

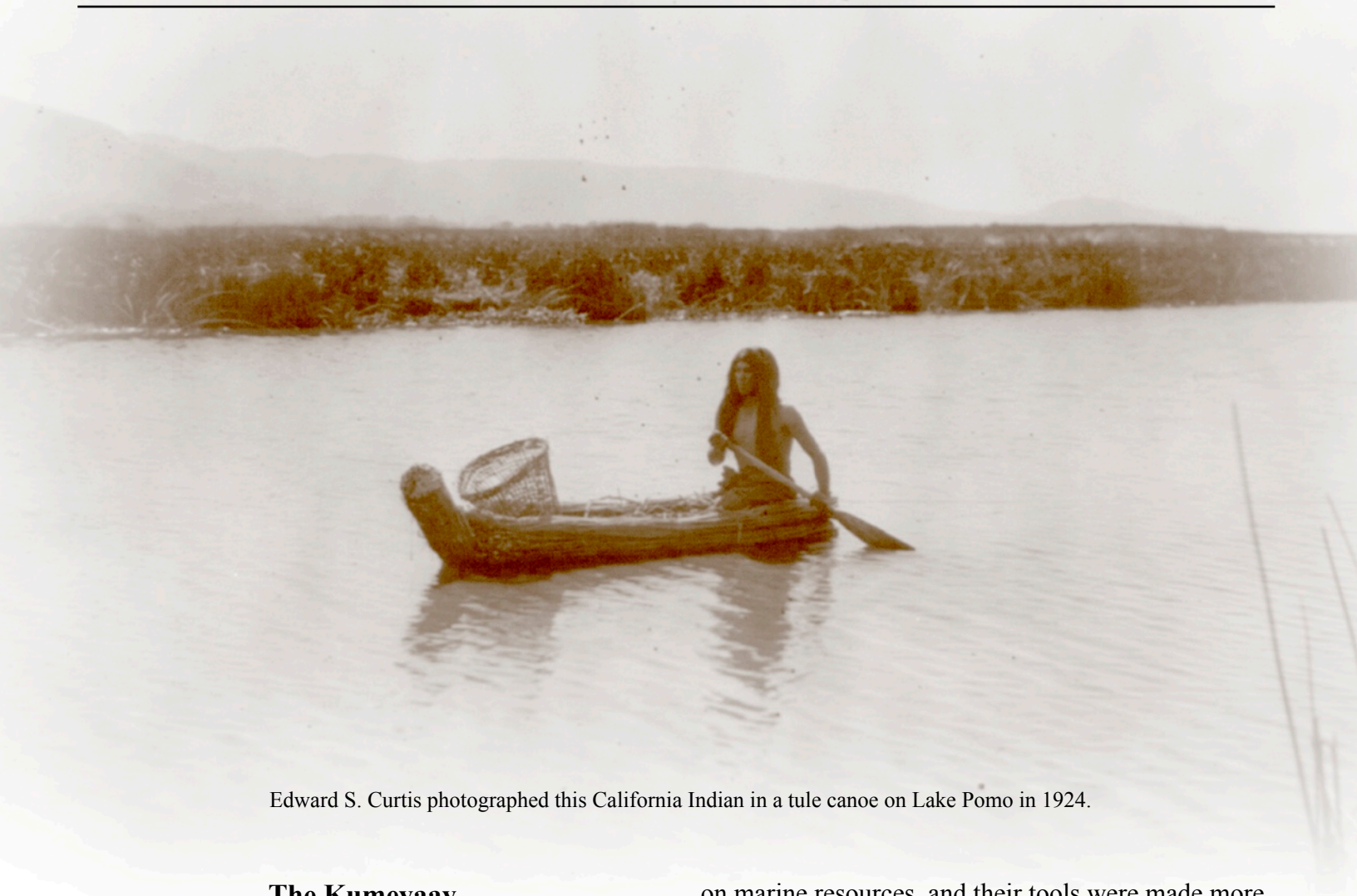
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# South Bay Historical Society Bulletin

October 2015

Issue No. 10

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Edward S. Curtis photographed this California Indian in a tule canoe on Lake Pomo in 1924.

## **The Kumeyaay**

by Peter Watry

The archaeological evidence is that Indians have occupied parts of San Diego County for maybe 7,000 years. They are generally divided into three “waves” of Indians, the first two eventually passing on. The earliest were the San Dieguitos, ‘hunters and gatherers,’ who used the stone scrapers, choppers, and so on as did those who preceded homo sapiens, as did all Indians until the Europeans came. The next wave were the La Jollans who came here probably about 2000 B.C. They appeared to have depended primarily

on marine resources, and their tools were made more from cobble-grained stones. Then around 1000 years ago, the present Yuman-speaking Indians arrived, and today’s Kumeyaay Indians are their descendants.

One way of tracking Indian history is by using language-groups. The Yuman-speaking tribes occupied San Diego County as far north as the Carlsbad, as far south as Ensenada in Baja California, and as far east as the lower Colorado River and the Mojave desert. The Kumeyaay Indians probably did not go much beyond the peak of our mountains except to hunt. The Luiseño, Cahilla, and Cupeño Indians to



These olivera shells on display in the Barona Hotel were highly prized and used to make decorative necklaces.

the north and northeast of the Kumeyaay spoke versions of the Uto-Aztec language.

“Kumeyaay” is a rather modern name, meaning “the people.” Most historic names used are versions of Tipai and Ipai, which are dialects of their basic language. The Spanish named the Indians after the nearest Mission, and their name for the Kumeyaay was the Diegueños, the name most commonly found in any books written more than 20 years or so ago. The Luiseños to the north have kept their Spanish name (derived from the Mission San Luis Rey).

The Kumeyaay were basically hunter-gatherers, moving around with the seasons for their foods. Most important to the Kumeyaay, as with most California Indians, was the product of the ever-present oak trees, the acorn. They would go up into the mountains in the fall to harvest the ripening crop. The acorns could then be stored and used over long period of time. The acorn would be leached with

water to get a bitterness out of it, and then cooked. It could be made into a hot cereal-like mush, or a bread-type roll. They processed various seeds in a similar manner.

When various berries were ripening, those would be picked, and of course they came to the bay and ocean to get food from the water. Abalone used to be prevalent in the San Diego area, easy to harvest, and served a double purpose -- not only could the meat be eaten, but the beautiful shiny shell was a much-desired trade item with the desert Indians (for jewelry). “Shell mounds,” the waste of other shell fish, have been found at Gunpowder Point.

They also hunted animals, and while getting a deer now and then might be nice, more common were rabbits. Not only were they a good source of meat, but perhaps more importantly their fur-covered skins were the principal material for their blankets and cloaks. Rodents were the main source of animal





This is a group of six tools made of bone and shell. The five bone tools have been made into awls and the small piece of shell has edge use on one side, possibly used as a scraper.

protein. Lizards, snakes, insects, and larvae were also eaten. Boys and old men also trapped birds. The coastal Kumeyaay fished with bows, nets, hooks, and used tule canoes called balsas on the rivers and bays.

Clothing was rather minimal. Men wore little or nothing. The party that included Father Junipero Serra passed through Chula Vista on July 1st, 1769, on their way north to establish the San Diego Mission. They record meeting a group of Indian men stark naked. Women wore sort of a two-piece apron of plant grass, and on the back side, something soft like willow bark. The soft back-side was because women had to sit for hours grinding acorns into acorn flour.

Tribes like the Hopi, Zuni, and other “Pueblo” Indians had learned to grow food, especially corn, squash, etc., so therefore they could build permanent housing units, and those are the pictures you see where apartment-like living accommodations are built into cliffs, or later, on flat land. The Northwest Indians (Washington State and British Columbia) worked hard during the salmon runs, and then had time to build house-like living units from soft cedar woods. But the “hunters and gatherers,” including the “Plains” Indians having to go hunt buffalo where the buffalo were moving, had to build temporary living units -- in the case of the Plains Indians, their tepees. Those tepees were built of long poles and buffalo hides, and were portable.





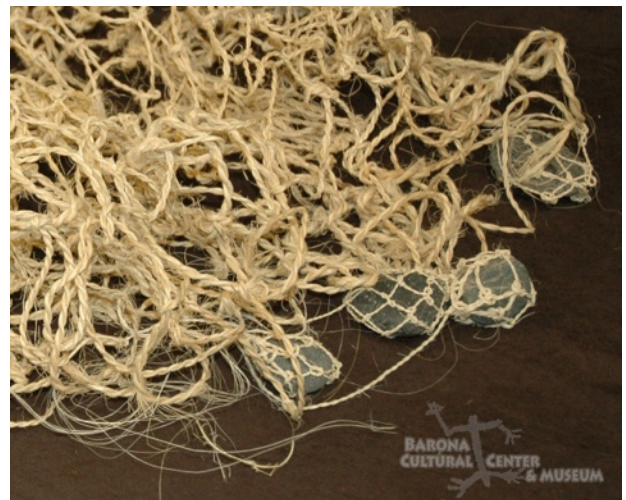
Edward S. Curtis photographed this woman in a tule shelter near Lake Pomo in 1924.

The Kumeyaay also built temporary living units. They were called “e’waas,” and were usually round dome-like units, maybe six or eight feet high, and built of a structure of long branches and then covered with grasses. Houses faced east and the door entrance was covered with a mat. Houses varied according to climate and available materials. Summer along the coast would include windbreaks, groves of trees, or caves. In the fall oak groves provided shelters made of bark. Some dwellings were constructed of poles, bent and tied at the top, then covered with reeds or brush tied to the beam and covered with earth. A four-pole ramada could be constructed beside the house and was used for cooking and as an acorn storage granary. A hole was often left in the center to allow light to get in. The shelters would have been quick and simple to build,

and then just abandoned when they moved on. The mild weather of San Diego, of course, made this possible.

The Kumeyaay used a regular routine of living in semi-permanent villages by rivers and streams in midwinter. As spring arrived people would go out from the central settlement to gather greens, fruits or seeds which were ripening. Nuts and acorns which were used as a food source would ripen in the fall. Also, spring was the season for hunting or gathering shellfish.

There was an extensive trade network among the California Indians long before contact with Europeans. In 1540 Juan Rodriguez Cabrillo at San Diego Bay and Hernando de Alarcón on the Colorado River encountered Indians who had already heard accounts about Spaniards in the Southwest. In 1604 Juan de Oñate found Yuman speakers in the lower river area with "good and sweet oak acorns" traded from tribes to their west as part of a network of intertribal trade between the seacoast and as far east as the Zuni. Clamshell disks and cylinders were a typical "money" shell, traded throughout California and the Southwest for a wide variety of goods.



The four small river rocks on this agave fiber net acted as anchors for the netting to trap small game.

The Kumeyaay would travel to the desert for such plants as the agave and yucca. Agaves provided both food and fiber, with the fibers being used to make





This reconstruction of the Kumeyaay tule canoe was built in 2007 at the Barona Museum.

bowstrings, nets, slings, and sandals. Yuccas were more plentiful and also provided both food and fiber. From the agave's sharp thorn tip they made an awl to use for basketry or tool for tattooing. Also this thorn, with fiber attached, was a needle and thread. Thus they followed a regular seasonal swing over their territory and returned to their main village. They used stone retaining walls, for holding back soils. The people also built dams and weirs to control water flows. They used rock bases for large willow storage vessels. The Kumeyaay transplanted vegetation that was important to them near their villages. Examples of this include elderberry plants and medicinal plants in garden plots accessible to villagers. Also near villages were large open spaces of seed-bearing native bunch grasses which have become extinct by the Spanish grazing of cattle on these grasslands. These grasses have been replaced by wild oats and chaparral.

Charlotte McGowan excavated the large village of Otai on the north bank of the Otay River in the 1970s. She found abundant evidence in this village of a wide variety of food sources able to support a large population from the prehistoric era to the arrival of the Spanish missionaries. The seeds of native grasses were more important than the acorns. The river valley was a good source of cattails, roots, onions, cactus fruits, berries and other greens. The Kumeyaay hunted the now-extinct pronghorn as well as the more easily obtained small rodents and rabbits. Seafood from the nearby coast was plentiful. The village traded with distant tribes for ceramic pottery and pigments used to decorate pendants and necklaces. Women made baskets from the roots and fibers found in the area.

Bands of natives lived within identified landmarks such as mountains, rivers, outcropping of rock, springs and other resources. Each band included



members of several clans or extended families. Each clan had a chief and assistant. The chief's duties included organizing and directing ceremonies, weather control, directing the yearly harvest cycle, inter-band relations and decisions on reprisals with other people. The chief was usually older with the knowledge of the history and customs of the people. His daily life and dress were indistinguishable from other members of his group.



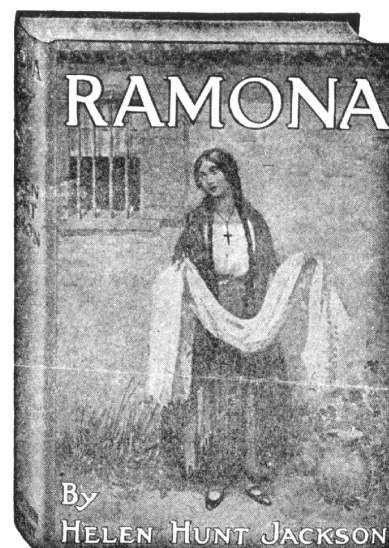
wealthier members of a Kumeyaay clan.

Members of each band owned and disposed of what they had made and obtained, but a hunter would share the meat he brought into camp. No tangible goods were inherited; everything had to be burned with its dead owner or later. Giving away rather than burning certain possessions developed when horses and other European things became common.

With the coming of the Spanish and their Mission system in 1769, the traditional life style of most California Indians was irreversibly changed -- and

not for the better. They were made to work for the Spanish, to become Christians, and generally to be the "serfs" of the Spanish. Ditto for the following Mexican period, and into the American times. They were given the worst lands for their reservations, and then relocated when the whites wanted their land. For those who stayed on or near their reservations, their situation did not improve until the last decades of the 20th century when some reservations were allowed to have casinos. The influx of Europeans after 1769 changed the ecology and food supply of the Native Americans. Domestic animals caused overgrazing and erosion of the grasslands. Native seed-food grasses were replaced with European grasses and weeds. The Kumeyaay had traditionally practice controlled burning to remove the heavy brush and allow young seedlings to grow and replenish the grasslands, but this ended in the 18th century. Antelope and bear disappeared; mountain sheep and mountain lion have become almost extinct; deer were reduced in range and numbers. Access to coastal food was reduced by the growth of cities and towns.

Helen Hunt Jackson came to San Diego in March 1882 to investigate the conditions of the Indian reservations. Ephraim Morse and Father Ubach took Jackson on carriage rides to ranches in the area, and she stayed at the Horton House researching the history of the ranchos. In July she was appointed Special Commissioner of Indian Affairs in Southern California. When her "Report on the Condition and



Needs of the Mission Indians" was ignored by the federal government, she returned to New York in 1883 and wrote the novel *Ramona* that was published in 1884. However, readers ignored her tragic story of Alessandro and Ramona and instead focused on the romanticised portrayal of rancho life. After reading the novel, John D. Spreckels renovated the Estudillo house in Old town as "Ramona's Marriage Place" and extended his streetcar line to bring in a steady stream of tourists. The Ramona Pageant in Hemet has been held every year since 1923.



This ad is from the *San Diego Union*, Apr. 10, 1936.

Most people may not realize that there are 18 Indian Reservations in San Diego County. The ones with casinos, like Sycuan, Barano, and Viejas are well known, but there are other reservations: Cuyapaibe, La Jolla Band, Manzanita, Pauma & Yuima, Santa Ysabel, Campo, Inaja & Cosmit, La Posta, Mesa Grande, Rincon, Capitan Grande, Jamul, Los Coyotes, Pala, and San Pasqual Reservations. Many are quite small and remote, and all 18 taken together only total 124,000 acres. The La Jolla Band, Pauma & Yulma, and Rincon Reservations are of Luiseño heritage, and the La Posta and Pala Reservations are

of a mix of Luiseño, Cahilla, and Cupeño heritages. The other 13 Reservations are all of Kumeyaay heritage. The newest casino is being built on the 6-acre reservation of the Jamul Indian Village, the smallest of the San Diego County reservations. The reservation was created in 1912, but the 60 residents were not recognized as an official Indian tribe by the federal government until 1981.

The Pechanga (Indian) Casino is just over the San Diego County line in Temecula. In 1875, this area was part of San Diego County, and because some white ranchers wanted their Indian land in Temecula Valley for their ranch, the San Diego Sheriff forced the entire tribe to move to the very southern edge of Temecula Valley, in the hills just south of the Temecula River. Helen Hunt Jackson was deeply moved by the plight of the Temecula Indians and it became part of the story in her novel. Their reservation is now adjacent to what is the Temecula Creek Golf Course, and now has a large casino-hotel development. The Pechanga Indians are part of the Luiseño band of Indians.



*The Autobiography of Delfina Cuero* is a rare source, written by a Kumeyaay woman rather than an outsider. Delfina was born in a Jamacha village in 1900, and was interviewed by Florence Shippek in the 1960s. Here is an excerpt:

"I can remember when I was pretty young, we used to go and look for abalone. They used to show me

how to find them and get them off the rocks. We used to hunt for fish, shellfish, and other stuff in the ocean and along the edge of the ocean around Ocean Beach. . . We had to hunt for plant food all day to find enough to eat. We ate a lot of cactus plants. We ate a lot of shellfish. There were lots of rabbits there too. . . We used to gather pine nuts right near the ocean near San Diego beyond Torrey Pines. . . The men got fish and other things from the ocean when we got pine nuts. There were a lot of vegetables or eating greens all over near the ocean. . . We used to hunt for all kinds of shellfish. We would boil some to eat then. We would clean, wash, and cut the rest and spread them on the rocks to dry in the sun. If we had salt, we would put that on and the meat would keep better. We used to get salt down at the southern edge of San Diego Bay. We used a sharp rock that fitted in your hand with a point at one end to get abalone off the rocks. We used to search around the rocks at low tide for them. You have to pound the meat of abalone soft with a rock right away. Then you cut it up and set the meat to dry in the sun, just like the other fish. The abalone shell made good dishes; other smaller shells were used for spoons. My grandparents used to eat a small white part (the stomach) of the starfish, but I never ate them myself. Crabs are good meat too. We ate many things that look ugly but that are good meat I remember we caught a octopus a long time ago.

We ate scallops too. Anything we could take, we ate. We ate lobster and wee little stuff that looked like spiders, real small -- shrimp. We caught fish and cleaned them. We took the fins, tail, and head off and used those parts to make a good soup. The eyes, especially, were good for you. I thought they were so ugly that I never cared for them but I used them to make good soup. I would clean the fish and boil it to eat. When we got a lot, we would cut it all up and dry the meat in the sun for later. We used cactus thorns on a long stick to spear fish. We also made traps out of agave fiber. We put the traps in the ocean, put a piece of rabbit meat in it, and could come back later to get the fish. We made nets out of tall grasses; ropes and nets were made of agave too.”

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The Markey House at 206 Bayview Way in the Clare Haven subdivision has recently been designated as Chula Vista Historic Site No. 101.

## Clare Haven

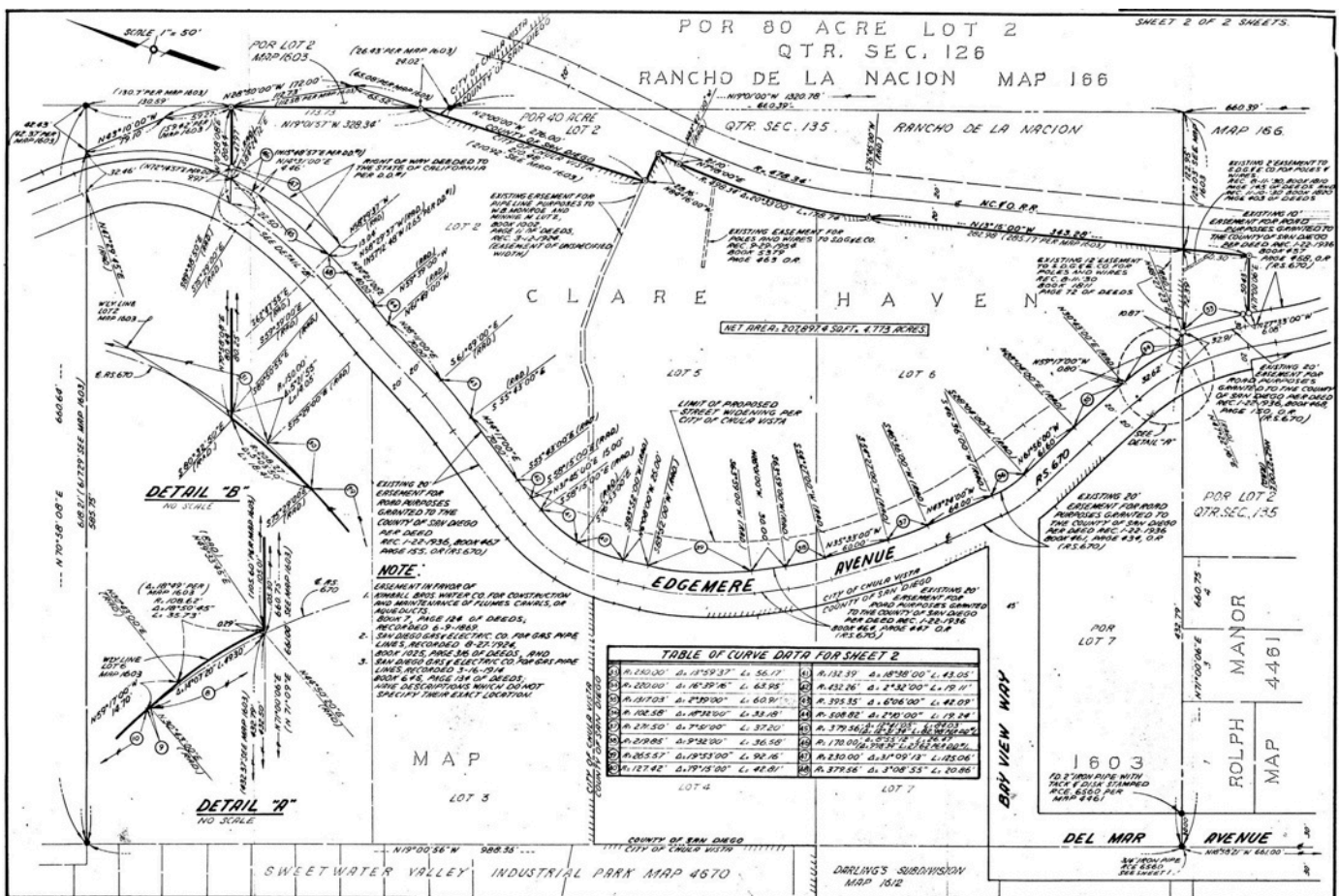
by Steve Schoenherr

Clare Haven was a subdivision created in 1913 by Charles and Marcella Darling. It was just north of the city limits of the new town of Chula Vista that was incorporated in 1911. Charles Darling was one of the founders of the new city. He was a wealthy real estate developer who was born in New York and made his fortune in the farmlands of Fargo, North Dakota. He was 65 when he came to Chula Vista in 1909, became vice-president of the Chula Vista State Bank and a member of the Chula Vista Improvement Club. His wife, Marcella Darling, was a charter member of the Chula Vista Woman's Club in 1913, a charter member of the local chapter of the Red Cross, and chairman of the club's annual flower show for over 25 years. In October 1909 the Darlings purchased the Gillette house and orchard on north Second Avenue. The Clare Haven and Darling subdivisions of 1913 were

to replace the orchard with housing, but few homes were built. Charles Darling died in 1922; Marcella continued to live in the Gillette house until her death in 1950.



The National City & Otay Railroad tracks followed Edgemere Avenue from the Sweetwater Junction where it crossed the river from National City. Built in 1888 by Col Dickinson and the Land



This survey map from 1976 shows the Clare Haven subdivision lots 1-7 on both sides of Edgemere Road (today North Second Avenue) looking east. The path of the NC&O Railroad crosses the top boundary of the subdivision. Rolph Manor is on the southern edge. Darling's subdivision and the Sweetwater Valley Industrial Park are on the western edge.

and Town Company of the Santa Fe Railroad, it was intended to help develop Chula Vista and lands south to the border. One branch ran east from the Sweetwater Junction up the valley to the Sweetwater Dam. Another branch ran south from the Junction, along Edgemere to north Second Avenue at the Chula Vista city limits, turning west along E Street, then south on Third Avenue to Otay. To climb the hill from Sweetwater Junction, the railroad tracks were laid in the side of the hill above today's KOA campground and merged onto north Second Avenue at C Street.

The Edward Gillette house was built in 1894 by Alvina and Edward P. Gillette, Sr., who came from Nebraska and purchased 20 acres from Charles Josselyn and Wallace D. Dickinson. They hired Henry Fletcher of Otay to construct this house at a cost of \$3,000. The home was built on a promontory with a commanding view of the Sweetwater Valley below and surrounded with citrus orchards. Edward P. Gillette, Jr., and his wife Jennie acquired the house in 1904. Charles and Marcella Darling bought the

mansion in 1909. After the death of her husband in 1922, Mrs. Darling continued to live in the house for many years. "This orchard home is notable as an



example of Queen Anne architecture with its prominent finial spire and widow's walk. The house features the high hip and steep gable roof often found on homes of this style. The roof has a boxed cornice and a plain frieze. Other details include an exterior





The Lucious Wright house at 10 North Second Avenue with old wagon in the large front yard.

brick chimney at the rear, wide clapboard siding with wide corner boards on the first level, and fish scale shingles in the gable ends on the second story. A two-tier veranda, partly obscured by trees, dominates the front of this house." (Webster, "Historic Resources Inventory," 1985.)

When Charles and Marcella Darling moved into the Gillette house, the only other home in the area was the Lucious Wright house built in 1888 at the corner of Second Avenue and D Street. Like the Gillette house, it was a Victorian-style orchard home,

tall, elegant, originally with a 23-foot tower on top of its two stories. However, things began to change in 1913.

James Bulmer built the first Spanish Colonial home in Chula Vista across the street from the Darlings. It was a bold new design by architect Laurie Davidson Cox, influenced perhaps by the buildings staring to take shape in Balboa Park for the 1915 Exposition, designed in the Spanish Colonial Revival style by Bertram Goodhue. Cox was just starting his career as one of America's foremost landscape architects, having worked for four years in Los Angeles designing Lincoln Park and Griffith Park. Bulmer was a wealthy oil executive from Nova Scotia who came to Chula Vista to become a gentleman citrus farmer. He could afford the \$10,000 cost of his home, constructed by E. W. Davis of National City, a cabinetmaker from Massachusetts who became one of the most talented builders in the South Bay. The 69 x 58 foot home had two stories, 14 rooms, three baths, three fireplaces. It had a red tile roof with wide eaves and exposed rafter ends. The second story balcony had a wrought iron rail extending across the back. After the death of Bulmer, the house became the Vista Hill Sanitarium of Dr.



The Bulmer house as sketched for the Star News in 1976.





The Wallace Capwell house at 255 Sea Vale was built in 1914 in the Craftsman style.

Elmer Peterson, and later was known as the Southwood Psychiatric Hospital.

James Bulmer was part owner of the Clare Haven subdivision when it was filed in 1913, but few homes were built. The Oakley Bush house was built at 144 North Del Mar Avenue in 1915 with similarities in design to the Bulmer house, but it was demolished in 1985. Henry Briggs was a rancher who lived on North Del Mar in 1915, and Edward Gearey was a

chicken farmer at the nend of Del Mar. Andrew and Ellen Miller lived north of the Bulmer house on Edgemere Road, as did Carl and Evelyn Palmatier. Down the hill near the Sweetwater Junction was the dairy of Arthur and Estelle Arndt that operated until the Olivewood Acres subdivision was filed in 1915 by Harriet Floyd Thomas. Olivewood Acres included the 200 acres north and west of Clare Manor between the Sweetwater river and C Street, but most of it remained undeveloped and used by the Henry Briggs ranch.



The Oakley Bush house before it was demolished.

The Sea Vale subdivision in 1911 was a single street between Second and Third Avenues below C Street. It was developed by Horace Dibble, a music teacher from Connecticut who lost his first wife and decided to move west. He married Minnie Cory in St. Louis and they came to Chula Vista in 1910 to pursue a real estate business. The Dibbles lived for a few years in the first house on the street built in 1911 at 111 Sea Vale. It was purchased in 1920 by Charles





The Robert Park house was built in 1930 at the corner of Bayview Way and North Second Avenue. It is a one-story stucco home in the Spanish Eclectic style.

Inskeep. By that date, several other homes had been built on the street. Harry Collins was a rancher who lived at 219 Sea Vale with his wife Edna until 1927. Miss Harriet Cushman built the house at 210 Sea Vale and became a well-known community leader. She joined Marcella Darling on the Woman's Club and Red Cross, and was president of the Library Board. Later she became an educator and taught at Oahu College in Honolulu and Whitman College in Washington. Charles Moies, the city treasurer, lived at 209 Sea Vale. Wallace Capwell, the city engineer, had his home at 255 Sea Vale built for \$5000 by contractors Damren and Kimball. It was designed by architect G. W. Becker in the Craftsman style, as were many of the homes on the street. Around the corner from Sea Vale at 20 Second Avenue, W. F. Hickory built a small house in 1913 that he sold to Harry Collins. In 1926 James and Rose Barrows bought the property and replaced the original house with a two-story home, one of the few Colonial Revival styled homes in the city.

Despite the Great Depression that gripped the nation after 1929, Clare Haven had some notable homes constructed. The Robert Park house was built in 1930 at 54 North Second Avenue. The house at 206 Bayview Way was built in 1937 by James B. and

Harriet E. Markey. Like the Park home, it has a Spanish Eclectic design with elements of Mission and Spanish revival. It has white stucco walls and a low pitched tile roof. There is a buttress chimney with a center-set arched niche and sill on one wall of the house. The chimney base features a Mission Revival or Spanish Revival form in a stepped bell shape. The house also has a portico leading to the front entrance. The portico has heavy, dark wood roof beams and is supported by the same dark wood stained posts. The front entrance has the original wooden door.

In 1947 a section of the property between Clare Haven and C Street was developed by Arthur W. Uecker who built homes on both sides of Shirley Street between North Del Mar and Second Avenue. In 1960, the property between Shirley Street and Clare Haven was developed by Frank Whittington as Rolph Manor, named in honor of Marcella Darling's maiden name. Also in 1960, the former Olivewood Acres west of Clare Haven was zoned for business and became the Sweetwater Valley Industrial Park. The Briggs family, who had been ranching in the Acres since 1916, protested the re-zoning, but were overruled by the city council who wished to annex this part of the Sweetwater Valley to prepare for the development of the flood control channel and the





The Harold Payton house on Sea Vale was built in 1927 in the Spanish Eclectic style. It was designated Chula Vista Historic Site No. 51 in June 2002.

proposed Interstate 805 interchange. This annexation expanded the city limits to include the northern half of Clare Haven, along with the Gillette house and Vista Hill Sanitarium. However, it would take another 30 years before the channel and highways in

this part of the Sweetwater Valley would be finished. In 1985, Chula Vista annexed the 88 acres south and west of the I-805 interchange with Highway 54. This finally brought all of Clare Haven including Rolph Manor and Shirley Street within the city limits.



The house at 152 North Del Mar was built in 1938, and is one of the oldest surviving in the Darling subdivision.



The house at 289 Sea Vale was built in 1946 by Ray Coyle, editor and publisher of the *Star-News* until 1961.





### Looking for His Roots.....

Mike Almon flew into town recently from his home in the state of Washington looking for the history of his great grandfather, Merrill Kelly, who was a volunteer fireman in the 1920s and chief of

police 1932-1945. I showed Mike the stories about Kelly from pages 50-51 of my book, *Chula Vista Centennial*, and Battalion Chief Sean Lowery drove Mike around town to visit some of the sites he wanted to see related to Merrill's

history. Mike is pictured above posing in front of the 1923 "Old Goose" fire engine that is currently in storage, holding in his hand the photo of his great grandfather standing in front of that same engine, center white shirt, in 1924.



## NEWS .....

Everything has been moved from the old Heritage Museum building to the library, but we had trouble with one large item that had been placed in the front of the Museum.



As you can see in this photo, it is a large iron wheel, five feet in diameter, from an old horse-drawn hay raker used on San Miguel Mesa where Southwestern College is located today. It came from the back yard of John Rojas, the founder of the Chula Vista Historical Society, but John died in 2000 and we don't know where he got the wheel. The other wheel and axle are still in the back yard of the Insectary on G Street. Both wheels probably were donated by Alf Lansley, also a founder of the Historical Society, who grew up on



Julie Gay and Harry Orgovan helped with the move to the Bonita Museum.

San Miguel Mesa at the turn of the century, farmed at Cockatoo Grove and Rancho Janal, and harvested a thousand bales of hay every year until the 1940s when he switched to his lemon grove between E and F street off Second Avenue. He wrote many articles for the Chula Vista Historical Society Bulletin, and donated an old ranch bell used to call the ranch hands to meals. We have donated the wheel to the Bonita Museum, and it has been placed in the patio next to the museum. When you come to our next meeting Oct. 22 at the Bonita Museum, take a look at the wheel that represents the farming heritage of the South

## MEETING .....

Our October meeting will take place on Thursday, Oct. 22, at 5 pm at the Bonita Museum and Cultural Center, 4355 Bonita Rd. Richard Carrico will speak on the topic "Kumeyaay on the Coast." Carrico is the author of the award-winning book, *Strangers in a Stolen Land: The Indians of San Diego County from Prehistory to the New Deal*. He has taught in the Department of American Indian Studies at San Diego State University for more than 20 years. Richard L. Carrico grew up in San Diego County, attended San Diego High School and served in the U. S. Army. He is a Spring Valley resident and wine maker and a lecturer in the Department of American Indian Studies at San Diego State University for more than 20 years. He earned an M.A. from the University of San Diego with an emphasis on local Indian history and B.A. degrees from San Diego

State University in History and in Anthropology. His primary research interests include the native tribes of San Diego County, the Spanish contact period, and the history of wine making in California. Personal interests include travels to France and Mexico, cooking, and wine making. He is a frequent contributor to the local newspapers and has contributed more than 30 publications in professional journals, Richard is the author of the *Images of America Series: Ramona, California* (Arcadia 2011), *San Diego's Ghosts and Hauntings* (Recuerdos Press, 1986) and *History of the Wineries of San Diego County* (Recuerdos Press 2007).



Richard Carrico

## South Bay Historical Society

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