



# La Campana

WINTER/SPRING 2022 | VOL. 48, NO. 1



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*La Campana* is a publication of the Santa Barbara Trust for Historic Preservation (SBTHP), a 501(c)(3) nonprofit organization. Members of SBTHP receive *La Campana* as a benefit of membership.

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## FRONT COVER

A variety of ceramics identified at Mission La Purísima Concepción. Image courtesy of Kaitlin Brown, Ph.D.

## BACK COVER

Board President Anthony Grumbine gives a warm welcome at SBTHP's Community Awards Ceremony held on March 26, 2022 at the historic Alhecama Theatre in El Presidio de Santa Bárbara State Historic Park. Photo by Kevin McGarry.

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The Santa Barbara Trust for Historic Preservation stewards the past and present of the Presidio Neighborhood and inspires preservation advocacy throughout the County in order to create a more vibrant community.

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## Letter from the Executive Director

Like all of you, we are adapting to a changing world here at the Santa Barbara Trust for Historic Preservation. After a hopeful fall, with large public events at El Presidio de Santa Bárbara State Historic Park and Casa de la Guerra, we pivoted again to online events and programs in January 2022, due to the surge related to the COVID-19 Omicron variant. Now that the surge has subsided, we are adding in-person gatherings and programs back to the calendar alongside scheduled online programs.

As a board and staff, we have learned many things during the last few years of pandemic conditions. Our experimentation with digital and virtual technologies and the associated learning opportunities has proved to be an especially good investment. We believe that multi-format programming is here to stay, and we plan to capitalize on the benefits to both digital and onsite programs as we move forward. In addition, our organization is not immune to the global supply chain issues that, among other things, have recently affected our ability to efficiently print this publication. We will continue to straddle the print and digital mediums for all of our projects as we come through the pandemic, while acknowledging the advantages and disadvantages of each.

We appreciate all of our readers, both in print and digital, who spend time with *La Campana* and we look forward to sharing new work with you in every issue. We value the connection we have with you all at our



programs and events, both on site and virtually. We are busy filling our calendar with a range of opportunities for learning, connection, and enjoyment and we hope you will continue to join us in whatever format you prefer!

*Anne Petersen*

Anne Petersen, Ph.D.

## SBTHP Updates School Programming Amidst Pandemic

by Kevin McGarry, Associate Director for Public Engagement

The Santa Barbara Trust for Historic Preservation is an institutional member of the International Coalition of Sites of Conscience (ICSC), and that connection enabled SBTHP to receive federal funding through the Institute of Museum and Library Sciences (IMLS) in 2021. This funding along with online professional development provided by ICSC allowed SBTHP staff the opportunity to reevaluate our school programming at a time when we still were unable to offer in-person school programs due to the Covid-19 pandemic.

SBTHP chose to use this opportunity to focus on Early California Days, an elementary school program that has brought hundreds of Santa Barbara's third graders to El Presidio SHP each spring since the early 2000s. The Early California Days program needed an update to better align with current History-Social Science Framework for California Schools. However, we knew we also needed to take the time to hear from community members in order to better ensure our new programming becomes more accessible and resonates with the culturally-diverse students and communities we serve. To do this, staff, along with SBTHP's Program Planning and Evaluation Committee members, organized multiple community focus groups and educator interviews, held over Zoom in late



After giving students a tour, SBTHP Director of Programs Sarah Fenenga (center) and Programs Assistant Celina Garcia (right) facilitate a new hands-on art activity that encourages students to think about memorialization. Students discuss with the topic with their classmates and then build small clay statues about what matters most to them in their communities. Photo by Anne Petersen.

2021. Focus group participants gave input about our pre-pandemic school programming as well as what educational topics and approaches matter most to their communities, and what they think could be done to improve SBTHP's youth and family programming.

Through these efforts, we learned that we need to provide more student-centered experiences that facilitate cross-cultural understanding and offer opportunities for community-building. The feedback reinforced the direction SBTHP adopted in 2019, in our organizational mission and values, and the result of this rigorous self-assessment process is our new elementary school program called Our Communities, Our Stories.

Our Communities, Our Stories aims to contextualize classroom history lessons through a more immersive field trip experience that facilitates critical-thinking through student-centered activities offered to all school groups that visit El Presidio SHP. The field trip experience helps the students answer these questions from the California History–Social Science Framework:

- Who were the first people in my community?
- Why did people move to my community?
- How has my community changed over time?
- What issues are important to my community?
- How can I help my community?

Our Communities, Our Stories will leave students with a deeper understanding of themselves and their communities' histories. With the waning of the pandemic, SBTHP staff have started to welcome back students to El Presidio SHP for in-person programming, and have already had many opportunities to pilot our new, enhanced activities and experiences with school groups. The results have been both positive and promising. ●

To learn more about SBTHP's school programming, visit: [sbthp.org/educationhub](https://sbthp.org/educationhub)

# When Global Meets Local: Shifting Ceramic Consumption Practices Among the Chumash Community at Mission Vieja de La Purísima and Mission La Purísima Concepción

by Kaitlin M. Brown, Ph.D.

*Kaitlin Brown is an anthropological archaeologist who focuses on the indigenous-lived experience of colonialism in California. Her research investigates the formation of new Native communities throughout the mission and post-mission period, and Indigenous resilience today. She received her Ph.D. from the Department of Anthropology at UC Santa Barbara and currently teaches at California State University, Channel Islands. Kaitlin serves on SBTHP's Board of Directors and chairs SBTHP's Collections Committee.*

The mission period (ca. 1769-1833) is generally viewed as one phase in California history, but wide-reaching social and economic changes over this time significantly impacted local Indigenous groups. The establishment of Mission San Diego de Alcalá (ca. 1769) initiated the first phase of the Franciscan mission system. The goal was to stop the advancement of the mercantile Russian/Alaskan colonial administration from the North and convert local peoples into loyal Spanish citizens. By 1810, growing discontent with Spain's imperial reach led to a call for Mexican sovereignty, initiating the Mexican War of Independence. The conflict occurred for the next eleven years before Mexico gained full autonomy from Spain in 1821. As a result, California fell under Mexican control, which contributed to the dismantling and termination of the mission system in 1833.

The differing social structures of Spanish and Mexican colonialism impacted local

groups who formed new communities in California missions. For example, during Spanish missionization, Indigenous labor focused on agriculture, but after the 1820s it shifted to ranching and carpentry to meet the booming hide and tallow industry and supply goods to soldiers.<sup>1</sup> In addition, new social policies such as José María de Echeandía's "Proclamation of Emancipation" introduced ideas about freeing Native peoples from Spanish missionary control and declaring them equal under Mexican law.<sup>2</sup> On the global level, trade networks also changed. While imported goods into California derived primarily from a few seaports during the Spanish period, Mexican governmental policies focused on merchant-to-merchant trade, creating more opportunities for diverse and globally connected trade networks.<sup>3</sup>

Two missions within Santa Barbara County have archaeological assemblages that date directly to the early Spanish and

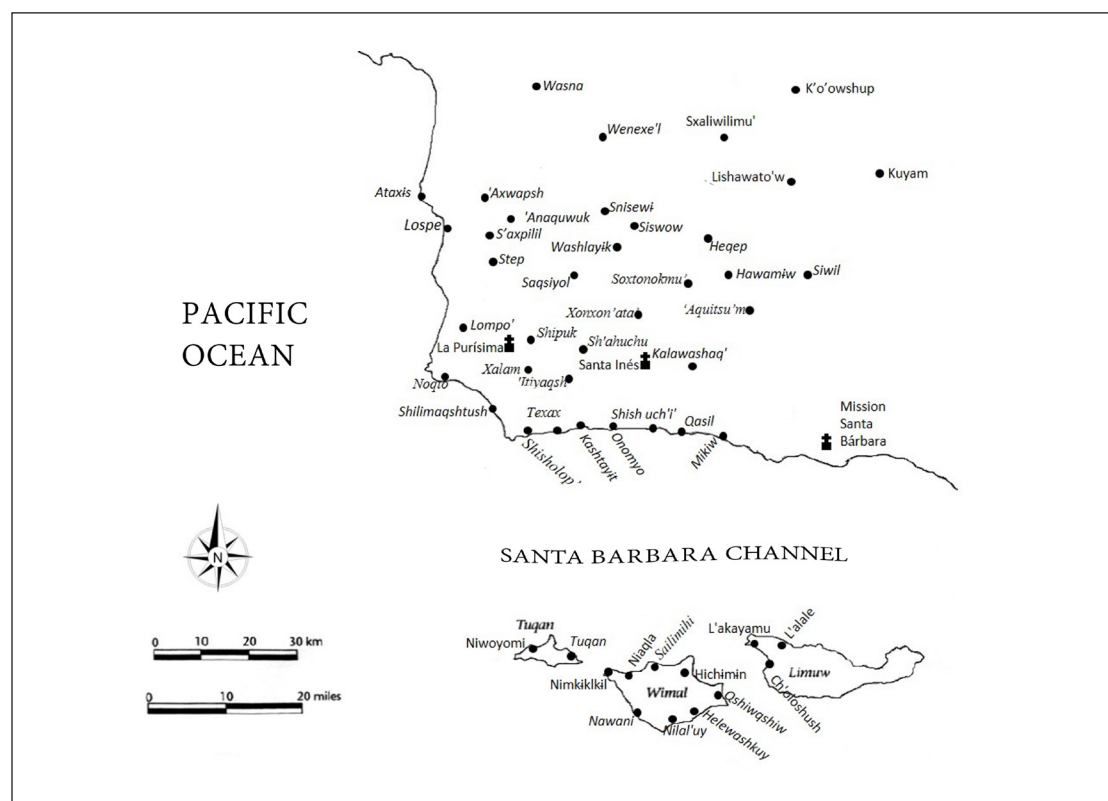




Mission Vieja de la Purísima (ca. 1787-1812). Artistic rendering by K. Foster. Image courtesy of the Smithsonian Learning Lab.



Mission La Purísima Concepción. Image by Kaitlin M. Brown.



Map of Chumash villages affiliated with Mission La Purísima Concepción. Image courtesy of Kaitlin M. Brown.

later Mexican periods. Established in 1787, Mission Vieja de la Purísima became home to a Chumash community that incorporated residents from the current-day jurisdictions of Lompoc, Santa Maria, Santa Ynez, Goleta, Cuyama, and the Northern Channel Islands. The mission peaked at a population of 2,595 local inhabitants before suffering significant damage in an earthquake in 1812.<sup>4</sup> The Native community then relocated to *Cañon de Los Berros*, about four miles away, which later became Mission La Purísima Concepción. At the new mission, Chumash peoples sustained traditional practices and incorporated new ways of living into their subsistence and economic routines.<sup>5</sup> The comparison of ceramic assemblages between these two missions offers a rare glimpse into shifting Indigenous consumption practices following the waning Spanish frontier.

## Methods, data, and results

Using reported data from Mission Vieja de la

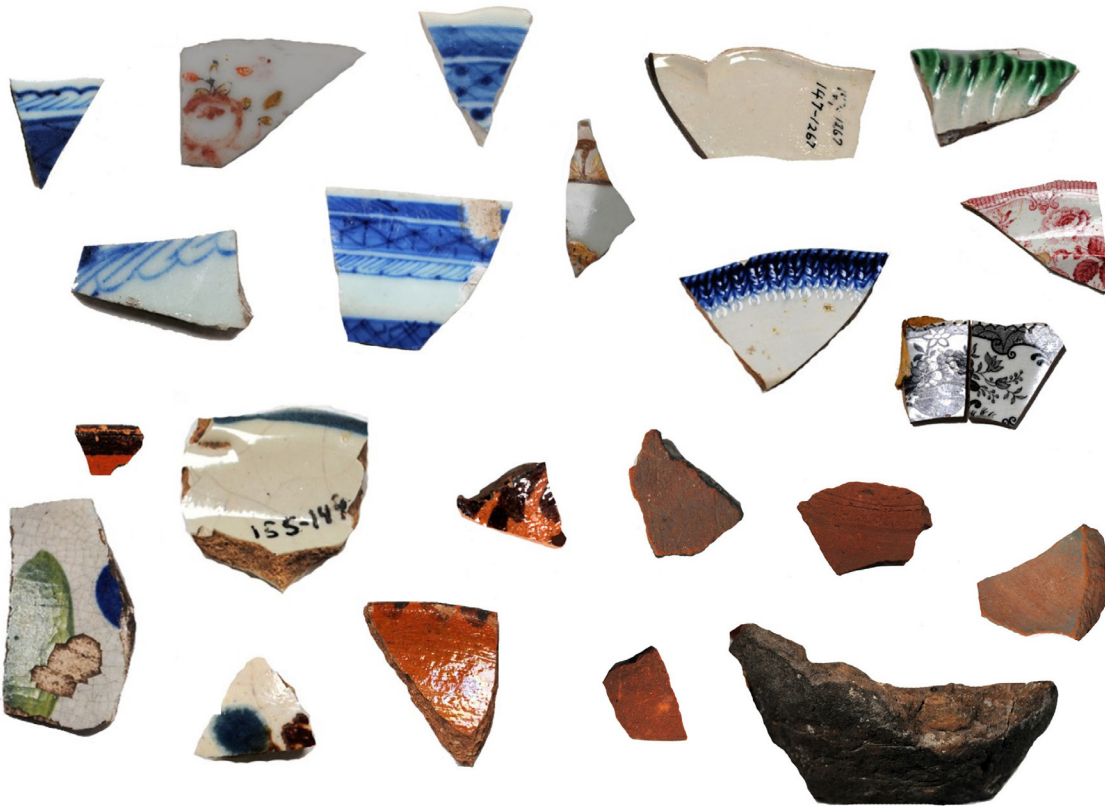
Purísima and Mission La Purísima Concepción, I tabulated the occurrences of ceramic sources previously documented in both missions. The ceramics represent four different places of origin: (1) England, (2) China, (3) Mexico, and (4) local. At Mission Vieja de la Purísima, British earthenware made up most of the assemblage, followed by Mexican imports.<sup>6</sup> There were far fewer ceramic sherds originating from China and locally produced mission-made vessels. This pattern is especially true in a distinct stratum, referred to as Phase II, representing events associated with the operation of the mission before the earthquake (ca. 1787-1812).<sup>7</sup> In Phase II, there are more vessels from England (n=6), followed by imports from Mexico (n=3) and mission-made ceramics, but there are no vessels from China. Later investigations at Mission Vieja de la Purísima also uncovered ceramics.<sup>8</sup> Although there were fewer sherds, the ceramic pieces were comprised almost entirely of Mexican imports. In an area of the mis-



FREQUENCY OF CERAMIC TYPES BETWEEN CONTEXTS

	Mission Vieja de la Purísima <sup>8</sup>		Mission Vieja de la Purísima <sup>9</sup>		La Purísima Concepción 1813-1816 <sup>10*</sup>		Mission La Purísima Concepción 1823-1848 <sup>**</sup>	
	No.	%	No.	%	No.	%	No.	%
England	17	52%	—	—	2	29%	57	41%
China	3	9%	1	12.5%	—	—	48	35%
Mexico	10	30%	6	75%	4	57%	27	19%
Local	3	9%	1	12.5%	1	14%	7	5%
Total	33	100%	8	100%	7	100%	139	100%

<sup>\*</sup>This stratum does not include a ceramic cache that occurred after ca. 1825.  
<sup>\*\*</sup>Data not previously reported  
Image by Kaitlin M. Brown.



The variety of ceramics identified at La Purísima Concepción. Upper left- Chinese porcelain. Upper right- British earthenware. Lower left- Mexican Imports. Lower right- Mission ware. Photo by Kaitlin M. Brown.

sion where Chumash families lived, all the ceramics were from Mexico, including two Majolica sherds and one Mexican lead-glazed ceramic sherd.

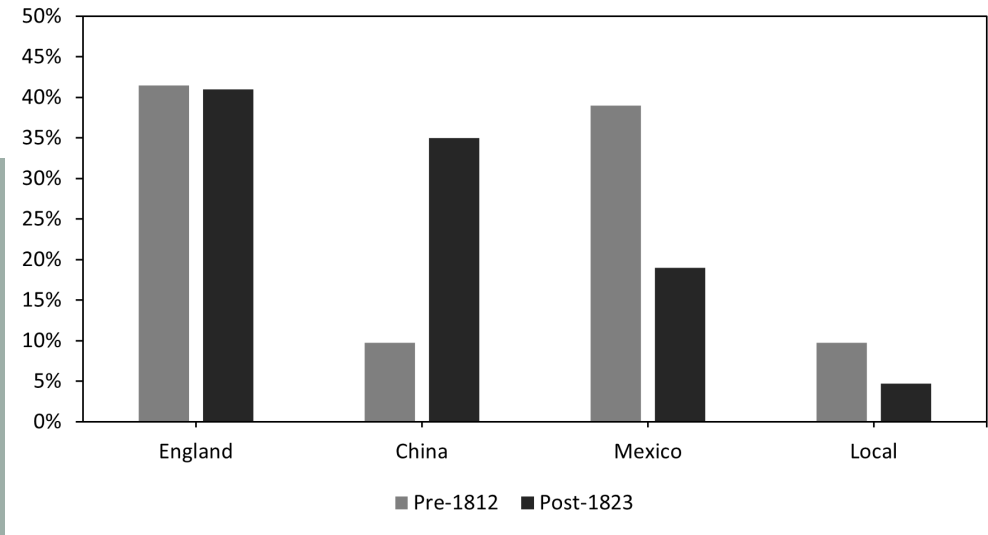
At Mission La Purísima Concepción, discrete archaeological contexts in the Native rancheria reveal a carrying over of patterns from Mission Vieja de la Purísima within the mission’s earliest context but a significantly different pattern later in time. In a designated archaeological stratum that represents a period between 1813 and 1816, there are more ceramic vessels from Mexico, followed by Britain and only one locally produced mission-made vessel. No ceramics were identified from China. However, in the latest context at the mission, represented by an adobe dwelling built in 1823 that was known to house Chumash families, most of the ceramics are Chinese porcelain and British earthenware. There are significantly fewer sherds originating from Mexico, and a continued restriction of mission-made vessels.

Discussion

The overall pattern indicates the importance of imported ceramics from Mexico and En-

gland during the Spanish period. This carried over to the initial establishment of Mission La Purísima Concepción, which is likely due to the men, women, and children who transported their undamaged vessels from the old mission to the new location after the earthquake. However, drastic changes occurred through the second mission’s operation: Mexican imports decreased and Chinese porcelain increased. Historical records and recent archaeological excavations illuminate the reasons for these shifts, which likely occurred due to accessibility *and* demand in certain ceramic types.

Numerous Mexican period colonial sites in California have a similar pattern regarding the lack of imported wares from Mexico.<sup>9</sup> Farris explains this paradox in the context of shifts from government-controlled trading to more open, quasi-illicit trade with foreign ships. For example, San Blas, located in the Nayarit Province in Mexico, was the main seaport through which goods were acquired at the onset of Spanish missionization. When the Mexican government ceased trade with San Blas in 1810, more ships engaged in privatized commerce off California’s coast.<sup>10</sup> At



Ceramics identified in contexts before 1812 and after 1823. Image by Kaitlin M. Brown.



the same time, England's industrial revolution was growing. Technological advancements led to an exponential increase in British earthenware as they became more expediently manufactured and cheaply produced.<sup>11</sup> This is likely why British earthenware remains an essential commodity over the mission period.

The increase in Chinese vessels may have had different meanings associated with the internal needs of the Chumash community as they negotiated shifts in changing colonial practices during the Mexican period. Interestingly, the porcelain vessels in later assemblages primarily comprise of large serving bowls and platters. The British earthenware, however, consisted largely of individual dinner sets, distinguished by their smaller sizes.<sup>12</sup> The use and function of these diverse sets of tableware expressed, communicated, and reinforced ideas of status.<sup>13</sup> The serving vessels in particular could be used for public presentations, hosting delegates for special events, and creating social bonds within the Native community. Indeed, recent archaeological investigations at Mission La Purísima Concepción found that high-status Chumash families primarily used imported tableware.<sup>14</sup>

The presence of more Chinese serving vessels during the later Mexican period may suggest greater opportunities for Native peoples to increase their social standing under new Mexican doctrines.

The lack of locally produced wares at both missions is also worth noting. Costello,<sup>15</sup> who previously identified the scarcity of mission-made ceramics at Mission La Purísima Concepción, suggested an absence of a productive ceramic industry. This pattern may also be due to a lack of archaeological investigations in the Native neighborhood where families lived in traditional tule-thatched homes. Recent research found that lower-status residents primarily used mission-made ceramics to cook instead of serve food. Presenting food on tableware appears to have been reserved for the elite Chumash in the mission.<sup>16</sup> While more archaeological investigations are warranted, the patterns within the Native village at Mission La Purísima Concepción suggest differences in the access and use of ceramics between residents who lived in specialized adobe dwellings and those who continued to live in their traditional tule-thatched homes.

## Conclusion

Comparing ceramic assemblages from Mission Vieja de la Purísima and Mission La Purísima Concepción yielded stark contrasts in the earliest and latest contexts. Privatized trade networks and the cessation of business in seaports like San Blas during the Mexican period enabled a shift in global markets conveyed at the local level. However, Indigenous peoples who formed new communities in California missions did not passively consume imported goods because they were more accessible. Instead, foreign materials were incorporated into Native systems of meanings and values, and they were used in ways that signaled social ranking within the community. The use of more platters and large soup bowls among members of the Chumash community during the Mexican period suggests that new doctrines may have lifted the constraints of missionary rule, giving Indigenous peoples more access to higher social statuses. The ceramic assemblages investigated here illuminate how the Chumash community at Mission Vieja de la Purísima and Mission La Purísima Concepción negotiated changes in colonial systems on their own terms and persisted through these significant changes in California history. ●

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A Chinese porcelain serving bowl and lid. Middle: A Chinese porcelain platter. Right: Six different types of British earthenware plates and bowls. Photo by Kaitlin M. Brown.

# 59<sup>th</sup> Annual Meeting

by Tim Aceves, Associate Director for Advancement

The 59<sup>th</sup> Annual Meeting was held remotely over Zoom for the second year in a row. First Vice President Michael Neal Arnold opened the meeting by acknowledging Life Honorary Directors and Members, and thanked Los Distinguidos for their contributions to SBTHP over the years.

Executive Director Anne Petersen presented the highlights of the past year, including the reopening of El Presidio SHP after sixteen months of closure, the translation of SBTHP.org into Spanish as part of the DEI Plan, a return of in-person programming such as the Asian American Neighborhood Festival, Día de los Muertos, and Una Noche de las Posadas, the piloting of a new third-grade curriculum with the help of community focus groups, and the establishment of a new partnership with Mujeres Makers Market in three markets in 2021. She thanked the SBTHP Staff for continued service to the public and for focusing on the future during a chaotic and strange year. She closed by remembering those who passed during the last year including M. Kay Van Horn, Roy Gas-kin, and Rocky Bellman.

Nominating Committee Chair Leslie Zomalt led the vote to elect new member Nina Johnson, along with the reelection of John Doordan, James Krautmann, Kevin Nimmons, and Tara Wood. And immediately following the meeting, the Board of Directors elected officers for 2022-2023 term: President Anthony Grumbine, First Vice President Michael Neal Arnold, Second Vice President Tara Wood, Secretary Cody A. Makela, Treasurer Kyle Slattery, and Immediate Past President Deborah Aceves.

First Vice President Arnold announced that the SBTHP Awards and Recognition Ceremony would be held in-person at a later date and finished by acknowledging the contributions of outgoing board member Stuart Hauck, commending his role as an expert in construction and his work with the Santa Inés Mission Mills Committee. ●



## SBTHP Welcomes New Board Member: Nina Johnson

Nina Johnson has over twenty years of experience in directing strategic initiatives and leading teams to advance organizational goals and community vision. She is a creative problem-solver who turns ideas into action. She leads the design and implementation of high profile projects and public engagement strategies, most recently as the Senior Assistant to the City Administrator for the City of Santa Barbara.



# 2022 Community Awards and Recognition Ceremony

On March 26, 2022 SBTHP hosted an in-person Community Awards Ceremony at the historic Alhecama Theatre in El Presidio de Santa Bárbara State Historic Park. Each year, SBTHP recognizes community members that have gone above and beyond to help SBTHP fulfill its mission and values. Over eighty people attended the ceremony and the outdoor reception that followed, catered by Rudy's Presidio restaurant.

To learn more about SBTHP's Community Awards, please visit: [sbthp.org/award-winners](https://sbthp.org/award-winners)



**Left:** Forrest Mori (center) received a Certificate of Appreciation, presented by Anthony Grumbine and SBTHP's former Director of Programs, Danny Tsai.

**Below:** Cody A. Makela (right) received the President's Award, presented by Anthony Grumbine.



**Above:** Mujeres Makers Market received the Partnership Award (Co-founding Mujeres from right: Leah Ortega, Lilli Muñoz, Maritza Flores, Elysia Guillén and Daniela Aguirre), presented by Anthony Grumbine and Tim Aceves.

**Right:** Pam Iuliano (center) received the Sue Higman Volunteer of the Year Award, presented by Anthony Grumbine and Michael Imwalle.



**Above Left:** Maria Cabrera (center right) received a Certificate of Appreciation, presented by: (left to right) SBTHP Board President Anthony Grumbine, Executive Director Anne Petersen and Associate Executive Director for Cultural Resources Michael Imwalle.

**Above Right:** D.J. Javier received a Certificate of Appreciation, accepted on his behalf by SBTHP's Associate Director for Advancement, Tim Aceves.

**Left:** Clay Lovejoy (left) and the Pickle Room received a Certificate of Appreciation, presented by Anthony Grumbine and Tim Aceves.



**Right:** Nicole Hernandez (center right) received the Life Honorary Member award, presented by Anthony Grumbine, Anne Petersen and Michael Imwalle.

**Below:** Craig A. Makela received the Life Honorary Director award, presented by Anthony Grumbine and SBTHP's First Vice President, Michael Neal Arnold.



**Above:** The City of Santa Barbara Department of Parks and Recreation received the George and Vivian Obern Preservation and Stewardship Award for the Restoration of the Cabrillo Pavilion. Department of Parks and Recreation Director Jilly Zachary (center) accepted the award on behalf of the City, presented by Anthony Grumbine and Anne Petersen.

**Left:** Kay Van Horn received the Pearl Chase Historic Preservation and Conservation posthumously, accepted by Bill Van Horn.

*\*All photos by Clint Weisman Studio.*



Moises Solis (center right) teaching a group of third grade students at SBTHP's 2017 Early California Days program. Photo by Michael H. Imwalle.

## A Tribute to Moises Solis

By Kevin McGarry, Associate Director for Public Engagement

Retired blacksmith and educator Moises Solis passed away Tuesday, January 25th, 2022. For over thirty years, Moises served as an award-winning, second-generation blacksmith and living history interpreter at La Purísima Mission State Historic Park. He came down from Lompoc to the El Presidio de Santa Bárbara SHP to do the same at SBTHP's school and family programs for many years, as well. Through his interactive, hands-on "Blacksmith Station" he educated thousands of elementary school students and

families. His demonstration taught the third and fourth graders about blacksmithing in late-eighteenth and early-nineteenth century California. The students learned about the various instruments used and saw firsthand how nails, tools and building materials were made with fire, an anvil and forge. His station was always one of the students' favorite learning experiences, and his warmth, charm and patience made him a favorite among parent chaperones, teachers, staff and volunteers. Moises Solis received several California State





Moises Solis demonstrating how to forge a nail at SBTHP's 2017 Founding Day Festival. Photo by Brittany Myles.

Park awards, including the Silver Gavel, Golden Bear, and Director's Ingenuity Award. Beyond his work at the State Parks, Moises was also a professional carpenter and mason.

I first met Moises Solis over the phone just a few months after I began my work as Director of Programs at SBTHP in 2016. I inherited a file for our annual third grade school program, Early California Days, opened it and saw Moises' name, a phone number and the word "Blacksmith" written in capital letters next to it. I called Moises to ask if he could facilitate our Blacksmith Station at the forthcoming 2017 Early California Days program and annual Founding Day Festival. He immediately said yes, and he then asked for all dates a couple more times, and then repeated them back to me slowly in his loud, warm voice to make sure he had them all written down correctly. It was not until Moises came to set up for our first Early California Day a couple months later that I recognized him from my own field trip to La Purísima Mission SHP in 1995, when I was in the fourth grade. A flood of memories came over me, and it felt like I had known Moises most of my life. His kindness, energy and voice were exactly as I remembered.

Former SBTHP Board Member, La Purísima Mission SHP Superintendent and longtime friend of Solis, Richard Rojas Sr., had this to say about him: "Visiting with Moises was always a special time for me, You see, on the first day my family and I arrived to move in to the Park Superintendent's house (built by the original CCC's in 1938) at La Purísima, Moises came up to me in private and told me how proud he was to have me as his patron (Spanish for boss), the first Latino Park Superintendent to ever hold that position at La Purísima Mission SHP. My respect and admiration for Moises was mutual, as he epitomized the best qualities of a hardworking, dedicated and loyal employee, father and friend." ●



In this photo taken in front of the Presidio Chapel doors in 1990, SBTHP's former Restoration Committee chair, Dr. James Mills, accepts a proclamation from Senator Gary Hart (left) and Assemblyman Jack O'Connell. Photo by Bill Dewey, courtesy of the Presidio Research Center.

## In Memoriam: Gary K. Hart

by Kevin McGarry, Associate Director for Public Engagement and Mary Louise Days

SBTHP and El Presidio de Santa Bárbara State Historic Park supporter, former California Assemblyman and Senator, and longtime history enthusiast and educator Gary K. Hart passed away on January 27, 2022 after a long battle with pancreatic cancer. Hart graduated from Stanford with a history degree and attended the Harvard Graduate School of Education where he received a Master of Arts in Teaching. Hart taught high school social studies in Santa Barbara, as well as government and education courses at many California colleges and universities including Santa Barbara City College and UC Santa Barbara. In 1974, while teaching in Santa Barbara, Hart was elected as Santa Barbara County's representative to the California State Assembly where he served until 1982. In 1982 he successfully ran for the California State Senate where he served until 1994.

As a State Assemblyman representing

Santa Barbara in Sacramento, Hart was essential to SBTHP's progress of gaining political support and momentum for the Santa Barbara Presidio restoration project. After being elected to the State Senate, Hart, along with Assemblyman Jack O'Connell (another Santa Barbara Democrat), introduced legislation that paved the way for California State Parks to enter an unprecedented operating agreement with a nonprofit organization (SBTHP) that would ensure the further development and protection of El Presidio de Santa Bárbara SHP. This process would become a model for other State Park and nonprofit partner agreements.

Gary and his wife, Cary Hart, were married for 52 years. He is survived by Cary, his three daughters Elissa Hart-Mahan, Katherine Hart, and Laura Murray, as well as six grandchildren: Lane and Elenor Mahan, Nora and Clara Dwyer, and Jack and Hank Murray. ●



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