



County of San Diego

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Addendum to Cultural Resources Survey Report for Rancho Guejito Tasting Room and Event Center PDS2020-MUP-20-001

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Cultural Environment

The following sections provide an overview of different time periods. These complexes and divisions are seen as tool assemblages and ways of life and provide a discussion of changes in material culture and in cultural adaptation over time.

Prehistoric

Cultural resources are found throughout San Diego County and are reminders of the county's 10,000-year-old historical record. Cultural resources are the tangible or intangible remains or traces left by prehistoric or historical people who inhabited the San Diego region. They encompass both the built (post-1769) and the archaeological environments, as well as Traditional Cultural Properties. They are typically in protected areas near water sources and multiple ecoregions and can include Traditional Cultural Places, such as gathering areas, landmarks, and ethnographic locations.

The following provides a brief cultural background for San Diego County.

Paleoindian Period (pre-5500 BC)

Several terms are used for the early occupation of the San Diego region and include Paleoindian period, Early Archaic period, Initial period, and Scraper Maker period (Moratto 1984). This period dates from 9000 to 5500 BC (Chartkoff and Chartkoff 1984; Moratto 1984; Rogers 1966; Taylor and Meighan 1978; Warren and True 1961). Early humans have been characterized as an early nomadic, hunting culture whose settlements were located on mesas and ridge tops and in deserts (Erlandson and Colton 1991; Rogers 1966; Wallace 1978; Warren et al. 1961). During this period, inhabitants relied on large game for subsistence (Rogers 1966; Warren et al. 1961) and produced "finely worked blades, spear points, choppers, and scrapers out of fine-grained volcanics" (Carrico 1977). In addition, leaf-shaped knives, foliate to ovoid bifaces, foliate to short-bladed shoulder points, crescents, engraving tools, core hammers, pebble hammers, and cores were part of the tool assemblage (Moratto 1984; Wahoff and Dolan 2000). Pottery and milling stones were missing from the assemblage, confirming the assumption that hunting was an economic focus for the culture (Moriarty 1967; Warren and True 1961). Because the tool assemblage was similar to desert cultures of the Mojave Desert, it is believed that this culture migrated west from the desert into California (Gallegos 1995; Rogers 1939). However, no single hypothesis is universally accepted. Other hypotheses identify the movement of people into California from the south and north down the coast (Taylor and Meighan 1978; Chartkoff and Chartkoff 1984).

Archaic Period (8000 BC–AD 500)

According to Hale et al. (2018), "the more than 1500-year overlap between the presumed age of Paleoindian occupations and the Archaic period highlights the difficulty in defining a cultural chronology in the San Diego region." The Archaic period is also known as La Jolla, Millingstone Horizon, and Encinitas Tradition. This period is characterized by the presence of dart points, milling equipment, scattered hearths, shell middens, and flexed burials (Carrico 1977). Subsistence strategies placed an emphasis on gathering, possibly as a result of environmental change (Wahoff and Dolan 2000; Wallace 1978). The assemblage was composed of milling implements and cobble/core-based tools. The flaked tools do not appear to be as refined as those of the Paleoindian period. Mortuary goods included shell beads and ornaments, projectile points, and milling implements. Wallace (1978) interpreted archaeological sites of this period as an indication of an increase in population and permanence. Site types included coastal shell habitation

bases, quarries, resource exploitation, and milling (Gallegos 1995). The sites are typified by an abundance of shellfish remains and are situated near sloughs and lagoons and on the open coast (Carrico 1977; Masters and Gallegos 1997; Moratto 1984; Wallace 1978). An inland manifestation identified as the Pauma complex is known to have existed (True 1958). Unlike the coastal people, this complex occupied “transverse valleys and sheltered canyons of inland San Diego county, ha[d] an emphasis on hunting and gathering, had a greater diversity of tool types, and lacked shellfish remains” (Masters and Gallegos 1997:12).

Similar to the Paleoindian period, controversy surrounds the origins of the Archaic culture. Several hypotheses have been postulated. Kaldenberg (1976) and Moriarty (1967) proposed that the transition from the Paleoindian to the Archaic culture was an *in situ* adaption. In contrast, Warren (1961) viewed this transition as a migration from the desert to the coast due to the adverse environmental condition of the Altithermal. Taylor and Meighan (1978:36) did not take a single position regarding the transition to the Archaic culture but, rather, incorporated all of the hypotheses as identified below:

The artifact inventory and cultural activities argue strongly that this stage began in the desert inland and spread toward the Pacific Coast, reaching it about 8500 years ago. There is no evidence to show whether the Milling Stone Stage involved movement of the people or a conquest of earlier residents; perhaps the early hunters simply adopted this way of life as game animals became scarce.

The population of this period focused on lagoonal resources and moved up and down the river valleys exploiting a variety of inland and coastal resources (Masters and Gallegos 1997).

Late Prehistoric (AD 500-1769)

The Late Prehistoric period is an antecedent to Spanish contact (AD 1000–1769). It was a “time of cultural transformations brought about by trait diffusion, immigration, and *in-situ* adaptation to environmental changes” (Moratto 1984:153). Subsistence strategies involved a focus on terrestrial collection and hunting (Christenson 1992); however, shellfish and other maritime resources were also used. Settlement included large villages near permanent water sources, temporary campsites, quarries, and resource exploitation sites. Small triangular points, pottery, and Obsidian Butte obsidian are characteristic of this period (Christenson 1992; Masters and Gallegos 1997; True 1966, 1970). Cremations replaced flexed inhumations, and mortuary goods became more elaborate (Wallace 1955). Cremations are believed to have been introduced into the area during the Late Prehistoric period and are the result of Shoshonean intrusion (1500 BP) from the deserts (True 1966) into northern San Diego County. However, in the southern part of the County, this practice has been attributed to a “Colorado River origin that may have had an influence as far reaching as the Hohokam [current day Pima people and Tohono O’odham Nation] in southwestern Arizona” (True 1970:58). Kaldenberg (1976:67) had a different opinion on the origin and timing of the entrance of cremation practices into the region. He noted that the practice of cremation was introduced at the terminus of the Archaic culture (3000 BP) with the “migration of Yuman people into the San Diego coastal region.” By 2000 BP, inhumations were replaced by cremations (Kaldenberg 1976).

Two complexes (San Luis Rey and Cuyamaca) are identified with the Late Prehistoric period. True (1966) believed that the San Luis Rey complex was a precursor to the ethnographic Luiseño. Similarly, he suggested that the Cuyamaca complex was the predecessor to the ethnographic Kumeyaay. Through the examination of both geographic regions, True identified specific characteristics unique to each; however, he noted that, although geographically similar, these two cultures were distinctly different.

Ethnohistoric Period (post-AD 1769)

The Ethnohistoric period begins with the first permanent European settlements. Ethnohistorical and ethnographic evidence indicates that the Shoshonean-speaking group that occupied the northern portion of San Diego County were the Luiseño. Along the coast, the Luiseño made use of the marine resources available by fishing and collecting molluscs for food. Seasonally available terrestrial resources, including acorns and game, were also sources of nourishment for Luiseño groups. The elaborate kinship and clan systems between the Luiseño and other groups facilitated a wide-reaching trade network that included trade of Obsidian Butte obsidian, resources from the eastern deserts, and steatite from the Channel Islands.

When contacted by the Spanish in the sixteenth century, the Luiseño occupied a territory bounded on the west by the Pacific Ocean, on the east by the Peninsular Range mountains, including Palomar Mountain to the south and Santiago Peak to the north, on the south by Agua Hedionda Lagoon, and on the north by Aliso Creek in present-day San Juan Capistrano. The Luiseño shared boundaries with the Gabrieleño to the west and northwest, the Cahuilla to the east, the Cupeño to the southeast, and the Ipai to the south. The Luiseño were a Takic-speaking people more closely related linguistically and ethnographically to the Cahuilla, Gabrielino, and Cupeño to the north and east rather than to the Kumeyaay, a Yuman-speaking group who occupied territory to the south. The Luiseño had an abundance of social statuses, a system of ruling families that provided ethnic cohesion within the territory, a distinct world view, and an elaborate religion that included ritualized sand paintings of the sacred being "Chingichngish" (Bean and Shipek 1978; Kroeber 1925).

The Luiseño were organized into patrilineal clans or bands centered on a chief, comprised of 25–30 people (Kroeber 1925), each of which had their own territorial land or range where food and other resources were collected at different locations throughout the year (Sparkman 1908). The title of chief was heritable along family lines. Inter-band conflict was most common over trespassing. Sparkman observed that “when questioned as to when or how the land was divided and sub-divided, the Indians say they cannot tell, that their fathers told them that it had always been thus” (1908). Place names were assigned to each territory, often reflecting common animals, plants, physical landmarks, or cosmological elements that were understood as being related to that location.

The general area was used by the Luiseño as evidenced by the presence of various habitats that would have been used. In addition, cultural sites that include bedrock milling, habitation, lithic and ceramic scatters, and rock shelters are also present.

Historical Period (post-AD 1542)

The Historical period can be divided into three phases (Spanish, Mexican, and American). Each phase is identified with a change in political power. Common goals in each phase included land gain, assimilation of the native population, and the attainment of wealth. However, these periods

were dissimilar in the rationale behind these goals. Rationale included defense (Spain), independence and secularization (Mexico), and expansion and economics (United States). Assimilation of Native Californians was a desire of each government that came to power; however, the greatest misfortune of this period was the large decline in Native American populations (Phillips 1981).

Spanish Period (AD 1769–1821)

Although the first Spanish contact occurred in 1542, it was not until 1769 that the first permanent settlement was established. The Spanish period was a time of European expansionism and is typically identified with the mission system. In addition, presidios (military defense) and pueblos (city government) played an important role in the structuring of the community (Campbell 1977). The mission system was the institution designated for the assimilation and exploitation of native people (Campbell 1977; Cline 1979; Jackson and Castillo 1995; Phillips 1981). Jackson and Castillo (1995:6) identified this exploitation as an extension of the “sixteenth-century policy of *congregacion/reduction*.” In contrast, Costo (1987) noted that the transference of the Spanish Inquisition (originally established in 1478) to the New World that was the mechanism for this exploitation because the Inquisition contained economic and religious incentives. Mission San Luis Rey was founded in 1798 with Asistencias established at Pala (1816) and Santa Ysabel (1818) (Robbins-Wade and Giletti 2014). The Spanish stronghold in California declined with Spain’s loss of the Napoleonic Wars (1803–1815), which eliminated funding to the mission.

Mexican Period (AD 1821–1859)

Mexican independence from Spain occurred in 1821, and in 1833, Mexico secularized the missions. After secularization, large tracts of land were granted to private citizens. “The secularization of the missions during the Mexican period is usually regarded as a watershed in California History because it resulted in the replacement of one Hispanic institution by another – the rancho for the mission” (Phillips 1981:33). This period experienced an increase in cattle ranching and the hide and tallow trade (Gallegos 1995; Wahoff and Dolan 2000). The passage of the Treaty of Guadalupe Hidalgo that ended the Mexican-American War in 1848 was the final event that culminated the Mexican period in California.

One of the final clashes of the Mexican-American war was the Battle of San Pasqual. It was fought in 1846, southwest of the proposed project site, between Californios and Americans. The battle is considered the bloodiest encounter to win California from Mexico. Of particular note, the Californios spent the night before the battle at the rancheria of San Pasqual (called Kamiai by the Native Americans). The Californios took food and supplies from the rancheria and occupied the huts. The following morning, American forces led by Stephen Kearney met and were defeated by a smaller force of Californios led by Andres Pico. Although the United States lost more soldiers, both sides claimed victory. (Griswold 2003)

American Period (Post-AD 1850)

The concept of a two-ocean economy and the California Gold Rush were the impetus that brought about the annexation of California (1850) to the United States. A large number of immigrants entered California with the discovery of gold and the availability of free land with the passage of the Homestead Act (1863). This population increase caused the displacement of Native Californians and brought about a deterioration in their rituals and traditions (Carrico 1986; Gallegos 1995). During this period, the ranchos experienced a decline primarily in response to their inability to validate land ownership as a result of the California Land Claims Act of 1851. “With the discovery of gold, the building of the transcontinental railroad, and the development of crops and cities, people in massive numbers from all parts of the world began to inhabit the region” (Phillips 1981: editors’ introduction).

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