

## ATTACHMENT G:

### BRIEF CULTURE HISTORY OF SANTA BARBARA COUNTY

The following is a brief summary of the cultural setting in Santa Barbara County.<sup>1</sup> Cultural resources relevant to the proposed thresholds date to one or more of the described cultures and time periods. There are a number of different chronological schemes that have been applied to the Santa Barbara area. What is presented below is a basic cultural history framework intended to provide a basic context for the discussion of the thresholds. This discussion is divided into three parts; prehistory, ethnohistory, and history.

#### Prehistory

The local prehistoric chronology is divided into four major periods – Paleoindian, Early Period, Middle Period, and Late Period. It is generally accepted that humans entered the New World during the latter part of the Wisconsin glaciation between 40,000 and 20,000 years before present (B.P.). The earliest unquestioned evidence of human occupation in southern Santa Barbara County is dated to between 10,000 to 8,000 B.P. (Erlandson and Colten 1991). Paleoindian groups during this time focused on hunting Pleistocene megafauna, including mammoth and bison. Plants and smaller animals were undoubtedly part of the Paleoindian diet as well, and when the availability of large game was reduced by climatic shifts near the end of the Pleistocene, the subsistence strategy changed to a greater reliance on these resources (Erlandson and Colten 1991).

Post-Pleistocene changes in climate and environment are reflected in the local archaeological record by approximately 8,000 B.P., the beginning of the Early Period, as defined by Chester King (1990). The Early Period of the Santa Barbara Channel mainland was originally defined by Rogers (1929), who called it the “Oak Grove” Period. The diagnostic feature of this period is the mano and metate milling stones, which were used to grind hard seeds such as sage for consumption. Toward the end of the Early Period, sea mammal hunting appears to have supplemented subsistence strategies (Glassow et al. 1990). Evidence of occupation in the Santa Ynez Valley has been securely identified to at least 7,000 B.P. (Glassow et al. 2011). Hypotheses regarding this Early Period occupation include interactions of separate coastal and inland populations, larger populations that occupied both coastal and valley residential base camps, and/or coastal populations that used interior camps for seasonal activities such as hunting (Glassow et al. 2011).

The Middle Period (3,350 to 800 B.P.) is characterized by larger and more permanent settlements, related to a generally wetter environment. Materials from Middle Period sites reflect a greater reliance on marine resources and include marine shells, fish remains, and fishhooks. A major shift in vegetable food exploitation occurred, as the mano and metate milling stones were replaced by stone mortars and pestles. This indicates a transition from seed gathering to oak tree acorn gathering and processing, a result of cooler temperatures and more expansive oak woodland habitats. Toward the end of this period, the plank canoe was developed, making ocean fishing and trade with the Channel Islands safer and more efficient (Arnold 1987). Terrestrial resources continued to be exploited as evidenced by the presence of contracting-stemmed and corner-notched projectile points from Middle Period sites (Bamforth 1984).

The Late Period (800 to 150 B.P. or approximately A.D. 1150 to 1800) was a time of increased social and economic complexity. The increased number of permanent and semi-permanent villages clustered along the Santa Barbara Channel, the Channel Islands, and in the Santa Ynez Valley and

---

<sup>1</sup> Prepared by David Stone

interior along major drainages, and the diversity of environmental site settings in which sites have been identified, indicates a substantial increase in prehistoric population (Johnson and McLendon 1999, King 1990, Gamble 2008). Intensification of terrestrial as well as marine resources occurred. Acorns continued to be processed, and land mammals were hunted with the bow and arrow, rather than exclusively by spear. Trade networks, probably controlled by village chiefs, expanded and played an important part in local Chumash culture, reinforcing status differences and encouraging craft specialization. Shell beads, found throughout the Early and Middle Periods, increased in number and variety, related to status and social value (King 1990, Arnold 1987, Johnson 1988, Gamble 2008).

Villages occupied in the Santa Ynez Valley subsequent to contact with the Spanish during the Ethnohistoric Period (roughly postdating A.D. 1800) reflect the presence of exchange in shellfish and fish from coastal Chumash villages. Physical distance between interior and coastal villages may have been more critical to the exchange of these food resources, though social relationships reflected in Mission baptism records cannot be underestimated (Armstrong 2011).

The Chumash developed a highly sophisticated chiefdom-level of social organization, based on permanent, largely autonomous, villages. Village leaders or chiefs inherited their position (Grant 1978). Inter-marriage between villages appears to have been predicated on the desire to establish and maintain liaisons and control of trade routes and resource catchment areas (Johnson and McLendon 1999:29–35). Warfare between villages was noted however, resulting from encroachment in adjacent village hunting and gathering areas (Grant 1978), and the dynamic changes in alliances between village leaders (Johnson and McLendon 1999:29–35).

## Ethnohistory

Barbareño Chumash. The protohistoric culture of the Chumash was disrupted by the arrival of a Spanish expedition led by Gaspar de Portola in 1769. At this time, the South Coast area of Santa Barbara County (south of the Santa Ynez Mountain ridgeline) was occupied by the Barbareño Chumash, derived from the Mission Santa Barbara founded in 1786, who linguistically belonged to the Chumashan family of the Hokan language family (Shipley 1978). The Barbareño Chumash territory extended from the village of *Shuku*, located on the Santa Barbara County/Ventura County border, westward to Point Conception (Grant 1978; Glassow 1996), and northward from the coast line to the crest of the Santa Ynez Mountains. The Barbareño Chumash shared boundaries with the Purismeño Chumash to the northwest, the Inezeño Chumash to the north, and the Ventureño Chumash to the east. The Barbareño Chumash, like their neighbors, were matrilineal, based on baptismal, marriage and death registers kept by Franciscan missionaries (Johnson 1988). Specific information on settlement systems based on ethnographic data indicates that villages were headed by chiefs, who controlled wealth as distributed through the shell-bead money economy. At the time of contact, villages of between 800-1,000 inhabitants headed by political leaders existed at the confluence of creeks with the Pacific Coast, and surrounding estuaries (Gamble 2008). Barbareño Chumash relied extensively on maritime food resources, including shellfish, fish, and sea mammals, through the use of the *tomol*, or plank canoe. Terrestrial resources, large and small game, birds, and rodents were hunted. Acorns were processed, as well as various seeds including sage. Trade within the Chumash tribes was extensive, including between populations on the Channel Islands, as well as throughout central California.

Samala (Inezeño) Chumash. The *Samala*, (previously known as the Inezeño Chumash), were the tribal members associated with Franciscan efforts to relocate villagers and baptize neophytes at the Mission

Santa Inez, founded in 1804. Their territory extended from the length of the Santa Ynez Valley, bordered on the south by the Santa Ynez Mountains, and extending from Nojoqui Summit on the west to the Murietta Divide on the east (Horne 1981). The *Samala* linguistically belonged to the Chumashan family of the Hokan language family (Shipley 1978). The *Samala* were bordered by the Barbareño Chumash to the south, the Purisimeño Chumash to the west, and Cuyama Chumash to the north.

The *Samala*, like surrounding Chumash tribes, were matrilineal, based on baptismal, marriage and death registers kept by Franciscan missionaries (Johnson 1988). Specific information on settlement systems based on ethnographic data indicates that villages were headed by chiefs, who controlled wealth as distributed through the shell-bead money economy. At the time of contact, villages of chiefs headed by political leaders existed at the confluence of creeks with the Santa Ynez River, while villagers intermarried with neighboring Chumash to the south, north, and west.

At the time of Spanish contact, *Samala* villages engaged in a complex social, economic, and political organization supported by intermarriage with Barbareño villages along the Pacific Coast, based on analyses of Mission baptism records (Horne 1981, Johnson 1988).

Purisimeño Chumash. The northwest portion of Santa Barbara County west of the Santa Ynez Valley and north of the Santa Ynez Mountain ridgeline at contact with the Spanish was occupied by the Purisimeño Chumash, derived from the Mission Purísima Concepción founded in 1787 (Greenwood 1978), who linguistically belonged to the Chumashan family of the Hokan language family (Shipley 1978). The Purisimeño Chumash territory extended from the western Santa Barbara Channel northward to a just north of the Santa Maria River (Glassow 1996). The Purisimeño Chumash shared boundaries with the Obispeño Chumash to the north, the Inezeño Chumash to the east, and the Barbareño Chumash to the south. The Purisimeño Chumash, like their neighbors, were matrilineal, based on baptismal, marriage and death registers kept by Franciscan missionaries (Glassow 1996). Lineage groups within villages were probably matrilineal. Specific information on settlement systems based on ethnographic data is not available, but it is thought that villages were headed by chiefs, who controlled wealth as distributed through the shell-bead money economy. Purisimeño Chumash relied extensively on maritime food resources, including shellfish, fish, and sea mammals, though the plank canoe, a pivotal technological component of the Barbareño Chumash to the south, was not used. Terrestrial resources, large and small game, birds, and rodents were hunted. Acorns were processed, as well as various seeds including sage.

The protohistoric culture of the Chumash was terminated by the arrival of a Spanish expedition led by Gaspar de Portolá in 1769. Chumash culture changed dramatically with the establishment of the Missions of Santa Barbara, Santa Ynez, and La Purísima (Johnson 1988).

## History

The historic occupation of Santa Barbara County can be divided into three settlement periods: the Mission Period (A.D. 1769 – 1830), the Rancho Period (ca. A.D. 1830 -1865), and the American Period (ca. A.D. 1865 – 1915). Construction of Mission Santa Barbara in 1786, Mission la Purísima Concepción in 1787, and Mission Santa Ynez in 1804 altered both the physical and cultural landscape of the region. The missions were the center of Spanish influence in the region and affected native patterns of settlement, culture, trade, industry, and agriculture. Following the secularization of the Missions by the Mexican Government in 1821, California became part of the Republic of Mexico (Johnson 1988).

Secularization of lands and a focus on cattle ranching marked the Rancho Period, where large land grants of Mission lands were ceded to wealthy, prominent Spanish families (Bancroft 1886,

Robinson 1947). Native Americans continued to work as laborers on ranchos during this period. With California statehood in 1850 and the advent of the American Period, farming and more intensive land uses steadily replaced cattle stock raising. Cattle ranching was substantially curtailed by a prolonged drought in the 1860s (Bancroft 1886, Robinson 1947).

Urbanization occurred along the Santa Barbara Coast, along with investments in land and institutions by wealthy industrialists and society families from eastern United States, who initially vacationed in Santa Barbara in fashionable hotels in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Though cattle breeding continued in expansive family ranches along the Gaviota Coast and North County, orchards including citrus (particularly lemons), walnuts, and specialty crops including avocados characterized development of the South Coast alluvial valleys and Santa Ynez foothill slopes. The importance of dairies has declined over the years and currently, no commercial dairies exist. Thoroughbred horse breeding and most recently wine grapes have been intensive agricultural pursuits throughout the County, as well as row crops in the north county, such as broccoli and strawberries, and cut flowers in the greenhouses of the Carpinteria area.

## References

Armstrong, Matthew

- 2011 Exchange Links Between the Coastal and Inland Chumash. *Journal of California Archaeology*. 3:75-102.

Arnold, Jeanne E.

- 1987 Craft Specialization in the Prehistoric Channel Islands, California. *University of California Publications in Anthropology, No. 18*. Berkeley.

Bamforth, Douglas

- 1984 Analysis of Chipped Stone Artifacts. In *Archaeological Investigations on the San Antonio Terrace, Vandenberg Air Force Base, California, in Connection with MX Facilities Construction*. Chambers Consultants and Planners. Submitted to U.S. Army Corps of Engineers, Los Angeles District.

Bancroft, Herbert Hugh

- 1886 *The History of California, Volume VI, 1848-1859*. History Company Publishers, San Francisco, CA.

Erlandson, Jon M., and Roger Colten

- 1991 Hunter-Gatherers of Early Holocene Coastal California. *Perspectives in California Archaeology, Volume I*. Edited by Jon M. Erlandson and Roger Colten. Institute of Archaeology, University of California, Los Angeles.

Gamble, Lynn H.

- 2008 *The Chumash World at European Contact: Power, Trade, and Feasting among Complex Hunter-Gatherers*. University of California Press, Berkeley.

Glassow, Michael

- 1996 *Purisimeño Chumash Prehistory: Maritime Adaptations Along the Southern California Coast*. Harcourt Brace.

Glassow, Michael, Joan Brandoff-Kerr, Lisa Hosale and Dan Reeves

- 2011 Early Settlement Systems in the Middle Santa Ynez Valley, Santa Barbara County, California. *Journal of California Archaeology*. 3:51-74.

Glassow, Michael A., Jeanne E. Arnold, G.A. Batchelder, D.T. Fitzgerald, B. Glenn, D.A. Guthrie, D.L. Johnson, and P.L. Walker

- 1990 *Archaeological Investigations on Vandenberg Air Force Base in Connection with the Development of Space Transportation System Facilities, Volume I*.

Grant, Campbell

- 1978 Chumash: Introduction. *Handbook of North American Indians; Volume 8: California*. Pp. 505-508. Smithsonian Institution, Washington, D.C.

Greenwood, Roberta

- 1978 Obispeño and Purismeño Chumash. *Handbook of North American Indians; Volume 8: California*. Pp. 520-523. Smithsonian Institution, Washington, D.C.

Horne, Stephen

- 1981 *The Inland Chumash: Ethnography, Ethnohistory and Archeology*. Ph.D. dissertation, University of California, Santa Barbara. University Microfilms, Ann Arbor.

Johnson, John

- 1988 *Chumash Social Organization: An Ethnographic Perspective*. Ph.D. Dissertation, Department of Anthropology, University of California, Santa Barbara.

Johnson, John and Sally McClendon

- 1999 *Cultural Affiliation and Lineal Descent of Chumash Peoples in the Channel Islands and the Santa Monica Mountains*. Archeology and Ethnography Program, National Park Service.

King, Chester

- 1990 *Evolution of Chumash Society: A Comparative Study of Artifacts Used for Social System Maintenance in the Santa Barbara Channel Region Before A.D. 1804*. Garland Publishing, Inc. New York.

Robinson, Alfred

- 1944 Journal on the Coast of California, by A. Robison, Aboard the Ship Brookline Year 1829. Ogden A., in Alfred Robinson, New England Merchant. *California Historical Society Quarterly* 23(3):203-213.

Rogers, David Banks

- 1929 *Prehistoric Man on the Santa Barbara Coast*. Santa Barbara Museum of Natural History.

Shiple, William F.

- 1978 Native Languages of California. *Handbook of North American Indians; Volume 8: California*. Pp. 80-90. Smithsonian Institution, Washington, D.C.