

APPENDIX 5

CULTURAL RESOURCES ENVIRONMENTAL SETTING

5.1 CULTURAL RESOURCES OF THE SAN JOAQUIN VALLEY

The Proposed Project would pass through the San Joaquin Valley where unique cultural resources have been found. To support the discussion in Section C.4, Cultural Resources, this Appendix describes the prehistory, ethnography, and history of the San Joaquin Valley. This following regional overview was originally published in the 1988 FEIR/EIS.

5.2 PREHISTORIC SETTING

The prehistory of the San Joaquin Valley may have its origins in late Pleistocene and early Holocene sites dating from perhaps as early as 12,000 years ago. The Farmington Complex sites in San Joaquin and Stanislaus Counties (Riddell, 1949; Treganza, 1952) and the Tranquillity Site¹ in Fresno County (Hewes, 1946) are believed to be some of the earliest examples of human activity within the Central Valley area. The Fluted Point Cultural Tradition (or Big Game Hunting Tradition) in the San Joaquin Valley is represented by the Witt Site and other Tulare Lake shoreline finds which date from approximately 11,000 years ago (Riddell and Olson, 1969). Sizeable prehistoric populations first appeared in the San Joaquin Valley with the Western Pluvial Lake Tradition (WPLT) which extended from approximately 11,000 to 7,000 years ago. This period saw the emergence of a cultural tradition which was adapted to the wetlands environments of Tulare and Buena Vista Lakes. Classic site types from this period are best known from Buena Vista Lake in Kern County (Wedel, 1941; Fredrickson and Grossman, 1977). Following the WPLT in Central California, various regionalized cultural traditions and sequences emerged throughout the San Joaquin Valley, Sierra Foothills, and Coast Range areas. Early attempts to categorize the chronology and cultural attributes of the numerous prehistoric manifestations into a single scheme led to the development of the Central California Taxonomic System; subsequent schemes have developed with a tendency toward understanding Central Valley prehistory in terms of local cultural patterns'. Research emphasis has gravitated towards the understanding of cultural systems as they change through time, within a local and regional context.

The prehistory of the western edge of the San Joaquin Valley and the lower eastern slopes of the Diablo Range was first explored by archaeological investigations associated with the San Luis, Los Banos and Little Panoche Projects. During the early 1960s and 1970s, archaeological surveys and excavations were conducted at these three reservoir locations (Treganza, 1960; Olsen and Payen, 1968, 1969, 1973; Pritchard, 1966, 1970), and those studies have established the cultural and temporal prehistory for the study area.

Archaeological investigations began at the San Luis Reservoir where A. Treganza's (1960) survey was followed by excavations at CA-Mer-14, which revealed a single component habitation site dating from

¹ Assigned CA-Fre-48/P-10-85.

approximately A.D. 300 to 1000 (Olsen and Payen, 1969). As part of the Los Banos Dam Project, excavations were conducted in 1964-1965 at the Menjoulet Site (CA-Mer-3). W. Pritchard (1970) discovered the remains of 12 structures at the site; among them was a housepit more than 23 meters in diameter -- one of the largest known to California archaeology (Moratto, 1984). Pritchard (1970) determined that the Menjoulet site was a major year-round center, inhabited by an estimated fifty to one hundred people.

In 1966, archaeological sites at Little Panoche Reservoir were investigated by W. Olsen and L. Payen. Excavations at CA-Fre-128 revealed structures and artifacts that placed occupation between A.D. 1700 and 1800. At CA-Fre-129, Olsen and Payen discovered evidence of a later prehistoric temporary camp or village site with an associated cemetery (Moratto, 1984). Also discovered at Little Panoche Reservoir were "three distinct occupation zones" exposed in the walls of the Salt Canyon drainage. Archaeological testing and preliminary geological and soils studies suggested a probable age of 3,000 years for the lower cultural stratum and 500 to 1,000 years for the upper (Olsen and Payen, 1968; Moratto, 1984).

In 1966 and 1967, archaeological excavations were conducted by Olsen and Payen (1969) at the Grayson Site (CA-Mer-S94) in the San Luis Reservoir area. On the basis of distinctive artifact types and mortuary patterns at that and other western valley sites, Olsen and Payen defined a series of four cultural complexes. These complexes have been summarized by Breschini et al. (1983), Haversat and Breschini (1985) and Moratto (1984) and the following discussions are based on those excerpts.

Positas Complex, ca. 3300 to 2600 B.C.

At present, the Positas Complex is represented only by cultural material excavated from CA-Mer-S94, and is very tenuously linked to southern California on the basis of artifacts termed as "doughnut stones" (Olsen and Payen 1969). The Positas Complex does not appear to fit with materials from any of the other sites known for the study area, although Olsen and Payen do cite the rare occurrence of similar artifacts elsewhere within the San Joaquin Valley. Two radiocarbon dates of A.D. 1305 \pm 90 and 450 \pm 100 B.C. are mutually inconsistent and contribute little to the dating of the Positas Complex (Moratto, 1984). Additional data will be required to further define the age and cultural affiliation of this early cultural complex.

Items which may be diagnostic of this period are:

... perforated, flat cobbles; a few flake scrapers; rare examples of small shaped mortars; short cylindrical pestles; and at least several milling slabs and mullers. Two or three deep projectile point fragments may belong here, but it is doubtful. Several other chipped stone objects (such as small plane scrapers) also could be associated with this complex. One Spire-Lopped Olivella bead and several also occurred in the deep levels and could belong to the complex (Olsen and Payen, 1969)

While the "doughnut stones" appear to be the most characteristic artifact attributed to this period, some "doughnut stones" were also found in later cultural strata (Pacheco Complex) at CA-Mer-S94.

Pacheco Complex, ca. 2600 B.C. to A.D. 300

This period is represented by the Pacheco A and B Phases, which were identified in archaeological components at CA-Mer- S94. The Pacheco A Phase also appears to have been present at CA-Mer-215. The earlier Pacheco B Phase is represented by only a few distinctive items that suggest a relationship to the Central California Early Period. Olsen and Payen state that the Pacheco A Period "marks an incursion of coastal people to the west edge of the valley" (1969). Their theory is partially based on the discovery of flexed burials for a cultural period in which extended burials were prevalent in the Central Valley.

The Pacheco B Phase remains poorly understood but is tentatively dated at approximately 2600 to 1600 B.C. (Moratto, 1984). Diagnostic elements are as follows:

...Thick, Rectangular Olivella beads, the rare occurrence of rectangular Haliotis or freshwater mussel shell beads, several large points and a few examples of heavy food-processing tools. Possibly, the graver-like tools and the large leaf-shaped biface point fragments belong here, also (Olsen and Payen, 1969).

Potentially diagnostic elements for the Pacheco A Phase, which is tentatively dated from 1600 B.C. to A.D. 300 (Moratto, 1984), are as follows:

... Spire-ground; Modified Saddle (Type 3b2); Saucer (Type 3c); and Split-drilled (Type 3bl) (Olivella beads); and Macoma clam disc beads. One Haliotis disc bead and a few centrally perforated Haliotis cracherodii shell ornaments are known, as well as several rare stone bead types. These bead and ornament forms are clearly related to the Middle Period in central California.

Distinctive bone artifacts include perforated canine teeth, bird bone whistles, a few crude bone awls, scapulae grass cutters with ground edges and a few other types of less diagnostic value. Large spatulate bone tools and various perforated "pin" forms do not occur, though they are distinctive in the Delta.

Polished stone objects include rings of slate and jade slate, pins and flat pebble pendants. These lack variety and are often poorly made. Especially distinctive is the heavy stone tool complex. A variety of mortar and pestle forms occur. Milling slabs and mullers are frequent. Some of the latter are of well made rectangular forms. All forms of grinding tools are especially abundant.

The projectile point complex includes large to medium silicate and obsidian points, frequently stemmed or side-notched. Almost all are percussion flaked and weigh from 3 to 10 gm. Some of the points, on the basis of form and material, certainly are derived from the coast, presumably the Monterey Bay area. A limited number of other elements indicate contact to the west. These include fragments of Mytilus and clamshell in the midden, a Mytilus shell fish- hook and possibly a fragmentary jade ring (Olsen and Payen, 1969).

Excavations at CA-Mer-27 resulted in the discovery of a lower component, which contained further evidence of the Pacheco A Phase, as well as a Protohistoric Period upper component (Nissley, 1975). The presence at this site of milling stones (manos and metates) is somewhat surprising and suggests lines for future investigation within the study area (Haversat and Breschini 1985). It is possible that the Pacheco A Phase is older than the 2600 B.C. to A.D. 300 date suggested by Olsen and Payen (1969).

Gonzaga Complex, ca. A.D. 300 to 1000

This late Prehistoric Period has been identified from materials at CA-Mer-3, -14, -S94, -215, CA-Fre-128, -129, and other sites. Olsen and Payen (1969) state that this occupation complex relates closely to the Late Period Phase I of the Delta region (as defined by the Central California Taxonomic System), but conclude that "this period in the Los Banos region is aberrant and must be considered as a distinct cultural entity even though it forms a basic portion of the sequence."

The only excavated components of this period are cemeteries, and as such the diagnostic elements are confined to grave goods. The diagnostic elements cited by Olsen and Payen are as follows:

The frequent *Olivella* bead forms include: Whole Spire-ground (Types la, lb); Thin Centrally-perforated Rectangular (Type 2a1); Split-punched (Type 3a2); Oval; and several variant forms of the Thin Rectangular bead. Freshwater mussel shell disc beads and whole limpet shells (*Megathura crenulata*) also occurred. *Haliotis* shell ornaments (all *Haliotis rufescens*) of frequent occurrence include simple circular, oval and tear-drop shapes. Less frequent are forms with a flat and round top or split "fishtail" end and round top. All types are frequently decorated with the distinctive X- or V-shaped incising on the edges. Specimens with bead applique set in asphaltum are known, some of the discs have the convex surface smeared with asphaltum and may have served as ear-spool facings.

Projectile points are, rare. One large squared stem and a large tapered stem point are definite occurrences along with fragments of large incipient serrated obsidian points from one component.

Bone items include a few awls, pins, incised mammal bone tubes, bird bone whistles and several scapulae grass cutters. Most of the latter have notched rather than ground edges. Polished stone objects include large spool-shaped ear ornaments and small cylindrical "plugs".

The heavy stone tools include large bowl mortars; shaped pestles; rare slab mortars; and the slab milling stone and muller. The latter are rarely shaped. The relative frequency of the mortar versus the milling stone is not known from excavated samples. It is clear, however, that the use of the milling stone and muller is more important here than in the latter period, but less frequently than the preceding Pacheco complex (Olsen and Payen, 1969).

According to Pritchard (1970), the Gonzaga component is generally associated with the Late Horizon Phase I of the Central California Taxonomic System. According to Haversat and Breschini (1985), Merced County radiocarbon dates do not support that association; however, a single obsidian hydration date from CA-Mer-S94 has rendered a date of approximately 1,475 years ago for the Gonzaga Complex (Olsen and Payen, 1969). Without knowledge of the source of the obsidian, the accuracy of this date is uncertain.

Panoche Complex, ca. A.D. 1500 to 1850

Archaeological evidence for this Protohistoric Period is found at CA-Fre-128, Fre-129, CA-Mer-3, Mer-27, Mer-119, Mer-130 and Mer-215 (Olsen and Payen 1969, 1983; Pritchard 1983; Nissley 1975; Jensen 1976; Peak and Weber 1978), and other sites. This complex exhibits relationships to the south, as well as to the Sacramento-San Joaquin Delta region. It has been classified as Late Period Phase II in the Central California Taxonomic System. Two radiocarbon dates obtained from CA-Fre-129 and CA-Mer-3 provided dates less than 185 years old (Olsen and Payen, 1969). Two additional dates from CA-Mer-215 are less than 300 years old (Peak and Weber, 1978). Pritchard summarizes the Panoche

Complex as "very probably representing the final occupation of the region by the Kahwatchwah Yokuts" (1983).

Diagnostic elements include the following:

... rare clamshell disc beads; Tivela tubular clam beads; steatite disc beads; *Haliotis* epidermis disc beads; side-ground *Olivella* beads; spire-ground *Olivella* beads; small, thin *Olivella* discs (Type 3d); small, thick *Olivella* discs (Type 3e) (some incised); small, rough *Olivella* disc beads; and lipped *Olivella* beads. *Haliotis* ornaments are rare, but include simple circular, rectangular or "tabbed" and forms. Projectile points are usually of the small side-notched, concave-based tradition, termed "Panoche side-notched", along with rare desert side-notched or serrated obsidian points, small triangular, concave-based and, rarely, large stemmed points. Especially distinctive is the abundance of well chipped flake scrapers. Bone objects include awls and scapulae grass cutters, incised bird bone tubes or whistles, short bone beads and long awl or dagger-like pieces. Ground or polished stone objects include actinolite or slate pins and a variety of mortar and pestle forms. Presumably, bedrock mortars are also in use during this period. Use of the milling slab and muller is weakly attested; usually, the latter are unifacial cobbles. Steatite vessels are known, but rare, and vessel sherd arrowshaft straighteners are also known. One site also produced a number of sherds of a crude brownware pottery.

The structures include large (approximately 75 feet diameter) circular assembly or ceremonial houses, small circular dwellings, usually 30 to 50 feet in diameter, and one instance of a small semi-subterranean sweathouse (Olsen and Payen, 1961).

Based on the evidence from Panoche Complex sites, particularly the Menjoulet Site (CA-Mer-3), Pritchard (1983) has noted:

In general, the evidence ... leaves little doubt that Kroeber lacked the necessary demographic data to clearly establish that the west side of the San Joaquin Valley, in ethnographic times, was "unimportant" and had "few residents" (1925). The Menjoulet site was undoubtedly a major village that was occupied on a year-round basis and, was inhabited by a substantial number of people The evidence of the large structure at the site suggests that not only were several large family groups living here, probably similar in kinship structure to the exogamous moieties of the Valley Yokuts, but that the site was probably a tribelet center.

Olsen and Payen (1969) concluded that during prehistoric times the western edge of the San Joaquin Valley was occupied by groups basically oriented to an acorn gathering and hunting way of life. Throughout the Pacheco to Panoche sequence, trade relationships were maintained with peoples of the Delta and more southerly coastal and inland areas. While the Panoche Complex, and perhaps the Gonzaga, may represent a Yokutsan presence, the earlier complexes are not easily ascribed to any particular ethnic or linguistic groups. Additional fieldwork will be needed to address these research problems and to reconstruct paleoenvironmental conditions and examine prehistoric cultural adaptations to them on the western side of the San Joaquin Valley (Moratto 1984:193). Archaeological sites in the project area potentially contain significant cultural data which could contribute to the study of these important research issues. Such resources would be regarded as potentially eligible for nomination to the National Register of Historic Places.

Potential for Prehistoric Resources

The above referenced studies and other investigations in the general study region (Olsen and Payen, 1983; Pritchard, 1983; Russo and McBride, 1979; Dallas, 1985) suggest that prehistoric archaeological resources tend to be located on benches and terraced areas adjacent to major drainages and springs. Some isolated rockshelter and bedrock mortar sites have been located relatively far from water;

however, the majority of known sites tend to cluster around potable water sources. Archaeological resources include occupation sites, rock shelters, surface lithic scatters, bedrock milling stations and stone quarries.

A resource sensitivity model was developed for the 1986 DEIR for use in evaluating potential project corridor and route alignments. Archaeological sensitivity within the project area was determined by the presence of documented sites and of areas believed to be environmentally favorable for the occurrence of additional resources. The application of specific environmental criteria led to the following sensitivity statements regarding Proposed Western Corridor and Eastern Corridor Alternative.

The Proposed Project Corridor has a comparatively higher occurrence of and potential for archaeological (as well as ethnographic and historic) resources. Environmental factors conducive to the presence of these resources are:

- Terraced areas adjacent to drainages
- Spring locations
- Potential rock shelter locations
- Potential lithic source

A higher degree of sensitivity of an area implies a greater potential for the presence of resources that may qualify as National Register of Historic Places sites.

The Eastern Corridor Alternative has a comparatively lower occurrence of and potential for cultural resources. Environmental factors that diminish the potential presence of resources are:

- Few terraced areas adjacent to drainages
- Lack of spring locations
- Lack of potential rock shelter locations
- Lack of potential lithic sources
- Heavy agricultural use, which implies the destruction of previously favorable settings, as well as resources that might have qualified as National Register of Historic Places sites.

A comparative analysis of these factors led to the conclusion that the Western Corridor is more sensitive than the Eastern Corridor Alternative with regard to the occurrence and potential occurrence of cultural resources. A greater number of recorded sites and favorable terrain for encountering additional sites are within the Western Corridor.

5.3 ETHNOGRAPHIC/NATIVE AMERICAN SETTING

Prior to the coming of Euro-Americans, the entire San Joaquin Valley was the homeland of many different Yokuts tribes. Their territory extended from the summit of the Diablo Range in the west to the upper reaches of the Sierra foothills in the east, from the Tehachapi Mountains in the south to a point midway between the Calaveras and Mokelumne rivers in the north (Wallace, 1978; Latta 1977).

The Los Banos-Gates Project study area passes through the ethnographically identified territories of the Northern Valley Yokuts and the Southern Valley Yokuts. The northern part of the project area was within the Kahwathwah tribal area (Kroeber, 1925; Latta, 1977), which extended south to at least Little Panoche Creek and possibly to Cantua Creek. The southern part of the project area was within the Tachi tribal area (Kroeber, 1925; Latta, 1977; Wallace, 1978).

Anthropological sources suggest that Yokuts settlement and subsistence practices were oriented to major watercourses. The harvesting of wild plant foods was of prime significance. Acorns were a principal food source for the Kahwathwah in the north and a favored source in the south, although not as readily available to the Tachi. Various grass seeds and buckeyes were also important plant foods. The settlement system of the Yokuts was characterized by principal villages on terraced areas adjacent to watercourses. Seasonal dispersal took place for plant collection and preparation. Villages were composed of clusters of large, semi-subterranean, round to oval single or multi-family dwellings. Large, communal dance houses were erected at central villages. West Valley archaeological sites have yielded evidence of dwellings paralleling the ethnographic descriptions (Wallace, 1978; Mikkelsen, 1986).

Little ethnographic information on Yokuts technology is available; however, archaeological evidence indicates that the mortar and pestle were the dominant grinding tools, with millingslabs and handstones also being used. Other stone tools include hammerstones and choppers. Projectile points and knives were commonly made from locally available chert, jasper and chalcedony, obsidian was imported and is not often found archaeologically. Bone awls were important for basket manufacturing. Trade with neighboring groups and excursions into neighboring territories was a common practice. For detailed discussions regarding Yokuts culture, subsistence practices, social and political organization and religion, reference is given to Kroeber (1925), Gayton (1948), Latta (1977), Wallace (1978) and Breschini et al. (1983).

Ethnohistory

The Yokuts first encountered the Spanish in the late 1700s, soon after the latter began settling along the southern and central California coast. Pedro Fages, one of the original members of the first Spanish land expedition into California, led a small band of soldiers into the San Joaquin Valley via Tejon Pass in the fall of 1772, and crossed the Valley west-ward bound for the future site of Mission San Luis Obispo. While in the San Joaquin Valley he and his men visited several Yokuts villages, south of the study area. Over the following 30 years, Yokuts-Spanish contacts were minimal (see Gifford and Schenck 1926 for a history of early exploration of the southern San Joaquin Valley (Breschini et al., 1983).

The traditional way of life began to change for the Yokuts when they were drawn into the mission system. As coastal Native populations were exhausted, the Franciscan priests began gathering potential converts from farther inland. During the early decades of the nineteenth century, some Tachi Yokuts were brought under the control of the La Soledad, San Luis Obispo, San Miguel, and San Juan Bautista missions, however, during that period the majority of the Southern Valley Yokuts remained free of

Spanish control, although not free from Spanish influence (Breschini et al., 1983). At the same time, sizeable numbers of Northern Valley Yokuts were taken to the San Jose, Santa Clara, La Soledad, San Juan Bautista, and San Antonio missions (Merriam, 1955; Wallace, 1978).

During this period, increasing numbers of Indians from the coastal missions and non-mission villages were fleeing into the Valley, seeking refuge among the Yokuts. These people brought with them different cultural practices, including their own and those acquired from the Spanish. They also introduced the horse to the valley dwellers, first as food and later as a means of transportation. As a result, the Yokuts began altering some of their cultural practices, including the adoption of a new subsistence strategy - one of raiding mission and rancho lands in order to acquire horses. They became so successful at this practice that many of them came to be called the "Horse-thief Indians" (Broadbent, 1974; Breschini et al., 1983).

Beginning in 1806, several military expeditions were organized by the Spanish and sent into the San Joaquin Valley to recapture the escaped mission Indians (Gayton, 1936; Cook, 1960). These expeditions just as often resulted in the burning of Yokuts villages and the indiscriminate killing, wounding or kidnapping of its occupants. As Cook (1960) noted, the Spanish authorities often made no attempt to distinguish between mission and non-mission Indians during this period.

In response to the growing conflict with the Valley Yokuts, proposals were put forward to extend the mission system inland. Several exploration parties were sent out to find likely locations for mission establishments. However, despite the efforts of the Franciscan padres and the support of civil authorities, the interior chain of mission institutions was never realized (Wallace, 1978).

Disruption of the traditional Yokuts' way of life did not end with the change from Spanish to Mexican rule in 1822. The hostility of the Valley tribes and their increased livestock stealing resulted in more frequent punitive expeditions by the military and Coast Range Valley ranchers. These excursions often turned into slave raiding parties, which brought back women and children to serve as laborers and domestics (Wallace, 1978).

The Mexican Period witnessed two events of enormous consequence in the fate of the Yokuts' way of life; these were a sudden and sharp drop in their numbers and the secularization of the mission system. During the 1830s, severe epidemics swept through the San Joaquin Valley devastating the Native population. One particularly disastrous pestilence occurred in 1833, which in one estimation "actually wiped out all Yokuts remaining in the central and northwest San Joaquin Valley" (Latta, 1977). Cook (1955) estimated the mortality rate in excess of 75 percent, while other researchers have noted that whole villages, even whole tribes, were completely eradicated by the disease. What few Yokuts survived were incapable of regaining their own way of life and were forced to seek new homes and new lives among Foothill Yokuts and Miwok peoples in the Sierra foothills (Breschini et al., 1983).

In 1834, Mexican rule forced the conversion of the Franciscan missions into ordinary parish churches. The mission Indians were freed and many returned to their former homelands, only to find that villages

no longer existed and that familiar localities were changed. Some mission refugees settled into communities that consisted of members of different tribes.

Considerable tribal and territorial readjustments were set into motion and the traditional way-of-life was slipping away. Throughout the 1800s the west side of the Valley was increasingly populated with Mexicans and Californios. The competition for the more habitable locations along major drainages put added pressure on the Kahwathwah and Tachi tribes and according to F. Latta (1977) few, if any, Yokuts were living in that area by the mid-1800s.

With the 1848 annexation of California by the United States came the near total disappearance of Native people from the San Joaquin Valley. Thousands of gold-seekers poured into the Sierra, American settlers began to invade the Valley, ruthlessly displacing the remaining Yokuts populations. In altering the face of the land to suit their needs, the settlers drained the tule-marshes, erected fences (thus inhibiting the Indian practice of antelope drives) and turned livestock loose to compete with the Native peoples for seeds and nuts (Breschini et al., 1983).

The Yokuts' open-valley habitat made them extremely vulnerable and there was no way for them to escape the full force of Euro-American settlement (Wallace, 1978). In 1851, the tribes agreed to relinquish their ancestral lands in exchange for reservations and payment in goods, but the treaty was never ratified by the United States Senate (Heizer, 1972).

Rejection of the treaty engendered widespread fear among settlers that the Indians would revolt. Thus, in 1853, Congress authorized and adopted a more modest plan recommended by Edward F. Beale, the new superintendent for Indian affairs in California. Beale proposed the immediate establishment of smaller reservations, which would also serve as military posts for the United States Army. Once on these reservations, the Indians would be taught agriculture and handicrafts. These reserves were intended to become self-sustaining and five were authorized in 1853, with the first established at Tejon in the Tehachapi foothills. Remnant populations of various Yokuts, Chumash, Monachi, Tubatulabal, Kawaiisu, and other tribal groups came freely to Tejon or were brought forcibly. The remnants of the Southern Valley Yokuts either went to the Tejon Reservation or to the Fresno Reserve, although some remained as laborers and domestics on American-owned ranches. When the Tejon Reserve failed in 1859, the Indians were removed to Tule River and in 1873 a reserve was established there for them (Breschini et al., 1983). Beale was soon removed from office, partly because of his lack of business acumen and partly through the efforts of his political opponents. Five years after the reserve program was instituted, a federal investigator reported that the system was a failure and that the reserves were "mere almshouses for a trifling number of Indians" (Bean, 1968).

By the beginning of the twentieth century, less than 200 Yokuts lived on the Tulare Reserve and most of them belonged to Yawalmani- and Tachi-speaking groups (Wallace, 1978). On February 28, 1921, by U.S. District Court Decree, a small settlement consisting of forty acres was set aside near the community of Lemoore for Tachi Yokuts. Seventeen years later the Federal Government purchased and added 120 acres to this reservation, which had become the Santa Rosa Rancheria. For several decades prior to the establishment of this rancheria, the few remaining Southern Valley Yokuts lived widely

scattered throughout the Valley region. They lived on the fringes of American settlements and society, working when they could at odd jobs, most frequently as migratory farm laborers and domestic servants.

Potential for Ethnographic/Native American Resources

Anthropological sources indicate that four known ethnographic resources are located in the vicinity of the project area. The Kahwathwah village of "Hahnomah" (Latta, 1977) is located at the San Luis Reservoir and is included in the San Luis Gonzaga Archaeological District, which is on the National Register of Historic Places. The Tachi village of "Udjiull" (Kroeber, 1925) or "Udgeu" (Latta, 1977) is located on Los Gatos Creek and "Golon" (Kroeber, 1925) or "Holon" (Latta, 1977) is located at the town of Huron. An unidentified Yokuts village² is referenced (Latta, 1977) for the Cantua Creek-Salt Creek area, with no additional details available. None of these resources are within the alternative route boundaries.

Along with the archival research, Native American consultation was conducted for the 1986 DEIR to assess the potential for resources in the project area. The Native American Heritage Commission in Sacramento provided a contact list for Merced and Fresno Counties. Organizations and individuals were consulted with the following objectives:

- Identify Native American cultural resources within the project area
- Identify Native American concerns and objectives in dealing with project-related culturally sensitive sites and locations, including archaeological sites.

To this end, consultants were shown maps which depicted the project area and were asked to identify any known but previously undocumented locations of villages; cemeteries; hunting, gathering and plant collecting areas; sacred or ceremonial sites; or any other important geographic places in the project area. Also, information was sought on contemporary values, concerns, and recommendations for archaeological sites.

Other than the four previously discussed village sites, no additional resources were identified as a result of these consultations. There was, however, a general consensus that cemeteries, as well as sacred and religious sites, are the most sensitive resources that could be encountered within the project area. Some recorded archaeological sites will also be culturally sensitive for Native Americans. Resource management considerations for such sites will require addressing issues from both a research and Native culture perspective.

Additional site types, which likely occur within the project area, include late period prehistoric/protohistoric village locations and ethnobotanical gathering areas. The anthropological literature (Kroeber, 1925; Latta, 1977; Wallace, 1978) suggests that similar site distribution patterns and resource potentials exist for ethnographic resources as do for prehistoric archaeological sites. That is, these types of resources will most likely occur on terraced areas adjacent to drainages and springs.

². Assigned CA-Fre-85/P-10-85.

The potential for encountering resources of this nature is greater for the Proposed Western Corridor than for the Eastern Corridor Alternative, which is a situation that can be attributed to the same factors as discussed for archaeological sites.

5.4 HISTORICAL SETTING

The project area has historically been a region physically isolated from the population and transportation centers of California. Before the arrival of the railroad in the late nineteenth century, and adequate roads in the early twentieth century, this isolation was a key factor in the project area's historical evolution. Equally important natural factors were the rough and dry character of the region. Much of it is hilly or steep and almost all of it is characterized by a harsh hot and dry climate for most of the year. Finally, the exploitable economic resources of this region were lacking during most of the nineteenth century, although oil began to be important in the southern section of the project area during the turn of the century.

The realities of distance, land, climate, and resources conspired to make the project area a kind of backwater, isolated and unpopulated. Yet ironically, these very negatives made the region popular with those who wanted to hide or escape from the world in sequestered places. The first phase of the area's history is characterized by this kind of use by a population once dominant in the Golden State - the Mexican Californios.

Mexican-California Homeland, ca. 1800s to 1880s

The earliest known information about the history of the project area concerns its use as a transportation route between Los Angeles and northern California. During Spanish and Mexican times (1770s-1848), California's main north-south land transportation route was "El Camino Real" (the Royal Road), running from mission to mission through the coastal valleys. "El Camino Viejo a Los Angeles" (The Old Road to Los Angeles) represented an alternative route. It was more isolated and dangerous to travel and was used mainly by fugitives and others who wished to travel north or south in secrecy, unobserved by the authorities and settlers on the coastal road. It is unclear exactly when El Camino Viejo first began to be used, but it was reportedly as early as 1800 (Latta, 1936). Ox carts were used to haul the possessions or freight of those who traveled the road.

The route of El Camino Viejo followed old animal and Indian trails, which skirted the eastern slope of the Coast Range foothills, allowing a stop at each water source along the way. Indian villages existed at some of these water sources, which often corresponded to the points where canyons or small creeks exited from the coast mountains. Indians at these locations were taken to the coastal missions by the Spanish early in the nineteenth century and several expeditions to explore the interior and capture Indians were led by members of the Cantua family of Monterey. This is the origin of the name Cantua Creek, which was reportedly named for Guadalupe Cantua (Latta, 1936). The map of El Camino Viejo, published by Latta in 1936, shows that several stopping places on this road were located within the project area. These included the following points near the base of the foothills: Los Banos Creek, Ortigalita Creek, Panoche Creek, Arroyo Hondo, Cantua Creek, "Pedro Etchegoin" (near the junction

of Highways 5 and 145), and Poso Chane (at the junction of Los Gatos and Jacalitos Creeks, about five miles due east of Coalinga) (Latta, 1936). Of these locations, Los Banos (the baths) was reportedly the most famous in early times and tradition has it that it was on this creek that the famous Padre Arroyo de la Cuesta bathed on his trips to convert the interior Indians. This padre was the key figure at Mission San Juan Bautista from 1808 to 1833 (Hoover et al., 1966).

Although El Camino Viejo and the project area had seen Spanish, Mexicans, Californio, and probably even a few United States-born travelers during the first half of the nineteenth century, there were still very few Euro-American settlements in the region at the close of the Mexican-American War of 1846-1848. However, one early settlement which did exist was Rancho Panoche de San Juan y de los Carrisalitos; a 22,175 acre grant given by the Mexican government to Julian Ursua in February of 1844. It is unclear exactly when the grant was settled, but it was reported that when the land survey to establish title was made in the mid-1860s, old adobes existed on the property (Hoover et al., 1966; Beck and Haase, 1974).

This rancho represented the exception to the rule; in general, conditions in the Central Valley were too unsettled in the 1830s and 1840s to allow the establishment of permanent outposts. This would soon change, however, for within a few days of the January 1848 signing of the Treaty of Guadalupe Hidalgo deeding California to the United States, John Marshall discovered gold on the American River. Among those best positioned to take immediate advantage of this gold discovery were Mexicans and Californios, many of whom were experienced miners willing to share their knowledge with Anglo-Americans. Soon, great numbers of Hispanics were active in the gold fields, especially the southern mines from Amador County south, where they made up the dominant ethnic group and gave Sonora, the largest town in the area, its name.

The Hispanic miners were skilled and therefore successful in the gold fields, a fact that engendered the hostility of the Anglo-American miners. Many of these latter miners were soon using every means possible, both legal and illegal, to force Mexicans, Chileans, and Californios out of the mines. A foreign miners tax of \$20.00 a month was passed during the spring of 1850, forcing foreign-born miners to pay for the privilege of mining gold in California. While supposedly applying to all foreign-born miners, it was in practice mainly enforced on those obviously foreign, which meant the Hispanics and Chinese. In addition, terror was used against the Mexicans and other Hispanic miners to drive them out of the mines. The literature of the 1849 to 1851 period is full of reports of the persecution and terrorizing of the Latinos. Marauding bands attacked the Hispanic miners and many were forced to leave the gold fields (Jackson, 1980). Hundreds of such incidents took place during the early gold rush years, leaving a legacy of bitterness in the Mexican-Californio community.

As the Mexicans and Californios left the gold fields, at least some resettled in the San Joaquin Valley, at towns such as Pueblo de las Juntas, located at the junction of the San Joaquin River and Fresno Slough, just north of today's town of Mendota. In the 1850s, 1860s, and 1870s, a fairly large number of Mexican and Californio families lived at Los Juntas. Its population was reportedly about 250 in the 1870s, and the Butterfield Overland Stage often stopped at the place (Hoover et al., 1966). Upstream from this point, for dozens of miles along the San Joaquin River bottom almost to Millerton, the

Californios settled in force. One of these settled spots was called "El Rancho de los Californianos" or California Ranch for the great number of native Californios who lived in the area (Winchell, 1969; Hoover et al., 1966). Even closer to the project area, Los Banos was another early Hispanic settlement in the region, although its original site was about 1.5 miles west of the present-day town (CAL/OHP, 1976).

Other Hispanic ex-gold miners were able to find work at the New Idria Mines, located in a remote part of the Coast Range, west of the project area. This mine began operating in the early 1850s and at times had a work force which was heavily Hispanic (Hoover et al., 1966; Vando, 1919; Fresno County, 1872). In the 1850s to 1880s period, the relatively remote area of California lying between New Idria, Los Banos, Los Juntas, and the California Ranch represented a kind of Mexican-Californio homeland, an area remote from the centers of Anglo-American control and where the population was largely Hispanic.

The Mexicans and Californios inhabiting this region supported themselves by a variety of means. Despite the hostility of the Anglo-Americans, some probably continued to make prospecting trips to the mining regions. Others were vaqueros either working for the Anglo-Americans or independently, by capturing the wild horses that roamed the surrounding San Joaquin plains. These wild horses, numbering in the tens of thousands, could be tamed and sold either in California or Mexico. Hispanics also manufactured hair ropes, fancy bridles and other riding paraphernalia and many worked as farmers growing corn, tobacco, and vegetables (Winchell, 1969). These people thus had a largely self-sufficient lifestyle.

The resentment and bitterness at the treatment accorded them by the Anglo-Americans in the gold fields and elsewhere in California led some of the more daring and resourceful Hispanics to become bandits and horse thieves. When pursued by the Anglo-American authorities, these bandits rode their horses toward their Mexican-Californio homeland, an area where they were relatively safe not only because of this area's remote and wild nature but, most importantly, because the Mexican-Californio population in this area often saw these bandits as rebels against an unjust social system and an oppressive and greedy invader. The socioeconomic situation which developed in the Mexican-Californio homeland during the entire 1850s to 1880s era was one of at least passive rebellion against the Anglo-Americans and a willingness on the part of much of the Hispanic population to support those who would actively oppose them. These individuals became what are known as "social bandits."

Two important episodes of social banditry figure prominently in the history of the project area and surrounding Mexican-Californio homeland--one in the early 1850s and another in the early 1870s. The first of these was also the largest and most famous episode, that of Joaquin Murrieta and associated bandit gangs. The story of Joaquin Murrieta is of statewide significance and at least one hundred State landmarks including springs, trails, towns, rock outcrops, ranchos, lakes, creeks, ridges, etc. have been named for him. Fact and fiction often commingle and, therefore, the historian faces the difficult task of separating the legends and half-truths from the whole truth. The immediate cause for Murrieta's life of crime lies mainly in the realm of folklore, at least the story which follows has never been verified. In these accounts Murrieta was a gambler in the southern mines about 1850, when his wife was raped and

murdered by Anglo-Americans. At about the same time his brother was reportedly accused of horse stealing and lynched by a mob, and Murrieta, for trying to help his brother, was horse-whipped (Jackson, 1976). Following these injustices, so the story goes, Murrieta became a bandit who attacked the Anglo-Americans who oppressed him and his people.

Whatever the actual immediate cause of the turn to social banditry by Murrieta and his associates, it is a fact that during the 1850-1853 period a number of related Mexicans (brothers, half brothers, cousins), several of whom used variations of the name Joaquin Murrieta, were leaders of what Frank Latta accurately calls a "horse gang" of about 80 men. None of these men are known to have been gamblers, but at least some of them were involved in occasional robbery as well as in the legal activity of capturing wild horses on the San Joaquin plains, mainly for shipment and sale in northern Mexico (Latta, 1980). The followers of the Murrietas included both Mexicans--especially from the village known as Pueblo de Murrieta in southern Sonora, Mexico--and Californios from the "... earliest pioneer families of Alta California" (Latta, 1980). This horse gang-- which had a number of internal divisions and rivalries--had a number of hangouts and hideouts within the boundaries of the Mexican-Californio homeland. These included Las Juntas, Rancho de los Californios and the Joaquin Rocks-Cantua Creek section of the project area where the gang's headquarters was located (Latta, 1980; Hoover et al., 1966). In these areas the Murrieta gang could feel relatively safe, as the Anglos were outsiders and did not know their hiding places. Parts of the Murrieta gang could carry out a robbery or murder in the gold country and then retreat into the Central Valley and Coast Range and never be located by their pursuers. At the same time, other members of the organization could be involved in the capture and branding of wild horses using the Joaquin Rocks-Cantua Creek area as headquarters and horse holding area. There was also a north-south trail through the Coast Range from Mount Diablo to Los Angeles called "La Verenda del Monte" (The Mountain Trail) used during the 1840s and 1850s to run captured wild horse and, perhaps, some stolen horses south toward Mexico. Gang members also operated along this trail (Latta, 1980).

For some unknown reason, the first few months of 1853 saw a sudden upsurge in robbery and murder in the southern mines, especially in Calaveras County. A hue and cry went up among the miners and shopkeepers there for the State to deal with a problem seen as both out of control and beyond the scope of any one county to deal with. In February 1853, Governor Bigler offered a \$1,000.00 reward for the capture of Joaquin Murrieta, who was reportedly behind these crimes. A few months later, in May 1853, the California State legislature authorized the organization of a posse known as the California State Rangers to seek out and capture or destroy the Mexican-Californio outlaws, the "five Joaquins" as they were called. The legislature thus showed an understanding of the fact that there were several Joaquin Murrietas, Captain Harry Love was the leader of this special force and he set out upon his task with a thoroughness which eventually brought results. After an initial attempt to isolate the bandit gang in the Sierra foothills of Mariposa County failed, Love turned his attention to the Coast Range. He was soon able to find an Hispanic willing to divulge the location of the Cantua Creek headquarters which consisted of a large adobe house, barn and brush-post-and-pole corral located near the point where Cantua Creek enters the San Joaquin plain. A small spring rose from the creek bed near this point, offering a good water supply.

In mid-July of 1853, Love came upon most of the gang--about eighty men and three women--while they were preparing a shipment of horses at the mouth of Cantua Creek. Love had only about 20 men, however, and fearing that he and his men would be wiped out in a shoot-out with the heavily armed band, reportedly registered by name the gang members before leaving. Most of the gang members then left, including the Murrietas, fearing that Love would soon return with a much larger force. Among the leading gang members, only Tres Dedos (Manual Duarte, known to Anglo-Americans as Three Fingered Jack) remained at the Cantua headquarters (Latta, 1980).

When Love and his rangers did return to the Cantita Creek headquarters on the morning of July 25, 1853, there were only a reported six Mexicans and Californios present. Love and his group were quickly able to kill four of them, among them Tres Dedos. None of the Murrietas were present, although Love and his rangers claimed to have killed Joaquin Murrieta. As grisly proof they cut off the head of an Indian named Choppo whom they had killed at the site and claimed it was Murrietas head. Tres Dedos' head and hand were also cut off. These two heads and one hand were then preserved in spirits and displayed around the State. The rangers could then claim the reward offered by Governor Bigler (Wood, 1970; Latta, 1980; Jackson, 1976).

As an ironic footnote to the shootings of July 25, 1853, one of those killed by Love and his rangers at the Cantua Creek site was none other than the California Domingo Cantua, a grandson of Guadalupe Cantua, the early explorer for whom this creek was named (Latta, 1980). Domingo and his brother Lupe were gang members, but may or may not have participated in robberies and murders. Probably the main task for most of the horse gang members was capturing, breaking, branding and driving wild horses to Mexico, and Domingo and the others at the Cantua Creek headquarters that morning in late July 1853 may just have been in the wrong place at the wrong time.

None of the 80 or so members of the Murrieta horse gang was ever accused in a court of law, and only this small group faced the blazing guns of Love and his rangers. The bodies of those killed were reportedly later buried by gang members, and attacks on Anglo-Americans by Hispanic Americans abruptly ceased after this point in time (Latta, 1980; Wood, 1970). Apparently, gang members involved in banditry moved out of the area or stopped their illegal activities.

While the Joaquin Murrieta horse gang was the most famous of the bandit groups that used the general study area as a hideout during the mid-nineteenth century, this was not the only gang in the region. In the early 1870s, another Hispanic bandit, the Californio Tiburcio Vasquez, also used the Cantua-Joaquin Rock region as a retreat and hiding place. Born in Monterey, Vasquez established a local reputation between the 1850s and 1860s, during which time he was involved in a stabbing and served at least two terms in San Quentin prison for horse stealing and robbery. At least one of his motivations was socio-political in nature, for he once argued that he believed that he and his people "... were being unjustly deprived of the social rights which belonged to us" (Dunlap, 1982). In 1870, when Vasquez got out of San Quentin, he formed his bandit gang, which used the Joaquin Rocks-Cantua Creek section of the project area as a rendezvous. There may have even been veterans of the Murrieta gang among the Vasquez band.

Vasquez and his group also used other parts of the Mexican-Californio homeland as hideouts, and robbed nearby Anglo- American settlements, including Fresno and Kingston. Like the Murrieta group, Vasquez was admired by the "common man" of his ethnic group. As one historian later put it: "Undoubtedly, however, the ability of this man to escape justice for so many years was due to the admiration he received from hundreds of Mexicans in all parts of the state" (Winchell, 1933). This fact, combined with the remote setting of the Coast Range, made it difficult for the law to catch Vasquez. One Fresno County historian stated that Vasquez selected Cantua Canyon

... as a retreat and refuge. It was once the favorite camp and shelter of Murrieta. In the hills here, Vasquez was comparatively safe. White settlers were few, and the native Californians almost to a man aided and befriended him, largely through fear. He was known to have appeared openly at the New Idria Mine on various occasions. The law-abiding were prevented from doing anything towards bringing him to justice, fearing the consequences. It is probable that the Mexicans there would have resisted any attempt at an arrest. One superintendent permitted Vasquez from motives of policy to come to the mine as long as he committed no depredation there and Vasquez never did trouble the miners or cast covetous eye on their horses. Several attempts at capture were made by Sheriff Adams of Santa Clara, but on every occasion and in spite of disguise and the utmost secrecy, so Vasquez stated, he was apprised of Adams' movements and designs before half the journey was made (Vandor, 1919).

After a Vasquez raid, the parties sent out in pursuit of the bandits invariably went to the key locales of the Mexican-Californio homeland: California Ranch, Cantua Creek, Panoche and New Idria (Winchell, 1933). The Coast Range hills, where many of the canyon mouths reportedly had small settlements of Mexicans, were the most frequent center of the pursuers' attentions. After the November 10, 1873 robbery at Jones Store (near Millerton), for example, a posse led by Sheriff Ashman of Fresno County rode to the Coast Range in the project area and reportedly questioned both Vasquez' sister and, "at the Cantua," a woman named Mariana who claimed to be Joaquin Murrieta's widow. It was later found that Vasquez and his partners were safely hidden in a nearby side canyon while the Sheriff and posse were looking for them nearby (Winchell, 1933).

Only after the State legislature passed a bill offering \$15,000 for the capture of Tiburcio Vasquez, dead or alive, was this bandit finally apprehended and tried. He was convicted of murder at a trial in San Jose and hung in March 1875 (Winchell, 1933).

The Murrietas and Vasquez were both examples of what might be termed social bandits. Both used the Cantua Creek-Joaquin Rocks region of the project area as a hiding place, for there they were free from the control of the Anglo-Americans. While these social bandits were successfully suppressed by the Anglo-American authorities, their memory remained strong among the Mexican-Californio population of this part of California. Rebellion against the Anglo-Americans was still popular, and during the late 1870s and early 1880s it took on a religious form when a leader of a religious revival appeared in the Cantua Creek-Joaquin Rocks section of the Mexican-Californio homeland. The revival was apparently popular due to the disruption of the lives of many Hispanics who lived in the Los Juntas-California Ranch area, and perhaps other parts of the Central Valley, due in turn to the arrival of the railroad and the extension of Anglo-American power during the early and mid-1870s. Whatever the immediate causes of this religious revival, it had direct roots in the past, for the leader was a woman named Mariana Martinez or Mariana "La Loca" who claimed to be the widow of Joaquin Murrieta. To make

the connection with the past complete, Mariana held her revival at an encampment in the Urruttia Canyon area a few miles north of Joaquin Rocks (Wood, 1970).

Mariana had lived in the Cantua Creek-Joaquin Rocks area for several decades prior to the beginning of her revival in the late 1870s. She may even have been one of the three women with the Murrieta horse gang that Captain Harry Love encountered in mid-July 1853. Whatever the true story of her early life, by the 1870s Mariana was apparently the common-law wife of a sheepherder named Martinez who had his headquarters at Martinez Spring about two miles northeast of Joaquin Rocks (Wood, 1970). One of the posses chasing Vasquez in late 1873 found Mariana "at the Cantua" and questioned her as they ate the tortillas and dried meat she offered them (Winchell, 1933).

Mariana's religious revival began in 1879 or 1880 and continued for at least three and possibly as long as six years. Mariana called on the religious people of the area to give up all their earthly possessions and move to her encampment near the base of Joaquin Rocks. A chapel or temple built from adobe bricks was constructed at this encampment, and this was used for the services which reportedly attracted up to 500 people, mostly Hispanic, but also including a few Portuguese and French (Wood, 1970). The revival apparently hit its peak in the spring of 1883 when it attracted the attention of Fresno newspapers, the Fresno County sheriff, who was worried about gatherings of Mexican-Californios, and high officials of the Catholic diocese of San Francisco. The latter contented that Mariana was a false preacher with false predictions and concluded that "... the whole affair is a fraud, an imposition and a witchcraft..." (Wood, 1970). Mariana's revival continued off and on for a number of years at encampment locations around Joaquin Rocks. Mariana was killed by a Santa Fe railroad train while walking on this company's railroad tracks in April 1902 (Wood, 1970).

Ranchers, the Railroad and the End of the Mexican- Californio Homeland, ca. 1860s to 1890s

Demand for meat – especially in San Francisco, the great metropolis of the Pacific Coast – began to attract ambitious ranchers to the study area and environs during the early 1860s. The remote and dry region was best suited to grazing, especially sheep, but cattle could also be raised in the better watered areas. The Homestead Act of 1862, allowing 160 acres to be claimed by a man for the cost of the filing fee and five years residence, was also an inducement to settle. During the 1860s to 1890s period, both large and small landowners came into the Mexican-Californio homeland. The most ambitious of these new settlers was Henry Miller, a German immigrant wholesale butcher who, in 1858, formed a partnership with a fellow German butcher named Charles Lux. Within a few decades, they became the most important landowners in the region. Miller and Lux began by acquiring Mexican land grants in Merced County (e.g., as early as 1863 they purchased the Santa Rita grant on the west bank of the San Joaquin River). This was the beginning of an empire which eventually amounted to one million acres in three states, as well as hundreds of thousands of cattle and sheep, slaughter houses, banks, stores and hotels (Clark, 1973; Vando, 1919). While the Miller-Lux holdings were both widespread and enormous, its core was in Merced and Fresno Counties. At one time the firm owned over 268,000 acres in Fresno County alone – a domain stretching from the Coast Range on the west to the Central Pacific Railroad on the east (Vando, 1919). While most of the Miller-Lux lands lay outside the study area – in the better watered regions nearer the San Joaquin River – the sheer size and economic power

of this empire influenced the entire region, including the project area environs. There were several ways in which this influence was felt. One was through the monopolization of land and water resources, facts which prevented at least some small ranchers and farmers from successfully living on the land. By gaining ownership of areas that had previously been in the public domain, Miller and Lux also forced many Mexican-Californios to leave their homes. During the 1870s, for example, when Miller and Lux acquired the land on which Pueblo de las Juntas stood, the settlers still living in this pioneer Hispanic settlement were forced to move (Hoover et al., 1966). Evidently many Hispanic vaqueros also went to work for Miller, who handled the ranching side of the Miller-Lux team.

Another source of Miller-Lux influence was through training the brightest and most ambitious among their employees, many of whom eventually went on to establish their own ranches. Some later paid tribute to Miller's influence on them. One of these was Adolph Domengine, who owned the Domengine Ranch near Joaquin Rocks. Domengine was of French-Basque ancestry, born in California in 1856. During the early 1870s, at a young age, he began running sheep for his father in the region in and around the study area. He then worked for Miller and Lux, taking charge of their sheep operation on the west side of the San Joaquin Valley, undoubtedly including part of the project area. He later wrote about Miller's influence on him:

I very often think of Henry Miller. While I feared him, I had a great admiration and respect for him. I feel under obligation to him for what little success I have had in life and for the training he gave me, as well as the business knowledge I acquired while in his employ for eight and one-half years. He taught me how to work, practice economy, and use judgment--the three points essential to success. I shall always prize his remembrance as one of my dearest assets (Latta, 1949).

A final means by which Miller and Lux controlled life in their section of the San Joaquin Valley was by monopolizing water resources. With their great economic power they purchased water rights and during the 1870s completed the San Joaquin and Kings River Canals (the Outside and Main Canals). These canals were hand dug, using gangs of Chinese, Mexican and Euro-American labor. Labor camps existed on the banks of these canals to house and feed these employees (Shallat, 1978).

If the Miller-Lux partnership was the key one in terms of big ranches on the West Side of the San Joaquin Valley, there were nevertheless a number of small ranches in and around the project area. These were mainly located on lands only marginally suited to agriculture due to their mountainous or dry nature. Many of these small ranches were originally settled by Mexican-Californios during the 1850s or even earlier. For example, when W. J. Stockton arrived in the Los Banos area, in 1872, there were a few large cattle and sheep ranches on the plains, but back in the hilly Coast Range were hundreds of Hispanics living on small ranchos in a self-sufficient manner. As one historian who interviewed Stockton later put it:

The West Side, when Mr. Stockton arrived, was a country of a few large stock ranches for cattle and sheep, as the big grants would indicate. Back in the hills on the east slope of the Diablo Range, where was a population, he estimates, of 400 or 500 people of Spanish or Mexican blood. They appear to have lived on ranchitos and to have kept a few head of stock, including of course the ever necessary saddle horses, raising, we may imagine, their frijoles and chilis, getting their wood and their venison from the country, and finding employment in season at the rodeos and sheep-shearing on the large ranchos. There were some very large families of them; the Alvarados, up near the head of Los Banos Creek, had

nineteen children, and there were the Soto, Pio, Gonzales, and Merino families, to name only a few (Outcalt, 1925).

In contrast to the large number of Mexican-Californios in the area, as late as 1875 there were only a reported ninety men on the entire West Side eligible for jury duty (Outcalt, 1925). Most of these men were undoubtedly Anglo-Americans.

These Anglo-Americans and other immigrants began to take up ranches and small farms in the project area in the 1860s, 1870s, and 1880s. They were mostly sheep and, to a lesser extent, cattle ranchers. Field crops and hand-tilled gardens were also planted where the land was level and well watered. Most of these ranches were short lived since it was difficult to make a living on a few hundred acres of land in this remote and dry area. After a dry year or two, these ranchers typically sold out to a larger or more prosperous rancher. The history of the Domengine Ranch, whose headquarters was located in the Big Blue Hills within the project area, is perhaps typical of this process. This ranch was reportedly settled in the early 1860s by George L. Hoffman, who hauled lumber from Stockton to build the first cabin at the site. Hoffman reportedly sold to Bertram Yribarren about 1868 who, in turn, sold out to Peter (Pedro) Etchegoin about 1872. Etchegoin expanded the ranch by claiming more land to the west, closer to Joaquin Rocks, in an area that had good springs for the thousands of sheep he ran on this ranch. Adolph Domengine purchased the Etchegoin Ranch when he quit working for Miller in September 1883. At the same time he also bought 3,200 head of sheep and associated equipment from Etchegoin. Domengine added to the ranch by purchasing and homesteading additional lands until he owned about 10,000 acres. By 1919 he was also leasing another 5,000 acres and his range was scattered over a distance of twelve miles in the Joaquin Rocks area east to the Valley. By 1912 Domengine had sold his sheep and brought in Durham cattle, and in 1919 he reportedly had 1,000 head of cattle on his ranch (Vandor, 1919). This ranch, like others in this region and throughout the west, consisted of a house, barn, and water tanks (Vandor, 1919).

Other small sheep ranchers later diversified into wheat farming on the west Valley plains. The experience of the Erreca family represents as example of this phenomenon. Martin, Peter and Jean B. Erreca were brothers who immigrated from the Basque country of Southern France during the 1893 to 1902 period. They had experience in sheep raising and so gravitated to the West Side-Coast Range country of the study area. About 1902, the brothers went into partnership raising sheep and were very successful. Martin then went into grain (wheat and barley), farming about 3,000 acres on the West Side plains along Panoche Creek (Outcalt, 1925). Peter stayed in the sheep business, purchasing the Gastambide Ranch, about ten miles southwest of Los Banos, in the early 1920s. By 1925, Peter Erreca had about 3,000 head of French Merino sheep on this ranch, located on Carrisalito Creek (adjacent to Los Banos Creek and the project area) within the boundaries of the 1844 Panoche de San Juan y Los Carrisalitos land grant (Outcalt, 1925)

These are examples of the dominant land use in the project area and environs during the 1860s to 1890s era. Sheep-raising in the region was so successful that by the late 1870s the Southern Pacific Railroad ran a line into the area to supply a shipping point for this wool and mutton. This line was completed in 1877 and the railroad termination point became the town of Huron, close to the southern part of the

study area. During the 1877 to 1887 period, sheepmen and homesteaders came to Huron from miles around for supplies and mail (Fresno County Centennial Committee, 1956). By the 1890s, considerable grain was being grown around Huron and the town had about 150 inhabitants. A small country school with one teacher also existed at the place (Ziegenfuss, 1891; The Lewis Publishing Company, 1892; Fresno County Board of Education, 1891).

Two areas were tributary to Huron during this, the heyday of stock-raising. The first and smaller area was the region around the mouth of Cantua Creek where homesteaders had established one or more small ranches near Murrieta's headquarters site. In 1891, a school with one teacher existed here, as well as a post office and the previously discussed ranches (Thompson, 1891; Fresno County Board of Education, 1891). Attempts at growing field crops were also being made during this period and by December of 1890, a dam was under construction in Cantua Canyon to supply water for irrigation (The Lewis Publishing Company, 1892).

Also tributary to Huron during the 1880s was the region around Coalinga, including the stock-raising country of Pleasant Valley, east and north of present-day Coalinga. The first Anglo-American settlers came to the area in the early 1870s. By the mid-1870s the Gustave Kreyenhagen family had established the first store in the Pleasant Valley-Poso Chane region, apparently located at the site of today's Pleasant Valley Ranch. At nearby Poso Chane (around the junction of Los Gatos and Jacalitos Creeks), the Kreyenhagens also set up a large, public sheep-shearing establishment (Latta, 1949). At shearing time this location became crowded with sheepmen. One historian later described such events as follows:

Dozens of sheepmen collected there from the West Side at shearing time, and the place became periodically crowded with Basque, French, Spanish, and Portuguese sheepmen and hundreds of Californian, Mexican, and Indian shearers. They bought clothing, groceries, and other supplies at the Kreyenhagen store. Emil Kreyenhagen hauled these supplies from Fresno by mule team and hauled back the wool from the shearing pens (Latta, 1949).

The Pleasant Valley area was, in general, known as a "flourishing settlement" based on stock-raising. The place also had a school as early as 1882 (Elliot, 1882). The ranching and homesteading activities in this, the southern section of the study area, were soon, however, to be overshadowed by the discovery of large amounts of oil. Coal had been located in the hills outside the project area to the west of Coalinga and this mining activity helped to encourage the Southern Pacific Railroad to build a line to Alcalde in 1887 (Fresno County Centennial Committee, 1956). This further opened up the area around Coalinga to men working in the relatively new field of oil drilling. With the railroad nearby, their product could be more cheaply shipped to market and equipment and supplies more easily brought in.

The 1860s to 1890s era had seen an influx of non-Hispanic people into the project area and its environs and much of the best land in this region was taken out of the public domain by large and small ranchers during this period. Conversely, the Mexican and Californio people who initially settled the region began to be displaced and the project area and environs had ceased to be a Mexican-Californio homeland by the 1890s. These circumstances, combined with the discovery of oil, meant that a new period in the regional history was about to begin.

Discovery of Oil and the Evolution of the Pioneer Petroleum Business, ca. 1890 to 1912

The southern tip of the study area – north and northwest of today's Coalinga – was the site of one of California's biggest early oil booms. This boom resembled the frantic activity of a gold rush. It began during the last decade of the nineteenth century, reaching a peak during the first years of this century. This activity resulted in the rapid industrialization of this part of the project area and the creation of modern Coalinga.

The story of petroleum in the Coalinga area goes back for hundreds of years. The Indians of the region, who lived in a large village at Poso Chane ("Udjiu")³ near the junction of Los Gatos and Jacalitos Creeks, gathered asphaltum in the canyons north of this village and used it to waterproof their baskets and to trade with other Indians. Poso Chane saw the first exchange of goods for oil products, for this is where the trading took place, as Indians from outside areas were not allowed to dig the asphaltum from the ground (Latta, 1949).

The oil business was still in its infancy in the 1860s and 1870s, but by the end of the 1870s, oil prospectors (oil production came under the mining laws and claims were held like mining claims) had entered the area. Evidently they had heard of the asphaltum seeps and coal seams in the area and saw these as having potential. In this early period, picks and shovels were used in attempting to dig oil wells. One man later reported to historian Frank Latta his experience west of Coalinga and in what later became known as Oil Canyon, about 8 miles north of Coalinga:

In the late 1870s I helped dig out and develop two of the old oil seepages in the Coalinga district. The first of these was in a canyon midway between Warthan and White Creeks, west of Coalinga. The other was near Oil City, where an early hole was drilled by Thomas Creighton and Hugh Mooney of Visalia.

The men for whom I worked, and who financed this development were Josiah, John and William Worwick. It was all pick and shovel work. We dug out the old accumulation of oil and dust and the bones of animals trapped in the seepages. When the pits filled with oil, it was baled out. Although Worwick brothers tried hard to make a business success of the enterprise, they were too early and nothing came of the venture (Latta, 1949).

While such early attempts failed, it was clear that once adequate demand, technology, and transportation were available, the Oil Canyon-Coalinga region would be a prime locale for oil development. It took well over a decade for these conditions to be fulfilled. In 1887, a year in which the California State Mining Bureau found only four oil companies in the entire State, the Southern Pacific Railroad extended its line to and beyond Coalinga (Latta, 1949). At the same time that transportation improved, technology was also improving. Speculators willing to finance development on their oil claims were also becoming involved. In 1890, Milton McWhorter succeeded in bringing in the first significant oil well at what was becoming known as Oil Canyon. A few years later, the first big well was brought in by C. A. Canfield and Joseph H. Chanslor (Latta, 1949; Fresno Republican, 1897). By 1898, the location for this oil boom activity was known as Oil City.

³. Assigned CA-Fre-49/P-10-49.

The boom at Oil City in the late 1890s stimulated drilling all around the Coalinga area. Many oil claims were established around Oil City. Especially successful were the ones to the southwest and southeast. Due to the uncertainty of such claims, in these early days, oil claims often had to be held by possession and force. As historian Frank Latta expressed it:

In the face of such uncertainty, all oil claims were actually held by right of might. This might was exhibited in the form of mineral filings, strong talk, barbed wire fences, Colt and Smith and Wesson revolvers, Winchester and Marlin rifles. This list of exhibits is no figment of the imagination of the writer. Those identical items appear in the criminal and civil record of the various counties of the Joaquin, with the addition of identifying serial numbers, sworn to by the vendors of the guns.

The records mentioned above are in the nature of suits for the recovery of personal and property damages, action by the state of California against various individuals for murder and attempt at murder, and the inquests held over the dead bodies of those killed. They are illuminating and convincing (Latta, 1949).

In the late 1890s, a pipeline was run from Oil City southward to near Coalinga where it linked up with the Southern Pacific Railroad. The oil was then shipped in tank cars to the outside world. As new fields were discovered, and big outside investors like Standard Oil Company became prominent in the area, large pipelines were constructed to take the oil directly across the Coast Range to the Pacific Ocean ports and other transportation facilities. This access to markets allowed further development of the Coalinga area oil fields, which was not long in coming. The immediate Oil City area was the pioneer region, and saw a number of great gushers during 1899. The next decade saw wells open southwest of Oil City and to the west and northwest of Coalinga. Most important was the opening of a large oil field region to the southeast of Oil City. Development during the 1900 to 1910 decade centered in Sections 21, 22, 27, 28, and 34 T 19S R 15E (Vandor, 1919). By 1912, each of these sections had at least a dozen buildings, and Section 28 had several dozen (United States Geological Survey, 1912). This oil camp was one of the largest in the world during the first decade of this century (Levick, n.d.).

During the same 1900 to 1910 period, Coalinga boomed from a town with a few dozen shacks and saloons to a modern city of over 5,000. One historian described this development as follows:

An enthusiastic write up in 1910 likened to a fairy story the tale of the growth of the little city of Coalinga in the foothills bordering on the semi-arid sagebrush plains. A few years before, the name stood for a wretched village in the crudest stage, little more than a hurried thrown together mining settlement, surrounded by black oil "rigs," many on land of doubtful productive value, settlement overrun with wreckless (sic) men and worse women, gambling resorts, saloons or deadfalls rather, wild with money excitement and the smell of petroleum all pervading. In 1910 there was a rich proven oil field and there had blossomed a modernized city of 5,500 people, a bustling business community supported by one of the greatest and latest proven oil fields in the world, a city the abode of substantial well to do people and one marked by modern steel buildings, banks and business ventures of magnitude and everyone prosperous and content (Vandor, 1919).

The main part of this boom came between 1905 and 1909, a period when oil prices rose spectacularly. By 1910, another 4,000 people lived and worked in the nearby oil fields, making the estimated population of the Coalinga district about 10,000 (Vandor, 1919). This boom created an oil field that was one of the biggest producers in the entire world, with well over one thousand wells and a

production (near the peak of the boom in 1911) of nearly twenty million barrels of oil per year (Levick, n.d.). By 1912 the rush for oil was mostly over and yearly production was stabilizing. Oil development had become a business run by big companies like Standard Oil Company of California (White, 1962).

Rise of Irrigation and Large Scale Diversified Agriculture, ca. 1915 to Present

Recent times in the study area have been characterized by a continuation of the ranching characteristic of the 1860s to 1890s and the oil development of the 1890 to 1912 period, along with the introduction of large farms practicing diversified agriculture through irrigation.

The plains immediately to the east of the Coast Range, lying between the Coast Range and the San Joaquin River, are known today as the West Side of the San Joaquin Valley or the West Side. Once the better watered areas of the east side of the San Joaquin Valley and along the river were occupied, the attention of farmers turned to the arid and undeveloped West Side. Due to the lack of surface water, this region, which contains over one-half million acres of potential farmland, was slow to be developed because irrigation was beyond means of the average settler. Without large-scale irrigation, dry years could and did wipe out many farmers who attempted to grow crops in this region. One such dry spell in the late 1890s caused many farmers to abandon their land on the West Side and a traveler reported, as follows, on a trip he took into the southern part of the project area in 1899:

West of Kings River the plains are given up to desolation. Eight or 10 years ago large crops of wheat were raised on this land, which was all located, and farmhouses built on nearly every quarter section. West of the river is the little old desiccated town of Huron, now almost empty of inhabitants. Nine miles beyond Huron is the first inhabited farm. But not a spear of anything green grows on the place this year. The same desolation extends southwards for 30 miles. A little Filaree in the low places, a scanty growth of greasewood is all that keeps the country from being an utter desert.

The houses of the former inhabitants are empty, the doors swing open or shut with the wind. Drifting sand is piled to the top of many fences. The windmills with their broken arms, swing idly in the breeze. Like a veritable city of the dead, vacant residences on every side greet the traveler by horse team as he pursues his weary way across these seemingly endless plains. Climatic conditions is (sic) the cause of all this. For the soil is good; the silt of the bottom of that older Tulare Lake that occupied a much larger area than the one that exists in the memory of man. Hundreds of feet above the lake's surface this sediment covers the Kettleman Plains, the Sunflower Valley, and Pleasant valley, which is the westernmost extension (sic) of the broadest part of the San Joaquin Valley.

This silt, containing what appears to be fresh water mollusks of the recent lake, covers the Kettleman hills that are at least a 1,000 feet higher than the lower parts of the plains. It is soft when it is wet. It is softer when it is dry; and the traveler wishes he were out of a country where the very hills appear to be interminable mud banks. The rapid drying of the lake has been preceded by the rapid upheaval of its western margin.

Given a good climate with 6 inches rain fall every winter, and the West Side would be the most fertile part of California. It is at present almost entirely given up to sheep-raising (Latta, 1949).

Such settlers had, nevertheless, by 1915 taken up all the land on the West Side; by then, no more was available for homesteading. Wells were being developed, either using windmills to bring the water up, or more rarely, steam or electric pumping plants. Development of these lands was expensive, however;

as one writer expressed it in 1915: "These lands are not for the poor farmer" (Clausen, 1915). That year it reportedly cost at least \$5,000 to begin to develop a farm on the West Side (Clausen, 1915). This fact meant that the area was best suited to large farms, although with Federal and State government sponsored and paid for irrigation projects, medium and small sized farms could also be successfully developed. Such government irrigation projects were slow to be developed, even though ideas and plans for such projects existed as early as 1919 when the Marshall Plan for a Central Valley Project was first developed by Robert B. Marshall, the chief hydrographer for the U. S. Geological Survey (Shallat, 1978). During the Depression year of 1933, a similar plan was passed in a statewide vote, but since the State lacked the money to carry out such a massive project (involving two major dams, five canals, hydroelectric power plants, and transmission lines), the Federal government took over the project a few years later. Part of this project carries Sacramento River water south through the Delta-Mendota Canal, which runs through part of the northern section of the project area (Shallat, 1978). The California Aqueduct, a Federal-State canal named for former Governor Edmund G. Brown, was completed in 1973 (Hornbeck, 1983). It runs through the eastern part of the study area.

These irrigation canals have allowed the West Side region to develop into a highly diversified agricultural region mainly characterized by large farms. In 1983, crops common to the Valley section of the project area included cotton, almonds, tomatoes, melons, carrots, lettuce, wheat, and sugar beets. Beef cattle, sheep, hogs, and dairy cattle are also raised in this region (Hornbeck, 1983). The opening of the West Side through irrigation has helped make Fresno County the number one agricultural producing county in the United States, with over two billion dollars in farm revenue in 1980 (Hornbeck, 1983).

Potential for Historic Resources

Today, the project area is characterized by diversified agriculture, ranching, oil and gas extraction, and recreation at locations such as Los Banos Creek Recreation Area. Some regional history is still celebrated; for example, there is an annual observance every July 25 near the Cantua Creek site of the Joaquin Murrieta headquarters, put on by a local group dedicated to preserving the tradition of the Mexican Cowboy. This site is also the only California State Historical Landmark (Number 344) within the study area. While the realities of distance, land, climate, and resources have conspired to limit the number of historically significant sites in this isolated region, archival research has shown that various areas have good potentials for historic site occurrence. The Joaquin Murrieta headquarters and camps were located in the Cantua Creek area, early wooden oil rigs and features were located in the Coalinga and Gujarral oil fields, and 19th century ranch features, structures, and historic archaeological deposits could be located in the vicinity of any of the drainages that the project corridor will cross. In this regard, the Domengine Ranch in the Big Blue Hills area and the Pleasant Valley Ranch in the Los Gatos Creek area are examples of potential resource locations. These historic resources sensitivities are greater for the Western Corridor and its Alternative Segments than for the Eastern Corridor Alternative for the same reason given for prehistoric resources sensitivities.

Mention has been made of the early transportation route "El Camino Viejo a Los Angeles," which passed through the general study area. Researched materials indicate that the alternative routes avoid the "El Camino" alignment, which closely corresponded to that of I-5.

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- _____. Township No. 10 South, Range No. 9 East, Mount Diablo Meridian. n.d. Master Title Plat. 4
- _____. Township No. 11 South, Range No. 9 East, Mount Diablo Meridian. 1988 Master Title Plat. 5
- _____. Township No. 11 South, Range No. 9 East, Mount Diablo Meridian. 1854-1874 Survey Plat.
- _____. Township No. 11 South, Range No. 9 East, Mount Diablo Meridian. 1853-1986 Historical Index.
- _____. Township No. 11 South, Range No. 10 East, Mount Diablo Meridian. 1853-1927 Historical Index.
- _____. Township No. 11 South, Range No. 10 East, Mount Diablo Meridian. 1853-1875 Survey Plat.
- _____. Township No. 11 South, Range No. 10 East, Mount Diablo Meridian. 1853-1854 Survey Plat.
- _____. Township No. 11 South, Range No. 10 East, Mount Diablo Meridian. n.d. Master Title Plat.
- Township No. 12 South, Range No. 9 East, Mount Diablo Meridian.
1858-1880 Survey Plat.
1998 Master Title Plat.
1853-1997 Historical Index.
- Township No. 12 South, Range No. 10 East, Mount Diablo Meridian.
1853-1880 Survey Plat.
1993? Master Title Plat.
1853-1986 Historical Index.
- Township No. 12 South, Range No. 11 East, Mount Diablo Meridian.
1854-1855 Survey Plat.
2001 Master Title Plat.
1853-1981 Historical Index.
- Township No. 13 South, Range No. 10 East, Mount Diablo Meridian.
1858-1880 Survey Plat.
illeg. Master Title Plat.
1853-1986 Historical Index.
- Township No. 13 South, Range No. 11 East, Mount Diablo Meridian.
1854-1855 Survey Plat.

⁴. The Master Title Plat shows land which has been patented to private ownership, the patent numbers, and the reservations to the United States. The Historical Index provides a chronological narrative of all past and present actions which affect the use of or title to public lands and resources.

⁵. Last date modified.

1854-1880 Survey Plat.
1969 Dependent Resurvey Plat.
2001 Master Title Plat.
1853-1986 Historical Index.
Township No. 13 South, Range No. 12 East, Mount Diablo Meridian.
1854-1855 Survey Plat.
2001 Master Title Plat.
1853-1967 Historical Index.
Township No. 14 South, Range No. 11 East, Mount Diablo Meridian.
1871 Survey Plat.
1969-1970 Dependent Resurvey Plat.
2000 Master Title Plat.
1853-1991 Historical Index.
Township No. 14 South, Range No. 12 East, Mount Diablo Meridian.
1854-1855 Survey Plat.
1854-1913 Survey Plat.
2001 Master Title Plat.
1853-1984 Historical Index.
Township No. 14 South, Range No. 13 East, Mount Diablo Meridian.
1853-1855 Survey Plat.
2001 Master Title Plat.
1853-1927 Historical Index.
Township No. 15 South, Range No. 12 East, Mount Diablo Meridian.
1854-1855 Survey Plat.
1854-1881 Survey Plat.
1969-1970 Dependent Resurvey Plat.
1997 Dependent Resurvey Plat.
2001 Master Title Plat.
1853-1994 Historical Index.
Township No. 15 South, Range No. 13 East, Mount Diablo Meridian.
1853-1855 Survey Plat.
1858-1880 Survey Plat.
2001 Master Title Plat.
1853-1988 Historical Index.
Township No. 16 South, Range No. 12 East, Mount Diablo Meridian.

1858-1880 Survey Plat.
1995 Master Title Plat.
1853-2001 Historical Index.
Township No. 16 South, Range No. 13 East, Mount Diablo Meridian.
1855 Survey Plat.
1858-1880 Survey Plat.
2001 Master Title Plat.
1853-1993 Historical Index.
Township No. 16 South, Range No. 14 East, Mount Diablo Meridian.
1853-1855 Survey Plat.
1853-1880 Survey Plat.
2001 Master Title Plat.
1853-1985 Historical Index.
Township No. 17 South, Range No. 14 East, Mount Diablo Meridian.
1853-1855 Survey Plat.
1853-1881 Survey Plat.
2001 Master Title Plat.
1853-1995 Historical Index.
Township No. 17 South, Range No. 15 East, Mount Diablo Meridian.
1853-1855 Survey Plat.
2001 Master Title Plat.
1853-1927 Historical Index.
Township No. 18 South, Range No. 14 East, Mount Diablo Meridian.
1881 Survey Plat. [poor quality reproduction and earliest plat available].
illeg. Master Title Plat.
1853-1994 Historical Index.
Township No. 18 South, Range No. 15 East, Mount Diablo Meridian.
1854-1855 Survey Plat.
1879-1880 Survey Plat.
2001 Master Title Plat.
1853-1989 Historical Index.
Township No. 18 South, Range No. 16 East, Mount Diablo Meridian.
1853-1855 Survey Plat.
2001 Master Title Plat.
1853-1987 Historical Index.

Township No. 19 South, Range No. 15 East, Mount Diablo Meridian.

1853 & 1855-1880 Survey Plat.

1998 Master Title Plat.

1853-1995 Historical Index.

Township No. 19 South, Range No. 16 East, Mount Diablo Meridian.

1853-1855 Survey Plat.

2001 Master Title Plat.

1853-1993 Historical Index.

Township No. 19 South, Range No. 17 East, Mount Diablo Meridian.

1853-1855 Survey Plat.

2001 Master Title Plat.

1853-1927 Historical Index.

Township No. 20 South, Range No. 16 East, Mount Diablo Meridian.

1853-1855 Survey Plat.

2001 Master Title Plat.

1853-1997 Historical Index.

Township No. 20 South, Range No. 17 East, Mount Diablo Meridian.

1853-1855 Survey Plat.

1893 Diagram Plat Section 6.

2001 Master Title Plat.

1853-1982 Historical Index.

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1908-1910 Coalinga, Calif. (surveyed in 1908 and 1910).

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1943 New Idria, Calif. (surveyed 1939-1940).

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1940 Pacheco Pass, Calif. (surveyed in 1916 and 1918, aerial photography 1939).

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⁶. Arranged in alphabetical order. Including United States Department of Interior, Geological Survey (USGS), U.S. Army Corps of Engineers (USCOE) War Department (War Dept), and United States Department of Interior, Geological Survey (USGS), U.S. Army Corps of Engineers (USCOE), War Department.

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- 1971 Chaney Ranch, Calif. (1955, photorevised 1971).
- 1971 Charleston School, Calif. (1956, photorevised 1971).
- 1971 Chounet Ranch, Calif. (1956, photorevised 1971).
- 1969 Ciervo Mtn [Mountain], Calif.
- 1979 Coalinga, Calif. (1956, photorevised 1979).
- 1979 Domengine Ranch, Calif. (1956, photorevised 1979)
- 1971 Gujarral Hills, Calif. (1956, photorevised 1971).
- 1984 Hammonds Ranch, Calif. (1956, photorevised 1984).
- 1971 Harris Ranch, Calif. (1956, photorevised 1971).
- 1971 Huron, Calif. (1956, photorevised 1971).
- 1969 Joaquin Rocks, Calif.
- 1971 Laguna Seca Ranch, Calif. (1956, photorevised 1971).
- 1984 Levis, Calif. (1956, photorevised 1984).
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- 1984 Ortigalita Peak NW, Calif. (1969, photorevised 1984)
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- 1976 Tres Picos Farms, Calif. (1956, photorevised 1971, photoinspected 1976).
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Abbreviations

ca. about

- illeg. illegible date
n.d. no date
v.d. various dates
N.P. no publisher noted
n.p. no place of publisher noted

Abbreviated Phrases

CHRIS/CCIC, CSU Stanislaus is used for material on file at the California Historical Resources Information System, Central California Information Center, California State University, Stanislaus located in Turlock. This CHRIS is responsible for Merced County.

CHRIS/SSJVIC, CSU Bakersfield is used for material on file at the California Historical Resources Information System, Southern San Joaquin Valley Information Center, California State University located in Bakersfield. This CHRIS is responsible for Fresno County.