

PRELADO NOTICIAS

La Purísima Mission State Park Land Acknowledgement: We are on the ancestral land of the Chumash people who have lived here since time immemorial. We honor the Chumash people of the past and present who share their stories and history with us. We thank our Chumash community of today for helping us understand their vibrant culture of the past and present.

Seasons of Change

Editors note: We are trying something new in introducing a new theme with each seasonal edition. Let us know if you like the idea.

Fun in the Sun

BY KRISTEN MCNALLY

The interpretive team at La Purísima Mission had a wonderful summer, hosting kid's programming for children ages 7 to 12, including Junior Ranger Programs and Kids Camp.

We hosted thirteen Junior Ranger Programs on Wednesdays and Saturdays from 10-11am. Our Interpretive Staff of Emily, Leah, and Kristen rotated programs which covered topics ranging from Natural Resources of the Mission, Aqueducts, Archeology, Candle-making, Chumash culture, and many more.

These hour-long programs provided opportunities for children to learn about the cultural and natural resources of La Purísima Mission in a



Photo: Kids Camp. Photo by Kristen McNally.



Photo: Kid's Camp. Photo by Kristen McNally.

fun and engaging way. With programs often having twenty-plus in attendance, we couldn't have done these programs without the assistance of Linda Steger, Karen Cobb, and Christopher Kennedy for volunteering during Junior Rangers. Our staff appreciates all your wonderful assistance during these programs!

Additionally, we held the annual *Kids Outdoor Summer Camp* in July. Campers participated in the three-day camp held from 10am to noon with activities focused on the natural resources of the Mission, with a specific nature-related theme each day.

The first day of camp was themed *Into the Wild* and began with campers decorating nametags made from cut wooden rounds and decorating canvas backpacks to hold their items during the camp. Campers also enjoyed a hike to the cross led by Emily (Park Interpretive

Specialist), who shared the flora and fauna along the trail.

The second day of camp was themed *Keep Wildlife Wild*. Campers participated in a presentation from Kristen (State Park Interpreter I), who shared various pelts, taxidermy, and fun information about the animals who call the Mission grounds home. Campers also learned ways they can help *Keep Wildlife Wild* when in nature. Additional activities included *Who Made that Hole*, led by Leah (Park Interpretive Specialist), who shared which animals make the many holes found among the Mission grounds. The day concluded with a binocular craft and a seek-and-find game using binoculars to locate wildlife stuffed animals.

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Fun in the Sun (continued)

BY KRISTEN MCNALLY

The last day's theme was *Wilderness Safety*. Campers learned what items to pack in a backpack when hiking or spending the day outdoors. Campers also enjoyed eating delicious s'mores warmed by the fire and participated in a competitive obstacle course. The camp concluded with staff ringing the Mission bells!

This year's summer programming was a success, and the Interpretive staff looks forward to hosting these programs again next year!



Photo: Junior Ranger. Photo by Kristen McNally.



Photo: Junior Rangers. Photo by Kristen McNally.



Photo: Junior Rangers. Photo by Kristen McNally.



Photo: Junior Rangers. Photo by Kristen McNally.

A Farewell to Docent

BY KRISTEN MCNALLY

I have some sad news to share with our docent community. I received notification from Robin Herndon regarding the passing of her mother and longtime La Purísima Mission docent Helen Wilson. I have many fond memories working with Helen Wilson, and we will miss her here at the Mission.

Robin writes about her mother, "She loved the mission, being a docent and especially getting to meet and visit with people. In honor of my mother's wishes, there will be no memorial service. If you would like to do something in her memory that she loved - read a book to a child."

Love to you all,

Robin Herndon

With condolences, Kristen.



Photo: Helen Wilson.

Save the Date!
Docent Appreciation BBQ
Saturday, Sept. 9
4-6pm

In the
Padres' Garden

Chumash Intertribal Pow-wow September 30-October 1

BY MICHELE JIMENEZ-HOLTZ

The Chumash Intertribal Pow-wow is a 2-day event, hosted in Santa Ynez.

Over 300 Native American dancers and singers representing many of the tribes from Canada and the United States, attend annually to participate socially and competitively.

Location: Corner of Meadowvale Road and Hwy 246 in Santa Ynez.

Schedule: Saturday, Sept. 30, 10am-10pm.

Gourd Dance: 12pm & 6pm.

Grand Entry: 1pm and 7pm.

Dinner Break: 5pm.

Sunday, October 1: 10am-6pm

Gourd Dance: 12pm.

Grand Entry: 1pm.

The event is open to the public with a General Admission of \$5. There will be a dance and drum concert, arts & crafts for sale, and food booths. Bring a lawn chair & blankets. No drugs, alcohol, pets, camping, or weapons. This is also a zero waste event.



Photo courtesy Santa Ynez Band of Chumash.

Nature Notes du Jour

BY MICHELE JIMENEZ-HOLTZ

A few low tides are on the horizon for tide-pooling:

Sat., 10/28 4:22pm, -0.6 ft.

Sun., 10/29 5:08pm, -0.8 ft.

Mon., 10/30 5:56pm, -0.7 ft.

Tue., 11/14 4:30pm, -0.7 ft.

Wed., 11/15 5:16pm, -0.7 ft.

Thu., 11/16 6:08pm, -0.6 ft.

Sat., 11/25 2:35pm, -0.9

Sun., 11/26 3:19pm, -1.1

Mon., 11/27 4:02pm, -1.2

Tue., 11/28 4:46pm, -1.1

Full Moons: September 29, October 28, and November 29

Whales:

In November, Grays begin their southbound migration from the Chukchi Sea off the coast of Alaska to winter in Baja. Humpbacks, Minkes, and Blues are still being spotted in the Santa Barbara Channel. Check out a local whale-watching excursion with *Condor Express* out of Santa Barbara or *Island Packers* out of Ventura. California sea lions, Common dolphin, and Sunfish are being spotted as well.

Pinnipeds:

Take a drive up Hwy 1 to *Piedras Blancas* (north of San Simeon) to see Elephant seals. Mahalo!



A Place to Explore

BY PARKER GRAND

Refugio State Beach welcomes visitors to the newly opened Education Center where they can discover the many unique displays and participate in exciting crafts, games, and other activities. The Education Center is home to land, avian, marine specimens, animal bones, and so much more! Be sure to check out our native plant garden and cultural/historic exhibits. From **now and until September 16**, the Education Center will be open each **Saturday from 9am-2pm**. A different craft, activity and/or demonstration is held each Saturday. This past weekend we hosted a blacksmithing demonstration with Doug and Lynn. Please feel free to stop by Refugio to say hello and explore the Education Center!



Photos: New Education Center at Refugio SB. Photos by Parker Grand.

Seasons of Change for Chumash Ways

BY MOLLY MACHIN

Early explorers to “The New World” were amazed by the fertility and abundance they encountered. That was especially true of California where the varied terrain fostered a wide variety of plant and animal species. After seeing the lush vegetation, coastlines crowded with seal and otter, clouds of Monarch butterflies, and great herds of antelope cross what is now the Los Angeles Basin, the Spanish said that no land was so well supplied with food. They believed that God had blessed the local peoples with an endless supply of food, never understanding that the indigenous people carefully tended the land to create abundance.

Only recently have scholars recognized the extent to which indigenous Californians managed the land to create abundance. Many people today believe that the best way to help nature is to leave it alone. That is not the traditional view of the native peoples of California. Native Americans knew that some plants and animals did better because of human interaction and others depended on human intervention.

Traditional land management began with carefully naming physical features in the environment. Tribes taught their children songs to help

them memorize landmarks in their home regions. Location names described land formations or food sources, such as Two Tall Rocks or Wild Potato Place. Native peoples had a sophisticated taxonomy to identify specific plant and animal species. They developed specialized tools which could have a big impact on the environment. Women crafted digging sticks used to harvest tubers and rhizomes. In addition to food gathering, this activity aerated the soil making it more productive. Long poles were sometimes used to knock down acorns or pinecones which also knocked down dead branches. Stories, songs, and religious ceremonies all reinforced the seasonal activities of tending the land. Harvesting was done methodically. When seaweed was collected native the First Californians were careful to leave the holdfast so a new blade could be harvested the next year. Plants harvested for weaving fiber were carefully selected to maximize the strength of the thread. Most plants were considered communal, but some families maintained and harvested a specific manzanita or oak tree. Historical accounts tell of the Chumash scattering seeds near their villages to increase yield. It is believed that tobacco grows on Santa Cruz Island because the Chumash planted it. Wildfires have long been a natural phenomenon that occur annually in late Summer and early Fall. Over long periods of time some plants evolved to survive fire while other plants evolved to need fire to germinate.



Photo: Fire as a land management tool. Photo by Paulo Fernandez.

Deliberate burning provided many benefits such as an increased yield of tubers, greens, fruits, seeds and mushrooms and insect and disease control. Further, it enhanced feed for wildlife by encouraging new growth and a quick method to cycle nutrients back into the soil. Some tribes burned underbrush to make hunting deer easier. Fire scientists estimate that natural occurring fire and deliberate fires set by indigenous people resulted in between 5.5 million and 13 million acres burned annually in pre-European California. The fires were set in the fall after the winds had stopped and burned out on their own. Because dried brush was burned away every year the fires never had enough fuel to burn hot enough to incinerate trees. Whether hunting, gathering or fishing native Californians always followed one important rule: Leave some of what is gathered for other animals and do not waste what you have. Today there is a renewed interest in traditional land management. Yurok and Karuk tribes began working with the Nature Conservancy's

Seasons of Change for Chumash Ways (continued)

BY MOLLY MACHIN

Prescribed Burn Fire Training Exchange to thin vegetation on their ancestral lands. The Environmental Office of the Santa Ynez Band of Chumash Indians takes an active role to protect and regenerate the tribal resources.

Sources:

Tending The Wild: Native American Knowledge and the Management of California's Natural Resources, M. Kat Andersen, University of California Press, 2005.

The Medicine is Fire: The Tribes Burning California Forests to Save Them,

<https://www.theguardian.com/us-news/2019/nov/21/wildfire-prescribed-burns-california-native-americans>



Photo: Coast live oak (*Quercus agrifolia*). Photo courtesy CalPhotos, copyright by Lynn Watson, 2002.

Traditional Ecological Knowledge

BY MICHELE JIMENEZ-HOLTZ

Molly Machin's article *Seasons of Change for Chumash Ways* brings to mind a concept I learned about several years ago from Trini Cunningham of the Maidu Summit Consortium in Plumas County. It is called *Traditional Ecological Knowledge* or TEK. The National Park Service offers a good explanation of TEK: "Traditional Ecological Knowledge is the on-going accumulation of knowledge, practice and belief about relationships between living beings in a specific ecosystem that is acquired by indigenous people over hundreds or thousands of years through direct contact with the environment, handed down through generations, and used for life-sustaining ways. This knowledge includes the relationships between people, plants, animals, natural phenomena, landscapes, and timing of events for activities such as hunting, fishing, trapping, agriculture, and forestry. It encompasses the world view of a people, which includes ecology, spirituality, human and animal relationships, and more."

Where might we be today, ecologically, if we were to employ TEK to current land management practices?

Outstanding in His Field

BY MICHELE JIMENEZ-HOLTZ

He'll be outstanding in his field and out....standing in his field. Randy Moore is spreading his eagle wings and heading off to new pastures with the Los Padres National Forest, Santa Lucia Ranger District. He'll be the new Range Management Technician, something he's been well-trained for after completing his AA degree in Forestry at Reedley Community College. We'll sure miss him at La Purísima Mission State Historic Park but we wish him much success in his new career. Randy's last day is Saturday, August 26. Stop by the Hide Room at 10:45am to wish him farewell. Thanks for covering the weekend shifts and all the delightful conversations! Happy Trails, Randy!



The Hands that Weave

BY MICHELE JIMENEZ-HOLTZ

A chance meeting at a local market led to a reunion of neighbor-friends. Susanne and I were neighbors in the tiny community of Meadow Valley nestled in the northern Sierras of Plumas County. We've had much in common over the years: mutual friends, a love for community, green thumbs, and a passion for the mountains. Susanne and Ben lived a hop-skip-and-jump from us and had a beautiful organic farm. We also made big changes in our lives to move to Santa Barbara County to be near family. And it turns out that we have something else in common: La Purísima Mission. Little did I know years ago that Susanne is Chumash and is a basket weaver. She was born and raised in Santa Barbara and is part of the Santa Ynez Band of Chumash Indians. Her father was an elder in the band.



Photo: One of many baskets made by Susanne.
Photo by Michele Jimenez-Holtz.

Recently, she invited me to her home to see her special spot where she does basket weaving. Her beautiful baskets were casually displayed above the windows, all unique shapes and sizes. She began weaving in October, 2017, when Abe Sanchez began teaching classes at the Santa Ynez Band of Chumash Reservation.

Susanne explained that basket weaving is a utilitarian art form and they were traditionally needed for daily life. To begin, she knows for whom the baskets will be made. She's made them for her children and grand-children, and other special people. While making a basket for that special someone, she thinks about and prays for that person.

She has a shape in mind before starting; and the design is deeply rooted in her head, creating it over and over in her mind before it's actually made.

Sometimes she draws the design but that's not always easy because that's simply two-dimensional and a basket is not. The actual designs are passed down through generations and sometimes she'll use some rock art designs.

Weaving is a cultural expression which died out for a hundred years and is now being revived. Pico Petra was a Ventureño Chumash woman, among the last to weave until just after the turn of the twentieth century. She shared, "Since its revival, it's a way to be closer and connected to our ancestors; we guard what we create."

Four natural colors are used: red, black, tan, and whitish. In Chumash weaving three rods are always used as foundation and the threads sewn around them.

The final row has some black stitches known as rim ticking. There are three essential materials used in her weaving: 3-Leaved sumac, Juncus/Basket Rush (*Juncus textilis*) and Juncus/Baltic Rush (*Juncus balticus*), and Deergrass (*Muhlenbergia rigens*). It takes several months to prep the materials before they are ready to use. The sumac is 3-leaved and must be striped and pith removed; months later, it is bleached out and the product is whitish in color.



Photo: 3-leaved sumac.

The sumac is related to Poison oak (*Toxicodendron diversilobum*) so care must be taken when gathering. The *Juncus textilis* is split in about 3 sections and pith removed as well; care is needed not to cut oneself in the splitting process as it is very sharp and cuts like a bad paper cut.



Photo: Susanne grows *Juncus textilis* in her garden.
Photo by Susanne Sawyer.

Juncus balticus is thinner and used for rods to weave. The prepared *Juncus* is yellowish in color; its root sections are reddish and they are what provide natural reds of the basket.



Photo: *Juncus balticus*. Photo courtesy CalScape, copyright Brent Miller, 2005.

Deergrass (*Muhlenbergia rigens*) can be used in place of *Juncus balticus* for the foundation. To dye the materials black, a mud-like paste is made with good tannin-rich materials such as acorns, walnuts, and crushed sea shells plus rusty iron.



Photo: Deergrass (*Muhlenbergia rigens*). Photo courtesy of CalScape, 2010.

The material gathering process is very intentional and the weaver will make an offering for the goods. When she has difficulty finding the materials and locating them is not going well, she'll pray to the ancestors, "I need your help."

With all the gathering and materials preparation, she might manage to make four in a year; that's averaging three months for a basket and about 100 hours of work.

Her inspiration and mentor over the years has been Abe Sanchez. She shared that he's infinitely patient, accomplished and very encouraging. She refers to him as "Saint Abe."

She hopes that the art and tradition of basket-weaving remains in the future and that more of the younger generations will come to embrace and cherish it. She said, "I am blessed to have found this passion at 70 years old! It matters to my grandkids that I have something I so care about."



Photo of my friend Susanne with her basket. Photo by Michele Jimenez-Holtz.

One never knows what common ground we share with others until we reach out and get to know someone a little better. Something else we both share in common: weaving stories of tradition and sharing them with children and our community.

To learn more, check out the YouTube video of Chumash Basket Weaving with Abe Sanchez, *Weaving Past with Present*:

<https://www.youtube.com/watch?v=gA8J0zM8pC8>

Stay tuned as some of her baskets may be on display at the new Chumash Museum and Cultural Center, which may open sometime this autumn. Check out *A Museum in the Works*:

<https://www.youtube.com/watch?v=MD5FRWpRqHo&t=4s>

To learn more about Chumash baskets, visit the Santa Barbara Museum of Natural History website, <https://www.sbnature.org/collections-research/anthropology/chumash-life/daily-life>

Note: We are unsure of the botanical name for the three-leaved sumac; even Jan Timbrook was uncertain. The photo provided of *Rhus trilobata* may not be the same plant Susanne is referring to.

Purísima's Waterworks: Permaculture before Permaculture Was Cool

BY DOUG BRADLEY

During summers, I enjoy taking visitors for hikes around Purísima, pointing out that inhabitants were "Doing permaculture before permaculture was cool." One of the most visible proofs of this is Purísima's waterworks. My curiosity got the better of me and I decided to conduct a non-scientific survey of the waterworks to estimate how much water was gathered and stored. One big caveat: I do not know how similar the present-day waterworks is to the actual, nineteenth-century system. But for this article I will assume that the present-day waterworks is similar enough to draw some inferences. Walking north along the Las Zanjias Service Road from the mission grounds, one first notices the beautiful spring house with its enclosed settling tank.



Photo: Springhouse fed by a separate spring, the springhouse features a settling box and interior tank. Water is channeled downhill from the springhouse to the aqueduct. Photo by Doug Bradley.

Next comes the smaller of two cisterns, which is fed from a spring box on the east side of the road. As one proceeds further north, the second, much larger cistern is encountered, fed directly from Purísima's pond via an aqueduct.



Photo: Large upper cistern looking south from its inlet toward the mission grounds. The aqueduct can be seen in the distance on the left side. This is Purísima's largest cistern (42,000 gallons) and is the first stop for pond water on its journey to the mission. Photo by Doug Bradley.

This pond serves as the starting point for the aqueduct system, so I decided to work my way back downstream from there, measuring each feature serially.



Photo: Pond outlet. Purísima's aqueduct system begins at the northern pond, located just off the Las Zanjias service road. Satellite imagery suggests a storage size of approximately 0.15 acre feet. Photo by Doug Bradley.

The waterworks (and indeed much of the architecture) employed at La Purísima would have been familiar to any Roman engineer, with designs passed down essentially unchanged for centuries. Water was gathered from available sources — springs, streams, rain runoff — then channeled to downhill holding tanks (cisterns) where dirt and leaves could settle to the bottom, rendering the water clearer; these cisterns were periodically drained and cleaned of debris. In the ancient world, household cisterns, which gathered rainwater directly from rooftops and rock-lined slopes, were widely used. Some cisterns were internal to a household, like the popular impluvia design of many Roman houses, while others were located outside homes. Because the source was pure rainwater conveyed from nearby rooftops and/or rock-lined slopes, private cisterns were generally deemed safer than communal cisterns and wells, which were more easily contaminated by multiple users, effluent and livestock. Purísima's cisterns, lavanderías, and fountain were large. These communal structures were shared by all, holding thousands of gallons each, and therefore likely subject to strict rules to avoid contamination. What is today described as the "Indian lavandería" on the eastern Mission grounds was also used for bathing and had a separate drainage.



Photo: Indian lavandería used for both bathing and washing; the outlet box (right foreground) channeled water to a separate drainage. This cistern held about 12,000 gallons. Photo by Doug Bradley.



Photo: Central cistern” — The central cistern held graywater from the central lavandería only a few meters north. Water was stored for crop irrigation near the church. Photo by Doug Bradley.

The word *cistern* is a compound of the Latin *cista* (chest, or box) and *terra* (earth); thus, *cistern* means *earthen chest* and the word *cisterna* was commonly used throughout the Roman era to indicate a reservoir made from stone, mud, tiles and/or cement for the purpose of storing water. Cisterns are still used today, and have become fashionable in urban architecture due to revived interest in rainwater harvesting. The water at historic Purísima was collected year-round from the pond and eastern springs, stored in cisterns, and supplied water for drinking, washing, and irrigation. I followed the flow of Purísima’s waterworks from its highest-elevation source at the north pond, then southward along the aqueduct to the upper cisterns, and into the *lavandería*-fountain-lower cistern network of the mission itself. My sister who was visiting from New York, helped measure and photograph every feature along the way to yield an inventory of the waterworks.

To measure the pond, I used satellite imagery and tools available on *GoogleEarth*. My estimates did not include the settling tank at the spring house, nor did it take into account the various smaller, feeder springs located along the eastern side of the Las Zanjas service road.

feature	Dimensions	Approx. capacity (gal.)
North pond	0.15 acre feet	49,200
Large northern cistern	34.67’ dia. x 6.0’ deep	42,347
Small northern cistern	17.33’ dia. x 2.5’ deep	4,406
Indian lavandería	25.0’ dia. x 3.25’ deep	11,923
Fountain	9.5’ dia. x 3.5’ deep * minus center pedestal	1,667
Central lavandería	17.0’ dia. x 2.58’ deep	4,376
Central cistern	24.67’ dia. x 5.5’ deep	19,651
TOTAL WATER STORAGE (MAX. CAPACITY) =>		133,570

Photo: Pursima waterworks features with capacities. Photo by Doug Bradley.

When I measured the output of the pond, it was late July and water flowed at just 1.5 gallons per minute. This seems miniscule, but if all that water is collected and stored, it means a daily supply of some 2,160 gallons during the driest month of the year. (Recall, however, that we just exited an abnormally wet winter, so this meager amount probably exceeded pond flow during drier periods). Because human beings require a bare minimum of 1 gallon per day, and assuming a high Purísima population of 1,400 individuals, a bit of arithmetic

suggests that the mayordomo and workers needed to begin saving water at the end of every rain season, holding back as much as possible in cisterns, with mild-to-severe rationing during the driest months. If we exclude the pond at the northernmost terminus of the aqueduct, whose water is held behind a permanent concrete spillway, this means potential storage of some 84,370 gallons, or enough water to give the inhabitants a maximum two-month supply while under extreme rationing. This would not have included water needs for crops and livestock, nor account for water losses due to seepage and evaporation. It also does not explain how Purísima survived during some of California’s worse drought years, which prompts us to ask: *how did they do it?* One of Purísima’s secret weapons in its water survival war may have been the creek running along the west side of the lower loop trail and which is crossed by bridges in several places closer to the mission grounds. This is a seasonal creek that runs fast and deep during the rainiest winters, but which dries up during summer months. If you’ve ever explored the creek, braving the thick poison oak along its length, you’ll find a surprise: a series of small micro-dams (or “tanks”) that hold creek water back in several location. I was unable to learn whether tanks like these were in operation during the mission era, but their proximity to cropland north of

the mission grounds suggests itself as a possible additional water source for growing crops. The lifting of water from the creek to garden furrows would have required some means of conveyance, such as human muscle power via shaduf-type, counter-weighted swing buckets, or norias, which were creek-powered water wheels or bucket chains. Both were in use by the Spanish during the colonial era but I have not researched this detail at Purísima. Typically, however, the creek is dry during summer months, which leads me to speculate that northern row crops were likely grown when water sources were most reliable, during late-fall, winter and spring months, to take advantage of Lompoc's forgiving, mild weather. This also suggests careful selection of what to grow and when, both to accommodate available water and to avoid frost-sensitive crops during winter. As always, more research beckons.



Photo: Central lavandería, smaller than the Indian lavandería, it was used primarily for washing. Photo by Doug Bradley.

Water was transported throughout Purísima's waterworks via gravity along stone-lined aqueducts, which vary from 6–12 inches in width, and

up to 9 inches in depth. Besides storage, the real genius of the water engineers is in how water was first routed to primary drinking supplies, such as the water spouts on both *lavanderías* and the fountain, then used for washing at the edges of each *lavandería*, with the resultant wash water, what we today call "graywater," routed to the large cistern near the corrals for storage. This graywater was finally conveyed along the southernmost aqueduct to its destination: cropland located east and south of the church. By any modern definition, this was authentic permaculture, with every drop of water used to its absolute fullest.



Photo: Fountain, one of La Purísima's most iconic and photographed features, the central fountain was used exclusively for drinking and cooking. Photo by Doug Bradley.

Permaculture is "the development of agricultural ecosystems intended to be sustainable and self-sufficient."

In conclusion, we can marvel at how colonial Spanish engineers, working with Chumash labor and know-how, developed the ability to live year-round off the dry California landscape.

Moreover, they achieved this without modern powered equipment, making maximum use of gravity to transport water from local point sources and

channeling it to the center of mission life. It is a superb, early example of whole-systems thinking, and offers a number of lessons for modern perma-culturists to study.



Photo: South end of aqueduct. This is the southern-most terminus of Purísima's aqueduct system and final destination for graywater leaving the central mission grounds. Photo by Doug Bradley..



Photo: Satellite imagery of Mission water system.

A Little Trivia: *Prelado de los Tesoros* roughly translates to Keepers of the Treasures.

Our mission: We are a non-profit, 501(c)(3) public benefit corporation. Our members volunteer their time and talent to assist the staff of La Purísima Mission State Historic Park in preserving history and providing quality educational programs for park visitors.

Calendar: Subject to Change

	<u>Aug.</u>	<u>Sep.</u>	<u>Oct.</u>	<u>Nov.</u>
Board Meeting: 10am, <i>La Casita</i>	26-9am	23	28	11-9am
General Membership Meeting: 10am, <i>La Sala</i>	19			11
Docent Appreciation BBQ		9		
Winter edition of <i>Noticias</i> article deadline				1
Student Learning History Days		TBA		
Station Tours		TBA		
Student Guided Tours		TBA		

November 4 is the election of new Prelado officers to the Board: Vice-Chair, Secretary, Treasurer, and 2 Director-at-Large positions to be filled. No absentee ballots this year!

Park Interpretive Programs, Special Events, and school programs will be announced via email from Kristen McNally.

Save the Date!
Founding Day, December 8, 2023

Stay Connected:

Don't forget to check out the many excellent resources for news and videos. Please share with family and friends. Click on the links below to be re-directed:

- [La Purísima Mission State Historic Park](#)
- [La Purísima Mission State Historic Park Facebook page](#)
- [La Purísima Mission State Historic Park YouTube page](#)
- [La Purísima Mission State Historic Park Virtual Tour](#)
- [Prelado de los Tesoros](#) - Official Non-Profit Partner of the Mission
- [Prelado de los Tesoros Facebook Page](#)

From the Editors' Desk

BY MICHELE PITTENGER, KAREN HILL, & MICHELE JIMENEZ-HOLTZ

Thanks to all who submitted articles and photos for the autumn edition. In an effort to drastically reduce costs, we're sending *Noticias* via email and via USPS mail only to those requesting such.

Noticias article submission guidelines:

- 600 words or less if possible.
- 2 photos max: please only submit photos of docents, volunteers, or others for which you have obtained their written permission.
- Hi-resolution photos from camera or cellphone.
- Photos lose resolution the more they're transmitted.
- Articles may be edited to fit format.

Next deadline: **November 1**

Send to:
noticias@lapurisimamission.org



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Photo: Farewell to our Churro Sheep. Photos by Michele Jimenez-Holtz.