APPENDIX 4 - CULTURAL

Appendix 4
A: Phase I Cultural Resources Assessment I

A PHASE I CULTURAL RESOURCES ASSESSMENT

OF

APN 380-170-020
23151 PALOMAR STREET, WILDOMAR, CALIFORNIA

±7.21 ACRES OF LAND IN THE CITY OF WILDOMAR
RIVERSIDE COUNTY, CALIFORNIA
TOWNSHIP 7 SOUTH, RANGE 4 WEST, SECTIONS 1 & 12, SBM
USGS MURRIETA, CALIFORNIA QUADRANGLE, 7.5' SERIES

By

Jean A. Keller, Ph.D.
Cultural Resources Consultant
1042 N. El Camino Real, Suite B-244
Encinitas, California 92024
760-634-2993

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Sycamore Academy Science and Cultural Arts Charter School
32326 Clinton Keith Road
Wildomar, CA 92595

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MANAGEMENT SUMMARY

A Phase I Cultural Resources Assessment of APN 380-170-020 was requested by the project sponsor, Sycamore Academy Science and Cultural Arts Charter School. The subject property encompasses ±7.21 acres of land located at 23151 Palomar Street in the City of Wildomar, southwestern Riverside County. Existing land use is vacant. The proposed project is the Sycamore Academy Science and Cultural Arts Charter School.

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 during the Phase I field survey. Therefore, neither further research nor mitigation is recommended. However, should subsurface cultural resources be discovered during any earthmoving activities within the boundaries of APN 380-170-020, it is recommended that such activities be immediately halted or diverted until a qualified archaeologist and tribal representative can assess the resources and determine the appropriate level of mitigation.

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 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 Sycamore Academy Science and Cultural Arts Charter School (Fig. 1). As shown on the USGS Murrieta, California Topographic Map, 7.5' series, the subject property, which encompasses a total of ±7.21 acres, is located in the La Laguna Rancho, projected Section 1, Township 7 south, Range 4 west, SBM (Fig. 2). Current land use is vacant; adjacent land uses are single-family residential to the northeast, rural residential to the southeast, vacant to the southwest, and the World Harvest Church to the northwest. Disturbances to the subject property are substantial and represent cumulative impacts resulting from grading, excavation, residential construction and occupation, off-road vehicle activity, periodic vegetation clearance, and landscaping.

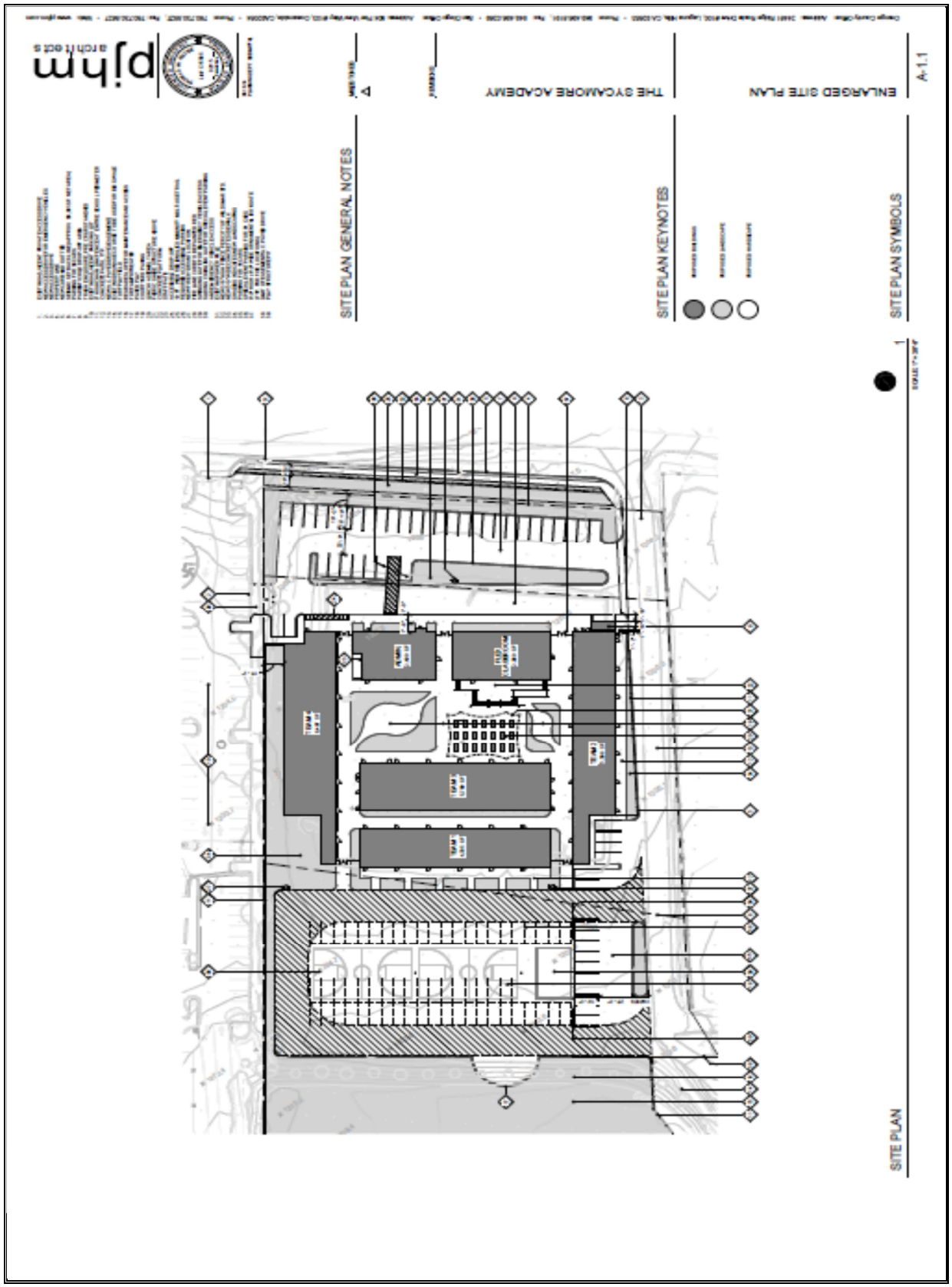


Figure 1: Sycamore Academy Science and Cultural Arts Charter School Site Plan.

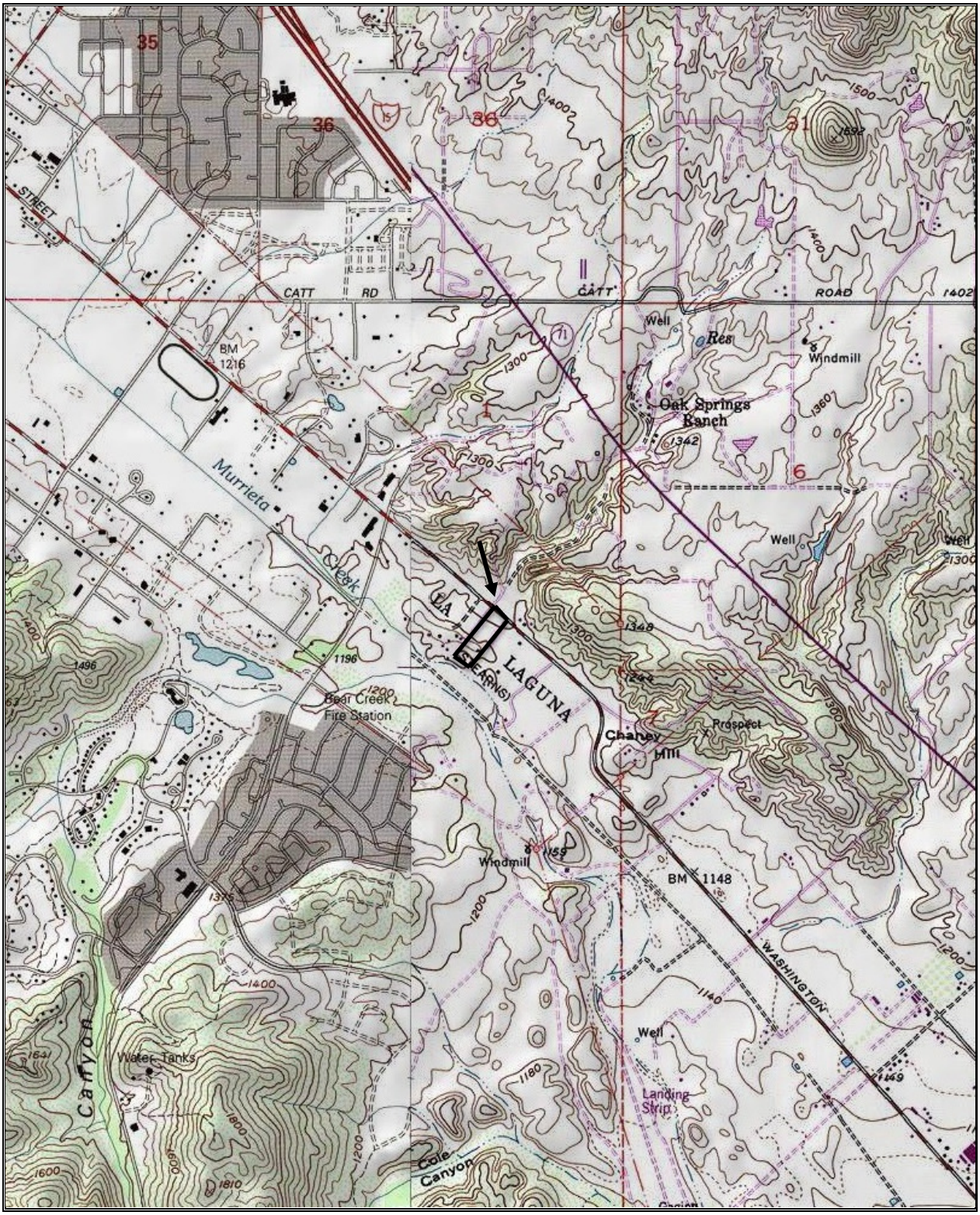


Figure 2: Location of APN 380-170-020 in the City of Wildomar, southwestern Riverside County. Adapted from USGS Murrieta, California Topographic Map, 7.5' series (1953, photorevised 1979).

ENVIRONMENTAL SETTING

Topography and Geology

The subject property is located in the City of Wildomar, southwestern Riverside County (Fig. 3). It is situated in a topographically diverse region that is defined by Sedco Hills to the north, French Valley to the east, Sandia Canyon to the south, and the Elsinore Mountains to the west. The study area lies within a portion of the Northern Peninsular Ranges of Southern California, with the general province characterized by upland surfaces, prominent ridges and peaks, longitudinal valleys, basins, and steep-walled canyons.

Topographically, APN 380-170-020 consists of an alluvial fan emanating in an easterly direction from the base of the Elsinore Mountains, although much of the subject property has been altered via grading and other earthmoving activities (Fig. 4). Murrieta Creek, a USGS-designated blueline stream, forms the southern boundary of the property. This watercourse receives periodic flows during storm events, but because of permeable well-draining soils, most storm water runoff quickly percolates into the soil. Floral evidence indicates that Murrieta Creek represents a permanent, albeit subsurface, source of water. Elevations within the boundaries of the subject property range from a low of 1180.0 feet above mean sea level (AMSL) along the southern property boundary to a high of 1210.0 feet AMSL at the northwestern corner.

Geological formations within the Northern Peninsular Range are generally comprised of the great mass of basement igneous rocks called the Southern California Batholith, with the primary rocks being granitic tonalite and diorite of Jurassic age. Exposed granitic bedrock outcrops are virtually non-existent within the property boundaries, although several boulders appear to have been moved onto/within the area to serve as a flood control mechanism for Murrieta Creek. None of these boulders were suitable for food processing, rock art, or shelter. Loose lithic material is extremely limited and none observed would have been suitable for use in ground or flaked stone tool production by indigenous peoples of the region.

Biology

The majority of native plant species have been removed from the subject property through grading and construction, although vegetation representing the native Riparian Oak Woodland Plant Community remains in existence along Murrieta Creek. Characteristic plant species include coast live oaks (*Quercus agrifolia*), arroyo willow (*Salix lasiolepis*), cottonwood (*Populus fremontii*), tree tobacco (*Nicotiana spp.)* and rushes (*Juncus spp).* Prior to development, the property hosted the Riversidian Sage Scrub Plant Community, which predominates in the

Figure 3: Location of the study area relative to southwestern Riverside County. Adapted from USGS Santa Ana, California Topographic Map (1979). Scale 1:250,000.

View from the northeastern property corner looking west.

Aerial view of the subject property.

Figure 4: Views of the subject property.

region. Within this community is a diverse mixture of plant species that includes, but is not limited to, the dominant interior California buckwheat (*Eriogonum fasciculatum*), as well as chamise (*Adenostoma fasciculatum*), coastal sagebrush (*Artemisia californica*), thick-leaved lilac (*Ceanothus crassifolius*), California scrub oak (*Quercus berberidifolia*), white sage (*Salvia apiana*), black sage (*Salvia mellifera*), laurel sumac (*Malosma laurina*), Mexican elderberry (*Sambucus Mexicana*), and toyon (*Heteromeles arbtifolia*). Indigenous peoples of the region extensively utilized all native plants found within the subject property for food, medicines, construction materials, and implement production. A number of non-native plant species have been introduced to the subject property, including many California pepper trees (*Sambucus Mexicana*) planted throughout the property, most particularly in a circular formation in the central one-third of the property, and tamarisks (*Tamarix chinensis*) within Murrieta Creek. Reeds (*Phragmites communis*) and cattails (Typhus latifolia), although native, were planted within a man-made pond located a short distance north of Murrieta Creek near the eastern property boundary. Non-native grasses and weeds comprise the understory of the Riparian Oak Woodland Plant Community and are present throughout much of the subject property. Observed plant species include, but are not limited to, oat grass (*Avena Barbata*), shortpod mustard (*Brassica geniculate)*, brome grass (*Bromus diandrus*), yellow star thistle (*Centaurea solstitialis*), and rattail fescue (*Vulpia myuros*).

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 (*Scelopous 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 within the subject property, it is probable that floral and faunal resources would have offered opportunities to Native Americans for procuring food, as well as components for medicines, tools, and construction materials. Bedrock outcrops suitable for use in food processing, rock or art are not present within the project boundaries and loose

lithic material suitable for ground or flaked stone tool production is only minimally available. What appears to be a permanent, albeit subsurface, source of water is represented by Murrieta Creek. Defensive locations preferred for long-term occupation are not present within the property boundaries. It is probable that the subject property would have been viewed in a favorable light for seasonal resource exploitation and possibly for long-term occupation, despite the lack of bedrock and lithic material.

Criteria for occupation during the historical era were generally somewhat different than for aboriginal occupation since later populations did not depend solely on natural resources for survival. During the historical era the subject property would probably have been considered very desirable due to tillable soil, relatively flat topography, a permanent source of water, and its proximity to urban centers and major transportation corridors.

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. 5). With the exception of the Ipai, these tribes shared similar cultural and language traditions. Although the social structure

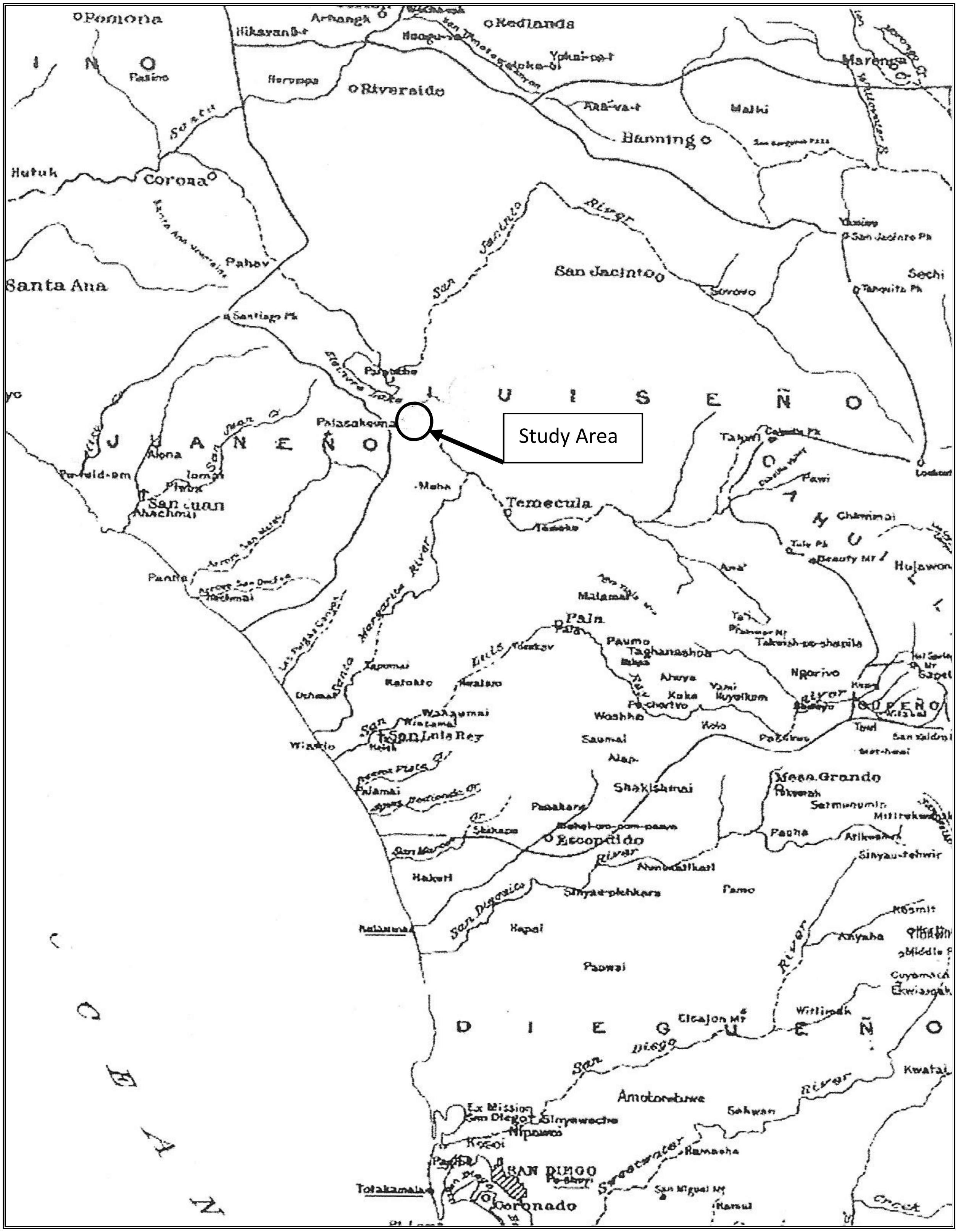


Figure 5: Ethnographic location of the study area. Adapted from Kroeber, (1925).

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 buy 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 and 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), c*anyon live oak *(Q. chrysolepsis),* Engelmann Oak *(Q. engelmannii),* interior live oak *(Q. wislizenii),* and scrub oak *(Q. berberidifoilia).* 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 annus*), 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 ursinuss*). 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 *Moníivol*, 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 photographs

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. 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 *Ṣuukat* (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 dé 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, 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 located in the La Laguna Rancho land grant.

The La Laguna Rancho, encompassing three square leagues, was granted to Julian Manriquez by Mexican Governor Manuel Micheltorena on June 7, 1844. The land grant included all of the lake and shoreline, but did not extend very far onto land around the lake in any direction. Manriquez died a few years after receiving the grant and the property passed to his widow, Trinidad, and their two sons. They sold the rancho to Abel Stearns in 1852 for $4,125, but Stearns only held the rancho for six years, selling it to Augustin Machado for $6000 (Gunther, 281). Machado built an adobe on the northwest corner of his property and with the advent of the Butterfield Stage Road, the house became a focal point and a stage stop for the mail stages (Lech, 85). Augustin Machado died in 1865 and left the La Laguna Rancho to his wife, Ramona, and their twelve children. Ramona received an undivided one-half interest, while each child received an undivided twenty-sixth interest.

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. 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 in San Francisco, bringing another 41,000 individuals. In 1850, over 50,000 people came overland and 35,000 came by sea. Hence, despite the fact that thousands of disenchanted prospectors who left California (reportedly 31,000 in 1853 alone), California's population had grown to 380,000 by 1860 and to 560,000 by 1870, not including the Native Americans, whose populations were

decimated by the Anglo-American invasion. Conversely, in 1846 the Native American population in California is estimated to have been at least 120,000 and by the 1860s, only 20,000-40,000 had survived. This period of history is often referred to as the "California Indian Holocaust".

During the years of the Gold Rush most mining 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, began that year.

Throughout the 1840s and 1850s 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 saw an influx of settlers, as well as those seeking other opportunities, including gold mining.

In June of 1873, Augustin Machado's wife and eleven of the children sold their rights to 12,832 acres of the La Laguna Rancho for $29,000 to Charles Ammon Sumner (SDC Deed Bk. 21:453). The oldest of Machado's children, Juan Machado, retained his share, a pie-shaped piece 513 acres in size, whose point extended into the lake. Machado built an adobe to house his family and continued to live there for many years. In 1875 Sumner mortgaged the La Laguna Rancho to the Temple and Workman Bank of Los Angeles for $5000 with interest at 1 ¼% monthly. In 1876 the note was foreclosed on and sold at a sheriff's sale in 1877 for $6714.49 to Milton S. Latham. Later the same year, Latham sold the rancho to Frederick M. Sumner, brother of Charles Ammon Sumner (Gunther 281).

In 1881 Sumner transferred the land grant to Arthur Scrivener, Trustee for the London and San Francisco Bank, Ltd.. Serendipitously, the great land boom in California commenced shortly thereafter and on September 24, 1883, Franklin H. Heald, Donald M. Graham, and William Collier purchased 12,832 acres of the rancho for $24,000 ($1.95/acre). The La Laguna Rancho was renamed Elsinore and subdivided into town lots and acreages (Gunther, 282). Franklin, Heald, and Collier dissolved their partnership in 1885, with Heald taking the portion of the rancho that lay northwesterly of Corydon Street. Unfortunately he was unable to pay his mortgage and in 1892, lost approximately 10,000 acres to Security Loan and Trust Company. That company quickly sold to land to the South Riverside Land and Water Company for $36,000 (Gunther, 282).

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. With the arrival of rail access, the La Laguna Rancho flourished, and within fifteen years no fewer than eight separate developments were founded on, or adjacent to, rancho lands (Lech 342). While many of

these developments died in the bust of the 1880s, the towns of Elsinore and Wildomar survived, with Elsinore becoming one of the foremost towns in southwestern Riverside County. Unfortunately, rail access was short-lived. Flooding and washouts in Temecula Canyon had 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.

Shortly after the 1885 resurvey of the La Laguna Rancho for the partnership's dissolution, Collier and Graham designated an area on the southwest corner of Lake Elsinore as the Lakeland Tract. This area, located approximately six miles northwest of the subject property, attracted few settlers, but Collier found it to be the perfect environment for growing olives and planted a 135-acre grove. A short while after establishing the grove, Collier sold it to C. H. Albers from St. Louis, Missouri, who eventually expanded it to encompass over 400 acres (Lech 359). At first, Albers' friends made fun of his venture, referring to the grove as "Albers' Folly," at least until the grove began producing an abundant crop. Albers built a canning and processing plant on the property and marketed his olives under the name "Albers Folly" *(ibid*.). The olive industry grew rapidly throughout the early years of the 20th century and the Lakeland area experienced substantial growth in later years due to its proximity to Lake Elsinore. In 1947 the citizens of Lakeland changed its name to Lakeland Village.

In addition to developing the Lakeland Tract, Collier and Graham took a portion of their lands that lay southeasterly of Corydon Street and platted a town site with the name "Wildon" on the land. In November of 1886, a second plat for the new town was recorded with the name "Wildomar" (Fig. 6). This final name was comprised of letters of each partner's first name, plus letters from the first name of Margaret Collier, who was Graham's sister and Collier's wife.

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 (Gunther 1984:572-573). 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 the 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 built as soon as the town was created.

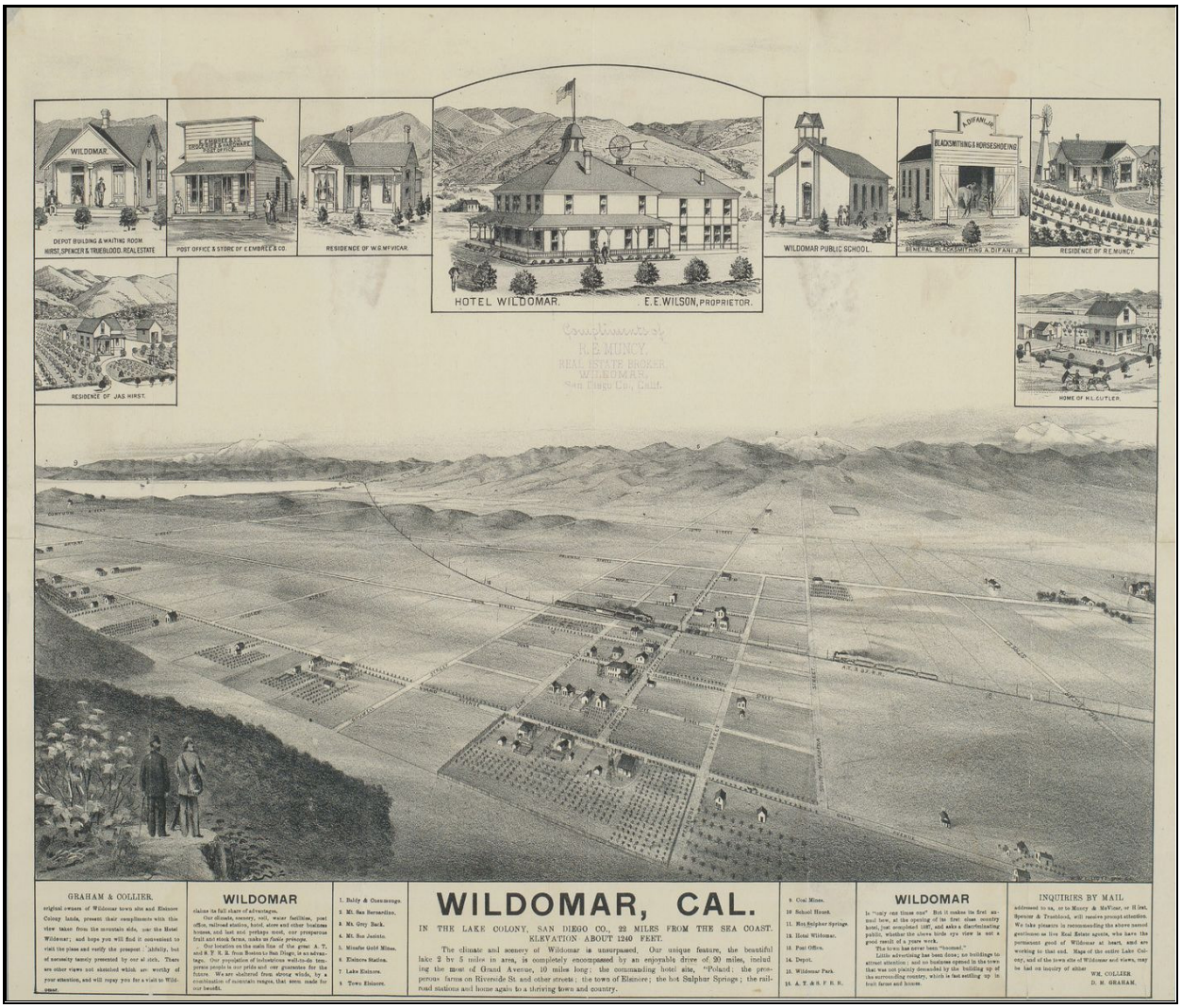


Figure 6: Birds-eye view of Wildomar, California (W.W. Elliot, 1890).

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 Wildomar 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:

1854-1893 General Land Office Plat of Township No. 7 South, Range No. 4 West, San Bernardino Meridian
1901 Elsinore, California 30' USGS Topographic Map
1942 Murrieta, California 15' USGS Topographic Map
1953 Murrieta, California 7.5' USGS Topographic Map
1979 (photorevised) Murrieta, California 7.5' USGS Topographic Map
1953 Wildomar, California 7.5' USGS Topographic Map
1979 (photorevised) Wildomar, California 7.5' USGS Topographic Map
1959 Santa Ana, California 1:250,000 USGS Topographic Map
1979 Santa Ana, California 1:250,000 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 June 7, 2014. The survey was accomplished by traversing the subject property, beginning at the northeastern property

corner, in parallel transects at 15-meter intervals. The survey proceeded in a generally northeast-southwest, southwest-northeast direction following the existing land contours. All of the property was accessible for survey. As a result of grading and vegetation clearance, ground surface visibility was an average of 90% throughout the property, although it was reduced to approximately 35% in Murrieta Creek. Much of the actual Murrieta Creek bed had 100% visibility, but accumulated debris along its banks impeded visibility, thus resulting in a lower percentage of land accessible for viewing.

RESULTS

Research

Results of the records search conducted by staff at the Eastern Information Center indicated that the subject property has not been included in any previous cultural resources studies and that neither archaeological nor historical sites have been recorded within its boundaries.

The subject property is located within a very well-studied area with thirty-one cultural resources studies having been conducted within a one-mile radius of the subject property. During the course of field surveys for these studies, eight cultural resources properties have been recorded. None of these cultural properties are located within one-quarter mile of APN 380-170-020; 33-13749 is located within a one-quarter to one-half mile radius, and the remaining sites are within a one-half to one mile radius of the subject property.

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

Primary Number (Trinomial)	Description
33-001279 (CA-RIV-1279)	Recorded in 1977 as two biface manos, cores, utilized flakes, and metates. Could not be relocated in 1985 or 1990. Presumed destroyed by construction of sewage treatment plant.
33-001282 (CA-RIV-1282)	Recorded in 1977 as two portable, oval-shaped basin metates. Could not be relocated in 1985 or 1990.
33-008173 (CA-RIV-6070H)	Clusters of olives trees surviving from an abandoned & partially destroyed orchard dating from at least the early 1940s
33-013749 (CA-RIV-1272)	Two flakes
33-015304	One quartzite flake
33-015305	One primary flake (andesite)
33-016958 (CA-RIV-8837)	Small camp area (0.06-acre) associated with late historic/early contemporary occupation. Artifacts include bottle glass, tin cans, misc.
33-017366 (CA-RIV-9024)	One mano, four flakes

The Sacred Lands File search conducted by the Native American Heritage Commission failed to indicate the presence of Native American traditional sites/places within the boundaries of the Project or within its Area of Potential Effect (APE). At this time, a response to project scoping

letters sent to interested tribes has been received from the Morongo Band of Mission Indians and they have chosen to defer to the local tribes for comment and further consultation.

The literature search offered no information specific to the subject property. Archival sources indicate that Abel Stearns was the first non-Native owner of the northeastern portion of the subject property, which was located within the La Laguna Rancho. A patent for 13,336.80 acres of land was issued to Stearns on September 3, 1872 (CACAAA083219) under authority of the Spanish/Mexican Grant Act of March 3, 1851 (9 Stat. 631). It is interesting that the patent was issued to Stearns in 1872 since he and his wife, Arcadia Bandini Stearns, sold the La Laguna Rancho to Augustin Machado for $6000 on July 21, 1858. Fortunately for Machado, his bill of sale tied him to ownership of the rancho. Archival information regarding subsequent owners of the subject property was not available without conducting extensive research outside a Phase I Cultural Resources Assessment scope of work.

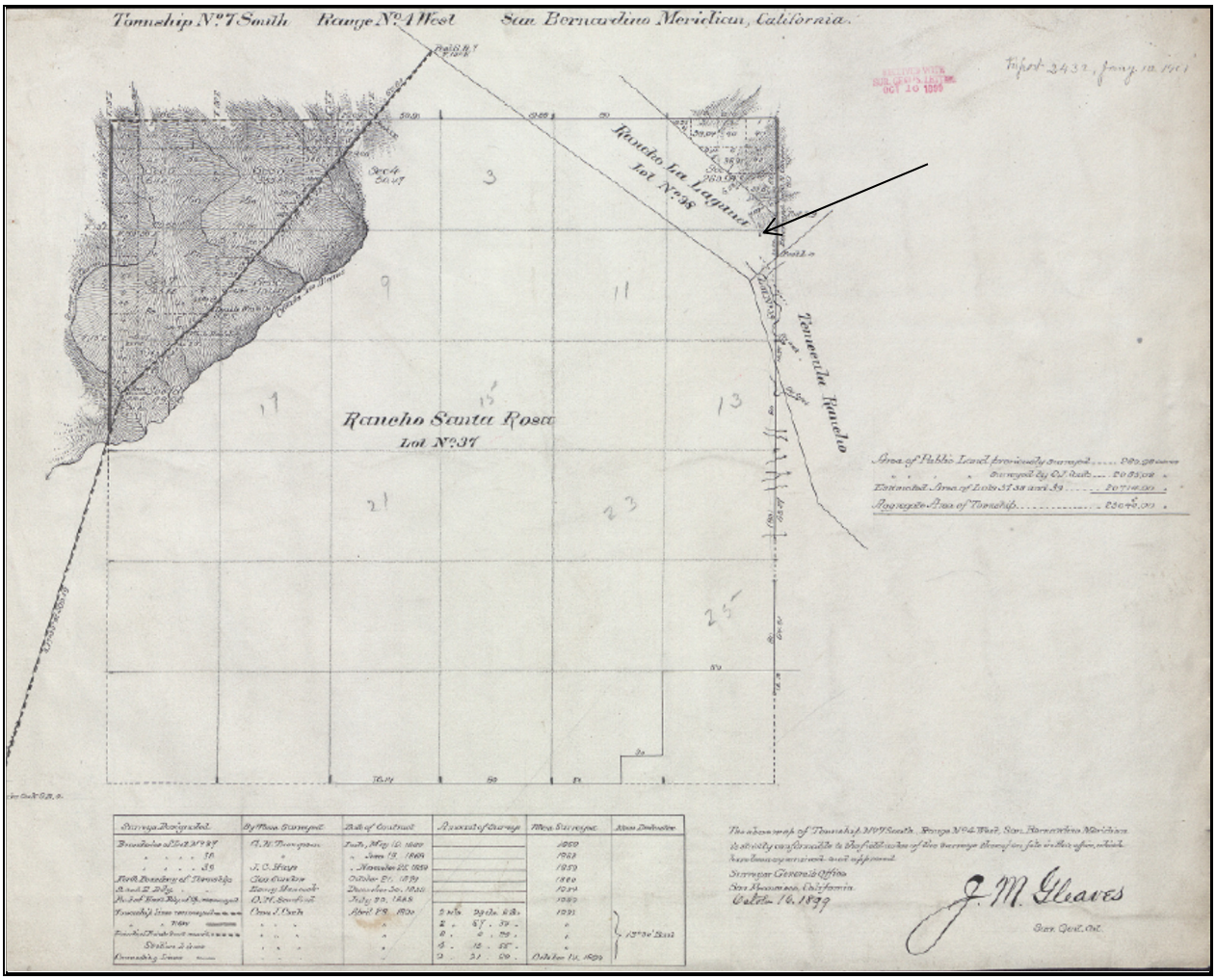
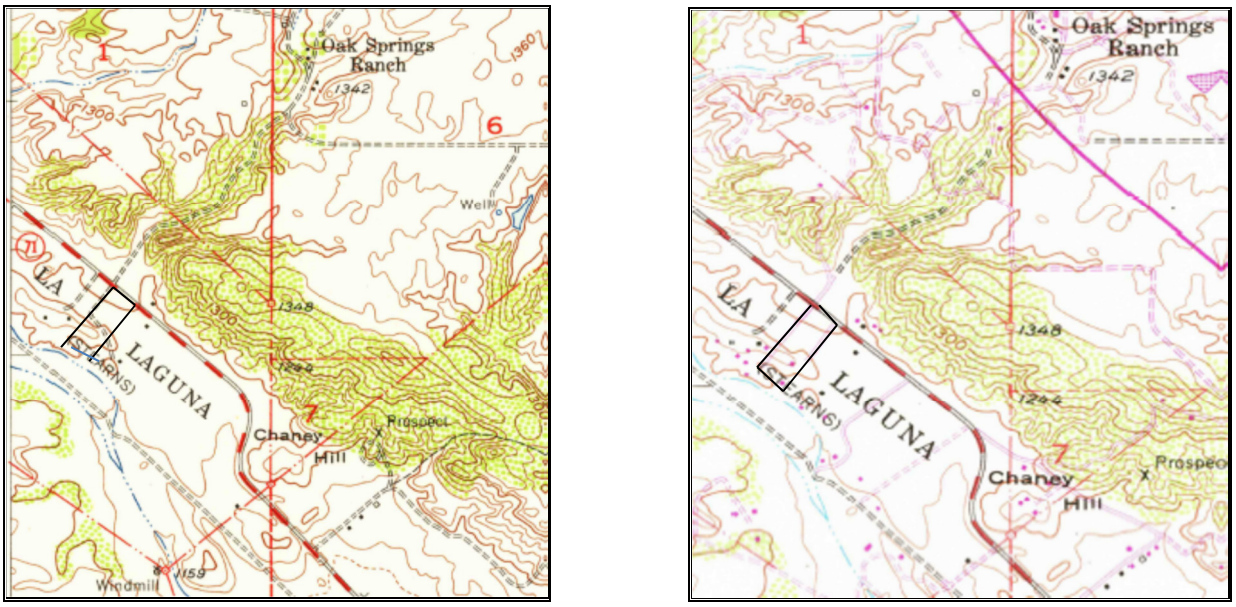


Figure 7: Location of the subject property within the La Laguna Rancho.

Since the subject property was wholly contained within the La Laguna Rancho and thus not public land, it was not included in the General Land Office surveys of 1854-1893 and consequently, it is not known whether any structures or improvements existed at that time. The first cartographic inclusion of the property was in 1897, the date of survey for the 1901 Elsinore USGS Topographic Map. From that date until 1951 (aerial survey date for USGS 1953 Murrieta topographic map), no structures appear within the boundaries of the subject property, although an unimproved road is shown running in an east-west direction across the center of the property, leading to a structure on adjacent property to the east (Fig. 8).



USGS 1953 (1951) Murrieta, California

USGS 1979(1976) Murrieta, California

Figure 8: Cartographic evidence of land use within the subject property boundaries. (Date of aerial photography).

By 1976 (date of aerial survey for USGS 1976 photorevised Murrieta topographic map) two structures appear within the property boundaries and two improved roads form the eastern and western property boundaries (Fig. 8). The structures correspond to a residence with attached garage and an associated structure built on the property in 1964, although neither currently exists; the roads currently remain in place. According to County of Riverside Transportation and Land Management Agency records, a wood frame 1364-square-foot residence with attached garage was built on the property in 1964 (Building Permit BZ91265); research did not locate a permit for the associated structure. Historical photographs, also provided by the RCTLMA, indicate that the structures existed until at least 2004, along with what appears to be cropland and mature landscaping. By 2007, photographs show no structures, croplands, or landscaping on the property, having been replaced by cleared land and a very large excavation in the location of the previous residence. A 2011 aerial photograph

indicates that the current (dry) pond and circular planting of California pepper trees, as well as several other existing improvements, occurred at sometime between 2007 and 2011.

Fieldwork

No cultural resources of prehistoric (i.e. Native American) or historical origin were observed within the boundaries of the subject property during the field survey.

RECOMMENDATIONS

Cultural resources of prehistoric (i.e. Native American) or historical origin were not observed within the project boundaries during the field survey of APN 380-17-020, 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.

Jean A. Keller, Ph.D. Date

Riverside County Certificate No. 232

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1978 Post Pleistocene Archaeology, 9,000 to 2,000 B.C.. In Robert F. Heizer (ed.) *Handbook of North American Indians, Vol. 8, California;* pp. 25-36. Smithsonian Institution, Washington, D.C..

Warren, Claude N.
1968 Cultural Tradition and Ecological Adaptation on the Southern California Coast. In Cynthia Irwin-Williams (ed.): *Archaic Prehistory in the Western United States;* pp.1-14. Eastern New Mexico University Contributions in Anthropology 1(3). Portales, New Mexico.

Warren, Claude N, D.L. true, and A.A. Eudrey
1961 *Early Gathering Complexes of Western San Diego County: Results and Interpretations of an Archaeological Survey. University of California, Los Angeles Archaeological Annual Survey Report, 1960-1961.* University of California Press, Los Angeles, California.

White, R.C.
1963 *Luiseño Social Organization*. University of California Publications in American Archaeology and Ethnology Vol. 48, No. 2. University of California Press, Berkeley, California.

APPENDIX

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

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

June 5, 2014

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

Re: Sacred Lands File Search Request – APN 380-170-020

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.

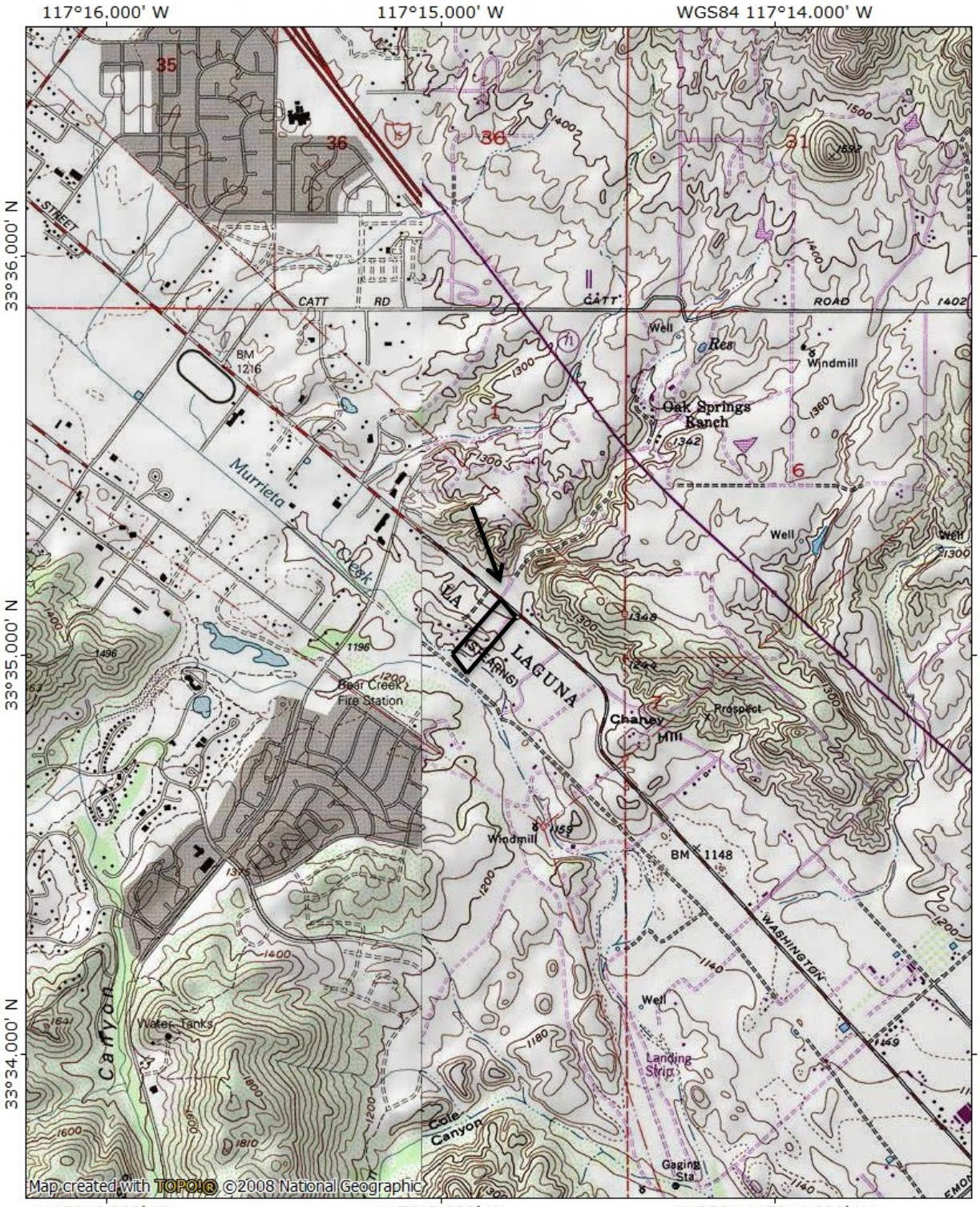
Proposed Project: Sycamore Academy Science and Cultural Arts Charter School
Existing Land Use: Vacant
Acreage: ±9.7 acres
Location: 23151 Palomar Street, City of Wildomar, Riverside County
(T.7s, R.4w, Sec. 1 & 12)
Map: USGS Murrieta, California Topographic Map, 7.5' series.

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

Sincerely,

Jean A. Keller

1042 N. El Camino Real, Suite B-244 – Encinitas, California 92024 – Telephone & Fax 760-295-3909



USGS Murrieta, California
7.5' Series

APN 380-170-020

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TN MN 12°
06/05/14

STATE OF CALIFORNIA Edmund G. Brown, Jr., Governor

NATIVE AMERICAN HERITAGE COMMISSION
1550 Harbor Boulevard, Suite 100
West Sacramento, CA 95691
(916) 373-3715
Fax (916) 373-5471
Web Site www.nahc.ca.gov
Ds_nahc@pacbell.net

June 13, 2014

Dr. Jean A. Keller, Ph.D.
Cultural Resources Consultant
1042 El Camino Real, Suite B-244
Encinitas, CA 92024

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

RE: Sacred Lands File Search and Native American Contacts list for the **"Sycamore Academy Science and Cultural Arts Charter School Project;"** located in the City of Wildomar; Riverside County, California

Dear Dr. Keller:

A record search of the NAHC Sacred Lands Inventory **failed to indicate** the presence of Native American traditional sites/places of the Project site(s) or 'areas of Potential effect' (APEs), submitted to this office. Note also hat the absence of archaeological features, Native American cultural resources does not preclude their existence at the subsurface level.

In the 1985 Appellate Court decision (170 Cal App 3rd 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.

When the project becomes public, please inform the Native American contacts as to the nature of the project (e.g. residential, renewable energy, infrastructure or other appropriate type). Attached is a list of Native American tribes, Native American individuals or organizations that may have knowledge of cultural resources in or near the proposed project area (APE). As part of the consultation process, the NAHC recommends that local government and project developers contact the tribal governments and Native American individuals on the list in order to determine if the proposed action might impact any cultural places or sacred sites. If a response from those listed on the attachment is not received in two weeks of notification, the NAHC recommends that a follow-up telephone call be made to ensure the project information has been received.

California Government Code Sections 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." Also,

Executive Order B-10-11 requires that state agencies "consult with Native American tribes, their elected officials and other representatives of tribal governments in order to provide meaningful input into…the development of legislation, regulations, rules and policies on matter that may affect tribal communities."

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

Sincerely,

Dave Singleton
Program Analyst

Attachments

Native American Contacts
Riverside County California
June 13, 2014

Pala Band of Mission Indians
Historic Preservation Office/Shasta Gaughen
35008 Pala Temecula Road, PMB 50 Luiseno
Pala , CA 92059 Cupeno
PMB 50
(760) 891-3515
sgaughen@palatribe.com
(760) 742-3189 Fax

Rincon Band of Mission Indians
Vincent Whipple, Tribal Historic Preationv. Officer
1 West Tribal Road Luiseno
Valley Center, CA 92082
jmurphy@rincontribe.org
(760) 297-2635
(760) 297-2639 Fax

Pauma & Yuima Reservation
Randall Majel, Chairperson
P.O. Box 369 Luiseno
Pauma Valley, CA 92061
(760) 742-1289
(760) 742-3422 Fax

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

Pechanga Band of Mission Indians
Paul Macarro, Cultural Resources Manager
P.O. Box 1477 Luiseno
Temecula , CA 92593
(951) 770-8100
pmacarro@pechanga-nsn.gov
(951) 506-9491 Fax

Morongo Band of Mission Indians
William Madrigal, Jr.,Cultural Resources Manager
12700 Pumarra Road Cahuilla
Banning , CA 92220 Serrano
(951) 201-1866 - cell
wmadrigal@morongo-nsn.gov
(951) 572-6004 Fax

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

Rincon Band of Mission Indians
Bo Mazzetti, Chairperson
1 West Tribal Road Luiseno
Valley Center, CA 92082
bomazzetti@aol.com
(760) 749-1051
(760) 749-8901 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 7050.5 of the Health and Safety Code, Section 5097.94 of the Public Resources Code and Section 5097.98 of the Public Resources Code.

This list s only applicable for contacting locative Americans with regard to cultural resources for the proposed Sycamore Academy Charter School Project; located in the City of Wildomar;; Riverside County, California for which a Sacred Lands File search and Native American Contacts list were requested.

Native American Contacts
Riverside County California
June 13, 2014

Pechanga Band of Mission Indians
Mark Macarro, Chairperson
P.O. Box 1477 Luiseno
Temecula , CA 92593
(951) 770-6100
mgoodhart@pechanga-nsn.gov
(951) 695-1778 FAX

SOBOBA BAND OF LUISENO INDIANS
Joseph Ontiveros, Cultural Resource Department
P.O. BOX 487 Luiseno
San Jacinto , CA 92581
jontiveros@soboba-nsn.gov
(951) 663-5279
(951) 654-5544, ext 4137
(951) 654-4198-FAX

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

Cahuilla Band of Indians
Luther Salgado, Chairperson
PO Box 391760 Cahuilla
Anza , CA 92539
Chairman@cahuilla.net
760-763-5549
760-763-2631 - Tribal EPA

Pechanga Cultural Resources Department
Anna Hoover, Cultural Analyst
P.O. Box 2183 Luiseño
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.

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This list s only applicable for contacting locative Americans with regard to cultural resources for the proposed Sycamore Academy Charter School Project; located in the City of Wildomar;; Riverside County, California for which a Sacred Lands File search and Native American Contacts list were requested.

Dr. Keller,

Thank you for informing the Morongo Cultural Resource Manager of the proposed project. We will defer to the local tribes for comment and further consultation on the matter.

I would like to also inquire about another subject matter. I am currently in the process of researching the Boniface School history in the city if Banning and would like to ask for your help. Would you have any material on the history of the school or the Indian people that attended it throughout the years?

Thanks for your consideration of my request.

HAVE A GREAT DAY,

WILLIAM MADRIGAL JR.
MORONGO CULTURAL HERITAGE
T:(951) 755-5025

C:951-201-1866 BEGIN_OF_THE_SKYPE_HIGHLIGHTING 951-201-1866 FREE END_OF_THE_SKYPE_HIGHLIGHTING