1. NAME OF PROPERTY

Historic Name: **MISSION SANTA INÈS**

Other Name/Site Number: CA-SBA-518

2. LOCATION

Street & Number: On the east side of Solvang, south of State Highway 246 Not for publication:__

City/Town: Solvang Vicinity:__

State: California County: Santa Barbara Code: CA083 Zip Code: 93463

3. CLASSIFICATION

Ownership of Property		Category of Property	
Private:	X	Building(s):	__
Public-Local:	X	District:	X
Public-State:	___	Site:	__
Public-Federal:	___	Structure:	__
		Object:	__

Number of Resources within Property

Contributing	Noncontributing	
2	7	buildings
7	1	sites
6	0	structures
0	0	objects
15	8	Total

Number of Contributing Resources Previously Listed in the National Register: 0

Name of Related Multiple Property Listing: N/A

4. STATE/FEDERAL AGENCY CERTIFICATION

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this ____ 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 ____ meets ____ does not meet the National Register Criteria.

Signature of Certifying Official Date

State or Federal Agency and Bureau

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

Signature of Commenting or Other Official Date

State or Federal Agency and Bureau

5. 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 Keeper Date of Action

6. FUNCTION OR USE

Historic:	RELIGION	Sub:	religious facility
			church-related residence
	DOMESTIC		village site
	DEFENSE		battle site
	INDUSTRY/		water works
	PROCESSING		mill
	AGRICULTURE		agricultural field
Current:	RELIGION	Sub:	religious facility
			church-related residence
	RECREATION AND CULTURE		museum
	AGRICULTURE		agricultural field

7. DESCRIPTION

ARCHITECTURAL CLASSIFICATION: COLONIAL/ Spanish Colonial

MATERIALS:
Foundation: STONE
Walls: EARTH
Roof: CERAMIC TILE
Other: CERAMIC TILE

Describe Present and Historic Physical Appearance.

Mission Santa Inès NHL encompasses a District of 95 acres, the *casco* (headquarters) for an agricultural and ranching institution which once covered about 400 square miles. The NHL District is located in the upper Santa Ynez River valley, within the modern city limits of Solvang. The valley is separated from the coast to the south by the Santa Ynez Mountains and is bordered on the north by the rugged San Rafaels. These E-West running mountain systems are part of the Transverse Range that separates northern and southern California. The District lies about 450 feet in elevation, within in a warm, dry, Mediterranean climate zone. The upper terraces are comprised of alluvium deposited during the Pleistocene, while the lowland areas along Alamo Pintado Creek were formed by more recent deposits. The surrounding strata of the uplifted and folded Monterey Formation are Miocene in age, often eroding to form deep heavy soils which produce open grasslands suitable for livestock grazing and limited cultivation. Prior to contact, the valley floor was largely open grassland dotted with oaks. The upper Santa Ynez valley currently supports two small towns (Solvang and Santa Ynez), scattered homes on large parcels, and a few remnant ranches.

Santa Inès Mission was established late, number 19 of the 21 California missions. Astride the Camino Real, it was carved out of territory served by Santa Barbara Mission to the south and La Purisima Mission to the west. These institutions required assistance in completing recruitment of the populous Chumash villages in this somewhat remote region. Santa Inès served a comparatively small area, ca. 10 miles wide and stretching about 20 miles inland from the coast, and did not establish any of the outlying ranch stations common to missions with larger territories. As a result, virtually all of the extant resources dating to the period of significance are contained within the proposed NHL district. The few exceptions are remains of the tanning vats buried under a new golf course adjacent to the Santa Inès River (Wilcoxon et al. 1992), a stone corral destroyed by construction of a hotel on adjacent Alisal Road (Bente et al, 1981), and partial remains of the threshing floor sealed under a parking lot just east of the NHL boundary (Tremaine 1992). Also excluded are the two aqueduct lines, only small fragments of which have survived ranching and modern development: the ca. 1/2-mile long tiled channel north of Highway 246 which brought water to the Mission headquarters complex from Alamo Pintado Creek (Moore 1986); and the ca. 3-mile long Zanja de Cota earthen ditch which carried water to the mills complex (Hoover 1992:50).

The Mission Santa Inès NHL District is comprised of a total of 15 contributing buildings, structures and sites (Table 1). All of these resources date to the period of 1804-1855 when this mission, populated by local Chumash, was one of Spain's (and then Mexico's) primary colonizing institutions. The district is dominated by the massive original adobe (mud brick) church (B1) and *convento* (priests' residence) wing (B2). Four one-story frame structures have been added over the years to land at the rear and west of these historic buildings (B3-6). The building complex is surrounded by rich archaeological remains of the original padres' (priests) residences, the Chumash village of both traditional and adobe dwellings, the soldiers' residence, the temporary church, and the ecclesiastical college of 1844-1868 (Sites 1-6). These living and work areas were served by an impressive water system, largely intact, which includes both plaza and village *lavanderías* (washing areas) (Str. 1-2). To the south, NHL boundaries extend past

the site of the Mission Garden (Site 7) to include a unique complex of reservoirs and mills (Str. 3-6). These buildings, structures, and sites provide a rare cohesive record of this major colonial institution.

TABLE 1: Mission Santa Inès District Resources

Contributing Resources	
Property Type	Description
Buildings	B1. Church B2. *Convento*
Structures	Str.1. Plaza *lavandería* Str.2. Village *lavandería* Str.3. Grist mill Str.4. Small reservoir Str.5. Fulling mill Str.6. Large reservoir
Sites	Site 1. Quadrangle ruins Site 2. Temporary church Site 3. Soldiers' residences Site 4. College of Our Lady of Refuge Site 5. Chumash village: traditional houses Site 6. Chumash village: adobe residences Site 7. Mission Garden
Non-Contributing Resources	
Buildings	B3. Convent, garage, school B4. Restrooms, garage B5. Guest house B6. Storage building B7. Barn B8. Rasmussen house B9. Rasmussen garage
Sites	Site 8. Prehistoric site

CONTRIBUTING ELEMENTS

Church and *Convento* (Bl and B2)

The Santa Inès Mission church and adjacent *convento* represent fine examples of Franciscan mission architectural expression. The church is particularly distinguished by its retention of original wall paintings simulating rare colored marbles and the *convento* by its great size and graceful *convento* (flat fired-clay) arcade, comparable to those of Missions San Juan Bautista and Santa Barbara National Historic Landmarks.

Description. The church (Bl) and *convento* (B2) adjacent to the south were built facing east, an orientation common in the Spanish colonial period. The buildings are located on a mesa overlooking the Santa Ynez Valley with agricultural fields below in the foreground, Alamo Pintado creek beyond, the Santa Ynez River to the south and mountains in the distance. Within the el created by the church and *convento* is a formal garden with a fountain at the center. North of the church lies the cemetery with a masonry wall around it. There is considerable open space around the mission except to the west where Solvang abuts the enclosure.

The church (Bl), the nexus of the mission quadrangle, conforms to the type called Franciscan or monastic in plan. It is a simple rectangular volume with pitched roof, high windows in the north and south nave walls with entrance in the east end and sacristy behind the sanctuary at the west end. The facade reflects both (1) the influence of neoclassicism in the early nineteenth century together and (2) the relative poverty of the frontier. It is severe in its simplicity, the only ornamentation being pilasters painted originally in red pigment, now brown, at the corners with relief details of *conventos:* the base, "capitals" and a cornice line. The arched entrance is surmounted by a Franciscan cross in low relief within a shallow niche, originally colored red. Above is an arched choir loft window with a deep reveal splayed to the exterior.

The church is constructed of adobe with *conventos* on the facade and south elevation and a barrel-tile roof. Its dimensions are detailed in the drawings of the Historic American Building Survey (HABS) included in this document - (HABS sheets 1-3). The annual report (*Informe*) of 1816 indicates that the south wall was veneered with *conventos,* but physical inspection reveals that the facade, or eastern wall, was also so lined, as was the original bell structure.

At the northeast corner of the church is the attached bell structure, referred to as an *espadana* (pierced bell wall) in the mission report of 1817 when it was erected (1817 *Informe*). The original bell structure collapsed in 1911. The present bell structure, constructed of reinforced concrete in 1947-48, represents a reasonably accurate facsimile of the original structure, judging from historic photographs. It is essentially a high wall with three arched openings corresponding in design to the choir loft window. The upper portion of the structure containing a single bell opening is slightly recessed with finials or *remates* of the type called *almenas* in the architectural jargon of the era and tradition. These details are similar to those of the church of Mission San Gabriel, and the bell tower has been compared by architectural historian Rexford Newcomb to that which originally abutted the facade of Mission San Gabriel (Baer 1956:127).

The interior of the mission church is a single-aisle nave divided into multiple bays by relatively flat pilasters corresponding to external buttresses on the exterior of the building. The dado line is executed in relief. There are alcoves along the north side of the nave, which were once doorways. One, containing the baptismal font, apparently once led to a baptistry. The alcove further west toward the sanctuary, presently containing an altar Our Lady of the Rosary, formerly accessed the cemetery. The choir loft is accessible from the second floor of the *convento* and by a stairway with built-in cabinetry beneath, located in the southeast corner of the nave. The choir loft features a unique arched gallery decorated to resemble false stonework, an original and unique feature. The sanctuary is elaborately decorated with original faux marble designs. The ceiling joists of the sanctuary are also decorated.

The *convento* (B2), or mission residence building, which formed the west wing of an enclosed quadrangle is architecturally defined by an original *corredor* (covered exterior walkway) arcade of stout *convento* arches with an *azotea,* or flat roofed terrace, above at the second story floor level. There are presently 19 of the original 22 arches in the front arcade of the 1805-07 *convento*. All were formerly delineated with red-tinted plaster, possibly *coccio pesto.* The terrace features a *citarilla* (openwork screen) parapet border constructed of *conventos* and lime mortar in a diaper pattern as at Mission San Luis Rey and common traditionally in Mexico. The building is tile-roofed. It features original adobe portions close to the church and reconstructed sections of 1949 and 1988 to the south. Period style casement windows predominate on the facade while the rear of the building retains nineteenth century six-over-six sash and a mix of door and window types. The front rooms of the *convento* closest to the church are used as a house museum and the gift shop features *convento* floors and open beam ceilings. The remaining rooms are adoptively re-used as living quarters and offices. The stone wall, which extends out from the rear of the *convento*, was constructed in 1836 to separate the patio yards of the priests (to the north) and the new secular managers (to the south). A feature typical of many missions, it is the only one known to be remaining.

History and Integrity. Santa Inès Mission church (B1), dedicated in 1817 by Estevan Tapis, retains the original walls, unusual oversized *convento* flooring, wood ceiling of corbels, joists and planks, and a unique arched gallery in the choir loft, one of two known to have existed in the California Missions and the sole extant. The church retains the original wall decorations covered by those of the renovations necessary after the Chumash Revolt of 1824. Some of those in the nave have been somewhat over-painted in recent years, according to architectural historian Norman Neuerburg (Oak 1981:85). The extensive designs of the sanctuary, however, have been but very little inpainted and retain substantial integrity to 1825-1827. In 1824 the originals had suffered smoke damage during the famous Chumash revolt (Baer in Weber n.d.:121); their replacement reflected the community's return to normalcy. Representing faux marble with architectural features executed in false perspective, they are thought by Neuerburg to have been inspired by an engraving of a Roman theatre stage featured in the volume of Vitruvius at Santa Barbara Mission (Neuerburg 1987:73). The fenestration of the church is unchanged and some doors have never required replacement. The mission also possesses a very extensive museum collection comparable to that of Mission Santa Barbara NHL.

The bell tower collapsed in a natural disaster of 1911 and was soon replaced with an inaccurate version. The latter was replaced by one more faithful to the original in 1947 and the remaining original bells were preserved in the museum. Three exterior buttresses on the south side of the church collapsed in

the same event and required replacement as well as portions of the lower walls. Site drainage was improved at this time with the installation of gutters and other site improvements.

The church was structurally stabilized in 1947 with roof work including gunite reinforcement of the upper walls and suspension of the original sagging ceiling joists and carved wooden corbels from new trusses concealed in the attic. The old tile was reused upon the roof. Later, presumably in 1972, the ceiling joists were further strengthened by the addition of new members coupled to them on either side. Site drainage, a recurring problem, was again improved at this juncture. The *convento* was strengthened in an effort to improve its resistance to lateral forces. Considerable replastering and painting was done at this juncture in the *convento*'s adaptively reused spaces.

The mission *convento* (B2), with its *corredor* completed in 1806, was substantially damaged in the earthquake of 1812 and partially, but not completely restored at the time. The *azotea* or terraced roof above the arcade was roofed over at this juncture and the second story.

Following secularization of the mission in 1836, a period of neglect ensued ending in 1882 when mission tenants, the Donohoe family, began repairing the roof where the church abutted the *convento* and generally making the establishment livable. The neglect was not so advanced, however, in the 1860s, that one visitor, artist Edward Vischer commented: "Santa Inès, sufficiently renovated without disfiguring the original plan, is one of the best preserved Missions--the only one left of those founded in the present century" (Vischer 1872:37).

The far, or south, arches of the *corredor* fell in 1884, and by 1895 only 10 arches remained. In 1885 a new shingle roof was put on the *convento* and the barrel roof tiles were saved for future restoration. In 1906, under the tenure of Father Alexander Buckler and his niece Mamie Goulet, more re-roofing was accomplished and rebuilding of arches on east and southeast sides of *convento*, among other improvements were done.

In 1911 extensive storm damage occurred: three buttresses of the church, part of the division wall with the *convento*, and the bell structure collapsed. Repairs included roofing the plaza *lavandería* in front of the church. Water from the quadrangle was drained by pipes into the *lavandería* to insure dryness of the foundations. A new concrete bell structure, buttresses and replacement of the base of the northern church wall resulted (Weber n.d.: 67).

The *convento* was restored in 1947-48 by architect Lawrence Viole in consultation with mission experts and authorities to its pre-1812 earthquake appearance based upon internal physical evidence and mission records. Following the earthquake of 1812 the original *azotea* was simply roofed over and little restoration of the second floor was attempted, a treatment similar to that given the terrace of the *convento* at Mission San Fernando. Viole revealed and restored the *azotea* over the *corredor* (covered walk) arcade, strengthening the ceiling joists by hanging them from the *azotea* above. The wooden south end of the *convento* was rebuilt and new columns of new brick and old tiles were constructed upon the old bases of the arcade.

In 1954 the front rooms of the *convento* were restored for improved museum usage and the extensive collection was catalogued and labeled. Architectural historian Kurt Baer published his volume entitled

The Treasures of Mission Santa Inès two years later. Between 1951 and 1962 ambient conditions were improved to better preserve the museum collections (Weber n.d.:189).

In 1989, the southern portion of the *convento* was reconstructed following extensive archaeological investigations of the site. The discovery of significant remains resulted in the new building being "floated" above the original floors and foundations, preserving their extant historic fabric intact. The architectural rhythm of the *corredor* arcade was continued in the new design. The massing and fenestration of the extant portion of the building was also continued in the new construction using modern materials, clearly distinguishable from the original, but the whole presenting architectural unity from afar (much as *trattegio* technique is utilized in modern scientific mural painting conservation). The recent portion of the building is constructed of stucco over wood framing, not masonry, is slightly offset where the two portions abut, utilizes a different paving material matched only in color, and contemporary non-rusticated woodwork, hardware, and fixtures, corresponding to the old in style, but not in detail and surface finish.

The *convento* retains significant amounts of historic fabric dating to before the earthquake of 1812. Over the years it suffered losses of about half its length as recounted in the history section and portions of the exterior have been gradually reconstructed to reflect the buildings general historical appearance. The condition of the *convento* is comparable to that of Santa Barbara Mission NHL where the entire upper story was reconstructed in concrete prior to HABS recordation and the building has been considerably lengthened with the addition of the Mission Archive Library in recent years. As Kurt Baer said of Mission Santa Inès:

Major reconstruction and restoration took place in 1947-1948, and again in 1953-1954. Restoration has been slow and careful here and, on the whole, well done. There are excellent examples of colonial painting and sculpture and a fine collection of old vestments in the church and museum rooms. The reredos and sanctuary decorations comprise one of the few unrestored examples of colonial art in any of the California Missions today (Baer 1956:175).

Plaza *Lavandería* (Str. 1)

One of two washing facilities at Santa Inès, this *lavandería* is located in the plaza area directly in front of the church and *convento*. The structure's subterranean design is unique among the California missions and the mortared-tile facility is in a remarkable state of preservation. The survival of this singular structure is attributable to its solid construction and to early 20th-century preservation efforts.

Description. This *lavandería* is constructed of *conventos* set in lime mortar and supported by massive cobble foundations, also mortared with lime cement. The entire structure is virtually intact. The washing basin itself is of a standard rectangular shape, measuring 23.2 feet long, 9.4 feet wide, and 3.4 feet deep and surrounded by a ca. 3-foot wide, sloped work area. This washing area is singular, however, in being submerged 10.5 feet into the ground with access provided by a sloping ramp some 46 feet long. This deeply recessed location appears to have been required to meet the low grade of the aqueduct supplying water from adjacent Alamo Pintado Creek. The remarkable design and construction is even more noteworthy in that it has survived to the present in an excellent state of preservation.

The water inlet, located at the base of the northern retaining wall, has an opening ca. 4 feet high and 3 feet wide, spanned by a wooden lintel. Behind this opening is the terminus of the buried water pipes of the Alamo Pintado aqueduct. Grooves in the sides of the opening may have accommodated a door or gates. A slight recess in the northern lip of the basin marks the location of a spout, likely a carved stone figure head (Webb n.d.:82). Water exited the *lavandería* through a small opening at the south-east corner of the basin, feeding a buried pipe line that undoubtedly leads to the Village *Lavandería* (Str. 2) to the south. The *lavandería* inlet opening was closed with bricks soon after 1911.

The rectangular water basin, surrounding lip, retaining walls, and sloping ramp are all surfaced with *conventos* set in a soft lime mortar. The 10-foot high retaining walls define a space 33.8 feet long and 15 feet wide, which includes the water basin and the surrounding, sloped work area. Surface exposure, and old photographs, reveal a massive rubble construction, up to five feet thick, behind the *convento* retaining walls. A veneer of *coccio pesto* (a hydraulic cement tinted red by the addition of ground tile bits) covered the basin and surrounding work area and is largely extant. In the 1950s the sloping access ramp was coated with a thin layer of asphalt as a preservative; much of this has now worn away. The upper 15 feet of the ramp currently lies under the surrounding parking lot, its overlying fill held in place by a concrete retaining wall 3.5 feet high.

The height of the retaining walls is intact, only occasionally missing the capping *convento* tile. The only exception is the upper two feet along the north side of the ramp; these were replaced in ca. 1912 with a concrete section, restoring the walls' original height. At this same time the water inlet was closed off. Efflorescence and moisture spotting around the opening, however, testifies that the old aqueduct pipes are still directing ground-water to this facility.

History. The date of construction of the Plaza *Lavandería* is not known although it likely was installed soon after the Mission's founding. The new community required water and laying the aqueduct from Alamo Pintado Creek to the Mission *casco* would have been an early endeavor. Construction of this first communal wash area in the central plaza would have followed soon after foundation of the mission. Fr. Engelhardt believed it was built during Fr. Uria's tenure (1808-1824). Initially, water exiting the facility was diverted to gardens to the south. Later, after construction of the Village *Lavandería* (Str. 2), runoff was carried in buried pipes to this facility.

Until the *lavandería* was constructed at the Indian Village, all the mission residents -- Franciscans, Chumash, and Soldiers -- would have used this common washing area. While children may have been washed in the *lavandería*, it was primarily reserved for clothing and utensils. Personal bathing was not favored in Europe at that time, and the Chumash had access to their traditional *temescales* (sweat houses).

The *lavandería* was noted by American merchant Alfred Robinson (1969:48-49), who visited the mission in 1829, noting that in front of the church "was a large brick enclosure where the females bathed and washed...."

It is likely that the Plaza *Lavandería* was used well into the 1850s. Maintenance of the aqueduct likely deteriorated after 1855, when the remaining Chumash population was removed to a nearby reservation. All remaining mission facilities, including the Plaza *Lavandería*, declined rapidly following the removal of the College of Our Lady of Refuge in 1868. During this period an adobe fence on stone cobbles was erected near the bottom of the ramp, presumably to keep livestock from entering the facility.

In 1874 historian Henry L. Oak visited the mission, and he described the *lavandería* in detail, concluding that it was "...a large and very peculiar reservoir or vat, apparently used for water, but in what way, and why, it was so built so one seemed to know" (Oak 1981:162). Santa Inès was visited by Mission historian George Wharton James in 1904, who also wrote a careful description of the reservoir and additionally noted that the water was "conveyed underground in cement pipes" (James 1906:266).

One of the numerous physical improvements made to the mission by Fr. Buckler and his niece Mamie Goulet between 1904-1924 was cleaning out the Plaza *Lavandería*. A series of photographs taken by Goulet in 1909 clearly show all of its features. Buckler and Goulet also removed the adobe bricks from the ramp cross-fence, leaving only the low stone footings. Mission historian Engelhardt described the "large brick enclosure or declivity used for bathing and washing" in front of the church and lamented the lack of documentation on this and the other water facilities at Santa Inès (Engelhardt 1932a:36-37). The facility is accurately drawn by architectural historian Rexford Newcomb (1925:231) in his classic study of mission architecture.

A gabled sheet-iron roof was erected over the shelter as part of the post-storm repairs of ca. 1912, as is visible in photographs of the late 1920s (1928 Aerial photograph, Santa Barbara County Planning Department). In the 1940s, when mission historian Edith Webb visited the Mission, she described this "interesting relic" in detail and also noted that it was padlocked against entry (Webb 1982:81-82). This critical roofing and protection of the structure was a significant factor in its virtually intact survival. By this time, however, the original use of the *lavandería* had been lost and its unusual subterranean location resulted in the facility being commonly identified only as a reservoir. Now surrounded by a chain link fence, this extraordinary mission construction is currently presented as such to the public.

Village *Lavandería* (Str. 2)

This second washing facility was constructed at the Chumash village, south of the mission Plaza. It is one of only two *lavandería*s built in a mission's Native American village that has survived to the present (virtually all missions had a "plaza" *lavandería*, only Santa Inès and Mission San Antonio de Padua have a "village" one as well). Although suffering surface deterioration from the elements, Santa Inès' facility has preserved all of its structural integrity and architectural elements, including a settling basin on its north end. Weber (n.d.:192) reports that it was built in 1812 when 80 adobe houses were erected by and for the neophytes, but the actual year of construction is uncertain.

Description. The *lavandería* in the Chumash village is rectangular, measuring overall 54 feet long (N-S) and 22.4 feet wide (E-W). The foundation is constructed of cobbles mortared in lime cement and the surface is covered with *conventos*, also set in lime mortar. Approximately 80% of the *convento* surface is intact. In the center of the structure is the sunken water basin, measuring 42 feet x 9.4 feet with a

depth of about 4 feet. The curb surrounding the basin is 4 feet wide and consists of an outward sloping work area that drains into a gutter. The surface of the basin and surrounding work area was covered with red-tinted hydraulic plaster, *coccio pesto*, which is largely intact. The entire structure is enclosed by a low, mortared-cobble, flared talus.

The water entered the basin on its northern end, originally through a carved stone figurehead (Webb 1982:82). It was carried from the Plaza *Lavandería* (Str. 1) in buried clay pipes. Until the early years of this century, the massively mortared conduit was visible as it surfaced near the Village; indications of this route are no longer evident. Water exited the basin from the southern end, leading to the fields further south.

A small settling basin in excellent condition located at the north end of the tank, cleared the water before it entered the *lavandería*. The mortared *convento* walls are over 3 feet thick and contain the settling tank, which measures 3.5 feet square and is 3.9 feet deep. Water entered the settling basin from the underground pipes, heavy matter dropped to the bottom, and clear water overflowed into the washing facility. The settling basin would have been cleaned out regularly.

The Village *Lavandería* sits directly in front of the rows of adobe houses built for the Chumash in 1812; now archaeologically preserved as mounds of melted adobe (Site 6). The location of the village traditional housing (Site 5) lies on the south side of the *lavandería*.

History and Integrity. Like other features of the Santa Inès water system, the date of construction of this *lavandería* is unknown. It would undoubtedly have been constructed after the *lavandería* in the plaza (Str. 1), and may have soon followed the erection of adobe dwellings for the Chumash (Site 6) in 1812. It likely remained in use until 1855, when the remaining population of several hundred converts was removed to the nearby reservation.

In 1904 mission historian George Wharton James described the underground connection between the Plaza *Lavandería* and the Village *Lavandería*, providing dimensions of the latter and correctly associating it with the Chumash residence area. Architectural historian Rexford Newcomb also accurately depicted the Village *Lavandería* and settling house in his 1925 recording and mission historian Edith Webb accurately described the facility from her visits in the 1930s and 40s (Webb 1982:82). Presently, the *lavandería*, located away from visitor traffic, is surrounded with a 5-foot chain link fence for protection.

Reservoirs and Mills Complex (Str. 3, 4, 5, and 6, Map 4)

The reservoirs and mills complex of Mission Santa Inès are unsurpassed by that of any mission in California and the southwestern United States in the diversity of the facilities and the size (capacity) of the partially subterranean reservoirs (there are comparable period examples in Baja California and Oaxaca, Mexico [personal communications, Brian Aviles and Anthony Crosby, 1997]). The reservoirs and mill complex of Santa Barbara Mission National Historic Landmark are comparable in preservation and design, but represent smaller scale feats of engineering and lack fulling facilities. (Fulling is the process of beating wet woolen cloth causing the fibers to interlock and forming a more homogeneous textile; simple "mills" utilized synchronized wooden mallets).

Description. Facing the mission quadrangle from east of the former mission orchard, the mission's water driven mill complex lies on the bank of Alamo Pintado Creek. The mill complex is comprised of a fulling mill (Str. 5) attached to the west wall of a large water reservoir (Str. 6), a second smaller reservoir (Str. 4), formerly separated by a gate from the first, and a grist mill (Str. 3) formerly powered by water released from the smaller reservoir by a gate. Water entered the fulling mill and the largest reservoir from an earthen ditch by means of gates. A water-powered vertical wheel mounted high in the larger of the two reservoirs motivated the fulling mechanism, while the grist mill utilized a traditional Hispanic horizontal wheel, with the water exiting the lower millchamber through an arched opening into the creek below.

The mills and reservoirs are constructed of stone with lime mortar. The floor of the smaller of the two reservoirs (Str. 4) and that of the grist mill (Str. 3) are lined with *conventos* while the floor of the larger reservoir is of lime-mortared cobbles. All of the structures were originally rendered with a lime plaster, which is extant in many places. The larger reservoir (Str. 6) is mostly built into the hillside, while the smaller is less so, has thicker, higher walls and is buttressed. Dimensions of the reservoirs and mills are detailed in the HABS drawings of 1936. (HABS sheets 10 and 11).

The internal works and wheels of both mills are no longer extant, however, the walls of all of the structures remain in a good state of preservation as the reservoirs were used and repaired ca. 1947 for agricultural water storage. The stone masonry of the two mill buildings has been repainted and missing portions reconstructed. The two buildings have been roofed to protect the original interior features and openings have been secured with reconstructed doors and shutters.

In February of 1943, mission expert Edith Buckland Webb and others assisted J.M. Miller studying the fulling mill (Str. 5) and in excavating a good portion of its floor including masonry supports and exiting water channel. Although she correctly identified this mill as having been erected by the American Joseph Chapman in ca. 1820, she misidentified it as a facility for grinding grain and therefore had difficulty interpreting the findings. In 1991 and 1992 Webb's exposure was reopened and expanded by archaeologist Robert L. Hoover who additionally noted that the mill had been constructed after the adjacent reservoir (Str. 6).

History and Integrity. Close scrutiny of the annual reports *(informes)* of the mission, and some period correspondence provides some particulars about the mills complex. By October of 1820 (Uria 1820, Vol. 3, 4:344), the missionaries reported that a reasonable water mill to grind wheat and corn had been built of lime and stone, 7 by 5 varas (19.25 x 13.75 feet) in size with a tile roof. This structure has long been thought to have been constructed by Joseph Chapman, an important and colorful American figure in early California history, who later constructed an American style grist mill at Mission San Gabriel with a vertical water wheel (Bancroft 1966, Vol. 2:757). Chapman came to California with the Argentine pirate Hypolite Bouchard who sacked the California coast in 1818. He was subsequently captured and held at the Presidio of Santa Barbara by Spanish authorities, who soon recognized his useful abilities. It now appears unlikely that Chapman had a hand in the design of the grist mill. Although he reportedly came to Mission Santa Inès as early as June of 1820, the mill was near completion by that time. The extant horizontal grist mill is also of typically Spanish, not American design (Webb SBMA Ms. n.d.:l).

There is no doubt, however, that Chapman designed the fulling mill. A letter from Father Uria of Santa Inès to Governor Sola of December 19, 1820 indicates that by this time Uria knew Chapman well and trusted his judgment. Uria's letter mentions the governor's desire that the mission have a fulling mill and says that Joseph Chapman thinks the mission would be better off with a fulling mill than [another] grist mill. Uria enclosed a sketch of the proposed fulling works by Chapman and asks permission to construct it. The following year the *informes* reports construction of a *batán* or fulling facility, 6 varas long by 5 varas wide (16.5 x 13.75 feet). Details of the construction of the extant fulling mill indicates that it utilized an Anglo-style vertically oriented water wheel. This is certainly the mill that Chapman built.

Although it has been asserted that the mills and reservoir complex was abandoned following the 1824 Chumash revolt (Hoover 1992:49), there is no citation to support this date. The complex was clearly abandoned by 1874 when visited by historians Hubert Howe Bancroft and Henry Oak who wrote: "Brother Doran said he thought this structure was abandoned before it was completed or at least before it was used" (Oak 1981:70). Oral tradition and a photograph in the Goulet Collection of the Santa Barbara Mission Archives indicate that the grist mill ruin (Str. 3) was later roofed and used as a residence by former owner Thorwald Rasmussen. In this century the reservoirs were repaired for agricultural use and a concrete gate was installed between them in 1947 as indicated by that date inscribed in the concrete. The grist mill was also used to store water through minor alteration of the arched tail race opening on the southwest end of the structure. In recent years, owners Harry and Ellen Knill again repaired the structures to support gabled roofs of the original pitch. The current owner, the Santa Barbara Trust for Historic Preservation eventually plans to interpret the industrial aspects of mission life at Santa Inès.

Quadrangle Ruins and Temporary Church (Sites 1 and 2)

The size, integrity, and information potential of the Santa Inès quadrangle archaeological resources is exceptional. Sixty-five percent of the original Santa Inès quadrangle is preserved as intact archaeological ruins dating to pre-ca. 1850. Test excavations in rooms of the Quadrangle (Site 1) and in the Temporary Church (Site 2) revealed a wealth of significant artifact deposits and architectural features with excellent integrity.

Description. Central to mission life was the enclosed quadrangle, typical of virtually all of the California missions (the linear plan at La Purísima Mission NHL was an innovation of this second site; the first and longest-occupied site of this mission conformed to the standard enclosed-quadrangle pattern). The quadrangle plan was derived from the private dwelling design of Mediterranean architecture and is associated with the cloistered garden of European monastic institutions (Newcomb 1925:109-110). The church usually formed most of one side of the quadrangle with its end-entrance at one end of the adjoining wing (the *convento*) where the resident priests lived and where guests were welcomed. The *convento* had a broad covered corridor, which formed one side of the mission plaza, the central public area of the mission. Access to the enclosed quadrangle patio was generally obtained only through the *convento*, the church, and one or two passageways which permitted entry of a cart. Rooms in the other quadrangle wings opened inward into a tiled, covered walkway which surrounded the courtyard. These wings housed shops, storage areas, kitchens, and the residence of unmarried women (*monjerio*); they did not open to the outside of the quadrangle.

The quadrangle at Mission Santa Inès conformed to this standard plan. Much of the north wing (327 feet long) was formed by the church (172 feet long). The east-wing *convento* (308 feet long), fronting the Plaza (open space or court), was initially a two-story building with two parallel rows of rooms on each floor; a flat-roofed terrace, an *azotea*, over the arcaded *corredor* distinguished the eastern facade. The remaining south (325 feet long) and west wings (350 feet long) were single-story adobe buildings one room wide. When the Temporary Church was constructed in 1813, it was understandably situated at the end of the *convento*, opening on to the Plaza. All buildings were constructed of adobe blocks set on stone foundations with tiled gable roofs. Floors were generally of *convento* tile and the walls surfaced with lime plaster, which were often painted on the interior with decorative designs.

The church and over half of the *convento* (26% of the original complex) are extant and in excellent condition; the southern portion of the *convento* (9% of the complex) was reconstructed in 1988 (see descriptions of Buildings 1 and 2), "floated" over the underlying archaeological deposits to preserve them. The remaining 65% of the quadrangle complex, along with the Temporary Church, is preserved in archaeological deposits which testing has shown to contain extraordinarily rich information.

The Temporary Church (Site 2) was constructed in 1813 to replace the main church which had been damaged in the 1812 earthquake. It was 145 feet long, 19 feet wide (interior), 12 feet high, and was roofed with tiles. After the new church was finished in 1817, the building was used for storage of provisions.

History and Integrity. Construction dates, functions, and abandonment dates for two wings of the quadrangle have been determined through a combination of documentary and archaeological research (Costello and Gasco 1985; Costello 1989). The northern wing, containing the first church and padres' residence, was under construction prior to the site's dedication service in 1804 and was completed later that year. The south and west wings were built in 1805 and 1806, and the *convento* (east wing) in 1807. The Temporary Church was constructed in 1813 and, after the main church was rebuilt in 1817, was converted to a storehouse. During the nearly half-century that the mission was in operation, use of various parts of the quadrangle changed. These changes are chronicled in both the documents and archaeological record.

Of the original quadrangle building, the church and northern half of the *convento* are extant. The remaining portions of the quadrangle and the Temporary Church had either collapsed entirely or were too deteriorated for habitation by ca. 1855. Typical of adobe buildings, once the roofs fail the massive earthen walls melt down to form a thick protective layer over the underlying floors, features, wall bases, and associated artifact collections. This natural process, easily visible in the long mounds which still mark the south and west wings, has preserved the Santa Inès quadrangle site into the present. Remains of the Temporary Church are sealed under the asphalt parking area.

The first exploration of the archaeological remains in this area occurred in 1947-1948 during the major renovation of the mission. The resident priest, Fr. James O'Leary, interested in the ruins of the southern portion of the *convento*, cleared melted adobe walls off of many of the room floors. Robert S. Smilie, an engineer from San Francisco, mapped the findings. These historic remains, and those of the Temporary Church, were then fenced off from the adjacent plowed fields. In 1972, the tile floor of one *convento*

room was developed as an interpretive display. Extensive archaeological testing was conducted by archaeologist Julia Costello of U.C. Santa Barbara in the southern *convento* and south wing in 1984 to determine the nature of the archaeological remains prior to planned reconstruction (Costello and Gasco 1985). The identified importance of the site resulted in redesign of the new facility to sit on perimeter foundations with the main building "floated" over the preserved ruins. During 1986-7, the new foundation imprint encompassing 15 historic rooms and adjacent areas was hand excavated (Costello 1989). Over 4,500 artifacts were recovered. Sequences of floor renovations revealed surfaces of patterned *conventos*, tinted Roman cement (*coccio pesto*) cobbles, asphaltum and packed earth. Remnants of wall painting remained on some plaster surfaces. Limited testing was also conducted at this time in the Temporary Church and west wing. All artifacts recovered from these excavations are curated at the California Office of Historic Preservation's Central Coast Information Center at U.C. Santa Barbara.

Soldiers' Residence (Site 3)

Archaeological monitoring identified the buried footings of the residence wing for the six soldiers and their families (Wilcoxon 1993). Portions of these resources are potentially intact under the present asphalt parking area.

Description. No test excavations have been conducted in this site area. Documentary evidence identifies a row of five apartments of two rooms each, a house for the corporal, a room for the harnesses, a storehouse, and a guardhouse (see discussion below). Robert Smilie, an engineer and architect from San Francisco, completed a map of the mission ruins in 1949 which, where checked, has proven to be quite accurate. He depicts the soldiers' N-S trending residence wing as being 150 feet long, 23 feet wide, and consisting of six, two-room apartments. In 1993, a trench for an electrical line excavated through this area encountered the footings for the soldiers' dwellings at a depth of 15 cm below ground surface. In conjunction with the stone foundations were fragments of ceramics, roof tiles, and floor tiles (Wilcoxon 1993). The large parallel N-S footings were exactly where Smilie placed them and measure 24 feet apart; the smaller foundation, 10 feet to the east, likely supported the tiled *corredor* roof.

History and Integrity. A garrison of five soldiers and one officer were in residence at Mission Santa Inès. It was preferred that mission garrisons be comprised of married men with families, and that seems to have been the case here. Standard planning placed the soldiers' dwellings on the opposite side of the plaza from those of the Native Americans; at Santa Inès the soldiers were on the north side.

Annual Reports (*Informes*) for 1810 identify that five houses, of two rooms each, were built for the soldiers and their families along with a storehouse and guardhouse (Engelhardt 1932a:24). No dimensions were provided. Later depictions identify residences as an N-S row of houses just north of the church. In 1825, another entry describes "...the erection of a new guardhouse with battlement, a house for the corporal, a room for the harnesses, etc.,..." (Engelhardt 1932a:24). This was likely close to the original residences.

The soldiers would have abandoned the mission when the property was leased to private managers in 1836 during the secularization of the missions by government authorities. Their quarters were

apparently deserted and are shown in ruins in the 1856 drawing by artist Henry Miller (1952). By 1874, Don Joaquin Amat, nephew of College administrator Bishop Amat, repaired the old soldiers' residence and was operating a store from the premises (Oak 1981:69; Walsh 1930:79). His wife, Donna Rose, died during this time; her grave in the church cemetery subsequently served as a landmark for Chumash parishioners in identifying where relatives were buried. In 1881 the store was still in business, then run by José Dolores Solares, a Chumash from Zanja de Cota, and later by Bernardo de la Cuesta (Abbott 1951:92). The resident Donohue family apparently maintained the adobe soldiers' buildings through their tenure: 1882--1898. When Fr. Buckler and his niece began renovations after 1904, the old soldiers' wing was torn down.

Similar to the other buildings at Santa Inès, the massive adobe walls, once fallen, serve to add feet of protective soil over sensitive floor levels and artifact deposits. The electrical-line trench cut through this area in 1993 verified the location and general size of the buildings and suggested intact associations of artifacts. As the depth of the footings and the survival of original floor levels was not determined, it is difficult to evaluate how much of the archaeological deposits remain. However, the presence of the wall footings insures that, at a minimum, important architectural details of the soldiers' residences are still present. If associated artifact deposits are also intact, they can provide vital comparisons with collections from the padres' *convento* and from the Chumash Village.

College of Our Lady of Refuge (Site 4)

The College of Our Lady of Refuge, the first ecclesiastical seminary in California, was established at Santa Inès Mission in 1844 and operated from this site until its relocation about 1868. The archaeological two-story adobe building remains of this facility are preserved within the Mission quadrangle.

Description. The College of Our Lady of Refuge was constructed within the northern portion of the mission quadrangle in 1844 stretching south from the rear of the church, it was ca. 120 feet long, 60 feet wide, with covered *corredors* on both stories, facing east (Engelhardt 1932:56). These buildings were abandoned when the facility moved to a new location in 1868. No archaeological studies have been conducted at this site, although a portion of the floor of one of the rooms, covered with asphalt surfacing, is exposed as an exhibit in the mission quadrangle. As this floor lies nearly 3 feet under the present ground surface, it is presumed that most of the architecture and associated artifact deposits remain archaeologically intact.

History and Integrity. The College of Our Lady of Refuge, the first ecclesiastical seminary in California, was established at Santa Inès in 1844 (Walsh 1930:47). Ten years earlier, as part of the secularization of all California missions, the administration of Santa Inès had been turned over to private managers. Travelers in 1842, however, noted that this mission was unusual for remaining prosperous and for maintaining its herds of cattle (Mofras in Engelhardt 1932a:47-48; Sandels 1926:81). In 1843, temporal management was briefly returned to the Franciscan padres and the following year the College was established. The two-story adobe building was constructed within the northern portion of the courtyard. In 1845, there were 33 students residing at the College and although only a few were actually studying for the priesthood, three undertook confirmation with holy orders (Walsh 1930:51).

Political tides turned with the election of California Governor Pio Pico, and between 1845-1850, Mission Santa Inès was again leased to private managers. The College continued to function out of the mission quadrangle, supported by separate funds from student fees and from the Bishop. In 1846, the Bishop also expanded the teaching facility by opening a primary school for boys; Fr. Francisco Sanchez was the popular instructor (Walsh 1930:51-52).

By order of the Bishop, administration of Mission Santa Inès was passed from the Franciscan order to the Picpus in 1850. The following year Reverend Eugene O'Connell came to reside at the mission and made general improvements to both the College and Mission buildings. Among other things, he is reported to have laid the first asphalt floors in the county (Walsh 1930:35). The asphalt floor in the College building -- presumably O'Connell's -- is presently exposed as an exhibit in the garden area of the mission. Curiously, and without recorded explanation, the name of the college changed between 1852 and 1854 to the College of Our Lady of Guadalupe (Weber n.d.:164).

College enrollment in 1855 (when the Chumash were moved from their mission village to a nearby reservation) was 10 students, increasing to 21 in 1858, 25 in 1859, and dropping to 11 in 1861 (Brewer 1966:76; Engelhardt 1932a:101). Between 1862 and 1866, no priest is recorded as connected with the College and no information on the teachers is available, although 16 students are recorded as being in residence (Engelhardt 1932a:101).

In 1868 the Franciscans were reassigned to the College and it was probably soon after this time that the facility was moved to what became known as College Ranch, 2.5 miles to the east. In 1882, the College and its 36,000 acres were sold (Engelhardt 1932a:102). The adobe ruins of the College in the Mission quadrangle deteriorated without particular mention in the succeeding decades. The mounds of earth had been leveled into a open garden area when the Bucklers were in residence, after 1904.

Chumash Village Traditional Housing and Adobe Residences (Sites 5 and 6)

Santa Inès is rare among the California missions for the integrity of its *casco* village site (1804-1855), which includes both traditional and adobe Native American dwellings. The larger portion of the village, where the majority of the converts lived in domed tule houses (Site 5), is the only traditional Native American settlement within a mission *casco* that has been archaeologically evaluated in California. Also part of the mission village are rows of adobe rooms which may have housed as many as 100 families (Site 6); these are largely extant in undisturbed archaeological context.

Description. Adjacent to the Village *Lavandería* (Str. 2) is the residence area for Native American converts, consisting of both traditional housing (Site 5) and rows of adobe dwellings (Site 6). The remains of the adobe rooms presently appear as a low mound of earth, approximately 210 ft. E-W and 360 ft. N-S. From earlier drawings of the ruins (Engelhardt 1932a:23; Smilie 1949) they apparently contain five E-W rows of rooms, with the center three rows of double thickness, consisting of back-to-back rooms. An estimated twelve rooms per row yields a total of about 96 rooms. No excavations have been carried out in this undisturbed area. Abundant surface artifacts including fragments of ceramics, tile, shell, chipped stone, and charcoal verify the richness of this site.

Stretching 360 feet south from these dwellings, covering an area about 400 ft. wide, is the location of the traditional tule housing. Abundant evidence of Native American habitation includes ceramics, shell, mammal bone, mortars, pestles, tile fragments, shell beads, and a tarring pebble. Field testing has been confined to the southern 100 m (328 ft.) of the site area (in AP 139-49-72) in conjunction with CRM evaluations (Snethkamp and King 1982; Snethkamp 1987; Wilcoxon et al. 1989a; Wilcoxon et al. 1989b).

History and Integrity. At the Alta California missions, native villages were always laid out on the opposite side of the central quadrangle from the soldiers' dwellings (Costello and Hornbeck 1989). Native Americans who moved to the missions constructed and lived in traditional houses, presumably arranged according to their social customs. As time and resources permitted, missions eventually constructed some adobe dwellings. These, however, only ever accommodated a small portion of the Native population.

Chumash began living at Mission Santa Inès almost immediately and two years after founding, in 1806, there were 570 living in traditional dwellings on the south side of the main quadrangle. In 1812, 80 adobe houses (ca. 17 x 18 feet each), in three rows, were constructed for the families (Engelhardt 1932:23, 25). As each dwelling most likely contained an individual family, with an average household size of about four persons, the new adobe rooms would have housed about 320 individuals, about half of the 1812 population. The height of Santa Inès' population was reached in 1816 with 768 persons. The two later wings of approximately 12 rooms each were likely added at this time. Chumash continued living at this village site well past the secularization of Santa Inès in 1836. In 1845, some 270 Indians were counted in the census. By 1855, the 109 Chumash who remained at the Mission were moved to a reservation at nearby Zanja de Cota, marking the end of the period of significance for this NHL. The site of the mission village was never reoccupied or developed.

Although the land has been plowed for decades, test excavations have confirmed that the site has excellent integrity and data potential (Snethkamp and King 1982; Snethkamp 1987; Wilcoxon et al. 1989a; Wilcoxon et al. 1989b). Testing to date has been concentrated along the southern boundary of the locus (in AP 139-49-72), to define the limits of the deposit and to evaluate potential significance. A dense core area of artifacts was defined which apparently continues north onto Parcel AP 139-24-67, where the majority of the Indian village is located. A more peripheral zone extends over 280 meters along the parcel boundary and 88 meters to the south. The major artifact types recovered include animal bone, marine shell, shell bead detritus (from manufacture), ground stone, mission tile fragments, chert flakes, charcoal, glass and metal. After nearly three-quarters of a century of plowing, it does not appear that fragile floors from thatch dwellings remain. However, it is not the buildings themselves that are the focus of the site's significance, but the artifacts. Identification alone of this primary habitation area has radically changed perceptions of Indian life at the missions; further analysis of the distribution of artifact types will contribute enormously to understanding Chumash neophyte (Native American converts living in the mission) activities. All artifacts recovered from these excavations are curated at the California Office of Historic Preservation's Central Coast Information Center at U.C. Santa Barbara.

The few direct impacts to the sites of the Chumash village and adobe residences are found in the single-lane road laid over the village and the convent school and garage (B3) which overlies several of the adobe rooms.

Mission Garden (Site 7)

The field lying directly below and in front of the mission *casco* buildings has been referred to as the Mission Garden since historic times. Consisting of the fertile bottom-lands of Alamo Pintado Creek, it was likely the first land cultivated by the new mission. Soon fenced to protect the enclosed orchard and garden crops, it was specifically deeded back to the church in 1855 by the US Land Commission. It has been in constant agricultural use since that time.

Description. This fertile agricultural field lies between the *casco* and the Reservoirs and Mills Complex, bordered on the east by Alamo Pintado Creek. Approximately 2,000 feet long and 1,000 feet wide, it contains rich bottom-land loams of the creek's flood plain. The mission community overlooks the field from the top of the Pleistocene terrace, bordered by a dramatic 80-foot escarpment. It has been planted with row crops for the past 100 years.

History and Integrity. This rich plot of land directly in front of the *casco* was logically the first put under cultivation by the newly founded mission. Lying next to the creek, irrigation only required turning the water into the field and did not rely on later construction of the elaborate aqueduct system. This rich plot of land became the location of the mission orchard, an important part of all mission *casco*s, that was stoutly fenced against foraging by open-range livestock and pilfering by human residents.

The importance of the Mission Garden was highlighted during the legal proceedings of 1855 where the Land Commission of the new State of California designated what properties should be returned in deed to the Catholic Church. At Santa Inès, in addition to the Church and cemetery, adjoining quadrangle buildings, temporary church, and soldier's quarters with corral, was the Mission Garden (Map 6):

> ...Also a tract of land situated in an easterly direction from said quadrangle at the distance of about eight chains therefrom, known as the Mission Garden, and long occupied by the priests of said Mission with the boundaries as the same is enclosed by fence, and the same as delineated on Map number 8 in the Atlas before-mentioned, and there denominated "Orchard and Garden" (Engelhardt 1932:74).

By this time, however, the nearly abandoned mission was falling into ruins. In 1861, visiting geologist William H. Brewer noted that the mission vineyards, olive trees, and pear trees were all dead (Brewer 1966:77). This rich land did not long lay fallow, however, but soon was leased out to neighboring farmers for cropping. The Mission Garden has been in constant agricultural use to the present. The Church and the Santa Barbara Trust for Historic Preservation are currently planning to replant mission grapes in this area, reintroducing historic mission crops to this important remnant of the mission landscape.

NON-CONTRIBUTING ELEMENTS

In addition to the church and *convento*, there are various outbuildings of more recent date on the grounds of the *casco*. South of the *convento* is a school and convent building (B3) of mission revival design. West of the *convento* within the space of the former mission patio enclosure is a line of small buildings including a tile roofed cottage (B5), garages and restroom structure (B4), and a workshop (B6), all enclosed within a high masonry wall.

B3: convent, garage, school. The L-shaped convent, school and garage complex (B3), built in 1957, is located south of the *convento* wing of the mission, separated from it by a paved road. The Mission revival style tile-roofed stucco building was designed by Jerome C. De Hetre, A.I.A.

B4: restrooms, garages. The restrooms and garage structure (B4) of ca. 1960 is located behind the *convento* building. They are of wood frame construction and stuccoed with tile roofs.

B5: guest house. The stuccoed and tile roofed Priest's or Guest house (B5) is located west of the restrooms and garage structure and reportedly dates to between 1947 and 1950.

B6: storage building. The storage and workshops building (B6) of plywood construction is located west of the Priest's or Guest house near the enclosure wall of the mission complex. It appears to date from the 1970s or 1980s.

B7: barn. The green barn (B7) is a small board and batten building with steeply pitched wood shingled roof and six over six windows located across Alamo Pintado Creek north of the family residence. It appears to date from the first quarter of the twentieth century (ca. 1900-1925). The barn presents a picturesque appearance within the rural landscape of field and stream. The building is intended for use as a visitor orientation building for the reservoirs and mills complex located a short hike away.

B8, B9: Rasmussen house and garage. The Rasmussen residence (B8) and garage (B9) is a 1920s era wood frame single story farm house, reportedly purchased from a catalog (personal communication, Mike Imwalle 1996). The Rasmussen family formerly lived in the mission grist mill building (personal communication, Harry Knill, 1994). The house fronts upon a large plowed field in a thoroughly rural setting and functions as a caretaker's cottage for the reservoirs and mills complex.

Non-Contributing; Site 8

Site 8. Prehistoric Site [CA-SBA-2601]. Just south of the Mill Complex, on the east bank of Alamo Pintado Creek, is a prehistoric archaeological site of approximately 3,137 m^2 (33,767 ft^2). It consists of a low density scatter of chipped stone flake tools, stone cores, and stone chipping waste (debitage); one biface was noted. The site has not been tested, however the nature of the observed artifacts and absence of any historic materials, places it in a pre-contact time period (Wilcoxon and Harmon 1990). Although the site may contain significant information on pre-mission peoples, it is not a contributing element of this nomination.

SUMMARY HISTORY

A short summary of the history of Santa Inès Mission is presented below, to provide a setting for the preceding narrative descriptions of contributing and non-contributing district elements.

The Mission Period under Spain and Mexico: 1804-1836

The European settlement of Alta California was the last large colonial venture of Spain in the New World. It also established European civilization on the Pacific Coast of North America, producing the same irreversible deterioration of native peoples and their cultures that had begun on the East Coast 22 years earlier. Jesuit missionaries, before being expelled from the Spanish New World, established 17 missions in Baja California between 1697 and 1767. Alta California colonization came next, spurred on by the increasing presence of Russians and English on land that Spain had already claimed. A chain of 21 Franciscan missions was established along the coast from San Diego to San Francisco between 1769 and 1823. In addition, there were four strategically located presidios and three civilian pueblos. (Costello and Hornbeck 1989:303). Spanish management of this colony deteriorated during the War of Independence (1810-1812) and was replaced by the new Mexican government at its successful conclusion.

Founded on September 17, 1804, Santa Inès was the nineteenth mission established in Alta California. Located in the central Santa Ynez Valley, between previously established Missions Santa Barbara and La Purísima Concepcion, the mission's territory contained the largest inland Chumash settlements of this region, dominated by the villages of *Calahuasa*, *Tequeps*, *Jonjonata*, *Sotonocmu*, and *Aquitsumu* (Johnson 1988:96). Mission lands stretched inland from the harbor at Refuge into the rugged San Rafael Mountains to the north, encompassing about 2,000 square miles.

At the end of 1806, there were 570 people listed on the Mission rolls. Two hundred and seventy-seven of these were previous converts from Santa Barbara and La Purísima Missions, most of whom originally came from this vicinity. The mission was run by two Franciscan missionaries, one in charge of religious matters and the other in charge of temporal issues. Also residing at the mission was the military guard composed of a corporal, five soldiers, and the families of all but one unmarried soldier (Engelhardt 1932a:13). From time to time ships carpenters and other artisans were employed to teach craft skills to the neophytes.

The development of the Mission proceeded rapidly, and by 1812 most of the major buildings had been constructed around a quadrangle with sides ranging from 315' to 350' on a side. The north wing of the quadrangle consisted of the Mission Church, sacristy, and small storage rooms. The east, or front wing (*convento)* contained residences for the padres, including their reception room (*sala*), library, offices, refectory, and kitchen facilities. Rooms in the other wings contained a dormitory for unmarried women (*monjerio*), various shops, weaving rooms, spinning rooms, granaries and storage areas.

Adjacent to the quadrangle on the north were residences for the five soldiers and their families, and the garrison facilities. Four rows of 80 adobe rooms were constructed south of the quadrangle to house Chumash families. Following the earthquake of 1812, a temporary church was constructed in the southeast corner of the quadrangle; it was later used for storage. Extensive water systems involving

dams, aqueducts, ditches, reservoirs and mills were also engineered. Two *lavanderías* were built, one in front of the church in the plaza and one in the Indian residence area. Across the field in front of the *casco* a grist mill and fulling mill were built, the latter by American ex-pirate Joseph Chapman. Agricultural facilities included a large building for the *vaqueros'* supplies as well as corrals, a threshing floor, gardens, orchards, and fields.

Mission population reached its peak in 1816 with 768 baptized Native Americans. The material needs of the residents relied on products from the fields and shops of the mission itself, supplemented by annual but meager supplies from Mexico. Traditional Chumash food sources such as roots, nuts, and shellfish, provided important dietary supplement and stone tools were still commonly used by the Chumash. Mission products, such as beef, blankets, leather goods, soap, and produce, were supplied to the Santa Barbara Presidio. After the end of the successful Mexican War of Independence in 1821, cattle hides and tallow were traded to foreign vessels for manufactured goods.

In February of 1824, the beating of a Chumash by a Santa Inès soldier sparked an armed revolt that rapidly spread. Fires destroyed many Santa Inès buildings, La Purísima was taken by armed neophytes, and hundreds of Santa Barbara converts fled to Santa Cruz Island and to the interior. This insurrection was the largest and most successful revolt of Native American Neophytes in the Spanish southwest. Peace was eventually restored, the instigators punished, and baptisms resumed. The heyday of the missions, however, was over. Introduced diseases, a low birth rate, and unhealthful living conditions contributed to the rapid decline of the Chumash population. In 1822 the population at Santa Inès Mission had fallen to 582 persons, and by 1832 to 360.

Secular Management of the Mission: 1836-1850

In 1834, in keeping with the populist tenets of the new Mexican government, Santa Inès, along with the other California missions, was secularized by order of the Legislative Assembly in Mexico City. This law shifted responsibility for mission temporalities from the Church to the government, excepting the actual church building and priests' apartments. Although the native converts were now free to leave the missions, many remained and continued their familiar work under a secular administration. In July 1836, Santa Inès Mission and all its belongings were turned over to the management of José M. Covarrubias who resided in the southern portion of the *convento* until February 1837. During his tenure a dispute with Fr. José Jiméno resulted in construction of a stone fence dividing the courtyard area between the padres' yard and Covarrubias' yard (Engelhardt 1932a:44-45). This stone wall is still standing.

In January of 1837, administration of the mission property was transferred to Francisco Cota who thereafter lived at the mission for three years (Walsh 1930:45). During this same period, two *mayordomos* (overseers or managers) with monthly salaries are identified in the church records along with a watchman and servant (Engelhardt 1932a:45-46). William Hartnell, appointed inspector for the California Missions by Governor Alvarado in 1838, visited Santa Inès in January of 1839 and criticized these managers' treatment of the Indian population under their care and also complained of the heavy appropriation of mission livestock by the military presidio (fort) at Santa Barbara (Engelhardt 1932a:46).

In 1840, at the request of Fr. Jiméno, administration was transferred from Cota to Miguel Cordero who was also administrator of La Purísima Mission. Cordero had a ranch at nearby Gaviota, so it is unlikely that he resided at the mission for any extended period, but likely had agents in residence. During this period of civil administration, the mission remained reasonably prosperous. Cattle and sheep herds were nearly the same as in 1836 and the orchards were productive. French visitor Eugene Mofras visited Santa Inès in April of 1842 and, although apparently exaggerating the number of livestock present, remarked:

> ...In all California, this Mission is at present the one best provided with horned cattle; but it is feared that the government and its agents may soon cause this last trace of wealth to disappear (In Engelhardt 1932a:47-48).

The Swiss traveler Sandels also visited Santa Inès in 1842 and noted:

> St. Inèss (*sic*) is one of the Missions which yet remains with some live stock. I think 5,000 head of cattle, some horses, mares and sheep. The Indians remaining with the Mission do not pass 100 odd (Sandels 1926:81)

In 1843, temporal management of the mission was briefly returned to the padres by the government (Walsh 1930:20).

The College of Our Lady of Refuge was established at Santa Inès in 1844 by the Bishop. The initial two-story adobe buildings were constructed within the northern portion of the courtyard that had been earlier designated as that of the padres by the stone wall. This was the first ecclesiastical seminary established in California (Walsh 1930:47).

Also in 1844 the governorship of California was assumed by Pio Pico who initiated drastic changes at the missions. Departing from the previous policy of appointing administrators of the mission lands and assets, Pico proceeded to lease entire mission establishments to private persons for their use. Santa Inès was leased to Jose M. Covarrubias (who had been administrator of the mission from 1836-1837) and Joaquin Carrillo on December 5, 1845 for $580 per year. These men resided at the mission in the southern half of the *convento* until as late as 1850. The priest retained the northern portion and the church.

This lease marked the end of most mission activities such as weaving, carpentry, milling, winemaking, and other shop industries (Walsh 1930:22). Nearly 300 Indians remained in residence during Covarrubias' and Carrillo's tenure (Table 1) and were supposed to be supported by one third of the lease, amounting to about $16 per month. The remaining two-thirds went to the padres and to "divine worship." Fr. Jimeno complained that this small allowance "...does not suffice to pay for the meat" (Engelhardt 1932a:62). The College continued to function out of the mission quadrangle, supported by separate funds from the student fees and from the Bishop. In 1846, the Bishop also expanded the teaching facility by opening a primary school for boys; Fr. Sanchez was the popular instructor (Walsh 1930:51-52).

Deterioration and Abandonment: 1850-ca. 1870

In 1847 the United States' flag was raised in the capital of Monterey and in 1850, following the discovery of gold in 1848, California entered the Union. After statehood, the U S governrnent began to confirm mission lands back into Church ownership. Although Covarrubias and Carrillo claimed to have purchased Santa Inès Mission in 1846 for $7,000, this was not upheld in an 1862 court decision. These men and their families probably left the mission by 1850, and were certainly gone by 1854 when Vischer's description (below) does not identify them as residents. The southern portion of the *convento* was apparently not regularly occupied from this time forward and its physical deterioration accelerated.

Two Spanish speaking Picpus Fathers from Valparaiso, Chili, arrived to replace the Franciscan padres Fr. Jiméno and Fr. Sanchez in 1850. The founding Franciscan order was not to return to Santa Inès until 1924 (Walsh 1930:22,23). The church was run by resident priests who ministered to a large rural parish, rather than to a mission population. For their support, and for maintenance of the College, the "extensive farm and livestock" of the mission were transferred to the priests' management (Engelhardt 1932a:70-71). La Purísima Mission was also abandoned in 1850 and its books and many religious items were sent to Santa Inès (Oak 1981:72).

Traveler H.M.T. Powell visited Santa Inès in March of 1850 and made the following notes in his diary:

> 28 March 1850
>
> Service was performing in the church, which was filled with Indians chiefly. There were also a great many Indians lounging about; most of them very well dressed. .... Horses here are $100, mares $50. Hills and valleys today as usual and covered with the finèst feed; oaks, clover, grass, and parsnip grass, etc... The ground sinks suddenly in front of the Mission to almost the level of the stream and here there is an orchard of pear trees and olive as is usual at all the missions.
>
> 29 March 1850
>
> Started betimes. 1 mile to the mission. The Indians in their best dresses were streaming in from all points, it being Good Friday (Powell 1931:241).

His sketch made at this time is the first known depiction of the mission (Powell 1931).

In 1851, Reverend Eugene O'Connell came to reside at the mission and made general improvements to the facility. Among other things, he is reported to have laid the first asphalt floors in the county (Walsh 1930:35). The asphalt floor in the College building -- presumably O'Connell's -- is presently exposed as an exhibit in the garden area of the mission. These floors were often commented on favorably by travelers although Mamie Goulet complained about them when she resided there in 1904-1922 as they did not keep out rodents and vermin (Abbott 1951:20). Rev. O'Connell was also responsible for installing Victorian doors and 6/6 sash windows (Walsh 1930:35).

In 1854, the artist Vischer visited Santa Inès and made a sketch of the mission which he executed as a historical reconstruction of the 1824-1833 time period (Vischer 1872:5). His notes on the visit provide some insights into the state of the mission and on the mission residents:

> Santa Inès, sufficiently renovated without disfiguring the original plan, is one of the best preserved Missions - the only one left of those founded in the present century. It has a good library worth visiting and contains comfortable quarters for the resident Jesuit priest. In the only inhabitable room of the dilapidated adobe buildings occupied by a Mexican from Lower California (a saddler by trade who acted as post agent at Santa Inès Station) we were the recipient of true and most cordial hospitality - the young couple within the limited space of their means vying in delicate attention to their unexpected guest (Vischer 1872:37)

In 1855, the remaining Chumash were forced to vacate the mission and were moved to a reservation at Zanja de Cota, about two miles east. At this time, apparently the only mission quadrangle buildings standing with roofs were the church and the attached *convento*. Artist Henry Miller's sketch of 1856 shows the roof of the temporary church caved in and the soldiers' barracks north of the church in ruins. He includes in his drawing a portion of the Indian residences south of the main quadrangle which appear to have been serviceable. Miller remarked on his visit:

> The Church, which has a belfry with two bells in it, is in a good condition together with the adjoining house; the rest is a great heap of ruins. The walls of some of the buildings are of an enormous thickness, built of adobe. There is a school established here, called a college, with the priest, an Old Spaniard, presiding. I had some conversation with him and with the school master, an old Irishman, who was dressed in ragged clothes, horribly dirty. I counted 9 or 10 boys as dirty and ragged as their preceptor, who are most part (sic) children of families residing in Santa Barbara.... dinner, which would certainly not have tempted a gourmand, there being a striking contrast between the reported good living of the ancient missionaries. Garlic had the predominance in all the dishes, which were principally composed of beef, pulled to shreds, very tough, boiled with biscuit (Miller 1952:33-34).

Geologist William H. Brewer in 1861 noted that the mission vineyards, olive trees, and pear trees were all dead and that numerous ground squirrels were burrowing in the ruins (Brewer 1966:77).

In 1868 the Franciscans were reassigned to the College and it was probably soon after this time that the facility was moved to what became known as College Ranch.

Hiatus: 1870-1904

About the same time the College withdrew from the mission, the southern half of the *convento* wing fell completely leaving only the corridor arches standing (Figure H1). Historian Henry Oak visited the mission in 1874 and described the site:

> ...There is no settlement here the only inhabitants being the padre, Juan Basso, and a Frenchman who keeps a store to supply the sheep herders etc. who live at different points in this part of the valley. The buildings face the east and except the Church and the adjacent front court building are in a state of complete ruin. (Oak 1981:70-72).

Oak's sketch and measurements of the mission agree well with other historical and archaeological data (Oak 1981:71; Costello 1989). The store he refers to was located in the former soldiers' quarters and was run at this time by Don Joaquin Amat, nephew of Bishop Amat, who, with Brother Paschal Doran, were the current administrators of the College where they resided (Oak 1981:69; Walsh 1930:79). From 1875-1881 the resident priest, Rev. Michael Lynch, lived at the College, and the mission was abandoned by its clergy for the first time in its history. Mass was said at the mission once a month with Rafael, a local Chumash parishioner, helping the priest and taking care of the vestments (Abbott 1951:92). The store continued to run under the management of Jose Dolores Solares, a Chumash from Zanja de Cota, and later Bernardo de la Cuesta (Abbott 1951:92). The distant College closed in 1881, the same year that the town of Santa Ynez was founded about three miles east of the mission.

In 1882, the Donohue family arrived in California with few resources. They were offered the abandoned mission as a residence, settled in, and instilled an atmosphere of friendly domesticity. The family lived in the rooms in the standing *convento*, except for the northernmost rooms where Rev. Lynch returned to live with his sister until 1903. The Donohues effected repairs as necessary to keep themselves dry and comfortable including replacement of the tile-over-thatch *convento* roof with one of boards and shakes (Figure H2) and the addition of a brick fireplace and chimney to a front room (Abbott 1951:18, 217, Engelhardt 1932a:123; De Long 1980:278). They also erected a new frame building just north of the store, strung a wire fence along the top of the embankment east of the mission, and enclosed the front yard in a picket fence. The crumbling east wall of the *campo santo* (cemetery) north of the church was removed and replaced with one of boards. It was during the Donohues' tenure, in 1884, that the arches in front of the ruins of the southern end of the *convento* fell (Engelhardt 1932a:124).

In 1898, the Donohue family moved to a nearby ranch they had purchased. Rev. Lynch and his sister remained alone at the mission until 1903, when they also abandoned the derelict adobe buildings. Lynch's replacement, Rev. Thomas King, spent little of his time at the mission and the buildings were once again abandoned. A couple from Arizona, named Bryan, moved into the southern part of the standing *convento* and used the crumbling western rooms to raise chickens. One of the other southern rooms was filled with rubbish, evidently having been used as a dumping place for years. In the rear (west) corridor, all the remaining arches south of the eighth arch had collapsed (Abbott 1951: 18, 23, 69; Walsh 1930:24, 35).

Restoration and Modern Activities: 1904-present

This was the sorry state of Santa Inès Mission in 1904 when Fr. Alexander Buckler began his twenty year residency. With the help of his niece, Mamie Goulet, the mission was saved from becoming a total ruin. By 1905, the Arizona squatters had been persuaded to leave and repairs began on the main building. Yards and fields were fenced, roofs fixed, and perilous ruins removed. (Abbott 1951:69, 80, 83, 91-2; Engelhardt 1932a:169). Following the 1911 storm, additional repairs were necessary (Abbott 1951:164, 166, 169; Johnson 1964:293). For his restoration efforts, Fr. Buckler enlisted the help of itinerants whom he housed in his "Hobo Villa," wooden rooms constructed on the west side of the interior courtyard (Engelhardt 1932a:154-155).

Adjacent to the mission to the west, the Danish community of Solvang was beginning to develop. In 1918, the first business opened - a garage and service station (Walsh 1930:103).

Rev. Buckler retired in 1924, and Santa Inès Mission was returned to the Franciscans, the Capuchin Order of Irish Franciscans. These clerics instituted some major improvements, the first of which was installation of electric lights and modern plumbing (Viking Press n.d.:17). The patio garden with celtic cross and fountain was laid out in 1925 by Brother Calumcille Cregan (Weber n.d.:187). The 1936 Historic American Building Survey recorded many of these changes (De Long 1980:271-283). A major restoration of the mission was conducted in 1947-1950, financed in part by the Hearst Foundation. Considerable research was done during this effort to accurately return the mission to its historic form. Within the courtyard a priests' residence ("Mission Cottage") was constructed. Additional renovations were completed between 1951 and 1962 by Father Timothy O'Sullivan. Just south of the historic quadrangle, a small Mission Revival-style school and convent building was added to the mission grounds.

The most recent renovation, in 1989, involved reconstruction of the *convento* wing nearly to its original length. The historic architectural design was faithfully followed on the exterior, while the interior offered needed meeting areas and rooms for the parish and resident clergy. Extensive archaeological excavations conducted prior to this activity (Costello and Gasco 1985; Costello 1989) resulted in the new building being "floated" over (not destroying) the intact floors and foundation walls of the original mission buildings.

8. STATEMENT OF SIGNIFICANCE

Certifying official has considered the significance of this property in relation to other properties:
Nationally: X Statewide:_ Locally:_

Applicable National Register Criteria: A X B_ C X D X

Criteria Considerations (Exceptions): A X B_ C_ D_ E_ F_ G_

NHL Criteria: 1, 4, 6

NHL Criteria Exclusions: 1

NHL Theme(s):
I. Peopling Places
4. Community and neighborhood
5. Ethnic homelands
6. Encounters, conflicts, and colonization
II. Creating Social Institutions and Movements.
3. Religious institutions
III. Expressing Cultural Values
2. Visual and performing arts
5. Architecture, landscape architecture, and urban design
IV. Expanding Science and Technology
2. Technological applications

Areas of Significance: Architecture, Archeology, Ethnic Heritage/Hispanic, Ethnic heritage/Native American, Religion, Social History

Period(s) of Significance: 1804-1855

Significant Dates: 1804, 1824

Significant Person(s): N/A

Cultural Affiliation: Native American-Chumash, Spanish-American

Architect/Builder: N/A

Historic Contexts:

I. Cultural Developments: Indigenous American Populations
- D. Ethnohistory of Indigenous American Populations
  - 2. Establishing Intercultural Relations
    - e. Defending Native Homelands
    - f. Introduction to Foreign Religious Systems
  - 3.Varieties of Early Conflict, Conquest, or Accommodation
    - b. Forced and Voluntary Population Movements
      - 2. The Changing Cultural Geography of the West
    - d. Changing Settlement Types
      - 5. Missionized Settlements

II. European Colonial Exploration and Settlement
- A. Spanish Exploration and Settlement
  - 4. California

XVI. Architecture
- A. Colonial (Spanish Colonial)

XXIV. Painting and Sculpture

XXVI. Decorative and Folk Art

State Significance of Property, and Justify Criteria, Criteria Considerations, and Areas and Periods of Significance Noted Above.

SUMMARY

Mission Santa Inès, founded in 1804, is one of the best preserved Spanish mission complexes in the United States, containing an unrivaled combination of landscape setting, original buildings, extant collections of art and interior furnishings, water-related industrial structures, and archaeological remains. In addition, the Chumash Revolt of 1824, one of the largest and most successful revolts of Native American neophytes in the Spanish West, began at Santa Inès Mission, making this site one of the most tangible symbols of indigenous resistance to European colonization in the United States. The 95-acre NHL property contains the original adobe church and its furnishings, an art collection rare in Alta California, and most of the massive adobe *convento* building. The intact archaeological remains of the two quadrangle wings, a portion of the *convento*, and the Native American village (occupied until 1855) are rare survivors, and have been demonstrated to contain the potential for exceptional information on the critical period of accommodation between native peoples and European colonial powers. Santa Inès Mission NHL includes the well-preserved ruins of its water-related industries, a complex that is unsurpassed by those at any other mission site in the United States. Its agrarian setting is among the few historic mission landscapes that has survived to the present. The site of the first ecclesiastical seminary in California, the College of Our Lady of Refuge, established at Santa Inès in 1844, is also preserved within the mission courtyard.

Mission Santa Inès qualifies as a National Historic Landmark under Criteria 1, 4 and 6.

HISTORICAL BACKGROUND

Criterion 1

Mission Santa Inès is the 19th of a series of 21 Catholic Missions established by the Franciscan order along the northern Pacific coast of New Spain in an effort to colonize this long claimed territory. By the mid 18th century, the eastward push of Russian forts and the presence of Hudson's Bay traders at the mouth of the Columbia River, insured that the settlement of Alta California was an important part of the massive reorganization of the Northern Frontier of New Spain launched in 1765. Along the coast, native inhabitants were to be resettled in mission communities where they would be taught Catholicism and Spanish culture. Once successful, the missionaries would turn over ownership and management of mission lands and industries to these new Spanish citizens. The first mission was founded in San Diego in 1769, and the final, 21st mission in Sonoma in 1823 (Map 7); none were ever relinquished to native control. Each mission was identified with one of four military districts, each with a *presidio*, or fort, which maintained troops to protect the colony from foreign invasion and maintain internal order. Presidios were constructed at San Diego, Monterey, San Francisco and Santa Barbara. Of the three civilian *pueblos*, or towns, founded, only San Jose and Los Angeles have survived.

The Santa Inès Mission National Historic Landmark District is unsurpassed in the United States for the complexity and integrity of its buildings, archaeological sites, structures, and agricultural lands. As a group, these resources are unsurpassed in conveying the feeling and context of the Spanish Mission institution with its complex social, cultural, religious, industrial, and agricultural aspects. Santa Inès Mission NHL, the site of the largest and most successful revolt of Spanish neophytes in the Western United States, also importantly symbolizes the resistance of Native Americans to this European colonial institution.

Mission Landscape. Traveler Francis Robinson described the mission in 1912:

> By ten o'clock there was spread before our enraptured gaze, the panoramic view, which in itself is well worth a trip to Santa Inès. In the foreground of the picture is the productive valley of Santa Inès, through which a rivulet of the same name wanders like a vein of silver... (Frances Robinson in Weber n.d.:69).

Another visitor, Grace L. Davison in 1947, described it thusly:

> Mission Santa Inès, one of the most beautiful and historic of the entire chain of California's Mission jewels and particularly noted for its setting, looking across the vista of the valley and to the mountains beyond... (Weber n.d.:145).

The qualities described by the foregoing authors remain intact today. The dramatic siting of Mission Santa Inès on a high bluff overlooking the Santa Ynes river valley with the mountains in the distance is like that of Santa Barbara Mission NHL before urban encroachment. Today the only California missions possessing rural landscape settings comparable to that of Santa Inès are La Purisima Concepcion NHL and San Antonio de Padua. Moreover, Mission Santa Inès NHL District represents an assemblage of more original landscape elements, buildings, and industrial structures than either of the latter two complexes. Mission Santa Inès possesses visual integrity of and a view of the setting in three out of four directions. The City of Solvang to the rear (west) is screened from view of the mission by open fields, trees and a high masonry wall.

The inclusion of the Mission Garden (Site 7) as a producing agricultural field, not only preserves the historic landscape context, but enables the visitor to visualize the agricultural aspects of the mission historically essential to its economy. Alamo Pintado Creek, a primary source of water for irrigation, still flows through the District. The preservation of the industrial and engineering structures of the reservoirs and mills complex is similarly important to understanding the practical realities of mission life which defined missions as largely self-sustaining working communities. Mission Santa Inès surpasses Mission Santa Barbara NHL, Mission La Purisima Concepcion, and Mission San Antonio de Padua in the retention of important original agricultural, industrial and engineering features and structures. Not only are these features and fields aspects of historic and interpretive interest and value, but they contribute aesthetically to the landscape setting to an exceptional degree.

Mission Santa Inès possesses another type of contextual integrity related to the hard-to-define National Register quality of feeling. While many of the missions of the United States are operating Roman Catholic parish churches, Santa Inès is one of the very few that continues to serve an ethnic population

mix similar to the original one--Mexican cultural traditions are continued in church observances of Holy Days and Catholic members of the nearby Chumash reservation support and attend the mission church. The mission *asistencia* church on Pala Indian reservation in California and Mission San Xavier del Bac on the *O'odham* reservation in Arizona are comparable in this regard.

Native American Resistance. Santa Inès Mission, like other ecclesiastical arms of colonialism, served as the primary vehicle through which European culture was introduced to native inhabitants within its jurisdiction. While priests viewed themselves as serving God, the Native Americans saw their cultures being smothered under enforced adoption of Spanish laws and customs. Throughout the Spanish borderlands, rebellion surfaced in armed attacks, passive resistance, fugitivism, assassination, and armed revolt (Castillo 1989). The largest and most successful uprising of Mission neophytes in the Spanish West -- the Chumash Revolt of 1824 -- began at Santa Inès Mission.

Founded in the land of the Chumash in 1804, between the previously established missions of Santa Barbara and La Purisima, Santa Inès attained a maximum resident population of 768 by 1816. Alta California missions were vast agricultural enterprises. The *casco* (headquarters) for these enterprises consisted of buildings and industrial areas where priests, Native American converts, and an *escolta* (guard) of soldiers lived and worked. Surrounding the *casco* were thousands of square miles of land which included the mission's ranch stations, water systems, and grazing lands. Establishment of these mission institutions transformed both environmental and cultural landscapes. European grasses spread rapidly across the countryside while imported cattle, sheep, and horses competed with deer and elk for grazing lands. Cultural impacts on the local people were profound. Following the current Franciscan policy of *reducción*, converts were required to abandon their traditional villages and live at the *casco*, where their adherence to Catholicism and Spanish customs was overseen by the priests and reinforced by soldiers. At the same time the Chumash were being taught techniques of agriculture and industries, they suffered greatly from both suppression of their traditional social, political, religious, and economic values, and from exposure to diseases and other health problems introduced by the foreigners. Mission neophytes were increasingly pressed to provide labor, food, and goods to support the military, primary agents of mistreatment cited in Church documents.

The historic mission uprising was ignited at Santa Inès on Saturday, February 21, 1824, rapidly spreading to neighboring Missions La Purisima and Santa Barbara. Just three years earlier Mexico had successfully wrested its independence from the oppressive hand of Spain, an example not lost on the Chumash of Alta California. Several historic accounts, from both Mexican and Chumash sources, and later analyses by historians, present a generally cohesive picture of the events that followed, although details often conflict (Blackburn 1975; Castillo 1989:388-391; Engelhardt 1932a:30-35, 1932b:49-55; Geiger 1970; Hudson 1980). The revolt was apparently sparked by the beating of a neophyte from La Purisima Mission who was visiting a relative imprisoned at the Santa Inès guardhouse. Chumash attacked the soldiers with arrows, buildings were set on fire, and two Chumash were killed. Fr. Uria, and soldiers and their families, remained barricaded until freed the next day by troops from the Santa Barbara Presidio. The rebels retreated to a row of adobe houses in the Chumash village, which the soldiers burned down to flush them out. The Santa Inès Chumash insurgents then fled to Mission La Purisima. The unpopular Fr. Uria retreated to Mission Santa Barbara and was subsequently reassigned to Mission Soledad.

When the uprising first began, a messenger from Santa Inès was quickly dispatched to Mission Santa Barbara where a general call to arms was issued by Chumash alcalde Andrés Sagiomomatsse (Castillo 1989). Women took the children to the mountains for safety while the men armed themselves with bows and arrows, and machetes. Although the *escolta* of soldiers was initially withdrawn from the mission, Presidio *Comandante* de la Guerra ordered an assault on the insurgents that afternoon and a furious three-hour encounter ensued. At least two Chumash were killed and four soldiers wounded. After sacking Fr. Ripoll's quarters, Sagiomomatsse and his followers fled into the mountains and then deep into the interior *tulares*. At the same time, 50 Santa Barbara Chumash who had formerly lived on Santa Cruz Island, stole the mission's two *tomales* (wooden plank canoes) and fled by sea to their old village. Fr. Ripoll, respected among the Chumash, worked to obtain amnesty for the rebels, and by summer most of those who had abandoned Mission Santa Barbara were persuaded to return.

It was at La Purisima Mission that the armed insurgents held out longest and the punishment was most severe. Word of the Santa Inès uprising had reached the mission the day it began. When those fleeing Santa Inès arrived at La Purisima on Sunday, February 22, they joined local rebels led by the charismatic neophyte Pacomio, who had already taken possession of the mission. As part of this takeover, however, one Chumash and four innocent travelers had been killed. The La Purisima soldiers and their families were allowed to retreat to Santa Inès on February 24, along with newly assigned Fr. Blas Ordáz; Fr. Antonio Rodríguez remained with his rebels throughout the ensuing standoff. La Purisima neophytes prepared for the inevitable retaliation by fortifying the mission: erecting palisade walls, cutting loopholes in the adobe walls, and mounting two small swivel guns. Nearly a month later, on March 16, Corporal José María Estrada arrived with some 100 soldiers (and a 4-pound cannon) from San Luis Obispo and surrounded the fortified buildings. A morning of intense firing left 16 Chumash dead and many wounded, along with four wounded soldiers (one mortally). A cease-fire was negotiated by Fr. Rodríguez and the Chumash surrendered. De la Guerra and troops from Santa Barbara arrived, depositions were taken, and sentences pronounced. Seven Chumash were executed for the murder of the four travelers; the four leaders were sentenced to 10 years imprisonment followed by exile; and eight others received 8 years imprisonment. The revolution was over.

The Chumash Revolt of 1824 is one of the most important incidents of armed resistance to Spanish domination in the American West. Other well-known Native American uprisings against Spanish colonialism include the 1680 Pueblo Revolt where the Hopi drove back colonists from the Rio Grande for some 12 years. (Adams 1989). Along the lower Colorado River, two fledgling pueblos were forcibly terminated by the Quechans in 1781, eliminating this sole overland route to Spain's new Alta California colony (Castillo 1989:386-387; Forbes 1965). Also noteworthy are attacks carried out on Mission San Diego in the 1770s by the Ipai and Tipai (Castillo 1989:384-386). Distinct from these other armed uprisings against the Spanish which were carried out by Native Americans living in traditional villages, the Chumash Revolt of 1824 uniquely arose from baptized neophytes living within the mission community.

Criterion 4

The architectural significance of Mission Santa Inès lies in its exceptional siting and its integrity of setting; the integrity of the Church and *Convento* (B1 and B2) including the interiors and the outstanding museum collection; the rare occurrence of both the *casco* water systems including both

plaza and village *lavanderías* (Str. 1-2); and the siting, size, complexity, and integrity of the reservoirs and mills complex (Str. 3-6). Also significant is the continuity of the mission's social context in the Santa Ynez Valley, which affects the aesthetic form of transient decorations for Holy Days and other celebrations.

The architectural merits of Mission Santa Inès have been recognized by academic architectural historians beginning with Rexford Newcomb. Newcomb ranked Mission Santa Inès among the California Missions deemed architecturally outstanding in his seminal volume, *Spanish-Colonial Architecture in the United States* first published in 1937 (Newcomb 1990:35). Mission Santa Inès with its associated reservoirs and mills complex was recorded by the Historic American Building Survey in 1936.

The national importance of the interior decorations of the church and sacristy of Mission Santa Inès was acknowledged when they were extensively documented by the Index of American Design. Starting in 1936 and ending in 1940, Works Progress Administration artists spent months at the mission scraping white wash and revealing previously unknown decorations around openings in the nave (Jewett 1939:2). According to art historian Kurt Baer: "The reredos and sanctuary decorations comprise one of the few unrestored examples of colonial art in any of the California Missions" (Baer 1958:122). The sanctuary and sacristy decorations overlay the original wall decorations and date from the renovations necessary to the rear portion of the church following the Chumash Revolt of 1824 (Baer 1958:121). Only one other California Mission, San Miguel, possesses substantially original interior decorations superior to those of Mission Santa Inès.

The church of Mission Santa Inès is unusual insofar as a construction technique designed to ensure durability against weathering was utilized: *convento*-veneered, or -faced, adobe. *Conventos* were used extensively throughout the missions of the southwest, including those of the Sonoran desert, for ornamental architectural details: cornices, arches, and reinforcements of corners and jambs. Their use as a protective covering for earthen walls is notable at Mission Santa Inès.

The extensive art collection of Mission Santa Inès was well documented by art historian Kurt Baer, (who also documented the collection of Mission Santa Barbara) in the volume *The Art Treasures of Mission Santa Inès*. The fine art collection includes Spanish colonial paintings and statuary, the original stations of the cross, and the original image of the mission's patron saint, Santa Inès. The vestment collection is considered one of finest in California (Engelhardt in Weber n.d.:114). Rexford Newcomb observed that "Santa Inès possesses some of the handsomest brass and silver, together with some of the most beautiful vestments to be found among he missions" (Newcomb 1925:234). The artifact collection features manuscript music books of vellum and parchment by Esteban Tapis, founder of Mission Santa Inès and author of the musical notation used to instruct the mission converts (Walsh in Weber n.d.:117). The mission museum retains original bells from Peru, an anvil for blacksmithing, neoclassical crystal chandeliers, and other original imported appointments.

Multiple aspects of the handiwork and crafts of Mission Indians is nowhere more manifest than at Mission Santa Inès, known for the quality of its wood, silver and leatherwork. Hildegard Hawthorne, author of *California's Missions* observed in 1942 that "This little church is not to be missed by anyone interested in the work of the neophyte artists and craftsmen in whatever medium (Hawthorne in Weber

n.d.: 137)." Among the outstanding artifacts in the collection is a rare mission prayer board considered superior to that of Mission San Antonio by Richard Ahlborn of the Smithsonian Institution (personal communication, Richard Ahlborn, 1997). The collection features a handmade wooden confessional with carved pomegranate designs and hand tooled leather seat, original cabinet work, the original hand-hammered copper baptismal font, and a very important native Chumash painting of the Archangel Raphael, one of a handful of such works extant in California.

The reservoirs and mills complex of Missions Santa Barbara NHL is the only such complex comparable to that of Mission Santa Inès in the United States. Both are gravity fed systems with very large reservoirs precluding the need for mill races and penstocks as were utilized at Missions San Antonio de Padua, California, and San Jose, Texas. The complex has always been noteworthy. Early visitors to Mission Santa Inès took note of and commented upon the large reservoirs and mills complex that distinguish this mission. In 1850 artist H.M.T. Powell observed that "...there are a great many large water tanks around the Mission. It has been a place of some importance" (Weber n.d.:30). Geologist William H. Brewer in 1861 reported that "A fine cement reservoir and a mill alongside are in ruins" (Brewer 1966:77). Historian Henry L. Oak when visiting the missions of southern California in 1874 with historian Hubert Howe Bancroft drew and described the complex:

> "Just before reaching the mission and about one half a mile from it eastward across a small creek is a reservoir and accompanying buildings intended perhaps as mills and storehouses. This structure is far superior to anything else of the kind seen" (Oak 1981:70)."

Bancroft also drew and described the structures in his journal account of the same investigation (Bancroft 1874:163). More recently, in 1950, the mill complex was awarded a bronze plaque by the State of California and the Native Daughters of the Golden West. In 1996, the Santa Barbara Trust for Historic Preservation, recognizing the exceptional significance of the complex, purchased it and surrounding lands to assure their continued preservation.

The fulling mill at Mission Santa Inès is singular in the Spanish colonial missions of the United States. It is the only known extant facility of its period and type in the nation. While fulling mills are known to have existed at Missions San Juan Bautista (1817) and Santa Cruz (1835) in California, the sites of these facilities are unknown (Engelhardt 1931a:30; Webb 1982:216; Real 1835). The lack of properly fulled cloth at the California missions was commented upon as early as 1794 by Sir George Vancover who found the textiles woven at the missions to be excessively coarse and recommended construction of fulling mills (Weber 1991: 23, 28, 52). The fulling mill at Mission Santa Inès bears unique witness to a historic industrial activity of the Spanish colonial missions, nowhere else represented. The facility is rendered more remarkable for having been designed and constructed by captured Yankee buccaneer, Joseph Chapman.

Two other remarkable survivors of Santa Inès' impressive water system are the *lavanderías* in the *casco* area, still connected by an underground system of tile pipes. The Plaza Lavandería (Str. 1), located directly in front of the church and *convento*, has a subterranean design unique among the California missions and is in a remarkable state of preservation. The second washing facility (Str. 2), at the Chumash village, is one of only two *lavanderías* constructed for a California mission's Native American community that has survived to the present (the other is at Mission San Antonio). Featuring a settling

basin, sloped work area, and drains to carry waste-water to distant agricultural fields, it retains all of its structural integrity and architectural elements.

Criterion 6

Archaeological remains provide invaluable information on past cultures, particularly on those aspects of culture, or on those peoples, for whom no documentary information exists. One of the most profound areas of anthropological inquiry involves interactions between different groups of people, particularly cultural changes which were wrought throughout the globe when expanding European colonial powers encountered native peoples. Along the southern and western borders of the United States this confrontation was largely initiated by the Spanish. Spanish missions, where Native Americans were systematically exposed to the imported culture, provide a unique laboratory for studying the processes of cultural adaptation, assimilation, acculturation, perseverance, and resistance (Barker and Costello 1990).

Archaeological remains included within the Mission Santa Inès NHL represent one of the most intact physical records of a colonial mission institution in the western United States. The domestic sites of all of the vital population groups who interacted in this colonial setting are represented: priests, soldiers and their families, and Native Americans. (The removal of the Chumash Village residents in 1855 provides the terminal date for Santa Inès Mission's NHL period of significance). In addition, the preserved remains of the College, occupied from 1844-1868, are potentially rich in information on this poorly documented institution.

This richness of data allows comparisons to be made between the material culture of each group, a prerequisite for reaching conclusions concerning the cultural processes of colonialism (Costello 1990, 1993). The presence of intact archaeological sites representing the mission's diverse populations provides a unique context for the NHL District. Preservation and interpretation of most mission institutions has largely been confined to the church and related clerical apartments, largely ignoring the hundreds of Native Americans who not only constituted virtually the entire mission population and workforce, but were the *raison d'etre* for the institution. The abundance of extant original mission archaeological elements provides a feeling for the size and complexity of mission life that is rivaled only at Mission San Antonio de Padua (Hoover and Costello 1985). At this mission, however, the *convento* and quadrangle buildings were reconstructed in the 1940s, destroying all underlying archaeological remains associated with both the priest's domestic world and the adjacent shops and storerooms.

In addition to these archaeological sites, the preservation of original water-related structures at Santa Inès (Str. 1-6) is unsurpassed in the United States and includes two *lavanderías* with underground piping (Str. 1, 2) and an industrial complex of two masonry reservoirs, a grist mill and a fulling mill (Str. 3-6). These industrial structures provide invaluable information on imported technologies, the adaptation of technologies to frontier settings, gathering and processing of raw materials, and the economics of industrialization. While Mission San Antonio's miles of preserved water ditches is unsurpassed, it lacks the sophisticated mission complex of mills and reservoirs found at Santa Inès.

Convento Excavations (Site 1). Archaeological excavations in the *convento* identified extant architectural remains related to the life of the missionaries in this colonial setting (Costello and Gasco

1985; Costello 1989:88-96). The only other mission *convento* wings in California which also have been excavated are at Mission San Diego (Moriarty 1969; Moriarty and Weyland 1971) and La Soledad Mission (Farnsworth 1987). Architectural details such as construction of wall footings, episodes of reflooring and new wall surfacing, and other features provide information on both initial planning and on change in the use of mission space over time. That the Spanish (and later Mexican) cultural ideal was not always maintained in the colonies is apparent from the archaeological investigations.

Different types of architectural treatment indicates changes in room function as well as the relative status of room activities. Of the rooms investigated in the Santa Inès quadrangle, most were surfaced in square *conventos* (flat, ceramic bricks) set into either fill or a plaster base, and laid either parallel or diagonal to the room walls. Four rooms were refloored in massive layers of red-tinted *coccio pesto* (a hydraulic cement), and one room (likely industrial or storage) was floored in closely set cobbles. Wall surfacings include both earth and lime plaster, whitewash, and red pigment. A *brasero* (adobe cooking stove) was added along the wall of one room as part of its conversion into a kitchen, and a tiled and plastered aqueduct through another room may indicate the *monjerio,* or quarters for unmarried women.

Recovered artifacts provide important insights into both the history of the mission community and the relationship of this Spanish colony to world economic networks (Costello 1990). Stone flakes, cooking trays (*comales*), and shell beads attest to the presence of traditional Chumash activities even in the Padres' quarters, while food remains in refuse deposits chronicle adaptations to Spanish diet and the continued use of native vegetable and animal foods. Artifacts also document illegal smuggling activities with British and Yankees which was rampant in Alta California between ca. 1805 and 1822 (after 1822, the new Mexican government lifted trade restrictions). The intact archaeological remains of the southern half of the *convento* are preserved under the reconstructed section of this building while the southern, western, and part of the northern wings are protected in undeveloped park areas.

Chumash Village (Sites 5 and 6). The extant site of the mission's Chumash Village, including both the area where Chumash lived in traditional housing and the later adobe rooms, is unsurpassed in California. Archaeological remains from the traditional village and the adobe dwellings can be compared to each other to measure differences between these two resident Chumash groups. Within the Santa Inès NHL, the archaeological remains in the Chumash Village can also be compared with similar remains from other sites to compare adaptations of different native groups to mission life.

Adobe dwellings for Native American neophytes have been excavated at Missions La Purisima (Deetz 1963), San Buenaventura (Greenwood 1975), San Antonio (Hoover and Costello 1985), San Juan Bautista (Farris 1991), and Santa Cruz (Felton 1985; Allen 1995) revealing a wealth of information on Native American adaptations to the European culture including aspects related to foodways, health, the environment, religious activities, industries, economics, trade, household composition, family life, and social structures. This focus on the adobe dwellings of neophytes, however, has overshadowed sites of mission villages comprised of traditional housing. Although at all of the missions the majority of Native American converts lived in traditional housing, the preservation of these village sites is rare and systematic investigations have only taken place at Santa Inès (Snethkamp 1987; Wilcoxon, et al. 1989a; Wilcoxon, et al. 1989b). Indeed, due to the lack of visible architectural remains, this important archaeological area has been allowed to pass unrecognized, undocumented, and unprotected from most mission sites.

Between 1804-1812, all of the Chumash residents at Santa Inès -- 626 in 1812 -- lived in traditional dwellings. Even after the construction of the adobe residence rooms in 1812 and after, half continued living in the original village. Analysis of artifacts from this area (ceramics, shell, bone, groundstone, tile fragments, beads, and other items) can provide unique insights into Chumash lifeways. Because of the low visibility of these archaeological resources, the Santa Inès village may also serve as the index site for identifying traditional village locations at other missions.

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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: # CAL-24
__ Recorded by Historic American Engineering Record: #

Primary Location of Additional Data:

_X_ State Historic Preservation Office
__ Other State Agency
__ Federal Agency
__ Local Government
_X_ University
_X_ Other (Specify Repository): Santa Barbara Mission Archive-Library

10. GEOGRAPHICAL DATA

Acreage of Property: 94.65 Acres

UTM References:

Point	Zone	Easting	Northing	Point	Zone	Easting	Northing
A	10	762690	3831750	C	10	763630	3831190
B	10	763630	3832070	D	10	762470	3831170

Verbal Boundary Description:

Mission Santa Inès NHL boundaries include six parcels of land which are delineated on Map1 and described in the following table. Parcel numbers correspnd to Santa Barbara County Tax Assessor's Parcel number, Book 139.

AP Number	Acres	Owner
139-240-66	1.51	Santa Inès Mission, LA Archdiocese
139-240-67	24.74	Santa Inès Mission, LA Archdiocese
139-240-13	1.32	Santa Inès Mission, LA Archdiocese
139-240-14	12.85	Santa Inès Mission, LA Archdiocese
139-490-72	16.32	City of Solvang, historic easement
139-250-35	37.91	Santa Barbara Trust for Historic Preservation
Total Acres	94.65	

Boundary Justification:

The NHL boundary includes the buildings, sites, structures, agricultural fields, and water systems that have historically been part of Mission Santa Inès and that maintain historic integrity. Modern State Highway 246 and a row of residences provide the northern boundary while the west is defined by commercial buildings fronting Alisal Road in Solvang. The rear portion of the parking lots for these businesses lie within a strip of land that is part of the Santa Inès Mission parcel but outside of the mission fence. As the threshing floor was discovered partially preserved under this asphalt, this parking-lot portion of the parcel was included. The southern boundary of the district is defined by a housing development and a ranch (the mission tanning vats which were identified along the mesa to the south have been recently compromised by development). The eastern district boundary encompasses the reservoir and mills complex and a portion of the route of Alamo Pintado Creek, the historic mission water source.

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