

United States Department of the Interior  
 National Park Service

# National Register of Historic Places Registration Form

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

**1. Name of Property**

**DRAFT**

Historic name: Mission La Purísima at 'Amuwu District  
 Other names/site number: Mission La Purísima (NHL); La Purísima Mission State Historic Park; CA-SBA-520H, P-42-000520 (California Site Registration)  
 Name of related multiple property listing:  
Native Americans and the California Mission System, 1769-1848

**2. Location**

Street & number: 2295 Purisima Road  
 City or town: Lompoc State: California County: Santa Barbara  
 Not For Publication:  Vicinity:

**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended,  
 I hereby certify that this \_\_\_ 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. I recommend that this property be considered significant at the following level(s) of significance:

\_\_\_ national      \_\_\_ statewide      \_\_\_ local

Applicable National Register Criteria:

\_\_\_ A      \_\_\_ B      \_\_\_ C      \_\_\_ D

_____ <b>Signature of certifying official/Title:</b>	_____ <b>Date</b>
_____ <b>State or Federal agency/bureau or Tribal Government</b>	

In my opinion, the property ___ meets ___ does not meet the National Register criteria.	
_____ <b>Signature of commenting official:</b>	_____ <b>Date</b>
_____ <b>Title: State or Federal agency/bureau or Tribal Government</b>	

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

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#### 4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register  
 determined eligible for the National Register  
 determined not eligible for the National Register  
 removed from the National Register  
 other (explain:) \_\_\_\_\_

\_\_\_\_\_  
Signature of the Keeper

\_\_\_\_\_  
Date of Action

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#### 5. Classification

##### Ownership of Property

(Check as many boxes as apply.)

- Private:   
Public - Local   
Public - State   
Public - Federal

##### Category of Property

(Check only **one** box.)

- Building(s)   
District   
Site   
Structure   
Object

Mission La Purísima at 'Amuwu District  
 Name of Property

Santa Barbara, California  
 County and State

**Number of Resources within Property**

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>0</u>	<u>31</u>	buildings
<u>9</u>	<u>3</u>	sites
<u>10</u>	<u>3</u>	structures
<u>0</u>	<u>0</u>	objects
<u>19</u>	<u>37</u>	Total

Number of contributing resources previously listed in the National Register 0

**6. Function or Use**

**Historic Functions**

(Enter categories from instructions.)

- DOMESTIC: multiple dwelling
- DOMESTIC: secondary structure
- DOMESTIC: institutional housing
- DOMESTIC: village site
- COMMERCE/TRADE: specialty store
- COMMERCE/TRADE: warehouse
- RELIGION: religious facility
- RELIGION: church-related residence
- FUNERARY: cemetery
- AGRICULTURE: processing
- AGRICULTURE: storage
- AGRICULTURE: agricultural field
- AGRICULTURE: irrigation facility
- INDUSTRY/PROCESSING: manufacturing
- INDUSTRY/PROCESSING: waterworks
- INDUSTRY/PROCESSING: processing site
- INDUSTRY/PROCESSING: industrial storage
- HEALTH CARE: hospital
- DEFENSE: military facility
- DEFENSE: battle site

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Current Functions**

(Enter categories from instructions.)

RECREATION AND CULTURE: museum

RECREATION AND CULTURE: outdoor recreation

RECREATION AND CULTURE: monument/marker

LANDSCAPE: park

\_\_\_\_\_  
\_\_\_\_\_

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

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## 7. Description

### Architectural Classification

(Enter categories from instructions.)

COLONIAL: Spanish Colonial

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**Materials:** (enter categories from instructions.)

Principal exterior materials of the property: FOUNDATION: Stone; WALLS: Stone, Fired tiles; ROOF: N/A; OTHER: Adobe

### Narrative Description

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

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### Summary Paragraph

Mission La Purísima at 'Amuwu District is included within the boundaries of La Purísima Mission State Historic Park, near Lompoc, California. Covering 1,874.72 acres, it is located at the mouth of historical Los Berros (later Purísima) Canyon at the foot of the northern hills bordering the Santa Ynez River in western Santa Barbara County. Established at a location known to the Chumash as 'Amuwu, the district includes the casco (headquarters) and the primary aqueduct system of the second site of Mission La Purísima, in operation from 1813 until 1835. These main components of the second mission site are recorded as CA-SBA-520H. The first location of Mission La Purísima at 'Alaxshakupi (Algsacupi), some two miles to the west, was destroyed by an earthquake in 1812; it is recorded as site CA-SBA-521H. The district encompasses nineteen contributing resources including nine sites and ten structures. The range of types of contributing resources is exceptional and their integrity generally excellent. Noncontributing resources include nine mission-replica buildings reconstructed by the Civilian Conservation Corps (CCC) in the 1930s and early 1940s and California State Parks (CSP) between 1950 and 1984, as well as other buildings and structures from outside the period of significance. Not included at this time are at least twelve other archaeological sites documented

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

within the district boundaries that contain Native American artifacts, five of which contain at least one mission-era artifact. For the most part, these sites have only been surficially recorded and their association with the Purísimeño mission community is not yet determined. Integrity of setting, feeling, and association of the district landscape is excellent, enhanced by the high quality of historic reconstructions and preservation of archaeological evidence for Native American and Mission Period activities.

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### **Narrative Description**

Contributing resources include structures constructed by the Mission La Purísima community during the period of significance that remain largely intact from that period and significant archaeological sites containing important information and demonstrating patterns of landscape use associated with that period. For contributing resources, some restoration and repair work was carried out either during CCC investigations or later by California State Parks; both efforts were guided by historic preservation master plans. Descriptions of Contributing (C) resources are followed by Noncontributing (NC) resources. A table of unevaluated resources is also provided. Mission La Purísima was designated a National Historic Landmark (NHL) in 1978, with resulting listing on the National Register of Historic Places at the national level of significance. A new context, additional criteria, and different level, period, and areas of significance support a new nomination rather than amending the earlier nomination with additional documentation. None of the contributing resources previously listed on the National Register add to the historic associations for which the district is significant in this new context.

In the following descriptions, some names of resources have been made more accurate where they implied a function or association that could not be verified. Where an exact date of construction could not be determined from documents, the abbreviation "M.P." (Mission Period) is given. The annotation "CCC Bldg. No." indicates the historical reference given to this resource during the CCC investigations.

Buildings reconstructed during the CCC period or by California State Parks are classified as noncontributing based on input received from consultation outreach with the California Office of Historic Preservation and Native American advisors from the Barbareño Band of Chumash Indians, Coastal Band of the Chumash Nation, Santa Ynez Band of Chumash Indians, and Quabajai Coastal Chumash-Keepers of the Western Gate Tribal Clan of Santa Barbara. Feedback indicated a preference for keeping separate the Native American-constructed buildings from those built by the CCC, or more recently.

Narrative continues following Table 1 Contributing Resources on the next page.

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**CONTRIBUTING RESOURCES**

**Table 1 Contributing Resources**

RESOURCE NO.	RESOURCE NAME	OTHER NAMES/ DESCRIPTION	CCC BLDG. NO.	TYPE	CONSTRUCTION DATE
C 01	First Church	Palisada structure, on west side of Los Berros Canyon	20	Site	1813
C 02	Cemetery of First Church	~439 burials, on east side of Los Berros Canyon	-	Site	ca. 1813-1820s
C 03	East Side Palisada	Palisada structure	-	Site	1813
C 04	Chumash Residence Area, Adobe Housing, and Infirmary	Site CA-SBA-519; Residences: Bldgs. A and B; Infirmary: Bldg. C	102	Site	1815-1823
C 05	Cemetery of Adobe Church	~850 burials; 7 under church floor	4	Site	1820-1840s
C 06	Fountain	Octagonal Fountain	9	Structure	1817
C 07	Lavandería, Eastern	“Chumash;” steps and carved spouts	12	Structure	1817
C 08	Lavandería, Western	“Padres;” central pedestal	10	Structure	1817
C 09	Cistern	Garden Reservoir, La Cisterna	11	Structure	1817
C 10	Warehouse	Granary	101	Site	ca. 1815
C 11	Tallow Vats	Soap Works, Cuba de Sebo	6	Site	1814
C 12	Pottery Kiln	Found by CCC, round	-	Structure	Mission Period
C 13	Tanning Vats	Los Berros Canyon	-	Structure	ca. 1817
C 14	Malo’s House	Los Berros Canyon	-	Site	1845
C 15	Field, Agricultural	Los Berros Canyon	-	Site	ca. 1813
C 16	El Camino Real	Leading south to Santa Inés and north to San Luis Obispo	-	Structure	1780s
C 17	Los Berros Canyon Water System	Water lines, dams, reservoirs, distribution boxes and pillars	-	Structure	Mission Period
C 18	Filter House	Los Berros Canyon, “Spring House”	103	Structure	Mission Period
C 19	Southern Reservoir	Spring-fed reservoir, serving warehouse	-	Structure	ca. 1815

**C 01 First Church (ruins)  
1813 (CCC Bldg. No. 20)**

**One Contributing Site**

When Mission La Purísima was relocated to 'Amuwu from its original site, a temporary palisada church (made of poles and mud-plastered thatch) was established in 1813, described as “a church which holds all the people... constructed of adobe over a heavy wooden frame” (Payeras 1995:72). CCC archaeologist Fred Hageman located the post foundations for this building, measuring 177 feet long, just 50 feet south of the walled cemetery. There were no reports of burials within this building (Douglas et al. 1936-1939:26-28). The site was preserved after its discovery and integrity appears excellent.

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**C 02 Cemetery of First Church  
1813-1820s**

**One Contributing Site  
Photo 1**

The first cemetery at 'Amuwu was established on the east side of the canyon near the south end of the East Side Palisada (C 03). It was referred to in mission burial records as “el cementerio de la misión” and appears to have been used from 1813 until the early 1820s for Chumash burials. After 1820, burials took place in a new cemetery (C 05) established next to the 1818 Adobe Church, referred to as “el cementerio de la Iglesia.” Some burials, however, continued to be interred at the first mission cemetery. Excavations at this site by Mark Harrington, Norman Gabel, and Richard Humphrey exposed nearly seventy inhumations of the likely 439 individuals recorded in mission records. Thirty-two individuals for whom age and sex could be determined were gathered and further documented at the University of California, Santa Barbara (Walker 1995; Walker and Johnson 1994; Walker et al. 1988:184) before these ancestral remains were returned to California State Parks and housed at their Native American Graves Protection and Repatriation Act facility. The cemetery is estimated as measuring about 106 feet north-south, and 106 feet east-west (Farris 2002:14). The site has been protected since its discovery and the integrity of the remaining portion is deemed excellent. It is included as a contributing resource due to its association with Mission La Purísima historic events.

**C 03 East Side Palisada (ruins)  
1813**

**One Contributing Site  
Photo 2; Figure 8**

During CCC investigations, footings were exposed of a lengthy palisada building on the east side of Los Berros Canyon measuring 628 feet long and 19 feet wide (Hagen 1940). Structural posts were placed nine feet on center across the building and seventeen feet on center along the outer walls (Hagen 1940). This was certainly a temporary building used to accommodate the mission community until permanent adobe buildings could be completed. Subsequently, two mission adobe buildings were built over a portion of the East Side Palisada that were later reconstructed by the CCC (NC 05 and NC 06). Portions of this site impacted by these later adobe buildings have been destroyed. However, substantial sections lying outside the adobe buildings' footprints are likely to have survived. Integrity is evaluated as good.

**C 04 Chumash Residence Area, Adobe Housing, and Infirmary (ruins)**

**1813-1823 (CCC Bldg. No. 102)**

**One Contributing Site  
Photos 3, 4**

The Native people at the mission resided primarily in traditional tule-thatched houses located across the mouth of Los Berros Canyon from the Convento (NC 02) and Shops and Soldiers' Quarters (NC 03) buildings. The boundary for this area has been determined by past archaeological studies and is documented as site CA-SBA-519. In addition, a large wing of adobe apartments was constructed within the village, likely allocated to ranking members of the Native community (Farris and Johnson 1999). The long building was discovered to have three distinct parts.



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

Building A, 1815. A 200-foot-long set of adobe apartments consisting of ten sets of paired rooms. It was first excavated by the CCC and later by James Deetz (1978) and finally field-checked with some test units by Glenn Farris (Farris and Wheeler 1998).

Building B, 1823. A 203-foot-long set of adobe apartments consisting of twenty rooms forming ten two-room apartments. The mission's 1823 Annual Report states that "ten new houses for the neophyte village were built and roofed with tiles" (Engelhardt 1932:45).

Building C, 1816. A 137.5-foot-long adobe building abutting the 1815 Building A is believed to have been built in 1816 as an infirmary for Native residents (Brown et al. 2021; Farris 1995:15-17; Farris and Wheeler 1998:21-23; Harwood 1939, in Douglas et al. 1936-1939:67).

Archaeological testing and analysis of collections has confirmed the richness and importance of the residential site which has already yielded significant information (Brown 2021; Costello 1990; Deetz 1978; Farris and Wheeler 1998). Large portions of the residence area and building remain unexcavated with excellent integrity.

**C 05 Cemetery of Adobe Church  
1820**

**One Contributing Site  
Photos 5, 6, 7**

A new cemetery was established adjacent to the 1818 Adobe Church (NC 01) where interments began in 1820. Extending 142 feet west of the Adobe Church, the burial ground includes an estimated 850 graves recorded in the mission's death register, including primarily Purísimeño Chumash, and also some Iniseño, Island, and other Chumash, and Yokuts. Also included in this designation are remains of at least seven individuals buried under the floor of the Adobe Church's sacristy (NC 01). They include Father Payeras (some bones were transferred to Mission Santa Bárbara in 1870) and six children interred after the abandonment of the mission recorded as being buried "en la yglesia vieja de este misión"—the 1818 Adobe Church (Mission La Purísima Official Documents v.d.; Douglas et al. 1936-1939:15; Harrington 1935). One of these children is likely six-year-old Ramon Lara who died in 1843. Ramon's mother, María Agueda Ortega was one-quarter Chumash, his father José Lara, appears to have worked at the missions (Mission La Purísima Official Documents v.d.).

The cemetery is included as a contributing resource due to its integral association with Mission La Purísima historic events and documented integrity. The cemetery is defined as the burial ground of Mission Residents. Adjacent to the cemetery are structures constructed by the CCC, including cemetery walls and campanario. The adobe cemetery wall was reconstructed on original foundations while the campanario followed a design borrowed from Mission Santa Inés (Stock and Vieth 2011:11). Neither construction impacted the integrity of the cemetery burials.

**C 06 Fountain  
1817 (CCC Bldg. No. 9)**

**One Contributing Structure  
Photo 8**

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

The mission's 1817 Annual Report noted that at the end of the year "A fountain with its wash basin has been built between the residence of the friars, those of the gente de razón and the Rancheria" (Payeras 1995:143). The fountain is octagonal, made of tiles set in lime cement, with a central opening three feet in diameter and five feet deep. It is fed directly by water pipes from the Filter House (C 18) in Los Berros Canyon. Overflow water is sent to the two lavanderías (C 07 and C 08). The CCC repaired and stabilized the original structure (Douglas et al. 1936-1939:18; Hageman and Ewing 1991:124, 177). The fountain is supplied with water through modern piping (Stock and Vieth 2011:12-13). Its integrity is good.

**C 07 Lavandería, Eastern  
1817 (CCC Bldg. No. 12)**

**One Contributing Structure  
Photos 9, 10**

In 1817, the mission's Annual Report described that the paired fountain (C 06) and western lavandería (C 08) were constructed "for the use of the infirmary and for minor uses," while the eastern Lavandería C 07, constructed in the same patio, was described as being "intended for the special convenience of the neophytes" (Engelhardt 1932:41-42). It was made of tile in lime mortar on stone foundations, plastered with hydraulic cement, and surrounded by a slanted apron for washing (Douglas et al. 1936-1939:18). Tile steps lead down from two locations. Carved heads covered the bulkheads at the inflow openings. The CCC stabilized and repaired the original structure. They added carved waterspouts inspired by those at Mission San Luis Rey (Douglas et al. 1936-1939:17-18; Hageman and Ewing 1991:42, 178). Its modern unsubstantiated labeling as the "Chumash" Lavandería was likely made by California State Parks as part of its enhanced interpretive program. Its integrity is evaluated as good.

**C 08 Lavandería, Western  
1817 (CCC Bldg. No. 10)**

**One Contributing Structure  
Photos 11, 12, 13**

This is likely the "wash basin" mentioned along with the fountain (C 06) in the mission's 1817 Annual Report described as being constructed "for the use of the infirmary and for minor uses" (Payeras 1995:143; Engelhardt 1932:41-42; see C 06). It was made of tile in lime mortar on stone foundations, plastered with hydraulic cement, and surrounded by a slanted apron for washing. In the center is a tile pedestal on an octagonal tile base. The CCC stabilized and repaired the original structure (Douglas et al. 1936-1939:18) providing it good integrity. Its modern unsubstantiated labeling as the Padres' Lavandería was likely made by California State Parks as part of its enhanced interpretive program.

**C 09 Cistern  
1817 (CCC Bldg. No. 11)**

**One Contributing Structure  
Photos 12, 13, 14**

The cistern (reservoir) is located south of and adjacent to the western lavandería (C 08). It is fed by flow from the western lavandería and exit water is regulated by an iron gate into a stone-lined ditch leading to irrigated fields (Douglas et al. 1936-1939:17-18). The CCC stabilized and repaired the structure, leaving it with good integrity.

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**C 10 Warehouse (ruins)  
Circa 1815 (CCC Bldg. No. 101)**

**One Contributing Site  
Photo 15**

This large building appears to have been 200 feet long by about 58 feet wide, identified both on maps dated 1854 and 1874, as well as in archaeological excavations (Farris 1997:14). There may have been two buildings end-to-end with the northern portion being about nine feet higher than the southerly one. Although various references call the building a warehouse (Douglas et al. 1936-1939:4), it may have also served as a necessary granary; a threshing floor is referenced as being nearby. The building may have preceded the mission's relocation in 1813. Archaeological testing confirmed the information potential of the site and the remaining portions have excellent integrity (Farris 1997).

**C 11 Tallow Vats (ruins)  
1814 (CCC Bldg. No. 6)**

**One Contributing Site  
Photos 6, 16**

Ruins of the 1814 tallow vats were identified during CCC investigations, located on the hillside west of the Adobe Church (NC 01; Douglas et al. 1936-1939:16). A spring is shown just uphill from this site, which would have been a helpful water source. A ramada was constructed in 1956 to shelter and protect the remains that are well preserved and still have a protective covering; their integrity is excellent. In the 1960s, a reproduction of the vats (NC 07) was constructed north of the ruins.

**C 12 Pottery Kiln  
M.P.**

**One Contributing Structure  
Photo 17**

The CCC identified this round kiln on the hillside just north of the tallow vats (C 11; NPS 1941 map). It has been preserved in place and has excellent integrity, although it is obscured by vegetation growth. A not-very-faithful square replica was constructed circa 1954 (NC 09).

**C 13 Tanning Vats  
M.P.**

**One Contributing Structure  
Photos 18, 19**

Messy and malodorous, tanning vats were typically located some distance from the casco (the community's center). Identified by CCC surveyors on the east side of Los Berros Canyon (NPS 1938), they were further recorded in the early 1960s (Deetz 1978:162; Douglas et al. 1936-1939:16; noted on map as "Feature Two"). California State Parks stabilized them in their original condition, and they appear to have good integrity.

**C 14 Malo's House Site  
1845**

**One Contributing Site  
Photo 20**

The Santa Rita land grant given to Ramón Malo in 1845 included Los Berros Canyon and lands north and east. Malo was a prominent figure in local history, and notably employed Chumash consultant Fernando Librado on the ranch during the 1850s. Malo's adobe ranch house site (CA-

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

SBA-4016H) is included as a contributing resource as it falls within the period of significance. CCC crews identified his four-room adobe dwelling (33 x 23 feet) (CCC 1934:8-9; Deetz 1978:168-169; Engelhardt 1932:64; Hageman and Ewing 1991:2, 43; NPS 1938). The site contains both lithic material and mission-era tiles and appears to have excellent integrity.

**C 15 Agricultural Fields  
Circa 1813**

**One Contributing Site  
Photos 20, 21, 22, 23, 24, 25**

This designation includes the bottomlands of Los Berros Canyon from the casco north to the boundary of California State Park lands. Under cultivation during the Mission Period, it is still open space and contributes to the excellent integrity of the resource's historical agricultural setting, feeling, and association.

**C 16 El Camino Real  
1780s**

**One Contributing Structure  
Photos 26, 27, 28**

This was the primary road connecting Mission La Purísima with Missions Santa Inés to the east and San Luis Obispo to the north. Father Payeras used its location to partially justify moving the mission to Los Berros Canyon after the 1812 earthquake:

Los Berros is on the other side of the river at the mouth of a canyon of that name in the area of the large plain of La Purísima and on the Camino Real from Santa Inés to San Luis [Obispo]. This is the road which all the requas [pack trains] and the officers on horseback take while traveling [Payeras 1995:67].

The route remains depicted on maps through the present, although in the 1940s the traveled way near the casco shifted to the east side of the canyon. The historical road retains integrity of location, design, setting, materials, workmanship, feeling, and association.

**C 17 Los Berros Canyon Water System  
M.P.**

**One Contributing Structure  
Photos 7, 23, 24, 29, 30, 31, 32; Figures 1, 2, 3**

The need for a system to carry water to the casco's residences and industries, and irrigation water to the fields, was critical. Initially, water was diverted from the Santa Ynez River, later replaced by a system gathering water from Los Berros Canyon. Here a series of natural springs were developed with reservoirs, cisterns, and a filter house to serve the mission's water needs. For simplicity of discussion, use of the term "aqueduct" will be used to generally refer to all variations of water conveyance structures—earthen ditches, tile-lined water channels, and buried ceramic pipes. The diverse elements of this system are referred to as features.

In the fall of 1934, the first CCC crews were sent to follow the water features northward up Los Berros Canyon. Each feature was recorded and noted in field books (Nos. 1, 3, 4, and 7), often accompanied by measured drawings and photographs. The full extent of the system was not documented as the crews did not have permission to go onto private lands. It was also

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

enormously complex. “The extent of this system is such that a separate report would be required to discuss it fully” (Hageman and Ewing 1991:1)

Although repairs were made in some areas as the CCC exposed the aqueduct’s original path, none of the features appear to have been reconstructed. Integrity of the system appears to be excellent. Two aqueduct lines run down Los Berros Canyon and through the casco (Lines A and B). They include sections of open ditch, tile-lined conduits (both covered and open), and buried ceramic pipes (CCC 1934; Deetz 1978:165-169; Hageman and Ewing 1991:12, 179).

Line A: Largely an open ditch, its upper extent was traced to just below Adobe Dam No. 1. It feeds Reservoir No. 1 from which water is sent down the valley to pass south of the casco.

Line B: This branch includes large sections of ceramic pipe and intersects the vast majority of reservoirs and distribution boxes, as well as both pillars and the Filter House. Its waters served the casco’s fountain and lavanderías, and then passed on to agricultural fields. The CCC traced its northern section into the yard of an adjacent ranch; the further extent of this section was not pursued (CCC 1934:33-41).

The names and numbered designations for reservoirs, distribution boxes, pillars, and dams were assigned by the CCC and correspond to the original documentation (CCC 1934, Dahl 1995:3). As the canyon has been protected as a California State Park since CCC investigations, those features not visible are presumed still extant. The Filter House (C 18), a well-known feature of the system, is listed separately.

Reservoir No. 1. (a.k.a. “Upper Reservoir”) Largest of the three reservoirs, it measures 35 feet in diameter, eight feet deep, and is constructed of stone and tile with cement lining. It is cylindrical with stairs built into the southwest portion and into a wing wall on the eastern side. A tile-lined aqueduct leads in from the north and out to the south along Line A. A rock-and-mortar open water channel connects the structure with the pond area behind the dam (where excess water could be stored). A distribution box not recorded by the CCC was identified adjacent to the reservoir during a more recent study (Dahl 1995:4-6, Exhibit A)

Reservoir No. 2. (a.k.a. “Tannery Reservoir”) An original circular structure of stone, tile, and lime mortar, it measures 20.5 feet in diameter and 4 feet 7 inches deep. It appears to have been fed from an adjacent spring and supplied water to the nearby tanning vats (C 13; CCC 1934; Deetz 1978:168; NPS 1938:Map).

Reservoir No. 3. (a.k.a. “Lower Reservoir”) Constructed of clay tiles lining a circular stone basin with walls 1 foot 5 inches thick, mortared with lime cement. The structure measures 21.5 feet in diameter and 3.0 feet deep. The CCC noted a modern length of galvanized pipe inserted into the base at one side, mortared with modern cement, evidently a recent reuse of the feature. It is adjacent to Line B which filled the reservoir through Distribution Box No. 1 (CCC 1934:25).

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

Distribution Box No. 1. Adjacent to Reservoir No. 3 on Line B, it measures 43 x 43 inches square and 36 inches high. It is made of lime-mortared tiles (CCC 1934:3). Distribution boxes had water lines entering from three or four sides and facilitated directing the water flow into different directions.

Distribution Box No. 2. This box is made of lime-mortared tiles and sits just south (downstream) of Pillar No. 2 on Line B.

Distribution Box No. 3. This box is located toward the north end of the canyon, above Dam No. 1 on Line A. It is made of lime-mortared, shaped, architectural tiles thought to have been salvaged from the former site at '*Alaxshakupi*. It measures 39 x 44 inches in diameter and 29 inches high. (CCC 1934:34-38).

Pillar No. 1. (CCC Bldg. No. 18) Identified as a "mill" by the CCC (NPS 1938), its function is currently unknown. The structure is made of lime-mortared tiles, measuring 11 feet 2 inches high and 4 feet 4 inches square, and has various grooves in its upper surface. It sits along Line B in the northern part of the canyon. During the CCC's exploration, it was shored up with poles and cribbing to stabilize it. Two adjacent smaller structures (within 20 feet) may have functioned with it (CCC 1934:27, 42-44). One study suggested it may have served as a wind-powered mill (Hoover 2001).

Pillar No. 2. Measuring 7 feet high and 44 inches square, this structure has two openings on top and ceramic pipe imbedded inside. A CCC field notebook states that the crews fenced it to keep out stock (CCC 1934:19). It sits just upstream from Distribution Box No. 2 on Line B. Like Pillar No. 1; its function is unknown.

Dam No. 1. This earthen dam crosses the mouth of a small drainage toward the north end of the canyon. An open ditch just west of the dam (Line A) leads to Reservoir No. 1 (CCC 1934:Map, 1, 31-33). California State Parks maintains this dam and its pond with a spillway that sends water into a stone-lined aqueduct (Dahl 1995:3)

Dam No. 2. This earthen dam crosses a small drainage in the lower part of the canyon; it is associated with Reservoir No. 1. The structure has not been maintained (Dahl 1995).

**C 18 "Filter House", aka "Spring House"**  
**M.P. (CCC Bldg. No. 103)**

**One Contributing Structure**  
**Photos 22, 23, 33, 34, 35**

This structure was a key part of the water system (C 17), purifying the water before it reached the casco where it fed the fountains and lavanderías. There was an exterior settling tank on the entry side to remove large debris (CCC 1934:9-10; Hageman and Ewing 1991:125, 179). Its integrity is excellent. Although identified as a house, the resource's purpose is other than creating human shelter, and the resource is categorized as a structure.

Mission La Purísima at 'Amuwu District  
 Name of Property

Santa Barbara, California  
 County and State

**C 19 Southern Reservoir  
 Circa 1815**

**One Contributing Structure**

This spring-fed reservoir located south of the casco may have directed water to the warehouse/granary/threshing floor complex as well as to agricultural fields (Farris 1997:18; NPS 1938:Map). It appears to have good integrity.

**NONCONTRIBUTING RESOURCES**

**Table 2 Noncontributing Resources**

RESOURCE NO.	RESOURCE NAME	OTHER NAMES/ DESCRIPTION	CCC BLDG. NO.	TYPE	CONSTRUCTION DATES
NC 01	Adobe Church	Reconstructed by CCC; Second Mission Church	3	Building	1818-1821, 1938-1942
NC 02	Convento	Reconstructed by CCC; Padres' Residence	1	Building	1815, 1937
NC 03	Shops and Soldiers' Quarters	Reconstructed by CCC; El Cuartel	2	Building	ca. 1816, 1942
NC 04	Small Adobe	Reconstructed by CSP	13	Building	ca. 1816, 1941, 1949
NC 05	Chumash Residence, large	Reconstructed by CCC; Housing; First Park Visitor Center	14	Building	1816, 1942 started by CCC, 1947
NC 06	Chumash Residence, small	Reconstructed by CCC; Housing; Old Visitor Center	15	Building	1816, 1942, 1947
NC 07	Replica Tallow Vats	Constructed by CSP		Structure	1960s
NC 08	Pottery Shop	Reconstructed by CSP	7	Building	1818, 1953
NC 09	Replica Pottery Kiln	Constructed by CSP		Structure	1954
NC 10	Blacksmith Shop	Reconstructed by CSP	19	Building	1816, 1984
NC 11	Kitchen	Reconstructed by CSP	8	Building	1816, 1958
NC 12	Mission Garden	Paths, Plants, Landscaping		Site	1940s
NC 13	Gatehouse	At Park Entrance		Building	1970
NC 14-33	CCC and State Park Buildings on Mesa	Residences, Storage, Offices		Twenty Buildings	1936 to 2003
NC 34	Juan da Costa House and Barn	Ranch Headquarters		Site	1935-1950
NC 35	School House Site	School Location		Site	1920-1940
NC 36	Visitor Center	Museum and Entry Office		Building	2006
NC 37	Parking Lot	Visitor Parking		Structure	1949

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**NC 01 Adobe Church  
1818, 1938-1942 (CCC Bldg. No. 3)**

**One Noncontributing Building  
Photos 6, 7, 36**

In 1818, the original palisada church (C 01) was replaced by an adobe building located to its north. The building was reconstructed by the CCC, using original foundations and retaining about half of the original tile floor (Hageman and Ewing 1991:66-69).

**NC 02 Convento  
1815, 1937 (aka Padres'/Priests' Residence and CCC Bldg. No. 1)**

**One Noncontributing Building  
Photos 8, 13; Figure 9**

The convento was built in 1815, described at the time as 100 varas (275 feet) long (Engelhardt 1932:39-40). The actual measurement is quite close to this—290 feet 2 inches long. The building is 52 feet wide—nearly 80 feet including corridors—and the massive walls are 4 feet 4 inches thick (Hageman and Ewing 1991:61). Conventos typically contained the priests' living quarters, a sala (reception room), library, kitchen, and rooms for visitors. This massive building was one of the first to be rebuilt by the CCC. Original portions of the restored building include foundations, some clay tile floors, large portions of some adobe walls, the three large buttresses at the south end of the building, and several corridor columns (Stock and Vieth 2011:16).

**NC 03 Shops and Soldiers' Quarters  
1815, 1942 (CCC Bldg. No. 2)**

**One Noncontributing Building  
Photo 11**

Built in 1815, this large (323 by 80 feet), L-shaped building housed shops as well as the mission's jail and soldiers' quarters. A large walled patio extended along its western length. The CCC rebuilt this building on top of its original foundations (Hageman and Ewing 1991:6, 23).

**NC 04 Small Adobe  
Circa 1816, 1941, 1949 (CCC Bldg. No. 13)**

**One Noncontributing Building  
Photo 37**

Built around 1816, this small building (25 x 40 feet) was excavated in 1941 by CCC crews (Douglas et al. 1936-1939:17; Hageman and Ewing 1991:35), then rebuilt by California State Parks in 1949. Its presentation as a monjerío (where single Native women slept) occurred as part of California State Parks new emphasis on portraying generalized mission activities. With no archaeological evidence, a walled courtyard with horno (oven) and stove was added to the north end of the building sometime between 1953 and 1962 (Stock and Vieth 2011:16-18). It is unlikely that this building was a monjerío as such facilities were secured within the administrative compounds.

**NC 05 Chumash Residence, large  
1816, 1942-47 (CCC Bldg. No. 14)**

**One Noncontributing Building  
Photos 2, 38**

NC 05, along with neighboring NC 06 to the southwest, was originally constructed during the Mission Period over a portion of earlier footings of the East Side Palisada building (C 03). Archaeological remains of NC 05 and NC 06 were discovered by CCC crews and presumed to be



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

Native residences (Hageman and Ewing 1991:8, 35). The CCC reconstructed NC 05 on its original footings. Later, NC 05 served as a California State Parks museum for a time. Previous identification of this building as an infirmary—part of California State Parks' emphasis after 1952 on presenting generalized mission history at the Park—is not substantiated.

**NC 06 Chumash Residence, small  
1816, 1942-47 (CCC Bldg. No. 15)**

**One Noncontributing Building  
Photos 2, 39**

NC 06 shares a similar history with NC 05 located immediately northeast. NC 06 was constructed by the mission community over a portion of the earlier footings of the East Side Palisada building (C 03). The CCC identified archaeological remains of NC 06 and interpreted it to have been another Native residence building (Hageman and Ewing 1991:8, 35). Like NC 05, the CCC reconstructed NC 06 over its original footings. Beginning in the 1950s, California State Parks identified NC 06 as an infirmary for a period of time as part of an emphasis on general mission history; however, this is not a substantiated use of the Mission Period building.

**NC 07 Replica Tallow Vats  
1960s**

**One Noncontributing Structure  
Photos 36, 40**

California State Parks built these replica tallow vats north of the original ruins (C 11) in the 1960s (Stock and Vieth 2011:24).

**NC 08 Pottery Shop  
Circa 1818, 1953 (aka "Mill Building" and CCC Bldg. No. 7)**

**One Noncontributing Building  
Photo 41**

Excavations by the CCC uncovered remains of a room measuring 35 x 42.5 feet along with evidence of grinding mills and unfired tile water pipe (Hageman and Ewing 1991:7). Tentatively identified as a pottery shop, it was reconstructed by California State Parks in 1953.

**NC 09 Replica Pottery Kiln  
Circa 1954**

**One Noncontributing Structure  
Photo 41**

Construction of the replica pottery kiln circa 1954 took place considerably east of the archaeological remains (C 12), adjacent to what had been identified as the Pottery Shop (NC 08). It was built in a square rather than round configuration (Stock and Vieth 2011:23).

**NC 10 Blacksmith Shop  
Circa 1816, 1984 (CCC Bldg. No. 19)**

**One Noncontributing Building  
Photos 27, 28**

The CCC uncovered foundations in 1937 and identified the building's function as a blacksmith shop from the abundance of metal and broken tools (Hageman ca. 1937; Hageman and Ewing 1991:35-36). California State Parks reconstructed the building in 1984.

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**NC 11 Kitchen  
Circa 1816, 1958 (CCC Bldg. No. 8)**

**One Noncontributing Building  
Photo 42**

The CCC located the building just west (uphill) of the Convento (NC 02). It consisted of two rooms and measured 21 x 51 feet. The presence of several outdoor cooking areas and abundant animal bone in the vicinity suggested the area may have served as a kitchen (Douglas et al. 1936-1939:24-25; Hageman and Ewing 1991:7). California State Parks reconstructed the building in 1958.

**NC 12 Mission Garden  
1940s**

**One Noncontributing Site  
Photo 43**

The formal garden approved by the CCC Advisory Committee connected the mission-era Cistern, Fountain, and Lavanderías in a formal axial plan with straight lines and uniform curves, a garden layout described as “northern European” (Stock and Vieth 2011:43). With no archaeological or historical justification, the design was controversial, opposed by most of the project’s archaeologists and historians. However, arguments that the public needed the park-like setting to hold their interest prevailed and the design was implemented by CCC workers (Stock and Vieth 2011:21, 42-43). As the garden does not replicate any mission-era feature it is not a district contributor.

**NC 13 Gatehouse  
Circa 1970**

**One Noncontributing Building  
Photo 1**

Constructed circa 1970 by California State Parks as an entry kiosk, the gatehouse building is not based on any known historical information.

**NC 14-33 CCC and CSP Buildings on Mesa  
1936 to 2003**

**Twenty Noncontributing Buildings  
Photo 25**

The initial Camp 29 for CCC workers was built in the central area of the old mission and was later moved up to the adjoining mesa on the western side of Los Berros Canyon. Four buildings remain from the CCC period, four more were added by State Parks in the 1940s, and six more constructed since 1970. There are also six storage sheds constructed at an unknown date. Building uses include office, residential, maintenance, garage, and storage. The mesa building complex is not visible from most areas of the valley below where contributing resources are concentrated.

Mission La Purísima at 'Amuwu District  
 Name of Property

Santa Barbara, California  
 County and State

**Table 3 NC 14-33 CCC and State Parks Buildings on Mesa**

RESOURCE No.	USE	CONSTRUCTION DATES
14	Main Office	ca. 1936
15	Residence 5	ca. 1936
16	Adobe Residence	1941
17	Adobe Residence	1941
18	Employee Residence/Garage	1948
19	Employee Residence/Garage	1949
20	Garage	1949
21	Maintenance Shop	1949
22	Interpretation/Docent Trailer	1979
23	Maintenance Storage Building	2000
24	Artifact Repository	2003
25	Storage building 1 (pottery)	Unknown
26	Storage building 2 (tienda)	Unknown
27	Storage building 3 (costume)	Unknown
28	Storage shed 1	Unknown
29	Storage shed 2	Unknown
30	Storage shed 3	Unknown
31	Storage shed 4	Unknown
32	Storage shed 5	Unknown
33	Storage shed 6	Unknown

**NC 34 John De Costa House and Barn Site  
 Circa 1935-1950 (CA-SBA-3658H)**

**One Noncontributing Site  
 Photos 22, 23, 35**

During CCC investigations, the lands east of the mission casco, including most of Los Berros Canyon, were owned by farmer (dairyman) John F. De Costa (a.k.a. da Costa). His house and barn sat adjacent to and directly west of the Filter House (C 18; CCC 1934:9).

**NC 35 Schoolhouse Site  
 1920**

**One Noncontributing Site  
 Photo 1**

Located on the east side of the canyon mouth, near the East Side Palisada building (C 03), the schoolhouse was removed by 1940 (Farris 2002:16).

**NC 36 Visitor Center  
 2006**

**One Noncontributing Building**

California State Parks constructed the visitor center and museum in 2006.

**NC 37 Parking Lot**

**One Noncontributing Structure**

Mission La Purísima at 'Amuwu District  
 Name of Property

Santa Barbara, California  
 County and State

**1949**

California State Parks constructed the paved parking area in 1949.

**OTHER FEATURES AND RESOURCES**

Several features within the district are temporary constructions that were added for interpretive purposes without archaeological or documentary justification. These include the tule dwellings (1967-1985), the stable and paddocks (1956) and the animal pens (1980; Stock and Vieth 2011:20). In addition, modern roads, paths, and footbridges constructed by California State Parks have not been documented.

Unevaluated Native American archaeological sites are located on both sides of Los Berros Canyon in the State Historic Park. Although the age of these sites is unclear, further research may demonstrate patterns of Purísimeño landscape use and other information associated with the period of significance. There may also be earlier Chumash settlements represented. As at other archaeological sites in the park, integrity is likely to be good to excellent.

**Table 4 Unevaluated Resources**

SITE	DESCRIPTION
ARCHAEOLOGICAL SITES WITH	NATIVE AMERICAN AND MISSION-ERA ARTIFACTS
CA-SBA-590	Lithic scatter, some shell and bone noted
CA-SBA-1774/H	Multiple lithic scatter loci, some mission artifacts, and later post-mission remains of the Zeische Ranch
CA-SBA-2351	Light density lithic scatter, one mission tile noted
CA-SBA-3653	Lithic scatter, one ladrillo (brick) fragment noted
CA-SBA-3658	Lithic scatter with some mission artifacts
NATIVE AMERICAN ARCHAEOLOGICAL SITES,	UNDETERMINED AGE
CA-SBA-591	Dense lithic scatter, some shell and bone noted
CA-SBA-2270	Lithic scatter with fire-affected rock
CA-SBA-3654	Light density lithic scatter
CA-SBA-3655	Light clam shell scatter (possibly fossil?)
CA-SBA-3656	Light density lithic scatter
CA-SBA-3657	Light density lithic scatter with post-mission, historic-era artifacts

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

## Integrity

A lack of development in the area along with twentieth-century protections make the Mission La Purísima at 'Amuwu District one of the best preserved and representative archaeological and cultural landscapes of the Spanish and Mexican Periods in California and the lives of Native American people at this time. The location and setting have excellent integrity as the entire *casco* area and the mission's 1.5-mile water system have been protected under the stewardship of California State Parks. Archaeological remains have excellent integrity, demonstrated by excavations beginning in the 1930s (e.g., Brown 2021; Dallas 1988; Deetz 1978; Farris 1997; Farris and Wheeler 1998; Gable 1952; Hageman and Ewing 1980; Hagen 1940; Harrington 1935, 1940; Humphrey 1965). Studies have included Native American residence areas of adobe and traditional dwellings; the infirmary; and the pottery, tannery, and warehouse. The water system's reservoirs, tile channels, distribution boxes, and filter house fed the community's fields, fountains, and *lavanderías*. It reflects the Native residents' ingenuity and craftsmanship and has remarkable integrity. Although buildings and structures have been reconstructed, methods followed strict guidelines of design, materials, and workmanship. The preserved archaeological remains, historic landscape, and impressive and extensive water structures of this historic district retain excellent integrity of location, design, setting, materials, workmanship, feeling, and association.

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

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## 8. Statement of Significance

### Applicable National Register Criteria

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

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

### Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Areas of Significance**

(Enter categories from instructions.)

ARCHAEOLOGY: Historic-Aboriginal

ETHNIC HERITAGE: Native American

EXPLORATION/SETTLEMENT

Spanish Colonization of California Native Groups

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Period of Significance**

1813-1848

\_\_\_\_\_  
\_\_\_\_\_

**Significant Dates**

1813

1824

1835

**Significant Person**

(Complete only if Criterion B is marked above.)

N/A

\_\_\_\_\_  
\_\_\_\_\_

**Cultural Affiliation**

Chumash

Purisimeño Chumash

Iniseño Chumash

Island Chumash

Yokuts

**Architect/Builder**

N/A

\_\_\_\_\_  
\_\_\_\_\_

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

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

Mission La Purísima at 'Amuwu District is eligible for the National Register of Historic Places at the state level of significance under Criteria A, C, and D in the areas of Archaeology: Historic–Aboriginal, Ethnic Heritage: Native American, and Exploration/Settlement (Spanish Colonization of California Native Groups). The district meets the registration requirements of the *Native Americans and the California Mission System, 1769-1848* Multiple Property Submission (MPS). As one of twenty-one missions established by the Spanish to convert and control Native Peoples of Alta California, the property is associated with the historic context “A Changing Cultural and Socio-Political Landscape.” As the pivotal location of the largest Native American rebellion against the Spanish on North America’s West Coast, the property is associated with the historic context “Native Identity, Persistence, and Resistance.” The period of significance begins in 1813 with the establishment of the second Mission La Purísima at 'Amuwu. Significant dates include the Chumash Revolt in 1824 and the secularization of mission lands in 1835. The period of significance closes in 1848, marked by the end of the Mexican-American War with the Treaty of Guadalupe Hidalgo, the discovery of gold, and transition from the Spanish/Mexican Colonial era to government by the United States. Purísimeños (Chumash and other Native people living close to Mission La Purísima) continued to live and work on former mission lands throughout this time. The two mission cemeteries at 'Amuwu are included as contributing resources for their association with historic events, satisfying Criteria Consideration D. Mission La Purísima was designated a National Historic Landmark and listed on the National Register in 1978 as “the outstanding example of a detailed and accurate reconstruction of a complete California mission” (Snell and Heintzelman 1978:3). For its additional context under additional criteria in new areas of significance, this nomination documents state level of significance distinct from the national level of significance associated with the reconstruction.

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

Permanent European settlement of North America began in 1565 when the Spanish settled in Florida. While British, French, and other European settlers claimed northern lands, Spain established enduring communities across the south. The final Spanish push west began in 1769 when they established a string of coastal missions and presidios in Alta California. This campaign encountered Native inhabitants with diverse languages and cultures and represented the final episode of European colonization of North America. As a relatively recent historic event, government and church records, visitor’s accounts, and writings by residents provide unrivaled documentation of Native and Spanish interactions. Mission La Purísima is also distinguished for its critical role in the largest Native rebellion on the west coast.

Of the twenty-one Spanish and Mexican missions established in Alta California, the second site of Mission La Purísima is unequalled in the extensive preservation of archaeological remains and cultural landscape. Particularly, the mission’s sophisticated water storage and conveyance



Mission La Purísima at 'Amuwwu District  
Name of Property

Santa Barbara, California  
County and State

facility is unrivaled by any surviving system in the state. Most California missions became nuclei for urban development in the latter part of the nineteenth century. While their churches and some buildings were often preserved, the surrounding archaeological landscape was largely destroyed. Exceptions to this pattern, Missions San Miguel and Soledad are located in rural areas although lands surrounding their cascos have been extensively developed by private agricultural interests. Missions Santa Inés and San Juan Bautista retain many key archaeological remains but have been compromised by adjacent towns. Mission San Antonio de Padua rivals La Purísima in its well-preserved, extensive historic landscape, but much of the former mission land is part of Fort Hunter Liggett and has been subjected to many years of military maneuvers.

### Criterion A

Threatened by Russian and English expansion in the eighteenth century, the Spanish initiated a plan to enforce their claims to ownership of the West Coast of North America. This included establishing a series of missions which they hoped would transform the local populations into Spanish citizens. The missions were defended and administered by four presidios (military posts) and bolstered by several pueblos (towns) of civilians from New Spain. In the mission establishments, imported religion, culture, and technologies took root and grew with a distinctly California character. At the same time, this transformation irrevocably altered the traditional worlds of Native Peoples in what is now California (Costello and Johnson 2015; Costello and Kimbro 2009).

Mission La Purísima is the eleventh of the eventual twenty-one missions founded in Alta California and is one of four missions established among the Santa Barbara Channel Chumash, the largest and most complex of Alta California Native groups. Including both mainland and island villages, the precontact Chumash developed expansive chiefdoms, a regional monetary system based on shell beads, and sea-going plank canoes, and supported densely populated villages with diverse and stable resources.

Mission La Purísima at 'Amuwwu District is also the location of the largest Native American armed resistance to Spanish and Mexican domination on the West Coast of North America—the Chumash Revolt of 1824. Precipitated by the flogging of a visiting Purísimeño Chumash at Mission Santa Inés on February 21, 1824, two Chumash were killed in the initial uprising. The rebels retreated to Mission La Purísima where they commandeered the buildings, allowing the local Presidio garrison and their families to retreat to Mission Santa Inés. In the melee, four civilians were killed. The uprising quickly spread to Mission Santa Bárbara, where insurgents battled with Presidio soldiers, Island Chumash fled to former villages in stolen canoes, and the rebels eventually fled to Yokuts territory in the Central Valley. At Mission La Purísima, however, the insurgents held their ground for nearly a month. On March 16, 1824, some 100 soldiers with a four-pound cannon arrived from Monterey, and the ensuing battle saw sixteen Chumash and one soldier dead with many wounded on both sides. A cease-fire ended the rebellion, with punishments ranging from exile to execution inflicted on the defeated rebels.

### Criterion C

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

The extensive water system (C 17) within the Mission La Purísima at 'Amuwu District includes structures forming an elaborate water collection, storage, and distribution system that is representative of construction techniques typical of the Spanish Colonial era in California. It is one of the most extensive original water systems extant in California. All of the extant structures were constructed by skilled Chumash artisans using tiles mortared and plastered with lime cement. Most prominent are the reddish tiles formed from local clay into ladrillos (flat construction bricks), decorative bricks for architectural use, and round pipes for carrying water. These were fired in the mission's large kiln, built and operated by Chumash residents. The tiles were laid with a lime mortar produced from quarried stone rich in calcium carbonate, roasted in a kiln, and then slaked with water to set up as a hard mortar or plaster. Crushed tiles could be added during the firing procedure to produce *coccio pesto*—a hydraulic cement that successfully repels water. With a pink coloring, it is evident on nearly all of the water-related structures in the district (Costello 1977, 1989:81-87; 1997; Costello et al. 1999).

Springs along the east side of Los Berros Canyon were tapped and waters stored in large reservoirs built of fired ladrillos, lime mortared, and plastered. Excess water was stored behind adobe dams until needed. Two water lines—each 1.5 miles long—had sections constructed of round ceramic pipe, fitted one into the other and mortared with lime cement. Distribution boxes—constructed of lime-mortared ladrillos—directed some water to agricultural fields and other quantities to the large tanning vat made of ladrillos and lime-plastered, where hides were processed.

Water destined for the *casco* first passed through a tile filter house where it was purified through settlement and filtration (C 18). From here it was directed to the two *lavanderías* (washing facilities C 07 and C 08) and an elaborate fountain (C 06) in the mission's plaza. Excess water then was led to a cistern (C 09) where it was carried to irrigate fields to the south. All of these structures are constructed of lime mortared and plastered tiles made by Native residents at the mission. They are excellent representatives of the construction methods and materials used during the Spanish and Mexican Periods in California.

#### **Criterion D**

Archaeological remains within the Mission La Purísima at 'Amuwu District are extraordinary for their diversity and richness. The resource boundaries encompass both architectural and artifactual remains of the residences of Native Americans, Franciscans, soldiers, and post-secularization squatters and *rancheros*. Mission industrial features include a warehouse/granary, baking oven, blacksmith shop, a pottery kiln, tallow and tanning facilities, an extensive water system encompassing fountains, *lavanderías*, cisterns, dams, open ditches, underground pipes, and a filter house. The potential for information on mission activities is well demonstrated by excavations already carried out. Most noteworthy are Brown (2021), Dallas (1988), Deetz (1978), Farris (1997), Farris and Wheeler (1998), Gable (1952), Hageman and Ewing (1980), Hagen (1940), Harrington (1935, 1940), and Humphrey (1965). The high potential for future research is assured by preservation of the District by California State Parks, and by the abundance of known unexcavated locations (containing both Native and Mission Period artifacts), collections awaiting analysis, and high likelihood for as yet unidentified archaeological sites.

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

## Criterion D: Research Questions and Relevant Data

All historic archaeological deposits possess data. One challenge in evaluating the significance of those deposits is to determine if adequate information could be obtained through the documentary record, oral history, or other non-archaeological data sources. The archaeological research design should link any site data with historically important topics of current research. The broad research questions outlined below are being studied by archaeologists working on Spanish- and Mexican-Period sites in California. They have been identified in the *Native Americans and the California Mission System* Multiple Property Documentation Form (MPDF).

### *How did establishment of La Purisima Mission affect Indigenous culture?*

Spanish settlement of California's Pacific Coast resulted in a "cultural earthquake" that transformed indigenous cultures (Costello and Johnson 2015). Subsistence practices, trade economies, social networks, and residence patterns were overturned. How did the residents of La Purisima reflect these changes? How were trading patterns changed? What goods gained or lost value? Were marriage patterns altered? How were village locations and sizes affected? How were relations with neighboring tribes affected? How did La Purisima Mission's cultural setting affect traditional social norms?

Data Requirements. Data sets in the district have the potential to address the above questions through their diverse features and associated artifact deposits, all with good integrity. These include dwelling remains and associated artifacts in both the traditional village and in the Adobe Housing (C 4). The rich documentary record allows for reconstruction of village locations, populations, and marriage patterns both within and outside the Chumash community. Documentation of honorific roles such as godparents identify social hierarchies within the mission community.

### *How did cultural impacts of La Purisima Mission on Native Americans change over time?*

Additional importance of the archaeological collections is found in their well-defined temporal span. As the original Mission La Purisima site at 'Alaxshakupi was destroyed and abandoned in December of 1812, the second mission at 'Amuwu, represents a clean post-1812 occupation. While some materials were likely salvaged from the first site, material culture at 'Amuwu almost exclusively represents the later Alta California Mission Period. This includes not only artifact collections, but architectural constructions, landscape design, and industries likely designed and built by Natives. How did the architectural design of the second La Purisima site depart from standard forms? Why did this happen? How did the artifact assemblage change? Did the proportion of Native to European artifacts change over time?

Data Requirements. The architectural plan of the first La Purisima site is known through archaeological research and historic documentation (Costello 1975). Architectural details of the post-1812 La Purisima site have been thoroughly documented (Hageman and Ewing 1980). These data sets, and comparisons with other California Missions, provide rich information for analysis.

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

*What differences in Native American material culture are evident in this later period mission site compared to earlier periods?*

It is also of significance that a core portion of the population establishing the new site had lived most—if not all—of their lives in a mission setting. Comparison of these collections with those from the first mission—as well as with those from other early mission sites in California and precontact Chumash villages—can provide important information on the effects of missionization on Native peoples. Evidence from historical records and archaeological studies has shown that Native people at the mission retained many features of their pre-mission culture. It is also evident that longtime exposure to Hispanic culture at the missions was affecting their sense of cultural affiliation (cf. Costello 1990; Farris and Johnson 1999). How did the artifact assemblage change? Did the proportion of Native to European artifacts shift over time?

Data Requirements. Data sets in the district have the potential to address the above questions through their diverse collection of resources and associated artifact deposits, all with good integrity. They include dwelling remains and associated artifacts located in the traditional village and in the Adobe Housing (C 4).

*How did the Mexican War of Independence, beginning in 1810, affect Native life in the Missions?*

Once the war commenced in Mexico, annual and much-needed supply ships from New Spain were cut off, opening Alta California to illegal foreign trade. As all the tenure of the second site of La Purisima occurred during and after the Mexican War of Independence, details of life here can reflect Alta California's changed international position. When did trade with foreign agents begin? How did this affect the material culture of the mission? How did cessation of material support from Spain affect the mission's relationship with the Santa Barbara Presidio?

Data Requirements. As the material culture from La Purisima Mission represents the post-1810 economic period, it is particularly suited for comparison with other missions from the earlier period. This single temporal component provides unique data on the new economic position of Alta California. Data sets in the district have the potential to address the above questions through their diverse collection of resources and associated artifact deposits, all with good integrity. They include dwelling remains and associated artifacts located in the traditional village and in the Adobe Housing (C 4) as well as other activity locations.

*How can artifact deposits at La Purisima be related to specific tribal groups within the Native population?*

Independent tribes were brought together at the California Missions. Mission La Purisima has a unique potential to relate archaeological deposits directly to Tribal groups through a series of eight padrones (censuses) that detail the composition of the Native mission population through virtually the entire Mission Period. These documents span 1799 to 1845, with six padrones pertaining to the second mission at 'Amuwu. There is a remarkable potential at Mission La Purisima to compare the documentary record of the Native mission population to the

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

archaeological record in the Chumash residence area and associated midden (John Johnson, personal communication 2022). Research may include how distinct tribal groups interacted both with each other and with the Mission structure.

Data Requirements. The district has a diverse collection of resources and associated artifact deposits, all with good integrity. They include dwelling remains and associated artifacts located in the traditional village and in the Adobe Housing (C 4). The rich documentary record, including the padrones, allows for detailed reconstruction of the Native American community.

### Historic Context Introduction

The Purísimeño Chumash are one of the major subdivisions of the larger Chumash language group that occupied coastal California from northern San Luis Obispo County south to northern Los Angeles County (**Figure 4**). Those using the Purísimeño Chumash dialect occupied several permanent villages in the lower Santa Ynez Valley, including small interior settlements of *Shipuk*, *Xalam*, and *Ityaqsh*, and larger ones located closer to the mouth of the Santa Ynez River (*Lompo*) and on the outer coast (*Noqto* and *Shillimagshush*; **Figure 5**).

Interactions between coastal and interior villages were quite vibrant. The exchange of terrestrial resources (e.g., acorns and pine nuts) for marine foods (e.g., fish and shellfish) was facilitated with the use of shell bead money. A strong tradition of inter-village marriage strengthened these ties as well (Farris and Johnson 1999; Gamble 2008; Johnson 2004). Upon marrying, the couple would live in the wife's village and children would be associated there. The Chumash had a complex social organization that emphasized large, permanent "towns" led by chiefs who often had several of these large villages under their leadership (McLendon and Johnson 1999:29).

They are called the Purísimeño Chumash based on their proximity to Mission La Purísima (Greenwood 1978:520). However, by the end of the Mission Period, a sizeable number of Chumash from the Santa Barbara Channel Islands, Iniseños (from the vicinity of Mission Santa Inés), and other areas, as well as Central Valley Yokuts, were resident at Mission La Purísima (Grant 1978; Johnson 1982, 1995; see Chumash villages in Appendix A).

### 'Alaxshakupi, the First Mission La Purísima Site, 1787-1812

The first recorded encounter of the Purísimeño Chumash with the Spanish was August 30, 1769. Gaspar de Portolá led an expedition through the region, accompanied by Father Juan Crespí, and camped at the mouth of the Santa Ynez River. The meeting was reported as cordial and the Chumash as hospitable (Ewing 1980:237). Succeeding years saw Spanish settlements established in the north and south of Alta California, leaving a vulnerable gap between them. In the Reglamento (Regulation) of 1777, Governor Felipe de Neve, noting that the "Channel Indians [those living along the Santa Barbara Channel] were somewhat more warlike than other California natives" and that they "occupied a strategic position on the principal north-south highway," directed that missions and a presidio be established among them (Ewing 1980:237).

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

Spanish colonization of the Santa Barbara Channel Chumash was launched with establishment of four institutions within five years—Santa Bárbara Presidio and Mission San Buenaventura (1782), followed by Missions Santa Bárbara (1786) and La Purísima (1787). Mission Santa Inés (1804) would later complete the occupation, which encompassed some seventy established Native villages (**Figure 5**). Anticipating potential problems with these powerful Chumash, contingents of a sergeant and fourteen soldiers were directed to be stationed at Missions San Buenaventura and La Purísima (Mission Santa Bárbara had the adjacent Presidio) while other Alta California missions sufficed with a corporal and five men (Bancroft 1963:335-336). Bound by cultural affiliations, the histories and fates of the inhabitants of these three missions were intertwined.

Mission La Purísima Concepción de Maria Santísima—the eleventh of Alta California’s twenty-one missions—was founded at the location known to the Chumash as *'Alaxshakupi*, on the south side of the lower Santa Ynez River Valley. Father President Fermín Lasuén presided over the ceremonies on December 8, 1787. In April 1788, two resident missionaries arrived and baptisms in the temporary church structure began the following month. By the end of 1788, there had been ninety-five baptisms and twenty-five marriages (Engelhardt 1932:129).

In Mission La Purísima’s early years, most Chumash were recruited from nearby villages. Soon, however, the Franciscans began to reach out to villages farther to the north and east, as well as to southern coastal villages along the Santa Barbara Channel (Johnson 1989:370). Within ten years, by 1797, there were more than 800 residents at the mission (Bancroft 1963:675).

Development of mission assets indicates skills mastered by Chumash residents. Adobe bricks were formed and dried, stone foundations laid for buildings, and clay tiles fired in a kiln. In 1800, harvests included 1,200 bushels of wheat, 150 of corn, and eight-five of beans. Livestock included 1,600 head of cattle, 4,000 sheep, 250 horses, and thirty-six mules (Engelhardt 1932:130-131). An aqueduct brought water from San Miguelito Canyon to a reservoir which served the cisterns, lavandería, and gardens of the casco—the mission’s central complex. A master weaver, Antonio Henriquez, was employed for a time and subsequent reports refer to weaving cotton into cloth and wool into blankets. Shoe manufacture was also noted, presumably along with other leather goods such as saddles, beds, and harnesses.

Responses to a questionnaire from Diego de Borica, Governor of California, provide some details of mission life. While residents were instructed in Spanish, they continued to speak their own language among themselves. The population lived in traditional houses in family units, with unmarried women sleeping in guarded quarters (*monjerío*). Each day two meals were provided from the community kitchen, one of atole (gruel of corn meal) and pozole (porridge of vegetables and meat). Residents were expected to work five hours per day and were not allowed to leave the mission without permission. However, annually the population was granted some six months of leave to gather traditional seeds in season. Punishments for infractions were applied to both men and women and included “whipping, sometimes shackles, very seldom stocks, and also the lockup” (Engelhardt 1932:15). Misdeeds calling for punishments are given as “concubinage

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

[sexual relations between unmarried participants], theft, and running away. When the transgressions are against the common good, like killing cattle, sheep, or firing pastures... the corporal of the guard is notified” (Engelhardt 1932:15-16).

Development of casco facilities inspired further expansion and recruitment from Chumash villages, extending north to Santa Maria River and Cuyama Valley. In 1803, the resident priest, Father Gregorio Fernandez, complained about the deleterious effects on the native grasses used by Native people by the free-roaming cattle owned by local rancheros (Farris 2014:141). By 1804, La Purísima reached its peak population of 1,520 residents. This same year, Father Mariano Payeras assumed management of the mission and oversaw its continued expansion. By 1812, the mission settlement consisted of a large complex of adobe buildings and traditional Chumash houses and included about 1,000 baptized Native people, two Franciscan missionaries, and fifteen soldiers and their families. Dominating the community was the approximately 100-meter-square quadrangle which contained the church, the padres’ apartments, guest accommodations, the monjerío, and various shops and storerooms (**Figure 6**). The new church, begun in 1789 to accommodate the large population, was completed in 1803 despite the absence of skilled artisans requested by the priests—a lack that was to prove disastrous. Outside the quadrangle were dwellings for the soldiers and several hundred traditionally constructed houses for Chumash families. Surrounding facilities included a tile kiln, threshing floor, tanning vats, corrals, lavandería, cisterns, and a large walled garden, while outlying ranchos were established at Jalama, Salsipuedes, and Reyes. Successful agricultural production enabled La Purísima to send supplies to neighboring missions and to trade surplus goods to nearby Californio ranchos (Ewing 1980:247-248).

One failing that Father Payeras could not remedy, however, was the appalling number of stillborn births that he noted in his correspondence. The cause was first attributed to promiscuity, however; remedial instructions, warnings, and punishments had no effect and the causes were not determined. Additionally, plagued by disease and despite continued recruitment, population numbers declined steadily from a height of 1,520 in 1804 (Engelhardt 1932:129). The Franciscan priests also unsuccessfully tried to dissuade Chumash from following the religion of *Achup* (also identified as *?antap*) by writing a catechism in the Chumash language (Engelhardt 1932:22; Ewing 1980:249).

Despite its apparent productivity, the location of La Purísima at 'Alaxshakupi was not ideal. The Santa Ynez River ran between El Camino Real on the north and the mission on the south, resulting in the community’s isolation during winter’s high waters. Perhaps incidentally, fog from the ocean regularly reached 'Alaxshakupi and, along with westerly winds, produced a chilling environment.

The future of La Purísima was decided in December 1812 when a devastating earthquake, combined with torrential rains and flooding, destroyed the 25-year-old establishment. The towering and unstable church collapsed along with virtually all the adobe buildings, 100 Chumash homes, and the garden walls. Deeming the damage beyond repair—and with Native people fearful of remaining—priests appealed to the Father President and the Governor for permission to relocate the mission four miles to the north, to a location called 'Amuwu by the Chumash and described by

Mission La Purísima at *'Amuwu* District  
Name of Property

Santa Barbara, California  
County and State

the La Purísima priests as "... Los Berros... at the mouth of the canyon of its name" (Engelhardt 1932:32). Not only would this place Mission La Purísima on El Camino Real, but also closer to more abundant water sources and more extensive lands for cultivation. In addition, the more easterly site was above the fog line and the canyon provided protection from ocean breezes. Approval was received, and in 1813 construction of a new complex began (Engelhardt 1932:30-35).

### ***'Amuwu*, the Second Mission La Purísima Site (1813-1834)**

The Chumash population relocating to the new site at *'Amuwu* included skilled workers with many years' experience in Spanish trades. Carpenters, brickmakers, and builders set about to create their new home. The mission's Annual Report, dated January 1, 1814, stated:

... all the structures essential to the mission have been temporarily built...of wood, and roofed with tile. A church [C 01] which holds all of the people was constructed of adobe over a heavy wooden frame [Payeras 1995:72].

Archaeological investigations in 1939 (Douglas et al. 1936-1939) and 1940 (Hagen 1940) revealed evidence of a linear structure some 628 feet long built with posts—rather than a continuous foundation required by adobe buildings—along the east side of lower Los Berros Canyon. Called a palisada, this was almost certainly the first construction of the new mission and thus would date to 1813.

The mission's Libro de Difuntos (death register) recorded its first burial in the new cemetery at the site of Los Berros Canyon on April 23, 1813. This would seem to coincide with the cemetery first identified by archaeologist Mark R. Harrington in 1940 (C 02; Harrington 1940) and further excavated by Richard Humphrey in 1964 (Humphrey 1965). With construction of the adobe church in 1818 on the west side of Los Berros Canyon, a new cemetery was established (C 05). However, death records are not clear if interments in the first cemetery stopped at this time. It may be that they used both cemeteries for a period of time.

Construction of the large adobe structures on the west side of Los Berros Canyon, including the priest's quarters (NC 02), occupied much of the mission labor in the initial years on the new site. In a letter dated December 15, 1815, Father Payeras wrote:

Our building is going well. By dint of driving ourselves, we have finished some nice residences for the priests. Of the wooden structures [palisada?], some have fallen, others are propped up, but all serve their purpose [Payeras 1995:76-77].

Then, on January 1, 1816, he stated in the mission's Annual Report, "The temporary plank and adobe church has been plastered and all of its furnishings are in good order" (Payeras 1995:80). Rapid accomplishment of these tasks relied on the talented Chumash work force developed at the first mission. Adobe bricks were formed, tiles fired in a kiln, lime quarried and prepared for



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

mortar and plaster, a blacksmithy established, field and gardens planted, and the waters of Los Berros Canyon channeled into fountains and lavanderías at the new casco.

In another portion of the 1816 Annual Report is the enigmatic comment in the section regarding building construction (fabricas):

Also, another building 50 varas [137 feet] long has been built with those same materials [adobe bricks and fired tile roofs] for sheltering the sick [C 04, Bldg. C]. An equal length of the old building was repaired as an infirmary for women [Payeras 1995:118].

This first block of adobe family housing (C 04, Bldg. A) contained twenty rooms forming ten two-room apartments. In 1823, an additional “ten new houses for the neophyte [baptized Native people] village were built and roofed with tiles. These were the last buildings put up during the Mission period down to 1832” (Engelhardt 1932:45). This last block of apartments would seem to coincide with a structure just north of the previous block and within the Chumash residence area of traditional dwellings (C 04, Bldg. B). It also amounted to twenty rooms and thus would account for this additional set of ten two-room apartments (Farris 1995:16-17).

A surge in conscription of Chumash to Mission La Purísima occurred in 1816 with a large number of Channel Islanders coming into the mission, primarily from Santa Rosa and San Miguel Islands (Johnson 1982, 1989:369). In 1815, Father Luis Gil y Taboada replaced Father Antonio Ripoll, who then served at La Purísima until 1817 when he was sent north to help establish a medical care facility (asistencia) which became Mission San Rafael in Marin County. His penchant for medical work was important to the infirmaries established at Mission La Purísima. Upon his transfer in 1817, he was replaced by an enfermera (infirmarian or nurse) named Guadalupe Briones who could aid the Native women. Señora Briones’ step-mother was a Northern Chumash woman at Mission San Luis Obispo. There were also several Native men who served as enfermeros—two such men were Secundino Malihuit and Gregorio Saputinunaiet (Farris and Johnson 1999:9). The tragic numbers of sick and dying at Mission La Purísima were pointed out in the mission’s Annual Report of December 31, 1816, which stated that eighty people (fifty-six adults and twenty-four children) had died at the mission that year (Payeras 1995:118). Although this was a slight decrease in the number of deaths reported for 1815 (as many as eighty-nine), it still constituted a major loss. The death toll continued to rise during 1817 (ninety-one deaths) but then dropped in the year 1818 to sixty-nine deaths, perhaps thanks to Señora Briones and the Chumash enfermeros.

Father Payeras died in April 1823, was succeeded briefly by Father Antonio Rodríguez, and then in 1824 was followed by Father Marcos Antonio de Vitoria, who remained in charge through mission secularization. Unfortunately, unlike the dynamic Father Payeras, Father Antonio de Vitoria was less assertive, acquiescing to military authorities who frequently levied demands on the mission for clothing and foodstuffs since the Mexican government provided little to the California presidios (Geiger 1969:213-214). This added to demands placed on the Native people.

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

To identify the most prominent Native members of the mission community, Farris and Johnson (1999) analyzed mission baptism, marriage, and death registers. Many individuals were identified by occupation (e.g., alcalde [mayor], interpreter, nurse, page, vaquero [cowboy], sacristan, baker, cantor, or cook). They also noted the frequency that an individual was called upon to be either a witness at marriages or a godparent at baptisms. An example was the enfermero Secundino Malihuit, who was married to Calista, a woman very active in the mission community who appeared as godmother (madrina) for fifty baptisms (Farris and Johnson 1999:11). Secundino was often mentioned, both as an enfermero and as an interpreter, in the forty-three times he appeared as a godfather (padrino) and the 11 times he was a witness (testigo) to a marriage (Farris and Johnson 1999:11). Malihuit was apparently ascribed high status within the mission community.

The first decade of Mission La Purísima at 'Amuwu was one of development and growth. The second decade, starting in early 1824, began with a major revolt (detailed in the following section) and ended in 1834 with secularization. Few material improvements were made during this period. While other missions capitalized on a post-1821 booming hide-and-tallow economy with foreign traders—brought about by the new Mexican government's end to trade restrictions—La Purísima was not an active player. Mission La Purísima did, however, evidence a major reduction in sheep holdings while crop production increased substantially during this period (Costello 1992:73). The mission population was augmented in 1834 when a major influx of Southern Valley Yokuts was brought in, mostly *Chunut* from Tulare Lake Basin.

One result of the mission institution was creation of a new blended population identified as “Purísimeños,” made up of an admixture of numerous mainland villages, Island Chumash, and Yokuts from San Joaquin Valley. Most of these late-arriving Yokuts, however, did not remain at the mission for more than a few years, returning to their Central Valley homeland after secularization (John Johnson, personal communication 2022).

### **Chumash Revolt of 1824**

This historic mission uprising was ignited at Mission Santa Inés on Saturday, February 21, 1824, rapidly spreading to neighboring Missions La Purísima and Santa Bárbara. 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. In the “Plan of Iqala” proclaimed in Mexico in 1821, all members of the Mexican population, including Native Peoples, were considered citizens. The lack of implementation of this new status for the Native Peoples of California may well have caused dissatisfaction among Purísimeño leaders (Farris 2012:134). Several historical 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; Costello et al. 1999; Engelhardt 1932; Farris 2012:132-138; Geiger 1970; Hudson 1980; Jackson 2000).

The revolt was apparently sparked by the beating of a Native person from Mission La Purísima who was visiting a relative imprisoned at the Santa Inés guardhouse. The Chumash attacked

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

soldiers with arrows, buildings were set on fire, and two Chumash were killed. Father Uria—cleric at Santa Inés since 1808—along with soldiers and their families, remained barricaded until freed the next day by troops from Santa Bárbara Presidio. The rebels retreated to a row of adobe houses in the Mission Santa Inés Chumash village, which the soldiers burned down to flush them out. The Santa Inés Chumash insurgents then fled to Mission La Purísima. Father Uria, reportedly unpopular with younger Natives for heavy-handedness, retreated to Mission Santa Bárbara and was subsequently reassigned to Mission Soledad (Engelhardt 1932:50).

When the uprising began, a messenger from Mission Santa Inés was quickly dispatched to Mission Santa Bárbara 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, arrows, and machetes. Although the escolta (escort) 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 Father Ripoll's quarters, Sagiomomatsse and his followers fled into the mountains and then deep into the interior tularas where they settled in with the Yokuts of the San Joaquin Valley, enjoying unsupervised freedoms (Cook 1962:53-54). At the same time, 50 Santa Bárbara 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. Father Ripoll, respected among the Chumash, worked to obtain amnesty for the rebels, and by summer most of those who had abandoned Mission Santa Bárbara were persuaded to return.

A Russian deserter from Fort Ross named Prokhor Egorov, who had been living at Mission Santa Bárbara at the time, added an international flavor to the revolt. He chose to join with the Chumash and was said to have provided instruction on using firearms to shoot at targets. He retreated with the insurgents to Buenavista Lake in southern San Joaquin Valley and died there. His own experience with the repressive Russian treatment of serfs may have influenced his willingness to aid the Chumash revolutionaries (Farris 2012:132-137). It is interesting that Father Payeras wrote a note to go with his 1822 Annual Report on a visit to Fort Ross that three Russians had passed by Mission La Purísima. One of these was named "Procoro Llegaroff," clearly the Spanish version of the Russian name (Farris 2017).

It was at Mission La Purísima that the armed Chumash insurgents held out longest and the punishment was most severe. Word of the Santa Inés uprising had reached Mission La Purísima the day it began. When those fleeing Santa Inés arrived at La Purísima on Sunday, February 22, they joined local rebels led by the charismatic mission Native Pacomio who had already taken control of Mission La Purísima's buildings and population. As part of this takeover, however, one Chumash and four innocent travelers had been killed. La Purísima soldiers and their families were allowed to retreat to Santa Inés on February 24, along with newly assigned cleric Father Blas Ordáz; Senior Father Antonio Rodríguez remained with his congregants throughout the ensuing standoff. The Native people at La Purísima prepared for the inevitable retaliation by fortifying the mission—erecting palisade walls, cutting loopholes in the adobe walls, and mounting two small swivel guns.

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

Nearly a month later, on March 16, Corporal José María Estrada arrived at La Purísima with about 100 soldiers (and a four-pound cannon) from the Presidio of Monterey, traveling via Mission 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 Father Rodríguez, and the Chumash surrendered. De la Guerra and troops from Santa Bárbara 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 eight years of imprisonment. After four months, the government pardoned the Chumash rebels who had fled and celebrated their return to their missions (Haas 2014:125). The revolution was over.

### **Purísimeños Cut Adrift, 1834**

Mexico's Emancipation and Secularization Decree of 1834 ended Church stewardship of the California missions and opened their lands long coveted by ex-Presidio soldiers, citizens of the growing pueblos, and new foreign entrepreneurs. An original Spanish goal for the missions was for them to last only ten years at which time the Native people would be expected to be fully converted and capable citizens of the Spanish Empire. Yet, things didn't work out that way. The missionary priests generally did not consider Native people at the missions to be sufficiently advanced to live in parishes run by secular priests. However, during Governor José Figueroa's term of office (1833-1835; a man who had substantial Indigenous Mexican blood) the final move toward secularization proceeded apace. Before 1834, only thirty ranchos had been granted in all of Alta California; between 1835 and 1847 more than 800 were distributed. Mission assets were administered by *comisionados* (commissioners) who were generally only concerned with their own financial enrichment. A letter dated November 30, 1834, referred to the ex-mission as the "Pueblo de la Purísima" (Archives of California 1834) suggesting that—at least at this time—this was still a living community for the remaining Purísimeños. In March 1835, Domingo Carrillo was confirmed as the *comisionado* of La Purísima by Father Marcos Antonio Vitoria (Engelhardt 1932:56). By summer, Domingo Carrillo turned over the mission to his brother, Joaquin Carrillo (Engelhardt 1932:57).

William Hartnell, appointed by the governor as Visitador (Inspector) General of the Missions, was tasked with inspecting the condition of the missions and to determine if Native people were receiving the lands, animals, and equipment promised them in the secularization law. In 1839, visiting La Purísima and nearby mission rancho San Antonio, he found "122 souls altogether, but a great many sick" (Gurke and Farris 2004:67). The Native people requested that a priest, Father Juan Moreno, be placed in charge instead of the administrator Domingo Carrillo. However, at nearby Rancho Los Alamos, the scene was quite different. Hartnell reported finding "20 men, 16 women, and 11 children, free and they are very well dressed. They lack nothing in their houses and live quite contentedly" (Gurke and Farris 2004:67). The inhabitants presented a request that the lands they were planting not be taken away from them but that they should continue living in the company of José Antonio de la Guerra who had been granted the Los Alamos Rancho in

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

1839. De la Guerra become the administrator of La Purísima in 1841 (Gurke and Farris 2004:67).

By the early 1840s, virtually all of the Native people had moved either to former mission ranchos, such as Los Alamos, or to Mission Santa Inés (whose priest attended to the remaining Purísimeños), or worked on the newly formed private ranchos. Most of the late-arriving Yokuts returned to their Central Valley homeland (John Johnson, personal communication 2022). Tragedy struck the area in 1844 when a devastating smallpox epidemic killed off a large part of the remaining population.

Only one grant of mission land was realized for a Chumash who had resided at La Purísima. Its recipient was a Chumash man named Pastor Choyama and it did not occur until 1845. Having survived the 1844 epidemic, Pastor and his son-in-law, Elceario, petitioned for a modest grant of 800 varas (less than one acre) of land that included the orchard and vineyard that was once part of Mission La Purísima. At the time of the grant, Pastor had only one son living with him (Eladio) who was twelve years old at the time. Elceario's wife, Ciriaca, was Pastor's daughter, born at the mission in 1826. The couple had four children, two born at the mission and two born after they had received the land grant. The two families only held onto the land until 1848 when they sold the property.

We have a description of Pastor provided by Chumash consultant Fernando Librado to linguist John P. Harrington:

A judge at Mission La Purísima was named Pastor. His Indian name was *Shoi'ama*, which meant "jackrabbit nose." ...After his mission was secularized, Pastor lived for a time in a cabin not far from the mission. Once, when I [Fernando] was working for Ramón Malo at Rancho Purísima as a cook, Pastor came to visit me in an abandoned part of the mission. He would come every morning to my kitchen to get some fire. (Librado 1979:14-15).

Ramon Malo's house (C 14) was about a half mile up Los Berros Canyon from the mission. It is probable that Fernando would not have been working for Malo until the mid- to late-1850s. This, in turn shows that Pastor was still at the site of the old mission into the latter half of the 1850s, well after he and Elceario had sold their land grant (Farris and Johnson 1999:19).

In 1853, the Catholic Bishop of California, Joseph Sadoc Alemany, entered a claim for the old mission casco of La Purísima. Soon after, in 1856, artist Henry Miller (1985) made a drawing of the mission ruins (**Figure 7**). A plat map accompanying the land claim specifically notes the priests' quarters, the workshop area, the church and cemetery, a large warehouse, and an orchard plot (Hageman and Ewing 1991:12). The property was reconfirmed in another survey in 1874 (Nidever 1874; **Figure 8**). The casco, however, was abandoned. The few remaining Purísimeños had moved to Mission Santa Inés where the church remained functioning, settled on nearby ranches, returned to Native village sites, or left the area.

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

## Buildings Recreated: Civilian Conservation Corps, 1934-1942

Initial interest in restoring the ruins of Mission La Purísima came in 1905 from the Landmarks Club of California, focused first on the most complete structure—the Padres' Residence (Convento; NC 02). That and five small unspecified ruins were deeded to the Club. The work was never carried out and the ruinous state of the mission simply grew worse. Finally, Santa Barbara County acquired the property in 1933 and turned to the newly formed Civilian Conservation Corps (CCC) for help in restoring the mission.

To properly address the spatial nature of the former mission grounds, it was necessary to acquire additional land in the vicinity. This was undertaken as a joint effort between the County and the State of California: they jointly purchased forty acres of the mission site enhanced by approximately 470 acres of surrounding mesa land gifted to them by Union Oil Company. This became state property in 1935, titled the La Purísima State Historical Monument, administered by the California Department of Natural Resources, Division of State Parks. The federal government entered the scene as a cooperating organization with the state via the National Park Service, which supplied technical advice, funds, labor, and overall supervision of the restoration project.

The first step was to address existing Mission La Purísima buildings, structures, and ruins using both historical and archaeological research (Hageman and Ewing 1991:1-40). Architects and historians traveled widely among the other missions of California and into Mexico to find analogous building techniques and furnishings to aid in the most accurate reconstruction possible (Hageman and Ewing 1991:83-111). The casco site was investigated with surveys and archaeological testing and the aqueduct system was traced up Los Berros Canyon.

Although the CCC was largely made up of young men with no experience in constructing adobe buildings, it was argued that the original builders were California Natives who likewise had to learn from scratch how to build in this new medium (Harrington 1938a:9). This argument may be somewhat off the mark in that the Purísimeños brought with them building skills in construction work from the original mission at 'Alaxshakupi. For the reconstruction, the CCC workers were guided by supervisors skilled in the building trades. In making the 110,000 adobe bricks required to rebuild the Padres' Residence (Convento; NC 02; **Figure 9**), CCC enrollees followed old methods taught them by a Mexican adobedero (adobe maker) “whose father had taught him, having himself learned at the old mission of San Diego” (Hageman and Ewing 1991:121). The slow process was considerably speeded up by veteran National Park Service employees with adobe experience who introduced a mechanized pugmill to mix the adobe (Savage 1991:70-72). Other recreated buildings included the Adobe Church (NC 01), the Shops and Soldiers' Quarters (NC 03), the Small Adobe (NC 04), and two Chumash Residence wings (NC 05 and NC 06). Features of the water system (C 17) were identified and repaired where conservation was warranted.

The advice of such archaeologists as Mark Raymond Harrington and Arthur Woodward, both employed by the Southwest Museum of the American Indian in Los Angeles, was sought by

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

Project Director Fred Hageman. Harrington published several articles lauding the restoration work (Harrington 1938a, 1938b, 1939). Many of the CCC workers remembered their time spent there with great fondness, and many returned years later with their families to show what they had accomplished (Savage 1991). The work at reconstruction continued until the eve of World War II when many of the young men were called up for military service. In fact, the official dedication ceremony was upstaged by events in the Pacific on its memorable date, December 7, 1941.

### **California State Parks Stewardship, 1942-Present**

In 1935, ownership of La Purísima Mission State Historic Park came under California State Parks, although the CCC continued to control day-to-day operations until 1942. Due to the long stewardship of California State Parks, protecting—and increasing—those historic mission lands under their purview, the integrity of both the landscape and archaeological remains have been remarkably preserved.

Due to a lack of a sufficient work force and funds, continued work on reconstructing three adobe buildings—the Small Adobe (NC 04) and two Chumash Residence wings (NC 05 and NC 06)—was slow. The latter two were finally completed in 1947 while the former was not finished until 1949.

The Pottery Shop (NC 08) reconstruction began in 1950 and was finished in 1953, and the Replica Pottery Kiln (NC 09) in 1954. A new Master Plan for the park was approved in 1952 and shifted focus from the re-creation of authentic mission features to a generalized portrayal of “old mission life” (Stock and Vieth 2011:16). Edith Webb (1952) published her influential book that same year, *Indian Life at the Old Missions*, which drew a good deal from reconstruction research carried out at Mission La Purísima. California State Parks rebuilt the Mission Kitchen (NC 11) in 1958 and the Replica Tallow Vats (NC 07) north of the original ruins in the 1960s. The final building reconstructed by California State Parks was the Blacksmith Shop (NC 10) in 1984.

Over time, an increasing amount of attention has been paid to the story of the Native people who built and lived at the mission. Archaeologists and historians produced numerous articles that delved into the evidence of how the Purisimeño lived and interacted with one another and with the priests and soldiers (Brown 2021; Brown et al. 2021; Costello 1992; Deetz 1978; Farris 1995; Farris and Johnson 1999; Farris and Wheeler 1998; Gabel 1952; Johnson 1982, 1985; Walker 1995; Walker and Johnson 1994; Walker et al. 1988). In 2006, a new Visitor Center was completed that more prominently features stories of the Chumash and the Native community at Mission La Purísima. Over time, cooperation between California State Parks personnel and the docent association Prelado de los Tesoros (Keepers of the Treasures) with Chumash descendants has added to the sensitivity of the portrayal of the people who made up ninety-five percent of the mission population.

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

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Name of Property

Santa Barbara, California  
County and State

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Name of Property

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County and State

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Name of Property

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Name of Property

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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 #70000147  
 previously determined eligible by the National Register  
 designated a National Historic Landmark #70000147  
 recorded by Historic American Buildings Survey # \_\_\_\_\_  
 recorded by Historic American Engineering Record # \_\_\_\_\_  
 recorded by Historic American Landscape Survey # \_\_\_\_\_

**Primary location of additional data:**

State Historic Preservation Office  
 Other State agency  
 Federal agency  
 Local government  
 University  
 Other

Name of repository: California State Parks; California Historical Resources Information System (CHRIS)

**Historic Resources Survey Number (if assigned):** \_\_\_\_\_

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**10. Geographical Data**

**Acreage of Property** 1,874.7

**Latitude/Longitude Coordinates**

Datum if other than WGS84: \_\_\_\_\_  
(enter coordinates to 6 decimal places)

1. Latitude: 34.697188                      Longitude: -120.432970
2. Latitude: 34.699973                      Longitude: -120.424549

Mission La Purísima at 'Amuwu District

Name of Property

Santa Barbara, California

County and State

- |                         |                        |
|-------------------------|------------------------|
| 3. Latitude: 34.699535  | Longitude: -120.399808 |
| 4. Latitude: 34.684556  | Longitude: -120.410267 |
| 5. Latitude: 34.671683  | Longitude: -120.410385 |
| 6. Latitude: 34.671657  | Longitude: -120.414633 |
| 7. Latitude: 34.667450  | Longitude: -120.417404 |
| 8. Latitude: 34.669265  | Longitude: -120.424799 |
| 9. Latitude: 34.674855  | Longitude: -120.439745 |
| 10. Latitude: 34.684985 | Longitude: -120.437404 |
| 11. Latitude: 34.685188 | Longitude: -120.426304 |
| 12. Latitude: 34.690407 | Longitude: -120.431382 |

**Verbal Boundary Description** (Describe the boundaries of the property.)

The boundaries encompass the full area of La Purísima Mission State Historic Park north of Purisima Road as well as a state-owned parcel of land south of the road that includes a portion of contributing resource C 10 (granary/warehouse site). See Location and Sketch Maps.

**Boundary Justification** (Explain why the boundaries were selected.)

Initial limited state holdings of the casco buildings were expanded over the years as opportunities occurred to annex adjacent lands associated with the historic mission. The boundaries encompass the hills on both sides of Los Berros Canyon (La Purisima on modern maps), protecting the viewshed of the casco and agricultural fields. Additional California State Park lands northeast and southwest of the canyon preserve the historic setting and the documented and potential archaeological remains. Lands at the northwest end of Los Berros Canyon have been developed and no longer retain integrity, while lands to the south have been developed with agriculture.



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

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## 11. Form Prepared By

Name/title: Julia Costello (Foothill Resources, Ltd.), Glenn Farris (formerly State Parks), Naomi Scher (Far Western Anthropological Research Group, Inc.)  
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Telephone: 530.756.3941 ext. 135  
Date: June 2022; revised February 2023, April 2023

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## Additional Documentation

Submit the following items with the completed form:

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

## Photographs

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

## Photo Log

Name of Property:	Mission La Purísima at 'Amuwu District
City or Vicinity:	Lompoc
County:	Santa Barbara
State:	California
Photographer:	Naomi Scher, Far Western Anthropological Research Group, Inc.
Date Photographed:	April 21, 2022

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

1 of 44 NC 35 School House Site towards road, NC 13 Gatehouse at right/center, and C 02 Cemetery of First Adobe Church in grassy area at left; view from NC 37 Parking Lot; view southwest

Mission La Purísima at 'Amuwu District

Santa Barbara, California

Name of Property

County and State

- 2 of 44 NC 05 Chumash Residence, large, in background, NC 06 Chumash Residence, small, in middle ground, with C 03 East Side Palisada beneath and extending into right foreground; view northeast
- 3 of 44 Overview of C 04 Chumash Residence Area, Housing and Infirmary; view southwest
- 4 of 44 C 04 Chumash Residence Area, Housing and Infirmary apartments; view south/southwest
- 5 of 44 C 05 Cemetery of Adobe Church, view from NC 01 Adobe Church inside reconstructed cemetery walls; view southwest
- 6 of 44 C 11 Tallow Vats from above with C 05 Cemetery of Adobe Church in right background and NC 01 Adobe Church in left background; view south/southeast
- 7 of 44 Portion of C 17 Los Berros Canyon Water System with C 05 Cemetery of Adobe Church behind red wall and NC 01 Adobe Church in background; view north
- 8 of 44 C 06 Fountain with NC 02 Convento in background; view northwest
- 9 of 44 C 07 Lavandería, Eastern, with park sign; view north/northeast
- 10 of 44 Overview of C 07 Lavandería, Eastern; view northeast
- 11 of 44 C 08 Lavandería, Western with NC 03 Shops and Soldiers' Quarters in background through trees; view west
- 12 of 44 C 08 Lavandería, Western with C 09 Cistern fenced in left background; view west/southwest
- 13 of 44 C 09 Cistern with NC 02 Convento in background and C 08 Lavandería, Western at right; view north/northwest
- 14 of 44 Overview of C 09 Cistern; view south
- 15 of 44 Overview of C 10 Warehouse; view southwest
- 16 of 44 C 11 Tallow Vats elevation; view north/northwest
- 17 of 44 C 12 Pottery Kiln, approximate location, no standing structural remains observed; view west
- 18 of 44 C 13 Tanning Vats elevation, with park sign; view south

Mission La Purísima at 'Amuwu District

Name of Property

Santa Barbara, California

County and State

- 19 of 44 C 13 Tanning Vats plan; view south
- 20 of 44 Northern C 15 Field, Agricultural with C 14 Malo's House location; view northwest
- 21 of 44 Southern C 15 Field, Agricultural; view south/southwest
- 22 of 44 View across southern C 15 Field, Agricultural to C 18 Filter House and NC 34 Juan de Costa House and Barn; view northeast
- 23 of 44 Portion of C 17 Los Berros Canyon Water System aqueduct in southern C 15 Field, Agricultural, with C 18 Filter House and NC 34 Juan de Costa House and Barn in right background; view northeast
- 24 of 44 Portion of C 17 Los Berros Canyon Water System aqueduct in southern C 15 Field, Agricultural; view south/southwest
- 25 of 44 View across C 15 Field, Agricultural, to NC 14-33 CCC and State Park Buildings on Mesa just seen through trees; view west/southwest
- 26 of 44 C 16 El Camino Real leaving mission casco up west side of Los Berros Canyon; view north
- 27 of 44 C 16 El Camino Real entering casco with NC 10 Blacksmith Shop at right; view south
- 28 of 44 NC 10 Blacksmith Shop at left and C 16 El Camino Real at right passing behind building; view north
- 29 of 44 C 17 Los Berros Canyon Water System, Reservoir #3, view from trail; view southwest
- 30 of 44 C 17 Los Berros Canyon Water System, Distribution Box #1, view from trail; view east/northeast
- 31 of 44 C 17 Los Berros Canyon Water System, Reservoir #2, plan; view north
- 32 of 44 C 17 Los Berros Canyon Water System, Reservoir #2, elevation; view south/southeast
- 33 of 44 C 18 Filter House with park sign, front elevation from trail; view northeast
- 34 of 44 C 18 Filter House, side elevation from trail; view north/northwest

Mission La Purísima at 'Amuwu District

Santa Barbara, California

Name of Property

County and State

- 35 of 44 NC 34 Juan de Costa House and Barn below with C 18 Filter House shown at right; view west
- 36 of 44 NC 07 Replica Tallow Vats from above and behind NC 01 Adobe Church showing rear façade; view south/southeast
- 37 of 44 NC 04 Small Adobe front façade from trail, view southeast
- 38 of 44 NC 05 Chumash Residence, large, front façade; view east/northeast
- 39 of 44 NC 06 Chumash Residence, small, front façade; view southeast
- 40 of 44 NC 07 Replica Tallow Vats front elevation; view north/northwest
- 41 of 44 NC 08 Pottery Shop at left and NC 09 Replica Pottery Kiln at right, front façades; view northwest
- 42 of 44 NC 11 Kitchen, front façade; view northwest
- 43 of 44 NC 12 Mission Garden, with park sign; view north
- 44 of 44 National Historic Landmark (NHL) Plaque; view northwest

**Paperwork Reduction Act Statement:** This information is being collected for nominations to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

**Estimated Burden Statement:** Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

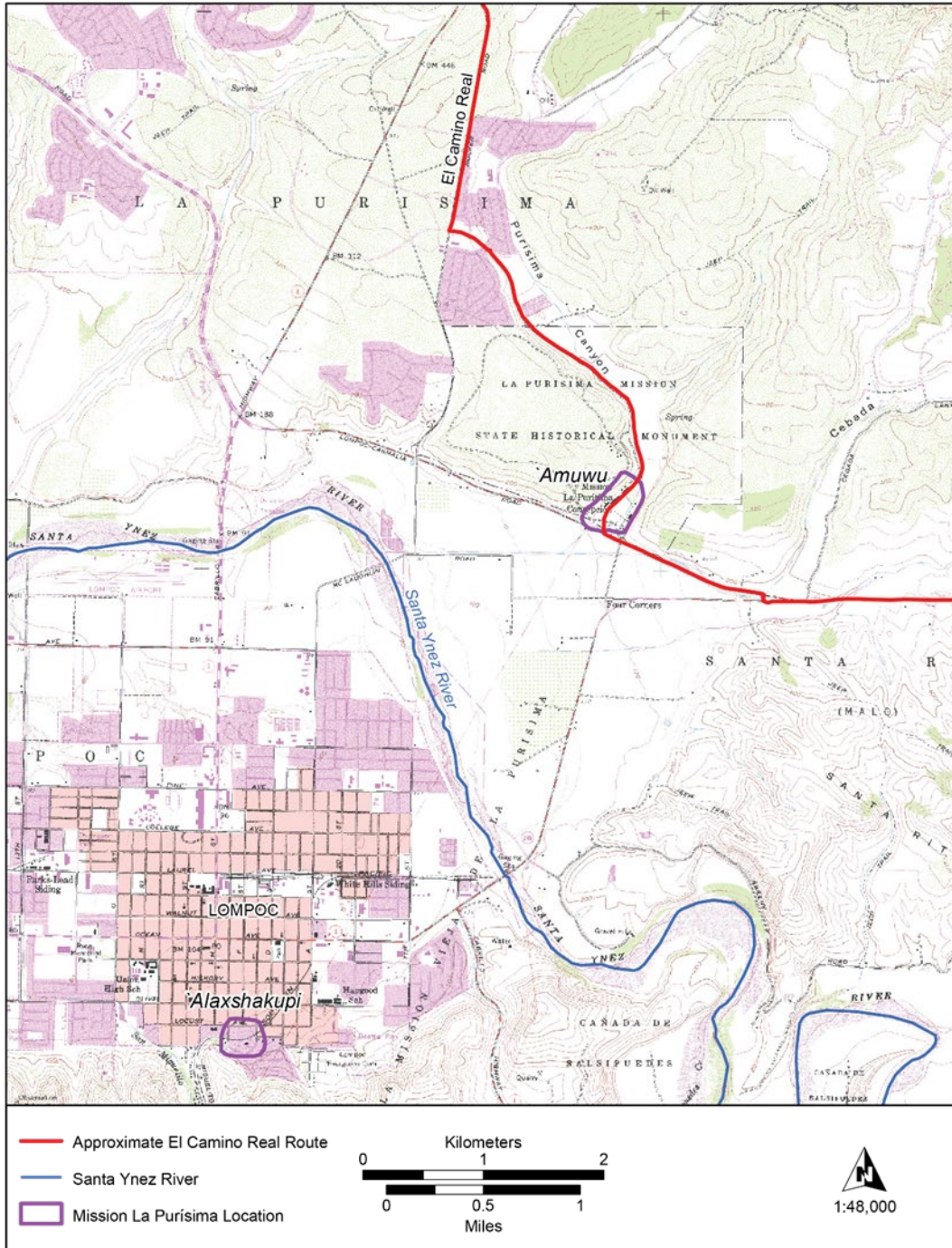
- Tier 1 - 60-100 hours
- Tier 2 - 120 hours
- Tier 3 - 230 hours
- Tier 4 - 280 hours

The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

### Location Map

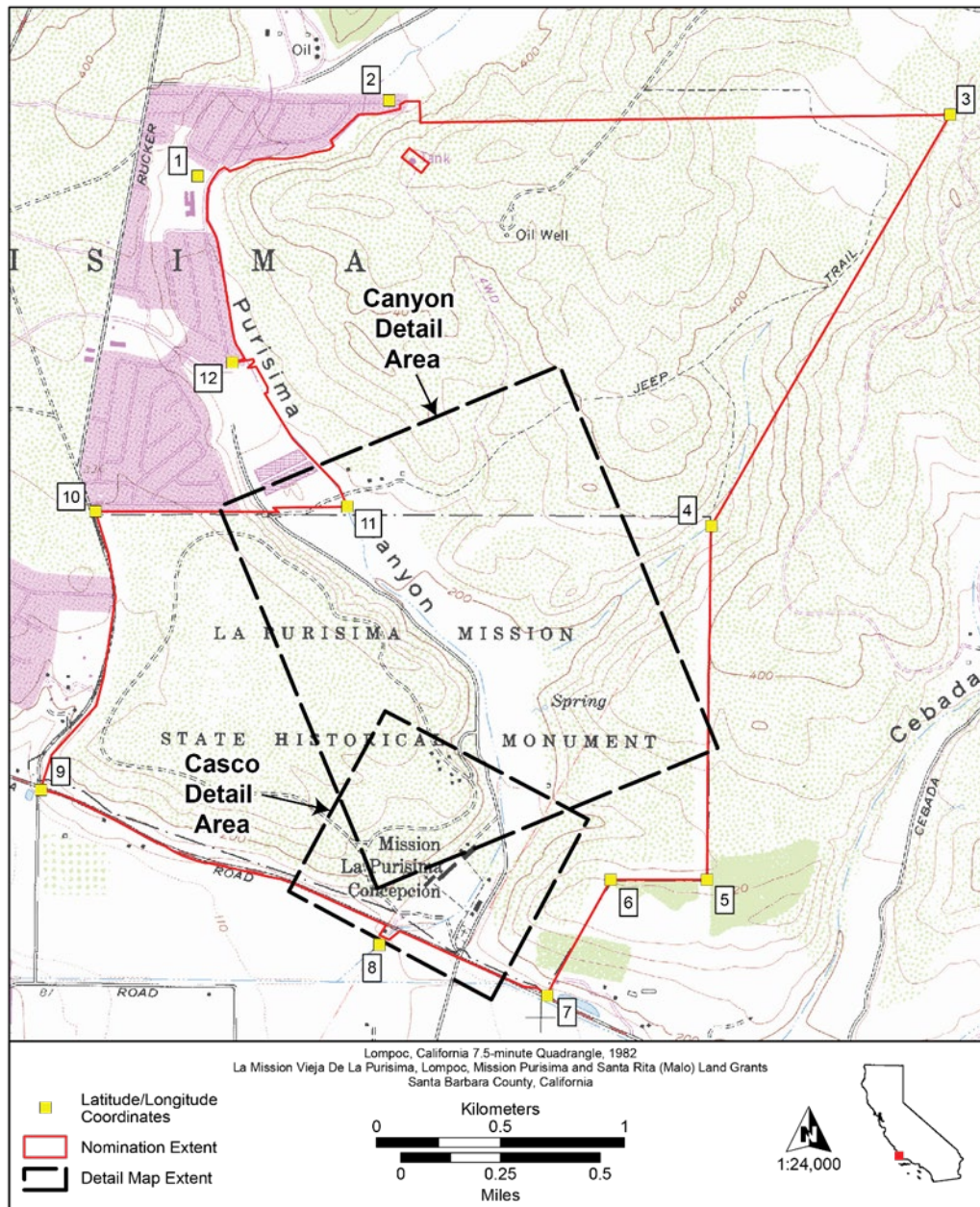


Mission La Purísima at 'Amuwu District  
 Name of Property

Santa Barbara, California  
 County and State

**Coordinate Map**

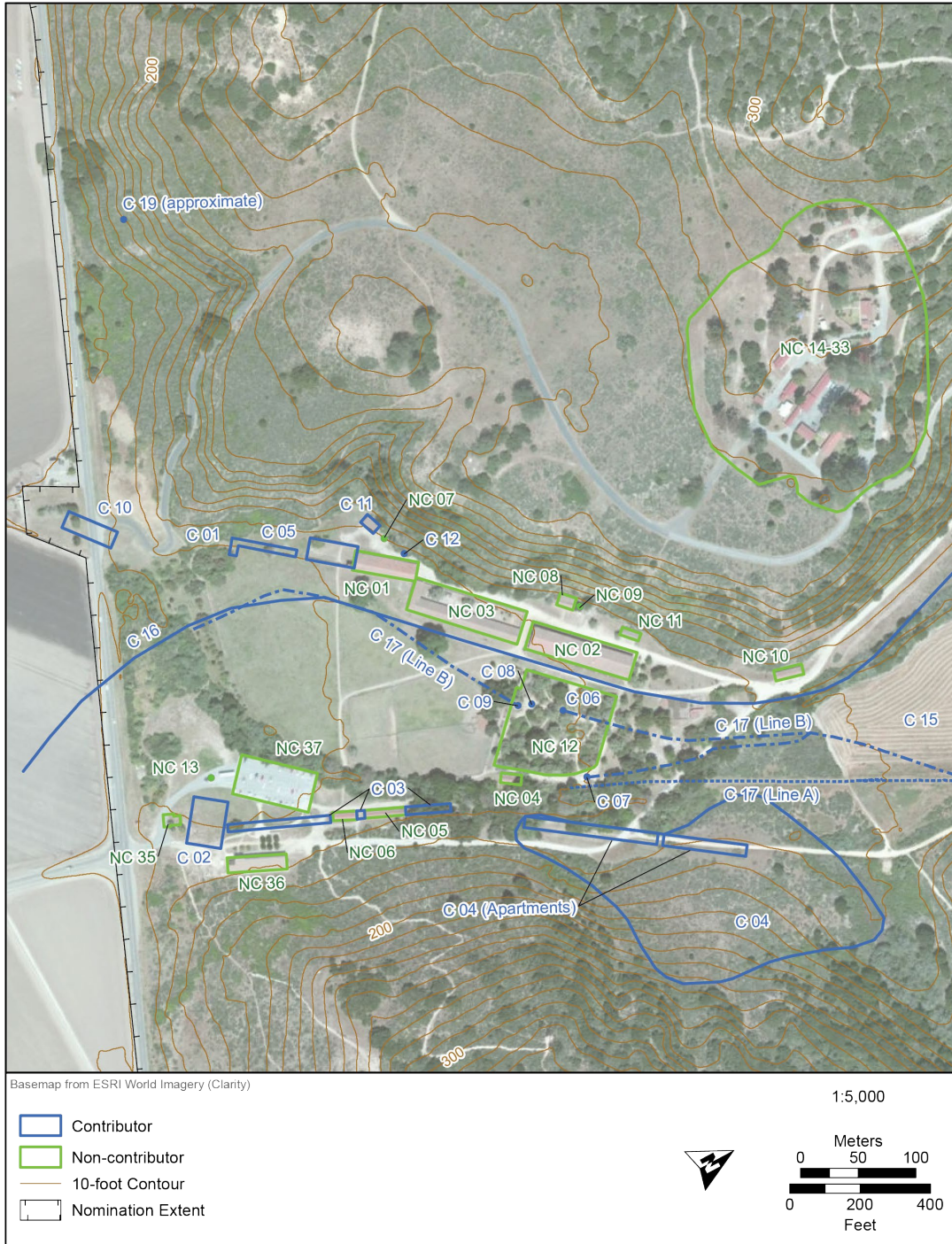
- |                   |                   |                    |                   |
|-------------------|-------------------|--------------------|-------------------|
| 1. Lat: 34.697188 | Long: -120.432970 | 7. Lat: 34.667450  | Long: -120.417404 |
| 2. Lat: 34.699973 | Long: -120.424549 | 8. Lat: 34.669265  | Long: -120.424799 |
| 3. Lat: 34.699535 | Long: -120.399808 | 9. Lat: 34.674855  | Long: -120.439745 |
| 4. Lat: 34.684556 | Long: -120.410267 | 10. Lat: 34.684985 | Long: -120.437404 |
| 5. Lat: 34.671683 | Long: -120.410385 | 11. Lat: 34.685188 | Long: -120.426304 |
| 6. Lat: 34.671657 | Long: -120.414633 | 12. Lat: 34.690407 | Long: -120.431382 |



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

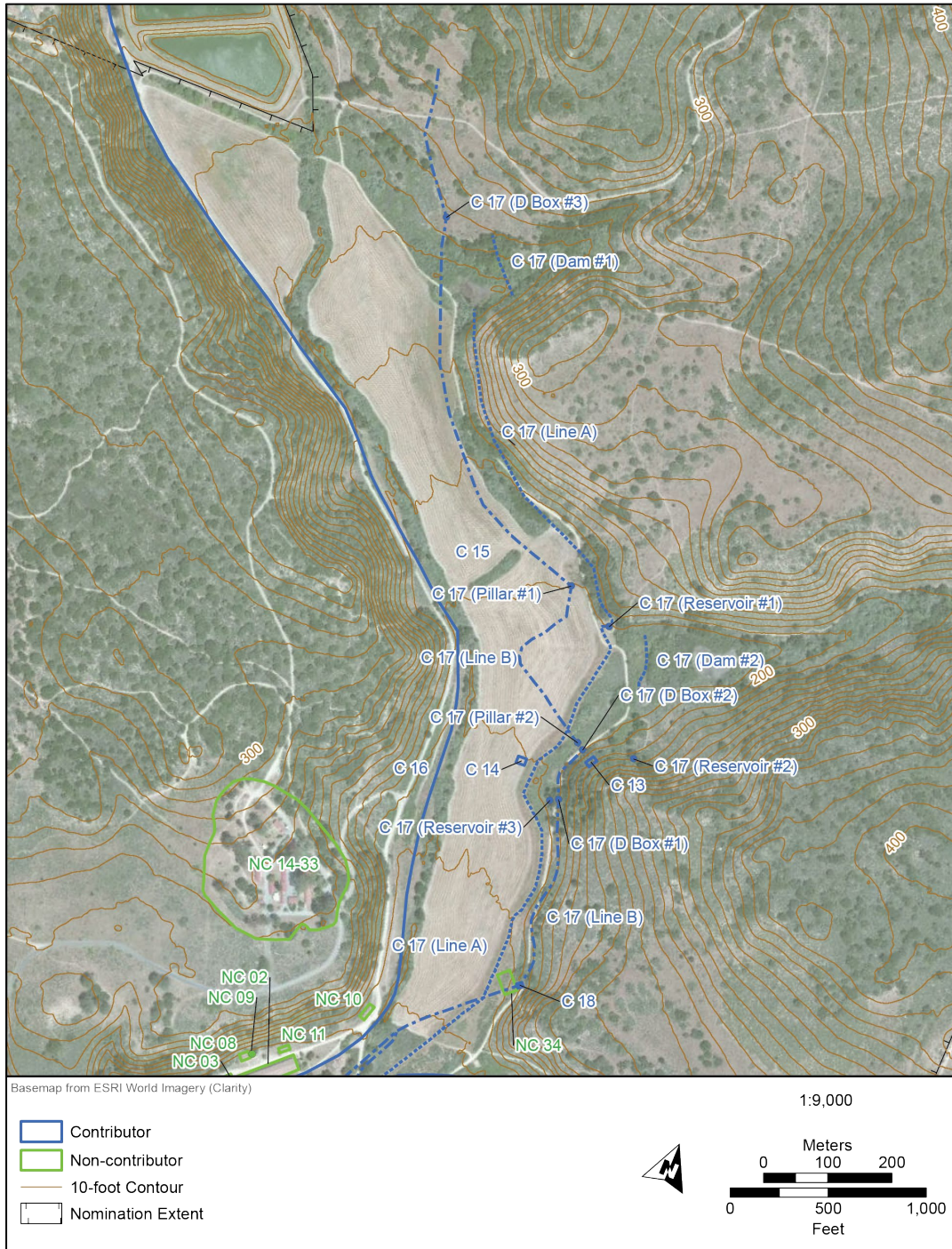
### Sketch Map 1 of 2—Detail of Casco



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

### Sketch Map 2 of 2—Detail of Los Berros Canyon

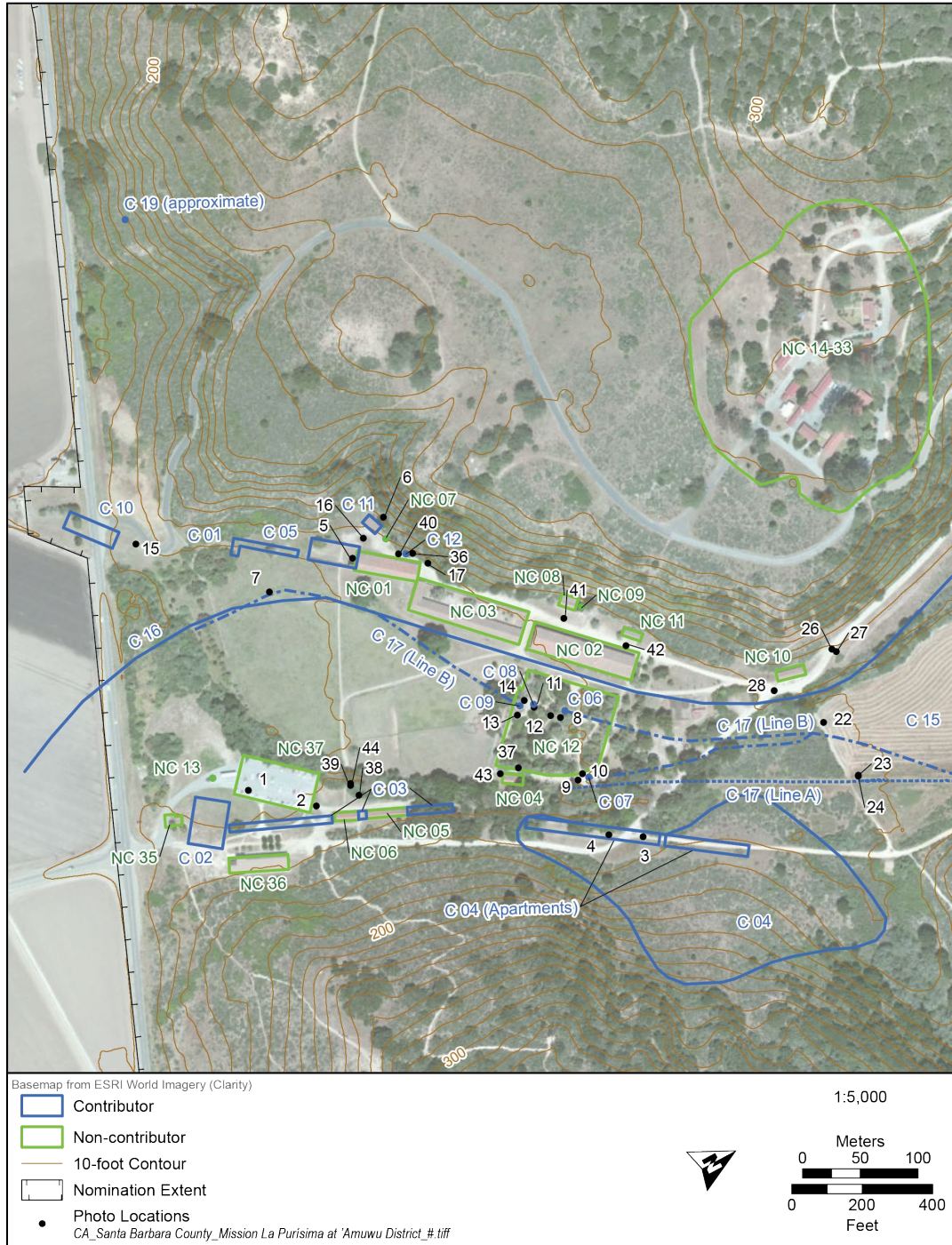




Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

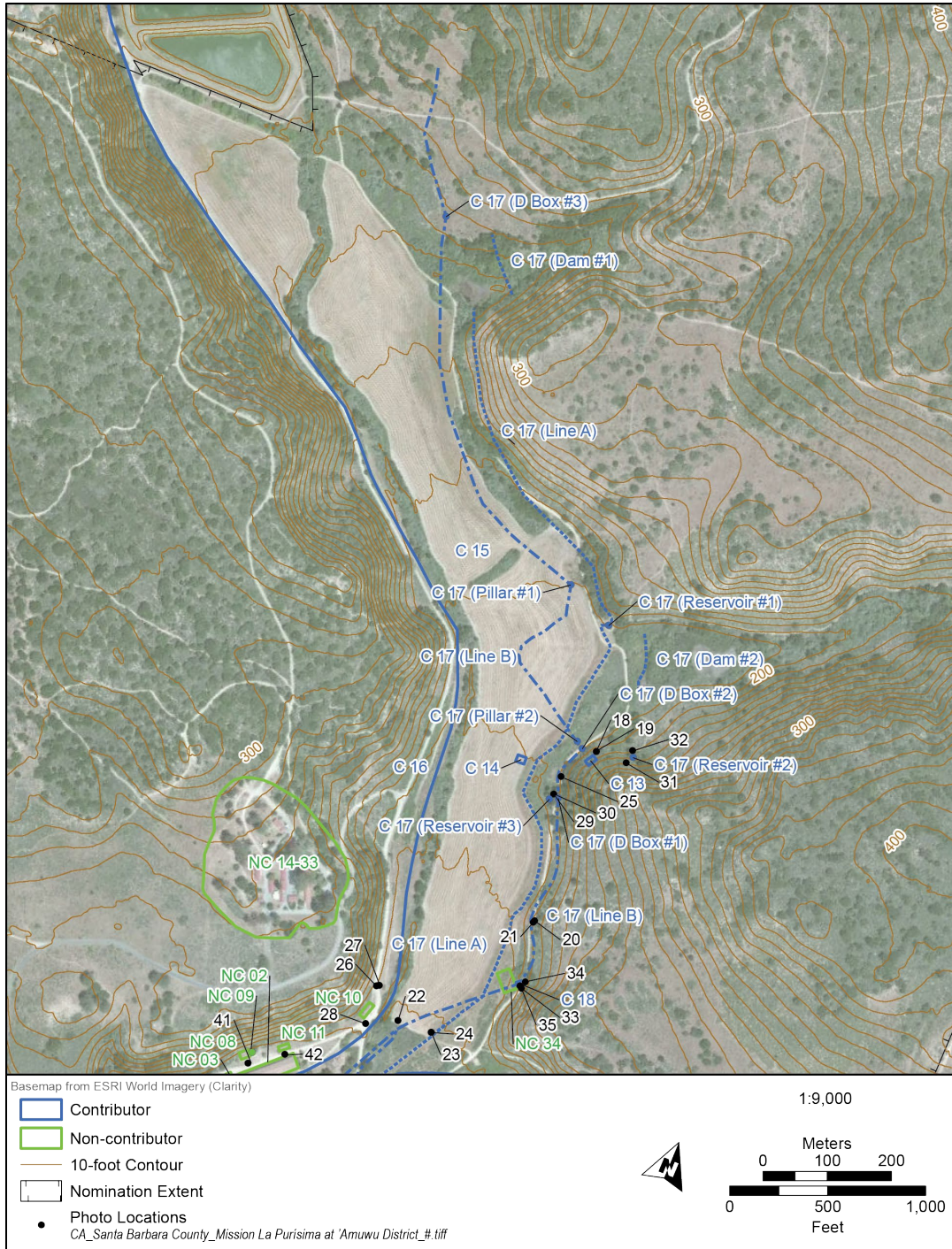
Photo Key 1 of 2—Casco



Mission La Purísima at 'Amuwu District  
 Name of Property

Santa Barbara, California  
 County and State

**Photo Key 2 of 2--Los Berros Canyon**



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Figure 1** Reservoir No. 1, Elements of Los Berros Canyon Water System (C 17), 2022;  
Courtesy California State Parks



**Figure 2** Pillar No. 1, Elements of Los Berros Canyon Water System (C 17), circa 2022;  
Courtesy California State Parks



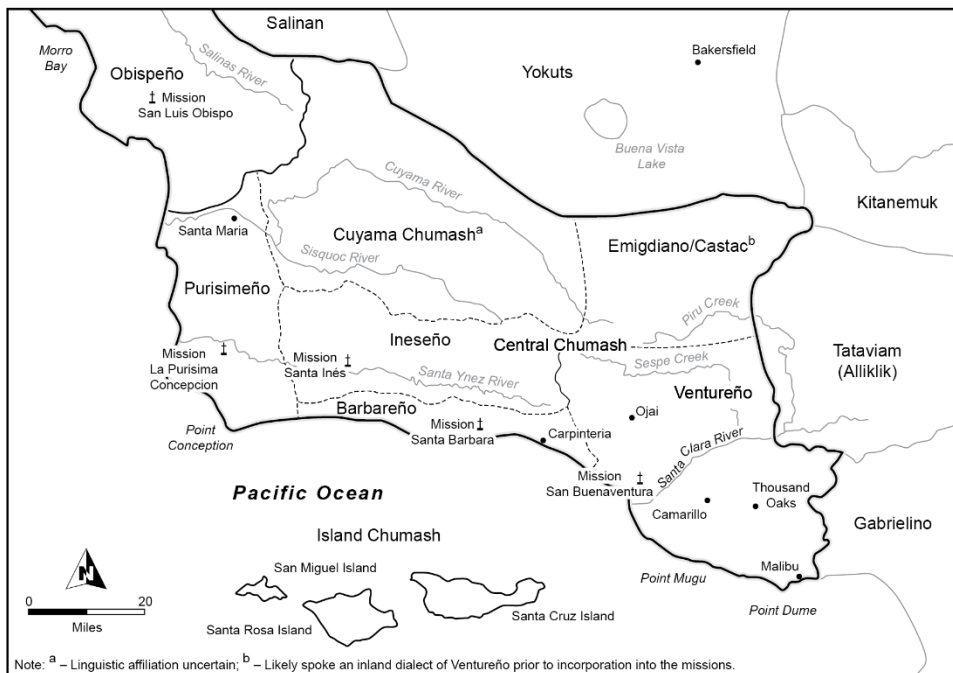
Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Figure 3** Dam No. 1, Elements of Los Berros Canyon Water System (C 17), 2022; Courtesy California State Parks



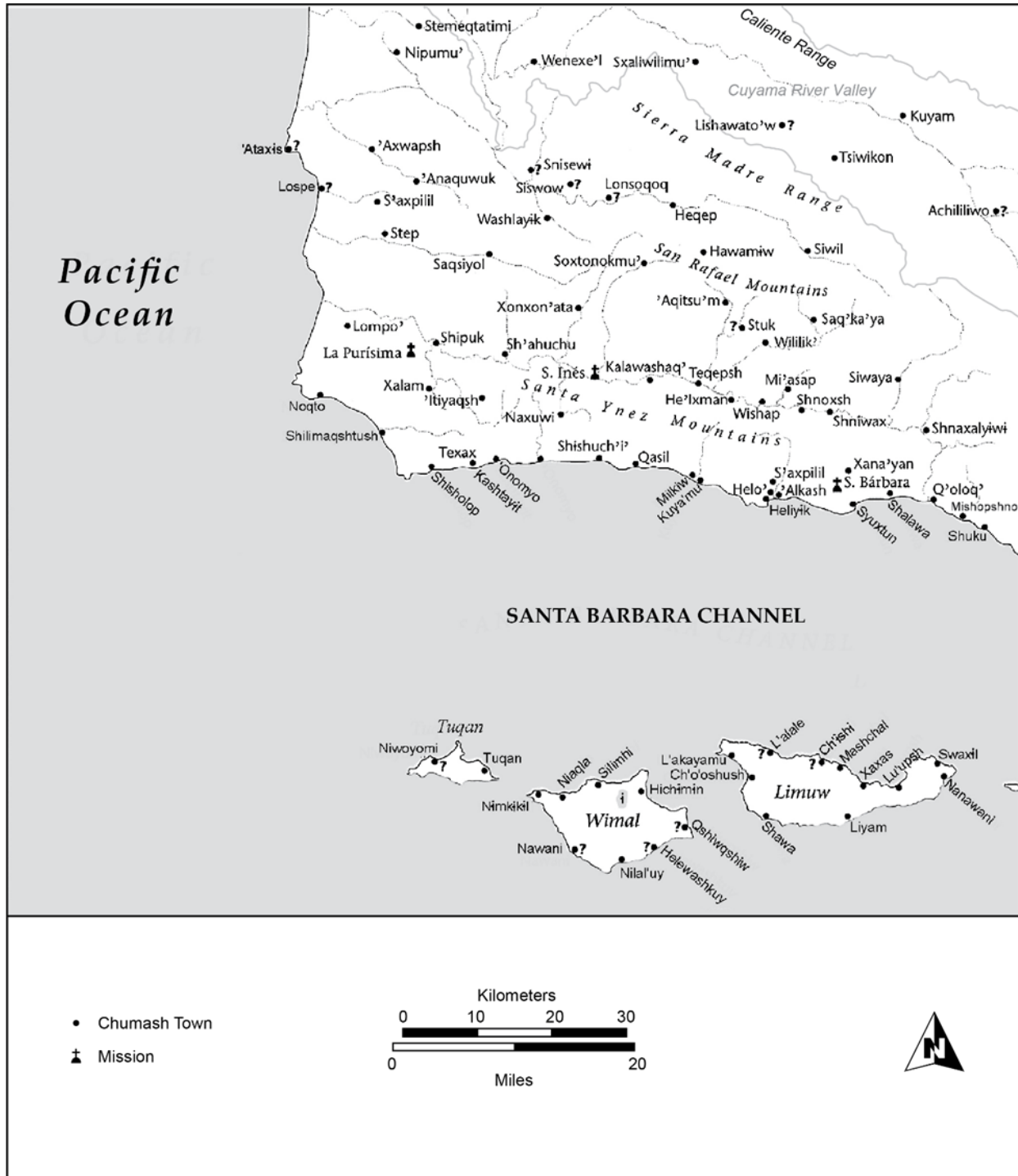
**Figure 4** Chumash Ethnolinguistic Groups (Johnson and Tiley 2014)



Mission La Purísima at 'Amuwu District  
 Name of Property

Santa Barbara, California  
 County and State

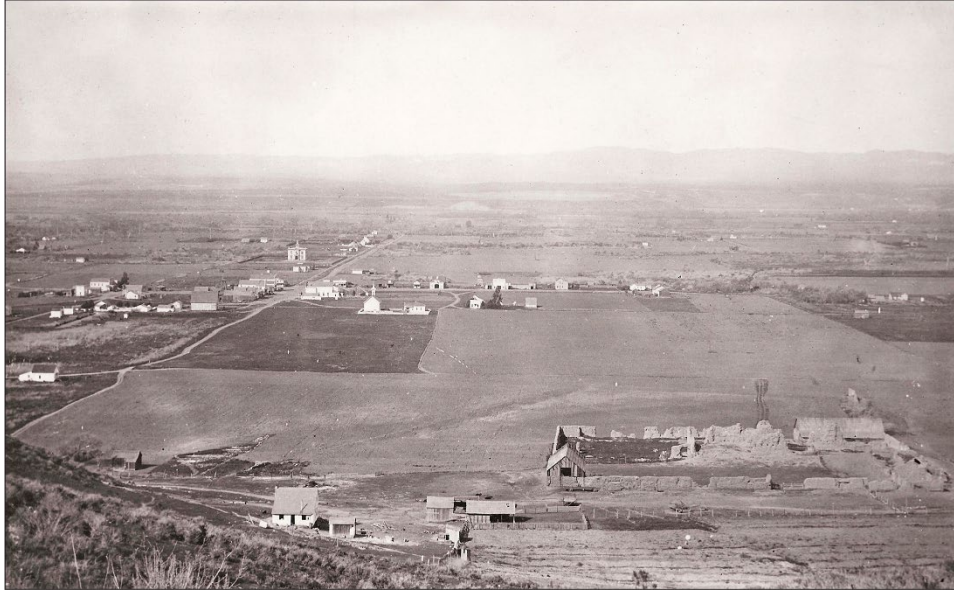
**Figure 5** Chumash Villages in the Vicinity of Missions La Purísima, Santa Inés, and Santa Bárbara (Johnson and Tiley 2014)



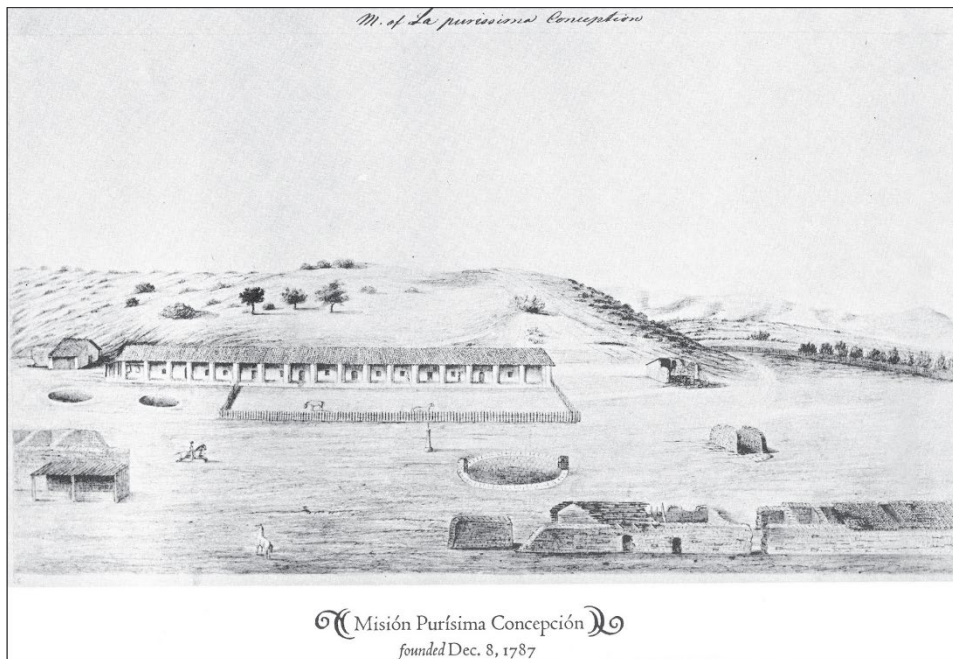
Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Figure 6** La Purísima Vieja, 1885; On file, Bancroft Library



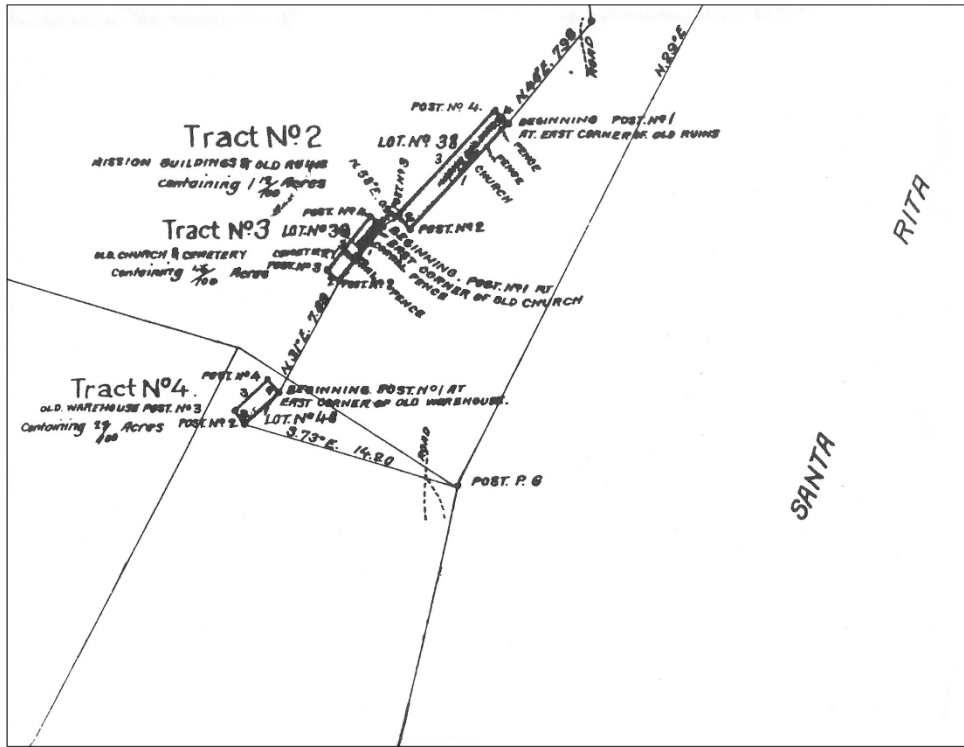
**Figure 7** Henry Miller Sketch of Mission La Purísima Concepción, 1856; On file, Bancroft Library



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Figure 8** Survey of Mission La Purísima showing Warehouse, 1874 (Nidever 1874)



**Figure 9** Reconstruction of the Convento (NC 02) by CCC Crew, 1936; Courtesy NPS



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Appendix A: Baptisms by Chumash Village at Mission La Purísima Concepción**  
(from Brown 2021:Table 2.2)



Mission La Purísima at 'Amuwu District

Santa Barbara, California

Name of Property

County and State

GENERAL LOCATION	SPANISH SPELLING	LINGUISTIC SPELLING	BAPTISMS
San Antonio Creek Vicinity 1			
	Sgeletspe	Lospe	14
	Saxpil or Spile	S'axpilil	56
	Estep or Stipu	Step	16
	Sacciol	Saqsiyol	38
Santa Maria Vicinity 1			
	Atajes or Setjaya	'Ataxis	9
	Ajuaps	'Axwapsh	32
	Naucu	'Anaquwuk	82
	Sishuohuo	Siswow	5
	Guaslaic	Washlayik	83
Interior Mountains 1			
	Siuhuil, Asihuil, or Siuil	Siwil	6
	Gequep	Heqep	9
	Ahuam	Hawamiw	7
Point Arguello to Rincon 1			
	Nocto	Noqto	55
	Silimastus	Shilimaqstush	98
	Sisolop	Shisholop	178
	Tejaj	Texax	41
	Estait	Kashtayit	103
	Nomgio	Nomyo or 'Onomyo	163
	Silsuchi	Shish uch'i'	42
	Casil	Qasil	2
	Miquigui	Mikiw	5
Santa Ynez River Watershed 1			
	Lompoc	Lompo'	51
	Jalama	Xalam	28
	Sipuc	Shipuk	14
	Sajuchu	Sh'ahuchu	112
	Ytiax	Itiyaqsh	48
	Najue	Naxuwi	84
	Jonjonata	Xonxon'ata	80
	Sotonocmu	Soxtonokmu'	57
	Aquitsumu	'Aqitsu'm	7
	Calahuasa	Kalawashaq'	35
Cuyama 2,4			
	Huasna	Wasna	24
	Snicehue	Snisewi	79
	-	Wenexe'l	87

Mission La Purísima at 'Amuwu District

Santa Barbara, California

Name of Property

County and State

GENERAL LOCATION	SPANISH SPELLING	Sxaliwilimu' LINGUISTIC SPELLING	66 BAPTISMS
Cuyama 2,4 continued	-	Lishawato'w	3
	Cuyam or Cuyama	Kuyam	11
	Coochup or Coochu	K'o'owshup	3
Santa Cruz Island 3			
	Lalale	L'alale	2
	Lacayamu	L'akayamu	1
	Cholosos	Ch'oloshush	5
Santa Rosa Island 3			
	Elehuascui	Helewashkuy	1
	Siucsiu	Qshiwqshiw	31
	Cheumen	Hichimin	5
	Silimi	Silimihi	49
	Niacla	Niaqla	7
	Nimquelquel	Nimkiklkil	39
	Nahuani	Nawani	1
	Nilalui	Nilal'uy	38
San Miguel Island 3			
	Toan	Tuqan	29
	Niuoiomi	Niwoyomi	3
San Louis Obispo 3			
	Nipomo	-	10
	Chquehue	Tsikiyw	1
	Chliquin	Chiliqin	2
	Chojuale	Chixwale	1
	Quequec	-	1
	Sitpu	Chitpu	1
	Stemectatimi or Salatustus	Stemeqtatimi	2
Yokuts 4			
	Huoulasi	Wolasi	2
	Lououato	-	1
	Seiqui	-	1
	Suntaths	Chunut	48
	Telamne	Telamni	5
	Tulamne	Tulamni	7
	Tulares	specific Yokuts group unnamed	1
Gabrielino 4			
	Utucuit	Jutucunga	1

Mission La Purísima at 'Amuwu District  
 Name of Property

Santa Barbara, California  
 County and State

Other 2,4			
	Lutijlog	-	2
	Ysleños	-	5

After (1) Johnson 1988, (2) Johnson 2014:33, (3) Johnson 1982:97, Johnson and McLendon 1999:53, (4) unpublished mission register database provided by Johnson.

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 1** NC 35 School House Site towards road, NC 13 Gatehouse at right/center, and C 02 Cemetery of First Adobe Church in grassy area at left; view from NC 37 Parking Lot; view southwest



**Photo 2** NC 05 Chumash Residence, large, in background, NC 06 Chumash Residence, small, in middle ground, with C 03 East Side Palisada beneath and extending into right foreground; view northeast

Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 3** Overview of C 04 Chumash Residence Area, Housing and Infirmary; view southwest



**Photo 4** C 04 Chumash Residence Area, Housing and Infirmary apartments; view south/southwest



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 5** C 05 Cemetery of Adobe Church, view from NC 01 Adobe Church inside reconstructed cemetery walls; view southwest



**Photo 6** C 11 Tallow Vats from above with C 05 Cemetery of Adobe Church in right background and NC 01 Adobe Church in left background; view south/southeast



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 7** Portion of C 17 Los Berros Canyon Water System with C 05 Cemetery of Adobe Church behind red wall and NC 01 Adobe Church in background; view north



**Photo 8** C 06 Fountain with NC 02 Convento in background; view northwest





Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 9** C 07 Lavandería, Eastern, with park sign; view north/northeast



**Photo 10** Overview of C 07 Lavandería, Eastern; view northeast



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 11** C 08 Lavandería, Western with NC 03 Shops and Soldiers' Quarters in background through trees; view west



**Photo 12** C 08 Lavandería, Western with C 09 Cistern fenced in left background; view west/southwest



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 13** C 09 Cistern with NC 02 Convento in background and C 08 Lavandería, Western at right; view north/northwest



**Photo 14** Overview of C 09 Cistern; view south



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 15** Overview of C 10 Warehouse; view southwest



**Photo 16** C 11 Tallow Vats elevation; view north/northwest



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 17** C 12 Pottery Kiln, approximate location, no standing structural remains observed;  
view west



**Photo 18** C 13 Tanning Vats elevation, with park sign; view south



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 19** C 13 Tanning Vats plan; view south



**Photo 20** Northern C 15 Field, Agricultural with C 14 Malo's House location; view northwest



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 21** Southern C 15 Field, Agricultural; view south/southwest



**Photo 22** View across southern C 15 Field, Agricultural to C 18 Filter House and NC 34 Juan de Costa House and Barn; view northeast



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 23** Portion of C 17 Los Berros Canyon Water System aqueduct in southern C 15 Field, Agricultural, with C 18 Filter House and NC 34 Juan de Costa House and Barn in right background; view northeast



**Photo 24** Portion of C 17 Los Berros Canyon Water System aqueduct in southern C 15 Field, Agricultural; view south/southwest





Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 25** View across C 15 Field, Agricultural, to NC 14-33 CCC and State Park Buildings on Mesa just seen through trees; view west/southwest



**Photo 26** C 16 El Camino Real leaving mission casco up west side of Los Berros Canyon; view north



Mission La Purísima at 'Amuvu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 27** C 16 El Camino Real entering casco with NC 10 Blacksmith Shop at right; view south



**Photo 28** NC 10 Blacksmith Shop at left and C 16 El Camino Real at right passing behind building; view north



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 29** C 17 Los Berros Canyon Water System, Reservoir #3, view from trail; view southwest



**Photo 30** C 17 Los Berros Canyon Water System, Distribution Box #1, view from trail; view east/northeast



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 31** C 17 Los Berros Canyon Water System, Reservoir #2, plan; view north



**Photo 32** C 17 Los Berros Canyon Water System, Reservoir #2, elevation; view south/southeast



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 33** C 18 Filter House with park sign, front elevation from trail; view northeast



**Photo 34** C 18 Filter House, side elevation from trail; view north/northwest



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 35** NC 34 Juan de Costa House and Barn below with C 18 Filter House shown at right;  
view west



**Photo 36** NC 07 Replica Tallow Vats from above and behind NC 01 Adobe Church showing  
rear façade; view south/southeast



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 37** NC 04 Small Adobe front façade from trail, view southeast



**Photo 38** NC 05 Chumash Residence, large, front façade; view east/northeast



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 39** NC 06 Chumash Residence, small, front façade; view southeast



**Photo 40** NC 07 Replica Tallow Vats front elevation; view north/northwest





Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 41** NC 08 Pottery Shop at left and NC 09 Replica Pottery Kiln at right, front façades;  
view northwest



**Photo 42** NC 11 Kitchen, front façade; view northwest



Mission La Purísima at 'Amuwu District  
Name of Property

Santa Barbara, California  
County and State

**Photo 43** NC 12 Mission Garden, with park sign; view north



**Photo 44** National Historic Landmark (NHL) Plaque; view northwest

