

A PHASE I CULTURAL RESOURCES ASSESSMENT

OF

PUBLIC USE PERMIT 778, Revised Permit No. 5  
APN 367-210-008, 018, 034, 035, 039, 041, 043 and 367-140-008

±63.54 ACRES OF LAND IN THE CITY OF WILDOMAR  
RIVERSIDE COUNTY, CALIFORNIA  
TOWNSHIP 6 SOUTH, RANGE 4 WEST, SECTION 26, SBM  
USGS WILDOMAR, CALIFORNIA QUADRANGLE, 7.5' SERIES

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## MANAGEMENT SUMMARY

A Phase I Cultural Resources Assessment of Public Use Permit 778, Revised Permit No. 5 (hereafter, PUP 778, Rev. 5) was requested by the project sponsor, Cornerstone Community Church. The subject property, which encompasses ±63.54 acres of land, is located south of Bundy Canyon Road, north of Baxter Road, east of Monte Vista Drive, and west of Frederick Street in the City of Wildomar, southwestern Riverside County. The proposed project is the construction of a pre-school, administration building, maintenance building, and two parking lots, all of which will be part of the existing Cornerstone Community Church.

The purpose of the cultural resources assessment was two-fold: 1) information was to be obtained pertaining to previous land uses of the subject property through research and a comprehensive field survey, and 2) a determination was to be made if, and to what extent, existing cultural resources would be adversely impacted by the proposed project.

No cultural resources of either prehistoric (i.e. Native American) or historical origin were observed within the boundaries of the subject property. Therefore, neither further research nor mitigation is required. It is recommended, however, that should any cultural resources be discovered during the course of earthmoving activities anywhere on the subject property, said activities should be halted or diverted until a qualified archaeologist can evaluate the resources and make a determination of their significance.

## INTRODUCTION

In compliance with California Environmental Quality Act (CEQA) and City of Wildomar Planning Department requirements, the project sponsor contracted with Jean A. Keller, Ph.D., Cultural Resources Consultant, to conduct a Phase I Cultural Resources Assessment of the subject property. The purpose of the assessment was to identify, evaluate, and recommend mitigation measures for existing cultural resources that may be adversely impacted by the proposed development.

The Phase I Cultural Resources Assessment commenced with a review of maps, site records, and reports at the California Archaeological Inventory and California Historical Resources Information Center at the University of California, Riverside. A request for a Sacred Lands File search was submitted to the Native American Heritage Commission and project scoping letters were sent to thirteen tribal representatives listed as being interested in project development in the study area. A literature search of available publications and archival documents pertaining to the subject property followed the records and Sacred Lands File searches. Finally, a comprehensive on-foot field survey of the subject property was conducted for the purpose of locating, documenting, and evaluating all existing cultural resources within its boundaries.

The proposed project is the construction of a preschool, administration building, maintenance building, and two parking lots, all of which will be part of the existing Cornerstone Community Church (Fig. 1). As shown on the USGS Wildomar, California Topographic Map, 7.5' series, the subject property, which encompasses a total of  $\pm 63.54$  acres of land, is located in Section 26, Township 6 south, Range 4 west, SBM (Fig. 2). Current land use is vacant and Cornerstone Community Church. Adjacent land uses are vacant to the north and east, vacant and rural residential to the south, rural residential and the I-215 freeway to the west. Disturbances to approximately 20 acres in the western portion of the property are substantial, resulting from the construction and use of Cornerstone Community Church, while the eastern  $\pm 43.25$  acres of land are relatively undisturbed except for numerous roads, trails, and off-road vehicle activity.

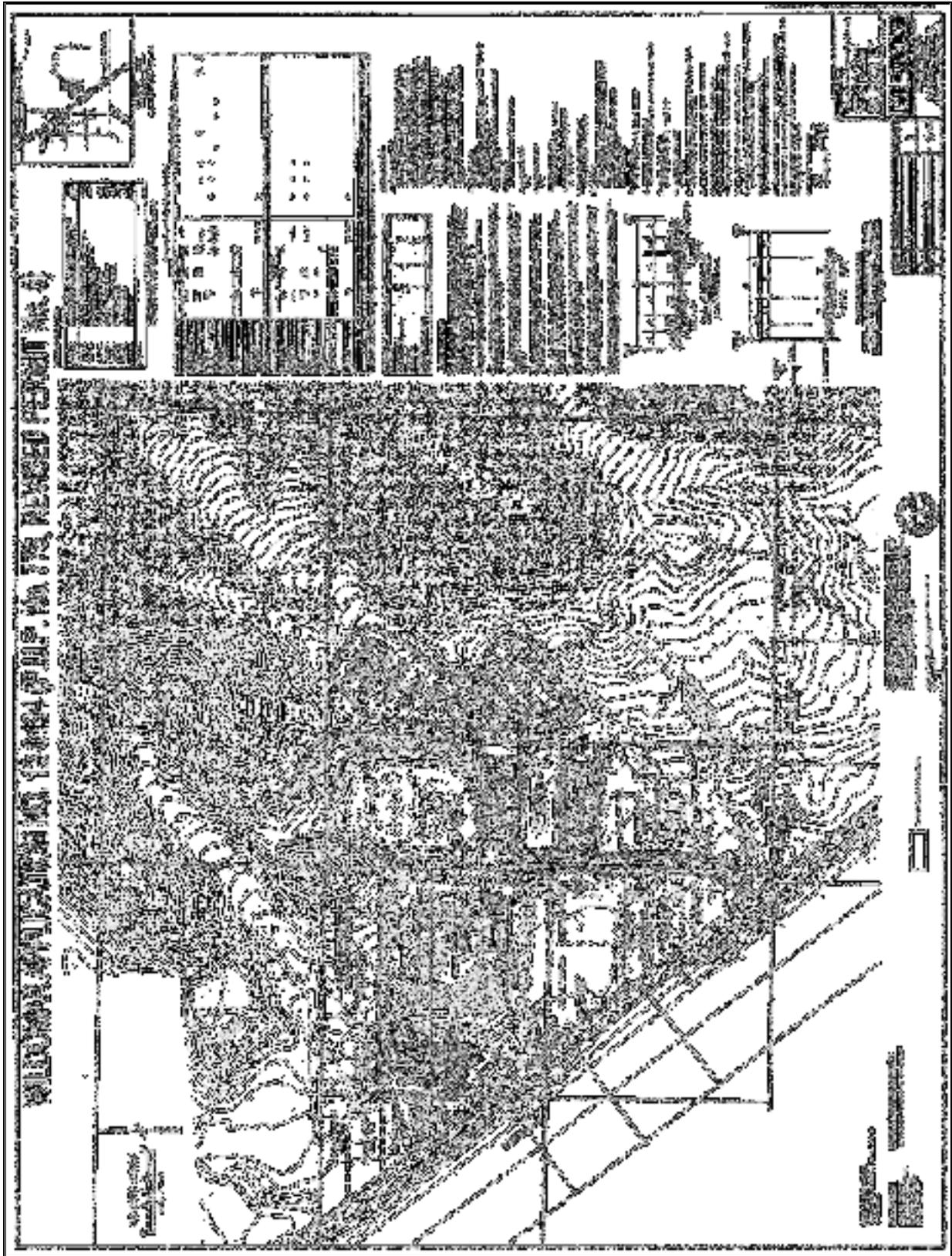


Figure 1: Public Use Permit 778, Revised Permit No. 5.

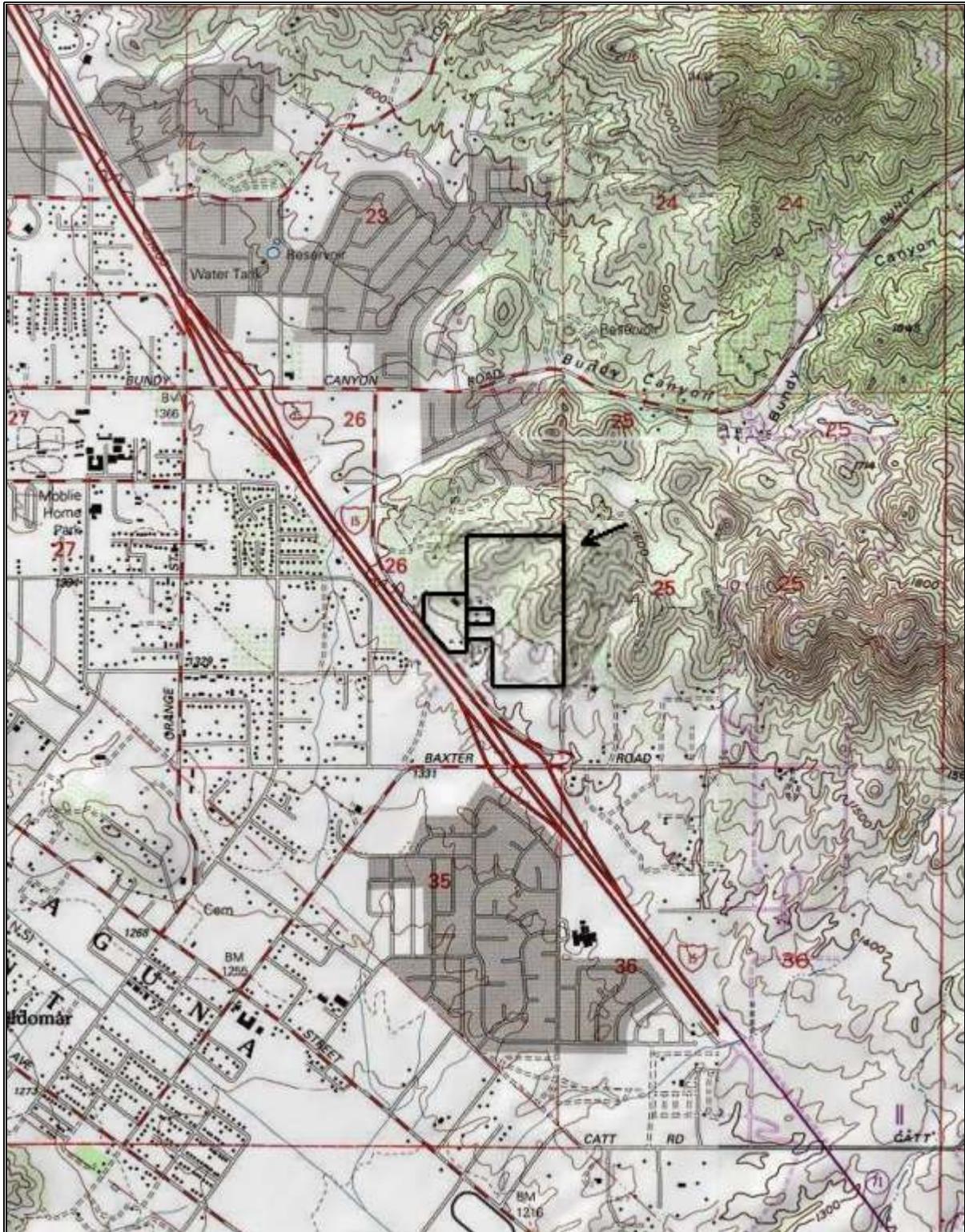


Figure 2: Location of Public Use Permit 778, Revised Permit No. 5 in the City of Wildomar, southwestern Riverside County. Adapted from USGS Wildomar, California Topographic Map, 7.5' series (1988).

## ENVIRONMENTAL SETTING

### Topography and Geology

The subject property is located in the City of Wildomar, southwestern Riverside County. It is situated in a topographically diverse region that is defined by the Sedco Hills to the north, Morrell Potrero to the west, Slaughterhouse Canyon to the south, and the Hogbacks to the east (Fig. 3). The study area lies near the eastern margin of the Elsinore Mountains, a portion of the Northern Peninsular Ranges of Southern California. The inland escarpment of this mountain range comprises the Elsinore Fault zone and the general province is characterized by upland surfaces, prominent ridges and peaks, longitudinal valleys, basins, and steep-walled canyons.

Drainage along this side of the mountain range generally flows in a southerly direction through a series of steep, stream-cut canyons. The watercourses in the region converge into Murrieta Creek which drains into the Santa Margarita River south of Temecula, ultimately emptying into the Pacific Ocean. For the most part, drainage in this region is intermittent, occurring only as the result of seasonal precipitation.

Topographically, the subject property is comprised of a series of rolling contours, steep-sided hills, corresponding valleys, and an alluvial fan (Fig. 4 & 5). Elevations range from a low of 1392 feet above mean sea level (AMSL) near the center of the western property boundary to a high of 1684 feet AMSL near the northeastern corner of the property. A watercourse transects the southeastern quadrant of the subject property, but does not represent a permanent source of water, instead being limited to carrying intermittent drainage resulting from seasonal precipitation.

Geological formations within the Northern Peninsular Range province are generally comprised of a great mass of basement igneous rocks called the Southern California Batholith, with the primary rocks being granitic tonalite and diorite of Jurassic age. Exposed bedrock outcrops are scattered over much of the hillsides and peaks, particularly those with the steepest slopes. Although many of these outcrops are at least marginally suitable for use in food processing, rock art, or shelter by indigenous peoples of the region, those that appear most suitable are also those that are the most difficult to access. Moderately dense scatters of loose granitics and quartz are found throughout much of the property, most of which would have been suitable for the production of flaked or ground tools by Native peoples of the area.



Figure 3: Location of the study area relative to southwestern Riverside County. Adapted from USGS Santa Ana, California Topographic Map (1980). Scale 1:250,000.



Figure 4: Aerial view of Public Use Permit 778, Revised Permit No. 5.



Preschool & playground



Administration Building



Lower parking lot

Figure 5: Views of proposed PUP 778 revision locations.



Maintenance building



Upper parking lot (north)



Upper parking lot (south)

Figure 5 (continued): Views of proposed PUP 778 revision locations.

## Biology

Although native vegetation is no longer present throughout much of the western portion of the subject property due to the development of Cornerstone Community Church, the major eastern portion of the property still hosts a sparse-to-moderate density growth of native plants. Native vegetation within the bounds of the subject property is representative of the Riversidian Sage-Scrub Plant Community, which predominates in the region. Characteristic plant species, growing in moderate density on the hillside slopes and sparsely on the alluvial plain, include California buckwheat (*Eriogonum fasciculatum*), chamise (*Artemesia fasciculatum*), black sage (*Salvia mellifera*), white sage (*Salvia apiana*), and California sagebrush (*Artemesia californica*), with a short scrub grass understory. Indigenous peoples of the region extensively utilized native plants of this community for food, medicines, construction materials, and implement production. Due to unseasonably warm weather at the time of the field survey, an abundance of wildflowers are also growing on the property, including fiddleneck (*Amsinickia retrosa*), brodiaea (*Brodiaea elagans*), lupine (*Lupinus sparsiflorus*), popcorn flower (*Plagiobotrys notbofulvus*), filaree (*Erodium cicutarium*), chia (*Salvia columbariae*), and hill lotus (*Lotus humistratus*). Indigenous peoples of the region extensively utilized all native plants found within the subject property for food, medicines, construction materials, and implement production.

During both the prehistoric and historical periods an abundance of faunal species undoubtedly inhabited the study area. However, due to regional urbanization, the current faunal community is generally restricted to those species that can exist in proximity to humans, such as valley pocket gopher (*Thomomys bottae*), black-tailed jackrabbit (*Lepus californicus*), Audobon's cottontail (*Sylvilagus audobonii*), California ground squirrel (*Spermophilus beecheyi*), coyote (*Canis latrans*), western fence lizard (*Sceloporus occidentalis*), and occasionally, mule deer (*Odocoileus hemionus*).

## Climate

The climate of the study area is that typical of cismontane Southern California, which on the whole is warm, and rather dry. This climate is classified as Mediterranean or "summer-dry subtropical." Temperatures seldom fall below freezing or rise above 100 degrees Fahrenheit. The rather limited precipitation received occurs primarily during the summer months.

## Discussion

Based on existing resources found on the subject property, it is probable that local floral and faunal resources would have been sufficient to provide food, as well as components for medicines, tools, or construction materials for indigenous peoples of the region. Bedrock

outcrops suitable for use in food processing, rock art, or shelter do exist within the property boundaries, albeit many are very difficult to access due to the steepness of the slopes on which they are situated. Tool quality lithic material is present in relative abundance, but again, much of this material is somewhat difficult to access. A permanent source of water does not exist within the subject property, although there is seasonal run-off from the higher elevations and the body of water now called Lake Elsinore is within a relatively short distance from the property. Defensive locations of the type preferred for habitation are present, providing a view of the surrounding country.

Criteria for occupation during the historical era were generally somewhat different than for aboriginal occupation since later populations did not depend solely on environmental conditions for survival. During the historical era the subject property would probably have been considered desirable due to the exceptional views, tillable soil, and proximity to both transportation corridors and urban centers

## CULTURAL SETTING

### Prehistory

On the basis of currently available archaeological research, occupation of Southern California by human populations is believed to have begun at least 10,000 years ago. Theories proposing much earlier occupation, specifically during the Pleistocene Age, exist but at this time archaeological evidence has not been fully substantiating. Therefore, for the purposes of this report, only human occupation within the past 10,000 years will be addressed.

A time frame of occupation may be determined on the basis of characteristic cultural resources. These comprise what are known as cultural traditions or complexes. It is through the presence or absence of time-sensitive artifacts at a particular site that the apparent time of occupation may be suggested.

In general, the earliest established cultural tradition in Southern California is accepted to be the San Dieguito Tradition, first described by Malcolm Rogers in the 1920's. The San Dieguito people were nomadic large-game hunters whose tool assemblage included large domed scrapers, leaf-shaped knives and projectile points, stemmed projectile points, chipped stone crescentics, and hammerstones (Rogers 1939; Rogers 1966). The San Dieguito Tradition was further divided into three phases: San Dieguito I is found only in the desert regions, while San Dieguito II and III occur on both sides of the Peninsular Ranges. Rogers felt that these phases formed a sequence in which increasing specialization and refinement of tool types were the key elements. Although absolute dates for the various phase changes have not been hypothesized or fully substantiated by a stratigraphic sequence, the San Dieguito Tradition as a whole is believed to have existed from approximately 7000 to 10,000 years ago (8000 to 5000 B.C.).

Throughout southwestern California the La Jolla Complex followed the San Dieguito Tradition. The La Jolla Complex, as first described by Rogers (1939, 1945), then redefined by Harding (1951), is recognized primarily by the presence of millingstone assemblages within shell middens. Characteristic cultural resources of the La Jolla Complex include basined millingstones, unshaped manos, flaked stone tools, shell middens, and a few Pinto-like projectile points. Flexed inhumations under stone cairns, with heads pointing north, are also present (Rogers 1939, 1945; Warren *et al* 1961).

The La Jolla Complex existed from 5500 to 1000 B.C. Although there are several hypotheses to account for the origins of this complex, it would appear that it was a cultural adaptation to climatic warming after c. 6000 B.C. This warming may have stimulated movements to the coast of desert peoples who then shared their millingstone technology with the older coastal groups

(Moratto 1984). The La Jollan economy and tool assemblage seems to indicate such an infusion of coastal and desert traits instead of a total cultural displacement.

The Pauma Tradition, as first identified by D.L. True in 1958, may be an inland variant of the La Jolla Complex, exhibiting a shift to a hunting and gathering economy, rather than one based on shellfish gathering. Implications of this shift are an increase in number and variety of stone tools and a decrease in the amount of shell (Meighan 1954; True 1958; Warren 1968; True 1977). At this time it is not known whether the Pauma Complex represents the seasonal occupation of inland sites by La Jollan groups or whether it represents a shift from a coastal to a non-coastal cultural adaptation by the same people.

The late period is represented by the San Luis Rey Complex, first identified by Meighan (1954) and later redefined by True *et al* (1972). Meighan divided this complex into two periods: San Luis Rey I (A.D. 1400-1750) and the San Luis Rey II (A.D. 1750-1850). The San Luis Rey I type component includes cremations, bedrock mortars, millingstones, small triangular projectile points with concave bases, bone awls, stone pendants, *Olivella* shell beads, and quartz crystals. The San Luis Rey II assemblage is the same as San Luis Rey I, but with the addition of pottery vessels, cremation urns, tubular pipes, stone knives, steatite arrow straighteners, red and black pictographs, and such non-aboriginal items as metal knives and glass beads (Meighan 1954). Inferred San Luis Rey subsistence activities include hunting and gathering with an emphasis on acorn harvesting.

### Ethnography

According to available ethnographic research, the study area was included in the known territory of the Shoshonean-speaking Luiseño Indians during both prehistoric and historic times. The name Luiseño is Spanish in origin and was used in reference to those aboriginal inhabitants of Southern California associated with the Mission San Luis Rey. As far as can be determined, the Luiseño, whose language is of the Takic family (part of Uto-Aztecan linguistic stock), had no equivalent word for their nationality.

The territory of the Luiseño was extensive, encompassing over 1500 square miles of coastal and inland Southern California. Known territorial boundaries extended on the coast from Aliso Creek on the north to Agua Hedionda Creek on the south, then inland to Santiago Peak, across to the eastern side of the Elsinore Fault Valley, southward to the east of Palomar Mountain, and finally, around the southern slope of the Valley of San Jose. Their habitat included every ecological zone from sea level to 6000 mean feet above sea level.

Territorial boundaries of the Luiseño were shared with the Gabrieliño and Serrano to the north, the Cahuilla to the east, the Cupeño and Ipai to the south (Fig. 6). With the exception of the

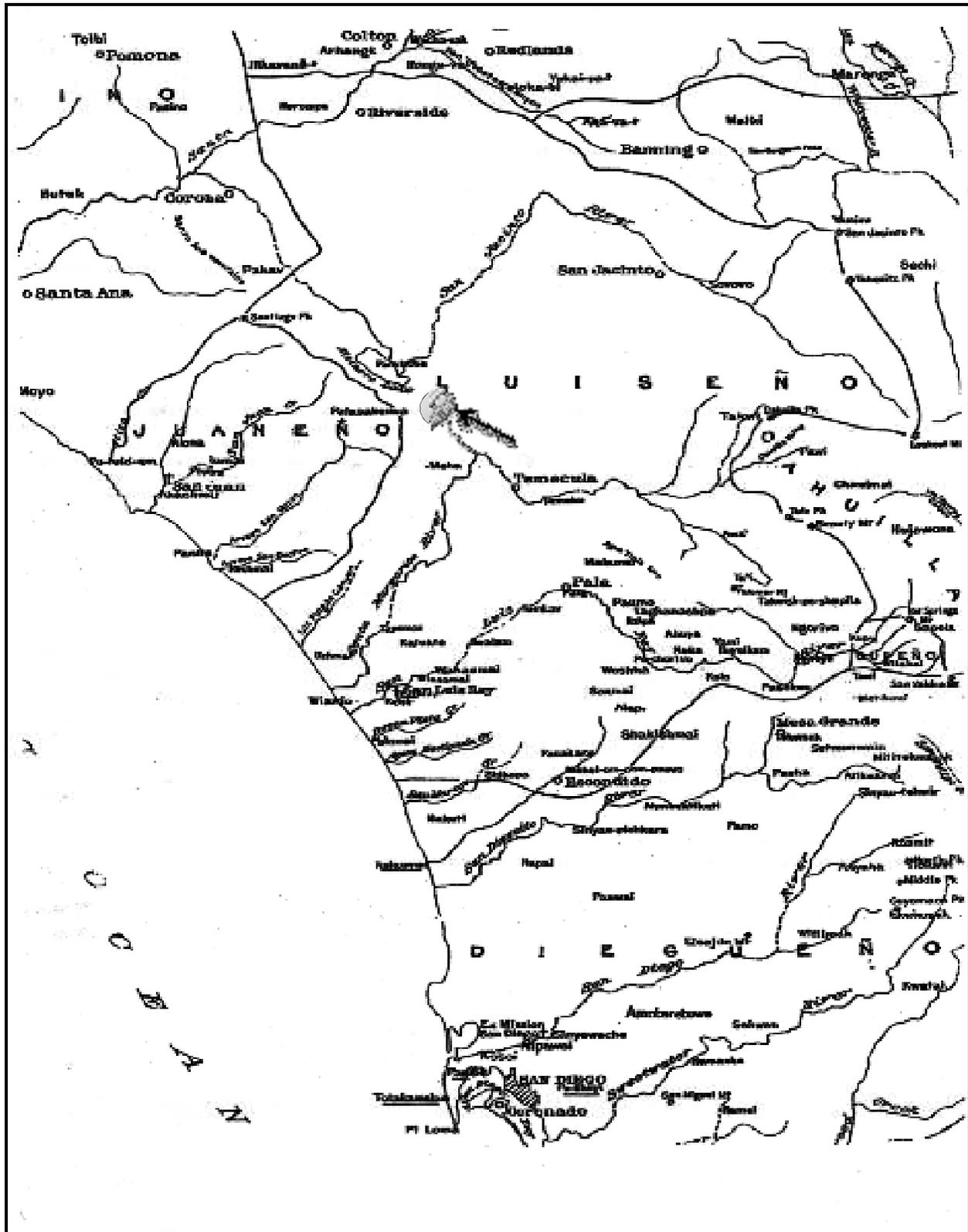


Figure 6: Ethnographic location of the study area. Adapted from Kroeber (1925).

Ipai, these tribes shared similar cultural and language traditions. Although the social structure and philosophy of the Luiseño were similar to that of neighboring tribes, they had a greater population density and correspondingly, a more rigid social structure.

The settlement pattern of the Luiseño was based on the establishment and occupation of sedentary autonomous village groups. Villages were usually situated near adequate sources of food and water, in defensive locations primarily found in sheltered coves and canyons. Typically, a village was comprised of permanent houses, a sweathouse, and a religious edifice. The permanent houses of the Luiseño were earth-covered and built over a two-foot excavation (Kroeber 1925:654). According to informants' accounts, the dwellings were conical roofs resting on a few logs leaning together, with a smoke hole in the middle of the roof and entrance through a door. Cooking was done outside when possible, on a central interior hearth when necessary. The sweathouse was similar to the houses except that it was smaller, elliptical, and had a door in one of the long sides. Heat was produced directly by a wood fire. Finally, the religious edifice was usually just a round fence of brush with a main entrance for viewing by the spectators and several narrow openings for entry by the ceremonial dancers (Kroeber 1925:655).

Luiseño subsistence was based on seasonal floral and faunal resource procurement. Each village had specific resource procurement territories, most of which were within one day's travel of the village. During the autumn of each year, however, most of the village population would migrate to the mountain oak groves and camp for several weeks to harvest the acorn crop, hunt, and collect local resources not available near the village. Hunters typically employed traps, nets, throwing sticks, snares, or clubs for procuring small animals, while larger animals were usually ambushed, then shot with bow and arrow. The Luiseño normally hunted antelope and jackrabbits in the autumn by means of communal drives, although individual hunters also used bow and arrow to hunt jackrabbits throughout the year. Many other animals were available to the Luiseño during various times of the year, but were generally not eaten. These included dog, coyote, bear, tree squirrel, dove, pigeon, mud hen, eagle, buzzard, raven, lizards, frogs, and turtles (Kroeber 1925:62).

Small game was prepared by broiling it on coals. Venison and rabbit were either broiled on coals or cooked in an earthen oven. Whatever meat was not immediately consumed was crushed on a mortar, then dried and stored for future use (Sparkman 1908:208). Of all the food sources utilized by the Luiseño, acorns were by far the most important. Six species were collected in great quantities during the autumn of every year, although some were favored more than others. In order of preference, they were black oak (*Quercus kelloggii*), coast live

oak (*Q. agrifolia*), canyon live oak (*Q. chrysolepsis*), Engelmann Oak (*Q. engelmannii*), interior live oak (*Q. wislizenii*), and scrub oak (*Q. berberidifolia*). The latter three were used only when others were not available. Acorns were prepared for consumption by crushing them in a stone mortar and leaching off the tannic acid, then made into either a mush or dried to a flour-like material for future use.

Herb and grass seeds were used almost as extensively as acorns. Many plants produce edible seeds which were collected between April and November. Important seeds included, but were not limited to, the following: California sagebrush (*Artemisia californica*), wild tarragon (*Artemisia dracunculus*), white tidy tips (*Layia glandulosa*), sunflower (*Helianthus annuus*), calabazilla (*Cucurbita foetidissima*), sage (*Salvia carduacea* and *S. colombariae*), California buckwheat (*Eriogonum fasciculatum*), peppergrass (*Lepidium nitidum*), and chamise (*Adenostoma fasciculatum*). Seeds were parched, ground, cooked as mush, or used as flavoring in other foods.

Fruit, berries, corms, tubers and fresh herbage were collected and often immediately consumed during the spring and summer months. Among those plants commonly used were basketweed (*Rhus trilobata*), Manzanita (*Arctostaphylos Adans.*), miner's lettuce (*Montia Claytonia*), thimbleberry (*Rubus parviflorus*), and California blackberry (*Rubus ursinus*). When an occasional large yield occurred, some berries, particularly juniper and manzanita, were dried and made into a mush at a later time.

Tools for food acquisition, preparation, and storage were made from widely available materials. Hunting was done with a bow and fire-hardened or stone-tipped arrows. Coiled and twined baskets were used in food gathering, preparation, serving, and storage. Seeds were ground with handstones on shallow granitic mutates, while stone mortars and pestles were used to pound acorns, nuts, and berries. Food was cooked in clay vessels over fireplaces or earthen ovens. The Luiseño employed a wide variety of other utensils produced from locally available geological, floral, and faunal resources in all phases of food acquisition and preparation.

The Luiseño subsistence system described above constitutes seasonal resource exploitation within their prescribed village-centered procurement territory. In essence, this cycle of seasonal exploitation was at the core of all Luiseño lifeways. During the spring collection of roots, tubers, and greens was emphasized, while seed collecting and processing during the summer months shifted this emphasis. The collection areas and personnel (primarily small groups of women) involved in these activities remained virtually unchanged. However, as the autumn acorn harvest approached, the settlement pattern of the Luiseño altered completely. Small groups joined to form the larger groups necessary for the harvest and village members left the villages for the mountain oak groves for several weeks. Upon completion of the annual harvest, village

activities centered on the preparation of collected foods for use during the winter. Since few plant food resources were available for collection during the winter, this time was generally spent repairing and manufacturing tools and necessary implements in preparation for the coming resource procurement seasons.

Each Luiseño village was a clan tribelet – a group of people patrilineally related who owned an area in common and who were both politically and economically autonomous from neighboring villages (Bean & Shipek 1978:555). The chief of each village inherited his position and was responsible, with the help of an assistant, for the administration of religious, economic, and warfare powers. A council comprised of ritual specialists and shamans, also hereditary positions, advised the chief on matters concerning the environment, rituals, and supernatural powers.

The social structure of the villages is obscure, since the Luiseño apparently did not practice the organizational system of exogamous moieties used by many of the surrounding Native American groups. At birth, a baby was confirmed into the householding group and patrilineage. Girls and boys went through numerous puberty initiation rituals during which they learned about the supernatural beings governing them and punishing any infractions of the rules of behavior and ritual (Sparkman 1908:221-225). The boys' ceremonies including the drinking of toloache (*Datura*), visions, dancing, ordeals, and the teaching of songs and rituals. Girls' ceremonies included advice and instruction in the necessary knowledge for married life, "roasting" in warm sands, and rock painting. Shortly after the completion of the puberty initiation rituals, girls were married, typically to someone arranged for by the girl's parents. Although the Luiseño were concerned that marriages not occur between individuals too closely related, it has been suggested that cross-cousin marriages were the norm prior to Spanish Catholic influences beginning in 1769 (White 1963:169-170). Luiseño marriages created important economic and social alliances between lineages and were celebrated accordingly with elaborate ceremonies and a bride price. Residence was typically patrilineal and polygyny, often sororal, was practiced especially by chiefs and shamans.

One of the most important elements in the Luiseño life cycle was death. At least a dozen successive mourning ceremonies were held following an individual's death, with feasting taking place and gifts being distributed to ceremony guests. Luiseño cosmology was based on a dying-god theme, the focus of which was *Wiyó-t'*, a creator-culture hero and teacher who was the son of earth-mother (Bean & Shipek 1978:557). The order of the world was established by this entity and he was one of the first "people" or creations. Upon the death of *Wiyó-t'* the nature of the universe changed and the existing world of plants, animals, and humans was created. The original creations took on the various life forms now existing and worked out solutions for

living. These solutions included a spatial organization of species for living space and a chain-of-being concept that placed each species into a mutually beneficial relationship with all others.

Based on Luiseño settlement and subsistence patterns, the type of archaeological sites associated with this culture may be expected to represent the various activities involved in seasonal resource exploitation. Temporary campsites usually evidenced by lithic debris and/or milling features, may be expected to occur relatively frequently. Food processing stations, often only single milling features, are perhaps the most abundant type of site found. Isolated artifacts occur with approximately the same frequency as food processing stations. The most infrequently occurring archaeological site is the village site. Sites of this type are usually large, in defensive locations amidst abundant natural resources, and usually surrounded by the types of sites previously discussed, which reflect the daily activity of the villagers. Little is known of ceremonial sites, although the ceremonies themselves are discussed frequently in the ethnographic literature. It may be assumed that such sites would be found in association with village sites, but with what frequency is not known.

### Oral Tradition

According to the Pechanga Band of Luiseño Indians, knowledge passed down from their elders indicates that Luiseño history originates with the creation of all things at *éxva Teméeku*, the present day City of Temecula, and dispersing out to all corners of creation (what is today known as Luiseño territory). The Luiseño deity *Wuyóot* lived in Temecula and taught the people, and it was here that he became sick, finally expiring at Lake Elsinore (Hoover/Pechanga, 2013). Many of their songs relate the tale of the people taking the dying *Wuyóot* to the many hot springs at Lake Elsinore, where he died (DuBois, 1908). *Wuyóot* was cremated at *éxva Teméeku*. The Luiseño creation account connects Elsinore to Temecula and to places such as Perris, Mead Valley, and Meadowbrook, since from Elsinore the people spread out to those places, establishing villages and marking their territory. These first people also became the mountains, plants, animals, and heavenly bodies.

Many traditions and stories are passed down from generation to generation by songs. One of the Luiseño songs recounts the travels of the people to Elsinore after a great flood (DuBois 1908). From there, they again spread out to the north, south, east, and west and three of their traditional songs, called *Monívol*, are songs of the places and landmarks that were destinations of the Luiseño ancestors, several of which are located near the Project area (Hoover/ Pechanga 2013). These songs describe the exact route of the Temecula (Pechanga) people and the landmarks made by each to claim places in their migration (DuBois 1908). According Pechanga Cultural Analyst Anna Hoover, Pechanga elders state that the Temecula/Pechanga people had usage/gathering rights to an area extending from Rawson Canyon on the east, to lake Mathews

on the northwest, down Temescal Canyon to Temecula, eastward to Aguanga, and then along the crest of the Cahuilla range back to Rawson Canyon (Hoover/Pechanga 2013). ‘Most Likely Descendant’ files held by the Native American Heritage Commission substantiate this habitation and migration record from oral tradition.

*Tóota yixélval* (rock art) is another important element in the determination of Luiseño boundaries. Archaeological studies have determined that places can be described through the pictographs, petroglyphs, and cupules that comprise rock art. Tribal historians and photographers have informed the Temecula/Pechanga people that some pictograph design elements identified by archaeologists such as Ken Hedges of the San Diego Museum of Man, are reminiscent of Luiseño ground paintings and were sometimes depicted in Luiseño basket designs. Throughout Luiseño territory are certain types of large boulders shaped like mushrooms or waves, which contain numerous small pecked and ground indentations, or cupules. Many of these cupule boulders have been identified within a few miles of TPM 36512 and one of the densest Luiseño village complexes, known as *Qaxáalku*, is located less than one mile from the subject property (Hoover/Pechanga 2013). According to Hoover, the etymology of the Spanish word *Cajalco* derives from the Luiseño word for “place of quail” and the suffix “ku” is considered a more archaic form of the suffix “anga,” which means place of (as in Pechanga...place of dripping water).

Throughout the region containing *Qaxáalku* there are still quail, but almost as important are the *kukúulam*, or burrowing owl, that once lived there in large numbers and whose ideal habitat were the areas separated by low-lying bedrock boulders (Hoover/Pechanga 2013). *Kukúul*/burrowing owl is important for the Luiseño because of his status in their Creation Story. According to Pechanga informant Celestine Ahuayo, “It was determined by (the lower animals) that father *Wuyóot* should receive his death by means of poison. *Kukúulmal* (the small burrowing owl) perceived this and immediately gave the information to *Wuyóot*.” Eventually, *Wuyóot* did succumb to poison but the burrowing owl gained a distinction in Luiseño songs as a good messenger and the *Payómkawichum* (Luiseño people) would have revered the area where this “good apostle” lived by living there as well (Hoover/Pechanga 2013).

Within the *Qaxáalku* complex there are at least seven recorded cupule boulders and many others with pictographs. In addition, there are numerous bedrock mortars and slicks, as well as four ancestral quartz quarries. Quartz points were important to the *Payómkawichum* because it is taught that the *Šuukat* (deer), who gave his life for the starving People in their Creation Story, could only be taken by a point made of quartz (Hoover/Pechanga).

Based on their songs and stories, as well as academic works and recorded archaeological/cultural sites, the Pechanga Band of Luiseño Indians believe that they are the descendants of the Luiseño people who occupied the Project area.

### History

Four principle periods of historical occupation existed in Southern California: the Explorer Period (A.D. 1540-1768), the Colonial Spanish-Mission Period (A.D. 1769-1830), the Mexican Ranch-Pastoral/Landless Indian Period (A.D. 1830-1860), and the American Developmental/Indian Reservation Period (A.D. 1860-present).

In the general study area the Colonial Spanish-Mission Period (A.D. 1769-1830) first represents historical occupation. Although earlier European explorers had traveled throughout South California, it was not until the 1769 “Sacred Expedition” of Captain Gaspar de Portola and Franciscan Father Junipero Serra that there was actual contact with aboriginal inhabitants of the region. The intent of the expedition, which began in San Blas, Baja California, was to establish missions and presidios along the California coast, thereby serving the dual purpose of converting Indians to Christianity and expanding Spain’s military presence in the “New World.” In addition, each mission became a commercial enterprise utilizing Indian labor to produce commodities such as wheat, hides, and tallow that could be exported to Spain. Founded on July 16, 1769, the Mission San Diego de Alcalá was the first of the missions, while the Mission San Francisco Solana was the last mission, founded on July 4, 1823.

Although the Portola and Serra expedition apparently bypassed the study area, there is a possibility that Pedro Fages, a lieutenant in Portola’s Catalan Volunteers, may have stopped in the area while looking for deserters from San Diego in 1772 (Hicks and Hudson 1970:10; Hudson 1981:14). In addition, historian Phillip Rush credits Captain Juan Pablo Grijalva and his party with the first white discovery of the region in 1795 (1965:29). The first white men of record to enter the region were Father Juan Norberto de Santiago and Captain Pedro Lisalde. In 1797 their expedition party, comprised of seven soldiers and five Indians (probably Juaneños from the Mission San Juan Capistrano) stopped briefly near Temecula on their journey to find another mission site. Upon leaving the valley Fr. Santiago remarked in his journal that the expedition had encountered an Indian village called “Temecula: (Hudson 1981:13-14).

In 1798 on the site Santiago had selected, the Mission San Luis Rey de Francia was founded and all aboriginals living within the mission’s realm of influence became known as the “Luiseño.” Within a 20 year period, under the guidance of Fr. Antonio Peyri, the mission prospered to a degree that it was often referred to as the “King of the Missions.” At its peak, the Mission San Luis Rey de Francia, which is located in what is now Oceanside, controlled six ranches and annually produced 27,000 cattle, 26,000 sheep, 1300 goats, 500 pigs, 1900 horses, and 67,000

bushels of grain. During this period, the Mission San Luis Rey de Francia claimed the entire region that is now western Riverside County and northern San Diego County as a cattle ranch, although records of the Mission San Juan Capistrano show this region as part of their holdings.

By 1818 the greater Temecula Valley had become the Mission San Luis Rey's principle producer of grain and was considered one of the mission's most important holdings. It was at approximately this time that a granary, chapel, and majordomo's home were built in Temecula. These were the first structures built by whites within the boundaries of Riverside County (Hudson 1981:19). The buildings were constructed at the original Indian village of Temecula on a high bluff at the southern side of Temecula Creek where it joins Murrieta Creek to form the Santa Margarita River. This entire area continued to be an abundant producer of grain, as well as horses and cattle, for the thriving Mission San Luis Rey until the region became part of Mexico on April 11, 1822. Following this event the Spanish missions and mission ranches began a slow decline.

During the Mexican Ranch-Pastoral/Landless Indian period (A.D. 1830-1860) the first of the Mexican ranchos were established following the enactment of the Secularization Act of 1833 by the Mexican government. Mexican governors were empowered to grant vacant land to "contractors (*empresarios*), families, or private citizens, whether Mexicans or foreigners, who may ask for them for the purpose of cultivating or inhabiting them" (Robinson 1948:66). Mexican governors granted approximately 500 ranchos during this period. Although legally a land grant could not exceed 11 square leagues (about 50,000 acres or 76 square miles) and absentee ownership was officially forbidden, neither edict was rigorously enforced (*ibid*). The subject property was not within any of the Spanish or Mexican land grants but it was located less than one mile east of the La Laguna Rancho

The La Laguna Rancho, encompassing three square leagues (13,338.84 acres) at the northern end of the Temecula Valley, was confirmed to Julian Manriquez on June 7, 1844 by Governor Manuel Micheltoarena. The land grant was in the shape of an oval and included all of what is now Lake Elsinore, but extended only a short distance from the shore in any direction. Manriquez apparently made no use of his land and when he died, his widow Trinidad and their two sons inherited the property. They subsequently sold it in 1852 to Abel Steams, a land speculator and merchant from Los Angeles, for \$4215.00. On July 21, 1858, Steams sold the land for \$6000.00 to Agustin Machado, who built the first house near the shore of Lake Elsinore (Laguna Grande). Machado successfully operated the La Laguna Rancho as a cattle and sheep ranch until he died in 1865. Machado's widow and their twelve children inherited the La Laguna Rancho, with his widow, Ramona, receiving an undivided one-half interest and each of his children an undivided twenty-sixth interest. In June 1873, Ramona and eleven of her children sold 12,832 acres to an Englishman named Charles Almon Sumner for \$29,000.00. Only one of

Augustin Machado's children, Juan Machado, chose to retain his inherited portion of the La Laguna Rancho (513 acres) that was pie-shaped with the point extending into the lake. Juan remained living with his family in the old Machado adobe, located at the northwest corner of the lake. Sumner continued to operate the rancho, albeit not as successfully as had Machado. In 1875, he mortgaged his 12,832 acres of the rancho to the Temple and Workman Bank of Los Angeles for \$5000, with interest at 1¼% per month (Gunther, 281). The following year the bank foreclosed on the note and the property was sold at a sheriff's sale in 1877 to the mortgage holder, Milton S. Latham, for \$6714.49. Latham re-sold the rancho the same year to Frederick M. Sumner, a brother of Charles Sumner. The rancho was transferred to Arthur Scrivener, Trustee for the London and San Francisco Bank, Ltd. in 1881, and then sold on September 24, 1883 to the partnership of Franklin H. Heald, Donald M. Graham, and William Collier for \$24,000.00, or approximately \$1.95 per acre. The partners re-named the rancho Elsinore, then subdivided it into town lots and small acreages which they sold for substantially more than \$1.95 an acre. They also attempted to purchase Juan Machado's 513-acre property to add to their development but since none of them spoke Spanish and Machado spoke no English, an agreement could not be reached. In 1884, George Irish, who had been associated with Thomas Blythe's operations on the Colorado River and who did speak Spanish, purchased most of the acreage from Machado. Machado continued to live on his remaining land, adding to it in October 1890 by purchasing 150 acres from the U.S. General Land Office (Gunther, 282).

It was also during this historical period that the central event of California history - the Gold Rush - occurred. Although gold had been discovered as early as 1842 in the Sierra Pelona north of Los Angeles, it cost more to extract and process the gold than it was worth. The second discovery of gold in 1848 at Sutter's Mill by James Marshall was serendipitously coincidental with California's change in ownership as the result of the Anglo-American victory in the Mexican War, occurring at a time when many adventurers had come to California in the vanguard of military conquest (Cutter, 1949; Caughey, 1948). If gold had not been discovered, California may have remained an essentially Hispanic territory of the United States. The discovery of gold and the riches it promised caused California to become a magnet that attracted Anglo-American exploration and colonization. It has been estimated that the Anglo-American population of California at the beginning of 1848 was 2000 and that by the end of 1849, it had exploded to over 53,000 (Farquhar, 1965). In 1849 alone, more than 40,000 people traveled overland from the Eastern United States to California and by the end of the year, 697 ships had arrived at San Francisco, bringing another 41,000 individuals (Holliday, 1981). In 1850, over 50,000 people came overland and 35,000 came by sea. Hence, despite the thousands of disenchanted prospectors who left California (reportedly 31,000 in 1853 alone) by 1860, California's population had grown to 380,000 and to 560,000 by 1870, not including Native Americans, whose populations were decimated by the Anglo-American invasion.

During the early years of the Gold Rush, most mining activity occurred in the northern and central portions of the state. As a result, these areas were far more populated than most of southern California. Nevertheless, there was an increasing demand for land throughout the state and the federal government was forced to address the issue of how much land in California would be declared public land for sale. The Congressional Act of 1851 created a Land Commission to receive petitions from private land claimants and to determine the validity of their claims. The United States Land Survey of California, conducted by the General Land Office, also began that year.

Throughout the 1840's and 1850's, thousands of settlers and prospectors traveled through the study area on the Emigrant Trail in route to various destinations in the West. The southern portion of the trail ran from the Colorado River to Warner's Ranch, and then westward to Aguanga, where it split into two roads. The main road continued westward past Aguanga and into the valley north of the Santa Ana Mountains. This road was alternately called the Colorado Road, Old Temescal Road, or Fort Yuma Road and what is now SR-79 generally follows its alignment. The second road, known as the San Bernardino Road, split off northward from Aguanga and ran along the base of the San Jacinto Mountains.

On September 16, 1858, the Butterfield Company, following the southern Emigrant Trail, began carrying the Overland Mail from Tipton, Missouri to San Francisco, California. The first stage coach passed through Temecula on October 7, 1858 and exchanged horses at John Magee's store, which was located south of Temecula Creek on the Little Temecula Rancho. It was around this store that the second location of Temecula had been established (Hicks 1970:27). In addition to being a Butterfield Overland Mail stop, it was at John Magee's store that the first post office in what is now Riverside County opened on April 22, 1859 with Louis A. Rouen being appointed the first United States postmaster in inland southern California (Hudson 1968:8). From this time until the outbreak of the Civil War terminated Butterfield's service, mail was delivered to the Temecula Post Office four times per week.

In the final period of historic occupation, the American Developmental/Indian Reservation Era (A.D. 1860-current) the first major changes in the study area took place as a result of the land issues addressed in the previous decade. Following completion of the G.L.O. land survey, large tracts of federal land became available for sale and for preemption purposes, particularly after Congress passed the Homestead Act of 1862. The state was eventually granted 500,000 acres of land by the federal government for distribution, as well as two sections of land in each township for school purposes. Much of this land was in the southern part of the state. Under the Homestead Act of 1862 160-acre homesteads were available to citizens of the United States (or those who had filed an intention to become one) who were either head-of-household or a single person over the age of 21 (including women). Once the homestead claim was filed, the

applicant had six months to move onto the land and was required to maintain residency for five years as well as to build a dwelling and raise crops. Upon completion of these requirements, the homesteader was required to publish an intent to close on the property in order to allow others to dispute the claim; if no one did so, the homesteader was issued a patent to the property, thus conveying ownership. Individuals were attracted to the federal lands by their low prices and as a result, the population began to increase in regions where the lands available for homestead were located. It was at this time, that the region of southern California which came to be known as Riverside County first began to see an influx of settlers, as well as those seeking other opportunities, such as gold mining.

On March 17, 1882 the California Southern Railroad (San Bernardino and Temecula Line) was opened, extending from National City near the Mexican border in San Diego County, northerly to Temecula and Murrieta, across the Perris Valley, down Box Springs Grade, and on to the City of San Bernardino and the entire region anticipated a boom in industry and population. The Elsinore Station, whose name had been changed from the Laguna Station on January 1, 1884, served as the Elsinore railway station even though the new town it served was several miles to the northwest. Its original depot was simply a boxcar, although a new building was constructed in 1886 and at that time, the station was re-named Elsinore Junction. Unfortunately, flooding and washouts in Temecula Canyon plagued the California Southern Railroad from the beginning. Railway service was disrupted for months at a time and a fortune was spent on rebuilding the washed out tracks. Finally, in 1891 the Santa Fe Railway constructed a new line from Los Angeles to San Diego down the coast and when later that year the California Southern Railway's route through Temecula Canyon once again was washed out, that portion of the line was discontinued. The line from Elsinore Junction to Elsinore continued operation and in 1896 was extended eight miles north to serve Alberhill; at this time the Elsinore line was classified only as a freight-loading spur. Elsinore Junction continued until a 1927 washout resulted in the abandonment of the main line between Elsinore and Perris and there was no further need of the rail station.

On September 24, 1883, approximately 18 months after the opening of the California Southern Railroad, Franklin H. Heald, Donald M. Graham, and William Collier purchased the 12,832-acre La Laguna Rancho for \$12,000. Their original intention was to retain the name Laguna for their planned new community since the name Laguna Grande ("big lagoon") had been used by both the Spanish and Mexicans in reference to the property and due to its identifiable nature, a diminution of the original seemed an appropriate town name. However, their application for a post office under that name was rejected since a Laguna post office already existed in California. Margaret Collier Graham, wife of Donald Graham and sister of William Collier suggested the name Elsinore, which was subsequently accepted, and the Elsinore Post Office opened on November 3, 1883 with Franklin Heald as its first postmaster; the community

assumed the new name as well. According to Heald, the name Elsinore “was adopted not from the small city so named in Denmark, but rather from the immortality given it by Shakespeare and Campbell, and because it has a pleasant sound” (Gunther, 178). Heald’s explanation, though published in the Elsinore News, did little to dispel notions such as that posed by the property’s original owner, Juan Machado, that the name was instead a gringo corruption of El Señor, meaning “the gentleman” (himself) and believed by many, including the compiler of place names for the U.S. Geological Survey (Gunther 179).

Around the same time the California Southern Railroad opened and the Heald/Collier/Graham partnership purchased the La Laguna Rancho, Mr. L. Menifee Wilson, a 20-year-old from Kentucky, came to this area and located what appears to be the first gold quartz mine in this part of Southern California. The mine was located approximately eight miles south of Perris and was named the Menifee Quartz Lode. As news of his find spread, miners flocked to the region to try their luck. Hundreds of gold mining claims were subsequently filed in the region around Menifee’s mine and this area became known as Menifee and the Menifee Valley (Gunther, 1984:319-320). Gold quartz discoveries in the Winchester, Perris, Murrieta, and Wildomar areas further fueled the belief that the entire region was one of unsurpassed mineral wealth, ripe for the taking. Wilson was one of the major proponents of this belief and in addition to his original mine, he claimed several others in the general area.

Although settlement of the region in which PUP 778, Rev. 5 is located began in earnest as a direct result of the Homestead Act of 1862, many of the settlers actually obtained their land through other avenues. This region was considered especially desirable by settlers due to the abundance of flat land with good soil, relatively dependable sources of water, and the proximity to major transportation corridors. However, despite the attractiveness of the region, non-Native settlement did not begin until the last two decades of 19th century, with the majority occurring in the 1890’s. The first individual to receive a patent for land within the region (for the purposes of this report, public lands in Township 6 south, Range 4 west) was Eliza T. Atkinson, who on March 10, 1885 received a serial patent for 80 acres in the W ½ of the SW ¼ of section 26, which happens to be a short distance west of the subject property. Authorization for the patent was the Public Land Sales Act of 1820 (3 Stat. 566), which permitted purchase of as few as 80 acres of land for as little as \$1.25 per acre. These purchases did not require residence, domicile construction, or agriculture as did the Homestead Act of 1862. Considering that many of the cash-sale patents occurred after gold had been discovered in the region, the intended use for much of this land may have been for pursuits other than farming, particularly prospecting for the gold that seemed to be so plentiful in this region.

In 1885, Heald, Collier, and Graham dissolved their partnership. Heald took as his share the portion of the old La Laguna Rancho that lay northwesterly of Corydon Street, while Collier and

Graham shared ownership of lands southeasterly of Corydon Street. Heald's land included the town of Elsinore, which incorporated on March 7, 1888 and the Collier / Graham partnership developed the town of Wildomar on their acreage. Unfortunately, Heald was unable to make the mortgage payments on his land and lost a reported 10,000 acres in 1892, all of which were taken over by the Security Loan and Trust Company. The acreage was subsequently sold the following year to the South Riverside Land and Water Company for a reported \$36,000. After the purchase of what included "several thousands of acres around the lake; also acreage around and many blocks and lots within the town of Elsinore," the South Riverside Land and Water Company proceeded to cut a canal to conduct water northward and planned to use the water for irrigating citrus groves in Corona (Gunther, 276). Apparently, the company had focused only the quantity of water available, not on its quality and by 1898 the Corona citrus groves irrigated by Elsinore water were being destroyed by the alkaline lake water. The supply of water was subsequently cut off, but in the meantime, the Elsinore hot springs had been severely damaged. In 1908 the South Riverside Land and Water Company sold the Elsinore land for \$30,000 to an investor who inexplicably planned to use the water for crop irrigation.

The Collier/Graham partnership proved more successful. In 1885 they platted a town site with the name 'Wildon' on their land, although in November 1886, a second plat for the new town as recorded with the name of "Wildomar"(Fig. 7). This final name was comprised of letters of each partner's first name, plus letters from the first name of Margaret Collier. On April 16, 1886 Wildomar's first post office was established and when Riverside County incorporated in 1893, Wildomar was designated as one of the original 40 election precincts and the Wildomar School District as one of the original 52 accepted school districts. Many Quakers from West Branch, Iowa, settled in Wildomar and the town became known as a Quaker colony. According to the Riverside Daily Press (1898:43), the proprietors of Wildomar (presumably Graham & Collier) were temperance men and they decided that their new town should never be cursed by the presence of a saloon, so they incorporated into every deed of acre property as well as of town lots, the "no saloon" clause. It is for this reason, theorized the newspaper, that the 1898 population of Wildomar was almost entirely comprised of Prohibitionists and also exclusively of members of one or the other of the churches that were begun as soon as the town was created.

From the time of L. Menifee Wilson's first gold discovery in the early 1880's, gold production through hard rock mining in western Riverside County increased considerably, reaching its peak in 1895. At that time, the value of gold produced was reported in the Mining and Scientific Press (Vol. 85) as being \$285,106. Although the gold value was still relatively high in 1896 (\$262,800), from that point on production decreased substantially every year until in 1917, the value of gold produced was reported as being zero. Based on numerous reports found in local



Figure 7: "A Bird's Eye View of Wildomar, California" (W.W. Elliot, 1890).

newspapers such as the Winchester Record, Perris New Era, and Riverside's Press and Horticulturist, the gold boom in western Riverside County appears to have occurred primarily between late 1893 and mid-1895. During this period there were almost daily articles enthusiastically touting the number of new mining claims being recorded, yields from the various operations, and the resultant population boom as news of the region's mineral wealth spread. Several of the new mining claims were in the general region where the subject property is located. By early 1896, the mining related articles were less frequent and those appearing often lamented the closing of mines, which was generally due to the lack of water necessary for processing gold-bearing ore. By this time, a far greater emphasis began to be placed on the agricultural potential of the region. Replacing daily reports on gold yields from the mines were crop yields and bushel counts from the growing number of farms in western Riverside County. Although settlers continued to move into this region and a number of small towns developed, the migration was less dynamic than it had been during the early years of the gold rush and the region retained the essentially rural flavor it has maintained until recently.

## METHODS AND PROCEDURES

### Research

Prior to commencement of the Phase I Cultural Resources Assessment field survey, a records search was conducted by staff at the California Archaeological Inventory / California Historical Resources Information System, Eastern Information Center located at the University of California, Riverside. The research included a review of all site maps, site records, survey reports, and mitigation reports relevant to the study area. The following documents were also reviewed: the National Register of Historic Places, the California Office of Historic Preservation Archaeological Determinations of Eligibility, and the California Office of Historic Preservation Historic Property Directory. A request for a Sacred Lands File search was submitted to the Native American Heritage Commission and project scoping letters were sent to thirteen tribal representatives listed as being interested in project development in the Temecula area.

Following the records and Sacred Lands File searches, a literature search of available published references to the study area was undertaken. Reference material included all available photographs, maps, books, journals, historical newspapers, registers, and directories at the Riverside Public Library Local History Collection and the University of California, Riverside libraries. Cartographic research was conducted at the Science Library Map Collection of the University of California, Riverside. Archival research relating to the original ownership of the subject property was conducted using the General Land Office records currently maintained by the California Office of the Bureau of Land Management. The following maps were consulted:

1854-1880, General Land Office Plats of Township No. 6 South, Range No. 4 West, San Bernardino Meridian

1901 Elsinore, California 30' USGS Topographic Map

1942 Murrieta, California 15' U.S. Army Corps of Engineers Topographic Map

1959 Santa Ana, California 1:250,000 USGS Topographic Map

1953 Wildomar, California 7.5' USGS Topographic Map

1973 Wildomar, California 7.5' USGS Topographic Map

1980 Santa Ana, California 1:250,000 USGS Topographic Map

1988 (photorevised) Wildomar, California 7.5' USGS Topographic Map

### Fieldwork

Subsequent to the literature, archival, and cartographic research, Jean Keller conducted a comprehensive on-foot field survey of the subject property on February 8 and 15, 2014. The survey was accomplished by first generally dividing the property into developed and undeveloped sections of land, with roughly 20 acres of developed land in the western portion

of the property and 44 acres of undeveloped land in the eastern portion. The western portion of the property was surveyed, beginning at its northwestern corner, in parallel transects at 15-meter intervals when possible. It proceeded in a generally north-south, south-north direction following the existing land contours. Since Cornerstone Community Church occupies most of this part of the subject property, the majority of the land is covered by existing structures, paving, landscaping, material storage, and vehicles, leaving little actual land accessible for survey. The two areas proposed for parking lots were, however, generally clear and could be surveyed using standard survey methods. Ground surface visibility of accessible land in the western portion of PUP 788, Rev. 5 was approximately 80%. The eastern portion of the subject property was surveyed, beginning at its northeastern corner, in parallel transects at 15 meter intervals when possible. The survey proceeded in a generally east-west, west-east direction following the existing land contours. In areas with extremely steep topography, the transects sometimes varied in spacing and direction to allow for safe traversal, but still maintained an average interval of 15 meters. Special attention was given to bedrock outcrops for evidence of milling features, rock art, and shelter opportunities. Ground surface visibility in the undeveloped portion of the property ranged from 25% where ground cover was most dense, to 100% on numerous roads and trails, with an average ground surface visibility of approximately 65%.

## RESULTS

### Research

Results of the records search conducted by staff at the Eastern Information Center indicated that portions of the subject property had been included in two previous cultural resources studies. The initial study, which included land in the western portion of the property, now occupied by Cornerstone Community Church, was conducted in 1987 by Paul G. Chace & Associates and is entitled “An Archaeological Survey of the Victory Hill Assembly of God Property Near Lake Elsinore, Riverside, California.” No cultural resources were recorded during the 1987 study. The second cultural resources study, which included the eastern ±48.43 acres of the subject property, was conducted by this firm in 2004 and is entitled, “A Phase I Cultural Resources Assessment of Cornerstone Church Expansion, ±48.43 Acres of Land in Wildomar, Riverside County, California.” Cultural resources were not observed within the property boundaries during the 2004 study.

The subject property is located within a moderately well-studied region with 27 cultural resource cultural resources studies having been conducted within a one-mile radius, two of which were on property immediately adjacent to the north and west of PUP 778, Rev. 5. During the course of field surveys for these studies, seven cultural resources properties were recorded, all of which are between one-half to one mile from the subject property. No cultural resources were recorded during field surveys of lands adjacent to the subject property.

Table 1  
Previously Recorded Cultural Resources in the Scope of the Records Search

Trinomial (Primary)	Description
CA-RIV-7866 (33-14778)	Prehistoric component: +100 artifacts (chipped stone, mano & metate fragments, flaked stone tools, etc.) Historic Component: Earthen reservoir, concrete reservoir, well-head
CA-RIV-7867 (33-14779)	10 pieces of debitage, clear & milky quartz, slab metate
CA-RIV-7868 (33-14780)	+10 pieces of debitage, clear & milky quartz, slab metate
CA-RIV-7869 (33-14781)	Post-1945 structural footings, reservoir, landscape trees
CA-RIV-7870 (33-14782)	Rock wall and reservoir
33-12815	Electrical insulator dating from 1900-1920s
33-12289	Pre-1951 house with two post-1951 ancillary buildings – 34635 Cherry St., Wildomar

The Sacred Lands File search conducted by the Native American Heritage Commission found that Native American cultural resources were not identified in the PUP 778 Rev. 5 Area of Potential Effect (APE), although there are Native American cultural resources in close proximity to the APE. At this time, a response to the project scoping letters has only been received from the Pala Tribal Historic Preservation Office. After consulting their maps, it was determined that the proposed project is not within the boundaries of either the recognized Pala Indian Reservation or their Traditional Use Area. Therefore, they have no objection to the continuation of project activities as currently planned and they defer to the wishes of Tribes in closer proximity to the project area.

The literature search offered no information specific to the subject property. Archival research revealed that, according to General Land Office records maintained by the Bureau of Land Management, the first non-Native owner of a portion of the subject property was George S. Chase, who received a serial patent for 160 acres located in the E½SW¼ and W½SE¼ of Section 26, Township 6 south, Range 4 west (Accession No. CACAAA 083509) on May 5, 1888. Authorization for the patent was the Public Land Sales Act of 1820 which, as previously discussed, did not require residency or improvements to the property. On January 1, 1890, Orange J. Bundy received a serial patent for 160 acres of land in the NE¼ of Section 26, also authorized by the Public Land Sales Act of 1820 (Accession No. CACAAA 083512). Finally, on January 1, 1894, a serial patent for 80 acres in the E½SE¼ of Section 26 was issued to John J. Hixon under authorization of the Homestead Act of 1862 (Accession No. CACAAA 083525). Issuance of this land patent required five years of residency, farming, and structural improvements to the property. Figure 8 shows the location of these patents.

Cartographic research show no structures within the property boundaries between 1854 (date of first GLO survey) and 1973 (date of aerial photographs taken for the 1973 photorevised USGS Wildomar quadrangle), indicating that the property was vacant during this period. A house constructed in 1974 appears on the 1988 USGS Wildomar topographic map, but this structure does not correspond to any existing structure. Currently, this is the location of Cornerstone Community Church's primary parking lot.

### Fieldwork

No cultural resources of either prehistoric (Native American) or historical origin were observed within the boundaries of the subject property, currently entitled PUP 778, Rev. 5. An existing wood frame, single-story, 1936-square-foot house with a detached garage, located in APN 367-210-039, was constructed in 1985 and as such, it does not qualify as an historical resource. A 720-square-foot wood frame, single-story house recorded by the County of Riverside as having been constructed in 1974 in APN 367-210-043 no longer exists.

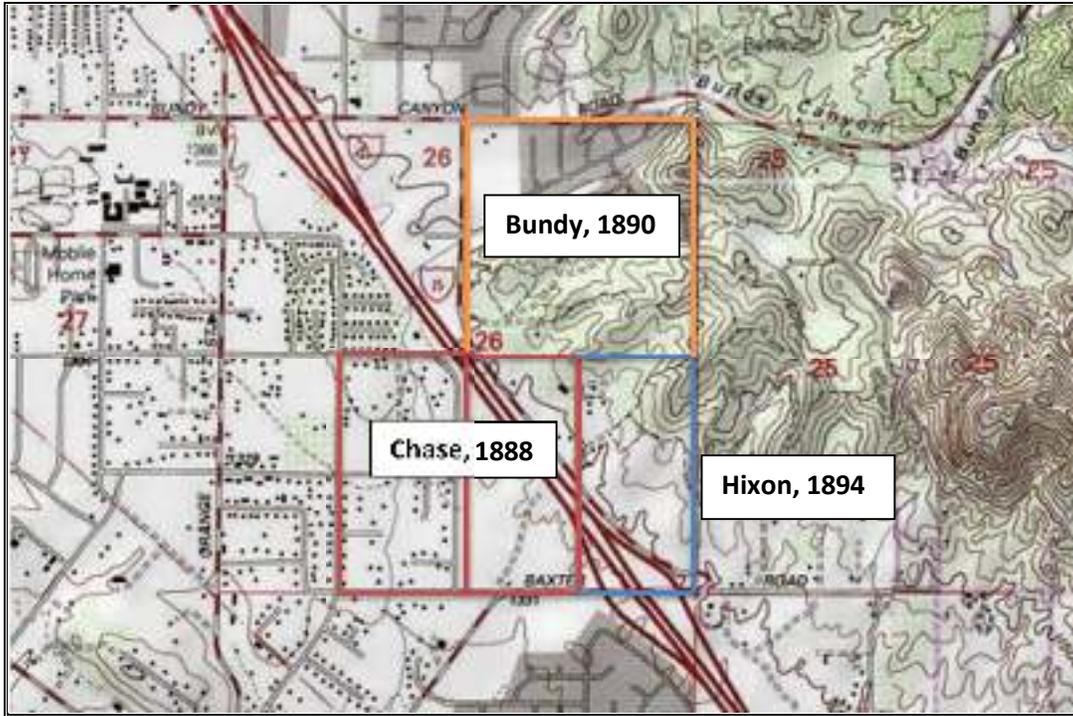


Figure 8: Subject property land ownership, 1888-1894.

## RECOMMENDATIONS

Cultural resources of prehistoric (i.e. Native American) or historical origin were not observed within the project boundaries during the field survey of the subject property, Public Use Permit 778, Revised Permit No. 5, conducted for the current Phase I Cultural Resources Assessment. Therefore, neither further research nor mitigation is recommended. However, should subsurface cultural resources be discovered during earthmoving activities anywhere within the project boundaries, said activities should be halted or diverted until a qualified archaeologist can evaluate the significance of the resources and determine the appropriate level of mitigation.

## CONSULTANT CERTIFICATION

The undersigned certifies that the attached report is a true and accurate description of the results of the Phase I Cultural Resources Assessment described herein.

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Jean A. Keller, Ph.D.  
Riverside County Certificate No. 232

Date

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- 1959 Map: Santa Ana, Calif. (1:250,000); aerial photos taken in 1955
- 1973 Map: Wildomar, Calif. (7.5', 1:24,000); 1953 photorevised, aerial photographs taken 1973
- 1980 Map: Santa Ana, Calif., (1:250,000); aerial photos taken in 1976
- 1988 Map: Wildomar, Calif. (7.5', 1:24,000); 1953 revised, aerial photographs taken 1985

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## APPENDIX

Request for Sacred Lands File Search  
Sacred Lands File Search Results  
Tribal Response to Project Scoping Letter

Jean A. Keller, Ph.D.  
Cultural Resources Consultant

January 23, 2014

Mr. Dave Singleton  
Native American Heritage Commission  
915 Capitol Mall, Room 364  
Sacramento, CA 95814

Re: Sacred Lands File Search Request – Public Use Permit 778, Revised Permit No. 5  
(APN 367-140-008, 367-210-018, 039, 041)

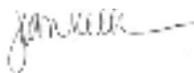
Dear Mr. Singleton,

This firm is currently conducting research for a Phase I Cultural Resources Assessment of the referenced project. As part of this research, I am requesting a search of the Sacred Lands Files maintained by your agency, as well as a list of any tribes that may be interested in providing input for this project. Following is a summary of the relevant project information.

Proposed Project: Preschool and Administration buildings  
Existing Land Use: Cornerstone Community Church  
Acreage:  $\pm$ 63.54 acres ( $\pm$ 3.05 acres in current proposed project)  
Location: South of Bundy Canyon Road, north of Baxter Road, east of Monte Vista Drive, and west of Frederick Street in Wildomar, southwestern Riverside County (T.6s, R.4w, Sec. 26)  
Map: USGS Wildomar, California Topographic Map, 7.5' series.

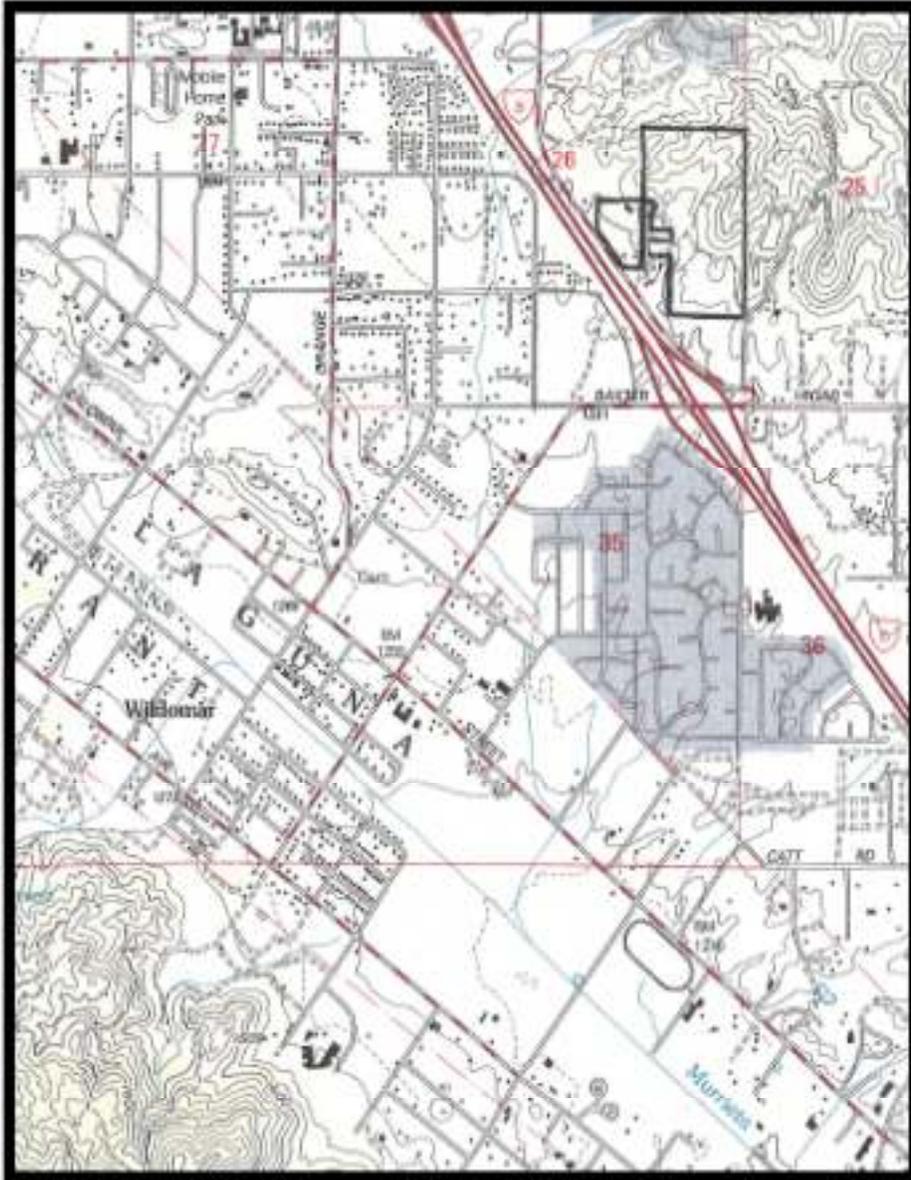
Should you require any additional information, please contact me at your convenience. Thank you for providing this valuable service.

Sincerely,



Jean A. Keller

1280 Cornerstone Church



North

APN: 367-210-008, 018,  
034, 035, 039, 041, 043  
and 367-140-008

Wildomar

7.5 Min. Quad

1997

T6S R4W SEC 26

## NATIVE AMERICAN HERITAGE COMMISSION

1980 Harbor Boulevard, Suite 100  
West Sacramento, CA 95691  
(916) 373-8715  
Fax (916) 373-8471  
Web Site [www.nahc.ca.gov](http://www.nahc.ca.gov)  
Or\_nahc@pacbell.net



January 28, 2014

Dr. Jean A. Keller, Ph.D., RPA  
**Cultural Resources Consultants**  
1042 N. El Camino Real, B-244  
Encinitas, CA 92024

Sent by FAX to: 760-295-3909  
No. of Pages: 4

RE: Sacred Lands File Search and Native American Contacts list for the **"Public Use Permit 778, Revised Permit No. 5 for a Pre-School and Administration Buildings Project (Cornerstone Community Church);"** located on 63 + acres in the City of Wildomar, Riverside County, California.

Dear Dr. Keller:

A record search of the NAHC Sacred Lands File failed to indicate the presence of Native American traditional cultural places in the project site(s) submitted as defined by the USGS coordinates configuring the 'Area(s) of Potential Effect' or APE(s). However, there are Native American cultural resources in close proximity to the APE, and the absence of archaeological and/or Native American cultural resources does not preclude their existence at the subsurface level.

In the 1985 Appellate Court decision (170 Cal App 3<sup>rd</sup> 604), the Court held that the NAHC has jurisdiction and special expertise, as a state agency, over affected Native American resources impacted by proposed projects, including archaeological places of religious significance to Native Americans, and to Native American burial sites.

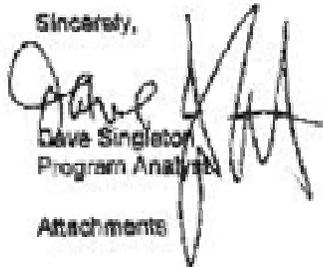
Attached is a list of Native American tribes, Native American individuals or organizations that may have knowledge of cultural resources in or near the project area (APE). As part of the consultation process the NAHC recommends that local government and project developers contact the tribal governments and individuals in order to determine the proposed action on any cultural places/sacred sites. If a response from those listed is not received in two weeks of notification, the NAHC requests that a follow-up telephone call be made to ensure the project information has been received.

California Government Code Section 65040.12(e) defines "environmental justice" to provide "fair treatment of People... with respect to the development, adoption, implementation, and enforcement of environmental laws, regulations and policies" and Executive Order B-10-11 requires consultation with Native American tribes their elected

officials and other representatives of tribal governments to provide meaningful input into the development of legislation, regulations, rules, and policies on matters that may affect tribal communities.

If you have any questions or need additional information, please contact me at (916) 373-3715.

Sincerely,

A handwritten signature in black ink, appearing to read "Dave Singleton". The signature is stylized and overlaps with the typed name and title below it.

Dave Singleton  
Program Analyst

Attachments

**Native American Contacts  
Riverside County California  
January 28, 2014**

**Paia Band of Mission Indians**  
Historic Preservation Office/Shasta Gaughen  
38000 Paia Temecula Road, PMB Luiseno  
Paia CA 92059 Cupertino  
PMB 50  
(760) 891-3515  
sgaughen@paia-tribe.com  
(760) 742-3189 Fax

**Pauma & Yulma Reservation**  
Randell Majel, Chairperson  
P.O. Box 369 Luiseno  
Pauma Valley CA 92061  
paumareservation@aol.com  
(760) 742-1285  
(760) 742-3422 Fax

**Pechanga Band of Mission Indians**  
Paul Macarro, Cultural Resources Manager  
P.O. Box 1477 Luiseno  
Temecula CA 92593  
(951) 770-0100  
pmacarro@pechanga-nan.  
gov  
(951) 506-9491 Fax

**Ramona Band of California Mission Indians**  
Joseph Hamilton, Chairman  
P.O. Box 391670 Cahulla  
Anza CA 92539  
admin@ramongtribe.com  
(951) 763-4105  
(951) 763-4325 Fax

**Rincon Band of Mission Indians**  
Vincent Whipple, Tribal Historic Preservation Officer  
1 West Tribal Road Luiseno  
Valley Center CA 92002  
jmurphy@rincontribe.org  
(760) 297-2535  
(760) 297-2639 Fax

**Santa Rosa Band of Mission Indians**  
John Marcus, Chairman  
P.O. Box 391820 Cahulla  
Anza CA 92539  
(951) 659-2700  
(951) 659-2228 Fax

**Morongo Band of Mission Indians**  
William Madrigal, Jr., Cultural Resources Manager  
12700 Purnama Road Cahulla  
Banning CA 92230 Semano  
(951) 201-1868 - cell  
wmadrigal@morongo-nan.  
gov  
(951) 572-6004 Fax

**Rincon Band of Mission Indians**  
Bo Marzetti, Chairperson  
1 West Tribal Road Luiseno  
Valley Center CA 92092  
bmarzetti@aol.com  
(760) 749-1051  
(760) 749-6901 Fax

**This list is current only as of the date of this document.**

**Disclaimer of this list does not relieve any person of the statutory responsibility as defined in Section 7500.5 of the Health and Safety Code, Section 6007.04 of the Public Resources Code and Section 6007.04 of the Public Resources Code.**

**This list is only applicable for contacting local Native Americans with regard to cultural resources for the proposed Permit 778, Revised Permit No. 5 for the Preschool and Administration Buildings Project located in the Whittier area, southeastern Riverside County, California for which a Steward Lands Title search and Native American Contacts list were requested.**

Pechanga Band of Mission Indians  
Mark Macarro, Chairperson  
P.O. Box 1477 Luiseno  
Temecula , CA 92593  
tbrown@pechanga-nsn.gov  
(951) 770-6100  
(951) 696-1778 Fax

SOBOBA BAND OF LUISENO INDIANS  
Joseph Ontiveros, Cultural Resource Department  
P.O. BOX 487 Luiseno  
San Jacinto , CA 92561  
jontiveros@soboba-nsn.gov  
(951) 663-5279  
(951) 654-5544, ext 4137

William J. Pink  
48310 Pechanga Road Luiseno  
Temecula , CA 92592  
wjpink@hotmail.com  
(909) 936-1216  
Prefers e-mail contact

Cahuilla Band of Indians  
Chairperson  
PO Box 391760 Cahulla  
Anza , CA 92539  
tribalcouncil@cahuilla.net  
915-763-5549

Pechanga Cultural Resources Department  
Anna Hoover, Cultural Analyst  
P.O. Box 2183 Luiseno  
Temecula , CA 92593  
ahoover@pechanga-nsn.gov  
951-770-8104  
(951) 694-0446 - FAX

This list is current only as of the date of this document.

Distribution of this list does not relieve any person of the statutory responsibility as defined in Section 7080.5 of the Health and Safety Code, Section 5097.94 of the Public Resources Code and Section 6997.66 of the Public Resources Code.

This list is applicable for contacting local Native Americans with regard to cultural resources for the proposed Change of Zone 7307, Tentative Tract Map 34130 Development Project, located in the Community of Winchester, Riverside County, California for which a Sacred Lands File search and Native American Contacts list were requested.

**PALA TRIBAL HISTORIC  
PRESERVATION OFFICE**

PMB 50, 35008 Pala Temecula Road  
Pala, CA 92059  
760-891-3510 Office | 760-742-3189 Fax



February 4, 2014

Jean A. Keller  
Cultural Resources Consultant  
1042 N. El Camoni Real, Suite B-244  
Encinitas, CA 92024

Re: Preschool and Admin. Buildings- Cornerstone Community Church

Dear Ms. Keller,

The Pala Band of Mission Indians Tribal Historic Preservation Office has received your notification of the project referenced above. This letter constitutes our response on behalf of Robert Smith, Tribal Chairman.

We have consulted our maps and determined that the project as described is not within the boundaries of the recognized Pala Indian Reservation. The project is also beyond the boundaries of the territory that the tribe considers its Traditional Use Area (TUA). Therefore, we have no objection to the continuation of project activities as currently planned and we defer to the wishes of Tribes in closer proximity to the project area.

We appreciate involvement with your initiative and look forward to working with you on future efforts. If you have questions or need additional information, please do not hesitate to contact me by telephone at 760-891-3515 or by e-mail at [sgaughen@palatribe.com](mailto:sgaughen@palatribe.com).

Sincerely,

Shasta C. Gaughen, PhD  
Tribal Historic Preservation Officer  
Pala Band of Mission Indians

**ATTENTION: THE PALA TRIBAL HISTORIC PRESERVATION OFFICE IS RESPONSIBLE FOR ALL REQUESTS FOR CONSULTATION. PLEASE ADDRESS CORRESPONDENCE TO SHASTA C. GAUGHEN AT THE ABOVE ADDRESS. IT IS NOT NECESSARY TO ALSO SEND NOTICES TO PALA TRIBAL CHAIRMAN ROBERT SMITH.**