EXCAVANDO LOS ESPÍRITUS

The Holy Cross School Archaeological Project
Mission San Buenaventura, Ventura, California

by Thomas E. Talley, M.A.
# CONTENTS

Abstract........................................................................................................................... iv  
List of Figures................................................................................................................... vii  
List of Tables................................................................................................................... x  
Preface to Acknowledgements ....................................................................................... xi  
Acknowledgements ........................................................................................................ xii  

1. Introduction ................................................................................................................ 1  
Site: The Holy Cross School Project ......................................................................... 5  
Report Organization .................................................................................................. 15  

2. The History of Mission San Buenaventura................................................................. 17  
   Historical Setting ....................................................................................................... 17  
   Mission San Buenaventura ........................................................................................ 20  
   The Mission Era (1779-1835) ................................................................................. 20  
   The Secular Period (1836-1863) ............................................................................. 30  
   Transitional Period (1863-1922) ............................................................................ 36  
   The Modern Era (1922-Present) ............................................................................. 44  

3. Research Objectives ................................................................................................... 48  
   Prehistoric and Historic Contexts .............................................................................. 52  
      Prehistoric ........................................................................................................... 52  
      Mission-Era ......................................................................................................... 53  
      Secularization ..................................................................................................... 55  
      Transition ............................................................................................................ 56  
      Modern Era ......................................................................................................... 59  

4. Archaeology at Mission San Buenaventura................................................................. 61  
   Previous Archaeological Work .................................................................................. 62  
      Mission Plaza Excavations .................................................................................. 63  
      Petra Resources Excavations .............................................................................. 66  
      ERA Project Activity ........................................................................................... 71  

5. Methods and Artifact Analysis ................................................................................... 80  
   Field Methods ........................................................................................................... 80  
   Laboratory Methods .................................................................................................. 83  
   South Room Wall, North Quadrangle Complex ...................................................... 88  
   Sacristy ...................................................................................................................... 92  
   Alley Utility Trench, Trash Compactor Pad, and Retaining Wall ............................. 93  
   West Loci Located Under Original North Holy Cross School Wing ..................... 96  
   North Quadrangle Section One ............................................................................... 97  
   North Quadrangle Section Two .............................................................................. 100  
   North Quadrangle Section Three ........................................................................... 102
North Peripheral Area................................................................................................ 108
North Slope Units...................................................................................................... 110
Summary.................................................................................................................... 115

6. Conclusions ................................................................................................................ 116
   Kitsepawit (Fernando Librado) ................................................................................. 117
   Location of the North Quadrangle Room Wall Complex and Sacristy .................. 120
   Analysis and Interpretation of the Kitsepawit Maps .............................................. 125
   Placitas and Conjoining Hallways ........................................................................... 128
   Northern Room Wall, North Quadrangle Complex .............................................. 131
   Main Mission Courtyard ......................................................................................... 134
   Aqueduct Channels ................................................................................................. 136
   Summary of the Evolution of the Mission Quadrangle ............................................. 137
   Manufacturing and Industrial Activities ................................................................. 144
   Beads ...................................................................................................................... 144
   The Aqueduct ......................................................................................................... 146
   Lime Production ..................................................................................................... 147
   Tanning Vats ........................................................................................................... 148
   Metalworking .......................................................................................................... 150
   Management Recommendations ................................................................................ 152

Appendix 1: Petra Resources Artifact Database............................................................. 155
Appendix 2: ERA Artifact Database ........................................................................... 159
Appendix 3: Tolley Artifact Database ........................................................................ 235
Appendix 4: Mitigation Outline by Dr. David S. Whitley ............................................. 243
Appendix 5: California Environmental Quality Act, Appendix K ................................. 252
Appendix 6: De Architectura Book VIII, Chapter 6 Excerpts (Latin with Translation)...... 258
Appendix 7: 1862 Proclamation of President Abraham Lincoln ................................ 263

Bibliography ................................................................................................................... 265
LIST OF FIGURES

Figure 1.1: Location of Mission San Buenaventura ...................................................... 1
Figure 1.2: Ventura River Valley, Ventura, California .................................................. 2
Figure 1.3: The Kitsepawit (Fernando Librado) Map.................................................. 4
Figure 1.4: Site Appearance in March 1998 ................................................................ 7
Figure 1.5: El Caballo Settling Tank in Eastwood Park .............................................. 8
Figure 1.6: John Pulido, pictured at Cañada Larga in March 1998 ............................... 11
Figure 1.7: Installation of Grade Beam Rebar and Structural Steel .............................. 16
Figure 2.1: Mission San Buenaventura circa 1870 ...................................................... 17
Figure 2.2: Robinson’s Plate of San Buenaventura circa 1829 ................................. 29
Figure 2.3: Governor Don Pío Pico, with his wife María Ignacia Alvarado ............... 33
Figure 2.4: 1855 U.S. Survey Map of the Mission San Buenaventura Complex .......... 34
Figure 2.5: U.S. Survey Map of the Mission Quadrangle in 1855 .............................. 35
Figure 2.6: Buenaventura from the northeast circa 1880 ........................................... 37
Figure 2.7: Buenaventura from the northwest circa 1880 .......................................... 38
Figure 2.8: View of Buenaventura from the northeast circa 1887 ............................... 39
Figure 2.9: View of Buenaventura from the northeast circa 1895 ............................... 40
Figure 2.10: View of Mission from Main Street circa 1885 ....................................... 41
Figure 2.11: View of Mission from Main Street circa 1895 ....................................... 42
Figure 2.12: Mission San Buenaventura circa 1940 ................................................... 45
Figure 2.13: The west wall of the church in 2001 ....................................................... 46
Figure 3.1: Mission San Buenaventura, from Figueroa Street, circa 1905 ................. 50
Figure 3.2: Project area from the northeast, during the Petra excavations ............... 58
Figure 4.1: Mission San Buenaventura circa 1920 .................................................... 61
Figure 4.2: Albinger Archaeological Museum Site ..................................................... 64
Figure 4.3: Neophyte Quarters and Original Mission Church Foundation in 2001 ...... 65
Figure 4.4: Earth Systems Survey Trench Diagram .................................................. 67
Figure 4.5: Petra Unit 1, looking north .......................................................... 69
Figure 4.6: Petra Unit 2, looking north .......................................................... 70
Figure 4.7: GPR Survey Results Map .......................................................... 73
Figure 4.8: Map of ERA Test Units

Figure 4.9: Three units excavated during the 2000 Mitigation Excavations

Figure 5.1: Mission San Buenaventura from Poli Street circa 1940

Figure 5.2: John Pulido removing the second level of asphalt from Unit 224

Figure 5.3: Caisson Map with Unit numbers

Figure 5.4: Artifact Analysis Loci Groups

Figure 5.5: Ladrillo Floor at the bottom of Unit 224

Figure 5.6: Zanja channel in the north section of Petra Unit 1

Figure 5.7: Unit 227 (Utility Trench)

Figure 5.8: Sacristy foundation in unit 225

Figure 5.9: Post-construction locations of units 226 and 229

Figure 5.10: Probable Quadrangle features in units 204 and 211

Figure 5.11: Zanja segment excavated in unit 210

Figure 5.12: Mission Well feature inside of unit 187

Figure 5.13: “Church” Bottle recovered from unit 187

Figure 5.14: Spur excavated from unit 186

Figure 5.15: Examples of Olivella Shell Beads found at the Mission San Buenaventura Site

Figure 5.16: ERA North Feature Map

Figure 5.17: Northernmost Quadrangle wall as exposed in North Feature 4

Figure 6.1: A Mission teacher with his Chumash students circa 1885

Figure 6.2: Kitsepawit (Fernando Librado) circa 1912

Figure 6.3: Mission San Buenaventura Site Plan

Figure 6.4: Post-1812 Quadrangle Configuration

Figure 6.5: Kitsepawit Map of the North Quadrangle Area

Figure 6.6: Translated version of the North Quadrangle Map

Figure 6.7: Hearth Feature in unit 173

Figure 6.8: Kitsepawit Map of the Main Mission Courtyard

Figure 6.9: Translated version of the main Mission courtyard map

Figure 6.10: Kitsepawit Map of the zanja lines

Figure 6.11: Mission San Buenaventura circa 1920
Figure 6.12: Main Courtyard at San Buenaventura circa 1920 ........................................... 140
Figure 6.13: View of Mission San Buenaventura from Serra’s Cross circa 1885 .......... 142
Figure 6.14: West view of new Buttresses circa 1920 ....................................................... 143
Figure 6.15: Holy Cross School after completion in 1928 .................................................. 143
Figure 6.16: Map of the ranchería/village Kamexmey ..................................................... 145
Figure 6.17: Possible Tanning Vats feature ................................................................. 149
Figure 6.18: Kitsepowit Map of the corrals east of the Mission Quadrangle .......... 150
Figure 6.19: 1886 Sanborn Fire Insurance Map .......................................................... 151
Figure 6.20: Convent as it appeared in 1930 ................................................................. 152
Figure 6.21: Mission San Buenaventura’s cistern in 2001 ............................................. 153
LIST OF TABLES

Table 1: Hypothetical Chumash Cultural Identification Chart................................. 18
Table 2: Petra’s Chronology for Mission San Buenaventura .................................. 21
Table 3: Consolidated Unit Number Table............................................................. 76
Table 4: ERA Excavated Features......................................................................... 78
Table 5: Ceramic Types and Counts for North Quadrangle Section Two.............. 101
Table 6: Glass Types and Counts for North Quadrangle Section Two.................. 101
Table 7: Ceramic Types and Counts for North Quadrangle Section Three.......... 104
Table 8: Cultural Level and Feature Depth/Orientation Chart.............................. 114
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Dr. Christopher DeCorse and Dr. Doug Armstrong of Syracuse University, and Dr. David Whitley of Fillmore, California, served as my primary advisors during the project. In addition, Dr. Whitley co-authored the final mitigation plan that directed completion of construction. Two archaeological organizations were engaged in the project before my enlistment. Petra Resources, with Dr. Julia Costello and Beth Paden, excavated the initial test units. Environmental Research Archaeologists (ERA), directed by Gary Stickel, completed the bulk of the primary unit excavations prior to my arrival at the Mission. The notes of Kim Luyties and Nina Šerman were of particular use. Kathy Henri and Charles Johnson of the Ventura County Museum of History and Art were of tremendous assistance, Charles with background research and Kathy during an awkward phase of the project’s transition away from ERA. I also wish to thank Jennifer Watts of the Huntington Library for assistance in researching period photographs.

John Pulido served as the primary Native American Monitor for the Lulapin Chumash, under the aegis of Carol Pulido. John’s perspective and interest in his genealogy mandated a first hand view of activity; he took the initiative and assisted with
Excavation, screening, and sorting. He was more than diligent in his capacity as monitor. John has become a friend and brother.

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To Jarrett, this report is dedicated.
CHAPTER 1
Introduction

This report represents the completion of the mitigation requirements of the Holy Cross School Project for Mission San Buenaventura, Ventura, California. The specific area of investigation was a 41,000-ft² area immediately behind the church and rectory buildings of the Mission. This site is now the location of the new Holy Cross School multi-purpose and classroom buildings. Data recovered during this investigation is synthesized to provide a more detailed perspective on the development, role, and usage of the north quadrangle complex area of the Mission.

Figure 1.1: Location of Mission San Buenaventura, Ventura, California (map courtesy USGS)

Think of Ventura, California, and the first images you might conjure up are those of surfing, lazy, rolling days, and driving along the Pacific Coast Highway. This
Figure 1.2: Ventura River Valley, Ventura, California (map courtesy USGS)
area has a rapidly growing population base, yet has managed to retain much of the relaxed, small town or rural character associated with its image. What is less known about this area is its long history as both an ancient center of commerce and of a confluence of cultures. For about one thousand years prior to the arrival of the Europeans, part of modern Ventura was a Chumash trading center known as Shisholop. This village was a permanently settled site with a base population of 500-750 people that maintained a population potential of upwards of 2,000 members during primary trading seasons. Inland Chumash, Coastal Chumash, and Island Chumash from the Channel came to Shisholop to exchange goods for others not available within their own regions. Shisholop was located near the intersection of what are now Figueroa and Thompson Streets.

As in other areas of North America, the advent of a European presence altered this Venturaño site permanently. Chumash life ways were altered or destroyed. Evidence of their cultural traditions still remain, from San Luis Obispo to Malibu, a great deal of which is correlated to the surviving archaeological record of relevant churches of the California mission system. The missions themselves are evidence of the colonization methodology employed by the Spanish government in conjunction with the Catholic Church, a methodology almost entirely based on the Roman Villa model of conquest and acculturation. Competing in this area with the Spanish were the English, as well as Czarist Russia. By 1820, a new competitor for the Californias had arrived on the scene in the form of the nascent United States. The U.S. policy eventually known as ‘Manifest Destiny’ mandated the necessity of a Pacific coastline for commerce and expansion that the U.S. would fight several wars to obtain. The most obvious and enduring witnesses to this period of contact, turmoil, and upheaval were the Missions.
Figure 1.3: The Kitseawit (Fernando Librado) Map. Relevant pages of these maps, translations, and interpretation are discussed in detail in the Conclusion, Chapter 6 (Harrington Papers, National Anthropological Archives, Smithsonian Institution Pt.3, R95.S.605)
Because the Chumash were not involved in battles of the epic proportions of the Lakota, Cherokee, or Apache Nations, there is a tendency to overlook and minimize the impact of an expanding world system had on the Chumash specifically and the region in general. Mission San Buenaventura served as a Spanish outpost then Mexican outpost, a private residence, an American protectorate, and finally a simple Roman Catholic parish church, a role it still fulfills, along with that of an educational institution.

From an archaeological and anthropological perspective, excavation at Mission San Buenaventura offers the opportunity to examine and detail past life ways during this period (1782-present), how different systems of subsistence affected the mission’s population, and how each manifested itself in the archaeological record.

**Site: The Holy Cross School Project**

In 1994, Mission San Buenaventura began consideration of construction of a new Holy Cross School within a 41000-ft² area immediately behind the apse of the Church and rectory buildings. Mainstreet Architects and Planners, Inc. designed the buildings that from here forward are referred to in this document as the Holy Cross School Project. Aware of the cultural, archaeological and political sensitivity of the area, Monsignor Patrick O’Brien commissioned Petra Resources, Inc., directed by Dr. Julia Costello, to assess the extent of intact subsurface features and cultural deposits and prepare a recommendation and mitigation plan (Costello and Paden 1996:1). Upon completion of Petra’s preliminary report, Monsignor O’Brien retained Environmental Research Archaeologists (ERA) to complete the initial archaeological work and prepare a final mitigation plan for the Holy Cross School Project (Stickel 1997a:2). On October 10, 1997, ERA was released pending a transitional report on their excavations (Stickel
In late summer 1996, Dr. David Whitley was brought in as a project consultant. In 1997, after reviewing the previous archaeological work conducted by Petra and ERA, Dr. Whitley developed alternative mitigation options for the Holy Cross site. During the authorship of his mitigation proposals, Dr. Whitley contacted Dr. Chris DeCorse of Syracuse University, Dr. Paul Farnsworth, Louisiana State University, and Dr. Michael Glassow, UC-Santa Barbara, for input and assistance (Whitley 1997:7). It was Dr. DeCorse who first approached me in February 1998 about my possible participation in this project.

**Archaeological Activity (Spring/Summer 1998)**

In March 1998, I first visited Mission San Buenaventura in order to complete a Phase I evaluation of the site and to determine if I wanted to direct the completion of archaeological mitigation work for the Holy Cross School Project. My initial survey included an examination of the standing ‘Mission-Era’ structures including the existing church and the ‘settling tank’ that still stands immediately north of the church’s apse. The descriptive sign attached to the ‘tank’ delineates an estimated construction date of circa 1829. Visible above the surface in the Holy Cross School Project area was part of the exterior wall of the northernmost corridor of the north quadrangle complex, as well as its stone foundation. The slope of approximate elevation of 20 metres that leads up to Poli Street had been cut back, and sections were covered in tarpaulins to prevent erosion due to rainfall.

During this period I also visited the Albinger Archaeological Museum west of the Mission. The Albinger Museum has several displays of artifact and ecofact types,
stratigraphic reconstructions, and associated timelines for the Mission based on Roberta Greenwood’s excavations in 1974-75. These excavations covered the area immediately adjacent to the Mission’s west parking lot. Greenwood’s investigations exposed the stone foundations of neophyte buildings as well as the foundation of the original San Buenaventura church structure. Also visible were two of the aqueduct channels leading from the reservoir/settling tank in Eastwood Park known as El Caballo (The Horse). Chumash-related features, such as an oven and reconstructed tomol sea vessel located at the museum, were also examined in detail.

Directly across Main Street from the Albinger Museum is the Ventura County Museum of History and Art (VCMHA). During this initial visit, I took opportunity to
examine the Ventura County timeline displays, as well as the documentary archives available for public use.

Figure 1.5: El Caballo Settling Tank in Eastwood Park (photo by Tolley)

In June 1998, I began reviewing all previous archaeological work conducted in this area, including that of Roberta Greenwood, Petra Resources, and Environmental Research Archaeologists. I also conducted further background research into the Mission’s history, the project’s history, the history of the city of Ventura, and reviewed ethnographic and ethnohistorical literature on the Chumash Nation and the manner in which it interacted with European incursion. In September 1998, I returned to Ventura to officially visit the site and inform Monsignor O’Brien that I would take over all archaeological activities in concurrence with the Holy Cross School Project. Dr. Whitley...
served as my advisor in Ventura, and Drs. Christopher DeCorse and Douglas Armstrong were my advisors in Syracuse.

**Archaeological Activity Fall 1998**

Once I accepted my position with the Holy Cross School Project and my role as Principal Investigator, I had the responsibility of completing all historical and archaeological requirements associated with the Holy Cross School project. The following is a summary of the work undertaken and what I hoped to accomplish.

My introduction to the project included an emphasis on the cultural and political sensitivity of the project. The Ventureño (Lulapin) Chumash had several issues with the way the project had been conducted to that point, as did the Mission. I hoped to address these concerns the duration of my participation in this project. The extent of my field involvement was from March 1998 until October 2000. Archaeological fieldwork began in December 1998, and ran temporally in conjunction with construction until May 2000. Archival research was contemporaneous with fieldwork, and was also conducted during periods when no field archaeology was taking place.

The existence of cultural deposits at this site was evident. Given that the Mission had already surpassed the legal financial requirements of the California Environmental Quality Act (CEQA) and was willing to continue with its archaeological obligations, expediency and accuracy were of extreme priority. Among the first tasks completed was a preliminary examination of the artifact collection left at Buenaventura, described as complete by the ERA team. Those artifacts most likely to have diagnostic value were boxed and shipped to the archaeological labs at Syracuse University in order for my analysis and reorganization to begin. By October, I had discovered that the collection was
not, in fact, complete; the most significant or diagnostic artifacts were missing and were not available. The missing artifact collection was delivered by Gary Stickel to the Ventura County Museum of History and Art in January 1999 and has since been integrated into my completed analysis.

During this period, construction was also progressing on an earthen pad over the project site. In consultation with Jane Montague, civil engineer, of Lewis Engineering in Ventura, Mainstreet Architects suggested that a pad of a minimum height of 36 inches be constructed over the site in order to “minimize the impact of the floor slab and grade beams on the cultural layer” (Mainstreet Architects 1997:10). The foundation was redesigned as a “structural slab resting on grade beams supported by drilled caissons reaching to bedrock” (Mainstreet Architects 1997:10). The depth of the grade beams was at a minimum of 30 inches. The caissons were meant to mutually protect subsurface cultural deposits relating to the Mission’s early history as well as stabilize the structure due to geological instability in the general area. An additional precaution taken into consideration during the planning of the Holy Cross School Project was to move the complex as far north as possible, partially placing the first story into the hillside. The pad was constructed from fill soil brought in from outside of the Mission property, as well as soil from the slope behind the Mission. ERA’s Principal Investigator, Gary Stickel, had described the slope as being archaeologically sterile (J. Pulido, Fontaine 1998-9: personal communication).

Native American Monitoring

Pursuant to CEQA (Appendix K), local, state, and federal regulations, a Native American monitor was present on site when any earth moving equipment was trenching
Figure 1.6: John Pulido, pictured at Cañada Larga in April 1998 (photo by Tolley)

or digging, or when any archaeological activity occurred. Mr. John Pulido, of Lulapin Chumash descent, was the primary monitor; Mr. Pulido functioned under the aegis of his mother, Carol Pulido. A specific monitoring contract was negotiated between the Ventureño (Lulapin) Chumash Nation and Monsignor O’Brien. However, neither party granted me access to this contract. The contract, however, is on file with both the Chumash Nation and Mission San Buenaventura.

Participants in the Holy Cross School Project Foundation Construction

The overall contractor for the construction of the Holy Cross School Project was Viola Constructors of Oxnard, California. The project manager for the duration of my
activity was Daniel Fontaine. The excavation of the grade beams and foundation slab was subcontracted out to Modern Concrete of Ventura. Three crews from D. J. Scheffler of Fontana, California, drilled caissons.

**Archaeological Activity December 1998-December 1999**

The timing of monitoring and subsequent archaeological activity was linked to construction schedules. On December 3, 1998, Monsignor O’Brien contacted Dr. DeCorse in order to request my presence in Ventura as soon as possible. The foundation pad had been completed, and once additional funding had been secured through both the parish and the Archdiocese of Los Angeles, construction of the grade beam and caisson system could begin. I arrived and began work on 7 December 1998. I inspected the pad in several locations and confirmed its height, which varied between 36-40 inches. Brief meetings were held with the Monsignor and Daniel Fontaine, as well as with Mr. Pulido. Mr. Pulido had been present for the construction of the pad.

Mr. Pulido and I monitored the drilling of those caissons needed for the first part of the Holy Cross complex to ensure that they were aligned with those units excavated by ERA and Petra Resources. Due to the geological characteristics of the site and the tremendous force used by drilling rigs, I felt it necessary to observe the complete drilling process to ensure preservation of as much of the intact cultural resources as possible. Both the Mission and the Chumash Nation had consented with this policy as per the agreed mitigation plan.

Depths of each caisson were determined by both their load bearing demands and by geologist Jeff Wolff. Each caisson went through to bedrock, plus additional depths required by the site geologist and architectural plans. Once a set number (7) of caissons...
were drilled reinforced steel cages were placed into each, leveled and centered, and then filled with concrete. A total of 74 caissons were completed for this phase of construction.

Upon completion of the caissons, Mr. Pulido and I monitored the excavation and installation of subsurface utility lines. The utilities included fire systems, sewer, water, telephone, gas, and electrical lines. These trenches ran the span from east of the ‘settling tank’ to the east side of the multi-purpose auditorium building (known as Phase I of the school construction).

The next phase of archaeology that took place concurrent with the installation of the utility lines was the excavation of the required area for a foot access stairwell adjacent to the east side of the settling tank. This unit was excavated to the grade and depth required for the stairwell and no further. Units were not excavated to sterile soil. Because an intact feature was discovered (the original quadrangle floor), the stairwell was redesigned in order to preserve this intact Mission-Era deposit and not repeat the pattern of disturbance and destruction that has taken place during periods of construction that had occurred on this site during the previous 110 years. In agreement with Mr. Pulido, no excavation took place beyond the minimum depth required. Our main goal was to preserve as much of the Mission San Buenaventura site as possible.

The final stage of archaeological activity during this period involved supervising the excavation of footings for retaining walls associated with the parking area adjacent to the east side of the Holy Cross School, and the electrical access utility trench and junction box need to bring primary source electrical supply onto the site. This trench extended along the rear alley from immediately adjacent to 21 Palm Restaurant to the intersection of the alley and the eastern boundary of the parking lot. Once the trench and footings
were completed, the small garage/storage building located in the existing lower parking area was demolished in order to make way for a handicapped access ramp that is part of the newly redesigned parking lot. Two retaining wall/support footings were excavated, as well as soil scarification to a depth of nine inches to ensure proper compaction of the earth below. Archival research and oral reports had indicated at least three previous construction phases in this area. Although disturbance of intact cultural deposits was unlikely, nevertheless Mr. Pulido and I monitored all activity.

**Archaeological Activity January 2000-April 2000**

The ultimate stages of the archaeological requirements for the Holy Cross School Project were completed during this period. The northern 30% of the original extension of the Holy Cross School was demolished in early January, and was monitored by Mr. Pulido. I returned to Ventura on 9 January 2000 in order to excavate the remaining 12 caisson units to be drilled. These had not been excavated by either Petra or ERA. All twelve units were excavated to sterile soil. In addition to Mr. Pulido, Carol Pulido was present for much of the excavation. Once I had deemed each unit to be completed, a layer of blue plastic was placed into each. This was to ensure that after each unit was backfilled and the foundation pad was extended over this area, the caissons were laid out and drilled in the correct locations. Mr. Pulido confirmed that during the final drilling, the plastic was encountered in each unit (J. Pulido 2000:personal communication).

We also monitored the installation of the foundation of a new restroom area attached to the standing original Holy Cross School, as well as the installation of water and sewer lines to the building. This area was of specific interest to all parties involved, particularly the Chumash, because the school had been built over the original Mission
Two Mission-Era foundation walls were uncovered, but neither human remains nor burial goods/contexts were encountered.

**Report Organization**

My report combines synopses of previous archaeological surveys with my complete evaluation of archaeological and historical resources, and should be considered the most up-to-date information about the cultural resources of this site. The report is structured to provide the reader with sufficient context to evaluate my interpretation of the archaeological record of Mission San Buenaventura, particularly with regard to the north quadrangle complex. Following this introduction, Chapter 2 provides a history of Mission San Buenaventura, from European contact up to the present day. This summary is based on my own documentary research, as well as that completed by many others. The details of my research design and laboratory methods are presented in Chapter 3. Chapter 4 contains brief summaries of the archaeological work conducted on this area, in particular the excavations conducted by Dr. Julia Costello (Petra Resources, Inc.), Roberta Greenwood and Associates, and Gary Stickel (ERA, Inc.). Chapter 5 is the artifact analysis of CA-Ven-4, SBV-M, incorporating previous work done on this site and my own excavation collection and documentary research. Although I have introduced my excavations in a chronological fashion in previous sections, my conclusions are organized by areas of the site in order to facilitate a greater comprehension of the relationships within Mission San Buenaventura as a whole.

Chapter 6, titled “Summary and Conclusions” provides an interpretation of the archaeological and historic data. I compare what has been found to the Kitsepawit (Fernando Librado) maps of the Mission circa 1845-1855 and its relevance to potential
interpretation of this site. I also detail how I believe the Mission evolved, what phases of construction took place in the North Quadrangle Complex, and what the possible room functions may have been. I also discuss the form and function of the Mission’s aqueduct system within the north quadrangle area, which until this point had not been dated and interpreted accurately. The overall impact of the construction of the new Holy Cross School Project is assessed, and I include my site management recommendations here.

The appendices include Dr. David Whitley’s mitigation report, my own artifact inventory, as well as the artifact catalogues of Petra Resources and ERA. Translations of sections of Vitruvius’ De Architectura, Book VIII (excerpts) along with the Latin are also included as a ready reference. My Bibliography completes the report.
Figure 2.1: Mission San Buenaventura circa 1870 (www.timsbaja.com)

Historical Setting

To begin to comprehend the history of Buenaventura and the influence it has had in this area, an appreciation of the people present when Europeans arrived is requisite. The Chumash were a nation of six related language groups whose territory covered the area from San Luis Obispo at the north, to Malibu at the south, a total area of over 25,000 square kilometers. The Chumash were an advanced hunter-gather society whose life ways were dependent primarily on a maritime economy. They traded with neighboring groups, including the Tongva (Gabrielino) of the Los Angeles Basin and Catalina Island (Arnold 2001:10).

There is some dissent about when the Chumash are archaeologically identifiable as a cultural group. The oldest archaeological evidence in the region has been recovered from the Channel Islands, particularly on Santa Rosa and Santa Cruz. Some researchers
suggest a date of 5500 BCE for the Island Chumash (Hoover 1972, Orr 1968, Olsen 1930), some at 2500 BCE (Erlandson 1994:47-48; Glassow 1988), and still other archaeologists do not identify the Chumash until approximately AD 500 (Warren 1968). Roberta Greenwood suggests an approximate date of 3500 BCE for prehistoric artifacts recovered during her work in the neophyte area west of the Mission’s parking lot based on radiometric dating (Greenwood 1975:7; Wessel 1976:24). The post-contact Chumash have also been traditionally separated into groups that are associated with a proximate mission; for example, the Ventureño Chumash and Mission San Buenaventura. These divisions do not necessarily represent actual Chumash cultural borders within the nation.
It is not my intent to take up these arguments per se; what is of utmost importance is the point that the Chumash were a well-defined and well-established collection of linguistically and culturally connected groups when the Europeans arrived.

When the Spanish explorer Juan Rodriguez Cabrillo reached the Central California coast in 1542, an estimated 20,000 Chumash were living in the area (Arnold 2001:12; Johnson 1998), about 67% of which lived either on the coast or on the north side of the Channel Islands. The Ventureño had over 100 marine sources of subsistence available to them, as well as waterfowl, deer, and small game. The Ventureño also harvested several varieties of seed grasses, acorns, and squashes. These were managed in some cases, but were not actually cultivated. The most critical life way, however, was trade.

Archaeologists have identified Shisholop, a Ventureño site one kilometer south of San Buenaventura (located at the foot of modern Figueroa Street), as a large exchange center for the Chumash. Exchange was facilitated between the Island and Coastal Chumash groups by the tomol, a wood plank canoe that had been developed by AD 1000 (Arnold 1995:737-8). One of the main centers of construction of tomols was in the area of modern day Carpintería, hence the name of the town (Arnold 2000:14). One source for the asphaltum used in tomol construction is at Rincon Point, 14 kilometers west of the Mission. These highly seaworthy vessels had capacities of up to two tons and moved goods from the islands and all along the central coast. When Cabrillo contacted the Chumash, he discovered a stable and vibrant group of people. This active, indigenous trade network may explain why the Chumash were willing to trade with the Europeans once they had arrived. One of the Ventureño contributions to trade was fused shale
similar to obsidian in appearance and use. Although all Chumash are identified as being members of the Chumashan language family, Cruzeño of the islands and the Barbareño/Ventureño coastal dialects were not mutually intelligible. Another possible contribution, and quite interesting prospect, is that the Ventureño acted as interpreters. Multilingualism may have been one of the reasons Shisholop existed as a trade center.

**Mission San Buenaventura**

There have been several histories written about the mission (e.g. Weber 1977, Engelhardt 1930), of varying accuracy and noteworthiness. A useful chronology for Mission San Buenaventura’s history was created as part of Petra Resources excavation report in 1996 (Costello and Paden 1996:11). A slightly modified version (Table 2) is reproduced below and is used as an initial framework for my examination of the Mission’s history and interpretation of archaeological remains. Some of my conclusions are identical with those presented by other researchers, but there are differences in dates, events, and sources.

**The Mission Era (1779-1835)**

In mid-1779, the atmosphere of the colonized Central Coast of California was quite tense. At the same time England was at war with the new United States, on 23 June 1779 the King of Spain declared war on England. In order to help finance this war, additional taxes were levied on the Spanish subjects in America, including Native Americans under their control (DeNevi and Moholy 1985:188). Individual padres were to pay these taxes from parish funds. Although the coast was relatively safe from exterior attack, anger, frustration, and concerns for internal security were mounting.
Subsequent to 1767, Fray Junipero Serra had been desirous of establishing a mission as a midpoint between Monterey and San Diego. In Serra’s vision, this was to have been the third mission he would found. Philosophical and political squabbles delayed any establishment of such a mission until 1782. Commandant General Teodoro de Croix and Governor Felipe de Neve had finally agreed to establish three missions.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>EVENT</th>
<th>REFERENCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1782</td>
<td>Mission founded by Fr. Serra and church building begun</td>
<td>Weber, 1977:158-162</td>
</tr>
<tr>
<td>1792</td>
<td>Original church destroyed by fire</td>
<td>Weber, 1977:158-162</td>
</tr>
<tr>
<td>1794</td>
<td>Quadrangle completed on three sides</td>
<td>Engelhardt, 1930:24</td>
</tr>
<tr>
<td>1795</td>
<td>Tannery built</td>
<td>Engelhardt, 1930:25</td>
</tr>
<tr>
<td>1799</td>
<td>Granary built</td>
<td>Engelhardt, 1930:25</td>
</tr>
<tr>
<td>1804</td>
<td>Completion of 36 adobe rooms for neophytes at the mission</td>
<td>Weber, 1977:158-162</td>
</tr>
<tr>
<td>1805</td>
<td>Completion of 29 more neophyte rooms at the mission</td>
<td>Weber, 1977:158-162</td>
</tr>
<tr>
<td>1809</td>
<td>Completion of present church</td>
<td>Weber, 1977:158-162</td>
</tr>
<tr>
<td>1816</td>
<td>Church is repaired and restored</td>
<td>Weber, 1977:158-162</td>
</tr>
<tr>
<td>1834</td>
<td>Mission San Buenaventura confiscated by Legislature</td>
<td>Engelhardt, 1930:70</td>
</tr>
<tr>
<td>1836</td>
<td>Transfer of Mission to legislature is completed</td>
<td>Engelhardt, 1930:70</td>
</tr>
<tr>
<td>1843-1843</td>
<td>Mission administrated by paid managers</td>
<td>Engelhardt, 1930:70</td>
</tr>
<tr>
<td>1845</td>
<td>Mission is rented, then sold, by CA Governor to José Arnaz</td>
<td>Engelhardt, 1930:86</td>
</tr>
<tr>
<td>1857</td>
<td>Church ceiling caved in by an earthquake</td>
<td>Weber, 1977:190</td>
</tr>
<tr>
<td>1862</td>
<td>Mission church and part of grounds returned to Catholic Church by U.S Government</td>
<td>Engelhardt, 1930:96</td>
</tr>
<tr>
<td>1886</td>
<td>Only fraction of quadrangle remains with church; priest’s quarters are built</td>
<td>Sanborn Insurance Map</td>
</tr>
<tr>
<td>1887</td>
<td>Rev. Cyprian Rubio demolishes many outbuildings; only church and sacristy remain</td>
<td>Weber, 1977:158-162</td>
</tr>
<tr>
<td>1890</td>
<td>No quadrangle remains; Armory Hall, Anacapa Hotel, and Undertaker’s all built where quadrangle stood</td>
<td>Sanborn Insurance Map</td>
</tr>
<tr>
<td>1892</td>
<td>Settling Tank shown on map</td>
<td>Sanborn Insurance Map</td>
</tr>
<tr>
<td>1906</td>
<td>Map is identical to 1890</td>
<td>Sanborn Insurance Map</td>
</tr>
<tr>
<td>1910</td>
<td>Identical to 1906</td>
<td>Sanborn Insurance Map</td>
</tr>
<tr>
<td>1922</td>
<td>Holy Cross School built west of church; convent completed behind church by 1928</td>
<td>Mainstreet Architects, 1995</td>
</tr>
<tr>
<td>1928</td>
<td>Map shows rectory built east of church</td>
<td>Sanborn Insurance Map</td>
</tr>
<tr>
<td>1950</td>
<td>South and west additions to school building; lawn in front to convent converted to a parking lot</td>
<td>Mainstreet Architects, 1995</td>
</tr>
</tbody>
</table>

Table 2: Petra’s Chronology for Mission San Buenaventura (after Costello and Paden 1996:11)
along the coast between Missions San Gabriel and San Luís Obispo, an area long viewed as the least secure along El Camino Real (The Royal Road). The three missions to be developed were: San Buenaventura, La Purísima Concepción, and Santa Barbara. On 26 March 1782, an expedition of over 100 persons, including Serra, de Neve, 80 soldiers, and baptized Native neophytes departed from San Gabriel.

On 31 March 1782, Easter Sunday, near a Chumash village (Shisholop), Fray Serra consecrated the site that was to become Mission San Buenaventura. A cross was raised and High Mass delivered by Serra (DeNevi and Moholy 1985:190; Berger 1941:180). Temporary shelters and a chapel were established, and then construction of the church complex was undertaken. There is some disagreement on the sequence of construction of the quadrangle. Many scholars have operated under the assumption that the foundation of the church structure was among the first steps in the building of Buenaventura. Records show, in fact, that the south, east, and north walls were amongst the initial developments, in conjunction with the drilling of wells and the erecting of an aqueduct (more specifics of the aqueduct itself are contained in Chapter 6). The construction of the original church foundation did not start until circa 6 June 1787 (Hastings, 1975:101). Mission archives also indicated that the church and cemetery foundations were nearly completed by 30 July 1787 and that the exterior walls were at a height of five varas (1 vara = 86 cm) by December 1789 (Hastings 1975:101). Construction continued on the church until at least December 1790 (Gates 1976:183). Mission records then state that the church building was demolished for having a “falseado la puerta de costado” on 31 December 1790. Gates quotes a translation of this phrase (by Father M. Geiger) as an "unsound side door" that was the reason for the
The demolition of the church. This is in opposition to reports the destruction due to fire in 1792. Roberta Greenwood’s excavations failed to recover any evidence of a large-scale combustion event that could be correlated to the destruction of the original church.

My translation of the above phrase is “door in the bulging wall”. This makes sense of the demolition of the building. A faulty doorway would not be sufficient to eliminate three and a half years of labor. However, if the structure had lost its integrity due to an earthquake, faulty construction due to haste, or the scenario of flood damage due to the low-lying location of this building, the eradication of the structure would be necessitated. It is clear to me that a fire was not the reason for demolishing the original church. By late 1791, the foundations of a larger church building were started on a point of higher elevation approximately 100 meters east of the previous site.

I believe the impact of a new, larger church on the overall layout of the quadrangle was immense. The planned length of the north and south walls was reduced to accommodate the new structure’s location. An additional room wall and courtyard were added to the east in order to cushion the garrison’s quarters and add storage rooms. A cistern was built into the lower northern room wall. Of greatest significance to the Holy Cross Project, construction on an upper northern room wall and connecting halls commenced in 1794, and the zanjas (water channels) of the aqueduct were altered to accommodate the alterations to the quadrangle. Between 1794 and 1809, the quadrangle was completed; a granary, storehouse, tanning vats, and workshops were built (Weber 1977:158-162; Berger 1941:181; Engelhardt 1930:24-25), and the neophyte quarters uncovered by Greenwood’s excavations were also constructed. On 10 September 1809, Father José Señán dedicated the current church of Mission San Buenaventura. On 11
September, the remains of Father Vicente de Santa María, died 16 July 1806, were interred in a small niche on the north side of the sanctuary.

Although much of the focus of this early period of the mission’s history was construction, many crops were also introduced and successfully developed (see below). Canals provided irrigation for agriculture until the aqueduct was completed. These foodstuffs flourished well into the nineteenth century until secularization took place.

English explorer George Vancouver visited the area on his second visit to California in 1793. Upon Vancouver’s arrival in Santa Barbara, Father Santa María presented him with a small flock of sheep and all the fruit and vegetables twenty pack mules could carry (Berger 1941:182-3). Vancouver had Santa María accompany him on his ship Discovery back to San Buenaventura. Once there, Vancouver was impressed by the Mission gardens, architecture, and agriculture. Buenaventura's gardens had:

Far exceeded anything I had before met with in these regions, both in respect of the quality, quantity, and variety of its excellent productions... These have principally consisted of apples, pears, plums, figs, oranges, grapes, peaches, and pomegranates, together with the plantain, banana, cocoa nut, sugar cane, indigo, and a great variety of the necessary and useful kitchen herbs, plants, and roots. (Vancouver, quoted in Weber 1977:23-4)

Mission San Buenaventura also managed large herds of sheep and cattle. It is clear that at the onset of the 1800s Buenaventura was the economic powerhouse of the central coast of California.

Much of the Mission’s initial success was dependent on the effort of the Ventureño Chumash. The Ventureño represented the neophytes, the laborers, and on occasion the defenders on which Buenaventura was exclusively dependent. As such, when the Nation was impacted, so too was the Mission. I believe the sphere of influence
of San Buenaventura was arguably the most stable in Alta California. Certainly not an isolated site, this area had managed to avoid the degree of strife and conflict that other missions had undergone. This could not last permanently, and it did not. Dissent had began brewing in Mexico, the nascent United States had defeated the English in its war of independence and began to pursue what became a policy of Manifest Destiny, and England, France, Russia, the U.S., and Spain were all interested in developing trade colonies on the coast of California. Other, more direct, sources of threat had begun to impact the Chumash, predominantly, infectious diseases. By 1770, Europeans had acquired resistances to diseases of the New World. Native Americans living on the Central Coast had not had the same opportunity with European strains. Measles, smallpox, pneumonia, scarlet fever, cholera, and typhoid all took their toll. Particularly devastating for the coastal Chumash was a diphtheria epidemic that started in 1800 at San Gabriel and eventually made its way up the coast (Cook 1976:18-20). In Santa Barbara alone up to 15% of the Chumash population was decimated. San Buenaventura was also affected by the outbreak, but to nowhere near the same degree.

The number of Chumash at the Mission continued to multiply, drawn by the stability of the area and the Mission’s life ways. The disease to have the largest impact on Buenaventura was syphilis. As early as 1811, Father Señán began mentioning the frequency of syphilis (Cook 1976:22), along with tuberculosis and dysentery, in his letters. In a letter dated 16 November 1816, Señán began requesting ‘Vigo’s calmative’ as a remedy for syphilis (Señán [1796-1823] 1962:96). Birthrates were impacted by sterility, and females became underrepresented in the Mission’s population. For all this, the neophyte population continued to swell, reaching its apex of 1,328 in 1816 according
to Mission records. Post 1816, the population began a steady decrease. Disease and
deprivation took its toll. An aging Father Señán, in a letter dated 4 January 1819, noted
the decline of the province in general and the climate at San Buenaventura.

The Anglo-Americans... can inflict all the damage they like upon our
installations at San Blas and Acapulco. This province no longer enjoys its
former connections, which used to supply us with necessities for
survival... supplemented by goods brought in by foreign ships, some of
them necessarily armed... Given the resent state of affairs, I infer that this
Province will soon be abandoned. (Señán [1796-1823] 1962:113)

Several other events of considerable note took place during the Mission period.
As stated above, the new church building was dedicated in 1809. Just over three years
later, on 8 December 1812, a series of earthquakes that also wreaked havoc on Missions
San Gabriel, San Fernando, Santa Inez, San Diego, Santa Barbara and others in the chain
heavily damaged Mission San Buenaventura. The bell tower was sufficiently damaged as
to warrant a complete demolition and rebuilding. The top eight feet of the new church
façade were impacted, and the rear wall behind the altar also had to be rebuilt (Neuerburg
1983:5). Several buttresses were added to stabilize the church walls, including the current
bell tower, which is slightly offset to make both the building and the tower more
earthquake-proof. The ceiling of the church was lowered by one vara, and a new tiled
roof replaced the previous azotea (a flat or slightly convex untiled roof). By 4 July 1815,
Mission San Buenaventura was again holding service (Engelhardt 1930:32).

Another occurrence vital to understanding Buenaventura’s history is the episode
involving a French pirate named Hippolyte Bouchard and his English lieutenant Peter
Corney. Commanding his ship Argentina, Bouchard sailed from Honolulu with Corney in
command of the smaller vessel Santa Rosa. Arriving on the coast of California in
November 1818, Bouchard and his group plagued the coast south to San Juan Capistrano.
When Father Señán was told that Bouchard had anchored off of Santa Barbara, he
evacuated to a place named “La Nueva Purísima” located in the mountains 14 kilometers
north of San Buenaventura (Señán [1796-1823] 1962:114). Valuables, including
furniture, ornaments, artwork, decorations, and household goods were buried or hidden in
thickets and a cave. After 24 days, Señán and his followers made their way back to the
mission and gradually returned to their lives. This incident illustrates the degree to which
the political atmosphere of Alta California was changing. Mexico was soon to be
independent, and international competition for access to California was increasing. No
one entity had control of maritime activity. In a letter dated 10 January 1819, Señán
lamented the political instability, writing “… all of which I infer that our Province is

1819 proved to be an eventful year for Mission San Buenaventura. An adobe wall
circumscribing the garden southwest of the quadrangle was completed. On 30 May a
small band of Mojave arrived from the eastern interior of California (Berger 1941:184) to
trade. The soldiers assigned to guard the mission forbade any exchange and proceeded to
incarcerate the Mojaves overnight. Upon their release the following morning, a struggle
ensued in which ten Mojaves were killed, as well as two soldiers and a Chumash
neophyte who were defending the mission (Señán [1796-1823] 1962:124-5). The
agricultural output of the mission was also affected by a brief drought that lasted into
1821 (Señán [1796-1823] 1962:144). Father Señán also notes in several of his letters of
1819 the growing presence of military vessels in the waters off the California coast; this
is contemporaneous with the growing unrest in New Spain. In 1821, the Empire of Mexico declared its independence from Spain. On 11 April 1822 this independence was acknowledged first at Monterey, then formally at the balance of missions in Alta California. The political atmosphere around San Buenaventura was permanently altered, and this date signals the onset of the end of the Mission Era.

In his letter dated 8 November 1822, Señán places the neophyte population at 1,092 (Señán [1796-1823] 1962:162). By early 1834, the neophyte population had dropped over 50% to 626, and during the period of secularization, the number fell to 300 (Greenwood 1976: 171; Engelhardt 1930:110). The new Mexican Imperial Commissioner began to inquire of Buenaventura’s size, population, and production in terms of livestock and agriculture. Señán’s letters became more stoic in nature (Señán [1796-1823] 1962:162-5). His letter to Father Juan Cortés of 17 November 1822 describes English, American, and Russian ships trading up and down the coast. The stresses of incoming competitors for trade were showing. In a final letter dated 14 August 1823, Señán states, "I can no more, my beloved Father, and so farewell..." (Señán [1796-1823] 1962:170)

After nine months of illness, Señán died on 24 August 1823. The death of Señán, in many ways, is a benchmark for the transition of San Buenaventura into the secular world.

The period of 1823-1834 at Mission San Buenaventura is characterized by a succession of parish priests, as well as the increasing influence of the incipient Mexican government. Also converging on Alta California were American traders. 1829 saw the arrival of Alfred Robinson, an employee of the Boston-based Bryant, Sturgis, and Co., who was seeking to exploit the tallow and hide trades. Robinson published his memoirs of his voyage up the central coast, including a brief description of the soon to be
Figure 2.2: Robinson's Plate of San Buenaventura circa 1829. The arrows note tule dwellings and San Miguel Chapel (Robinson [1846] 1969:48)

secularized Mission San Buenaventura. Of the harbor he wrote that the “... shore is bold, and there is good anchorage for all classes of vessels; but it is seldom visited on account of high surf” (Robinson 1969:40). The parish priest, Father Francisco Uría, entertained a group including Robinson. Of this encounter Robinson wrote:

It (the Mission) possesses six thousand cattle and some splendid locations for cultivation... I was much entertained at the eccentricity of the old Pádre, who kept constantly annoying four large cats... or with a long stick thumped on the heads of his Indian boys, and seemed delighted thus to gratify his singular propensities.

... We found a fine fountain of excellent water, and an abundance of fruits and vegetables... they have apples, pears, peaches, pomegranates, tunas or prickly pears, and grapes. Along the margin of the river St. Buenaventura are many small gardens belonging to the Indians, where they raise fruits and vegetables... the small streams in the vicinity abound with fish... (Robinson 1969:49-50)

Figure 2.2 shows a view of the Mission from the shore, including San Miguel Chapel and six Chumash tule (dwelling) structures. The Mission still had the economic ability to
supply ships anchored at Santa Barbara, but the Mission chain had already begun to deteriorate. In 1832, San Miguel Chapel, located just south and east of Buenaventura, was destroyed during a flood (Krell, et al 1979:179). The focus of the Mission became less economic and spiritual and more a matter of survival. By 1834, the mission and its surrounding properties were confiscated by the Mexican Legislature, a process completed by 1836 (Engelhardt 1930:70). In this new era of secularization, the Mission became a source of competition between various territorial governors.

**The Secular Period (1836-1863)**

Secularization of the California Missions came about as a direct result of the Mexican government’s inability to govern its provinces. This is particularly true in California as a result of its distance from Mexican governance. Secularization nominally made the Chumash free, essentially as rancheros (low or unpaid laborers); their quality of life, however, was not improved. Neophytes who had served the church during the entire course of their lives were to be granted small tracts of land by the Mexican government, but this rarely occurred. This was the case with San Buenaventura. The Mission’s gardens along the Ventura River were converted into rancherías (large land grants). Livestock were culled from herds formerly owned by Buenaventura, and former neophytes were hired as low-wage laborers. The Ventureño experience was identical to those groups at other missions: they did not share in profits, and had little hope for economic independence (Farnsworth 1987:72). The Mission retained a small portion of land for subsistence gardening. Buenaventura was largely left to the patronage of new landowners, and Chumash labor was essentially indentured to care for the Mission gardens and buildings. Some agricultural endeavors did take place in support of the
parish church. However, the majority of those neophytes who had survived the pre-
secular phase either had to become impoverished laborers or relocate elsewhere in order
to sustain themselves. After the U.S. government in 1848 eliminated the traditional
geographic boundaries the Chumash had held, smaller bands of Ventureño Chumash
settled throughout the area, including near modern Saticoy, Santa Paula, Ojai, and Oak
View. Others agreed to sign the Tejon Treaty of 1851 and settle on the reservation
established there, others on the reservation at Santa Inez. Although they did not settle in
large clusters, many of the shrinking Chumash population chose not to become
reservation inhabitants.

Elite groups or persons held in favor by the Mexican government were entrenched
in positions of power in the hopes of maintaining a Mexican influence over many land
areas. San Buenaventura was considered a wealthy and profitable location. Another
Bostonian, Richard Henry Dana, described the Mission in 1836 as “to be the best mission
in the whole country, having fertile soil and rich vineyards” (Dana 1959:133). Greedy
local governors frequently quarreled over the mission’s former territory. On one notable
occasion a quarrel resulted in armed conflict. In 1837 Mexican officials had decided to
depose the former governor of California, Juan B. Alvarado, replacing him with the
administrator of San Buenaventura, Carlos Carrillo. In defense of his own interests,
Alvarado assembled a force led by General José Castro of 100 men and three cannons
conscripted from the presidio at Santa Barbara, and attacked Carrillo’s group at San
Buenaventura. The battle stretched over two days, 27-28 March 1838 (Berger 1941:186).
The brief and relatively innocuous skirmish ended with Carrillo’s force retreating, many
of which were later arrested and taken to Los Angeles. At first glance, this encounter
perhaps deserves the title of “comic opera” that Weber gives it (Weber 1977:70), yet if you look deeper, this episode was emblematic of the increasing degree of political instability of the entire coast. Mexico had too large a sphere to control, and the Californios were not stable enough to resist any serious challenges from outside interests, particularly that which soon came from the United States.

Carrillo would later return as administrator to Mission San Buenaventura. On 4 June 1838, Rafael González took charge of the mission grounds. Buenaventura was made a parish church with Father Fortuni as the pastor. In this period, the Mission’s appearance was changed. The neophyte quarters to the west had been abandoned in 1834 after the Decree of Secularization and, with no maintenance from secular owners, they had fallen into a state of disrepair. By 1845 and the construction of a five-room adobe building, the quarters were gone (Benté 1975:313).

In 1839, during Fortuni’s pastorate, a Chumash child named Kitsepawit was born. Baptized Fernando Librado, he would later become prominent for the ethnographic information he would provide to J.P. Harrington in the early 1900s. Kitsepawit is discussed in detail in Chapter 6.

In 1843, José Rosales became San Buenaventura’s first secular period priest. The acting California Governor Manuel Micheltorena briefly returned the mission to the Franciscan order that same year (Weber 1977:159, Berger 1941:187). Soon after, control was taken back and the property leased to Pío Pico for the equivalent of $1630 per annum. In about 1845, a five-room adobe structure was built adjacent to the west side of the Mission’s cemetery. On 8 June 1846, Pico sold the Mission for $12,000 to José Arnaz, one of his tenants.
Figure 2.3: Governor Don Pío Pico, with his wife María Ignacia Alvarado (courtesy Huntington Library)
Even bigger changes were to come. In 1848 California became a U. S. territory when it was ceded to the United States in the Treaty of Guadalupe Hidalgo. Statehood was granted in 1850. In 1850, the U.S. Government then voided the sale of Mission San Buenaventura to Arnaz (Weber 1977:160) and the property became a protected area. Beginning in 1853, the Bishop of Monterey Rev. Joseph S. Alemany began to petition the

![Figure 2.4: 1855 U.S. Survey Map of the Mission San Buenaventura Complex](Costello and Paden 1996:8)

Americans to return the Mission to Church control. At the same time, Manuel Anguisola purchased the land adjacent to the Mission cemetery in 1853, from Manuel Rodriguez de Poli. Anguisola sold the property the next year to Juan Sanchez, who then constructed an additional, smaller adobe structure on the property.
Figure 2.4 (U.S. Survey Map) depicts the neophyte quarters as having been demolished. The two newer adobe structures are visible. The Mission’s quadrangle walls are clearly defined, although their condition is unascertainable at this time. The north quadrangle area has three symmetric courtyards, and three vertical connecting room walls. One of the rancherías is visible on the east bank of the Ventura River.

The U.S. Survey Map of the Mission quadrangle in 1855 (Figure 2.5) also shows the walls intact. There is, however, a disjuncture between the two surveys in the location of the upper wall of the eastern garden/courtyard of the quadrangle. The wall is, in fact, a continuation of the lower room wall. An earthquake heavily damaged the church and several structures in 1857 (Neuerburg 1983:7, Weber 1977:190). The quake only further advanced the deterioration of the quadrangle and ancillary buildings that had begun in the late 1820s.

Figure 2.5: U.S. Survey Map of the Mission Quadrangle in 1855 (Engelhardt 1930:97)
William H. Brewer, then a Professor of Chemistry at Washington and Jefferson College in Pennsylvania, visited Mission San Buenaventura in March 1861. His descriptions recorded as part of the California State Geological Survey offer a glimpse of the condition of the Mission quadrangle and some of the inhabitants of the area.

Here is the old Mission San Buenaventura, once rich, now poor. A little dirty village of a few inhabitants, mostly Indian, but with some Spanish-Mexican and American... A fine old church stands, the extensive garden in ruins, but with a few palm trees and many figs and olives—the old padre’s garden. Ruined buildings, two or three old fountains with lions and horses sculpted on them, now dry and ruined told of former luxury. An old threshing floor stood, a circular wall of stones laid up in mortar, about forty or fifty feet in diameter, the wall about four or five feet high, where they used to put in wheat and drive in wild horses to thresh it (Brewer 1966:49).

Brewer also described the deterioration of the church building, noting the lack of upkeep and care of the artwork and features in the room’s interior as “faded, dingy, and dilapidated.” He attended Mass on 3 March 1861, describing the parishioners as:

Fifty women and half as many men... (mostly) Indians, but there were a few Spanish or other whites. Some of the half-breeds were really pretty. Some of the men wore moccasins, leggings, and Indian costume, others the Spanish or common. The women wore frocks... while a few hoops and flat hats told of inroads of modern fashion in this place (Brewer 1966:50-51).

During the pastorate of Juan Comopla, the Mission, a ghost of its early self, possessing a tiny percentage of its former property, was restored to the Vatican on 23 May 1862 by proclamation of President Abraham Lincoln.

**Transitional Period (1863-1922)**

This period of time witnessed the most dramatic of changes to the physical layout of San Buenaventura’s quadrangle. The northernmost room wall of the quadrangle had
deteriorated into ruins by 1870, and the wells and aqueduct system were non-functional. Concurrent with these changes was the influx of new settlers to the area. The City of San Buenaventura was officially incorporated in 1866. Much of the Mission's former property was settled by large land acquisition or by new settlers squatting on a parcel, and the competition for land continued to increase. To meet the growing economic needs of

Figure 2.6: Buenaventura from the northeast circa 1880 (Ventura Co. Museum of History and Art)

Buenaventura, a rail line was constructed to connect the town to other regions of California, as well as the Eastern United States. Father Cyprian Rubio implemented many alterations to the Mission’s structures during his pastorate (1878-1895). With the railroad’s arrival in 1887, Rubio ordered the demolition of all remaining outer buildings of the quadrangle. He included the destruction of the sacristy on the west side of the church in order to make room for a new church school (Weber 1977:161; Berger 1941:187). During his pastorate Rubio also commissioned radical alterations to the church building itself, including a new roof.
Figures 2.6 and 2.7 show the north walls of the quadrangle in a severely dilapidated state. These photos were originally dated circa 1870 and circa 1875 respectively, but I believe both dates were slightly inaccurate. Both photos are circa 1880, early in the remodeling phase of Father Rubio’s pastorate. One clue is the activity involving the roof of the church. No documented construction involving the roof took place in the eight years preceding 1880, but both photographs clearly show the alteration in progress. Figure 2.6 shows the location of the three north/south room walls, as well as the long stained glass windows Rubio added to the church. In addition, Figure 2.7 also portrays the sacristy still standing, the bricked in dual-archway entrance to the north quadrangle’s primary courtyard, and the location of the three room walls. The center room wall courtyard also has a small veranda (covered walkway) attached to the southernmost room wall. Part of the carpintería on the west side of the north quadrangle
area is visible, as are two animals, probably goats. The long windows have been added to the west side of the church. No buttresses had been added to this wall. The main courtyard also has a visible outhouse.

A circa 1887 photograph (Figure 2.8) slightly predates 2.6 and 2.7 and is even more revealing of the dynamics involved in the archaeological landscape of the north quadrangle. In the lower left of the photo, either the remains of tanning vats or possibly remains of the threshing area (described by Brewer) are visible. Two horse-powered grain mills are also visible in the foreground. Much of the debris of the northernmost room wall has been removed. A pit encountered during the Petra excavations is visible in the right center of the photograph that may have been a duck pond later filled with construction debris. The long windows are nearly completed on the east side of the church. On the right, the span of the northernmost room wall is clearly visible. This

Figure 2.8: View of Buenaventura from the northeast circa 1887 (courtesy Huntington Library)
particular view also shows the extent to which the slope located behind the Mission had extended south. This slope nearly buttressed the northernmost room wall, and is clear evidence to the degree in which the soil has been cut back during the last 100 years. Only a narrow footpath separates the slope from the room wall. Several of the structures on the Sanchez-Escandon property are visible in the right background; several of those in the ‘Chinatown’ area on Figueroa Street south of the church building are visible in the left-center background.

Figure 2.9: View of Buenaventura from the northeast circa 1895 (courtesy Ventura County Museum of History and Art)

Figure 2.9 is a photograph dated to circa 1890; however, I believe the true date is closer to 1895. The photo shows the northern quadrangle room walls completely removed. The new priest’s quarters at the front of the main courtyard have been completed. The sacristy is gone, and a new shed and henhouse have been constructed to the rear of the church. The roof has also been completed and the church painted. The two Norfolk pines planted in front of the priest’s quarters are visible and are relatively young at this date.
The view of the Mission depicted in Figure 2.10 predates 2.9 by approximately ten years. The priest’s quarters have not been completed and the Norfolk pines are not planted. Demolition of the southern wall of the quadrangle and associated dwellings has been completed.

Figure 2.10: View of Mission from Main Street circa 1885 (Hildrup 1907:56)

The front of the Mission is illustrated in a photo I date circa 1895 (Figure 2.11). This photo was taken from nearly the same point as Figure 2.10. I base the date on the facts that in 1887, Main Street was graded and sidewalks placed (Greenwood 1975:286) both of which are visible in the photo. Also visible is an electric cable pylon. The first electric lights installed in Ventura were in 1890 (Greenwood 1975:286). The front walls
of the Mission are in place. Also notable on the left of the photograph are traces of the rubble of the sacristy, as well as the fact that all grave markers in the Mission Cemetery

Figure 2.11: View of Mission from Main Street circa 1895 (Duell 1919:31)

have been removed. The hills to the north of the church do not yet show the eucalyptus trees planted after the turn of the century by Stanford University. Buttresses have yet to be added to the west wall of the church.

In the last two decades of the 19th century, privately owned enterprises increased their proximity to the Church; to the east, a bakery was immediately adjacent; an undertaker was just behind, and the Anacapa Hotel and Chaffee, Gilbert, and Company Lumber Yard were in operation by 1886. So too was San Buenaventura’s Hose No. 1 Hook and Ladder fire station, a bowling alley, and the Ventura Brewery and residence of F. Hartman. By 1900, Armory Hall had taken over the lumberyard’s location. In the early 1900s, the Washington Hotel took over the bakery and undertaker’s offices. To the west,
after Lincoln’s proclamation in 1863, Juan Sanchez apportioned his property to his children, most notably Francisca Sanchez Escandon. The Escandons used the adobe as a bar, then private residence until 1884. A nother owner made the building into an apartment house; and in 1892 it became Wing High Laundry. The laundry operated until 1911, and the adobe was demolished in 1920. The smaller adobe on Sanchez’ property was leased to Dr. Cephas Bard circa 1869, who used the building as a pharmacy until 1886. Francisco Righetti purchased title to the land, demolished the smaller adobe, and built a large brick building housing a saloon and grocery store. In 1920, the Ventura Laundry took over the property.

A nother significant population entered V entura at this time, albeit only for a brief time. Chinese immigrants seeking economic advancement began to settle in the vicinity of the M ission about 1866 (Wlodarski 1976:442). Their presence was basically as a non-skilled labor force. Many worked on the excavation of the municipal water canal in 1871 (Kirk 1981:19, Ventura Signal, 14 April 1871). Many settled in an area just south of the Peirano B uilding, off Figueroa Street between M ain and Santa Clara Streets, adjacent to what had formerly been a lavandería (laundry) for the M ission. By 1876, over 200 residents dwelled in this compartmentalized area. Racism and a stigma of unsanitary conditions eventually pressured the Chinese to move to an area located near the current intersection of M ain Stree t and V entura A venue predictably labeled ‘Chinatown’. Only a few businesses operated in this area, including the Wing High Laundry. Social pressures and a ‘drive for modernization’ put extreme pressure on the Chinese community to relocate. In 1903, the V entura sewer system was extended west down M ain Street, but not connected to structures in Chinatown (Wlodarski 1976:450, 453). M ain Street was
also paved, sidewalks were added, and the sewer was extended up Valdez Alley in 1907. Influenced by negative conditions, many Chinese decided to leave Ventura to work in Oxnard. Others simply immigrated back to China. By 1923, the property upon which Chinatown had stood had been sold, and all buildings were destroyed by 1926.

**The Modern Era (1922-Present)**

The turn of the century saw many changes to downtown Ventura. As mentioned above, Main Street had been widened and paved, with new sewer extensions also completed. At the Mission itself, the completion of the first Holy Cross School in 1922 represented both the culmination of Rubio’s original intent of the demolition of the sacristy, as well as issuing in the current phase of the Mission’s history. Buttresses were added to the west wall of the church, and the new school was constructed west of the church, running north from just inside the sacristy’s old foundations. Under the pastorate of Father Patrick Grogan, several other building projects took place in the late 1920s (Mainstreet Architects 1994:4). In a large scale project for the time, a retaining wall was built to prevent land erosion from the slope behind the church continuing into the courtyard (Tolley 1999); the old priest’s quarters that had been constructed in the Mission’s courtyard in 1878 were demolished and the current rectory was constructed to take the place of the razed structure. A convent and secondary retaining wall were constructed north of the church where the northernmost room wall of the quadrangle had stood. A new fountain was constructed in the courtyard on the site of the Mission’s pre-secular fountain. A small structure was also added to the west side of the old Washington Hotel in 1929 that currently houses the Mission’s small museum. The alley, now known as Junipero Serra Way, was first paved in 1928. The alley has been regraded and paved
several times, including once for the drainage and access of the current Holy Cross School east parking lot.

The area of the parking lot immediately east of the rectory also underwent several alterations. Post World War II, part of the former undertaker’s location was destroyed, and the remaining structure was used as a garage and for utility storage by the Mission until its demolition in January 1999. The surface was graded to house a covered parking area. This was short-lived; the simple structure was soon removed, and the ground was reconstructed and paved to the appearance it had until the new redesigned parking lot modifications were completed in 1999-2000.
In the 1950s another period of large-scale renovation and construction within the Mission complex began. Under the supervision of Father Aubrey O’Reilly, the restoration of the Church took place in 1956-1957. The radical alterations implemented by Father Rubio were removed, and the building was returned to its pre-1878 appearance. The Holy Cross School also underwent several additions. An additional classroom and kitchen were added to the north and west sides of the original school, and a new structure that extended over the original church cemetery was adjoined to the southern end of the school (Tolley 1999; Mainstreet Architects 1994:4). The school retained this layout until the 1922 school structure was demolished in December 1999-January 2000. A garage

Figure 2.13: The west wall of the church in 2001. Buttresses were added in the 1920s. (photo by Whitley)
was added to the northeast side of the rectory, and the area in front of and to the east of the convent was paved to the alley.

As technology and building codes changed, so did the utilities installed in this area. In several phases, sewer, water, and gas lines were installed to the church, school, rectory, and convent. No less than twelve different lines were put underground between 1928 and 1994. Several storm drains were also installed to alleviate water build-up behind the rectory and school. Electricity and phone lines were exclusively above surface until 1999.

Planning for a new Holy Cross School began in 1989. The site ultimately deemed most feasible by Monsignor Patrick O’Brien and the Archdiocese of Los Angeles was located immediately behind the rectory. Subsequent to Petra’s initial investigation, the rectory’s garage and the convent were demolished in 1997. The Holy Cross School broke ground in 1997 and the two buildings (multi-purpose and classroom) were completed in 2000.

West of the Mission and Holy Cross School, the Righetti building that had been home of the Ventura Laundry was demolished in 1973 (Kirk 1981:17). The Valdez Adobe was demolished in 1951 (Greenwood 1976:289) for the construction of a used car lot. An automobile repair facility that had been constructed on the site of the Wing High Laundry and Sanchez Adobe had burned in late 1960s. The Mission acquired the property and converted the lot into the west Church parking lot. Buenaventura has also purchased the properties on the east that housed the former Armory Hall and leases the property to several businesses, including a thrift store.
CHAPTER 3
Research Objectives

This chapter presents the approach I took in my evaluation of the Mission San Buenaventura site, as well as the field methodologies employed in recovering data. My purpose in this chapter is not to engage the reader in a philosophical debate on archaeological theory; rather, it is to provide a context for my examination of the data from Mission San Buenaventura. The sampling strategies and field methodologies employed were mainly determined by construction needs for the Holy Cross School Project, as well as financial and time constraints.

The Mission site has seen tremendous encroachment from outside sources over the previous 219 years, primarily in the first century of its existence. Spain, Mexico, France, Great Britain, Russia, and the United States all competed for control of this area, along with its then occupants, the Chumash. World Systems Theory, based on the work of Immanuel Wallerstein, provides a useful macroscopic view of these interactions. Within this system, interlocked parts of systems of trade, called commodity chains (Wallerstein 1984:2), become critically dependent to the point where they can no longer be defined independently. Core groups (more advanced, historically enlarging, geographically shifting), in this case Spain, England, and eventually the United States, overwhelmed a peripheral or semi-peripheral (less advanced, disproportionately enlarging, geographically shifting) group (Hopkins 1982:11), the Chumash.

What was different was that world empires had joined their “edges” to the center by the collection of tribute, otherwise leaving relatively intact the production systems over which they had “suzerainty,” whereas the capitalist world-economy “peripheralized” areas economically by incorporating them into the division of labor. (Hopkins, Wallerstein et al. 1982:55)
To some degree these are indicative of the greater social and economic changes of which the Mission was part. A cognitive approach seeks an explanation of human behavior through understanding the human mind (Whitley 1998:6), yet the insight into individual and group agencies afforded by some post-processual perspectives offers more perspective on individual subjects within a world system. The extent of documentary evidence synthesized with excavated materials gives additional detail to the agents involved in the formation of the north quadrangle project site.

The historical significance of this site has already been determined. The Mission vicinity has several appropriate listings, including:

- National Register of Historic Places #75000496 (Mission San Buenaventura and Mission Compound Site)
- California Historic Landmark #310 (State Historic Preservation Office)
- City of San Buenaventura Historical Landmark #10 (City of Ventura Planning Office)
- Original State of California site registration as CA-VEN-46
- Redefinition in 1975 as CA-VEN-87
- Assigned site number CA-VEN-4 by South Central Coastal Information Center (State of California) in 1996

Critical to my interpretation of the findings of Petra, ERA, and my own excavations was the evaluation of overall site integrity. Collection and evaluation of subsurface data was essential. The archival work completed by Greenwood, Petra, and ERA had documented the disturbance of the general area due to previous development and environmental
events, information I confirmed and expanded upon in completing further background investigation. Until I began the overall artifact, ecofact and feature analyses, it was clear that the specific area in question, the dual room walls and conjunctive hallways of the

Figure 3.1: Mission San Buenaventura, looking north from Figueroa St, circa 1905 (courtesy Ventura County Museum of History and Art)

north quadrangle, had been severely impacted. Natural formation processes (such as erosion) predating the demolition of these structures in the 1880s, the demolition of the quadrangle and several distinct phases of construction severely impacted the site area. This suggested that any material excavated may have poor archaeological context and would be of limited temporal diagnostic value. I did not, however, preclude the possibility that individual areas of undisturbed contexts may have remained. Any presence would be determined only after a completed spatial analysis of the artifacts was correlated with documentary research. The complexity of the historical setting and the
limitation of archaeological data at hand have made it challenging to match the
documentary record to the archaeological material.

Mission San Buenaventura knew relatively few periods of political stability
during the Mission Era. The Catholic Church often disagreed with Imperial Spanish
requirements. Mexico declared independence from Spain. Mexican governors frequently
quarreled as a result of their individual greed. Certainly the Chumash were not idle
spectators during any part of this period. Whether it was Spain, Imperial Mexico, rogue
British traders, French pirates, Russian colonial interests, or American expansionists, the
Lulapin were never secure. While many Coastal and Island Chumash chose to live at the
missions for survival, others preferred to settle further inland and attempt subsistence
there. With regard to San Buenaventura, the mission economy was intertwined with the
neophyte population to the point that the mission could neither survive without the
Chumash, nor vice-versa. After secularization, the former neophytes became subservient
to the rancherías as essentially slave labor, but labor the system could not survive
without. As Americans encroached on the central coast, the Lulapin were forced into
smaller areas, and their numbers dwindled further. At the end of the Mission Era, the
Ventureño Chumash were a mere shadow of their former stature.

In the modern era, particularly after 1980, there has been a tremendous social
resurgence in Chumash culture. Yet this is peripheral to what took place during the
1800s. By understanding the environment in which Mission San Buenaventura
developed, my aim was to recover information from the archaeological record that
illuminated details of the patterns of activity, divisions of labor, and life ways during this
period.
I must also add that the history and activity of this Mission are quite unique. While the information I present here is appropriate for comparisons to other missions, such as Santa Inez and Santa Barbara, by no means should a pattern of predicting behavior be developed for interpreting other missions. The history and archaeology of Mission San Buenaventura have shown themselves as having distinct patterns within the California mission chain and should be treated as such. Hence the chronological divisions and cultural interactions discussed here may not correspond to other mission settings.

**Prehistoric and Historic Contexts**

Examination of the written record of the Mission area, as well as the documented archaeological record from previous excavations, has suggested five contexts for the north quadrangle area: prehistoric, Mission-era, secularization, transition, and modern. Research questions developed from each context are discussed below.

**Prehistoric**

It has been well-documented that the Chumash had lived in the Ventura area for at least 1,000 years prior to 1782. The Chumash site of Shisholop is located approximately one kilometer south of the mission. The Mission Plaza excavations also recovered prehistoric artifacts west of the Mission. Until the time of initial European contact, the Chumash had the benefit of little major climactic variability and multiple sources of sustenance. The Chumash had also developed recognizable cultural markers in terms of life ways, art, and language.

In terms of the archaeological data, I was interested to see if: 1) There was any evidence excavated that suggests Chumash habitation/occupation of the immediate area
of the north quadrangle wall complex before Europeans arrived, and 2) If evidence exists, is the impact of European contact manifest in the surviving archaeological record?

There is no question that a prehistoric Chumash settlement was in immediate proximity to the Mission’s location; Greenwood and Browne’s 1969 excavation of Shisholop had clearly defined that occupation site and detailed some of the material representations of Coastal Chumash life ways. Much of the impact of the European arrival has been documented and is inherent in the establishment of the Mission itself. Ethnographic research into the Chumash indicated many of the lithic and bone tool types I would encounter if prehistoric occupation took place. Evidence of diet, such as shell, marine, and land animal remains, might also be encountered. If any prehistoric data were recovered, the formation processes of any deposit would need to be ascertained in order to resolve questions of potential disturbance or peripheral settlement outside and concurrent to Shisholop.

**Mission-Era**

The period commencing in 1782 with San Buenaventura’s founding until secularization in 1836 is of tremendous significance. Several versions and distinct phases of the Mission’s quadrangle were completed by this time. The aqueduct was constructed, and large-scale agricultural and ranching activity took place. The Chumash life system was radically altered. Small groups separated themselves from the mission to avoid domination by Spanish colonials, while the remaining residents, known as Ventureño, became neophytes or otherwise subservient to the Mission.

By 1824, the Spanish presence at Buenaventura had been replaced by Mexican governance. European, Russian, and U.S. expansion had made the California coast a
focus of competition. Decimated by disease, the Mission began to feel the effects of declining supplies from the Imperial Mexican government. Its infrastructure also began to erode. The pastorate of San Buenaventura during the 1820s was a revolving door. The advent of 1834 brought Mission San Buenaventura and its property a conversion from successful Spanish outpost to a secularized large parcel of real estate valued only for its location and potential economic output. Although Mission San Buenaventura was more stable than other missions in the area, nevertheless the presence and practices of the Spanish engendered ill will amongst the Chumash. Many chose to live away from the missions, further inland. The segregation by sex of the Chumash and the replacement of native marriage rites by Christian ceremonies negatively affected reproduction rates and the overall population. If living quarters and offices were part of the north room walls at this time, artifacts that can be temporally associated would be diagnostic of the specific relationship between the Church and the Chumash, as well as individual room activity.

In terms of Chumash-European interactions, I was specifically interested in the role played by Mission San Buenaventura in stabilizing the area for the Spanish, and what the direct impact of this stabilization was on the Ventureño Chumash. As the 19th century progressed, what impact did outside groups (British, French, Russian, United States) have on the Mission in terms of trade or politics? What social and/or political influences led to the secularization of the Mission? Is it possible to ascertain any sex-based information on Mission population and division of labor? I also was interested in determining the sequence of construction of the Mission quadrangle, as well as the zanjas from the aqueduct. Finally, I wanted to see if it is possible to uncover any phase of room function during this period from the recovered artifact assemblage.
Many sources of historic information on these questions are available. The Mission’s baptismal and marriage records exist, in addition to collections of personal letters and other archival documents. Some of the archival data is examined in Chapter 2 of this report.

**Secularization**

During this phase (1836-1863), Mission San Buenaventura was reduced to a parish church. Neophyte Chumash and their families were forced away from the Mission to rancherías located throughout ex-Mission lands where their life ways were nearly eradicated. The Mission’s lands were privatized. Many of the Mission’s buildings were either destroyed (neophyte quarters) or were converted to alternative functions, including parts of the north quadrangle walls.

The political atmosphere of the region was unstable. Local governors quarreled over ownership and control of San Buenaventura. Mexican governance completely destabilized and was replaced by that of the United States in 1848. The church and a small part of the original Mission property were returned to the church in 1863. The changing relationship between the Church and secular landowners may be reflected in the data under examination. I wanted to know if any alterations to the north quadrangle complex and specific room functions were recoverable from the archaeological record. What was the condition of the North quadrangle complex and aqueduct system when the Mission was returned to the Catholic Church?

A large part of the interpretation of this area is based on the sketch maps provided by archaeohistorian J.P. Harrington. These maps were based on interviews with Kitsepawit, a neophyte who worked at Mission San Buenaventura during the period of
1845-1855. Kitsepawit described large portions of the quadrangle and the immediate vicinity in detail. The most relevant maps to the project, their validity and accuracy, are discussed in detail in Chapter 6.

With the removal of its system of economic production, the Mission became heavily dependent on the contributions of its parishioners to sustain itself. Buenaventura could not support a large staff, and those living on the site were limited to the priest and a small personal staff at most. Although some of the north quadrangle rooms may have retained functions as priest’s residences, offices and kitchens, the likelihood is strong that the private owners shared much of the room walls. Possible functions include blacksmithing, stabling, secular residences, and storage. Nearby residents used this area as a rubbish tip, reflecting the deterioration of the structures, and transients used the dilapidated structures for temporary shelter. Historic documents detail changes in ownership of the property, along with shifting ecclesiastic authority (reference Chapter 2). The archaeological record may contain relics of civil unrest, such as musket balls, or evidence of secular presences, such as liquor bottles or other secular artifacts, as well as correlating artifacts to encroachment in this area by neighboring residents.

Transition

The context of the period 1863-1890 is the timeframe I see as most likely to produce any intact classic Mission-related cultural deposits. In this stage immigrants from many parts of the globe, including China, introduced new cultural signatures into the Mission vicinity. American colonial expansion accelerated, encouraged by the discovery of gold in California and the availability of inexpensive tracts of land.
Commercial enterprises and private residences rapidly encroached upon the Mission’s former lands. Flooding in 1861-2 had ended any continued use of the aqueduct.

Father Rubio’s drive to ‘modernize’ the Mission had enormous ramifications for the north quadrangle room wall area. Rubio razed the remaining room walls and conjoining hallways, already in a dilapidated state. Most of the rubble was cleared away, and any remaining features (floors, walls, zanja channels) were covered, the erosion of the slope behind the Mission buried features, and soil created by the erosion of the adobe bricks integrated itself within the soil matrix of the site. A large shed and henhouse were constructed over the north quadrangle area.

Because of the large-scale change that took place at this time, I wanted to see if traces of the growing local economy and ethnic diversity were present in the archaeological record of the north quadrangle. Did the return of the Mission to the Church accelerate or slow the deterioration of the quadrangle? What features of the north quadrangle complex remained after razing by order of Father Rubio? Due to the volume of evidence excavated from this site, could the physical design of the dual room walls and conjoining hallways be determined, and does the archaeological record hold any clues to the function and significance of the quadrangle during the period leading up to demolition?

The demolition of the north quadrangle room wall complex marks the terminal point of when Mission Era deposits could have formed. Artifacts and ecofacts potentially diagnostic of room functions would be situated between debris from the structures and any surviving architectural features. In the case of the placitas located within the quadrangle complex, the relationship between finds would require greater spatial
correlates from within the buildings. Some of the possible characteristics of excavated data would be imported trade material dating from this period, glass vessels or windows having characteristics of advances in manufacturing technology, and a disjunction in building materials between the original mission and more modern, i.e. nails, tools or the design of a structure.

The three wells located within the placitas, visible in a photograph shown to me by Charles Johnson, are somewhat of an enigma. I believe their importance dwindled rapidly with the completion of the aqueduct system and that they were filled prior to secularization. ERA only knew of one well, however, and it was partially excavated to a depth of 20 centimeters within Unit 187 (Stickel 1997b:108).

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**Figure 3.2: Project area from the northeast, during the Petra excavations.** Petra Unit 2 is visible in the lower center (Costello and Paden 1996:50)
**Modern Era**

The Modern Era (1922-present) is the time period during which the most severe disturbance to potentially intact cultural deposition of the north quadrangle area took place. The primary segment of the Holy Cross School was completed in 1922. In 1928, a convent, three retaining walls, and the rectory were all constructed in the area that encompassed the north quadrangle room walls. Subterranean utility lines (water, sewer) were added. In sequential events, additional gas, sewer, water, and fire lines were added, as well as storm drains and utility poles. In the late 1950s, the Holy Cross School was extended north over the area that is the projected western dual archway entrance to the north quadrangle complex. Contemporaneously the area north of the church building and east of the rectory was graded for parking and play areas to serve the school. Three paving events were recorded in my excavations.

After Petra Resources completed their test excavations, five phases of demolition took place. The convent and its retaining walls were destroyed, along with the garage attached to the north end of the rectory. During ERA’s involvement, the slope to the rear of the site was graded back to accommodate the redesigned new school buildings. During my completion of this project, the north end of the old Holy Cross School was demolished, as well as the former storage building that stood to the east of the rectory. A segment of the lower retaining wall adjacent to the cistern was also removed for construction of a stairwell.

The volume of potential disturbance caused me to enquire if a uniform depth for cultural deposits existed, and what the likelihood that any specific construction event penetrated the deposit-layer. Is there evidence of undocumented subsurface activity that
impacted the area, i.e. utility repairs, post holes, etc.? Based on the range of features documented by Petra Resources and ERA, I also wanted to discover to what extent do the features of the quadrangle still existed in situ.

The test excavations of Petra Resources and ERA have determined a relative average depth to cultural material. In general, an overburden of 40 centimeters covers most of the site. Many of the utilities, as well as the convent and rectory, exceeded this depth. Both the convent and rectory had basements. All three projects documented multiple subsurface utility lines. During a utility trench excavation I encountered the foundation of the demolished rectory garage. I also documented a section of the sacristy’s foundation while excavation another trench on the west side of the project site.

One of the concerns that weighed heavily on my excavations and analyses was the possibility of encountering human remains and intact burial sites. Much of this concern was based on the fact that the southern 33% of the old Holy Cross School was built over the Mission’s neophyte cemetery. The question of the actual extent of the cemetery intensified during my excavation of the final 12 caisson units north of the school, as well as the excavation of utility lines that were located under the portion of the school that was demolished in December 1999. Had prehistoric burials been encountered, I would have expected to document little in the way of actual human remains (skull fragments, teeth, phalanges) and more of grave goods (beads, shells, tools, bits of clothing). Mission Era burials would be N-S oriented, with a larger percentage of skeletal material surviving. The specifics are discussed in Chapters 5 and 6; I will say here, however, that no human skeletal remains were found.
There is abundant oral history in Ventura regarding archaeological resources on or within the Mission’s property. In downtown Ventura, each time a project begins, another part of the Mission’s story is uncovered. When Main Street was widened in 1907, workers told their relatives about the bricks, tiles, and bones they had seen. Similar accounts refer to discoveries made when sewers were installed, the original Holy Cross School was built, and numerous refurbishments occurred on and along Main. What becomes clear is that the vicinity of the modern Mission San Buenaventura is dense in cultural deposition and deserving of serious archaeological consideration.

Two things the reader must keep in mind are as follows: first, that much of the initial archaeological investigation completed that is relevant to the Mission occurred outside of the original main quadrangle. Thus I treat this work briefly, as it is somewhat peripheral to the focus of this report. Second, that the primary focus of my investigation
is the area of the quadrangle made up of the two northern room walls and their conjoining hallways. Although several prior projects are reported below, the previous work of Roberta Greenwood, Petra Resources, and ERA are the most relevant and are, therefore, recounted in greatest detail.

**Previous Archaeological Work**

Systematic archaeological investigation of Mission-Era deposits began in 1966. Robert Browne, in conjunction with the Ventura Archaeological Society (VAS), excavated elements immediately south of the Mission where the original Mission plaza was located. At levels below the Chinese occupation described in Chapter 2, Browne located a feature of a ten-room Mission-Era stone foundation (Costello and Paden 1996:5; Browne 1973). This foundation likely belongs to one of the buildings shown in Robinson’s 1829 plate (Figure 2.2). The investigation continued into 1967 and also examined El Caballo in Eastwood Park (CSHL 114) and the cistern immediately behind the church that was dated to 1829 and serviced the Mission quadrangle.

Preparation for major renovations along Main Street began in the early 1970s. As regulations changed, so did the level of required archaeological inquiry. Using Browne’s work as a springboard, additional investigations were commissioned by the City of Ventura in 1973. Ventura and Moorpark Colleges joined with VAS in identifying aqueduct channels directed from El Caballo to the cistern. Two other probable Mission Era features were identified. Using the results derived from these investigations, the Historic Preservation Committee of Ventura nominated the Mission and surrounding vicinity to the National Register of Historic Places (NHRP) (Costello and Paden 1996:5). This status was granted on 10 April 1975.
Mission Plaza Project Excavations

The addition of the Mission area to NRHP also came with component compulsory archaeological requirements. In 1974, the City of Ventura and its Redevelopment Agency requested that Nelson Leonard create a formal recommendation for archaeological pursuits in the Mission area (Costello and Paden 1996:5). Roberta Greenwood and her team were contracted to sample the western property adjacent to the Mission. Her survey included parts of Eastwood Park, Valdez Alley, and Acquisition Parcels 194-24 and 194-25 (Greenwood 1976:1-6). Roberta Greenwood’s survey evolved into a full-scale excavation known as the Mission Plaza Project, including the Phase III mitigation of the previously examined Ventura/Moorpark area, and was not completed until 1976.

Among the significant features uncovered by Greenwood were the foundations of the neophyte quarters, as well as the foundation of the original church building. Wells, a borrow pit, and several privies were among other features excavated (Benté 1976:300). Although not a great deal of synthesis is included in the two final reports, 3500 Years on One City Block (Greenwood 1975) and The Changing Faces of Main Street (Greenwood 1976), the documents contain a large volume of information on artifact types, dates, and cultural agents that were influential in the formation processes of the immediate Mission area. Based on the data collected by the Greenwood project, the City of Ventura and Redevelopment Agency were able to receive funding to acquire parcels 194-24 and 194-25 which enabled the land to be set aside for future preservation. The property is now the location of the Albinger Archeological Museum and Interpretive Center.
Figure 4.2: Albinger Archaeological Museum Site (Kirk 1981:2). This figure shows the Mission features excavated during the Mission Plaza Project.

In preparation for the Downtown Redevelopment Project, the City of Ventura commissioned Genge Consultants to assemble an Environmental Impact Report (EIR). The EIR summarized the results of a survey on file at UCLA that identified seven low to high probability zones for cultural deposits (Costello and Paden 1996:5; Genge Consultants 1977:74). Following up on this EIR, Robert Wlodarski (who had worked with Greenwood’s crew) and Roger Hatheway compiled a historical overview of the downtown area (Wlodarski and Hatheway 1980). Their review combined information from the EIR with archaeological surveys conducted between 1977-1979. A map was produced that attempted to forecast locations for some of the Mission’s support and commercial industries east of the original quadrangle, as well as locating features from the Mission Plaza Project (Wlodarski and Hatheway 1980:23).

Roberta Greenwood undertook another project, with John Foster, at the Peirano-Wilson building directly opposite the church on Main Street. Their excavation revealed a
lavandería (wash area), another settling tank, and several channels of the aqueduct system (Costello and Paden 1996:6, Foster and Greenwood 1991). This investigation was expanded to include the Soo Hoo property adjacent to the south of the Peirano-Wilson building. More aqueduct channels were uncovered, including a line to the lavandería and another in the direction of San Miguel Chapel (Costello and Paden 1996:6, Greenwood and Schmidt 1993:47, Foster and Greenwood 1992).

As a result of the choice of location for the construction of the new Holy Cross School Project, city codes mandated a geological assessment be completed. In 1995, Earth Systems Consultants excavated a survey trench located immediately east of the asphalt-paved ball court adjacent to the former convent area. The trench commenced at the apex of the slope behind the Mission, then ran down to the alley, an approximate surface length of 57 meters, and ranged up to nine meters in width. Part of the reason for the trench was to find depth to bedrock; this depth ranged down to 12.2 meters. The trench exposed a Mission-Era wall feature that may have been part of the northernmost room wall of the quadrangle.

**Petra Resources Excavations**

In 1996, Mission San Buenaventura retained the firm of Petra Resources, Inc. to conduct an initial archaeological survey to determine the possible extent of subsurface cultural deposition in the 41,000-ft² area immediately to the rear of the church building. During June and July of the same year, Petra conducted archival research and excavated two test trenches in the proposed area (Costello and Paden 1996:1). The archival research was used to develop the chronology in Table 2. I employed this chronological framework as a starting point from which I began to develop my own structural history and
Figure 4.4: Earth Systems Survey Trench Diagram (courtesy Earth Systems Consultants)
conclusions (see Chapters 2 and 6). My analysis of Petra’s excavations is discussed in Chapter 5; a brief summary of the features documented during testing is discussed below.

Dr. Costello changed the original proposed 4x4 meter test units in order to facilitate a clearer interpretation of the features that were encountered. In Unit 1, the remains of an east-west adobe wall were uncovered at the southern end of the unit (Costello and Paden 1996:16). A segment of zanja was excavated that was oriented towards the cistern. In the center of the unit and stretching to the north extension is a large area of ladrillo flooring (Costello and Paden 1996:20) that is possibly part of a tiled courtyard or connecting wing of the north quadrangle. At the north end of this unit is a supraconstructed segment of a zanja directed towards eastern areas of the quadrangle. Several modern utility lines were also present.

Unit 2 revealed additional features of the northern quadrangle room walls. The test trench bisected the northernmost room wall, exposing the foundations of both lateral walls and the ladrillo floor (Costello and Paden 1996:24). Wall plaster and whitewash was documented on the interior of each wall. A small area of a possible courtyard lays adjacent to the southern wall. The area may have originally been a packed earth surface but was eventually tiled with ladrillos similar to those found in Unit 1. A covered walkway of a width of 1.5 meters circumscribed the courtyard. A borrow pit was located outside of the northern wall, one that may be associated with the construction of the adobe ladrillos (Costello and Paden 1996:27). The fill of the pit consists of soil from the erosion of the slope and fragments of plaster and tile. The pit is capped by soil from the builder’s trench for the north wall foundation.
Figure 4.5: Petra Unit 1, looking north. Arrows indicate zanja locations (courtesy Jane Montague)
Figure 4.6: Petra Unit 2, looking north. Arrows indicate wall foundation locations (courtesy Jane Montague)
The Petra excavations clearly indicated the high potential of intact subsurface features in the area of the proposed Holy Cross School Project development. Dr. Costello expressed an interest in excavating the entire extent of the area. Given the projected financial and temporal costs, and the impact a project of such magnitude would have on school construction, Monsignor O’Brien chose to reassess his options (O’Brien 1998: personal communication). O’Brien took Petra’s recommendation to retain a “…qualified archaeologist and architectural conservator… to work with engineers and architects on the final engineering plans in order to avoid costly design modifications and to minimize the impacts to archaeological resources” (Costello and Paden 1996:33). After consultation with Robert Wlodarski, Monsignor O’Brien contacted Environmental Research Archaeologists to pursue the project.

**ERA Project Activity**

ERA’s Principal Investigator, Gary Stickel, states that after a series of meetings took place in November-December 1996, the Mission accepted ERA’s investigation proposals (Stickel 1997b:37). The first stage of the investigation, to have started in January 1997, was to be a Ground Penetrating Radar survey of the project area in an attempt to detail the probable extent of subsurface features. The excavation of seven test units would verify the results of the survey (Stickel 1997b:37). Stickel’s chronology is somewhat inexact. The meetings took place in late August-early September 1996. In order to expedite the project Stickel suggested the use of a GPR survey, to which the Mission agreed. In October 1996, the Geophysics Group, of Escondido, CA, was engaged to complete the survey (Stickel, 1997a:12). The GPR report, dated 25 Oct 1996, detailed the location of eight probable intact subsurface features. By using a sample radar
signature generated from features located during Petra's excavations (Geophysics Group 1996:1), anomalies were registered on the west, north, and east side of the cistern, five along a possible line of the northernmost wall of the quadrangle, and three within predicted parameters of the quadrangle (Geophysics Group 1996:5-10).

After a preliminary review of the results, Stickel met with Curtis Cormane of Mainstreet Architects and Planners and Jane Montague of Lewis Engineering to determine the feasibility and specific number of test units needed to verify the results of the survey, as well as the location of the units (Stickel 1997a:12). Seven 1x2 units were decided upon, to be randomly located at points where caissons would be situated. The data collected from excavating these units would then be used to supplement data gathered by Petra and collated to form a mitigation report.

Surveyor Neal Glisson delineated a 2.1-meter x 2.1-meter square around each unit point (Stickel 1997:19). Mission groundskeeper Nacho Melendez removed any asphalt present. In Unit 1, a tile floor was uncovered, as well as wall and roof debris. A segment of a zanja was encountered in Unit 2, a continuation of the northern zanja from Petra Unit 1. A small area of floor ladrillos was also discovered. Unit 3 had no features or cultural data recovered. A Mission-Era stone foundation was revealed in Unit 4, likely that of the northernmost outer wall of the quadrangle. Unit 5 possessed a stratum of mixed packed adobe, stones, and fragments of tejas (curved roofing tiles) and ladrillos. This stratum has been initially interpreted as a roadbed. Small amounts of historical data were found in Unit 6; however, no Mission-Era features were encountered. A tiled floor was excavated in Unit 7, in addition to a cobbled pavement below the tiles (Stickel 1997a:19-25). Excavations were completed in January 1997, and the preliminary
Figure 4.7: GPR Survey Results Map (Mairesse and Gustafson, 1996; courtesy Geophysics Group)
investigation and mitigation report was delivered in February 1997.

During the period of March-June 1997, a mitigation plan was created by Mainstreet Architects, Lewis Engineering, and Robert Bein and William Frost and Associates (Mainstreet Architects 1997:9). Mainstreet had already redesigned the Project buildings in order to avoid the zanja location projected by Petra’s report. Data from the Geophysics Group report detailed the unsuitability of a conventional foundation due to soil instability, and recommended an overexcavation of 1.08 meters to provide stability for the foundation (Mainstreet Architects 1997:10). As a result the foundation was redesigned as a structural slab with 112 caissons and required connecting grade beams. Each caisson point was to be archaeologically investigated. Based on the results, beams that had probable archaeological impact would also be excavated. Also occurring during this period was the demolition of the convent and garage attached to the north side of the rectory.

Upon approval by the City of Ventura’s Planning Department and the City Council, ERA began excavation of the caisson units in July 1997 (Stickel 1997b:40). By the conclusion of ERA’s involvement in the Holy Cross School Project on 24 September 1997 (Stickel 1997b:42), 62 of 112 units had been completed, in addition to eight non-caisson archaeological features (Stickel 1997b:61). Unit 191 (ERA 61) was started but remained unfinished until my excavations in 2000. One of the consequences of multiple parties being involved in an excavation of this nature is the presence of several numbering systems for the caisson points/units. Table 3 contains my consolidation of the unit numbers, the corresponding ERA unit numbers, and the final excavation status of each unit. My units are the unit numbers used from this point forward in this report.
Grading of the slope was initiated at the same time as ERA’s mitigation excavations during the week of 8-11 July 1997. The grading was meant to provide the construction area required for the redesigned school and corresponding retaining walls, and to bring the overall construction surface to an even grade. Armundo ‘Redstar’ Perez, who had previously worked as a Native American monitor with the Petra excavations (Costello and Paden 1996:4), monitored the grading (Stickel 1997b:42). Perez and ERA Crew Chief Robert Dunn notified Principal Investigator Stickel that several possible cultural deposits had been exposed on the slope (Stickel 1997b:72). The eight features
Table 3: Consolidated Unit Number Table (graphic by Tolley)

were given the “NF” designation. Features 1-3 consisted largely of fragments of human subsistence refuse, i.e. bone and shell fragments, ceramic sherds, several beads, and construction refuse (Stickel 1997b:81). Feature 4 exposed part of the remains of the northernmost quadrangle wall. Two distinct units were excavated in Feature 5. Both units had ash lenses, quantities of articulated bovine remains, charred rocks, and more shell beads. Unit NF-5: 2 also contained a projectile point (Stickel 1997b:84). Feature 6 is likely an extension of this refuse dump. More bovine, avian, and marine remains were excavated, and the soil was of a high charcoal and ash matrix. Features 7 and 8, located in the areas near the Mission Convent’s retaining walls, contained copious amounts of artifacts and ecofacts in the forms of shell and glass beads, marine, avian and mammalian bones, metals, and ceramics (Stickel 1997b:90).
Upon completion of the survey of these locations, ERA returned its focus to the mitigation excavation of the caisson units. Various counts are given of the total number of caissons to be drilled. Stickel uses the numbers 68 and 72 to reflect original and revised design plan units (Stickel 1997b:93). Revisions developed in Spring 1997, based on the Petra-ERA test excavations brought the total to 112 before ERA’s July excavations commenced (Cormane 1998:personal communication, Montague 1998:personal communication, Fontaine, 1998-9: personal communication, O’Brien 1998:personal communication, J. Pulido 1998-9: personal communication). The 38 additional caisson points were located outside of the projected Quadrangle parameters, and many were located well beneath and behind where the slope to the rear of the Mission quadrangle would have been during relevant time periods, e.g. pre-1900, hence ERA authorization to drill.

Within the 61 mitigation units ERA was able to complete before Monsignor O’Brien reconsidered his options, a large catalogue of architectural features were excavated (Stickel 1997b:96-111). Thirty-three units contained features including floors, walls, a zanja segment, and one of the original Mission wells. Cultural data recovered included thousands of bone and shell fragments, metal objects including nails, a spur, and two coins (Stickel 1997b:119), several classes of ceramics including clay pipe bowls, glass (window and vessel), leather, shell and glass beads, and construction debris. Steatite fragments of metates, bowls and manos were excavated (Stickel 1997b:132).
<table>
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<th>PREVIOUS</th>
<th>FEATURE</th>
<th>UNIT</th>
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<td>NF-4</td>
<td>Northernmost wall of quadrangle</td>
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**Table 4: ERA Excavated Features** (graphic by Tolley)

Three artifact databases are used for the Artifact Analysis (Chapter 5) and the Conclusions (Chapter 6). The three databases are from:

- **Petra Resources**
- **Environmental Research Archaeologists**
- **Data from the 1998-2000 Holy Cross School Archaeological Project**
Figure 4.9: Three units excavated during the 2000 Mitigation Excavations (photo by Tolley)

All three complete databases are attached as appendices to this report. Details of the archaeological mitigation work and the artifact analysis I conducted between 1998 and 2000 are discussed in detail in the following chapter.
Field Methods

My field involvement with the Holy Cross School Project lasted from December 1998-April 2000. Specific descriptions of the duration of each phase are in Chapter 1. The first segment of the project involved monitoring the drilling of caissons for the first phase of school construction. Multiple checks were completed on each locus to ensure that no feature was destroyed by the drill or vibrations caused by heavy machinery.

Neal Glisson surveyed all utility lines, wall footings, and pad locations for this phase of construction. Cal Edison assisted in locating a utility line and junction box in the
alley. Daniel Fontaine and Curtis Cormane located a foot-access stairwell; the stairwell was redesigned with my assistance in order to preserve a segment of *ladrillo* (low-fired adobe wall and floor tiles) flooring found underneath. Conducted as a salvage archaeological endeavor, each trench was excavated by backhoe until cultural deposits were encountered, and then shovels and trowels were used to remove soil. The trenches were excavated only to depth required by design or by legal code. No excavation to sterile soil occurred. If a potential Mission-Era feature was encountered, the design was altered, or, in a single case, a 10-centimeter x 10-centimeter segment of wall was removed. All archaeological activity was monitored by John Pulido, and was completed with his assistance.

Figure 5.2: John Pulido removing the second level of asphalt from Unit 224 (Photo by Tolley)
The methodology of soil screening was based on the previous work of Petra and ERA combined with my prior experiences. Petra chose to dry-screen Mission Period deposits through ¼-inch mesh (Costello and Paden 1996:15). ERA’s principal investigator, Gary Stickel, felt that due to the small size of artifacts such as shell beads and the lack of recovery of these items by Petra, a different method would be employed. ERA wet-screened soil through quadrapods holding ⅛-inch meshes (Stickel 1997b:61). This method was later altered to wet-screening every other level to accommodate Monsignor O’Brien’s desire for expediency. Upon beginning, I eliminated wet screening for several reasons. One, wet screening tends to destroy artifacts and can accelerate their decomposition. Two, a proper location for water collection does not exist on site. Water that is allowed to run into storm drains can silt them until they clog. This presents an environmental hazard and is illegal as determined by the City of Ventura. Dry screening was my preferred method. Screens were first constructed with ¼-inch mesh. Within four hours it became apparent that archaeologically significant materials could be missed. Despite the heavy clay matrix of the soil, the screen was replaced with ⅛-inch mesh. The balance of the project was completed with this mesh.

The second phase of school construction required the excavation of the final 12 caisson units. Units were excavated using 10-centimeter levels unless features were encountered. Levels were then expanded or contracted according to stratigraphic necessity. Footings and utility trenches used the same methodology; they were excavated to depths and grades required by design and/or by law.
Laboratory Methods

Information presented in this chapter is limited to the artifact collections recovered during the complete span of the Holy Cross School Project. These collections include the Petra, ERA, and my own archaeological collection. All recovered artifacts and ecofacts were bagged and labeled by unit number, level, date, and type. Items, when possible, were washed and dried on site. Artifacts of greater diagnostic potential were transported to Syracuse, New York, for further analysis. I completed all identification and analysis with assistance from Dr. Christopher DeCorse and Dr. Mark Fleischmann of Syracuse University. Characterization and analysis was completed in the field when possible; otherwise, artifacts were carefully packaged and transported to Syracuse, New York, for processing.

Analyses of the material contained in the collections from Mission San Buenaventura proceeded according to artifact class, i.e. ceramics, glass, metal, architectural features, and other artifacts. Attributes were recorded in Access© databases; no functional codes, however, are used. The uniqueness of this site dictates that the designed intention of a particular artifact may have no correlation to the manner of usage or the way it was deposited in the archaeological record. One example from this site is the use of a Chumash mortar as a foundation stone. Both a plate sherd and a pipe bowl are classified as ceramic; the differences are noted in a specific “Comments” column. Nails, coins, and musket balls are all recorded as metals within each database.

I developed the database forms for my own excavations to allow for expediency in analysis of the artifacts. Artifact numbers consist of the year of excavation, unit number, and specific artifact number, i.e. 2000.197.001. Each unit, level, depth, and
count is available, as well as the date of excavation and additional descriptive comments. Once my database was completed, I created new databases for the Petra and ERA collections to facilitate comparison between each one. Petra’s database is largely identical to the original. The form of the ERA database is altered. My updated unit numbers organize the updated ERA database. ERA changed their artifact numbers several times; in order to prevent further possible confusion, new artifact numbers were not assigned. Depths of levels are included, as well as level numbers where originally entered. I have also included new classifications, as well as counts and the previous ERA unit and artifact numbers from the second draft of the Stickel mitigation report. ERA’s “Comments” are largely verbatim. The complete databases from the Petra, ERA, and my personal excavations are attached as appendices at the end of this report.

The overall analysis of artifacts is organized by groups of loci located within hypothesized areas of the Mission quadrangle (Figures 5.3-5.4). Within each group, vessel or form types are used to examine glass. Where possible descriptions of color, method of manufacture, finishes, shape, and condition are listed.

Metal artifacts tend to fare more poorly in condition within the Mission’s context. Each object’s category (nail, coin, spur) is noted. Artifacts such as nails are categorized by method of manufacture (wound, cut, drawn) to maximize their diagnostic potential. Composition is listed (copper, iron, brass). The integrity is also described.

Ceramics, in general, facilitated more specific analysis. Pipe bowls were identified by form and assigned a date range. Ceramic sherds were identified by composition (bone china, porcelain, majolica), vessel form when possible, interior and
Figure 5.3: Caisson Map with Unit numbers (graphic by Tolley)
Figure 5.4: Artifact Analysis Loci Groups (graphic by Tolley)
exterior decoration, locations of manufacture, and date by maker’s marks when they were encountered. An example is the “Damascus” type transfer printed earthenware sherd found on this site. The Damascus pattern was used for 146 years, between 1819-1965 (Majewski 2001:personal communication). Via the specific style of maker’s mark, I can state W.A. Adams and Sons of Staffordshire, England, likely manufactured this ceramic sherd between 1819-1864 (Godden 1964:21).

Other types of artifacts and ecofacts present at the Mission site include beads, bones, shells, and leather. Bone was examined for human remains, of which none were found. Shells were examined for bead blanks, charring and other alterations that may be indicative of industrial, social, or subsistence activity. Other artifact and ecofact classifications are noted by shape, size, integrity, composition, and possible usage. Beads create a greater challenge. Their significance is addressed specifically in Chapter 6 (Summary and Conclusions).

Due to the vast amount of demolished construction materials present at this site, representative samples of teja, ladrillo, wood, plaster, and asphaltum were taken. Throughout the course of the Holy Cross School Project, intact features were left in place wherever possible, and were documented in field notebooks and photographs.

With the exclusion of in situ architectural features, there is no clear undisturbed archaeological horizon that covers the entire north quadrangle area. As such, units are divided into groups that are potentially diagnostic to specific loci of the quadrangle. It is my belief that these groups will expedite analysis and clarify what specific contexts exist within this area.
South Room Wall, North Quadrangle Complex

The artifacts discussed in this section are from Petra Test Unit One, units 224, 227, and 228. Each point is located within the area projected to contain segments of the lower room wall, as well as part of the entry courtyard located on the west side of the complex. These units span the length of the original mission quadrangle. It should be noted that the cistern behind the church is part of this room wall.

The floor of the room wall was discovered in Unit 224 at a depth of 129 centimeters. This was consistent with projection based on the adjoining cistern. Several segments of the floor were also encountered over the duration of Unit 227. Along the

Figure 5.5: Ladrillo Floor at the bottom of Unit 224. The depth from surface to floor is 129 centimeters. (photo by Tolley)
north wall of Unit 228, where the remains of an old subsurface retaining wall were removed, were traces of another tile floor, at a depth of 124 centimeters. The segment ran 2.38 meters from the west parking lot retaining wall, and then abruptly ended, before reaching the area where the former undertaker/storage room building stood.

Petra Unit 1 contained many noteworthy features. An E-W foundation consistent with the courtyard/interior wall of the southern room wall was encountered. The zanja channel that fed the cistern was found, as well as two large areas of ladrillo flooring. Another zanja channel in the north part of the unit was excavated. Several modern utility lines were also exposed that had disturbed the stratigraphic integrity of the vast majority of this unit.

Figure 5.6: Zanja channel in the north section of Petra Unit 1 (courtesy Jane Montague)
Ceramics

Fifty-five ceramic sherds were recovered from this area. All were historic era goods, mainly white-bodied earthenware and some porcelain. Diagnostic artifacts were predominantly transfer printed tableware, plate, and cup sherds. A common representation was the “Damascus” transfer pattern datable by maker’s mark to W.A. Adams & Sons between 1840-1860 (Godden 1964:21, also noted above). Unit 224 contained a fragment datable to 1865-1877 through a maker’s mark, Edmund Clarke, Stone China, Tunstall, England (Godden 1964:147).

Figure 5.7: Unit 227 (Utility Trench). Arrows indicate several previous subsurface utility line installations. John Pulido is at left. (Photo by Tolley)
Glass

231 fragments of glass were recovered from excavation in this area. 154 were fragments of a windowpane recovered from the utility trench (unit 227) approximately 132.5 centimeters west of the rectory garage foundation. Of the 57 others, the majority are bottles or bottle glass fragments.

Most of the glass fragments are not sufficiently diagnostic of possible site function, usage, or temporality. Others are datable to manufacture. One amethyst bottle base from Petra unit One has a date range of 1880-1917. A complete medicinal bottle from unit 224 is embossed “Lactopeptine, New York Pharmacal Assoc.” and has a date range of 1875-1900 based on its mold seams and applied lip finish.

A complete specimen brown glass liquor bottle was excavated from unit 228. It has a two-piece applied finish, was three piece molded, and dated to the later 19th century. Another complete bottle found was a press-molded square bottomed bottle with chamfered edges. This bottle was embossed with “The Celebrated HHH Horse Medicine, D.D.T. 1868”. A pint flask bottle, embossed with “Federal Law Forbids Sale or Reuse of This Bottle”, was documented, making evident the degree of mixed contexts within the unit 228 locus. Two fragments of an iron oxide brown glass whiskey bottle finish and neck were collected, as well as several medicine bottle finishes.

Metal

Eighty-five metal artifacts were collected from this area. Fifteen fragments of a sanitary can came from the Petra unit, along with ten wire fragments and twelve fragments of bar stock. In unit 224, one half of an iron hinge was discovered. A possible bailing ring was recovered from unit 227. The balance of the metal finds consisted of cut
and wire nails. One square cut copper finish nail recovered was not corroded. This data had a date range of circa 1800-present.

**Other Artifacts**

A miniscule number of shell fragments (63) were recovered. Some construction materials from non-Mission Era events were detailed, in the form of solder slag, pink plaster, and roofing tar. There is large evidence of 20th Century disturbance.

**Sacristy**

Unit 225 refers to a utility trench excavated north of the remaining original Holy Cross School. This was conducted as a salvage project. This area was located under the demolished north end of the school building; an inclined crawlspace with a maximum depth of 81.25 centimeters was backfilled after demolition.

Two distinct segments of Mission-Era foundations were exposed, most likely that of the Mission sacristy demolished circa 1888. The first segment, N-S in orientation, was 44 centimeters long and 63 centimeters in width. An E-W section that was 29 centimeters in length and 66 centimeters wide was encountered 248 centimeters north and 358 cm east of the first segment. The foundation was not square; along an E-W axis, the foundation is rotated slightly counterclockwise. The course of the foundation was probed easterly for another three meters. After 45 centimeters, the foundation ended.

**Ceramics**

One fragment of Damascus blue transfer printed earthenware was recovered.

**Glass**

Nine total fragments were identified. Two of the fragments were window glass; another was a large lateral fragment of a dark green bottle.
Metal

Seven metal artifacts, two cut nails, four wire fragments, and one wire nail, were processed.

Other Artifacts

Two Olivella shell beads, one goat vertebra, and eight clamshell fragments were recorded.

Alley Utility Trench, Trash Compactor Pad, and Retaining Wall

The utility trench and lower retaining wall were assigned the numbers 226 and 229, respectively. No features or artifacts were documented from the compactor pad locus and was therefore not assigned a unit number. These loci also were salvage operations.
Unit 226 was the footing for the lower wall of the main school parking lot. It was excavated to a depth of 30.50 cm. Faint but clearly visible in the bottom of the trench was a mortar scar consistent with the *zanja* channel located at the north of Petra Unit 1 and unit 210. A branch of the *zanja*, estimated at 249 centimeters west of the thrift shop wall, lead south into what would have been the east quadrangle room walls.

At the border of the Mission and 21 Palm properties, an electrical junction box was installed at the beginning point of unit 229. A profile east of the junction box containing a tile floor feature was exposed. 106.65 centimeters of overburden was on top of the floor, followed by an ash lens three centimeters thick. The tile floor consisted of two levels of low-fired *ladrillos* similar to the walls of the Livery directly across the street on Palm. Under this was another 61 centimeters of foundation stones. This represents the total depth of the installation.
The total depth of excavation for the trash compactor pad was approximately 20 centimeters for soil scarification and proper compaction. No concrete features were encountered; there were, however, a roughly linear feature of broken *ladrillos* running N-S across the pad. These fragments were indistinguishable from those used for the construction of the old Armory. They were also found in conjunction with several articles of discarded clothing and five magazines published between 1989-1994.

**Ceramics**

Many mixed-context ceramic sherds were found in unit 229. One was a majolica fragment; another had a maker’s mark of “A.J. Wilkinson Ltd., England” dated to circa 1930 (Godden 1964:673). Modern utility ware sherds were included, as well as two blue-transfer printed sherds and one flow-blue sherd. A 20th century ceramic electrical insulator from a past utility installation was also found.

**Glass**

The pattern of mixed contexts is continued with glass artifacts. A three-piece press-molded bottled was found that dates to the late 19th century; a bitters bottle from the same time period was documented, along with the base of a pepper sauce bottle. Opaque lighting fixture fragments were excavated from 229. Also found was a blue swirled glass marble.

**Metal**

Among the metal artifacts excavated from unit 229 were 14.5 horseshoes dated by method of manufacture to post-1860. Several shoeing nails were also found. On the west side of the utility junction box, a stainless steel table knife was removed from unit 229.
Other Artifacts

A total of six bovine and sheep bone fragments were excavated from these units.

West Loci Located Under Original North Holy Cross School Wing

Units 197, 198, 204-207, 211, and 212 were located underneath the former school. Other loci included are 157, 163, and 191-193 that were just outside of the school structure.

One foundation of Mission-Era materials was located in unit 204, N-S in orientation. A small quadrilateral feature composed of stones was documented in 211. This feature is characteristic of a post or column support. No other architectural features were found.

Figure 5.10: Probable Quadrangle Features in units 204 and 211 (photos by Tolley)

Ceramics

A total of 17 sherds of historic ceramics were found. All were earthenwares, utilitarian in design.
Glass

Other than in 211, very few samples of glass were recovered. The most frequently occurring type was modern window glass, with two fragments of a dark green wine bottle appearing in units 204 and 211, most likely from the same vessel.

Metal

A musket stock plate was excavated from unit 197 at a depth of 60-70 cm. A spent .44 caliber slug along with a possible cannonball was found in 211. Soldering lead was found in 212, a remnant from a sewer line installation. The balance of metal artifacts from this area was specimens of cut and wire nails.

Other Artifacts

Refuse associated with food preparation and rendering, such as mammalian bones, fish bone and scales, and shells, along with charred bits and charcoal were present in most loci. The exceptions were units 163 and 191-193, suggesting these units may have been located under the slope before being graded back.

North Quadrangle Section One

Data from the following units is used in this section: 159-162, 172, 173, 175, 177-179, 194-196, 199-203, and 208-210. A factor critical in the analysis of this area is the location of the former convent in the northern half of this grouping. Units 159-161, 173, 194, 195, and 199-201 are within the convent locus.

Several highly diagnostic Mission-Era features were excavated in this area. A ladrillo floor and hearth feature was detailed in unit 173. A segment of wall as well as a tile floor were located in unit 175. A layer of mortar floor-base rubble was discovered in 179. An E-W oriented wall and tile flooring were uncovered in units 195 and 196.
Segments of the same E-W wall were found in units 199-203; flooring was found in 200 and 203. Tile flooring was found in 210. A segment of the identical *zanja* channel in the north end of Petra Unit 1 was found in unit 210.

![Figure 5.11: Zanja segment excavated in unit 210 (Stickel 1997b:104)](image)

**Ceramics**

The count of ceramic finds in this area is low; the total number of artifacts is 72. The largest percentage was found in unit 209 (45.8%). Ceramic sherds were recovered from units 173, 177-179, 195,199, 208, and 209. Distribution of ceramics was concentrated to the southeast corner. Two fragments of majolica were found in 208. Three fragments of Chinese export porcelain were excavated from 177, as well as an additional 8 fragments from 209. Short of a handful of *ladrillo* and *teja* samples, the rest of the ceramic collection consists of imported British export wares and white undecorated
utility wares. British ceramics fall within the large date range of 1820-1965, whereas the utility wares can be dated up to the present. The density of finds within a small sector of this area also indicates that the minimum vessel count is in the lower order.

Glass

A total of 237 glass fragments were excavated from units 173, 177-179, 195, 196, 199, and 208-210. 61.7% were window glass. These fragments were of mixed eras (late 1800s-early to mid-20th century). Other glass types include dark green liquor bottle from the 19th century, brown glass, opaque tableware glass of the late 19th century, and milk bottle fragments from the first third of the 20th century. Two fragments were found in the zanja fill in unit 210 that place their deposition no earlier than 1862. The distribution tendency of glass artifacts is also toward the southeast corner of this area.

Metal

A brass thimble was recovered from unit 173, and a lead musket ball was found in 195. A half-dime coin was removed from unit 196. Modern utility pipes were excavated in units 173 and 199. Unidentifiable fragments of iron were scattered through this area. Several fragments of modern copper sheeting were documented, as well an iron pole stand in unit 209. The vast predominance of artifacts was iron nails (over 500 complete and fragmentary specimens).

Other Artifacts

In unit 162, no cultural deposition was encountered. A total of 8 blue trade glass beads and one turquoise trade bead were found in the remaining loci. In addition, 105 Olivella shell beads were recovered. Six bone buttons were removed from unit 177. Part of a leather boot heel was found in 208 at 130 centimeters. A plastic fragment was
excavated from unit 209 at 110-120 centimeters, at the same depth as one possible lithic flake. Hundreds of bone and shell artifacts were distributed throughout these loci. Remnants of subsistence usage and industrial processes including tallow rendering, tanning, and lime production.

**North Quadrangle Section Two**

The unit specifics incorporated in this section are units 168-171, 174, 176, 183-185, and 189-190.

Architectural features were found in every unit except 176 and 185. A section of E-W wall is located in unit 168. Tile flooring was found in units 169-171; some burning was evident in 170. A partial N-S wall was detailed in unit 174. A N-S windowsill was excavated in unit 183; flooring is present in 183 and 184. In addition, ladrillo floors are extant in units 189 and 190. A large portion of a well-preserved N-S adobe plastered and whitewashed wall made up the west profile of unit 189.

**Ceramics**

The density of ceramic finds in this area is much greater than in other zones. Distribution increased toward the southern region of the area, a continuation of a trend that started in Section One.

The majority of ceramics from units 168-171 were transfer-printed British imports of the middle to late 1800s or utilitarian hotel-type white wares of the early 20th century. Transfer prints ranged from blue, black, red, brown, and possibly purple in color. Porcelain fragments were likely Chinese imports introduced to California by British traders. Other sherds found were fragments of crockery, a fragment of a possible ginger beer bottle in unit 176, and samples of teja and ladrillo.
Table 5: Ceramic Types and Counts for North Quadrangle Section Two

<table>
<thead>
<tr>
<th>Ceramic Type</th>
<th>168-171</th>
<th>174, 176</th>
<th>183-185</th>
<th>189, 190</th>
</tr>
</thead>
<tbody>
<tr>
<td>British transfer/imports</td>
<td>16</td>
<td>7</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td>Crème/white ware</td>
<td>15</td>
<td>4</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>Majolica/Mexican wares</td>
<td>7</td>
<td>0</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Porcelain</td>
<td>1</td>
<td>7</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Others</td>
<td>2</td>
<td>12</td>
<td>17</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>41</strong></td>
<td><strong>30</strong></td>
<td><strong>42</strong></td>
<td><strong>16</strong></td>
</tr>
</tbody>
</table>

Table 6: Glass Types and Counts for North Quadrangle Section Two

Glass

Of the 322 glass fragments recorded from this area, no complete vessels were found. One fragment of manganese colored yellow glass, most common in the late 19th-early 20th century, was excavated from 190; a blue cobalt medicine bottle fragment came from 189. Light green and clear vessel fragments, aqua table glass shards, and pieces of dark green bottle fragments were distributed throughout this area. Some of the artifacts were deposited within an ash layer in unit 170. Window glass was also recovered in conjunction with several architectural features, most notably in unit 183, where a windowsill was found.

<table>
<thead>
<tr>
<th>Glass Type</th>
<th>168-171</th>
<th>174,176</th>
<th>183-185</th>
<th>189,190</th>
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<td>16</td>
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<td>Dk green</td>
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<td>Clear</td>
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<td>Aqua</td>
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<td>11</td>
<td>5</td>
</tr>
<tr>
<td>Brown</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Others (including window)</td>
<td>7</td>
<td>68</td>
<td>18</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>98</strong></td>
<td><strong>88</strong></td>
<td><strong>96</strong></td>
<td><strong>40</strong></td>
</tr>
</tbody>
</table>

Table 6: Glass Types and Counts for North Quadrangle Section Two
Metal

Several possible diagnostic artifacts were found in these units. A lead cross was excavated from unit 169. Unit 176 contained a musket ball amongst its metal artifacts. Three more musket balls were located on the west side of a windowsill located in unit 183. A greater density of copper is apparent; along with copper sheeting fragments in various distributions, a copper clasp and eyehook were dug from unit 185. Belt buckles were also located in this unit, as well as two horseshoes and a shoe eyelet. Four additional eyelets were found in unit 190. Many iron nails and fragments were recovered and documented from these loci.

Other Artifacts

In terms of beads, 62 Olivella and 15 glass beads were excavated from these units. In 168, an ivory fragment, possibly that of a keyboard, was found. A metate stone was recovered from unit 174, at the same level as sewer pipe and gypsum fragments. Three pieces of leather were taken from 176. An apricot/peach pit was processed from unit 185. A continued pattern of shell and bone fragment deposition is continued, but in much higher numbers. Thousands of both shell and bone samples were recorded. More complete shells were found, particularly Pismo clam and mussel.

North Quadrangle Section Three

Material from this group of units is noted in this section: 158, 164-167, 180-182, 186-188, and Petra Test Unit Two. I note here that only architectural features were recorded in the Petra test unit. Also, in the ERA database for unit 187, the reference “column sample” refers to an extension of the unit to compensate for caisson relocation. This is discussed in greater detail in the Architectural Features section below.
Floors constructed of *ladrillos* were encountered in units 164, 166, and 167. A partial N-S wall was found in 167. More tile floors are located in 180 and 182, with the addition of a ladrillo step in 180. Additional *ladrillo* floors were located in units 186-188.

A unique feature was recorded and partially excavated in unit 187. One of the three quadrangle wells was located in the western 75% of this unit. A well-preserved coping was *in situ*, and the well itself had *ladrillo* steyning. As a direct result of this find, ERA and Mainstreet Architects re-engineered this caisson 18 inches to the east-northeast to avoid damage to this feature. Lack of damage was confirmed during caisson drilling by John Pulido and myself.

![Figure 5.12: Mission Well feature inside of unit 187 (Stickel 1997b:110)](image)

*Figure 5.12: Mission Well feature inside of unit 187* (Stickel 1997b:110)

Petra Test Unit 2 bisected the course of the northern room wall. Two segments of E-W walls that are the exterior walls on the northernmost room wall of the complex are documented, with both interior sides having been plastered. Immediately adjacent to the
south, evidence of a tiled courtyard was discovered, along with evidence of the addition of a *veranda* sometime after the completion of the room wall.

**Ceramics**

The total count of ceramic sherds excavated from these units is 175, the predominance of which came from units 186-188.

<table>
<thead>
<tr>
<th>Ceramic Type</th>
<th>158</th>
<th>164-167</th>
<th>180-182</th>
<th>186-188</th>
</tr>
</thead>
<tbody>
<tr>
<td>British transfers/import</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>17</td>
</tr>
<tr>
<td>Crème/white wares</td>
<td>5</td>
<td>3</td>
<td>13</td>
<td>12</td>
</tr>
<tr>
<td>Majolica/Mexican/Tizon</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Porcelain</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>48</td>
</tr>
<tr>
<td>Ironstone ware</td>
<td>1</td>
<td>13</td>
<td>9</td>
<td>24</td>
</tr>
<tr>
<td>Others</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>15</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>8</td>
<td>18</td>
<td>31</td>
<td>118</td>
</tr>
</tbody>
</table>

**Table 7: Ceramic Types and Counts for North Quadrangle Section Three**

The distribution of artifacts repeats the earlier tendency to concentrate towards the south and southeastern area of this quadrant. A Tizon ware pot base was recovered from unit 158. A sherd of majolica was found in 167. Sherds from a ginger beer bottle similar to those found in unit 176 (above) were located within unit 188. The ceramic finds in unit 180 were strictly utilitarian, except for a “McDougall’s Miner” type tobacco pipe bowl. Fragments of terracotta and ‘kaolin’ pipes were dug from 186. A terracotta pipe bowl was recovered from unit 187; another was excavated from within a well feature located in this unit. Much of the remaining finds were mid- to late 19th century transfer-printed British imports and late 19th-early 20th century white and ironstone hotel class wares.
Glass

Glass artifacts also exhibited the distribution pattern tendency of glass in these loci. With few exceptions, the glass represented here is bottle glass from liquor and medicinal vessels and beverage containers. Fragments of manganese and manganese dioxide glasses were found in unit 180. A perfume bottle stopper was documented in unit 187 (Stickel 1997b:130).
186, as well as a black glass button and a glass button with a metal shank dateable circa 1864-1900. A near complete aqua glass vessel was excavated from unit 187. This bottle, referred to as the ‘church’ bottle, is a press-molded square with flat chamfers and an applied two-part stopper finish with rounded lip. The impressions are bi-level and similar in shape to church windows. The neck itself is rounded. A possible identification is a large gothic pepper sauce-type bottle. Small fragments of window glass were present in units 187 and 188.

**Metal**

Metal artifact distribution followed the same tendencies as ceramics and glass. In units previous to 186-188, artifacts were exclusively construction debris, particularly iron nails. These likely came from a henhouse and shed that had been constructed in this area post-demolition of the north quadrangle complex.

![Figure 5.14: Spur excavated from unit 186 (Stickel 1997b:121)](image-url)
In units 186-188, many high diagnostic potential metal artifacts were excavated. A Mexican spur and shoe grommet was excavated from unit 186, from the identical level a musket ball, a Chinese cash coin, and an unidentifiable coin were found. Fragments of a tin can were detailed, and a Levi-Strauss rivet and button were removed, along with a brass buckle and pin. A knife blade and broken scissors were documented. Many fragments of iron nails and wire were found in conjunction with these artifacts. A copper fastener was recovered from unit 187. Also found was a brass saddle adornment. In 188 a brass tack and .22 caliber shell casing were excavated. Construction debris was again dominant in 187 and 188.

Other Artifacts

Costello and Paden note that only period artifacts from circa 1930-1950 were encountered (Costello and Paden 1996:22). These were discarded by Petra.

The pattern of bead recovery is quite different amongst these loci. Nine total shell beads were found; the number of glass beads excavated, however, was 74. The near total amount of trade beads was recovered from unit 186. A “McDougall’s Miner” ceramic pipe was found in unit 180, near two fragments of a slate pencil. Six fragments of leather, possibly from a shoe, were found in unit 186. Amongst find from the 70-80 centimeter level of 186, a plastic button was recovered. A bone utensil handle, possibly that of a knife, was found in unit 187. Additional shoe leather artifacts were excavated in unit 188. A well-preserved bone comb was excavated from this unit. Bone and shell fragment density had declined from the levels seen in Section Two. Shell has a larger representation in terms of numbers of artifacts. The overall totals for both were still in the hundreds.
North Peripheral Area

These units are grouped together based on the probability of being located between the northern edge of the quadrangle and the slope leading up to Poli Street. The units are 136 through 156 and span the E-W length of the project site. None of the units numbered 101-135 were excavated by any of the groups involved in the Holy Cross School Project.
In unit 152, remnants of oxcart or footpath bedding were encountered. No other architectural features were found within these locations.

**Ceramics**

83 ceramic sherds were discovered in these units. 18% (15) were from unit 151. Two sherds of majolica and one sherd of Sam Elizario majolica were documented. One sherd of Chinese export porcelain was excavated from 147. Fragments of a red transfer-printed sugar bowl lid were removed from unit 154. The majority of ceramic finds from these units were British imports, ironstone hotel wares, and construction debris (*ladrillo* and *teja*).

**Glass**

The glass from these loci is of mixed modern and 19th century contexts. A fragment of a towel rack was discovered in unit 140. Three fragments of gold-painted glass were found in unit 151. A 20th century blue medicinal glass fragment was dug from unit 149. Window glass, as well as alcohol container glass, was found between 141 and 156. A total of 74 glass artifacts were recovered.

**Metal**

Metal recovery in this area was minimal. One fragment of a tin can was located in unit 149. The balance of the 29 total metal finds was nails, spikes, and iron fragments.

**Other Artifacts**

76 Olivella shell, one blank, and 3 glass beads were excavated from these units. The distribution of beads was toward the east side of the site, in units 152, 154, 155. Three plastic fragments were found in unit 140. A steatite bowl fragment was also documented in 140; four chert flakes were found in 141. A sample of tooled leather was
found in unit 152. A large volume of bone and shell fragments was excavated from these loci. One bone hairbrush handle fragment was encountered in 140. A total of 7987 bone and 3283 shell fragments were documented in this area.

**North Slope Units**

The units referred to in this group are those recorded by ERA as the slope behind the Mission was being cut back and the site was being leveled to grade. Each feature was given the designation NF (North Feature) and a numeral.

**NF-1**

Material recovered from this feature consisted largely of subsistence refuse. Several fragments of bottle glass were recovered. Shell is the most abundant find (235 fragments); some mammalian bone was also documented. One sherd of green hand-painted porcelain was also part of this deposit.

**NF-2**

This feature was largely a surface scattering of construction debris, although ERA reports several sherds of Mexican and ‘glaze ware’ ceramics were found (Stickel 1997:81). These items are not included in the ERA database and are not therefore treated in this report.

**NF-3, NF-5, and NF-6**

These three units are treated together; I believe all are part of a larger feature located on this hillside.

NF-3 combined little excavation with surface collection. 12 fragments of ceramic were found, including 1 Mexican and 1 majolica sherd. A sherd of blue transfer-printed
ware was also present. Two fragments of patinated glass were recovered. Seven iron artifacts (nail fragments) and 10 bits of asphaltum were documented. 78 Olivella shell beads, as well as 4 stone and 1 glass, were collected. 2119 fragments of bone were removed; so too were 1074 shell specimens. A seed of either a peach or apricot was found. A soapstone piece, possibly a mano, was collected, and a small amount of other construction debris was included.

Figure 5.16: ERA North Feature Map (Stickel 1997b:79)
Surface finds were sufficient in the region of NF-5 to create two separate units. The finds are discussed in conjunction here. No ceramic, glass, or metal artifacts were found in either unit. 50 Olivella shell, 5 stone, 1 bone, and 1 glass bead were recovered. Other finds included a tarring pebble, a fragment of a possible projectile point, 1722 bone samples, and 1289 shell ecofacts. The soil matrix contained a high concentration of ash and burned stones.

NF-6 is an excavated feature located just east of NF-5. 16 sherds of ceramic material were documented. They included 2 possible majolica, 5 probable Mexican utility wares, and 9 European produced fragments. No metal or glass artifacts were found. One Olivella shell bead is documented. 810 bone artifacts were recorded between excavation and surface collection, while 108 shell fragments were encountered. These artifacts were contained in a heavy ash soil matrix similar to that of NF-5.

Figure 5.17: Northernmost Quadrangle wall as exposed in North Feature 4 (Stickel 1997b:83)
NF-4

North Feature 4 consisted of a 1.15-meter wide X 8.40-meter long segment of the northern exterior wall of the north quadrangle room wall complex. This was the only architectural feature found. Additional fragments of ladrillo and teja were found.

NF-7

This feature appears to have been a builder’s trench and contained large amounts of ladrillo, teja, and mortar debris. No conjunctive artifacts were recovered due in part to the destruction of this feature on 9 July 1997 during the cutting back of the slope.

NF-8

NF-8 is located on the west side of the site, off the north end of the old Holy Cross School location where a demolished retaining wall stood. Excavation began after the removal of the retaining wall and grading of the slope had started. Surface collection and two units took place within this feature.

Ceramics fragments that were collected include 12 sherds of imported ceramics, 2 sherds of Tizon ware, and 2 possible Chumash Pueblo II/III fragments. Glass was of mixed temporal context. 2 pieces of a Coca-Cola bottle were recorded, as well as fragments from late 19th century medicine bottles, a perfume bottle, and dark green wine bottle glass. An iron utility box cover, 20th century toy gun, iron fragments, and a tin lantern mantle holder were recorded. Other significant artifacts were 5 Olivella and 1 glass trade bead, a stone mortar and metate, 161 fragments of bone, and 116 fragments of shell.

16 sherds of ceramic were excavated from unit 1. Of these, 4 Mexican stoneware fragments were located; one sherd of blue-transfer-printed ware was found, as well 2
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<thead>
<tr>
<th>UNIT</th>
<th>CulDEPTH</th>
<th>FEATURE</th>
<th>DEPTH</th>
<th>DIR</th>
<th>UNIT</th>
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<th>FEATURE</th>
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<td>E/W</td>
<td>209</td>
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<td>tile floor/zanja</td>
<td>120 cm</td>
<td>E/W</td>
</tr>
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<td>210</td>
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<td>zanja</td>
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<tr>
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Depths for ERA Units from Elevation Table 6 (Stickel 1997b:97) and Field Note books

*Depths for Tolley Units are from SW datum points (0 cm)

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Table 8: Cultural Level and Feature Depth/Orientation Chart (Table by Tolley)
pieces of porcelain. 7 sherds of majolica were found at lower levels of the unit. 5 ceramic sherds were dug from unit 2, including 4 majolica and one porcelain.

14 glass artifacts were taken from unit 1. These consisted of 3 dark green, 2 light green, 6 clear fragments, and 3 aqua fragments. No glass was found in unit 2.

In metals, a possible cannonball was excavated from unit 1. A .22 caliber lead casing was discovered, in addition to a brass leather tack. Construction debris from nails and copper sheeting were found, along with a clump of soldering slag. Fragments from construction debris were also excavated from unit 2.

A copious volume of beads was found within this feature. In unit 1, a total of 178 Olivella shell beads were excavated; 83 more were retrieved from unit 2. Three glass trade beads were documented between the two units.

Other artifact finds of particular import from this feature are as follows: 5188 bone artifacts, and 6549 shell fragments. A bone button was recovered from unit 2, as was a small fragment of plastic.

Summary

A large quantity of archaeological data has been recovered from the north quadrangle room wall complex at Mission San Buenaventura. The evidence in terms of architectural features provides clues as to the physical layout of this section of the Mission. Although large-scale disturbance is visible across the site, the data, combined with archival evidence, can bring to light the formation processes active at this site, what subsistence strategies were employed, industrial/commercial activity, and possibly individual room functions within the northern quadrangle. My interpretation is discussed in detail in the final chapter (Summary and Conclusions).
As first stated in Chapter 1, the data recovered during this investigation is used to develop a clearer perspective on the north quadrangle room wall complex, how the overall quadrangle evolved, possible room function and activities, and to detail life ways at the Mission to the extent possible by the artifact collection. I was concerned about the overall ability to link research questions to the historical documentary and archaeological record due to the gross level of disturbance that has impacted the site location. This chapter contains my synthesis of the historical and archaeological data. Although these conclusions are based on a composite of the Petra, ERA, and my own collections, the
interpretations in this chapter are entirely my own. After the discussion of my conclusions follows a brief comment on the future disposition of this site’s cultural resources.

**Kitsepawit (Fernando Librado)**

Kitsepawit was born in Ventura in 1839 to parents who were neophytes at the Mission before it was secularized (Whitley 2001: personal communication; Johnson, 1997). Upon baptism, he was given the name Fernando Librado. During the years leading up to his death in 1915, Kitsepawit became a source of information for noted archaeohistorian J.P. Harrington. The notes Harrington took of his interviews with Kitsepawit became part of a large collection of ethnographic material on the Chumash.

While assisting Dr. John Johnson of the Santa Barbara Museum of Natural History in researching parts of the Harrington collection, Theresa Raitt discovered microfilm copies of notes taken by Harrington during discussions with Kitsepawit that contained sketch maps of large portions of Mission San Buenaventura’s former property (Stickel 1997b:146). Of the 11 pages of maps discovered, four are of particular relevance to the Holy Cross School Project. One is a map of the north quadrangle room wall complex; the second of the Mission main courtyard; the third details the segment of *zanjas* leading from El Caballo to the Mission, and the fourth includes a diagram of the Mission’s stables and corrals east of the quadrangle. I include here reproductions of these maps, as well as my transcription and translations of the individual room identifiers written by Harrington.
Figure 6.2: Kitsepayit (Fernando Librado), circa 1912. The men standing behind him are Lompoc residents Jerd Barker and Pat Forbes (courtesy Ventura County Museum of History and Art)
Before discussing the interpretation of these maps and their possible correlation to the archaeological and historical data recovered during this project, several important personal details about Kitsepawit must be noted. Kitsepawit was raised at one of the rancherías along the Ventura River. As a young boy he worked at the Mission as a servant. One of his tasks was to sweep out the room walls (Stickel 1997b:146, quoting Johnson). Kitsepawit would have been five years old if he had started laboring at the Mission in 1844. What makes this date crucial is that this is well after secularization had taken place, when neophytes no longer lived at the Mission. At this point the monjerío (unmarried women’s quarters) where his mother had lived as a youth was no longer in use. Private landowners utilized the rooms of the north quadrangle complex at their discretion. Secular activity in these room walls likely bore little resemblance to Mission-Era usage. The young Kitsepawit was conscripted not only to help clean for the priests, but also to clean up after the secular landowners. Undoubtedly Kitsepawit had been told many stories by his mother who had actually lived in one of the rooms of the complex, information he kept in mind while working. Any room he had not cleaned he likely explored.

By the age of 12 or 13, Kitsepawit was more physically prepared for harder labor in terms of ranching, agriculture, or shepherding. I believe that by 1855, he was no longer working at San Buenaventura itself but was possibly engaged in subsistence support activity for the Mission.

I also believe that the descriptions Kitsepawit gave to Harrington were based in no small measure on the memories of his mother (Kitsepawit’s father was killed in Santa Barbara in 1840, a year after his son’s birth). His mind collated what his mother spoke of
with what he saw as a child. This affects the diagnostic value of the sketch maps. What Kitsepastwit has identified as a weaving room, for example, may have in fact been the Mission’s weaving room at some point, but the surviving archaeological record may not reflect such usage. Post-secularization activity and years of erosion and disturbance is quite evident across the span of this site and limits the accuracy and ability to correlate the Kitsepastwit maps to the archaeological record of this site.

**Location of the North Quadrangle Room Wall Complex and Sacristy**

As a result of the efforts of all involved archaeological parties (Petra Resources, Environmental Research Archaeologists, and myself), the precise location of much of the north quadrangle room wall complex is now known. Beginning with the northern room wall, the exterior wall foundation was first located in Petra Unit 2. This unit exposed the width of the entire room wall, measured at 7.16 meters (Costello and Paden 1996:22). The interior room width is 5.15 meters (Costello and Paden 1996:24). Further west, ERA’s North Feature 4 exposed the foundation of the exterior wall. Unit 204 documented the western boundary of the room walls with a N-S foundation, almost certainly that of one of the two arches that made up the entryway to the receiving courtyard. The south or interior wall location is documented by E-W wall and foundation features found in units 174, 175, 199, and 200-203. A step from the room wall into the adjacent interior courtyard was revealed in unit 180.

A few of the interior features of the north room wall were documented. An interior N-S wall was described in unit 166. An interior wall junction is located within the unit 169 locus. Post-fabrication burning was found on tile floors in units 170-171, and a
Figure 6.3: Mission San Buenaventura Site Plan (courtesy Mainstreet Architects and Planners)
probable hearth feature was partially exposed within unit 173. Also located in unit 173 was a cooking refuse pit that extended below the floor surface.

The southern room wall of this complex is of similar but slightly larger width. Determined by the length of the cistern, the interior width is 5.75 meters. Estimating a wall dimension of 89 centimeters as documented from a foundation in Petra Unit 1, the overall width is 7.53 meters. The hypothesis of the cistern as an internal structure of this room wall is confirmed by the remnants of wall and foundation excavated in the southern end of Petra Unit 1. A walkway of 1.96 meters separated this room wall from the church building; the size of this walkway directed traffic to and from the main courtyard and allowed Mission occupants to control access. Sections of flooring of this feature were documented during the excavation of a large utility trench, as well as ladrillo flooring found in the north profile of unit 224. The southern room wall continued eastward, terminating at a N-S room wall. The addition of a storage wing to the east side of the Mission quadrangle completed the overall layout of the northern boundary. The secondary water usage zanja channel found in Petra Unit 1 and units 209 and 210 continued along this corridor. With the exception of the units mentioned above, no other excavation took place within this specific area during the Holy Cross School Project.

Three short hallways connected the room walls in this area. Their locations are projected from documentary evidence, archaeological data, and inference from features discovered in this area. Three courtyards and a grain-processing area were created by the construction of these room walls. The western wall of the east hallway was found in unit 189; the continuity of this foundation is also seen in unit 183 in the form of a wall and windowsill. A well that was part of the courtyard adjacent to the east of this hall is
Figure 6.4: Post-1812 Quadrangle Configuration (Site Plan courtesy Mainstreet Architects and Planners; Quadrangle Overlay by Tolley)
within the unit 187 locus. Based on this data and photographic evidence, this hallway was approximately 5.51 meters in width, with an interior width of 3.94 meters projected from two 89-centimeter walls. The center and west hallways were smaller in width than the east. The west wall of the western hallway was at the junction of the south room wall and the cistern. The overall width was 3.55 meters, with an interior width of 1.77 meters. The middle hallway is slightly off-center to the west. The center hallway is located approximately 5-6 meters east of the west hall. It is similar in dimension, in the region of 3.55 meters in width. The courtyard between the center and east hallway has an estimated width of 8-9 meters.

During the excavation of an E-W utility trench, the western foundation of the Mission sacristy was encountered 4.91 meters east of the west parking lot retaining wall. After the utility trench angled northeast to connect to the new school utility line, the north foundation of the sacristy was found. This foundation was 2.48 meters north and approximately 3.6 meters east of the junction point of the trench and E-W foundation. Several period photographs facilitated identification of this feature.

Immediately adjacent to the east of the rectory, a handicapped access ramp was constructed within a redesigned parking area. My interest in this particular area was to discern whether the east room wall used initially as living quarters could be documented here. As part of this construction, a garage that was part of the former undertakers and used by the Mission for storage was removed. This feature is documented as part of unit 224. Also found was the remains of a poured-concrete retaining wall similar in construction to those of the rectory. This wall had been constructed to create a covered area for parking in approximately 1928. This feature did not last, and the wall was
partially demolished and forgotten until the garage was brought down. Once this wall was removed, the remaining profile contained a segment of Mission-Era flooring consistent with the projected location of the southern room wall. As the pavement was removed south of the wall and scarification began, the volume of disturbance in this area became clear. Chunks of a discarded urinal, 20th century beer bottles, aluminum pull-tabs, cigarette butts, and a single athletic shoe were among the items found. Based on the lack of features, the documentation of several phases of removal of earth and construction (including the Armory, lumberyard, and the Washington Hotel), and the lower elevation of the surface, Mission-Era deposits are no longer in sterile existence within this zone.

**Analysis and Interpretation of the Kitsepawit Maps**

The area of the southern room wall of the north quadrangle room complex is where the smallest amount of actual excavation took place during the Holy Cross School Project. The area was heavily impacted by the construction of the rectory and associated retaining walls in 1928, as well as several phases of utility installations. Unit 224 is located in what Kitsepawit identifies as the Pastor’s Office. The context of the artifacts found in this area suggests large-scale disturbance associated with the demolition of the quadrangle and subsequent utility installation of a sewer line. Medicine bottles found in this unit date to the late 19th century and may have been purchased at Dr. Cephas Bard’s neighboring pharmacy, which operated from 1869-1886. There is not sufficient sterile evidence to confirm Kitsepawit’s identification of the locus as the Pastor’s office. The cistern is not identified on this map. This may be due to its internal location. Kitsepawit may not have known of its existence. He had simply seen walls.
Figure 6.5: Kitsewawit Map of the North Quadrangle Area (Harrington Papers, National Anthropological Archives, Smithsonian Institution Pt.3 R95.S.605; negative imaging by Tolley)
Figure 6.6: Translated version of the North Quadrangle Map (translation and drawing by Tolley)
Units 226 and 228 also have bearing on this room wall. Unit 228 is located where the Mission candle shop (as identified by Kitsepawit) would have been located. A flooring feature was found here, but no other artifacts consistent with Mission-Era activity were found. At least three distinct phases of demolition and construction have impacted this area. Unit 226 is relevant because of the zanja documented in this unit. A branch that would have supplied the eastern section of the quadrangle was documented. Several sources have suggested a fountain or other non-consumptive water usage in the courtyard between the rows. This would locate the east storage room wall of the quadrangle approximately 2.40 meters west of the current thrift shop’s wall. Comparison of this hypothesis to Sanborn maps of the period validates the possibility.

**Placitas and Conjoining Hallways**

The correlation of the conjoining hallways and according plazas to the Kitsepawit map relies more upon speculation. In these instances, Harrington’s notes have less diagnostic value. The hallways are identified only as lines separating each courtyard. There are also five divisions, when in actuality there were only three halls. It is important to note once more that this information comes from Harrington’s field notes and rough sketches at best. The division between the threshing floor and open plaza appears to have been an error in drawing by Harrington, an unintentional extension of the limit of the “shed roof” area attached to the eastern end of the north room wall. The division between the open plaza and the unmarried females plaza was also overdrawn. At most there may have been a low wall, but no conjoining hallway existed here. The point here, I believe, was to delineate the extent of the north room wall. The monjerío was the last room in the north row. No activity is denoted for any of the hallways.
The courtyards or *placitas* are compelling features of the Kitsepawit maps. The relationship between the “high floor” at the western entrance to the room walls and the weaving room plaza may be of particular significance. The secondary usage *zanja* found by Petra and ERA was built on top of the *ladrillo* flooring in this plaza. The high floor outside of the dual archway entrance may have been added to compensate and insulate this channel. Once the *zanja* passed through the first conjoining room wall, the channel course may have been configured as a stepped area or built into a walkway under a veranda. The weaving plaza may have had several more layers of *ladrillos* than what Petra encountered. As the entrance to the quadrangle, this area was meant for commercial activity. If both the weaving room and the winery (*bodega*) bordered this plaza, I would expect to find wear patterns in the tiles from carts or horses, or some type of heavy traffic. None of the flooring exposed in Petra Unit 1 has such wear marks. Tiles may have been salvaged at some point for use in other buildings. Several modern utility lines, including sewer and natural gas, have been installed in this area, and while some possible Mission-Era artifacts were found, none were found within an identifiable undisturbed context.

Kitsepawit describes the second *placita* as “the plaza of the fig trees”, or the “plaza for the eating of figs”. This may be due in part to a fig tree grown in this area, or because of an association with the kitchen and bakery he describes located on the north side of the plaza. This small courtyard had *verandas* and was tiled. A photo shown to me by librarian Charles Johnson of the VCMHA locates a well in this area. I note here that Kitsepawit or Harrington do not include any reference to the Mission’s wells in these maps. The wells may have been filled and capped by 1840.
The third plaza is referred to as “the plaza of the three peach trees”. Also containing a well, this area may have been a bit more posh. Kitsepawit identified surrounding rooms as priest’s offices; the landscape may have been altered accordingly for the tastes of the parish priests and to serve as a private garden quarter.

The fourth and final placita is referred to as “the plaza for unmarried females”. Kitsepawit spoke to some of the activities that may have been associated with this locus including grinding of corn and grains, as well as the preparation of pinole (sage mixed with grains and seasonings). Manos, mortars, grinding bowls, and metates have been located throughout the site. The well partially excavated by ERA in unit 187 is located within this courtyard. The archaeological data recovered from the units in this area (including 180-182 and 186-188), however, are more suggestive of secular use and abandonment. Some of the artifacts include shoe grommets, a belt buckle, shoe leather, and buttons from a pair of Levi-Strauss denim trousers. A single person could have left or disposed of these items if, for example, they were in a state beyond repair. The Arnaz, de Poli, Escandon, Hartman, Pico, or Santiago families, or any number of people living in the Mission vicinity may have dumped rubbish here. Ceramic items fall within a date range that could be Mission-Era, yet there is not enough linking evidence to correlate them to any specific activity within that courtyard. The “church” bottle, while ornate, is not entirely uncommon in U.S. western contexts. Any of the families depositing their rubbish in these buildings could have caused the deposition of these artifacts. The demolition and erosion that impacted this area also moved most of the collection from wherever it was originally deposited. The most likely deposit to have retained integrity was the well feature, and this was only partially excavated.
Northern Room Wall, North Quadrangle Complex

Of the individual room walls contained within the Holy Cross School Project site, the northernmost is the most excavated. At least five different construction/demolition phases have impacted this area. One: the razing of the structures during the 1880s; two: the construction and removal of a shed and hen house circa 1890; three: the erection of the convent and related retaining walls in the late 1920s; four: the leveling and paving of the playground and parking areas; five: the demolition of the convent and cutting back of the slope behind the church in 1997.

The first room identified by Kitsepawit is the Mission’s weaving room. Wool production took place at Buenaventura and has been documented by Edith Webb.

A partial check of the memorias (records)…reveals the fact that, in the years 1791-1802, sixty-six pairs of wool cards were imported. In 1797, two spinning wheels were ordered.

The preparation of the wool…required the attention of quite a number of Indians…the fleeces were examined and burs (sic), sticks, thorns, or whatever might have become entangled in the wool removed. Then came the washing and the drying of the fleece. The washing was done in large copper kettles, or cauldrons, with generous applications of mission-made soap. After being thoroughly dried, it was carded. (Webb 1952:212-213)

The units in this area are 172, 175, 194-196, and 199-203. This segment of room wall was also impacted by the convent location. Very little glass was excavated from this area, as well as a paucity of ceramic artifacts. The few metal artifacts are largely construction debris. The only element that suggests a possibility of this area being the Mission’s weaving room is its location. The room was adjacent to both the large courtyard entry, and the secondary supply zanja was also adjacent.
The next two rooms that are tentatively identified are the kitchen and bakery for the Mission’s neophytes. The only probable units in this area are 171 and 173. The subsistence and industrial byproducts common throughout the site (bone and shell) are found here, often in a matrix of ash, as if part of cooking or refuse burning. A more solid clue is the presence of a hearth feature in unit 173. In conjunction with the metal construction debris, mixed glass fragments, and the two different ceramic types found in 173, it is clear that this unit has also been disturbed. The finds cannot be specifically correlated to a Mission-Era event. The hearth, however, regardless of any post-secularization usage, was in all likelihood the hearth of the Mission bakery.

Figure 6.7: Hearth Feature in unit 173 (ERA Field Notebook for unit 173)
Kitsepawit identifies the next three rooms as separate service quarters for the priests. The priest’s kitchen, dining room, and private storage room are consecutively ordered. Units 167-169, and 174 are the relevant loci in this grouping. Other than *ladrillo* flooring, an interior wall junction was documented in unit 169. I believe this would have marked the division between the dining area and the storage room. Little glass was found; ceramics were also few. Metal finds continue the mixed-context trend, with one noteworthy exception—a lead cross was found in 169. This cross may have belonged to one of the Mission’s priests. I hesitate, however, to confirm the Kitsepawit identifications based upon one artifact.

The next room identified in the Harrington notes is of particular sensitivity. Kitsepawit labels this room as the *monjerío*, or the quarters for young and unmarried females. This area would have been designed to separate these women from neophyte males, as well as (in theory) from the Spanish garrisons. If the adjacent rooms and *placita* were of the priest’s dominion, this would have acted as a buffer between the females and the balance of the Mission population. Units excavated in this part of the room wall are numbers 158, 164, 166, and Petra Unit 2. The Petra unit spanned the width of the room wall, but no Mission-Era artifacts (other than architectural features) were recovered (Costello and Paden 1996:22-27). From the other units, metal artifacts were exclusively fasteners (nails, spikes, tacks). The glass artifacts documented were late 19th-early 20th century finds, consistent with artifacts found in the adjacent *placita*. Ceramic sherds from these units are indicative of refuse disposal. Both a *zanja* and well were proximate to this area and could have been used as restricted-access water sources. I do feel that this data is not enough to concretely identify this segment of the room wall as the *monjerío*.
Kitsepawit labels the last areas as a covered area used for grain processing and a threshing floor. Since no excavation took place in this area, I am unable to confirm or refute these identifications.

**Main Mission Courtyard**

With the exception of the *zanja* feature in unit 226 and traces of wall rubble in the dumpster pad area, no loci were excavated within the main courtyard during the Holy Cross School Project. My conclusions are based almost entirely on documentary evidence.

![Figure 6.8: Kitsepawit Map of the Main Mission Courtyard](image)

*Figure 6.8: Kitsepawit Map of the Main Mission Courtyard* (Harrington Papers, National Anthropological Archives, Smithsonian Institution Pt.3 R95.S.606; negative imaging by Tolley)
The easternmost room wall of the mission Quadrangle was thinner than the others. Dwelling in this wall would have been uncomfortable and inefficient. Thus, their use as storage magazines seems most probable. Based on the *zanja* branch, water could have been available for either industry or watering stock such as sheep or mules. Photographs of the front of the mission show the public nature of the south room wall.
Based on this evidence, I can only confirm the strong probability that Kitsepayit’s descriptions are accurate.

**Aqueduct Channels**

Another sketch map based on Kitsepawit’s conversations with J.P. Harrington details one of the *zanja* lines running from the *El Caballo* settling tank to the Mission Quadrangle. The map shows this channel continuing along the Mission kitchen, then eastward out of the quadrangle. A second channel that is not shown connecting to

![Figure 6.10: Kitsepayit Map of the *zanja* lines](Harrington Papers, National Anthropological Archives, Smithsonian Institution Pt. 3 R95.S.607; negative imaging by Tolley)
El Caballo brought water to the de Poli property adjacent to the Mission cemetery, and then continued on into the Mission. If Kitsepawit was not aware of the cistern, he may have confused the zanjas. The zanja he describes as going by the Mission kitchen actually fed the cistern; the channel that the de Poli family utilized was the smaller zanja used as a secondary water source for Mission industry. Due to secularization and the purchase of the neighboring property, this may have been what put the smaller zanja out of service within the quadrangle circa 1848 and verifies the end of the Mission as a commercial center.

A fourth sketch map that details the characteristics and location of the Mission’s corrals is discussed in the “Manufacturing and Industrial Activities” section below.

Summary of the Evolution of the Mission Quadrangle

When Mission San Buenaventura was founded in 1782, Father Serra had been planning this church over 20 years. When the opportunity presented itself for the construction to occur, a rough configuration for San Buenaventura had been already drafted. I believe the original plan called for a large rectangular complex of room walls, with additional outer ancillary buildings for neophytes and industrial purposes. The western extent of the quadrangle was to have been the location where the original church building foundation was documented by Roberta Greenwood’s 1974-5 excavations.

The willingness of participation of the Chumash in constructing the Mission Quadrangle and ancillary structures is a subject for another debate; regardless, the number of laborers was limited, and the process of manufacturing adobe ladrillos was a slow one. Once temporary shelters and a chapel were built, the primary focus became subsistence. Canals were dug in order to begin cultivation of crops. Livestock
development also commenced. Secure sources of potable water, a concern of Serra’s from the start, were initially addressed by wells to supplement water from the Ventura River until an aqueduct was completed. The church, however, was not one of the first undertakings of the project.

As the aqueduct was being constructed, other laborers began erecting the east and north room walls. The foundation for the church was then started about 6 June 1787 (Hastings 1975:101), completed by August 1787, and had standing exterior walls 15 feet tall by the beginning of 1789. Faulty construction caused the east wall to destabilize, and the church was razed in 1791.

The demolition of the original church had an enormous impact on the overall design of the quadrangle. When the new church foundations were started by 1792, the size of the church was expanded, and it was relocated to close the quadrangle at the western extent of the room walls. The southern room wall was constructed. With the reduction in the quadrangle’s E-W dimension, new wings were added to replace anticipated need for occupancy, industry, and storage. A small courtyard and room wall were added to the east. This room wall was made to enclose the military garrison quartered at the mission, and to serve as storage magazines for corn, barley, wheat, and beans.

For the Holy Cross School Project, the most relevant changes in design were those that became the north quadrangle room wall complex. An additional room wall was added against the slope to the north, with three conjunctive hallways. A planned interior cistern (still standing today) was relocated and built into the southernmost room wall and connected to the aqueduct via a sub-floor level zanja. Another zanja, smaller in diameter,
was constructed. This channel was also closed, but located above courtyard level (due to the elevation of the slope), indicating a later construction date. The purpose of this second channel was to bring secondary usage and drain water through the north quadrangle complex and to industries located on the east side of the Mission’s property. Since this water was not intended for human consumption, it did not necessitate another settling tank. The course of this channel continued eastward, with at least one branch that went to the garrison’s quarters. The final extent of this channel was not determined, as the zanja appeared to continue well away from the project site area.

Figure 6.11: Mission San Buenaventura circa 1920. Note the eucalyptus trees (originally planted by a Stanford University project circa 1903) in the background, as well as the installation of new utility lines in front of the church. The west wall is now buttressed. (Newcomb 1925:210)

The new church was dedicated in 1809. In December 1812, a series of severe tremors heavily damaged the quadrangle. The Mission’s bell tower was completely leveled and rebuilt. Buttresses were added to the south and east walls of the church. The
north (rear) wall was replaced and buttresses were added. A new ceiling was also constructed. Certainly other parts of the quadrangle were damaged; little remains, however, of these buildings, and the extent of damage therefore cannot be accurately assessed. Of the features documented within the north quadrangle area, no destruction can be specifically correlated to these earthquakes.

Figure 6.12: Main Courtyard at San Buenaventura circa 1920. The arrow notes the then-walled fountain. (Newcomb 1925:213)
A large percentage of the Mission’s interior courtyard space was paved with *ladrillos*. In the main courtyard, this paving survived into the 20\textsuperscript{th} century. Within the north quadrangle complex, each of the four interior *placitas* was completely paved. In addition, *verandas* (covered walkways or porches) were constructed to provide shade. A large paved threshing floor was located at the eastern end of the complex, with a *veranda* extended off the north room wall.

This is largely the layout Mission San Buenaventura maintained through secularization and return of the Mission to the Catholic Church by presidential proclamation in 1863. After secularization was completed in 1836, the Mission was left largely to its own means and relied heavily upon the generosity of local landowners for subsistence. The dwindling neophyte population who had cared for and repaired the structures no longer lived on Mission property. As such, many of the ancillary buildings (such as the neophyte quarters) as well as sections of the quadrangle itself began to erode and fall into disrepair. Another earthquake in 1857 collapsed the church ceiling and damaged other parts of the quadrangle. I feel that after this earthquake no attempt was made to repair the northernmost room wall. The southernmost room wall of the north complex was preserved for use; it was, however, also falling slowly into disrepair. The exterior room walls were used as rubbish tips by surrounding residents; squatters and homeless persons used the deteriorated rooms and *placitas* for temporary shelter.

When Father Rubio became pastor of San Buenaventura in 1878, the drive for modernization had become very influential in Ventura. Rubio’s concern for the appearance of the Mission grounds for personal and social reasons manifested itself in a massive demolition and construction program. The church was altered inside and out,
most notably with the addition of long vertical stained glass windows in the east and west walls of the building. With respect to the quadrangle, the northernmost room wall and portions of the eastern storage rooms still on the property returned to the Mission in 1863 were the first to be completely torn down. The southern room wall, facing Main Street, was demolished to make room for a new rectory. The fountain in the main courtyard was walled in. The remaining room wall of the north quadrangle and conjoining hallways were removed. The sacristy was removed by 1895 to make way for a new school building that was not constructed until the 1920s.

Between 1910 and the completion of the new Holy Cross School in 1922, buttresses were added to support the west wall of the church building. Father Grogan added a new rectory and convent by 1928, and had the former rectory demolished and the old fountain replaced.

The north quadrangle area largely remained identical, with the exception of utility installations and the addition of paved surfaces, until the beginning of the Holy Cross
School Project. The convent and rectory garage were demolished in 1997; the storage room that was part of the former undertaker’s business was razed in 1999. The Holy Cross School was completed in 2001.

Figure 6.14: West view of new Buttresses circa 1920 (Newcomb 1925:101)

Figure 6.15: Holy Cross School after completion in 1928 (Engelhardt 1930:139)
Manufacturing and Industrial Activities

Beads

In many ways, Olivella shell beads are the most readily visible example of Chumash culture. Their uses ranged from ritual to currency to adornment. Beads were also utilized to demarcate social status and power within villages and collective groups. Priests or other Mission staff may have garnished strings of beads and disposed of them as part of a policy to eliminate physical manifestations of Native culture in order to facilitate transition to Spanish or European life ways. This would include eradication of authority symbols (such as beads) that detracted from the Mission’s ability to rule.

Archaeologists such as Jeanne Arnold, Chester King, and Jon Erlandson have cited the Channel Islands as being a major source for the bead trade among the Chumash. The numbers of Cruzeño Chumash within Buenaventura’s influence began to increase during the 1810s (Johnson 2001:58). Kitseawit’s grandparents were part of this population swell.

Because of the Cruzeño presence, it is quite possible that the beads found at this site were locally manufactured as opposed to being made on the islands. Kitseawit, in other interviews with the Harrington staff, told further second-hand stories of a Chumash village named Kamexmey. Former Mission Chumash established this village as a ranchería in the 1840s on the west side of the mouth of the Ventura River. According to Kitseawit’s sources, at least two bead makers, Maximiliana and Piyokol, lived at this small settlement (Johnson 2001:59, quoting Harrington 1913). This village existed until the 1860s, when the last resident had died.
The Buenaventura loci where shell beads have the largest representation include units 152, 179, 195, and North Features 3, 5, and 8. With the exception of NF-8, these units are all roughly on a N-S axis. Deposition likely resulted from both the erosion of the slope and the use of the soil for post-room wall demolition surface leveling. The beads were probably included as part of the refuse buried in the former lime kilns located on this slope. The deposition of North Feature 8 requires more explanation. This feature locus is below where one of the convent retaining walls once stood. The area immediately north had once been a playground, hence the presence of several toys found here. Modern glass and ceramics were found, suggesting that rubbish was mixed in with older refuse at some point during or after this wall was built. The older deposition, however, can be traced to an earlier phase of the Mission’s existence. Early native ceramics, as well as the beads, may have came from the original occupants of the neophyte quarters west of the Mission’s current location. These were likely deposited during the demolition of the structures (circa 1836-1845) by secular landowners.
Glass trade beads were found in greatest density in unit 186, located within the placita of the monjerío. The beads are Venetian trade, blue and red, most probably brought to the Mission through trade from the Spanish port of San Blas. This area has shown a high degree of disturbance. The presence of these beads is the result of the discard of no more than two strands. The presence of glass trade beads in Mission contexts are commonplace; these beads do not shed any new light on the interpretation of Mission San Buenaventura or the north quadrangle room wall complex in particular.

The Aqueduct

San Buenaventura’s aqueduct ran south from San Antonio Creek past Cañada Larga to the settling tank in Eastwood Park (El Caballo). From there water was directed throughout the Mission’s lands, including the quadrangle and fountain, a lavandería south of the Mission, San Miguel Chapel, and the Mission’s various crops and vineyards. Two lines serviced the north quadrangle. One fed the cistern in the southernmost room wall; the other served as a secondary source of water.

The quadrangle cistern has been the source of some misunderstanding since archaeological studies of Mission San Buenaventura began. In both Vitruvian and Mission architecture, internal cisterns are commonplace. The Buenaventura structure was part of the original design of the quadrangle and was always intended to be part of a room wall. Its current location was determined by the destruction of the church. The occupants and laborers of the quadrangle used water from this cistern as their source of drinking and cooking water. Costello and Paden do not believe the subsurface and larger volume zanja fed the cistern (Costello and Paden 1996:30), due to its depth and that it does not appear to directly intersect the west side of the cistern as stated by Browne (Browne 1974:31-
32). I believe this channel did feed the cistern, but that it was linked from the north. A 90° or similar angle would be built into the channel in order to create a location for a cleanout to remove any silt or debris that entered the line between the quadrangle and *El Caballo*. The cistern was the second filtration tank.

The second *zanja* served several purposes. Water was fed through this channel when needed. Wastewater from the quadrangle was put into this line. This water was then used for the industries located east of the Mission. These activities included tanning of hides and possibly a metalworking area, industries that did not require clean water.

Although both channels were used contemporaneously, the smaller *zanja* was the first to fall out of use. After secularization the Mission’s ability to maintain its subsistence industries was severely curtailed. Tanning and tallow production would eventually disappear, and with no horses or mules to shoe and no farming implements to replace or repair, the need for an on-site blacksmith also was reduced. The cistern channel was put out of service no later than 1861-2, when the entire aqueduct was rendered inoperable by a series of floods.

**Lime Production**

All quadrangle buildings were of adobe and mortar construction. The lime needed for mortar was processed in large quantity from seashells. Some of the lime-processing sites were located on the slope above the mission. Evidence of this activity comes from the large quantities of shell and bone remnants contained in a heavy ash matrix that was found in North Features 3, 5, and 6. Lime was also used in the tanning process to soften and remove hair from hides. A large tanning vat may have been located east of the north quadrangle complex, and is discussed in greater detail below. Given the multiple uses for
shell after food processing and the 10,000-plus shell fragments found during this project, the likelihood of lime production in these loci is strong.

Lime kilns are often found in pairs. As one is being emptied, the other is used to produce more. Once the balance of the quadrangle was completed, the pits created for the kilns were used as rubbish tips. Cooking refuse, bone fragments remaining from tallow rendering, and common trash such as broken ceramics and glass, were thrown into this area and eventually covered with earth. As the north quadrangle area deteriorated, the slope behind the Mission eroded. Soils containing these artifacts and ecofacts washed down and were deposited within the quadrangle room wall complex and over the floors. As the room walls were demolished, the most readily available earth to level the project loci came from the same slope. The leveling process further disturbed potentially diagnostic cultural deposits in this area.

**Tanning Vats**

I must note here that this feature has not been excavated by any project. My hypothesized identification is based on archival research, inference based on the Holy Cross excavations, and archaeological analogy with a similar discovery at Mission La Purísima. This discovery took place during the writing of this report.

In the lower left hand corner of Figure 2.8, a rectangular feature with chamfered corners is visible. The soil color is darker in appearance that that of the surrounding matrix, suggesting a higher organic inclusion within this loci. James Deetz excavated a feature of similar shape and size in 1962 at Mission La Purísima (Deetz 1978:162).
investigations identified this feature as tanning vats. The structure of the vats included walls estimated at five feet in height, two plastered compartments, and floors made of mortar and \textit{teja} fragments (Deetz 1978:161).

Along with the soil discoloration noted above and the work of Deetz, four other points contribute to the identification of the San Buenaventura feature as tanning vats. The location of this feature along the secondary \textit{zanja} line would not only bring water to this feature for tanning, but also allow the wastewater to be easily removed. The lime needed for hide tanning was being produced close by, along the slope behind the Mission. The volume of cattle bone excavated from the overall project site indicates activity beyond consumption. Tallow and tanning were Buenaventura’s main subsistence industries. Lastly, when William Brewer visited the Mission in March 1862 (see Chapter 2), he described what he thought was an “old threshing floor…a circular wall of stones laid up in mortar, about forty or fifty feet in diameter, the wall about four or five feet high” (Brewer 1966:49). Brewer may have been describing this feature, and misidentified it as circular due to the chamfered corners of the walls. As a final note on this feature, it
is located under the east parking lot of the Holy Cross School. The foundation pad built for the school buildings extended over this area. No footings for the retaining walls or utility trenches penetrated below the pad. The geological survey trench dug in 1995 was located west of the tanning vats. Any disturbance to this feature therefore would have taken place before 1995.

**Metalworking**

While excavating unit 229, I encountered a floor feature in the north profile of this unit (see Chapter 5). The ash lens located immediately above the *ladrillo* floor contained 14 horseshoes, dated to post-1860; this indicates the possibility that this may

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**Figure 6.18: Kitsepawit Map of the corrals east of the Mission Quadrangle**  
(Harrington Papers, National Anthropological Archives, Smithsonian Institution Pt.3 R95.S.605)
have been a metalworking area. This feature is along the secondary zanja line found in unit 226. Soil samples from this unit were tested for the presence of hammerscale; none was detected.

Another suggestion of the possibility of this feature being located in or near a metalworking area is its proximity to the Mission’s former corral location. Kitsepawit spoke of these corrals to J.P. Harrington. The resulting sketch map details a general cow corral, a smaller calf corral, and a milking cow corral with two partitions. Horses and

Figure 6.19: 1886 Sanborn Fire Insurance Map (courtesy Ventura County Museum of History and Art)
mules were quartered near this feature. The 1886 Sanborn Insurance map of this area shows a private livery and corral establishment on this location. The discovered deposition may have resulted from this livery that was built over the locus of some of the Mission’s old corrals.

I note here that this feature was not completely excavated; its location is on another landowner’s property (21 Palm Restaurant).

Figure 6.20: Convent as it appeared in 1930 (Engelhardt 1930:142)

Management Recommendations

With the completion of the Holy Cross School Project construction in 2001, the archaeological site was sealed under a cap of concrete and asphalt. Of a total site surface area of 41,000-ft², less than 12% suffered additional disturbance as a direct result of archaeological or construction activity related to this project. The people of the parish of Mission San Buenaventura and the Archdiocese of Los Angeles exceeded the legal and financial requirements for cultural resource management of this project mandated by
CEQA (see Appendix 4 below). The north quadrangle room wall complex of this National Historic Register property remains largely preserved in its pre-project construction state.

Figure 6.21: Mission San Buenaventura's cistern in 2001 (photo by Whitley)

The combined efforts of Petra Resources, Environmental Research Archaeologists, and myself have produced a catalogue of data from which I have produced a vibrant portrait of this area of the Mission quadrangle based on a synthesis of documentary evidence and archaeological information. This portrait, however, also denotes the level of disturbance in this area and the limitations of interpretation of data from these loci.

One exposed feature is in need of additional preservation measures. The cistern built as part of the south room wall is exposed to the elements and human contact and is deteriorating rapidly. As a suggestion, the ladrillo walls can be sealed with a non-corrosive transparent coating. An inexpensive UV-resistant cover can be placed on top.
This would allow tourists and school children alike to continue to observe this feature, plus facilitate its usage as a learning tool for future mission studies.

By no means has the entire story of San Buenaventura been told. Because of the volume of *in situ* data still preserved on this site, I recommend that both a qualified and experienced monitor from the Lulapin Chumash, as well as a qualified archaeologist monitor any future subsurface disturbance at this site. Before any intensive activity takes place, the archaeologist and monitor should work in conjunction with the Mission and any additional involved parties to formulate a proper mitigation plan to ensure the proper documentation and care of cultural deposits and features found in this area.
1. Ductus autem aquae fiunt generibus tribus: rivis per canales structiles, aut fistulis plumbeis, seu tubulis fictilibus. Quorum haec sunt rationes. Si canalibus, ut structura fiat quam solidissima, sulumque rivi libramenta habeat fastigata ne minus in centenos pedes semipede eaeques structurae confornicentur, ut minime sol aquam tangat. Cunque venerit ad moenia, efficiatur castellum et castello coniunctum ad recipiendam aquam triplex inmissarium, conlocenturque in castello tres fistulae aequaliter divisa in recipientura coniuncta, uti, cum abundaverit ab extremis, in medium recipienturum redundet.

2. Ita in medio ponuntur fistulae in omnes lacus et salientes, ex alto in balneas vectigal quotannis populo praestent, ex quibus tertio in domus privates, ne desit in publico; non enim poterint avertere, cum habuerint a capitibus propriis dunctiones. Haec autem quare divisa constituerim, haec sunt causae, uti qui privatim ducent in domos vectigalibus tueantur per publicanos aquarum ductus.

3. Sin autem medii montes erunt inter moenia et caput fontis, sic erit faciendum, uti specus fodiantur sub terra librenturque ad fastigium, quod supra scriptum est. Et si tofus erit aut saxum, in suo sibi canalis excitatur, sin autem terrenum aut harenosum erit, solum et parietes cum camara in specu struantur et ita perducatur. Puteique ita sint facti, uti inter duos sit actus.

7. Item inter actus ducentos non est inutile castella conlocari, ut, si quando vitium aliqui locus fecerit, non totum onus neque opus contundatur et, in quibus locis sit factum, facilius inveniatur; sed ea castella neque in declinur neque omnino in vallibus, sed in perpetua aequalitate.

8. Sin autem minore sumptu voluerimus, sic est faciendum. Tubuli crasso corio ne minus duorum digitorum fiant, sed uti his tubuli ex una parte sint lingulati, ut alius in alium inire convenire possint. Coagmenta autem eorum calce viva ex oleo subacta sunt inlinienda, et in declinationibus libramenti ventris lapis est ex saxo rubro in ipso geniculo connovissimus in lapide coagentetur et primus ex librati ventris; ad eundem modum adversum clivum et novissimus librati ventris in cavo saxi rubri haerat et primus expressionis ad eundem modum coagentetur.

9. Ita librata planitia tubulorum ad decursus et expressionis non extolletur. Namque vehemens spiritus in aquae ductione solet nasci, ita ut etiam saxa perrumpat, nisi primum leniter et parce a capite aqua inmittatur et in geniculis aut versuris alligationibus aut pondere saburra contineatur. Reliqua omnia uti fistulis plumbeis ita sunt colectione. Item cum primo aqua a capite inmittitur, ante favilla inmittetur, uti coagmenta, si qua sunt non satis oblita, favilla oblinantur.

10. Habent autem tubulorum ductiones ea commoda. Primum in opere quod si quod vitium factum fuerit, quilibet id potest reficere. Etiamque multo salubrior est ex tubulis aqua quam per fistulas, quod per plumbum videtur esse ideo viciosum, quod ex eo cerussa nascitur; haec autem dicitur esse nocens corporibus humanis. Ita quod ex eo procreatur, si id est viciosum, non est dubium, quin ipsum quoque non sit salubre.
Exemplar autem abv artificibus plumbariis possumus accipere, quod palloribus occupatos habent corporis coloris. Namque cum fundendo plumbum flatur, vapor ex eo insidens corporis artus et inde exurens eripit ex membris eorum sanguinis virtutes. Itaque minime fistulis plumbeis aqua duci videtur, si volamus eam habere salubrem. Saporemque meliorem ex tubulis esse cotidianus potest indicare vicxtus, quod omnes, et structas cum habeant vasorum argenteorum mensas, tamen propter saporis integritatem fictilibus utuntur.
De Architectura  
Book VIII, Chapter 6 (excerpts)  
(Translation)

1. The supply of water is made by three methods: by conduits along artificial channels, or by lead pipes, or by earthenware tubes. And they are arranged as follows. In the case of channels, the structure must be on a very solid foundation; the bed of the current must be leveled with a fall of not less than six inches in 100 feet. The channels are to be arched over to protect the water from the sun. When they come to the city walls, a reservoir is to be made. To this a triple receptacle is to be joined, to receive the water; and three pipes of equal size are to be put into the reservoir, leading to the adjoining receptacles, so that when there is an overflow from the two outer receptacles, it may deliver to the middle receptacle.

2. From the middle receptacle pipes will be taken to all pools and fountains; from the second receptacle to the baths, in order to furnish a public revenue; to avoid a deficiency in the public supply, private houses are to be supplied from the third: for private persons will not be able to draw off the water, since they have their own limited supply from the receptacle. The reason why I have made this division, is in order that those who take private supplies into their houses may contribute by the water rate to the maintenance of the aqueducts.

3. If there are hills between the city and the fountainhead, we must proceed as follows. Tunnels are to be dug underground and leveled to the fall already described. If the formation of the earth is of tufa or stone, the channel may be cut in its own bed; but if it is of soil or of sand the bed and walls with the vaulting are to be constructed in the tunnel through which the water is to be brought. Airshafts are to be at the distance of one actus (120 feet) apart.

7. Again, it is not without advantage to put reservoirs at intervals of 200 actus (24,000 ft), so that if a fault arises anywhere, neither the whole load of water nor the whole structure may be disturbed, but it may be more easily found where the fault is. But these reservoirs are to be neither in the descent nor on the level portion of the bend, nor on the rise, nor generally in valleys, but on unbroken level ground.

8. But if we wish to employ a less expensive method, we must proceed as follows. Earthenware pipes are to be made not less than two inches thick, and so tongued that they may enter into and fit one another. The joints are to be coated with quicklime worked up with oil. At the descents to the bend, a block of red stone is to be placed at the actual elbow, and pierced so that the last pipe on the incline, and the first from the level of the bend, may be jointed in the stone. In the same way uphill: the last from the level of the bend, and the first from the ascent, are to be jointed in the same way in the hollow of the red stone.

9. Thus, by adjusting the level of the tubes, the work will not be forced out of its place at the downward inclines and the ascents. For a strong current of air usually arises in the passage of water, so that it even breaks through rocks, unless, to begin with, the water is evenly and sparingly admitted from the fountain head, and controlled at the elbows and turns by bonding joints or a weight of ballast. Everything else is to be fixed as for lead pipes. Further, when the water is first
sent from the fountainhead, ashes are to be put in first, so that if any joints are not sufficiently coated, they may be grouted with the ashes.

10. Water supply by earthenware pipes has these advantages. First, if any fault occurs in the work, anybody can repair it. Again, water is much more wholesome from earthenware pipes than from lead pipes. For it seems to be made injurious by lead, because white lead is produced by it; and this is said to be harmful to the human body. Thus if what is produced by anything is injurious, it is not doubtful but that the thing is not wholesome in itself.

11. We can take example by the workers in lead who have complexions affected by pallor. For when, in casting, the lead receives the current of air, the fumes from it occupy the members of the body, and burning them thereupon, rob the limbs of the virtues of the blood. Therefore it seems that water should not be brought in lead pipes if we desire to have it wholesome. Our daily table may show that the flavor from earthenware pipes is better, because everybody, even when they pile up their tables with silver vessels, for all that uses earthenware to preserve the flavor of the water.
APPENDIX 7

1862 Proclamation of President Abraham Lincoln
NOW KNOW YE, That the United States of America, in consideration of the premises and pursuant to the provisions of the Act of Congress aforesaid of 3d March, 1851, HAVE GIVEN AND GRANTED, unto the said Joseph S. Alemany, Bishop of Monterey, and to his successors, “in trust for the religious purposes and uses to which the same have been respectively appropriated,” the tracts of land embraced and described in the foregoing survey, but with the stipulation that in virtue of the 15th section of the said Act, the confirmation of this said claim and this patent “shall not affect the interests of third persons.”

“To Have and To Hold the said tracts of land with the appurtenances, and with the stipulation aforesaid, unto the said Joseph S. Alemany, Bishop of Monterey, and to his successors, in trust for the uses and purposes aforesaid.

In testimony whereof, I Abraham Lincoln, President of the United States, have caused these letters to be made, and the Seal of the General Land Office to be hereunto affixed.

Given under my hand at the City of Washington this twenty third day of May, in the year of our Lord One Thousand Eight Hundred and Sixty Two, and of the Independence of the United States the Eighty-Sixth.

By the President,

(Signed) A. Lincoln

By W.O. Stoddard, Secretary.


ED. JS.

Recorded at the request of Rt. Rev. Francisco Mora, June 23d, A.D. 1874, at 4 o’clock, P.M., in Book I of Patents, Pages 16 to 27 inclusive, Records of Ventura County, California.

John T. Stow,
Recorder
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Mainstreet Architects and Planners

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Moratto, Michael J.

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