



Sonoma State Historic Park

Draft Interpretive Direction
Section for the new
Interpretation Master Plan

California State Parks

Draft 75% Completion Review Copy
June 6, 2011



INTRODUCTION

DRAFT INTERPRETIVE DIRECTION FOR PUBLIC COMMENT

This document presents a DRAFT Interpretive Direction section from a two-part Interpretation Management Plan (IMP) currently being written for Sonoma State Historic Park. The draft interpretive themes, time periods, goals and guidelines in this section are provided at mid-point in a one-year planning process to provide opportunity for public comment.

To date, months of input from California State Parks staff, management, resource specialists, cooperating associations, state park volunteers, teachers, visitors and other stakeholders has been gathered to inform this draft Interpretive Direction. The methodology used included in-park visitor surveys, one-on-one interviews, stakeholder planning charrettes, a public meeting, and a teacher focus group. It is anticipated the content of this draft section will evolve in the coming months through stakeholder and public review. The final draft of the Interpretive Management Plan, which will include an Interpretive Action Plan for implementing the interpretive direction, is expected to be completed in December.

California State Parks has contracted with Frank Binney & Associates, a professional interpretive planning firm, to produce the Interpretive Management Plan. The firm has helped plan visitor experiences at Yosemite National Park, Grand Canyon National Park, and numerous other state and federal parks across the country.

For more information on the IMP process visit:

www.parks.ca.gov/SonomaPlan



Sonoma State Historic Park's historic buildings represent a dynamic period in California's history, when the community of Sonoma served as a focal point for state and international events. Each of these buildings and sites has preserved an important part of the California story that needs to be told.

INTERPRETIVE DIRECTION



Photo courtesy of Sonoma Valley Historical Society

Mariano Guadalupe Vallejo, founder of the

This section of the Interpretation Master Plan provides the elements on which Sonoma State Historic Park's interpretation program will be built: the various mission and vision statements that will guide interpretive services, the broad goals and guidelines for interpretation at Sonoma State Historic Park, the themes and time periods to be interpreted at the park, the historic sites and collections available for interpretation, and the educational content standards that can be met at the park.

CALIFORNIA STATE PARKS MISSION

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

CALIFORNIA STATE PARKS' INTERPRETIVE MISSION

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

CALIFORNIA STATE PARKS' EDUCATIONAL MISSION

The most powerful forms of education are meaningful, involve the student,

pueblo of Sonoma. promote critical thinking, and appeal to different learning styles. Our mission is to provide educational experiences both in California State Parks and in the classroom, assisting educators with curriculum needs and offering activities that enable students to investigate, research, and participate in interactive learning.

SONOMA STATE HISTORIC PARK MISSION

The function of the Department of Parks and Recreation at Sonoma State Historic Park is to foster the preservation, restoration, and interpretation of these various structures, and to develop interpretive displays depicting the personalities and events associated with these structures and surrounding Native American and EuroAmerican sites.

SONOMA STATE HISTORIC PARK'S INTERPRETIVE MISSION

The mission of interpretation at Sonoma State Historic Park is to create a positive connection between park visitors and the diverse historical, cultural, aesthetic, natural and recreational resources of the six historic sites comprising the park.

VISION FOR SONOMA STATE HISTORIC PARK INTERPRETATION

High quality, enjoyable and relevant interpretive services at Sonoma State Historic Park will connect visitors to the significant stories and deeper meanings of the park's noteworthy sites and buildings. Through various interpretive media and programming presented by park staff, volunteers, concessions, park partners and community members, visitors to the park units will be drawn beyond building facades to a better understanding of the lifeways, people, and events which have shaped a state, a community, and the lives of prominent individuals, like Vallejo, as well as the nameless thousands in history.

INTERPRETIVE GOALS AND GUIDELINES

Building on the interpretive objectives of the 1985 General Plan with a series of workshops, interviews and meetings with Sonoma State Historic Park stakeholders, staff and volunteers, the planning team identified strengths, weaknesses, opportunities and threats to current and future interpretation at the park. This learning enabled the development of the following Goals and Guidelines.

The Goals are broad, overall conditions this plan is directed to achieve. The Guidelines are general directions or restrictions that should be kept in mind when accomplishing the Goals. Both are grouped into several broad categories that relate to the park's overall program of interpretive services.

Goal 1: Foster Spirit of Place

Interpretation will provide for the public understanding, appreciation, and enjoyment of the qualities that define the unique spirit of place found at Sonoma State Historic Park.

Guidelines:

- Express the park's unique spirit of place in its interpretive services.
- Support and encourage interpretive activities that promote the park's significant cultural, natural, aesthetic and recreational resources and regional importance to enhance the visitor experience.
- Tell significant stories associated with the park using the historic architecture and other tangible interpretive resources and objects in

compliance with Department policies.

Goal 2: Engage and Connect Visitors

Interpretation will illuminate the significant cultural resources of Sonoma State Historic Park in ways that engage visitors and encourage them to make meaningful and personal connections with the park's valuable cultural landscape.

Guidelines:

- Follow current best practices in interpretation and California State Parks directives for interpretive services.
- Create spaces throughout the park that foster personal reflection.
- Create an environment that will enable visitors to find their own values in the compelling stories of the park.
- Interpret the human stories and larger meanings of the different cultures and events that contributed to the park's cultural landscape.
- Reveal deeper meanings by linking tangible park resources (buildings and artifacts) with intangibles such as past events, people, ideas and values.
- Make interpretation relevant through the use of universal concepts to which almost all visitors can relate, e.g. : joy, death, family, suffering, love, and birth.
- Interpret how the built environment in the park has evolved with the changing cultures of the people who lived in the area
- Create special activities year-round tied to the park's history and cultural

traditions.

- Preserve and interpret the personal stories and experiences of the people associated with the area's history.
- Minimize modern intrusions that take away from the interpretive experience in the park.
- Interpret the restoration of disturbed cultural and natural landscapes.

Goal 3: Inspire Stewardship of Park Resources

Interpretation will inspire visitors to practice stewardship of the resources of Sonoma State Historic Park.

Guidelines:

- Inspire visitors to respect and value the legacy and contributions of the diverse people and cultures of California's past and present.
- Create opportunities for visitors to learn how to protect cultural and natural resources within the park and within their daily lives.
- Encourage visitors to safely pursue compatible uses of the park.
- Promote understanding of why protection is needed for sensitive architectural, cultural and natural resources.
- Create opportunities for public involvement in park programs.
- Strive to achieve park management goals for public safety, land use, critical resources, human impacts, resource management strategies, and other issues through interpretation.

Goal 4: Provide Universal Access to Interpretation
Interpretive services will be accessible to all visitors.

Guidelines:

- Offer interpretive facilities, programming, and services that respond to people who have visual, hearing, mobility, or other special needs.
- Identify implementation methods to remove barriers to language, education, and economic class during interpretive planning and development phases.
- Develop training programs that support “All Visitors Welcome” and department accessibility policies at park interpretive programs.
- In cases where full universal access is not possible due to historic structure restraints, provide equivalent interpretation per Departmental policies.
- Follow current California State Parks Accessibility Guidelines in designing and implementing all interpretive programs and projects.

Goal 5: Align park facilities to support interpretation
Park facilities, both existing and future, will support the delivery of interpretive services.

Guidelines:

- Make interpretation the highest priority for use of space in all historic

structures in the park.

- Provide adequate storage space for interpretive objects and program supplies.
- Ensure adequate work space for interpretive staff and docents.
- Develop interpretive spaces/ facilities in the park to provide permanent and/or temporary exhibit spaces for highlighting the park's resources.
- Provide spaces for flexible modes of interpretation and education, such as for plays, poetry readings, lectures, musical performances, art exhibits, festivals, cultural events, and workshops.
- Ensure that the appearance and locating of regulatory, informational, and interpretive signage are treated holistically in order to preserve the park's spirit of place, minimize impacts to the resources, and maximize effectiveness of message delivery.
- Use portable facilities, such as interpretive discovery carts and interpretive concession carts to increase the flexibility and mobility of interpretive services.
- Place wayside exhibits at strategic points where visitors can immediately connect with significant park resources.

Goal 6: Provide Meaningful, Memorable Programming

Interpretive programming will be visible, readily available, entertaining and educational.

Guidelines:

- Develop a variety of entertaining, innovative interpretive services to capture the attention of and involve visitors of all ages.

- Whenever practical, utilize permanent and seasonal staff, volunteer docents, and concessionaires to deliver interpretative programming.
- Create opportunities for immersive interpretive experiences
- Create opportunities for visitor interaction with resources and interpretive program providers.
- Create programming that engages the imagination of visitors and connects them emotionally with meanings inherent in park resources.

Goal 7: Address Diverse Audiences

Interpretation will reach diverse audiences, including those that have been traditionally underserved.

Guidelines:

- Provide meaningful interpretation that incorporates multiple perspectives, including those of park visitors.
- Offer multi-sensory, multi-lingual interpretive opportunities in a variety of locations and settings throughout the park.
- Develop interpretive facilities and programs to encourage the public to share cultures, experiences, perspectives and histories related to the park.
- Encourage cultural organizations to develop park interpretive programs in the park, emphasizing the contributions of ethnic and cultural groups.
- Encourage interpretive outreach to community groups.
- Work with different community groups and park stakeholders to develop programs and events that will draw diverse audiences to the park.

Goal 8: Increase Usage Of Underutilized Sites

Increase visitor interest and usage of underutilized sites within the park by increasing the interpretive services provided at those sites.

Guidelines:

- Extend the expression of the park's unique Spirit of Place to those areas of the park that visitors often do not perceive as part of the park, e.g. : Site of the Casa Grande, Vallejo Fields, Blue Wing Inn.
- Provide interpretive signage, exhibits, programming or other interpretive services in areas or sites in the park that are currently underutilized by visitors, e.g. : Casa Grande site, Blue Wing Inn, Barrack's Courtyard, Toscano Annex, Toscano Barns.
- Consider special interpretive events to increase visitor interest at underutilized sites.

Goal 9: Optimize Educational Value For School-aged Visitors

Align interpretive services directed at school-aged visitors with California Department of Education Content Standards.

Guidelines:

- Develop special programming and interpretive services for 4th grade students
- Maximize interactivity, personal discovery and multi-sensory learning

in interpretive programming for school-age visitors.

- Align content of school-age interpretation with current State Content Standards and the curriculum needs of 4th grade teachers.
- Consult with teacher representatives and other educational stakeholders to evaluate and develop interpretive services.
- Develop partnerships with local schools, youth groups, colleges and universities to interpret the park's significant resources.
- Train staff and volunteers in best practices for interpreting to school age visitors
- Consult other State Parks and historic venues on new techniques and approaches for school age interpretive programming.

Goal 10: Build Interpretive Capacity

The capacity of Sonoma State Historic Park to provide high-quality interpretive services will be continually strengthened.

Guidelines:

- Ensure that interpretive presenters have access to training and Department resources such as *Aiming for Excellence*, *All Visitors Welcome*, etc.
- Create opportunities for ongoing research, capturing new information about the area's resources and historic events or traditions that might be interpreted.
- Coordinate the interpretation of local resources through collaborative partnerships with other interpretation and education providers.
- Provide ongoing interpretive and resource learning opportunities

for park staff, docents, and concessionaires.

- Evaluate traditional, new, and innovative technologies and techniques to determine the most effective methods for communicating messages in the park's interpretive and educational programs and facilities.
- Acquire and maintain museum collections for the park to 1) preserve original elements of the cultural and natural environments; 2) preserve documentation of people, events, cultural features, or natural features central to its purpose; and 3) support the interpretation of important themes.
- Manage collections in accordance with the policies and procedures outlined in the Department's Operations Manual.
- Update the park's Scope of Collections Statement as needed, for example when previously unknown important resources are discovered, new collection needs are defined, or Department collections policy is revised.
- Support and encourage appropriate interpretive concession services that help to promote a better understanding of the park's resources.

Goal 11: Utilize Long Term Planning For Interpretation

The interpretive program at Sonoma State Historic Park will employ long term planning to guide interpretation at the park.

Guidelines:

- Develop planning documents necessary to direct future interpretive development, i.e., specific project and program plans.
- Adjust the park's interpretive and educational programs to keep pace

with changes in the park's resources, facilities, and/or visitor demographics.

- Use interpretive teams to develop or update interpretive plans and related reports.
- Monitor changes in visitor and management interests in interpretive programming to determine the most effective way to allocate resources and staff.
- Share resources and exchange ideas with other parks and institutions having related themes and resources.
- Seek regular input from educators about the effectiveness of the park's interpretive and educational programming.



***People remember themes,
they forget facts.***

– Sam Ham
Foundations of Interpretation

INTERPRETIVE THEMES AND OTHER DIRECTIVES

Themes are the “big ideas” or “key take-away messages” we want visitors to go home with after their experiences at Sonoma State Historic Park. Themes express basic concepts about significant resources through single, complete, easily remembered statements. Using themes to guide interpretation engages visitors and helps them find meaning and relevance in diverse facts, experiences and activities.

Visitor research consistently shows that people remember themes long after their visit to an interpretive site, but they quickly forget specific facts. For example, within hours or days after attending a program about Native American neophytes at the Sonoma mission, most visitors would not be able to recall factual data such as dates of mission operation, numbers of neophytes in residence or names of specific tribes. Most visitors, however, would easily be able to remember that *“the Mission system changed the world of California’s Native Americans forever”* if the program had been woven around that particular theme.

Interpretive themes for the various historic buildings and sites making up Sonoma State Historic Park were defined through the 1985 General Plan planning process. These themes, revised to current standards, are presented in the pages that follow. The 1985 General Plan did not include a unifying interpretive theme statement for the entire park, so one has been developed, below, from the directives in the General Plan:

Unifying Park-Wide Interpretive Theme

Sonoma State Historic Park preserves historic buildings and sites that tell the story of a dynamic period in California history when Sonoma served as a focal point for state and internationally significant events.



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Topics for Mission Theme Statements

Primary Topics:

- Politics and the Founding of Mission San Francisco Solano
- The Self-Sufficient Mission Community
- Changed World of the Native American Neophytes
- Secularization Causes the Sonoma Mission to Decline

Secondary Topics:

- One of Twenty-One Missions in California
- Sonoma's Catholic Religious Observances Continue

Mission San Francisco Solano de Sonoma

Interpretive Overview

Through interpretation of Mission San Francisco Solano de Sonoma, visitors will gain an understanding of why it was established, the Native American labor and other activities needed to sustain it, and the secularization movement, which brought an end to the Mission era. The last built of twenty-one missions in California, Mission San Francisco Solano shared similarities as well as differences with predecessors, which will be presented.

A major focus of interpretation will also be the Native American peoples and the environment of the region, which were disrupted and changed forever by the intrusion of this Spanish institution. Despite the breakup of mission lands and property caused by secularization, Catholicism continued to be an important part of Sonoma community life for years to come.

Primary Themes:

- ***Both politics and religion played a role in the founding of Mission San Francisco Solano de Sonoma.***
 - Interpretation will present the multiple points of view about the issues involved in the mission's founding in 1823: the Mexican government seeking to secure California's northern frontier against Russian encroachment, religious leaders wanting to expand the mission system and its enterprises, idealistic priests hoping to save the souls and health of the Native American population, etc.
- ***The mission's remote location on the fringe of Hispanic civilization in California required that it operate as a self-sufficient community.***
 - On the edge of Spanish civilization in California, Mission San

Francisco Solano was organized as a nearly self-sufficient community. Padres trained Native Americans, whom they called neophytes, in the trades necessary to maintain the mission. These trades included: stone-cutting; brick, tile, and adobe making and laying; wood carving; blacksmithing; metal working; spinning; cloth and carpet weaving; butter churning and cheese making; milling and baking; olive and wine pressing; tallow and soap making; hide skinning and tanning; harness and saddle making; sowing, reaping, planting, and picking; irrigating and plowing; and herding and sheep shearing and dipping. Goods not manufactured in the mission community were introduced by coastal ships, trading for mission-produced hides and tallow.

- The mission activities were generally reflected in the buildings, shelters, and grounds making up the mission complex. They comprised the tannery, granary, weaving and sewing rooms, kitchen, ovens, storerooms, library, music room, forge shop, carpenter shop, tool room, soap factory, tanning vats, corral, church, padres' house, dormitory, guard house, orchards, vineyards, etc. These mission facilities encompassed a wide area, covering more acreage than the present state park. Attention will be given to the organization and operation of the mission community, and the daily and seasonal activities dictated by the padres to maintain their self-sufficiency and religious integrity.
- ***The mission system changed the world of California's Native Americans forever.***
 - In the 1700s and early 1800s, Spaniards exploring the Sonoma region encountered Native American peoples whose cultures were well established and different in almost every respect from theirs. The Spanish missions' system for converting Native Americans to Catholicism and Spanish allegiance, while providing the necessary

foodstuffs for colonization, disrupted and eventually ended the traditional lifestyle of the Coast Miwok, Patwin, Southern Pomo, and Wappo Indians of the Sonoma region, as well as changing the natural environment.

- The interpretive approach here is to examine the mission system from the Native American neophytes' perspective -- to compare their cultures before and after Spanish contact -- and to examine the impact of European plants and - animals on the local ecosystem. Native Americans were often forcibly removed from their villages, and thrust into a mission environment totally foreign to their realm of understanding. Neophytes were expected to conform to a regimented schedule, learn Spanish (a new language to them), labor at unfamiliar tasks, use strange tools, wear European clothing, eat foreign foods, and accept a new religion and way of life with very different social values. The intent is not to evaluate the mission system, but to offer a different perspective, not often interpreted, of that system.
- ***Secularization ended the Mission system in California, resulting in the lands of the Sonoma mission passing into private hands and the mission buildings falling into disrepair and decay.***
 - Following a direction favored by many Mexican republicans, Governor Figueroa issued regulations in 1834 to secularize the missions of California. He appointed Lt. Mariano Vallejo comisionado (administrator) for Sonoma, to see his orders carried out. The regulations had a far-reaching impact on the Sonoma region. Like other missions, San Francisco Solano was directed to cease service as a mission, and to become a parish church. Regulations required neophytes to be released from the padres' control, and mission lands and property to be distributed among them. Antagonism developed between Vallejo and church authorities as the mission buildings no

longer maintained by the neophyte labor force, gradually fell into disrepair. Some of the structures were occupied by settlers and by the Mexican military (until the barracks building was constructed). Within a few years, the main adobe church was abandoned. Roof tiles, adobe bricks, and other building materials were scavenged for use elsewhere. Meanwhile, the vast, fertile ranchos developed by the mission padres through the years passed very quickly from Native American hands to non-Indian families..

Secondary Themes:

- ***The Sonoma mission was the last and northernmost of twenty-one missions built in California, and the only California mission to built during Mexican rule.***
 - The mission system in California began in 1769. Fifty-four years later, Mission San Francisco Solano de Sonoma was founded, the last and most northern of twenty-one missions established in California. The first twenty missions were established under Spanish rule; only the Sonoma mission was established during Mexican rule. A comparison of missions along the chain will provide some recognition of Mission San Francisco Solano's uniqueness, as well as its similarities to the other missions.

- ***Although the Sonoma mission chapel is no longer a church, Sonoma's Catholic religious observances continue.***
 - Despite secularization, Catholicism continued to be an important part of Sonoma life. After abandonment of the mission church, Vallejo directed construction of a new adobe church in 1841 (the present Chapel) on the site of the mission's first chapel. The chapel was to continue to serve the religious needs of the community until the property was sold by the Catholic Church in 1881 and a new parish church was built elsewhere in Sonoma.

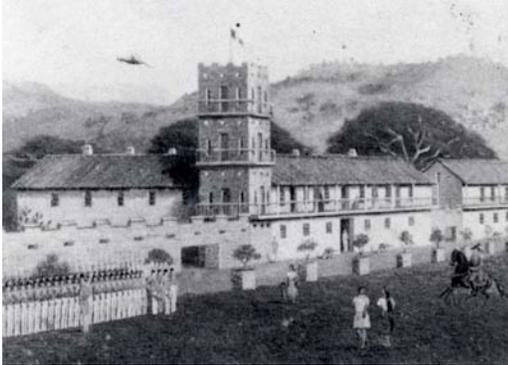


Image courtesy of Sonoma Valley Historical Society

Topics for Casa Grande and Servants Quarters Theme Statements

Primary Topics:

- A Residence and Headquarters for the Military Commander of the Northern Frontier
- Vallejo's "Small Army" of Native American Servants

The Casa Grande Site and Servants Quarters

Interpretive Overview

Interpretation for the Casa Grande site and the Servants' Quarters will help visitors to envision the historic appearance of the plaza, and, in particular, Vallejo's home (no longer standing) which dominated the town during its early years. The building served a dual role as headquarters for the Mexican military in northern California and as a residence for the Vallejo family. Interpretation will look at the family and beyond, to the lives of Native Americans serving the household. This should provide a broader understanding of people and life in Mexican-dominated California, including the challenges faced by former mission neophytes in a homeland now ruled by a foreign culture.

Primary Themes:

- ***Vallejo's home in Sonoma during the Mexican-era, a large two-story adobe known as La Casa Grande, served both as his residence and his headquarters as Military Commander of the Northern Frontier.***
 - Vallejo's appointment as commander of the Mexican military forces made him one of the most powerful men in California. The large, two-story adobe building he constructed in 1836 reflected his position in the community. Interpretation will focus on the site of this building that once dominated the plaza, and served as both a residence for the Vallejo family and headquarters for the Mexican military. For many years, the three-story sentinel tower Vallejo built on the southwest wall of his home, with a commanding view of the countryside, was an integral part of Sonoma's defense system.
 - Edwin Bryant, a guest of Vallejo during the Gold Rush, commented

that “The interior of his house presented a different appearance from any house occupied by native Californians which I have entered since I have been in the country. Every apartment, even the main entrance hall and corridors, were scrupulously clean, and presented an air of comfort which I have not elsewhere seen in California”.

- ***Native Americans who were captured in military raids or left homeless by the closing of the mission became laborers and servants for Vallejo and other EuroAmerican settlers in the Sonoma area.***
 - Native American laborers were widely used by Mexican households in the fields as vaqueros, in the manufacture of goods, and as servants. Many of these laborers were captured during raids on Native American villages, a practice begun during the mission years which continued well after secularization. The closing of the Sonoma mission also left most of neophytes with little choice but to work for local families and ranchers, often for little more than food and shelter.
 - Vallejo employed a large number of these Native American workers, on his land grants as vaqueros and at Casa Grande as domestic servants. Visiting Sonoma in 1844, Dr. Manuel Torrez of Peru remarked on the "small army of employees" who worked for the Vallejo family. Francisca Benicia Vallejo explained to Dr. Torrez that each of her children had a personal attendant, "while I have two for my own needs..." She noted that four or five of the Native Americans ground corn for tortillas, six or seven served in the kitchen, five or six were always washing clothes, and nearly a dozen were employed at sewing and spinning. Many more worked outside the household on the vast Vallejo landholdings.
 - The attitude of Mexican employers to Native American servants was very paternalistic. Senora Vallejo related that "All of our servants are

very attached to us. They do if not ask for money, nor do they have a fixed wage. We give them all they need. If they are ill, we care for them like members of the family. If they have children, we stand as godparents, and see to their education.”

- Descendants of these Native American workers still live in the area and many maintain strong connections to their cultural heritage.



Sonoma Barracks

Interpretive Overview

Originally constructed to house Mexican troops, the Sonoma Barracks, along with the Casa Grande, became a symbol to the community of Mexico's domination over northern California. Guided by Vallejo, the administrator in charge of secularization, the Mexican military played a dynamic role in the defense of the northern frontier. Visitors will learn about the strategic importance of the settlement, its development, and the role the Mexican military played in maintaining order in the region, despite inadequate support from the Mexican government.

Interpretation in the barracks will focus on Sonoma's military story, providing the necessary background for not only understanding the Mexican military perspective, but also the anxieties and differing perceptions shared by Americans and other foreign settlers in the region, which prompted the Bear Flag Revolt. The "Popular Movement," as it was called then, set the stage for the larger conflict between the United States and Mexico. Following the "Bears" occupation, the barracks continued in use, serving American troops during the Mexican-American War and the years that followed. With the departure of the military, the barracks building was adapted for other purposes.

The central location of the barracks makes it an ideal site for presenting an overview of Vallejo's life and his ability to adapt to changing economic, social, and political situations. Interpretation will place into perspective the units of Sonoma State Historic Park that relate to the history of this remarkable individual, thus encouraging greater visitation to these nearby sites.

Specific themes for the barracks building are listed as follows:

Topics for Barracks Theme Statements

Primary Topics:

- Establishing the Community of Sonoma
- Maintaining Order on the Mexican Frontier
- The Americans "Popular Movement"
- American Troops Take Charge
- Mariano Vallejo: From Californio to Californian

Secondary Topic:

- The Barracks Building's Identity Changes Through Time

Primary Themes:

- ***The Mexican government authorized Vallejo to establish the town of Sonoma as a means of securing California's northern frontier through settlement.***
 - The government of Mexico was eager to secure its foothold in northern California through settlement. Vallejo's appointment in 1834 as military administrator in charge of Mission San Francisco Solano's secularization brought rapid changes to the mission and the surrounding area. In addition to distributing land, farm implements, domestic animals, and seeds from the mission stores, Vallejo was given the authority by the Mexican government to establish a town.
 - Vallejo proceeded to survey nearby acreage, and to designate the lots, streets, and plaza which would become the city of Sonoma. Vallejo granted municipal lots to families, and was quite persuasive in promoting the settlement of Sonoma to his friends and relatives. Several soldiers under his command also strengthened the colonizing effort by settling on land grants set aside by the government as compensation for their services. As pay was low (sometimes nonexistent) and expenses high, many soldiers and their families worked for nearby rancheros, farmed, or did blacksmithing and carpentry, - further ensuring the survival of the pueblo.
- ***Vallejo and his Mexican troops kept the Sonoma area safe for settlers by controlling hostile Indians, deterring Russian encroachment and maintaining order at the mission and in civilian settlements.***
 - The Mexican military played an important role in the early settlement of Sonoma. It was charged with the responsibility of quelling Native American uprisings, defending against foreign invasions, and maintaining order at the mission and in civilian settlements.

- Despite the Mexican government's neglect of the presidial system, Vallejo, as commander of the military forces, was able to devise several strategies for upholding order in a land where Mexican settlers were greatly outnumbered by often hostile native peoples. Through his association and alliances with Native Americans like Francisco Solano, and his recruitment of them for military service, he maintained control of the region. Ostensibly, the troops served the government, but very often, Vallejo employed them for his own needs, while providing for their support out of his own pocket.
- The barracks, built under Vallejo's direction in the early 1840s, will be interpreted as the principal garrison for the military in the region, serving as a base of operations and providing shelter for the troops, as well as storage for armaments and supplies. The day-to-day life of a soldier in the Mexican army will be part of the interpretation.
- With the disbanding of the presidial company in the fall of 1844 and the reliance on an all volunteer local militia to keep the peace, the barracks became an arsenal for the community. Among the military equipment stored here were "nine small old brass (and iron) cannon, most unserviceable, and some two hundred muskets, shopworn and out of repair, with a small quantity of ammunition, too old to be of much account" (Stammerjohan, 1975:41).
- ***Tensions between the Mexican government and the increasing numbers of American immigrants crossing into California sparked a "Popular Movement" among American settlers that led to the Bear Flag Revolt.***
 - Interpretation will incorporate the diverse perceptions of the people involved in the events which led to the Bear Flag Revolt. Many Californios resented the lack of support given by the Mexican government. During the years 1843-45, increasing numbers of

foreigners, particularly Americans, settled in northern California. Concerned about reports of further American immigration, Jose Castro issued a proclamation April 30, 1846, stating: "that the purchase or acquisition of land by foreigners who had not become naturalized as Mexicans will be null and void, and they will be subject {if they do not retire voluntarily from the country) to be expelled whenever the country may find it convenient."

- Americans and other foreigners in the Sonoma area, anxious about their tenuous position in California and the contradictory policies of the Mexican government, and believing in "Manifest Destiny," took action. Anticipating a war between the United States and Mexico, more than thirty foreigners organized, then easily captured Vallejo, his aides, and the barracks building which was the symbol of Mexican domination over northern California. A flag, depicting a grizzly bear and a star of independence, was quickly assembled, and hoisted to proclaim the independent republic.
- After some internal dissention among the "Bears," the prisoners were taken to Sutter's Fort by those supporting California's annexation by the United States. The remaining "Bears," who preferred an independent republic, stayed, taking possession of the barracks as their military and governmental headquarters. The "Popular Movement" officially ended three weeks later, with word that the United States had declared war with Mexico. The American flag was raised at Sonoma July 7, 1846."
- ***American troops moved into the Sonoma Barracks at the outbreak of the Mexican-American War and stayed for six years afterward, subduing Native Americans who resisted settlers and helping maintain order on the frontier.***
 - Many of the former "Bears" continued their fight after the revolt

joining with John C. Fremont's men to form the California Battalion, which served throughout California in the armed conflict against Mexico. Interpretation will encompass the parade of American military commands that occupied the Sonoma Barracks at various times for the next six years. During the war with Mexico and in the years afterward, American forces continued, as the Mexican military before them, to engage hostile Native Americans, who resisted foreign settlement. The discovery of gold, and the subsequent "rush" that followed, disrupted all military establishments in California, and Sonoma was no exception. By 1852, all the troops had been ordered to new fronts in northern California and Oregon, and Sonoma lost its military population. The Americans, however, continued to use the barracks as a supply depot until August 1853.

- ***Mariano Vallejo showed a remarkable ability to adapt and accept new ideas during California's dynamic transition from Mexican to American culture, successfully moving from respected Californio to respected Californian.***
 - Born in Monterey in 1808, Mariano Guadalupe Vallejo began his life like many upper class Californios, rising rapidly to assume positions of authority, responsibility, and respect. Interpretation will take the form of an overview of his unique life, and his remarkable ability to adapt to the awkward and difficult economic; social and political situations that occurred with the transition from Mexican to American culture.
 - Interpretation will encompass Vallejo's early military career, as well as the political forces that brought him to Sonoma and established his position in the state and in the community. Vallejo was able to maintain prestige and respect despite constant intrigue and revolutionary upheaval in California, although new American aggressiveness greatly reduced his landholdings. In 1849, Vallejo served as a delegate to California's constitutional convention, and he

was elected to the first state senate in 1850.

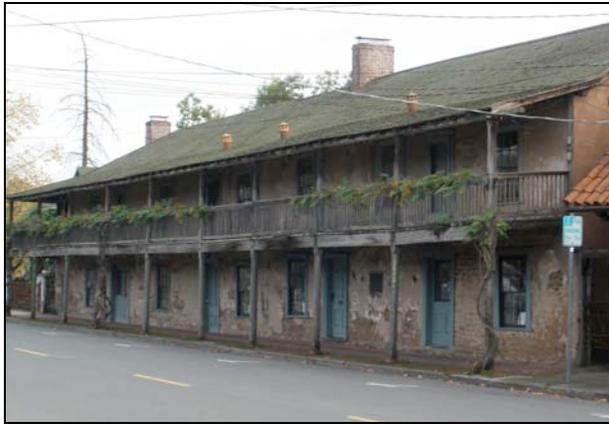
- Interpretation will encompass the various sites and buildings, now part of the State Park System, which reflect Vallejo's changing personal fortune, and which demonstrate his ability to accept and adapt to different ideas and social situations while foreseeing new directions for himself as a Californian.

Secondary Theme:

- ***After the military left the Barracks in the 1850s the building was adapted for other uses by a succession of owners before being restored to its original appearance by California State Parks.***
 - The barracks building was very quickly adapted for other uses after the troops were gone. Alexander J. Cox opened a newspaper office there from 1852 to 1855, and published the Sonoma Bulletin. Shortly thereafter, Vallejo established a winery in the Building. His winemaking business peaked in the early 1860s. . In 1862, he leased his winemaking apparatus at the barracks to Dr. Victor Faure for a five-year period, for \$50 a month. However, he retained the privilege to use the wine machinery, and to store wine in the cellar.
 - Other parts of the building were leased by Vallejo in 1865 as a residence for the Aguilon family. In 1872, Vallejo allowed his two sons, Uladislao and Napoleon, to lease part of the building for one quarter of the net profits of their winemaking operation. The two brothers gave up their business in 1873. Part of the barracks was rented by a Mr. Newman in 1837 for experiments with silk worms.
 - Beset by financial reversals and seeing his vineyards destroyed by the

vine louse, Phylloxera, Vallejo sold the barracks to Solomon Shocken June 15, 1879. Shocken remodeled the Mexican adobe into a fanciful Victorian structure , adorned with a cupola. Thus transformed, it became a store, merchandising agricultural implements and groceries. It also held apartments.

- The building retained its Victorian dressing well into the 1930s, when it was purchased and refurbished by Walter and Celeste Murphy. The State of California subsequently acquired it in 1957, rehabilitated it, and adapted it for use as a museum.



Topics for Blue Wing Inn Theme Statements

Primary Topics:

- Reading the Architectural Record of an Adobe
- The Blue wing Hotel -- An Oasis of Rest and Refreshment

Blue Wing Inn

Interpretive Overview

While the origins of the Blue Wing Inn (aka Blue Wing Hotel, Blue Wing Adobe) have been lost in time, the years 1849 to 1856 mark a period of prominence for the building and Sonoma with establishment of a hotel – one of the very earliest in the region.

Today the Blue Wing Inn represents one of the most complete adobe structures of its time period remaining in California. One focus of interpretation will be the building’s architecture as a reflection of the building’s changing use over time. In this way, visitors, armed with knowledge of historic building details, will develop a greater appreciation and respect for architecture as an expression of history.

Interpretation will also be directed toward the factors that made the Blue Wing Inn a popular gathering place for travelers and local people.

Primary Themes:

- ***One of the most complete adobe structures of its time period remaining in California, the Blue Wing Inn preserves a remarkable physical record of alterations made by different owners, adapting and modernizing it through time.***
 - In today’s world of plastic, prefabricated panels and extruded aluminum and steel construction, it is difficult to imagine creating a hand-made building, using no power tools. While the original date of construction of the Blue Wing Hotel has been forgotten, several of its hand-hewn door lintels and cut stone foundations, typical of Mission-period architecture, suggest a construction date as early as

the mid-1830s.

- Perhaps the most remarkable feature of the structure is the physical record it has retained of alterations made by different owners, adapting and modernizing it through time. Interpretation will focus on various architectural building details of the old adobe, in order to provide visitors the opportunity of learning more about the evolution of this historic structure and other, similar adobe buildings.
- ***The Blue Wing Inn provided an oasis of rest and refreshment for both travelers and the local community in mid-19th century Sonoma.***
 - One of the earliest hotels and public houses north of San Francisco was the Blue Wing Hotel. Its first-floor saloon, gambling, and dining rooms were popular with the local community, as well as with weary travelers.
 - Ralph Cross, in his *Early Inns of California*, described the gambling rooms as being; "...strategically located between the bar and the dining room, so that the gamblers would not have to waste valuable time in going too far afield to drink and eat. This department of the hotel was equipped with square deal tables, about the size of modern card tables, and two settees stood against the walls for the accommodation of on lookers (if there were any), or for the refreshment of such of the gambling fraternity as might have been as temporarily overcome by their labors. The saloon seems also to have been the hotel's office, and in addition to the customary rough and ready drinking paraphernalia of those days it contained a pair of gold scales and a small iron strong box..."
 - Miners, American military officers, and passengers from Sonoma stagecoaches, including the young actress, Lotta Crabtree, found rest and refreshment in the hotel rooms upstairs; James C. Cooper

operated the Blue wing as a hotel and public house until he sold it in 1856.

- Interpretation will enable visitors to envision the bustle of life that once permeated the building, and the activities that made it a popular gathering place for the Sonoma community.



Topics for Vallejo Home Theme Statements

Primary Topics:

- The Americanization of Mariano Vallejo
- Vallejo Cultivates California's "Green Gold"
- The Struggle to Keep an Empire
- The Vallejo Family Circle

Secondary Topics:

- The Soldier Turns Politician
- "Mountain Tears" for Sale

The Vallejo Home – Lachryma Mantis

Interpretive Overview

The bucolic, Victorian landscape of Vallejo's American period family home, Lachryma Mantis, subtly draws visitors backward in time. The goal of interpretation here will be to continue to preserve and enhance this sense of the past, as well as to provide visitors a better understanding of how the Vallejo family's lives were affected by California's transfer from Mexico to the United States.

The public will see the buildings and grounds as a reflection of the Americanization undergone by Vallejo, as well as a demonstration of his openness to new ideas. Once a military officer in the Mexican army, he became a leader in the Sonoma community and periodically assumed elective office.

The gardens, fields, and associated farm buildings will interpret Vallejo's diverse horticultural pursuits and related commercial ventures. This was a man whose vision of California's future in agriculture was of "green gold."

Stepping inside the house and other structures, visitors will catch a glimpse - of the large Vallejo family and its 19th-century lifestyle, The family's financial troubles will also be interpreted, along with the bitter legal battles Vallejo waged to keep his rancho properties.

Primary Themes:

- *The American-style buildings and grounds of Lachryma Mantis reflect Vallejo's embrace of the new ideas, technologies, and living patterns introduced to California under American rule.*

- The American-style buildings and grounds of Lachryga Mantis reflect Vallejo’s embrace of the new ideas, technologies, and living patterns introduced to California under American rule.
- In November 1849, Vallejo began purchasing property near an artesian spring Native Americans called Chiucuyem. Vallejo translated the words meaning “Tears of the Mountain” to the Latin equivalent, Lachryga Mantis. Here, he began to forge a new life for himself and his family, embracing new ideas, technologies, and living patterns introduced by Americans. The buildings and grounds of Lachryma Mantis, which represent his transition from Mexican to American culture, will be a focus for interpretation.
- As foremost citizens of Sonoma, Vallejo and his wife, Francisca, wanted a home for their large family that was both beautiful and practical. Their new American residence incorporated many American amenities. The home reflected their new American lifestyle. The furnishings were eclectic, representing their Spanish and Mexican heritage, the China trade, and the styles popularized by Americans.
- The fanciful Gothic revival residence which Vallejo erected was one of several structures, including a barn, hennery, bathhouse, and cottage, eventually constructed in that style. They demonstrate his inclination away from the austere adobe architecture of his past to building designs and landscapes popularized by Americans. The storehouse’s unusual (chalet) style calls attention to Vallejo’s eclecticism and openness to new ideas. The house and the Chalet were prefabricated, a method of construction probably introduced to California during the Gold Rush.
- The house also provides an example of Vallejo’s ability to blend old

technology with new. He had it insulated with adobe, a building material which had proven its practicality in California's climate.

- ***At a time when people flocked to California in search of mineral riches, Vallejo saw the future of California in agriculture, recognizing the abundance of "green gold" that could be harvested from California soil.***
 - Sometime while serving as administrator in charge of Mission San Francisco Solano's secularization, Vallejo realized the agricultural potential of the Sonoma's Mediterranean climate. Beginning with grain crops, fruits, and vegetables, which had proven successful at the mission, he developed vineyards, orchards, and gardens near the Casa Grande. His interest in horticulture grew, as did his belief in the future of agriculture in California.
 - While others mined for riches, Vallejo recognized the abundance of "green gold" that could be harvested from California soil. On moving to Lachryma Montis, he found the land surrounding the spring ideal for propagating many varieties of trees, shrubs, field crops, and ornamentals. Experimenting with Mediterranean-type crops, he planted grapes, figs, olives, apricots, peaches, quince, pomelos, plums, apples, cherries, pomegranates, pears, nectarines, lemons, oranges, berries, wheat, barley, beans, and roses. His willingness to share knowledge and exchange nursery stock and cuttings secured his reputation as a respected horticulturist in California.
 - During the 1850s and early 1860s, Vallejo became a leader of California's fledgling wine industry. Encouraged by a growing population, he established more vineyards, and became one of the first commercial winemakers of the region. His wines and produce earned many premiums at state and local fairs. A friendship with another winemaker, Acostin Haraszthv. also promoted development

of the industry in the state. In the 1870s, the vine louse, Phylloxera, devastated the vineyards of the region, as well as Vallejo's hopes or wine production.

- Interpretation will focus on Vallejo's agricultural pursuits, and his commercial ventures related to horticulture. Lachryma Montis will be depicted as an operating mid-19th century California farm. The crops, buildings, tools, technology, and activities appropriate for the period will be interpreted, along with the labor he employed to develop and maintain the farm, including Native American, Chinese, French, and Italian workers.
- ***Vallejo, like other Californio land grant recipients throughout the State, incurred huge legal bills defending his property ownership against American claims, leaving him struggling financially to maintain his Lachryma Montis lifestyle.***
 - The 1850s and 1860s were filled with financial reversals for the Vallejos. Businesses which had looked so promising in the early 1850s declined or failed, along with financial institutions. Vallejo's investments became liabilities. Despite the terms of the Treaty of Guadalupe Hidalgo, which guaranteed that "property of every kind" would be "inviolably respected," Californios very quickly learned that the burden for proving their land claims was on them, and not the United States government. Squatters settled on Vallejo acreage, and refused to recognize Vallejo property titles.
 - From the beginning, the land grants approved by the governments of Spain and Mexico were inadequately surveyed and documented. Confirmation of titles and boundary lines was bitterly contested by Americans in court battles that lasted for years. The large legal fees required to confirm ownership eroded Vallejo's vast empire. Through

time, Vallejo's control of several hundred thousand acres of land, including the Soscol, Suisun, and Petaluma land grants, slipped away. He was forced to sell large sections of these rancho properties to pay for the litigation.

- Unlike his Mexican grants, Lachryma Montis was surveyed carefully; it was purchased one lot at a time, leaving no question about its title. The Vallejo family, while not destitute, resided here in a state considerably less grand, when compared to the wealth that once seemed secure within their grasp. Between taxes, legal fees, and the costs of improving Lachryma Montis and educating his children, Vallejo was hard-pressed financially. In 1881, he sold an easement to the Sonoma Valley Railroad, bisecting his property. At his death in 1890, the original 500 acres which once made up Lachryma Montis had dwindled considerably.
- ***Vallejo, like many Californios and Americans of the period, enjoyed a large, close-knit family and, through marriage, maintained close ties to prominent early California families throughout the state.***
 - Lachryma Montis became the center for family activities of the Vallejos. Francisca and Mariano Vallejo, like many Californios and Americans of the period, had a large family. Sixteen children were born of their marriage –ten of whom survived childhood.
 - Through marriage, the Vallejo family network encompassed some of the most prominent families of early California, including the Carrillos, Lugos, Alvarados, Amestis, Leeses, Haraszthys, Coopers, and Fitches. Despite the long distances that often separated them, the Vallejos maintained close relationships. (Vallejo and his wife were quite successful in persuading several family members to settle nearby.) Those who did not live close by, or could not visit,



Carleton Watkins photo, courtesy of Sonoma Valley Historical Society

Mariano Vallejo's wife Francisca sits on the porch of the Vallejo Home with some of her family in the foreground. She bore Vallejo 16 children, 10 of whom survived into adulthood.

throughout California, from San Diego to San Francisco.

- Family gatherings filled the buildings of Lachryma Montis with noise and laughter. Interpretation of Vallejo's family members will bring the estate to life. Lachryma Montis will reflect the individuality and lifestyle of the occupants who made up the Vallejo family circle. It will also depict the servants employed to maintain the household, and the guests who periodically visited the home.

Secondary Themes:

- ***Respected as a military leader during California's Mexican era, Vallejo earned the trust and respect of Sonoma's new American population who elected him to a number of important political positions.***
 - As a high-ranking soldier in service to the Mexican government, Vallejo was given the responsibility for administering the secularization of Mission San Francisco Solano. In this role, he commanded the authority and respect of the Sonoma community.
 - Following the transfer of government to the Americans in 1846, Vallejo continued to hold a special position of leadership and respect, supported by the people of the region. He was one of several delegates chosen to represent the Sonoma District at the 1849 Constitutional Convention in Monterey. His political life included a term as state senator in the first legislature of California, election to the Sonoma City Council, and a term as Mayor of Sonoma.
- ***The abundant flow from his "Tears of the Mountain" spring provided supplemental income to Vallejo after he developed the Sonoma Water Works to supply needed water to local residents.***

- The spring of Lachryma Montis from which the estate derived its name, "Tears of the Mountain," produced an abundance of water—6,000 gallons an hour—more than enough to supply the estate.
- In 1873, Vallejo and his wife, pressed for money, entered an agreement with two partners to supply the citizens of Sonoma, who had no wells, with water. Redwood pipes were installed, and carried the water from the pond to the community, providing a small, regular, income to the Vallejos.



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Topics for Toscano Theme Statements

Primary Topics:

- The Toscano Mirrors Sonoma's Changing Population
- The Hotel Becomes Home for Italian Immigrants
- Italian Immigrants Struggle to Establish New Roots
- The Ciucci Family - At Home in a Hotel

Secondary Topic:

- An Ordinary Building Survives the Test of Time

Toscano Hotel Complex

Interpretive Overview

The random-width, rough-sawn planks, and narrow bar and muntin window details of the main Toscano Hotel building provide strong evidence for a construction date in the 1850s.

Although it will be interpreted as an interesting example of vernacular architecture, the major focus for the building's interpretation will be on its use as a hotel, and the people who stayed there.

The hotel business occupied the main building and others nearby from 1877 to 1955. Beginning in 1886, Settimo Ciucci and Leonido Quatorolie, taking over proprietorship of the Eureka Hotel, provided room and board for a growing Italian immigrant population. The hotel became a focus for Italian culture, and a gateway for gradual assimilation into American society.

In a sense, the Toscano Hotel represents a microcosm of what was happening nationally. Interpretation will examine the reasons for the influx of Italians at the turn of the century, their lives at the hotel, the changes they had to undergo in America, and their contributions to the Sonoma region and California.

Other immigrant populations in Sonoma who have affected the growth and development of northern California will also be interpreted. The Toscano provides an excellent site for this. While it has accommodated many people in its hotel rooms through the years, its property history reflects the growth and changes in the community, including its early use as a store and its - transformation to a hotel, and the changing ownership or leases by individuals of Mexican, American, German, Scot, Irish, and Italian descent.

Primary Themes:

- ***The changes in ownership and clientele of the Toscano Hotel mirror Sonoma's changing population in the latter half of the 19th Century and first decade of the 20th Century.***
 - Evolution and development of the Sonoma region is mirrored in the history of the people who have called the property and buildings comprising the Toscano home.
 - Interpretation will follow the progression of people using the land, from Native American to Italian-American, including Mexican, American, German, Scot, Irish, and Italian. Each has made a lasting contribution to the history of the community, and to development of the region. The Chinese, who provided important labor for Sonoma's early industries and lived nearby, will also be included in the interpretation, although there is no evidence at this time to suggest that they lived at the Toscano.
 - Interpretation will look at the changing uses of the Toscano property as a reflection of the transformation of the community and its population. Through the years, the buildings evolved, meeting the community's needs as a store and lending library, a modest resort hotel, a temperance hotel, and lodging for working men and immigrants. In essence, the property has captured the early history of the town as it changed; it was variously an outpost on the Mexican frontier, a center of commercial and social activity, a destination for travelers reinforced by railroad advertising, and a gateway for immigrants eager to work for the good life.

- ***The hotel became a home for Italian immigrant working men, providing a cultural haven where they could speak the same language, break bread together, share their American experiences, and provide support for each other in a foreign land.***
 - Taking over the proprietorship of the Eureka Hotel in 1886, Settimo Ciucci and Leonido Quatorolie called their enterprise the "Tuscano Hotel." Translated, Tuscano means a man from Tuscany (a northern Italian region). A true Tuscan was a descendant of ancient Roman aristocracy. The name appealed to Italian people because it implied the best accommodations. Between the years 1899 and 1914, 70 percent of all Italian immigrants were from the northern regions of Italy (Cinel, 1982:21).
 - It can be assumed that the clientele during the hotel's early years was largely of Italian extraction. Italian men were probably the principal tenants. Many came here alone, without families. They expected their stay in America to be short, until they had saved a sizable nest egg from their earnings in the United States, at which time they would return to their family and friends in Italy.
 - -Despite its name, the hotel was a modest undertaking. (A night's lodging and three meals were advertised for \$1 in 1906.) The main building was simply furnished. Its tenants were not wealthy, and neither were the Ciuccis, who gained title to the property in 1898.
 - By the turn of the century, the hotel had begun to show wear from fifty years of use. Through time, the Ciuccis gradually modified and tried to upgrade the structure. They added new interior walls, changed the balcony, built sheds and barns, constructed a new building for a dining room and kitchen, and moved and raised a one-story frame structure nearby to serve as a hotel annex.

- The hotel became home to immigrant working men and some families. It was a comfortable place where they could speak the same language, break bread together, share their American experiences, and provide support for each other in this foreign land. It was a nonthreatening environment, in which old ideas and traditions could be compared with those of America.
- Interpretation will depict the lifestyle of the Italian immigrants residing at the hotel. Where possible, it will highlight traditional elements of their former lifestyles, which were brought with them. It will also provide visitors an understanding of how these immigrants were altered as a result of their experience here.
- ***Sonoma’s Italian Immigrants had to overcome many challenges to establish new roots in America, including overcoming discrimination, coping with language and cultural barriers, and performing strenuous manual labor in quarries and fields.***
 - Italian migration, although rare in the 1870s, increased dramatically in the late 1800s, reaching mass proportions. In the 1890s and early 1900s. Emigrants were driven to break with their Italian past to escape impoverishment, and were lured to the United States by the economic opportunities it seemed to offer. California was promoted in Italian and American literature as another “Italy,” having the identical climate, landscape, and working conditions. In the early years, most Italian immigrants considered their stay in the United States to be only temporary. Their general desire was to accumulate savings, then return to Italy.
 - Immigration proved to be a traumatic experience for most. Separated from home and family, immigrants had to cope with language and

Many experienced discrimination. Small Italian enclaves developed in urban areas, like the Toscano Hotel in Sonoma, where common traditions and language could be shared. The available work was quite often strenuous. Hewing rock in the stone quarries near Sonoma demanded strong laborers, as did California's developing agricultural industries.

- Interpretation will examine the kinds of work available to people of Italian descent, which contributed to the growth and development of the Sonoma region and California.
- Life in America progressively changed the goals of Italians, along with their perceptions of the United States., Many realized that they could break out of their poverty by permanently settling in America. They often sent home funds for passage to the United States for relatives and friends, causing a chain of migration from particular areas in Italy. For every immigrant, the painful process of assimilation began anew, as each struggled to establish new roots in the American soil.
- ***The Ciucci family lived in the hotel they managed, helping provide a comfortable and familiar Italian family environment enjoyed by the homesick Italian immigrants who resided there.***
 - Like many motel managers today, the Ciucci family resided in the hotel they managed. Their life revolved around the Toscano, orchestrating the use of space and the lives of its residents. Their Italian background was an asset in creating an environment that was comfortable yet affordable for Italian immigrants.
 - The Ciucci family provided a sense of continuity with the newcomers' past, and a kind of psychological support for their present endeavors.

activities in its parlor created a satisfactory rhythm enjoyed by the immigrant residents of the hotel.

- Interpretation will present the Ciucci family's life in the hotel – the public and the private spaces they called home. It will reflect the individual family members who resided here, and their roles in operation of the hotel.

Secondary Theme:

- ***Despite alterations throughout its history, the Toscano Hotel building has withstood the test of time, preserving a record of ordinary building styles common to Sonoma through the late 19th century and early 20th century.***
 - One of the most appealing things about the principal building of the Toscano Hotel is its apparent age and history of construction. Rehabilitation work performed in the 1960s revealed the building's original rough-sawn, random plank siding, single-wall construction, and other early building details typical of California in the 1850s.
 - Apparently developed by individuals using available local materials, with rudimentary knowledge of architectural styles and building techniques, it could be defined using today's terminology as a vernacular structure. At one time, the building was much smaller, and had a gable roof. A shed addition, probably constructed in the mid-1850s, enlarged the structure to nearly twice its original size. Later, a new roof built to cover the entire building gave it the look of a "Saltbox."
 - In the 1960s, rehabilitation work was directed toward returning the building to its older Eureka Hotel appearance. This meant tearing out all of the vertical tongue-and-groove interior walls constructed

building details were inadvertently removed as well.) Also, the enlarged, stepped balcony created in the mid-1890s was replaced with one resembling the building's earlier period. At the project's end, the structure appeared as the Eureka Hotel, through its early years of transition to the Toscano Hotel.

- Despite alterations throughout its history, the building has withstood the test of time. Interpretation will examine the evolution of the structure, highlighting architectural details still present that demonstrate its age, historic building techniques, and the changes the structure has undergone.

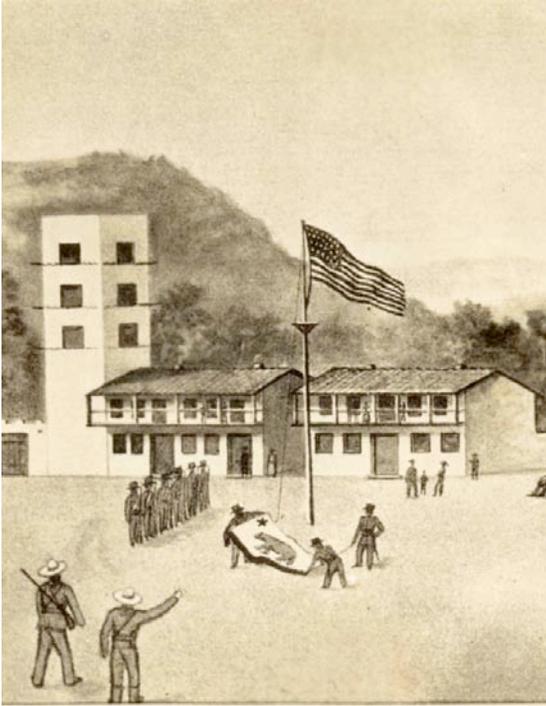


Image courtesy of Sonoma Valley Historical Society

By focusing interpretation on the flow of history between the founding of the Sonoma Mission in 1823 and the changing population of Sonoma at the turn of the 20th Century, the park can match its available resources with the interests of the greatest number of visitors.

TIME PERIOD FOR INTERPRETATION

Although the various landscapes and buildings of Sonoma State Historic Park can tell stories ranging from the earliest Coast Miwok times to the present, defining a primary interpretive period for the park ensures interpretation will be relevant and meaningful to the greatest number of visitors.

An extensive planning and visitor analysis process for the park's 1985 General Plan determined an optimal interpretive time period based on visitor desire, State Parks' mission and the park's available historic resources:

The period to be interpreted at Sonoma State Historic Park shall be between 1823, when Mission San Francisco Solano was founded, and 1910, a span of 87 years. Each individual site, structure, or group of structures in Sonoma SHP shall have a specific, distinct interpretive time framework within the overall interpretive period, 1823-1910. Hence, the park shall represent a flow of history.

– 1985 General Plan for Sonoma State Historic Park

The interpretive periods for the various park structures have been defined by the 1985 General Plan as follows:

Mission San Francisco Solano: 1823-1846

The interpretive period includes the years from the Mission's founding in 1823 through secularization, the establishment in 1840-41 of the new adobe chapel (which replaced the abandoned mission church), to 1846 and the Bear Flag Revolt.

The Casa Grande Site and Servants' Quarters: 1836-c.1852

The site and remaining Servants' Quarters of Vallejo's once impressive adobe



© California State Parks

The Casa Grande site and Servants Quarters as they appeared when purchased by the State of California in 1958. While interpretation of the use of this property in the 1950s might hold local interest, the story of Native American former neophytes from the Sonoma mission living here while working for the Vallejo family offers a greater value for statewide and national visitors.

home, fronting on the plaza, will be interpreted during the years when the Vallejo family used it as a principal residence. The interpretive period encompasses Vallejo's years as the Mexican military commander for northern California through the early period of American occupation of Sonoma, until Vallejo moved his family to the new home at Lachryma Montis, circa 1852.

Sonoma Barracks: 1840-1853

The barracks, a symbol of Mexican domination over northern California, will be interpreted from its early years through its occupation by the "Bear Flaggers" in 1846, and various United States military units from 1846 until 1853. A secondary interpretive period from 1853 to the present will encompass the building's later uses.

Blue wing Hotel: 1849-1856

The interpretive period's primary focus will be on those years when James C. Cooper operated a hotel and saloon in the building.

Vallejo Home – Lachryma Montis: c.1852—1890

The years the Vallejo family resided at Lachryma Montis will be interpreted up to the time of Vallejo's death in 1890.

Toscana Hotel Complex: 1886-1910

The primary interpretive period for the buildings comprising the Toscano Hotel complex will be from 1886, at the point of the main structure's transformation from the Eureka Hotel to the Toscano (also called the Tuscano), through construction of the new kitchen in 1902 and addition of several outbuildings and the hotel Annex, to 1910. A secondary interpretive period will begin with construction of the main building fronting on the plaza in the 1850s, through its years as a store, and adaptation as the Eureka Hotel between the years 1877-1886.