The vineyards are abandoned: the gardens uncultivated; and the fruit trees in the orchards grow wild for want of pruning."[62] During this period, the mission lands were being distributed among local Mexican families as rancho lands. Although the exact boundaries of the Mission Nuestra Señora de la Soledad's lands are difficult to ascertain, it appears that much of the former lands of the mission were sold off by 1846. One of the families that received most of the land was the Soberanes family.

Feliciano Soberanes

In 1769, Jose Maria Soberanes came to Monterey with the Portolá expedition and had also been stationed at Soledad in the early years of initial development. He married Maria Josefa Castro and was granted Rancho Buena Vista near present-day Salinas in 1795. The Soberanes family owned the nearby *Los Coches Rancho*, which was granted to Josefa Richardson (Feliciano's sister) in 1841, the San Lorenzo Rancho granted to Feliciano Soberanes in 1841, and *El Alisal Rancho* in Salinas, granted in 1833 to brothers Feliciano and Mariano Soberanes and William Hartnell. Ex-Mission Nuestra Señora de la Soledad was granted to Feliciano Soberanes in 1859.

In May of 1841, Governor Juan Bautista Alvarado appointed Feliciano Soberanes as *majordomo* of Mission Nuestra Señora de la Soledad. He was to give Indians their liberty, to distribute the property, to give Indians use of the shops, and to appoint an *alcalde* from among the local natives. In 1842, Brigadier General of the Mexican Army, Manuel Micheltorena was appointed Governor of California. A revolt was led by the ex-Governor Alvarado and Micheltorena marched south from Monterey to locate Alvarado. It is during this time that Governor Micheltorena's troops marched through the Soledad area and took horses, cattle and various other livestock, presenting Soberanes with a receipt for the seized animals.

In 1845, Micheltorena was relieved of his duties as governor and was replaced with Pio Pico. That same year, Governor Pico ordered the neophytes return to the mission or it would be declared to have no owner.[63] Apparently no neophytes returned, and the mission was to be sold

[60] Farnsworth 1987, 246.
[61] Bancroft 1886 vol. III, 690.
[62] Eugene Duflot de Mofras, *Duflot de Mofras' Travels on the Pacific Coast* 2 vols. Trans., ed. and annotated by Marguerite Eyer Wilbur (Santa Ana: Fine Arts Press, 1937).
[63] Farnsworth 1987, 251.

to the highest bidder. An inventory of August 2, 1845, listed the buildings, furniture, garden with 21 fruit trees, and one league of land (1,747 hectares or 4,316 acres) as worth 2,494 pesos, and the population was placed at 20 people.[64] Upon hearing this, Soberanes, with the assistance of his brother-in-law Enrique Cambuston, went to Governor Pico and crafted a petition that alleged the stolen animals were worth 800 pesos, and in lieu of monetary repayment, Soberanes requested that he receive the property of Mission Nuestra Señora de la Soledad.

On January 4, 1846, Feliciano Soberanes was formally granted the land formerly belonging to Mission Nuestra Señora de la Soledad consisting of "one parlor and three rooms as well as the vegetable garden, the orchard and the vineyard" however, "the church was excluded being left to the disposal of the Most Highest Bishop."[65] The Land Case File also notes that "the property belonging to the former Mission of La Soledad is in a state or ruin and abandonment." The land grant also makes comment on Feliciano's work on the buildings immediately after it was granted by Governor Pico in 1845, "immediately after the said grant was made to him said Soberanes repaired the ruined houses of said Mission and placed them in an acceptable condition and lived there with a part of his family."[66] It appears from these remarks that Soberanes did much repair to the buildings.

Various accounts and reports conflict as to the construction and/or repair of the 1832 chapel by Feliciano Soberanes in the 1850s. He apparently reconstructed/repaired the ruined chapel due to sentimental associations with being baptized, confirmed and married in that chapel.[67] Primary documents such as the Land Case File and associated field notes clarify that the chapel was at least partially of recent (1850) construction and it is assumed that he repaired/reconstructed the 1832 chapel built by Fr. Sarría. Notes such as "repaired the ruined houses of said Mission and placed them in an acceptable condition" and field notes which clearly delineate between older and newer buildings for example "to the point where church building joins the corridor of the old Mission building" can be interpreted to show the 1850s-era construction.

A 1913 sketch from the Monterey County Historical Society by Benito Soberanes, the grandson of Feliciano Soberanes, denotes that the Chapel was constructed by his family members. Another account by Henry Miller, who visited in 1856, describes "a great heap of ruins with the exception of one building and a small church of modern date."[68] Miller also produced a sketch of the mission showing the south wing and the intact whitewashed chapel along with the south end of the west wing and high walled ruins along with a short adobe wall around the cemetery.

One of the earliest sketches was drawn by H. M. T. Powell who visited the area in 1850. Powell noted at this time that Mission Nuestra Señora de la Soledad was "a mere ruin. No attempt at

[64] Bancroft 1886, vol. IV, 661.
[65] Documents Pertaining to the Adjudication of Private Land Claims in California, "Land Case File 348, Feliciano Soberanes," (Berkeley: Bancroft Library [BANC MSS Land Case Files 1852-1892], 13.
[66] Ibid., 8.
[67] George Wharton James, *In and Out of the Qld Missions of California, an Historical and Pictorial Account of the Franciscan Missions* (Boston: Little, Brown, 1918), 219.
[68] Henry Miller, *Account of a Tour of the California Missions, 1856* (Santa Barbara: Bellerophon Books, 1997), 18.

architectural ornament. Looks like a large rancho. Some adobe houses around."[69] In 1833, Feliciano Soberanes, along with his brother Mariano Soberanes and William Hartnell, were granted *Rancho El Alisal* by Governor Figueroa. At some point, possibly after he was appointed *mayordomo* of Mission Nuestra Señora de la Soledad, Feliciano took some of the tiles from the mission to construct his two adobe buildings at this rancho. Apparently, Governor Alvarado also helped himself to some of the mission's tiles to construct his own adobe nearby. According to a journal article, a grandson of William Hartnell named Pedro Zabala, purchased some of the roof tiles for his garden wall near Salinas in 1913.[70]

On November 7, 1850, a record of the grant was filed with the United States Government, but a year later in 1851, Congress declared that the U. S. Land Commission must verify all land owners claims. Feliciano Soberanes petitioned for confirmation of ownership which was finalized on January 22, 1853. Approximately one month later, in February 1853, Archbishop Joseph Alemany filed for the return of mission lands to the Archdiocese. To be included in his grant were the church buildings and dwellings of the padres, the gardens, vineyard, and cemetery.

As part of this court case, known as *Joseph Alemany vs. United States for the Lands and Property of the Catholic Church, No. 609*, the first accurate map of the district by surveyor George Black was created in 1854. As part of the proceedings of the Land Case, William Hartnell was interviewed and gives information regarding the mission buildings and conditions, "the buildings of the Priests house is in a very dilapidated condition, the church has fallen down and mass is sometimes said in building which was formerly a barn. It has formerly a large orchard of about 15 acres, which is now entirely destroyed. The ruins of the building cover about two hundred yards square. They are well-known and conspicuous."[71] When asked to describe the character, form and condition of the buildings Hartnell stated: "There were generally a number of buildings forming a quadrangle with a court yard in the center. The Church was generally on one corner of the quadrangle-the other buildings were appropriated to the residents of the Priests, warehouses, school rooms, and in some cases the Indians resided in them."[72]

On July 17, 1855, the U. S. Land Commission declared that Feliciano Soberanes was entitled to the lands of the Mission, but excluded the Mission buildings and other parcels claimed by the church; a total of approximately 3,601 hectares (8,899 acres). On December 18, 1855, the Land Commission determined that Pio Pico had no authority to sell the Mission Lands because they were inalienable and belonged to the Catholic Church. Consequently, the buildings, cemetery, orchard, and vineyard were ordered to be returned to the church. Although Feliciano Soberanes appealed, his appeal to the decree was dismissed on March 15, 1858. The tract was again surveyed by Deputy Surveyor, Brice. M. Henry, in August 1858, to conform to the decree. This 1858 map provides much detail on the overall buildings sizes including the location of 'ruins of adobe houses', the location of El Camino Real, the cemetery, the orchard and the vineyard. On

[69] H. M. T. Powell, *The Santa Fe Trail to California 1849-1852* (San Francisco: The Book of California, 1931), 220.
[70] Paul P. Parker, "The Tiles from Mission Soledad," in *California Historical Society Quarterly* 23(1944): 348.
[71] U. S. Commission for Private Land Claims, "Land Case 609," (Berkeley: Bancroft Library, 1853), 58.
[72] Ibid., 59.

November 19, 1859, a patent was issued to Archbishop Alemany, returning approximately 14 hectares (34 acres) to the Church. In July of 1859, Feliciano Soberanes was granted the Ex-Mission Nuestra Señora de la Soledad Rancho of over 8,899 acres which excluded the mission church and grounds.

Criterion B: Personages

Governor José Joaquín de Arrillaga
In 1814, the Governor of Alta California, José Joaquín de Arrillaga, was on a return trip from inspecting nearby mission churches when he fell ill and was taken in by his close friend, Fr. Florencio Ibañez at Mission Nuestra Señora de la Soledad. On July 24, 1814, Arrillaga died and was buried in the center of the church at Mission Nuestra Señora de la Soledad.[73] Dorotea Valdez described the funeral and later visits to the gravesite on All Soul's Day (Nov. 2):

> "His funeral was a very imposing one, and was witnessed by hundreds of good citizens of Spain, the missionaries of four missions, a great many Indians, and every soldier belonging then to the Presidio of Monterey-at his funeral José el Cantor and upward of four hundred neophytes kept up a continuous singing of the miserere. After Governor Arrillaga was buried, a monument was raised over his grave, and during many years afterwards on the 2nd day of November hundreds of Indians and many white men and women visited his grave for the purpose of placing flowers over it."[74]

Arrillaga, a citizen of Spain and government official in the colony of New Spain, was the first governor of Alta California, a province of New Spain that would eventually become the modern State of California. In 1776, the larger Las Californias had become a part of the *Commandancy General of the Provincias Internas* under the Viceroyalty of New Spain. This expanded area of New Spain's northern frontier along the Pacific Coast included Lower California (the Baja Peninsula), Alta California, and neighboring areas. The subarea of Alta California extended northward along the Pacific Coast from San Diego. In March, 1804, Las Californias was split by royal decree from Madrid, and Arrillaga was appointed to administer the newly created province Alta California, having previously been appointed the last governor of *Las Californias* in 1800.

José Joaquín de Arrillaga was born in Ava, Guipúzcoa, Spain in 1750. He entered the Spanish military in the late 1770s, and was serving in the northern frontier of New Spain by the 1780s. He was appointed Lieutenant Governor of Las Californias in 1783, and served as interim governor from 1792 to 1794. In 1794, he returned to the presidio at Loreto and engaged in explorations and surveys in Baja while managing the political and military affairs in Lower California. In 1800, he was appointed again to the office of governor, the eighth appointment to fill the office in 24 years. Arrillaga relocated from Loreto to Monterey following the creation of

[73] Engelhardt 1929.
[74] Dorotea Valdez, "Dorotea Valdez Reminiscences," (Berkeley: Microfilm Transcript on file with Bancroft Library [BANC MSS C-E 65], 1874), 2.

the province in 1804 and his appointment to the position as Alta California's *gobernador military politico*.

Arrillaga was the longest serving Spanish governor of California. He was known as competent, fulfilling his duties with knowledge, prudence, discipline, and discretion. His early interaction with George Vancouver led him to fortify the northern edge of California against potential English expansion with the establishment of Fort Point at San Francisco's Golden Gate. He also negotiated with Russian expansion attempts along the Pacific Coast under Russian commander Resanoff and later effectively engaged trade with Russian fishermen and trappers who settled in Northern California near Bodega Bay. He served during an important transitional period in Spain's history, during the abdication of the Spanish throne by Charles IV in 1808, and the beginning of the revolution against Spain in 1810, which ultimately resulted in Mexico's independence from Spain. He is recognized for initiating the first schools in California.

Arrillaga's grave was located by archeologists in the 1960s and was described as an oval or rounded top coffin. He was buried with a bronze crucifix and a sword at his side. The crucifix is now in the Mission Mission Nuestra Señora de la Soledad museum, where these artifacts, along with the mission (including a marker on the church floor) now serve to interpret a unique story within the Spanish history of the state.

Criterion C: Works of a Master

The Chapel building reconstructed in 1954 and the South Wing reconstructed in 1962, represent the works of a master builder, Harry Downie (1903-1980). Downie established himself as a mission restorer while working on Mission Carmel in the 1930s, and later went onto to complete restoration work at other missions including San Luis Obispo, San Juan Bautista and San Buenaventura. Downie was hired by the Native Daughters of the Golden West to reconstruct the Chapel and South Wing of Mission Nuestra Señora de la Soledad.

The reconstructed buildings at Mission Nuetra Señora de la Soledad were reassembled with both historic and new materials. The reconstructed buildings were based on what was considered to be sound archeological, architectural, and historic data collected at the time of project commencement. The reconstruction was done in a "suitable environment," as the South Wing and Chapel were rebuilt in their original locations, and the reconstruction preserved the integrity of extant building remains, which were no longer in themselves, capable of adequately interpreting the early mission complex. The reconstruction has always been identified as such, and does not misrepresent the authentic fabric of the early mission, while at the same time presenting the mission to visitors in a dignified manner. Reconstruction efforts continue, with additional historical research and archeological work being prepared for future reconstructions of other portions of the mission complex.

Harry Downie was born in San Francisco on August 25, 1903, to Henry John Downie and Rose Morrison. Downie initially worked as cabinetmaker with an interest in restoring Spanish antiques. He was hired in 1931 by the Catholic Church in Monterey to restore statues at Carmel

Mission which eventually grew into the role of mission restorer. At Carmel Mission, his work included interior and exterior restoration of the church and led to his role as an expert mission restorer for other missions.

Plans for repair work at Mission Nuestra Señora de la Soledad begun as early as 1939, when Father William Stuhlmann approached the statewide organization Native Daughters of the Golden West (NDGW) to request support for the restoration and preservation of the mission buildings. After much consideration, NDGW decided to take on the project and began a long term commitment to fundraising and promotional support as well as participation in the reconstruction. By 1954, NDGW had raised $21,500 for the restoration of the Chapel. They also raised $22,000 in the 1960s for the second phase of construction, the adjoining museum wing section. A state-level Mission Committee was established for the project as well as a local Soledad Restoration Committee, which handled most of the on-site work. Additionally, an Honorary Mission Committee was established that included prominent individuals and supporting organizations. NDGW also held annual events such as the Mission Tea and participated in the Annual Soledad Fiesta.

On April 23, 1954, ground breaking ceremonies were held with 500 Native Daughters and friends in attendance. The following year, work began on the reconstruction of the Chapel under the direction of Harry Downie. At the time of reconstruction, only the front façade and half of the side wall of the Chapel were extant. Downie manufactured 12,000 adobe bricks on site for the reconstruction.

Downie finished the reconstruction in 1955, but the altar, windows and door were not placed. To add to the chapel, Downie brought the Stations of the Cross from Mission San Antonio. He also purchased various paintings for the chapel, and the mission bell was returned from the Soledad Catholic Church and reinstalled as a part of construction in 1954. On October 13, 1955, over 2,000 visitors attended the Rededication Ceremony of Mission Nuestra Señora de la Soledad.

On October 14, 1957, the NDGW, along with the Native Sons of the Golden West and the State Parks Commission, dedicated a brass marker commemorating Mission Nuestra Señora de la Soledad as State Historical Landmark No. 233. That same year, work began on the second phase of restoration, consisting of the rebuilding of the South Wing to be used as a museum.

In 1961, Oliver Pesch, a caretaker of the mission, performed archeological work for the South Wing reconstruction project. Joseph Triano was hired to do the work, however it appears that Downie continued to have some supervisorial input. Pesch cleared adobe meld from the site.[75] He also located the graves of Governor Arrillaga and Fr. Ibanez, and uncovered a grave near the entrance to the church. At that point, Downie was called in to complete the work.[76]

In 1962, the building program of the South Wing started with 21,000 adobe bricks manufactured on the mission grounds. Sections of the old walls were retained whenever possible and

[75] Ibid., 329.
[76] Ibid.

reinforced, and the new adobe bricks staggered and stitched into the original. It appears that the doors were not placed according to historically accurate locations but instead spaced evenly along the wall. Portions of El Camino Real and the aqueduct were paved over during the reconstruction and subsequent site use.

Restoration included the installation of the entire tile and construction of the outside corridor running the full length of the building. On October 14, 1963, ceremonies dedicating the South Wing were held, and later that year at the 1963 Annual Fiesta the newly restored Chapel and South Wing was open to visitors. After the completion of the South Wing, NDGW turned to enhancements at the mission: landscaping, including a memorial fountain, fruit trees and rose bushes. Furnishings were added to the Chapel and museum.

Criterion D: Historical Archeology

Mission Nuestra Señora de la Soledad also qualifies for listing under Criterion D. The mission district has not yet been completely evaluated for its archeological significance. Much of the district is in ruins such as the Church and East, North and West Wings and/or features are buried underground, such as the *acequia*, Neophyte Housing and El Camino Real. Although portions of the district have undergone various archeological excavations, the potential for new information to surface, based on recent investigations, is very high. The North Wing ruinous wall, impressive in thickness and height, contains the actual adobe bricks and mortar fabricated and erected by Native peoples, the neophytes at the mission. The remaining adobe wall is a direct link to the labor and contributions of the neophytes. The original adobe mission wall preserves an example of the Spanish Colonial method of wall construction. The ruinous North Wing adobe wall will be preserved and protected in situ, is the only freestanding original adobe wall that can be viewed at any of the twenty-one missions.

Underground remains at Mission Nuestra Señora de la Soledad have the potential to yield significant information in relation to construction, materials, room placement, pre and post-contact Native American components such as hunting, gathering and subsistence data, delineate activity areas and specific activities, as well as crop data. The significance of archeological materials is measured by their ability to address unanswered regional or site specific research questions. These answers can provide a better understanding of the entire district as a whole and benefit future interpretation. Archeological remains provide invaluable information on past cultures, particularly on those aspects of culture or on those people for whom little documentary information exists, such as Native Americans at the site.

There is considerable evidence that Mission Period foundations have archaeological information important to the history of Monterey and California. The recovery of important information from mission foundations requires that most of the footing be present since the feature represents a single entity and that missing components would result in misinterpretation of construction practices and materials. Considering that the majority of the foundations appear to have integrity, and that several previously unreported elements of the footings are unique, provides evidence

that there is archaeological research potential. The underground remains are considered significant archaeological features at the mission.[77]

Historic Contexts
The historic contexts include Prehistory; Mission Period, Mexican Period, and occupation by the United States. Prehistoric materials have been identified to depths of 1.5 m and likely predate the Mission Period and appear to represent intact activity areas. The Mission Period context is represented by architectural remains, artifact deposits both isolated and in functional groups, pollen and macro-botanical remains in adobe bricks and sediments, and faunal assemblages present in various quantities and condition. The Mexican Period context is present in mission buildings, artifacts deposits, and land-use (cemetery). Artifacts and features relating to the United States are present and represented by both architectural elements and artifacts.

Data Sets
Data sets, or data categories, are groups of information. Data sets are defined by the archeologist, taking into consideration the type of artifacts and features at the property, the research questions posed, and the analytical approach that is used.

The archaeological investigations have identified multiple data sets that Mission Nuestra Señora de la Soledad has or may have present and include:

1. Refuse deposits dating to both prehistory and historical occupation;
2. Intact surfaces of the Mission Period for both exterior and interior locations;
3. Unknown or unidentified structural features for the Mission Period;
4. Clusters of artifacts of similar types and functions denoting activity areas;
5. Temporally diagnostic artifacts for both prehistoric and historical occupations;
6. Charred plant remains from interior rooms;
7. Diversified faunal assemblages;
8. Soil stratigraphy with cultural materials; and
9. Pollen and macro botanical remains from adobe bricks.

Research Questions

North Wing
The size and placement of rooms in the North Wing is new information and has potential to offer functional interpretations, and data concerning spatial patterning and construction methods that are key components in assessing the significance of the features and the wing as a whole. While it is evident that there is widespread ground disturbance in the North Wing, there is sufficient integrity to identify Mission Period surfaces within the rooms as well, as at least one archaeological feature. The presence of earthen floors indicates data potential in relation to successive occupations at the mission from prehistoric to the historical period. In addition, the presence of burnt seeds also indicates that additional data on crops is available. The plant

[77] Foster, John M., "Archaeological Evaluation Mission Soledad, Phase II," (Soledad: Manuscript on file Soledad Mission Restoration Committee, 2012), 77-81.

remains can provide a datable context on crop succession or gathering activities of the inhabitants, whether prehistoric or Mission Period.

Patio
Evidence strongly suggest that artifact reconstructions (multiple pieces of the same artifact) are possible in the patio, and that Native American artifacts are present in a well-defined Mission Period context, which could provide data on what degree the Native American laborers maintained their hunting, gathering, and subsistence practices. It is evident that there are areas of disturbance in the patio from several different periods. While there is insufficient material to reliably date what the chronological distinctions are, it is probable that additional sampling will provide new data on site formation processes in the mission patio. How the site was formed will provide important data on how the complex was modified through time, what forces were used to shape the site, and how the older deposits (both mission and prehistoric) were affected and to what extent. Although some areas have lost their integrity in the patio, the presence of intact surfaces of the mission period containing specific assemblages suggest that it would be possible to identify specific time periods within the mission occupation, delineate activity areas, and identify specific activities and associations.

South Wing
The configuration of the foundations, comparison of measurements, and historical research indicate the potential for an interior corridor in the middle of the wing which would provide new information on the sequence of construction and building practices.

East Wing
Initial investigation at the East Wing resulted in the discovery and identification of three separate foundations. Their association with the overall wing layout resulted in significant new information on the construction and sequence of building of the wing, and also provided additional information on the relationship with both the South and North Wings. Data gaps can help understand the sequence of construction, room function, cultural affiliations, and architectural details.

Prehistoric Component
It is evident that there is a high potential for a buried prehistoric component underlying the observable mission elements. The depth of the Native American artifacts and the clear distinction vertically in the stratigraphy between the different classes of artifacts suggest that the district has two separate components. It is unclear whether these elements are sequential or have a wider variation in time.

Integrity
Under Criterion D, integrity of association is measured in terms of the strength of the relationship between the district's information and the important research questions that are associated. For archaeological purposes, the district will have integrity if it is intact enough to be studied for data important in the prehistory or history of the area.

Within the North Wing, the majority of the foundations investigated indicate a relatively high degree of integrity in that adobe bricks are still evident in various locations along the top of the foundations. While it is evident that there has been a loss of interior room surfaces, there is sufficient integrity left to determine depth and constituents in at least two of the rooms. The limited sampling does not preclude the presence of a greater degree of integrity in the other rooms. The analysis of the vertical distribution of artifacts suggests that there is sufficient integrity to allow differential analysis between Mission and potential prehistoric occupations.

The strip of land immediately north of the North Wing contains a vertical profile of artifacts with a relatively clear delineation between Mission Period and Native American deposits suggesting a probable earlier prehistoric occupation. There is evidence of disturbance but not to a degree that important data could not be realized.

With the Patio, the identification of three Mission Period surfaces suggests a high degree of integrity within an area of unknown extent in the patio. It is also evident that there is extensive disturbance in localized areas as well. One preliminary observation, which should be treated with great caution, is that the surviving features are all close to wing foundations, suggesting that proximity to the patio edges may be a consideration. The analysis suggests that the patio encompasses areas of both low and high integrity.

Within the South Wing, the presence of archaeological features and intact foundations suggests that in the areas investigated there is a high degree of integrity including spatially discrete artifact deposits, fragile adobe wall segments, and faunal materials. Limited sampling prevents a more complete evaluation.

Within the East Wing, the presence of archaeological features and intact foundations suggests that in the areas investigated there is a high degree of integrity including tile floors, burials, and architectural remains.

Mission Nuestra Señora de la Soledad has a high degree of archaeological integrity as demonstrated through cultural resource investigations to date (Farnsworth 1987; Foster 2011; and Mendoza 2008). These initial archaeological investigations have demonstrated that the district does contain significant archaeological deposits and features that are sufficiently intact to provide a basis for yielding information important to the history and prehistory of the region and to missions within California.

Developmental history/additional historic context information

Mission Nuestra Señora de la Soledad Deterioration 1859-1954

Although the Diocese of Monterey-Los Angeles owned the Mission Nuestra Señora de la Soledad property by 1859, the property continued to be in a state of neglect. The 1805 church and Soldiers Barracks were not shown in the 1858 Plat map so it can be assumed those buildings were simply foundations (covered by adobe melt) by that time. According to field notes from the 1858 Plat map survey, the walls of some of the quadrangle building, for example the West Wing,

may have been partially intact. The El Camino Real running in front of the Padres' Quarter had brought people through the Salinas Valley and crossed the Salinas River north of Mission Nuestra Señora de la Soledad. By 1861, the route was altered and the road crossed the river near the Los Coches Adobe.[78] A flood in 1862 began the downward decline of the remaining adobe buildings.

Historic photos tell the story of decline. No photos have been located which show any walls of the West Wing and most photos show the North Wing in tall ruins, the East Wing with low ruinous adobe walls and the South Wing in decline. A drawing by Edward Vischer, most likely drawn between 1861 and 1870, does show the walls of some of the West Wing and a fairly obvious opening into that wall although it could also be interpreted as a ruinous wall. By the 1870s, the walls of the West Wing were no longer extant, the North Wing was composed of tall ruinous walls showing beam pockets, and the South Wing continued to stand with some intact roof tiles, however by the turn of the century a large portion of the west side of the South Wing had deteriorated. By 1875, the beams of the chapel had fallen in and one end of the fallen beams was crushing the altar. It appears that the western most section of the South Wing succumbed much earlier than the west portion, as by 1902 it is in crumbled ruins, while the other eastern section remained somewhat intact.

By 1918, the North Wing had deteriorated past the level of the beam posts but still continued to be fairly intact. By the 1920s and 1930s the southeast corner of the South Wing was completely gone. By the time of the reconstruction project in 1954, all that remained was a portion of the South Wing and the front façade of the Chapel. Portions of the North Wing remain today although in danger of further degradation without proper protection.

A 1916 sketch from the Monterey County Historical Society by Benito Soberanes, the grandson of Feliciano Soberanes, describes the mission, particularly the Chapel as built by his family, as well as the exact location of the *acequia*, El Camino Real, and the Indian Housing. Local resident Ernie Binsacca noted that evidence of portions of the *acequia* exists today below the banks of Arroyo Seco Road.[79] As the district is in an agricultural area, many farmers used the nearby land for farming, sometime plowing up to the base of the walls. Many of the historic photos show animals running among the ruins as well as huge amounts of adobe melt.

Along with animal degradation, visitors trampled through the ruins and climbed upon the deteriorated walls. Most locals played in the ruins as children and other remember bottle and pot collectors digging at the site for potential treasures. Archie Silveria, the neighbor to the east who has farmed the lands since the early 1940s, stumbled upon graves revealing redwood coffins and burials by the chapel as well during his agricultural work.[80] Before 1940, the mission property was mostly surrounded by private owners who farmed the land and access was cumbersome.

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[78] Mary Beth Orser, *It Happened in Soledad* (Soledad: Community Action Team of Soledad, 1996), 180. Gil Sanchez, *Historic Structure Report: Los Coches Adobe* (Soledad: Gil Sanchez, AIA, 2009), 28.
[79] E. Binsacca, e-mail message to author, 2011.
[80] Farnsworth 1987, 265.

Ft. Romie Road was established about a mile from the mission with the arrival of the Salvation Army Colony called Fort Romie in 1898. It appears that Ft. Romie Road did not formally provide access to the mission until the 1940s. In 1942, the Roman Catholic Bishop of Monterey-Fresno purchased and swapped land from Pelar Mattos for access via the County road.[81]

[81] Monterey County Clerk-Recorder's Office Original Record 765: 285 (Salinas: County of Monterey).

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Monterey County Historical Society
Map by Benito Soberanes-Paul P. Parker/Mission Soledad Collection
1850 Assessment Records

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Previous documentation on file (NPS):

____ preliminary determination of individual listing (36 CFR 67) has been requested
____ previously listed in the National Register
____previously determined eligible by the National Register
____designated a National Historic Landmark
_X_ recorded by Historic American Buildings Survey #__CA-1130___
____recorded by Historic American Engineering Record # _____
____ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

____ State Historic Preservation Office
____ Other State agency
____ Federal agency
____ Local government
_X__ University
____ Other
Name of repository: _Bancroft Library, University of California Berkeley_____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property __15.2 acres_____

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates
Datum if other than WGS84:_____
(enter coordinates to 6 decimal places)

1. Latitude: 36.404272 Longitude: -121.357910
2. Latitude: 36.406356 Longitude: -121.355095
3. Latitude: 36.405892 Longitude: -121.353929
4. Latitude: 36.403272 Longitude: -121.355675

Verbal Boundary Description (Describe the boundaries of the property.)
The boundaries of the mission historic district are delineated on the northern portion of the modern day road of Fort Romie Road while the remaining borders are shared with private farmland. Currently, the Neophyte Cemetery is known to be the east of the East Wing. The exact boundary of the cemetery has not been established. The boundaries of the NRHP historic district have been set beyond the edge of the mission complex to accommodate the likely area of the Neophyte Cemetery. The buildings and ruins are roughly centered in the property which is accessed by a paved driveway off of Fort Romie Road. This road circumvents most of the historic buildings and opens into a paved parking area. A farm road is located near the southwestern most corner of the property which leads to Mission Road. The Assessor's Parcel Number for the site is 165-022-002. Previously two parcels of land, the current parcel is now configured as one 15.2 acre parcel.

Boundary Justification (Explain why the boundaries were selected.)
During the Mission Period, the mission property was expansive, extending over seven miles to the south in the valley to include a vineyard area, and to the west and elsewhere where an orchard and possibly other farming areas existed. The historic district boundary includes the buildings and sites with known resources that have been historically associated with Mission Nuestra Señora de la Soledad. This 15.2 acre parcel includes significant resources associated with the first period of significance (1799-1850), including the North Wing, the ruinous foundations of the East Wing and Church, the ruinous foundations of the West Wing, the Quadrangle Patio, buried footings of the Women's Quarters, the buried footings of the Soldiers Barracks, the buried footings of the Neophyte Housing, the buried portions of the early Neophyte Cemetery to the east of the East Wing, the buried portions of the 1834 cemetery, the grave of Governor José de Arrillaga, El Camino Real location, buried resources associated with tile kilns and tannery to the northwest of the Quadrangle, and the buried remains of the portions of the

original *acequia*. It also includes significant resources from the second period of significance (1954-1962) such as the reconstructed 1954 Chapel and the reconstructed 1962 Padres' Quarters. Although the limits of the current property and district no longer contain the six-plus acres orchard to the west, this area has no known resources. The areas purchased by the archdiocese in 1942 in exchange for the orchard area allowed other important areas containing potential resources to be recovered, such as the Neophyte Cemetery east of the East Wing, and the current driveway area that contains resources associated with the tile kilns and tannery.

Location Map

USGS Soledad Quadrangle (15 minute) photorevised

Coordinates (WGS84):
Northwest corner: 36.406417, -121.355199
Northeast corner: 36.405825, -121.353701
Southeast corner: 36.403166, -121.355324
Southwest corner: 36.404285, -121.357880

Sketch Map
Source: Google Maps, 2013.

11. Form Prepared By

name/title: _Jessica Kusz/Public Historian; Franklin Maggi/Architectural Historian
organization: Archives & Architecture, LLC
street & number: P.O. Box 1332
city or town: __San Jose state: CA zip code: __95109
e-mail franklin.maggi@archistory.com
telephone: __(408)297-2684
date: __April 2013, Revised January 2014

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Description of Photograph(s) and number, include description of view indicating direction of camera:

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management. U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Photograph Log

Name of Property	Mission Nuestra Señora de la Soledad
City or Vicinity	Soledad
County	Monterey County
State	CA
Name of Photographer	Franklin Maggi
Date of Photographs	September 2010
Location of Original Digital Files	533 N. 10th St., San Jose, CA 95012
Number of Photographs	14

1. Reconstructed Chapel, viewed facing north.

2. South Wing-Reconstructed Padres' Quarters, viewed facing northeast.

3. West Wing-Ruinous Walls/Foundations of Kitchen and Blacksmithing, viewed facing northeast.

4. West Wing-Close up of Ruinous Walls/Foundations, viewed facing northeast.

5. West Wing-Site of Grist Mill, viewed facing southwest.

6. North Wing-Ruinous Walls/Foundations of Workshops and Storage, viewed facing southeast.

7. North Wing-Close up of Ruinous Wall/Foundations, viewed facing southeast.

8. North Wing remains, viewed facing north.

9. East Wing-Mission Church and Granary Ruinous Walls/Foundations, viewed facing southwest.

10. East Wing Remains and Site of Arrillaga's Grave, viewed facing northeast.

11. Site of Jose Joaquin de Arrillaga's Grave, viewed facing northeast.

12. Quadrangle patio, viewed facing northwest.

13. South Wing-Reconstructed Women's Quarters and Quadrangle Patio, viewed facing northwest.

14. Neophyte Housing location, viewed facing northeast.

Photo Key

G17
G17
North Wing
West Wing
East Wing
Quadrangle Patio
Church and Arrillaga's Grave
Chapel
South Wing
Neophyte Housing
NORTH
1
2
3
4
5
6
7
8
9
10
11
12
13
14

Index of Figures

Name of Property	Mission Nuestra Señora de la Soledad
City or Vicinity	Soledad
County	Monterey County
State	CA
Number of Figures	11

Figure 1. Map of Mission Soledad surveyed by G.Black, 1854. University of California, Berkeley - Bancroft Library.

Figure 2. Plat Map by Brice Henry, 1858. USC Digital Archive.

Figure 3. Earliest sketch of Mission Soledad by H.M.T Powell, 1850. HABS CAL, 27-SOL.V, 1-1.

Figure 4. Drawing of the ruins of Mission Nuestra Señora de la Soledad, Henry Chapman Ford, *ca*.1883. USC Digital Library. California Historical Society- California Historical Society Collection, 1860-1960 (CHS-5732)

Figure 5. Mission Soledad, *ca. 1870*. HABS CAL, 27-SOL.V, 1-7.

Figure 6. Mission Soledad, *ca*. 1888. HABS CAL, 27-SOL.V, 1-11.

Figure 7. View of Padres Quarters and Chapel, *ca*. 1898. HABS CAL, 27-SOL.V, 1-22.

Figure 8. Interior ruins of the Padres Quarters, *ca.* 1898. USC Digital Archive-Alice Iola Hare Collection. University of California, Berkeley. Bancroft Library.

Figure 9. Ruins of the Padres Quarters and Chapel, 1902. USC Digital Archive-Alice Iola Hare Collection. University of California, Berkeley. Bancroft Library.

Figure 10. Photo facing southwest, 1903. USC Digital Library. California Historical Society-California Historical Society Collection, 1860-1960 (CHS-2239)

Figure 11.Interior of Padres Quarters showing niches, no date-estimated *ca*. 1900. Credit: Mission Soledad Private Collection-Fabrey Collection.

Figure 1.

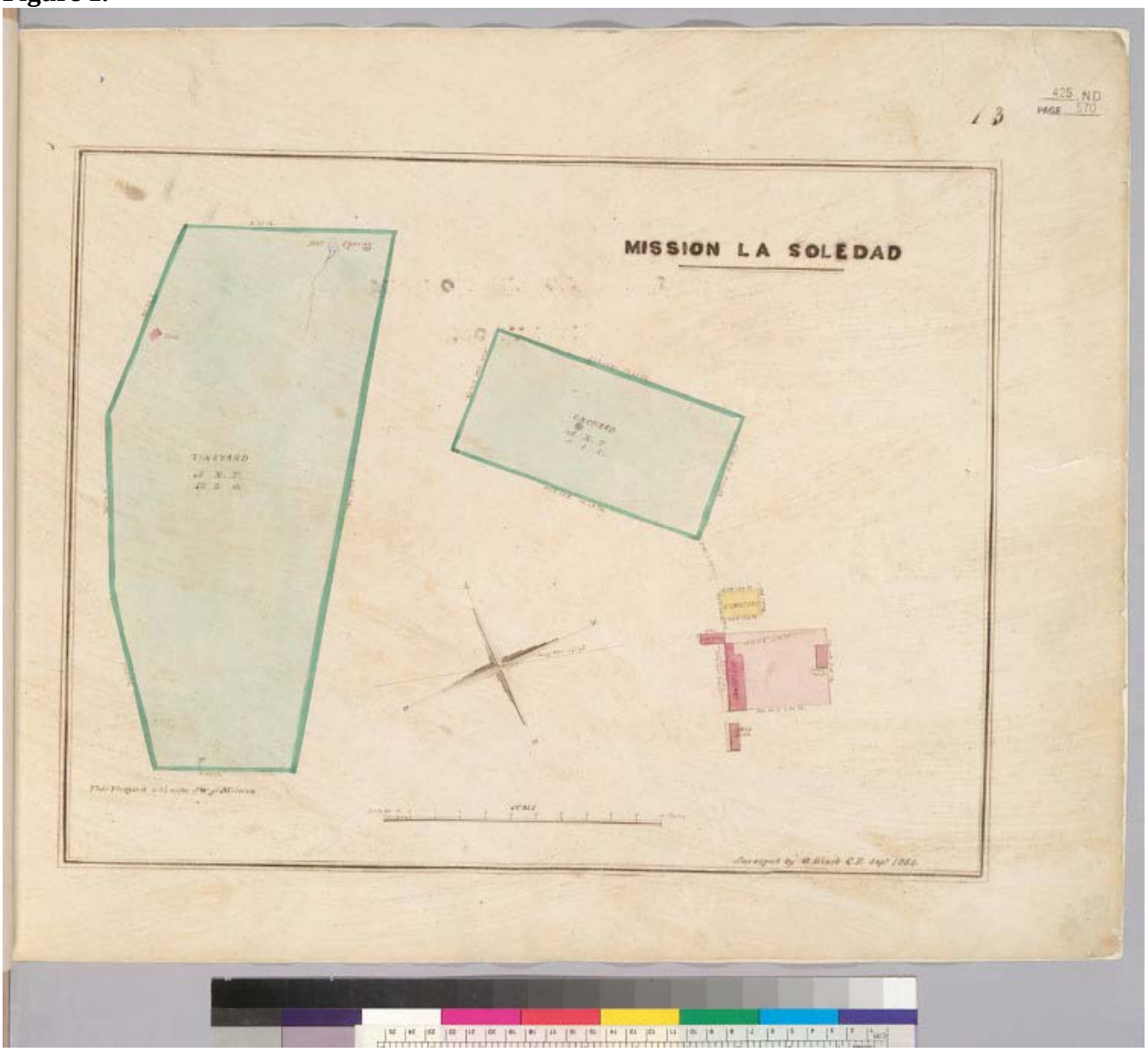

Figure 2.

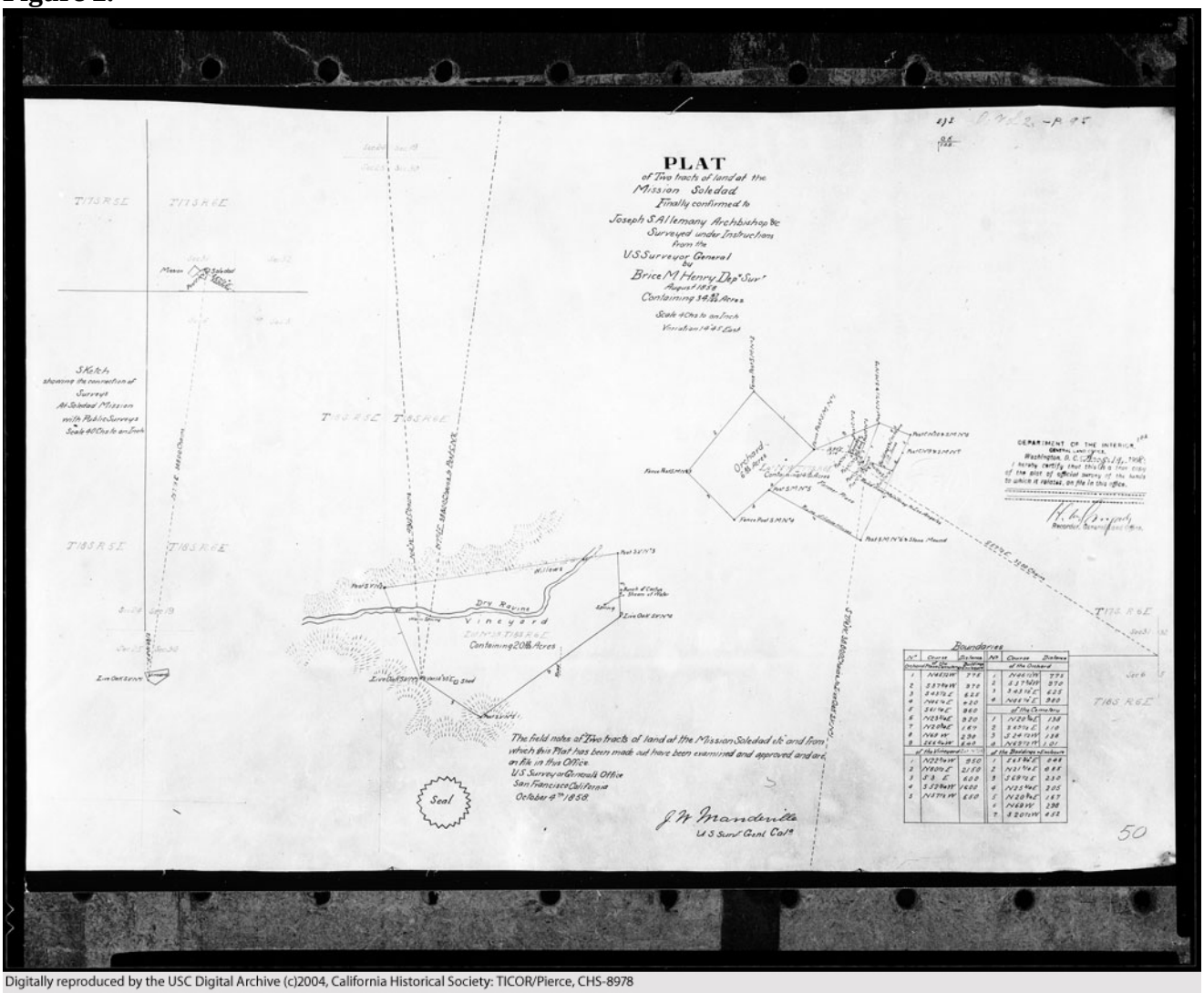

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Figure 3.

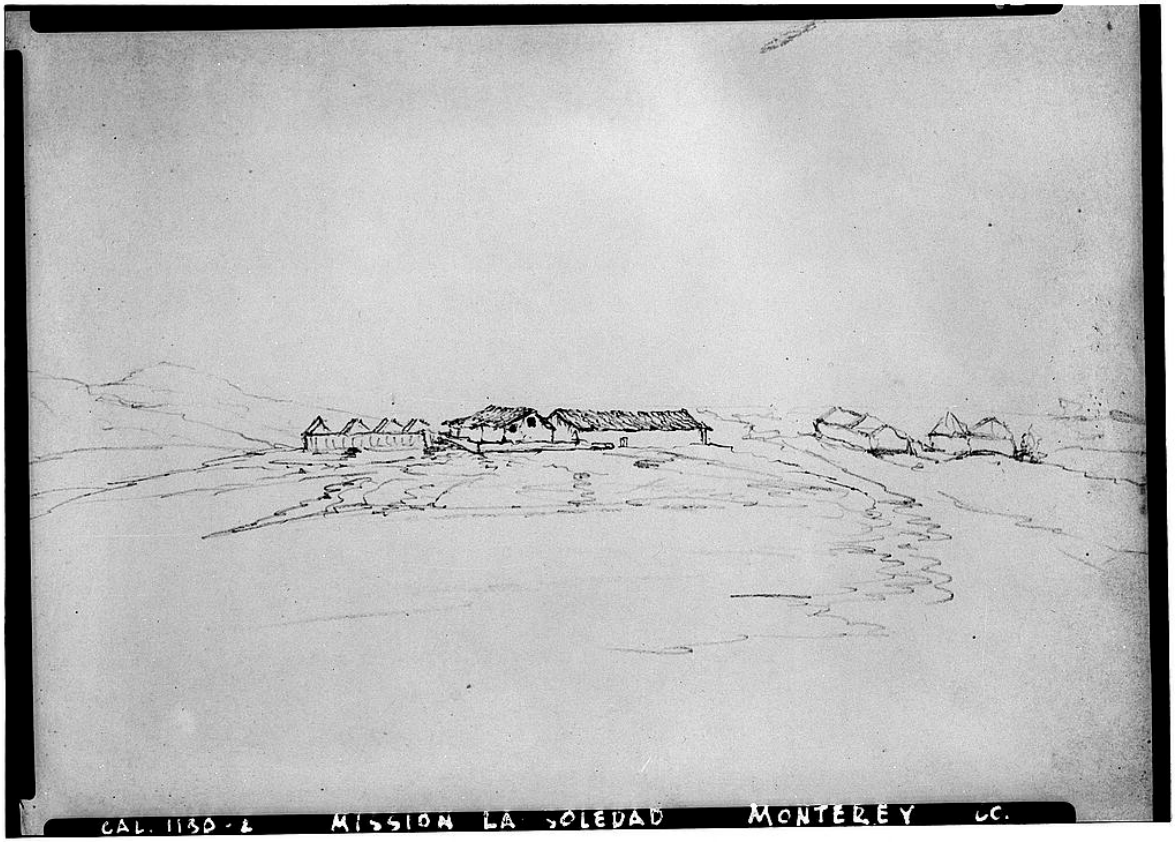

Figure 4.

Figure 5.

Figure 6.

Figure 7.

Figure 8.

Figure 9.

Figure 10.

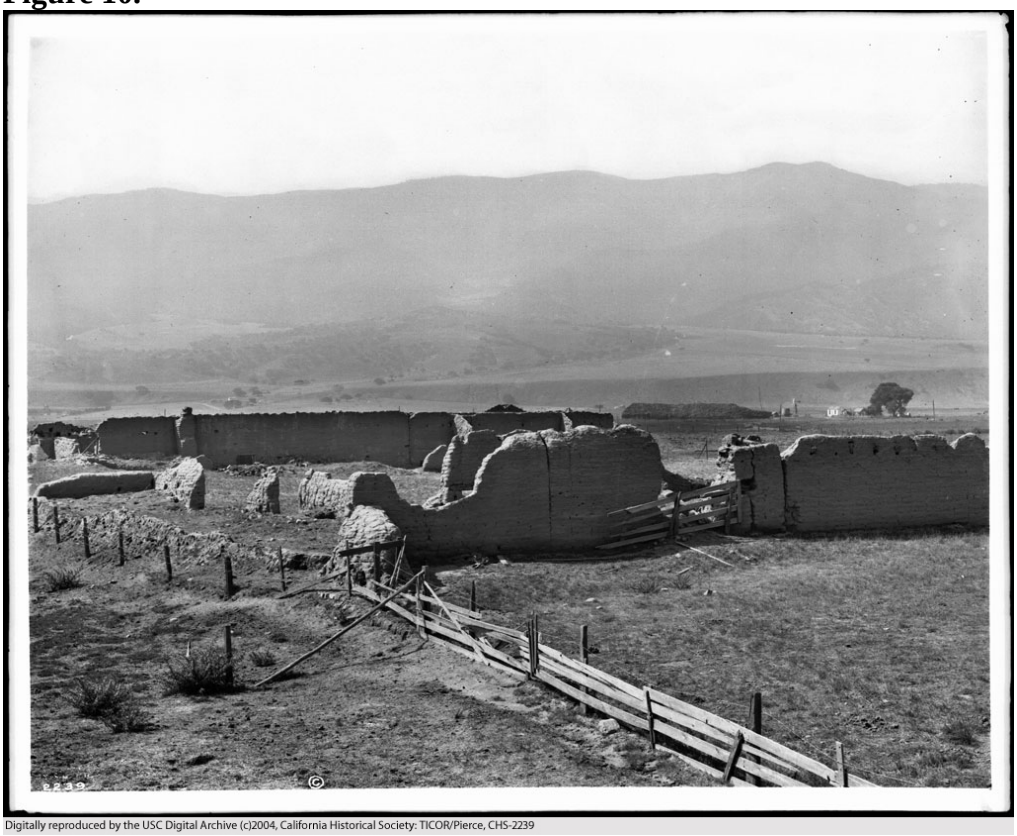

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Figure 11.

THE GRIST MILL
WAS GROUND INTO
AND LATER PREPARED
SERVED TO THE MISSION
INDIANS AS PART OF THEIR
DAILY DIET.

INDIAN WORKSHOPS

JOSE JOAQUIN DE ARRILLAGA
HIS SOLDIERS, COMPANIONS AND FRIENDS.
HE SERVED TWICE AS GOVERNOR OF CAL-
IFORNIA UNDER SPANISH RULE. UPON HIS
DEATH IN 1814 HE WAS, AT HIS REQUEST,
GARBED IN THE FRANCISCAN HABIT AND
BURIED IN THE MISSION CHURCH