United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Trujillo Adobe DRAFT
Other names/site number: _____
Name of related multiple property listing: n/a (Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: 3669 W. Center Street
City or town: Riverside State: CA County: Riverside
Not For Publication: ☐ Vicinity: ☐

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this ___ nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property ___ meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___national ___statewide ___local

Applicable National Register Criteria:

___A ___B ___C ___D

Signature of certifying official/Title: **Date** **State or Federal agency/bureau or Tribal Government**
In my opinion, the property ___ meets ___ does not meet the National Register criteria. **Signature of commenting official:** **Date** **Title :** **State or Federal agency/bureau or Tribal Government**

4. National Park Service Certification

I hereby certify that this property is:

___ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain:) _____

Signature of the Keeper | Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:	
Public – Local	x
Public – State	
Public – Federal	

Category of Property

(Check only **one** box.)

Building(s)	
District	
Site	x
Structure	
Object	

Number of Resources within Property
(Do not include previously listed resources in the count)

Contributing	Noncontributing	
		buildings
1		sites
	6	structures
	5	objects
1	9	Total

Number of contributing resources previously listed in the National Register _____

6. Function or Use
Historic Functions
(Enter categories from instructions.)
DOMESTIC: Single dwelling

Current Functions
(Enter categories from instructions.)
RECREATION AND CULTURE: museum
OTHER: education/tours

7. Description

Architectural Classification
(Enter categories from instructions.)
OTHER: California Adobe

Materials: (enter categories from instructions.)
Principal exterior materials of the property: _ADOBE, STUCCO, WOOD, EARTH__

Narrative Description
(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with **a summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The Trujillo Adobe is a partially intact ruin of an adobe single-family residence constructed at this location in 1862. Sheltered by a modern freestanding wood structure and stabilized with shoring, the former residence retains the overall shape, configuration, and materials of its original mass through three thick, now-irregular height, connected walls of adobe brick coated with stucco and plaster. Wood-framed fenestration openings are also extant, while the roof is not. The Trujillo Adobe lies within the northernmost tip of the City of Riverside at the Riverside County boundary, amid light industrial and residential development. The adobe's primary (front) façade faces east from the high point of a gently west-sloping property that affords views of the natural topography of the surrounding foothills; the side (north and south) façades remain attached to the primary façade and are largely intact. The rear (west) façade is no longer present, nor are post-1919 rear additions, creating a U-shaped vestigial building footprint out of a once-rectangular one.

The significant ruin site contains three mature trees (one palm and two peppers) that contribute to its significance; as discussed in more detail below, it is likely to contain intact subsurface archaeological deposits, and as a result, the entire parcel as well as the adobe ruin itself is

considered to be a site. Non-contributing elements include six (6) structures and five (5) objects, all added in the service of interpretation and site protection. Despite loss of some elements, general deterioration and partial collapse, the Trujillo Adobe retains the majority of its historic fabric and configuration and is easily recognizable as a 19th century adobe building. It retains integrity of location, design, materials, workmanship, feeling, and association.

Narrative Description

Setting

The Trujillo Adobe site occupies a .51-acre parcel at the northern tip of the City of Riverside, very close to the boundary between Riverside County and San Bernardino County. This once-agricultural area is primarily developed with light industrial properties and residential areas, though some open land remains present. The larger setting is bordered by the nearby Santa Ana River to the north and west and is surrounded by the La Loma Hills to the north and Jurupa Hills to the west. The site's parcel is bound by W. Center Street on the south and parcel lines to the west, north, and east; Orange Street intersects with Center Street one parcel to the east. Riverside County owns the property. A chain-link fence delineates the west, south, and east boundaries of the parcel, with access provided via a swinging double gate.

The 1862 adobe ruin is situated on a flat bench that slopes gently to the west from the house's rear elevation. The parcel is vegetated with low-mown native and non-native grasses and forbs, a Canary Island date palm tree, and California pepper trees. The palm and at least two of the pepper trees are mature and quite large - historic photographs indicate they were present on-site as least as early as 1909, within the period of significance. The property contains 11 non-contributing structures and objects erected in or after 1980 in the interest of interpretation and site protection: three freestanding signs, a demonstration adobe wall segment, two protective structures (one over the adobe and a much smaller one over the demonstration wall segment), wood shoring at the adobe's walls, one metal bell atop a wood post, a flat stage, a seating area with three rows of wooden benches, and a chain link fence.

A poorly documented 1980 archaeological excavation is reported to have uncovered multiple artifacts dating to the adobe's initial period of development.[1] This indicates that the site, which has not been redeveloped since the adobe's construction, has a high likelihood of containing intact subsurface archaeological deposits. No indications of archaeological features or deposits are currently visible on the ground surface.

Adobe Ruin

The Trujillo Adobe was originally an east-facing, one-story, adobe house with a rectangular plan, side-gabled shingled roof, wood fenestration, and projecting front porch with a shed roof and

[1] J. Oxendine, Archaeological Site Survey Record: CA-RIV-1984H. University of California, Riverside, October 1980; Tom Patterson, "The Trujillo Adobe shifts roles from a historic remainder to historical park," *Press Enterprise* November 9, 1980; Sharon Trujillo-Kasner interview, November 29, 2023.

wood post supports. Its interior was configured as two rooms (north and south) flanking a central, east/west-running hallway. Currently the Trujillo Adobe is a roofless, one-story adobe ruin with no porch and a U-shaped plan – its east (primary), north, and south walls are intact along with their window and door openings, while its west (rear) wall is gone. It roughly measures 33 feet by 12 feet, and its wall heights vary from approximately 7 feet to 10 feet 6 inches. The interior is a single open room with a dirt floor. The ruin's walls and window openings at the north and south elevations are shored with wood supports to prevent collapse, and the adobe is sheltered by a timber-framed structure with vertical support posts embedded in low concrete piers/filled post holes. The shelter has a side-gabled roof sheathed in corrugated sheet metal, and box-framed board and plywood walls that are open at the top and bottom for ventilation. A fence of wood posts and hog wire surrounds the shelter.

The adobe is constructed of locally handmade adobe bricks measuring roughly 6x12x4 inches, set three wythes thick to create an average wall thickness of 1foot 11 inches (wall thickness varies between 1 foot 9 inches and 2 feet due to wall conditions and layers of stucco). The walls are of irregular height, as the tops are deteriorated; remnants of timber and board roof headers are visible in places. Both the exterior and interior walls are clad in cracked and spalling cement plaster (stucco), with at least three separate layers visible at the interior. The stucco is applied over various underlays – some areas exhibit chicken wire "lathe," others have quarter-inch metal hardware cloth which appears galvanized, and roofing-type felt material is also present, typically under chicken wire sections. A variety of nail and hardware types are present; a few square nails are visible within the adobe walls themselves, but later wire nails are by far the most prevalent. Deeply set window openings have wood framing that originally held double-hung wood windows with two-over-two, vertically divided lights. Their exteriors retain deteriorated, shallowly projecting concrete sills reinforced with round iron rebar and flat iron straps. The former presence of a wood floor is denoted by sill marks along the bottoms of the wall interiors.

The ruin's east (primary) façade contains a roughly centered entry measuring approximately 70 x 31 inches. It contains a wooden door frame with concrete threshold, concrete areas around the frame, and a red brick lintel, all indicating resizing of the opening. The interior side of the east wall cants toward the entry, while the exterior is essentially flush with it. The doorway is flanked by two window openings (52 x 28 inches) once containing single windows. The window opening to the left (south) of the doorway retains wood sash remnants. At least two layers of stucco are discernable at the east façade.

Only a short segment of the west (rear) façade remains extant, at the southwest corner of the building. The rest, along with rear additions and the front porch, have been removed. The short segment retains fragments of stucco cladding but mostly comprises exposed adobe bricks.

The north and south façades are essentially identical, each containing a window opening measuring 60 x 60 inches, once holding paired windows. Wood framing is extant at both window openings, though the north opening has lost the central vertical wood members once separating its paired windows. The north opening retains four small latches for vertical slide bolts in the top wood framing of the north elevation opening, which may indicate four-part folding exterior shutters were once installed.

Alterations

The Trujillo Adobe has experienced multiple alterations since its construction in 1862, summarized in the table below. All pre-1975 alterations and additions appear to have been designed and constructed by the owners/occupants themselves. The site's development and owner/occupant history are discussed in more detail in Section 8.

Date	Event(s)
1862	Construction of the existing east-facing vernacular adobe structure. Exterior covered in mud plaster and limewash (whitewashed plaster) a few years after construction if not immediately.[2]
	Large fireplace/chimney said to have been situated somewhere near the center of the house as it stands today.[3] Cooking occurred either here or at rear of house.
1862-1909[4]	Projecting full-width porch with lower-pitched shed roof and simple wood post supports constructed on primary (east) façade. Unknown if original.
	Adobe exterior and interior covered in whitewashed plaster.[5]
1862-1919	Central fireplace, if ever present at this location, removed.[6]
	Interior layout: hallway in the middle with door on each end, two rooms: sala/living room on south and bedroom on north.[7] Unknown if original.
	Wood plank floor with no subfloor over hard-packed dirt floor.[8] Unknown if original.
1903-1919	Pantry/storage area with dirt floors added to the rear of the building. Location and materials undetermined.
	Landscape: large garden outside behind the adobe (southwest, no longer extant). Large pepper tree (southwest, extant). Palm and olive tree in the front yard (palm tree extant). Outhouse behind the adobe (northwest, no longer extant). Chicken coop about 60 feet to north (no longer extant).

[2] Sharon Trujillo-Kasner interview November 29, 2023.
[3] "After a century or more: Old adobe home still in use," *Press Enterprise*, February 10, 1965.
[4] Photograph of Trujillo Adobe circa 1909, A1244-35 at Riverside Municipal Museum.
[5] Trujillo Adobe Project, "A Conversation with Aunt Olive: An oral history of the Trujillo Adobe and the community of La Placita de Los Trujillos, with Olive Vlahovich...," October 18, 1980.
[6] "After a century or more: Old adobe home still in use," *Press Enterprise*, February 10, 1965 notes John Trujillo, occupant between 1919 and 1957, reported finding traces of the chimney's base.
[7] Trujillo Adobe Project, "A Conversation with Aunt Olive: An oral history of the Trujillo Adobe and the community of La Placita de Los Trujillos, with Olive Vlahovich...," October 18, 1980.
[8] "After a century or more: Old adobe home still in use," *Press Enterprise*, February 10, 1965; Trujillo Adobe Project, "A Conversation with Aunt Olive: An oral history of the Trujillo Adobe and the community of La Placita de Los Trujillos, with Olive Vlahovich...," October 18, 1980.

1919-1957	Adobe exterior and interior walls cemented by John Trujillo, a cementer by trade.
	New wood plank floor with subfloor added.[9]
	Two additions constructed at rear (west) as family increased in size, likely in 1920s-30s. Central hallway extended west and new rooms added on both sides: kitchen to right (north), bedroom to left (south).[10] Step down to access rear addition rooms. Kitchen appears to have had a gabled roof, bedroom had a shed roof – suggests the two additions were separate construction events.
	A plumbed bathroom in a lean-to addition on the west wall of the kitchen was constructed at or around the same time. The outhouse was abandoned/demolished when the bathroom was constructed.[11]
	House is electrified, replacing wood stove.
1919-1968	Primary door frame/opening resized to fit replacement door (since removed).
	Concrete windowsills added
1957-1968	Full-width, shed-roof front porch altered into, or replaced with, a partial-width, hipped-roof front porch
1975	Adobe is donated to the County for use as a historic park.
1975-1980	Adobe deteriorates rapidly. Heavy rain seeps through walls, causing damage to stucco cladding and adobe structure. Porch, windows, door, and flooring removed. Roof develops leaks and collapses. Rear additions and most remaining portions of original west wall removed.[12]
1980	Protective roof structure and wood shoring for the walls constructed over the adobe.[13]
1980-2023	Modern interpretive objects and structures added.
2000-2010	Plywood walls added to protective structure to prevent rain infiltration.

[9] "After a century or more: Old adobe home still in use," *Press Enterprise*, February 10, 1965; Trujillo Adobe Project, "A Conversation with Aunt Olive: An oral history of the Trujillo Adobe and the community of La Placita de Los Trujillos, with Olive Vlahovich…," October 18, 1980.
[10] Trujillo Adobe Project, "A Conversation with Aunt Olive: An oral history of the Trujillo Adobe and the community of La Placita de Los Trujillos, with Olive Vlahovich…," October 18, 1980; Sharon Trujillo-Kasner interview November 29, 2023.
[11] Sharon Trujillo-Kasner interview November 29, 2023.
[12] "Crews at work to preserve ruins of historic Trujillo Adobe," *Press Enterprise* 1980; Sharon Trujillo interview November 29, 2023.
[13] "Crews at work to preserve ruins of historic Trujillo Adobe," *Press Enterprise* 1980; Tom Patterson, "The Trujillo Adobe Shifts Roles from Historic Reminder to Historical Park," *Press Enterprise*, November 11, 1980.

Integrity

Despite the alterations noted above and the existing state of deterioration, the Trujillo Adobe retains sufficient physical integrity to convey its historical significance; it has lost integrity of setting, but retains integrity of location, design, materials, workmanship, feeling, and association. Its location remains unchanged from its original construction in 1862. The adobe's gently sloping site has not been redeveloped since its original use as a single-family residence, and its vernacular landscape, including mature trees dating to at least 1909 and native and non-native grasses and forbs, is much the same as it was at the turn of the 20th century. The outhouse and chicken coop once situated on the property are no longer extant. The adobe's larger setting outside its parcel is developed with paved streets (in historic alignments), light industrial properties, and residences. It retains generally open surroundings, and the adjacent development is low-scale, meaning views of the surrounding natural topography and foothills are unobstructed. However, the construction of industrial and residential properties has altered the larger original setting, and as a result the property has lost this aspect of integrity.

Although the Trujillo Adobe is a ruin, its original design, materials, and workmanship are evident in the quantity and quality of the remaining fabric. Thick adobe walls form three complete alignments, and a portion of the fourth wall, that outline the original footprint and still partially enclose the original shape and mass of the simple residence. Due to the very simple nature of the building when intact, its design is readily interpretable through the remaining ruin, and it retains integrity of design. The deteriorated nature of the walls clearly reveals the thickness, size, and shape of adobe brick material with its coating of plaster stucco, and the size, shape, and function of original fenestration visible in historic photographs is clear in remaining wood-framed window openings and doorway. These features continue to convey the adobe's original and historic materials, as well as the skill of the people who built it. The property retains integrity of materials and workmanship.

The Trujillo Adobe exudes a strong sense of time and place from its historical period, and despite deterioration of its historic fabric, it is readily recognizable as a 19th century adobe building associated with the earliest colonization of the San Bernardino Valley. As a result, it retains integrity of feeling and association.

8. Statement of Significance

Applicable National Register Criteria
(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- [x] A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- [ ] B. Property is associated with the lives of persons significant in our past.
- [ ] C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- [ ] D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations
(Mark "x" in all the boxes that apply.)

- [ ] A. Owned by a religious institution or used for religious purposes
- [ ] B. Removed from its original location
- [ ] C. A birthplace or grave
- [ ] D. A cemetery
- [ ] E. A reconstructed building, object, or structure
- [ ] F. A commemorative property
- [ ] G. Less than 50 years old or achieving significance within the past 50 years

Areas of Significance
(Enter categories from instructions.)
EXPLORATION/SETTLEMENT
ETHNIC HERITAGE: HISPANIC/NATIVE AMERICAN

Period of Significance
1862-1957

Significant Dates
1862 (construction after flood)
1957 (ownership leaves Trujillo family)

Significant Person
(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder
Trujillo, Antonio Teodoro

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Trujillo Adobe is highly significant as the last aboveground building vestige associated with the community of San Salvador de Jurupa (Agua Mansa-La Placita de los Trujillos), one of the earliest settlements in the San Bernardino Valley. Emigrants from Abiquiú, New Mexico traveled the Old Spanish Trail and established San Salvador's first iteration along the nearby Santa Ana River by 1845. There, they built a thriving community centered on farming, ranching, and protection of neighboring ranchers' cattle. The origins of many of the Abiqueños lie in a diverse range of Indigenous peoples of the Southwest who were assimilated by the Spanish in the northern reaches of New Spain, becoming part of the broader Hispanic diaspora. When the Santa Ana River flooded in 1862, the settlement was wiped out and its residents moved to higher ground. The family of community leader Lorenzo Trujillo constructed the Trujillo Adobe at its current location, where it housed generations of the Trujillo family starting with matriarch Maria Dolores Archuleta. Now a ruin, the adobe is one of only two visible, aboveground remnants of the San Salvador community (the other is the Agua Mansa Cemetery, adjacent to the buried remains of the Agua Mansa Chapel), and its site is very likely to contain intact archaeological deposits.[14] It is strongly associated with Hispanic and Native American ethnic heritage and with early settlement in the San Bernardino Valley. The Trujillo Adobe site retains sufficient integrity to convey its historical significance and associations. As a result, the site is eligible for listing in the National Register of Historic Places at the local and state levels under Criterion A. Its period of significance is 1862-1957, beginning with its construction after the flood and ending with the last occupation by a direct descendant of Lorenzo and Maria Archuleta Trujillo.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Ethnic Heritage –Hispanic/Native American

The San Bernardino Valley lies within the traditional and shifting homelands of at least five Native American peoples: the ʔíviĩuwenetem Meytémak (Cahuilla), Payómkawichum (Luiseño), Yuhaaviatam/Maarenga'yam (Serrano), Vanyume, and Tongva/Kizh (Gabrieleño).[15] It historically comprised an ethnographic transition zone in which occupations and uses between and among the groups varied over a long period of time. The groups share similar Takic languages, part of the Uto-Aztecan linguistic family, and traditionally followed similar gathering-hunting lifeways utilizing the rich resources of Southern California. They lived in permanent and semi-permanent villages but incorporated seasonal movement to varying degrees depending on the specific band and available resources. Those occupying and visiting the inland San Bernardino Valley utilized plant and animal resources associated with the Santa Ana River and its tributaries flowing southwest from the San Bernardino Mountains. As the group farthest to the east, the Serrano and Vanyume had the most direct contact with adjacent groups like the Nuwuvi (Southern Paiute), Nüwüwü (Chemeheuvi), Pipa Aha Macav (Mojave) Newe Segobia

[14] Eligibility under Criterion D could not be confirmed due to the lack of documentation (and the inaccessibility of excavated artifacts) from the 1980 archaeological excavation conducted by UC Riverside.
[15] Native Land Digital, accessed January 2024, https://native-land.ca/; SWCA Environmental Consultants, "Draft Cultural Resources Survey Report for the Southwest Regional Operation Center Project, Colton, San Bernardino County, California" (prepared for Placeworks, 2015), 11-15. The Vanyume are sometimes grouped with the Serrano, to whom they are closely related, as a desert branch.

(Western Shoshone), and Núu-agha-tuvu-pu̱ (Ute), all of whom brought their own influences to the complex cultures of the valley.

The Spanish colonized New Spain in the 1520s and quickly expanded it north from what is now Mexico into the homelands of the Native peoples of the Southwest and Southern Plains (today's New Mexico, Arizona, and Texas). They did not begin exploring Alta California (New Spain's "Upper California," today's state of California) or the Native homelands of the San Bernardino Valley in earnest until the late 1700s. Expeditions led by Gaspár de Portolá, Father Junípero Serra, Father Juan Crespí, Juan Bautista de Anza, and others in the 1760s-1770s reached as far north as San Francisco Bay; many members of these expeditions, as well as the thousands of Alta California colonists to follow, were *mestizo* (mixed heritage, primarily Indigenous and Spanish though other ethnicities, including African, were present), an ethnic identity that had come to characterize much of New Spain over its 200 years of colonialism and would go on to define much of California's population. Joining this mix in the San Bernardino Valley would be the Hispanic, *mestizo*, Spanish, and Genízaro emigrants who journeyed from Abiquiú, New Mexico to establish the early communities of La Placita de los Trujillos ("Trujillos' place" or Trujillos' little plaza," commonly shortened to La Placita) and Agua Mansa. These settlements were together known, along with their church parish, as San Salvador de Jurupa (San Salvador).

The Genízaro are a Hispanicized Indigenous people who saw their ethnogenesis in New Mexico (then part of the colony of New Spain) in the eighteenth century. The recognized founder of the San Salvador community, Lorenzo Trujillo, was Genízaro of probable Comanche origin, and it is likely other members of his family and at least some of his fellow emigrants from Abiquiú were Genízaro as well.[16] This distinctive culture came from a diverse spectrum of Indigenous captives, the first generations of whom were largely women and children, whom colonizers assimilated into Catholicism and Spanish culture under the justification of *rescate* (rescue).[17] Spanish families gave their Native *criados* (servants) their surnames and housed them "with the alleged pious purpose of rearing them as Christians, which did not exclude the more mundane motive of acquiring unpaid household servants and herders for their livestock."[18] The term Genízaro was Hispanicized from "janissary," which itself had been Anglicized from the Turkish word *yeniçeri,* meaning "select guard" or "new troops" and referring to the Ottoman sultan's elite guard of captive Christians forcibly converted to Islam.[19] Its use in Spain originally denoted

[16] David Wilson and Arthur Woodward, "Benjamin David Wilson's Observations on Early Days in California and New Mexico," *Annual Publication of the Historical Society of Southern California* 16 (1934), 91. Trujillo was born in Abiquiú and identified himself as Genízaro, but one or both his parents may have been Comanche before Spanish-era acculturation. Vickery, *Defending Eden,* 35-36.
[17] Enrique R. Lamadrid and Moises Gonzales, "*Nación Genízara:* Ethnogenesis, Place, and Identity in New Mexico," in Moises Gonzales and Enrique R. Lamadrid (editors), *Nación Genízara: Ethnogenesis, Place, and Identity in New Mexico (*Albuquerque: University of New Mexico Press, 2019), 2.
[18] Fray Angelico Chavez, "Genízaros," in *Handbook of North American Indians* (William C. Sturtevant, general editor), *Volume 9: Southwest* (Alfonso Ortiz, volume editor) (Washington: Smithsonian Institution, 1979), 198-199.
[19] Thomas D. Hall, "Genízaro," *Encyclopedia of the Great Plains* (David J. Wishart, editor) (Lincoln, NE: University of Nebraska-Lincoln, 2011), accessed December 2023 at http://plainshumanities.unl.edu/encyclopedia/doc/egp.ha.014; Lamadrid and Gonzales, "*Nación Genízara,* 1; Chavez, "Genízaros," 198.

a Spaniard with foreign European blood (e.g., French), meaning "one begotten by parents of different nations."[20]

Early Genízaro of New Mexico were born largely into tribes of the Southern Plains and around the upper Rio Grande, including the Apache, Navajo, Ute, Paiute, Kiowa, Comanche, and Pawnee; others were from Pueblo groups, including the Hopi, Tewa, and others. Over time, a new cultural identity emerged for these Hispanicized Native Americans and their descendants, who occupied "an ethnic, identifiable space between Spanish, Pueblo Natives, and mestizos."[21] "Genízaro" first appeared as a census category in 1765, and census records indicate that by 1790 Genízaros comprised approximately one-third of the Spanish New Mexican population.[22] *Criados* gained their freedom upon marrying or after 15 years of service and their children were born free, but the rigid caste system of Spanish colonial society classed them as a low-status and stigmatized group, limiting opportunities for economic or social mobility within mainstream channels.[23] With their extensive knowledge of the regional geography, many emancipated Genízaro gained a reputation as successful expedition guides, military scouts, and fearless fighters – usually fighting with the Spanish against the tribes from which they or their ancestors had been taken.[24]

As early as the 1730s, Spanish officials offered Genízaro fighters their own land in frontier "buffer" areas around settlements in exchange for defense against resistance by Tribes like the Apache, Ute, and Comanche.[25] Governors, most notably Tomás Vélez Cachupín, formalized a Genízaro land-for-defense agreement in the 1750s-60s. Cachupín "believed that community land grants for Genízaros in frontier settlements was a way to move this landless and often unruly indigenous population into land ownership to serve a strategic military function for the province."[26] The result was the Genízaro creation of a network of "buffer settlements" standing between hostile tribes and primary population centers like Santa Fe, Santa Cruz, and Albuquerque.[27] Most of these eighteenth century settlements included many members of Pueblo tribes and people of Indigenous, Spanish, and *mestizo* heritage beyond those identifying specifically as Genízaro. They included Santo Tomás de Abiquiú, Las Trampas, Barrio de Analco (in Santa Fe), Los Jarales/Belén (near Albuquerque), San Miguel del Vado, San José del

[20] Chavez, "Genízaros," 198.
[21] Lamadrid and Gonzales, "*Nación Genízara,*" 2.
[22] Lamadrid and Gonzales, "*Nación Genízara,*" 2; Gutierrez, "Hermanos Penitentes," 91.
[23] Steven M. Horvath, "The Social and Political Organization of the Genízaros of Plaza de Nuestra Señora de los Dolores de Belén, New Mexico" (PhD dissertation, Brown University, 1979), 7 cited in Cristina Durán, "Genízara Self-Advocacy in Eighteenth-Century New Mexico," in Moises Gonzales and Enrique R. Lamadrid (editors), *Nación Genízara: Ethnogenesis, Place, and Identity in New Mexico* (Albuquerque: University of New Mexico Press, 2019), 67.
[24] This auxiliary military service apparently contributed to application of the "janissary" descriptor, and eventually the misconception that Genízaro were so called solely because of their fighting prowess.
[25] Lamadrid and Gonzales, "*Nación Genízara,*" 3.
[26] Lamadrid and Gonzales, "*Nación Genízara,*" 4.
[27] Moises Gonzales, "Genízaro Settlements of the Sierra Sandia: Resilience and Identity in the Land Grants of San Miguel del Cañon de Carnué and San Antonio de las Heurtas," in Moises Gonzales and Enrique R. Lamadrid (editors), *Nación Genízara: Ethnogenesis, Place, and Identity in New Mexico* (Albuquerque: University of New Mexico Press, 2019); Lamadrid and Gonzales, "*Nación Genízara,*" 3.

Vado, Ojo Caliente, San Miguel de Carnué, San Antonio de las Huertas, and others.[28] A number of these settlements were sited at existing Puebloan sites – Abiquiú, for example, was originally a Hopi pueblo – reinforcing the strong Puebloan component of the local culture and demographics.[29] The settlements adhered to the standard configuration required by the Laws of the Indies: they were small, heavily fortified villages centered around plazas, with planned land and water distribution systems to ensure equitable access.[30]

Mexico achieved independence from Spain in 1821 and established its first constitution in 1824, prohibiting racially based enslavement and granting citizenship to all living within its borders. Cultural systems of enslavement remained legal and widespread, particularly in the northernmost part of the territory considered the frontier; here, the new establishment of robust trade networks between Mexico and the United States demanded a continuous supply of unpaid and underpaid labor.[31] Starting in the mid-1820s, traders and explorers adapted existing Native American trails linking northern New Mexico to Southern California into more pack animal-friendly routes that coalesced by 1829 into the Old Spanish Trail. New Mexican traders exchanged wool, woolen products, sheep, hides, and other products primarily for horses and mules from California. New Mexican packers, traders, and guides, both independent and in servitude, were key participants in trade along the Old Spanish Trail due to their skills and their proximity.

The Old Spanish Trail left from Santa Fe, but the true starting point was the last stop for supplies: the Genízaro-Pueblo-*mestizo*-Spanish community of Abiquiú.[32] From there, the trail traversed the homelands of the Pueblos, Apache, Navajo, Ute, Southern Paiute, Shoshone, Mojave and Serrano-Vanyume[33] and ended at Mission San Gabriel (some travelers went on to Los Angeles, established by the multiethnic *pobladores* in 1781). The last push to San Gabriel was preceded by an important final resupply stop after crossing Cajon Pass, in the San Bernardino Valley of Alta California. Beginning in 1845, the valley's San Salvador (Agua Mansa and La Placita) trail stop was the New Mexican emigrant-founded settlement that came to contain the Trujillo Adobe; and is discussed in more detail in the next section. As the primary overland route to California before the Gold Rush, the Old Spanish Trail saw extensive use by emigrants as well as traders. Many people from the Southwest (then northern Mexico), including Genízaro like Lorenzo Trujillo who would prove significant to the development of Southern California's Inland Empire, traveled it in search of new opportunities in the West. They brought their sociocultural traditions with them, including their strong Catholicism, sometimes mixed with elements of various Indigenous religions; their Spanish language and surnames; their reputation as fierce fighters protecting borderlands; and their Spanish colonial settlement configurations.

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[28] Moises Gonzales, "The Genízaro Land Grant Settlements of New Mexico," *Journal of the Southwest* Vol. 56 No. 4 (Winter 2014), 583; Chavez, "Genízaros," 199; Gonzales, "Sierra Sandia."
[29] United States Department of the Interior, Bureau of Land Management-National Park Service, "Old Spanish National Historic Trail: Comprehensive Administrative Strategy" (U.S. Department of the Interior, December 2017), 88-89.
[30] Malcom Ebright, *Land Grants and Lawsuits in Northern New Mexico* (Albuquerque: University of New Mexico Press, 1994), cited in Lamadrid and Gonzales, "*Nación Genízara,*" 4.
[31] Kiser, "Cultural Systems of Slavery," 53-54.
[32] BLM-NPS, "Old Spanish National Historic Trail," 90.
[33] BLM-NPS, "Old Spanish National Historic Trail," 77.

The open use of caste-based identification waned throughout the Mexican period and then further when Mexico's northern territories were ceded to the United States in the 1848 Treaty of Guadalupe. In the early twentieth century, a mythic, tourism-driven narrative of the Southwest and California "characterized the descendants of Hispanic borderlands peoples as having an idealized and pure Spanish past, all at the expense of the actual and profound complexity of the population and their experiences."[34] Some *mestizo*, Californio (Mexican/Mexican American), and Genízaro people embraced a Spanish American identity, claiming European/White heritage in order to resist the racial marginalization that increased with the expansion of Anglo American culture West after the Mexican-American War.[35] The complexities of Hispanic and Hispano-Indigenous identity were reduced and diminished as part of American history and many families of mixed heritage lost knowledge of their origins, especially as emigrants uprooted themselves from traditional homelands to settle elsewhere. While the descendants of Hispano-Indigenous emigrants like Lorenzo Trujillo know and honor their heritage, they have integrated the belief systems and practices of the Genízaro and other mixed-heritage Hispanic peoples from the Southwest into the broad Hispanic heritage of California.

Exploration and Settlement: California's San Bernardino Valley, the Old Spanish Trail, and the Community of San Salvador

As discussed above, at least five of California's original peoples claim the San Bernardino Valley as part of their homelands, and the area historically saw uses and occupations between and among different combinations of the ʔíviĩuwenetem Meytémak (Cahuilla), Payómkawichum (Luiseño), Yuhaaviatam/Maarenga'yam (Serrano), Vanyume, and Tongva/Kizh (Gabrieleño).[36] Jointly used by multiple peoples and well watered by the Santa Ana River and its tributaries, the valley was effectively between the tribes' primary areas of influence and therefore a more appealing destination for later settlers. The Serrano and Vanyume were among the first Indigenous people in what is now California to encounter New Mexican travelers on the Old Spanish Trail in the late 1820s.

Due to Spanish colonization of Alta California starting in the late eighteenth century, the traders on the Old Spanish Trail were far from the first outsiders to be encountered by California's Native peoples, who had already suffered from European influences – particularly the diseases to which they had no natural immunity. Their suffering was preceded by that of the tribes in what is today the American Southwest, who had encountered Spanish colonizers some two centuries earlier. After establishing the colony of New Spain in the 1520s, the Spanish increased exploration and colonization into its northern reaches, eventually including Alta California. In these northern borderlands, colonizers imposed their own tripartite land use system of *presidios* (military fortifications), *pueblos* (civilian settlements), and *missions* (religious centers). The

[34] Estevan Rael-Gálvez, "*Recordando el Futuro*/Remembering the Future: *Mal-Criados,* Memory, and Memorials," in Moises Gonzales and Enrique R. Lamadrid (editors), *Nación Genízara: Ethnogenesis, Place, and Identity in New Mexico (*Albuquerque: University of New Mexico Press, 2019), xviii.
[35] Genevieve Carpio, *Collisions at the Crossroads: How Place and Mobility Make Race* (Oakland: University of California Press, 2019), 28.
[36] Native Land Digital, accessed January 2024, https://native-land.ca/; SWCA, "Southwest Regional Operation Center," 11-15..

primary goal of the new land uses was to strengthen Spanish economic and military influence, which, in the case of the missions, went hand in hand with religious conversion. In Alta California, Franciscan missionaries established 21 missions in a line from south to north between 1769 and 1823, establishing a system that would prove longer-lived than the earlier colonial outposts of the Southwest. They coerced Native Californians to become *neophytes* (new converts) who would adopt Christianity, learn approved agricultural and ranching techniques, and provide free labor – a pattern of "*rescate*" servitude which would look very familiar to the Native peoples in another northern frontier of New Spain. Villages were abandoned as their residents moved (voluntarily and involuntarily) to the missions, were killed while resisting, or were felled by disease. Some people escaped into the interior regions of California to continue their traditional lifeways and wage resistance campaigns over the next century, eventually re-coalescing into their traditional lands and assimilating into other communities of California.

The mission having the most impact on the original peoples of the San Bernardino Valley area was Mission San Gabriel Arcángel (established in 1771 and relocated to its current location in 1775), followed by Mission San Juan Capistrano (1776) and Mission San Luis Rey de Francia (1798). San Gabriel was a massive and successful operation, establishing outposts and agricultural outholdings well beyond the mission itself that helped extend Spanish influence and accrue profits. It used thousands of acres of surrounding lands to grow crops to feed the mission population and its animals, and to raise cattle for their valuable tallow and hides for import. By the early 1800s, San Gabriel's holdings extended into and beyond the San Bernardino Valley, stretching to the Cajon Pass and San Gorgonio Pass some 80 miles east. The expansion left its grazing herds vulnerable to theft and required a more permanent mission presence in the area.

In 1819, San Gabriel established the massive *estancia* (rancho) of Rancho San Bernardino, centered at an Indigenous village known as Guachama in what is now Loma Linda, and constructed a simple complex of buildings.[37] Sources disagree on whether Guachama was originally Cahuilla, Serrano, Tongva, or some combination over time. The valley, mountains, county, and city all derived their San Bernardino name from this *estancia*. In 1819-1820 Serrano and Cahuilla workers under the control of the missionaries constructed a 12-mile-long *zanja* (irrigation ditch) here using cattle shoulder blade bones as shovels.[38] They also maintained the ditch, which became the heart of the irrigation network that would later define development in much of the valley.

Mission San Gabriel established other *estancias* at existing Indigenous villages (*rancherias*) in the San Bernardino Valley and beyond during the 1810s, including La Puente, Yucaipa, Agua Caliente, and Jumuba (later the site of Fort Benson) in what is now San Bernardino. Around 1830, the mission shifted the location of its Rancho San Bernardino headquarters about a mile east from its original location, building a new complex with a chapel in what is now west Redlands. In the twentieth century the outpost buildings became known as the Asistencia, though

[37] Histories from the 1920s and '30s noted the founding date as 1810, but subsequent scholarship has found no proof for this claim and "the negative evidence against it is massive." R. Bruce Harley, "The Beginnings of St. Bernardine's Parish, 1862-1872," *Southern California Quarterly,* Vol. 77 No. 4 (Winter 1995), 283.
[38] James Ramos, "Indian Village, Ditch Leads to Transformation of San Bernardino Valley," *Redlands Daily Facts,* Nov. 12, 2009. The ditch became known as the Mill Creek Zanja, which in Redlands is pronounced "Sankee."

it never served the purpose of an *asistencia* – a sub-mission with a chapel and other mission requisites, but without a resident priest.[39] The new *estancia* complex was only occupied for about four years; around 1834, it was abandoned.

The San Bernardino Valley in the Mexican Period, 1821-1843

After more than a decade of intermittent rebellion and warfare, the colony of New Spain won its independence from Spain in 1821 and Alta California became the northernmost territory of the new Republic of Mexico. The transition from Spanish to Mexican rule led to the end of the Spanish monopoly on trade over both land and water and outlawed enslavement (though as noted above, cultural enslavement of Indigenous people continued). Mexico's secularization decree passed in 1833 (with regulations enacted in 1834) led to the rapid decline of Alta California's once-powerful missions. The new law called for the allotment of large parcels around each mission to the local Native peoples, to be held in common, implying that "each Indian mission community would become a town with its own government, much as the Indian pueblos of New Mexico were self-governing entities."[40] Instead, a series of officials distributed the vast majority of mission lands to wealthy and influential Mexican citizens through the 1830s and 1840s, increasing the power of individual owners of *ranchos* (large parcels of land). This led, in turn, to greater foreign trade via shipping – and to the reinforcement of the rancho feudal system, in which many tenants labored on the land of a handful of owners.

As the Mexican population of Alta California grew steadily between 1821 and the early 1840s, existing settlements expanded and new ones were established in the vast rancho lands of the territory – including in the San Bernardino Valley. Here, the 1829 establishment and subsequent heavy use of the Old Spanish Trail over the next two decades proved crucial to the area's development. Though segments of an overland route between the Spanish colonies of Nuevo México and Alta California had been blazed decades earlier, and explorations had been made by Jedediah Smith and others, explorer and merchant Antonio Armijo was the first to pioneer a complete route that traveled the entire length. He led the first commercial caravan from Abiquiú, New Mexico to Mission San Gabriel on the most direct route, leaving in November 1829 and arriving at the mission on January 1830, a journey of 86 days. Three other major routes of the trail would follow. All of the routes west converged at Cajon Pass through the San Bernardino range, and from there into the San Bernardino Valley for the first resupply stop after the mountains (and the last major stop before arrival at San Gabriel).[41] The rich bottomlands of the Santa Ana River, and the nascent irrigation system in place by that time, revealed a lush landscape grazed by thousands of cattle, horses, and mules. By the late 1830s, the small settlement of Politana, south of what is now San Bernardino, had been established near the Mission-era "Old San Bernardino Road" joining the existing small rancherias and rancho operations of the valley.

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[39] R. Bruce Harley, "The San Bernardino Estancias," California Missions Foundation, accessed December 2023 at https://californiamissionsfoundation.org/articles/the-san-bernardino-estancias/. San Gabriel may have intended for the *estancia* to become an *asistencia,* but the end of the mission system came first.

[40] Randall Milliken, Laurence H. Shoup, and Beverly R. Ortiz, *Ohlone/Costanoan Indians of the San Francisco Peninsula and Their Neighbors, Yesterday and Today* (prepared by Archaeological and Historical Consultants for the National Park Service, Golden Gate National Recreation Area, San Francisco, California, 2009), 154.

[41] BLM-NPS, "Old Spanish National Historic Trail," 35,

Southern California's mules and horses, many of which were raised by the rancheros of the San Bernardino Valley, were prized for their strength and hardiness by traders, ranchers, and farmers along the route of the Old Spanish Trail and beyond. During the trail's height between 1830 and 1849, an estimated 2,000 animals were driven from the valley to New Mexico every spring.[42] Most of the region's livestock belonged to its two biggest landowners, with a handful of smaller ranchers providing the rest. Juan Bandini received his Rancho Jurupa land grant of almost 31,000 acres straddling the Santa Ana River in 1838. Born in Peru and based in San Diego, Bandini held multiple land grants, including Rancho El Rincon and Rancho Cajon de Muscupiabe adjacent to Jurupa. Antonio Maria Lugo, along with his three sons and Diego Sepulveda, received the San Gabriel Mission's Rancho San Bernardino land (comprising about 37,000 acres adjacent to Bandini's Jurupa grant) in 1839, officially granted in 1842.[43] Lugo was based in Los Angeles, and the other grantholders were more active rancheros in the San Bernardino Valley - Lugo's son José del Carmen Lugo and his family actually lived in the former *estancia* at Guachama after renovating it in 1842.

Together, the Jurupa (Bandini) and San Bernardino (Lugo) ranchos covered the largest portion of the Santa Ana River and the San Bernardino Valley. Bandini, Lugo, and the area's other rancheros soon found livestock raising here to be a perilous activity, as it had been during the Spanish era. The profit to be made through the black market proved tempting, and raids by horse and mule thieves were constant. Cattle theft was also common, encouraged by the trade demand for cattle hides. Though many older sources describe the perpetrators only as "Indian," and indeed raids and armed resistance by the Serrano, Cahuilla, and others had continued ever since the founding of the missions, the livestock thieves appear to have been a diverse mix of "regular traders and adventurers, Americans claiming to be beaver trappers, fugitive Indians from the missions, Indians from the frontiers, particularly the Utes, and New Mexicans."[44]

The wealthy rancheros demanded protective measures, soliciting "semi-military excursions under the command of Spanish or Mexican ex-soldiers" regularly dispatched by Mexican officials and the rancheros themselves, to little effect.[45] They also recruited ambitious would-be settlers to establish defensive outposts on small land grants along strategic routes, as Juan Bandini did with Michael White (Miguel Blanco) at the mouth of Cajon Pass on his Rancho Muscupiabe. White lasted nine months before abandoning the endeavor.[46] Rancho employees, and more rarely, the landowners themselves, attempted to chase the raiders retreating with hundreds of head of livestock. Officials tasked with appraising the old *estancia* at Rancho San Bernardino in February 1842 reported that "at the examination...Don Jose del Carmen Lugo did not appear, because when we gave him notice, the robbers had stolen his horses and he was

[42] Joyce Carter Vickery, *Defending Eden: New Mexican Pioneers in the San Bernardino Valley* (Riverside: Riverside Museum Press, 1984), 11-12.
[43] Vickery, *Defending Eden*, 14.
[44] BLM-NPS, "Old Spanish National Historic Trail," 67.
[45] George William Beattie, "San Bernardino Valley Before the Americans Came," *California Historical Society Quarterly* Vol. 12 No. 2 (June 1933), 111.
[46] Beattie, "Before the Americans Came," 111-112.

afoot."[47] Valley resident Benjamin D. Wilson stated of a meeting with Juan Bandini on his rancho in 1842-1843 that Bandini "did not remain there after I left. It was not safe for a man to remain there alone."[48]

In 1839, Mexican authorities began requiring horse/mule traders departing on their spring trip to New Mexico on the Old Spanish Trail to gather in the San Bernardino Valley, just south of Cajón Pass. At this gathering, which relied on the valley's ample water and grazing land, animals would be inspected and branded to confirm ownership. "The forced roundup also served to spread the word of the desirability of the valley. Legally required to stop, widely diverse travelers were forcibly acquainted with the available geographical riches."[49] New Mexico-born Hipólito Espinosa supervised the yearly horse/mule trade rendezvous, which took place on his land near the river.[50] He was a skilled wrangler who had made multiple trading trips along the Old Spanish Trail; it is unclear when he made his first trip, but he is known to have made the trek to California at least as early as 1832 with Santiago Martínez and others from Abiquiú.[51]

Both Espinosa and Martinez traveled the trail west on what was a scouting mission rather than a full trading caravan in 1838, along with others from Abiquiú: Martinez's wife Maria Manuela Martinez y Larrañaga de Martinez (who gave birth to their son Apolinario along the way), José Garcia, Diego Lobato, Antonio Lobato, and Genízaro guide/trader Lorenzo Trujillo.[52] The Martinez family settled on the Lugo rancho to become the first permanent San Bernardino Valley residents from Abiquiú; they were joined the next year by Espinosa and the rest of his family to form the small community of La Politana (likely named for Hipólito Espinosa). La Politana was located on Bunker Hill in what is now San Bernardino, on the east bank of the creek and especially below K Street and Hillcrest Avenue around Inland Center Drive.[53] Little is known about the built environment of La Politana - it is not known to have had a church, a plaza, or other elements of typical *placita* settlements.

Espinosa and/or Martinez introduced Lorenzo Trujillo to Antonio Lugo, and a mutually beneficial deal was struck: Trujillo would bring more families from Abiquiú to settle and farm on their own land in Lugo's Rancho San Bernardino, in exchange for defending the rancho against the frequent horse/mule raids. This agreement would create buffer communities absorbing the impact of Indigenous resistance efforts, importing the typical pattern of Genízaro

[47] Transcript of Proceedings before U.S. Land Commission for California, Case No. 116, San Bernardino Rancho, cited in George William Beattie, "San Bernardino Valley Before the Americans Came," *California Historical Society Quarterly* Vol. 12 No. 2 (June 1933), 111.
[48] Sou. Cal. Colony Asso. vs. Miguel Bustamente et al. District Court, San Bernardino. Deposition of B. D. Wilson, Sept. 10, 1874, cited in Beattie, "Before the Americans Came," 111.
[49] Vickery, *Defending Eden*, 15.
[50] Vickery, *Defending Eden*, 15; R. Bruce Harley, *The Story of Agua Mansa: Its Settlement, Churches and People, First Community in San Bernardino Valley, 1842-1893* (San Bernardino, CA.: Diocese of San Bernardino Archives, 1998), 13.
[51] Harley, *The Story of Agua Mansa*, 11.
[52] Harley, *The Story of Agua Mansa*, 11.
[53] Email communication, Alexander King, June 1, 2024. Other sources (Beattie, "Before the Americans Came," 117; "Events of 1977 Reviewed," *San Bernardino County Sun* January 1, 1978) state that La Politana was located in what is now the city of Colton, in the vicinity of Colton Plunge Park (Colton Avenue and East E Street).

settlement from northern New Mexico to inland Southern California. In 1841, Trujillo and a group of other Abiqueños joined with Taos residents John Rowland, William Workman, and others in an overland emigrant group safely following the last caravan west to Alta California that year over the Old Spanish Trail. The trail was a pack trail; wagons could not negotiate it. Along with the Bidwell-Bartleson party, which took a more northern overland route into California at the same time, the Rowland-Workman party foretold the massive overland emigration rush to come. "They had also begun an era of large-scale infiltration that would further highlight the isolation and vulnerability of the territory and play a part in paving the way to the decline of Mexican control and the American invasion and occupation of California."[54]

About half of the approximately 68 members of the Rowland-Workman party were Hispanic. Party member Isaac Givens described it as "a party of New Mexicans, some twenty-five in number, about half of whom were women and children, who asked and were granted the privilege of traveling with us."[55] They included Manuel Vaca and family (who went on to found Vacaville in northern California), Ignacio Salazar and his servant, and Lorenzo Trujillo and family.[56] One of the men from Abiquiú served as the expedition's guide – most likely Trujillo, who had traversed the route between Abiquiú and the San Bernardino Valley at least three times before as a guide and trader.[57] The Trujillo family had at least eight members in the expedition: Lorenzo; his wife María Dolores Archuleta; and their children Teodoro, Esquipula, Matilde, Doroteo, Julian, Gertrudis, and María del Rosario.[58] Teodoro and Esquipula were grown (in their early twenties). Among the other members of the party was Benjamin D. Wilson, a Tennessee-born merchant and trader who would ultimately settle in the San Bernardino Valley and maintain close relations with the Abiquiú emigrants. The party traversed the trail over a nearly two-month period and, upon reaching the San Bernardino Valley in November 1841, dispersed across California.

The Trujillo family settled in La Politana, established gardens and fields, and began constructing adobe houses for themselves and for the emigrants they anticipated would follow.[59] Lorenzo Trujillo and Hipólito Espinosa returned to Abiquiú and came back in 1842 with about 12

[54] Spitzzeri, "Rowland-Workman," 31.
[55] Isaac Givens, "An Immigrant of '41," no date, MS, Box C-D, folder 246, p. 12, Bancroft Library, University of California, Berkeley, cited in Paul R. Spitzzeri, "'To Seduce and Confuse': The Rowland-Workman Expedition of 1841," *Southern California Quarterly* 80, no. 1 (Spring 1998), 37.
[56] Spitzzeri, "Rowland-Workman," 37.
[57] Spitzzeri, "Rowland-Workman," 37; R. Bruce Harley, *The Story of Agua Mansa: Its Settlement, Churches and People, First Community in San Bernardino Valley, 1842-1893* (San Bernardino, CA.: Diocese of San Bernardino Archives, 1998), 11; R. Bruce Harley, "Agua Mansa: An Outpost of San Gabriel, 1842-1850" (originally in California Mission Studies Association newsletter, May 1999), accessed December 2023, https://californiamissionsfoundation.org/articles/agua-mansa-an-outpost-of-san-gabriel/. Also cited in Angela Reiniche, "Hipólito Espinosa, the Old Spanish Trail," National Park Service, accessed December 2023, https://www.nps.gov/articles/000/hipolito-espinosa-the-old-spanish-trail.htm#7.
[58] Harold A. Whelan, "Eden in Jurupa Valley: The Story of Agua Mansa" *Southern California Quarterly* 55, no. 4 (Winter 1973), 416.
[59] R. Bruce Harley, "Agua Mansa: An Outpost of San Gabriel, 1842-1850" (originally in California Mission Studies Association newsletter, May 1999). Accessed December 2023, https://californiamissionsfoundation.org/articles/agua-mansa-an-outpost-of-san-gabriel/.

families, many of which were related to each other.[60] Ten more families emigrated in 1843.[61] Lugo allotted the colonists of La Politana approximately 2,000 acres of land on his Rancho San Bernardino, where they began subsistence farming. The land allotment was an informal donation agreement where Lugo agreed to allot land to heads of families rather than to the colony as a whole. Immersed in the rancho land patterns of Mexican Alta California, Lugo evidently did not follow through, to the chagrin of the colonists. His range cattle also trampled the colonists' irrigation ditches with some regularity.[62] They began to look elsewhere for more permanence.

Development of San Salvador (Agua Mansa and La Placita) 1843-1862

In 1843, Rowland-Workman emigrant party member Benjamin D. Wilson (commonly known as Don Benito Wilson) was closing negotiations with Juan Bandini to buy a portion of his Rancho Jurupa. Like Lugo, both Bandini and Wilson wished to employ Trujillo, his grown sons, and other New Mexican colonists for defense against marauders in exchange for land– so much so that Wilson "delayed concluding the deal with Bandini until provisions had been made for a donation of land" to the colonists.[63] Wilson was well acquainted with Lorenzo Trujillo, describing him in his memoirs as "a civilized Comanche Indian, a trusty man" who saved his life after he was wounded by a poisoned arrow in 1845.[64] In the final terms of the deal, the New Mexicans, with Trujillo as leader and spokesman, received about 2,200 acres straddling the Santa Ana River next to Wilson's property – because, as Lorenzo's son Doroteo Trujillo later testified, Wilson "wanted my father as his closest neighbor."[65] The allotment was known as the Bandini Donation.

Instead of a single ranchero-owned community land grant, the land was allocated to heads of families in individual plots, each of which included frontage on the Santa Ana River and extended to low mesas for grazing.[66] The colonists also shared community pasture/grazing land. By 1845, the New Mexicans comprised at least 29 households and over 110 people and were settled in two closely associated clusters on either side of the river.[67] They had been joined by several more New Mexico families since those who arrived 1841-1843, including that of trader Louis Rubidoux and his wife Guadalupe Garcia.[68] Rubidoux would go on to buy a large portion of Rancho Jurupa from Juan Bandini in 1849.

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[60] Harley, *The Story of Agua Mansa*, 11, 15.
[61] Harley, *The Story of Agua Mansa*, 15-16.
[62] Vickery, *Defending Eden*, 25; Harley, "An Outpost of San Gabriel."
[63] Vickery, *Defending Eden*, 27-28.
[64] David Wilson and Arthur Woodward, "Benjamin David Wilson's Observations on Early Days in California and New Mexico," *Annual Publication of the Historical Society of Southern California* 16 (1934), 91. Trujillo was born in Abiquiú and identified himself as Genízaro, but one or both his parents may have been Comanche before forcible Spanish-era acculturation. Vickery, *Defending Eden,* 35-36.
[65] Testimony of Doroteo Trujillo included in petition of Luis Robidoux for confirmation of Jurupa Land Grant before Board of U.S. Land Commissioners, Case, NO. 463, 8 November 1853 (Microfilm, Riverside Municipal Museum), cited in Vickery, *Defending Eden*, 28.
[66] Vickery, *Defending Eden*, 30; Harley, "An Outpost of San Gabriel."
[67] Harley, *Story of Agua Mansa*, 14-16.
[68] Harley, *Story of Agua Mansa*, 16.

Roughly half of the families, including the Trujillos, resided on plots on the southeast bank of the Santa Ana River, naming the community La Placita de los Trujillos. The rest of the families inhabited plots on the northwest riverbank, naming the area Agua Mansa ("gentle water") after the nearby calm, shallow, fordable stretch of the Santa Ana River.[69] Together, La Placita and Agua Mansa were commonly known as San Salvador, and in later years (after an 1862 flood and growth of later Anglo-American communities, particularly Riverside) the re-located La Placita was also called Spanishtown. At the time of its founding, San Salvador was the largest settlement between Alta California and New Mexico that was not a Native Californian settlement.[70] In keeping with their agreement, the men of San Salvador provided security for Bandini's livestock; they survived multiple violent clashes with raiders and Indigenous resisters, including one instance where three of the Trujillo sons were injured by arrows.[71] The community's residents subsisted primarily on their own crops, grew other crops for sale, raised sheep and their own small cattle and horse herds, and interacted occasionally with the traders and vaqueros associated with the Old Spanish Trail.[72]

While the Spanish-speaking Abiquiú colonists to arrive in the San Bernardino Valley in the 1840s appear to have been largely *mestizo* as opposed to Spanish with no mixed heritage, it is unclear exactly how many, if any, were Genízaro aside from Lorenzo Trujillo and (by extension) his children. Abiquiú's population was not exclusively Genízaro, containing a mix of Pueblo people, *mestizos,* Spanish, and others living both in the pueblo proper and in ranches and "suburbs" nearby. With the shift from Spanish to Mexican rule, ethnic origins, exact descendancy of intermarriage, and caste categories were not recorded in the same manner, resulting in a flattening of historic documentation of distinct groups into a record of one larger culture "of all who spoke Spanish and attended Catholic services."[73] That said, the general pattern of emigration from Abiquiú to La Politana/Agua Mansa/La Placita (related families moving from one insular "frontier" Hispanic-Native-*mestizo* community to another) suggests that some distinctive *mestizo* traditions likely transferred from New Mexico to Southern California. In the San Bernardino Valley, the New Mexicans mixed with Californio, Native, and Anglo American cultures to produce settlements that were ethnically diverse from their earliest beginnings.

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[69] Email communication, Alexander King, June 1, 2024. Other secondary sources note the presence of a calm stream as the inspiration for the name.

[70] George W. Beattie and Helen P. Beattie, *Heritage of the Valley: San Bernardino's First Century* (Oakland, CA: Biobooks, 1951), 97-98, cited in Thomas C. Patterson, *From Acorns to Warehouses: Historical Political Economy of Southern California's Inland Empire* (Walnut Creek, CA: Left Coast Press, 2015), 89.

[71] Harold A. Whelan, "Eden in Jurupa Valley: The Story of Agua Mansa," *Southern California Quarterly* 55, No. 4 (Winter 1973), 419.

[72] Residents may have also been involved in the extensive sheep drives from New Mexico to the California goldfields in the early 1850s, but primary source corroboration on this topic could not be found. Alexander King (email communication June 1, 2024) notes the 1852 state census enumeration of dozens of members of a sheep drive camped at Rancho Jurupa as an indication of proximity and possible involvement.

[73] Bruce Harley, "The Agua Mansans and Abiquiú," *Spanish Traces* (Old Spanish Trail Association), 14 (no. 2, Spring 2008), 26.

La Placita is thought to have contained a small plaza, as indicated by its name, and suggested by the familiar Spanish Laws of the Indies settlement patterns.[74] Initially, members of both Agua Mansa and La Placita likely attended services in a room in one of the homes set aside as a chapel.[75] A priest came from Mission San Gabriel once a month for Mass. Historian R. Bruce Harley noted the land use similarities between San Salvador and their home pueblo of Abiquiú:

> [Abiqueños] individually owned arable plots given through grants. In addition, they had use of community pasture land. The farmers' existence was centered on a number of small villages or placitas, for even Abiquiu had several outlying "suburbs" tied to it economically. In 1850, Colonel George A. McCall described the New Mexico farming scene: 'Crossing the Rio Grande at [Santa Cruz La] Canada, we ascent the Rio Chamas to the town of Abiquiu, adjoining which the river bottom is cultivated for about three miles with an average width of one and a half or 2880 acres.' Thrice that amount lay in unimproved land. This description could easily be applied to the layout for the family farms of the Agua Mansa-La Placita communities, for the emigrants brought their old land system with them. This system of landholding contrasted with that in vogue in Southern California where the near-feudal system of large ranchos worked by tenants was the norm."[76]

In 1852, the community constructed a grander adobe church on the La Placita side, unknowingly on an old bed of the Santa Ana River that was undermined by subsurface springs; it collapsed almost immediately, to be replaced in 1853 with another on the firmer ground of Agua Mansa, with a resident priest to provide regular services. The cemetery associated with the church of San Salvador de Jurupa remains to the present day and is the burial place of the community's leader Lorenzo Trujillo, who died in 1855. Growth in the community continued for another decade, leading to a San Salvador voting precinct, post office, and school district in addition to the Catholic parish. Agua Mansa-La Placita became a key entry community for new overland emigrants to Southern California, and for Spanish-speaking arrivals in particular. "Church records, voting registers, and personal reminiscences alike reveal the fact that the community was a focal point for social and religious activities until large, permanent communities of Spanish-speaking people were formed in nearby cities in the early part of the twentieth century."[77] In the years prior to the development of cities like San Bernardino (1851) Riverside (1870), and Colton (1875), San Salvador was the population center of the San Bernardino Valley.

The 1850s growth of San Salvador took place in a new sociopolitical context: it was newly part of the United States. The U.S. declared war on Mexico in 1846, precipitating (among many other clashes) the Battle of Chino in the San Bernardino area. This was a minor skirmish between

[74] Whelan, "Eden in Jurupa Valley," 420, 423.
[75] Email communication, Alexander King, June 1, 2024.
[76] Bruce Harley, "The Agua Mansans and Abiquiú," *Spanish Traces* (Old Spanish Trail Association), 14 (no. 2, Spring 2008), 27.
[77] San Salvador Parish Records (Special Collections Room, General Library, University of California, Riverside); "Great Register," Voters Register, 1866-1880 (San Bernardino County Library); Salvador Alvarado interview by Thomas W. Patterson; U.S. Census, 1850, 1860, 1870, 1880; all cited in Vickery, *Defending Eden*, 50.

Americans led by Benjamin Wilson and Californios (Mexicans) led by the Lugo family; some sources state men from San Salvador fought for the Mexican/Lugo side, though the extent and nature of any involvement is not known.[78] By war's end in 1848, the U.S. had claimed a vast swath of Mexican territory in the West, including all of what is now California and most of what is now New Mexico. The Treaty of Guadalupe Hidalgo ending the war was signed in February of 1848, mere weeks after the discovery of gold at Sutter's Mill in the foothills east of Sacramento. According to the treaty's articles, Mexican property rights would be upheld, and former Mexican citizens living on annexed land would become U.S. citizens. California was admitted to the Union in September 1850.

The Old Spanish Trail became obsolete as other, easier overland routes were established during the mass population migration of the Gold Rush and new, closer markets opened up for the livestock that once went east to New Mexico. The economic reverberations of the Gold Rush extended to the San Bernardino Valley and the other agricultural inland valleys of southern California. The rancheros first profited from new markets for beef, cattle hides, and leather goods, but later saw losses as adjacent U.S. states and territories broke their near-monopoly on the California livestock trade.[79] Drought during the 1860s played a role in the decline of the ranchos, as did eager would-be landowners who contested the validity of many of the area's valuable land grants. Challenges to rancho ownership were encouraged by the 1851 California Land Act, which "placed the burden to prove land title on property holders," and by the 1860 Homestead Act.[80] Across the state, land ownership contestation led to decades of litigation, and often the eventual selloff of lands to pay debts.

The Lugo family does not appear to have experienced this, as they sold most of Rancho San Bernardino to a group of Mormon colonists in 1851; the City of San Bernardino grew from the short-lived Mormon settlement (the colonists returned to Utah in 1857, the year San Bernardino was incorporated). Juan Bandini, on the other hand, did find himself in debt from business losses on top of defending his remaining portion of Rancho Jurupa in land claim trials. He went after the landowners of San Salvador for compensation beyond their original agreement. According to one source, Lorenzo Trujillo represented the community in arbitration that resulted in them paying two and a half cents per linear *vara* (about 33 inches), "in effect buying the land for the second time."[81] Another source notes that this account may be a misinterpretation of the defense

[78] José Carmen Lugo, "The Battle of Chino," Box 3, B George William Beattie and Helen Pruitt Beattie Collection, Henry E. Huntington Library, San Marino, California, cited in Whelan, "Eden in Jurupa Valley," 420-421.
[79] Robert G. Cleland, *The Cattle on a Thousand Hills: Southern California, 1850-1880* (Second edition, sixth printing, San Marino, California: Huntington Library, 2005), 102-103, cited in SWCA Environmental Consultants, "Draft Cultural Resources Survey Report," 18.
[80] Carpio, *Collisions at the Crossroads,* 30.
[81] John R. Brumgardt and William David Putney, "San Salvador: New Mexican Settlement in Alta California," *Southern California Quarterly* Vol. 59, No. 4 (Winter 1977), 358-359. Brumgardt and Putney's account of the 1855 land dispute cites Condition for the Survey and Sale of Lands on the Jurupa, January 8 and 12, 1853. Spanish and English copies of this instrument contained in Abstract of Title marked "Downs," pp. 78-83, certified July 16, 1887, in Records of the Riverside Water Company, WR 179, Riverside Municipal Archives. The authors of this nomination were unable to access this primary source to confirm accuracy of Brumgardt and Putney's account.

Cornelius Jensen mounted against Bandini in 1855 on behalf of the community.[82] Jensen, a former ship captain, resided in Agua Mansa and became one of the community's main leaders after Lorenzo Trujillo's death. Bandini sold the remaining portion of his rancho to his son-in-law Abel Stearns. The landowners of San Salvador continued their farming existence, farming their plots, fending off sporadic Indigenous resistance, and maintaining a vibrant, tightly knit community.

In January 1862, a series of warm rainstorms melted the heavy snowpack in the San Bernardino mountains, leading to destructive flooding along the area's major waterways. The Santa Ana River flooded on the night of January 22, engulfing and almost completely destroying La Placita and Agua Mansa. No lives were lost here, as the Agua Mansa priest Father Jayme Borgatta heard the rising waters and rang the church's bell to warn residents to flee to higher ground – Agua Mansa residents took refuge in their church, which was on higher ground and was spared (as was the cemetery and the community store), while La Placita residents fled east to the *Cerro de Harpero* (La Loma Hills).[83] La Placita resident Juan Garcia described the flood's impact:

> The flood came in the night-time. It came so suddenly that the people of the village didn't have time to get or save anything hardly. It took away the sheep, it took away all the fowls and everything else, and they just had chance enough to find and get their personal goods and come up on the mesa (today's Highgrove). The balance was swept away.[84]

The *Los Angeles Star* reported the state of the community three days later:

> The flood in the Santa Ana river was so great as to pour into the town, washing away the houses, leaving the people without shelter. The church, fortunately, withstood the flood, and thither the people flocked. Everything, of provisions and clothing, has been destroyed, and the people are left absolutely in a state of starvation. There are now fully 500 persons in the church, without the means of subsistence, or the ability to procure them. This is the most utter and complete destruction which we have heard of, and appeals strongly to the sympathies of the public.[85]

With assistance from the Church and neighbors from San Bernardino, San Gabriel, and Los Angeles, the residents of San Salvador faced the slow task of rebuilding.

Post-Flood San Salvador

Left destitute and unhoused, the people of La Placita and Agua Mansa relied on their strong interfamilial ties and took heart in the survival of their church; slowly, they built new homes, started new livestock herds and poultry flocks, and established fields and gardens in new locations on the same land they had secured from Juan Bandini in 1843 and 1854. The flood that

[82] Email communication, Alexander King, June 1, 2024, citing letters from attorney Pacifico Ord to Jensen in May, June, and August 1855, and the so-called 1856 census of San Salvador residents, all housed at the San Bernardino County Museum. The authors of this nomination were unable to access these primary sources.
[83] Harley, "Story of Agua Mansa," 51.
[84] Description given in an 1893 deposition for a land claim trial, cited in Harley, "Story of Agua Mansa," 51.
[85] "Great Distress at Jarupa," *Los Angeles Star* January 25, 1862, 2.

destroyed San Salvador reduced their ability to subsist on farming, as it deposited a thick layer of sand and debris atop the once-fertile riverbottom and ruined the existing network of irrigation ditches. Determined to retain their hard-won land, most of the families did rebuild on higher ground, retaining the original names of the communities straddling the river. The Trujillos were among them, siting a new home for matriarch Maria Archuleta and her eldest son's family at its present location south/southeast of the original La Placita site, and building homes for other family members nearby. Residents built a new school building and a cantina building that was later used to notorious effect during Prohibition.[86]

As the community struggled to re-establish itself in the 1860s, the pace of Anglo-American settlement around them accelerated. The piecemeal breakup of the ranchos opened up lush property to new homesteaders, as well as speculators and conglomerates with an eye toward future development. Historian Genevieve Carpio notes California's land was predominantly White migrant-owned by 1860: "Where racial reconstruction of the property in other parts of the Southwest took several decades to accomplish, resulting in a diversity of Mexican-Anglo relations that varied widely by county and class, land dispossession occurred quite swiftly under the U.S. expansionist system in California."[87]

The stock raisers of San Salvador faced additional stress in the early 1870s with the passage of a state law that transferred responsibility for fencing to herd owners rather than farmers; until that point, the residents had allowed their livestock to graze freely on the land they held in common (and well beyond).[88] The curtailing of grazing, while welcomed by the expanding agricultural operations around Riverside, greatly limited San Salvador's opportunities after much work had gone into re-establishing herds lost in the flood. In the 1870s and 1880s, adjacent development exploded with the expansion of railroad routes into the region, a population boom, the establishment of the citrus industry, and rampant land speculation.

Once the heart of the San Bernardino Valley, Agua Mansa and La Placita declined as subsistence farming and ranching became unsustainable and residents had to look elsewhere – primarily Colton and Riverside - for work in citrus operations or railroad industries. Still, San Salvador remained the spiritual and cultural heart of the community, and many of its residents continued living (and farming/ranching) well into the twentieth century. In 1903, Antoine Pellissier purchased a sizable portion of La Placita's land, primarily comprising the abandoned flatlands that had flooded (north-northwest of the Trujillo Adobe). Here he developed a vineyard and winery operation that expanded to include a dairy ranch, acquiring parcels in this area from La Placita residents until abandoning the endeavor around 1917.[89] It was possibly in reference to Pellissier that a 1907 newspaper article on Juan Estaban Trujillo's death noted ominously, "It is not thought that [Trujillo's] death will have any effect upon the large estate which he left, as his

[86] "Historic Adobe on County Line Might Be Demolished," *Press Enterprise* January 20, 1965. The cantina does appear to have been demolished at or around this time.
[87] Carpio, *Collisions at the Crossroads*, 30.
[88] Carpio, *Collisions at the Crossroads*, 30.
[89] Chloe Sutkowski, "Using Geophysical Methods to Locate Archaeological Features and Artifacts From La Placita De Los Trujillos, Buried by the Santa Ana River During the Great Flood of 1862," MA Thesis, California State Polytechnic University, Pomona, 2020, 21.

family is knitted closely together, and it is understood that they will keep the estate intact, though wealthy interests would like to secure title to a large part of the land thus held under one title."[90] The Pellissier Ranch/La Placita site has remained undeveloped, and as confirmed by a 2018-2020 ground-penetrating radar study, retains high potential for archaeological deposits.[91] The once-distinct settlement of San Salvador gradually blended with the City of Riverside and many of the descendants of the original inhabitants still live nearby.[92] Over time and as families moved out, the community's nineteenth-century buildings deteriorated and disappeared. Only the cemetery (and buried chapel) remain to mark the location of Agua Mansa, and in La Placita, the only survivor is the Trujillo Adobe.

Development of the Trujillo Adobe

Lorenzo Trujillo and Maria Archuleta's eldest son Antonio Teodoro Trujillo began building a new adobe house east of old La Placita's location soon after the devastating flood of January 1862, most likely with help from his brothers and other family.[93] It was completed in 1862 or early 1863 and faced east, away from the river and toward what is now Orange Street. This home would house four generations of Trujillos over the next 95 years; for much of that time, these Trujillos lived very much as the original emigrants from Abiquiú had. The first occupants were Teodoro, his wife Maria Peregrina Gonzalez, their five children, and his mother (the family matriarch), who lived there until her death in 1866. Like the older buildings of La Placita, Agua Mansa, La Politano, and Abiquiú, the house was constructed of thick adobe bricks likely made on-site with local sediment, covered with mud plaster and limewash, and punctuated by board-framed, deeply inset windows and doors. The house's simple rectangular form with symmetrical façades was capped by a side-gabled roof sheathed in wood shingles. Little is known about the home's interior configuration or surrounding landscape during the first decades after its construction. Major landscaping was likely similar to what is there now, including California pepper trees and perhaps a palm tree. An olive tree is known to have once stood in the front yard as well.

After Teodoro's death in 1882, his widow continued living in the home until she died in 1903. Their son Antonino Ramon Gonzales Trujillo and his new wife Eloise Castillo moved in at that time and their children were born there; much of what is known about the adobe at this time comes from the recollections of their daughter Olive Trujillo Vlahovich (born 1906). By 1909[94], the house had a full-width, shed-roofed porch across its front (east) façade, supported by simple wood posts. Sometime before 1919, this family (or the one preceding it) divided the open interior into a *sala* (living room) on the south side and a bedroom on the north, with an east/west-running hallway separating them. Family lore recounts that a large central fireplace stood in the center of

[90] "In the Shadow: Juan Trujillo," *San Bernardino County Sun* December 1, 1907. Not to be confused with his uncle Juan Julian Trujillo, Juan Esteban Trujillo was Antonio Teodoro Trujillo's son and Lorenzo Trujillo's grandson.
[91] Sutkowski, "Using Geophysical Methods."
[92] "The Trujillo Adobe" interpretive and historical prospectus, County of Riverside Parks Department, 7/26/1979.
[93] Unless noted otherwise, all information on occupancy of, and associated alterations to, the Trujillo Adobe is based on descendant research provided by the Spanish Town Heritage Foundation and confirmed via primary sources; historic photographs; and Trujillo Adobe Project, "A Conversation with Aunt Olive: An oral history of the Trujillo Adobe and the community of La Placita de Los Trujillos, with Olive Vlahovich...," October 18, 1980.
[94] See Figure 3, ca. 1909 photo of Antonino Trujillo in front of the porch.

the house (presumably at the wall dividing the two rooms), though in Olive's oral history she notes only a "big wood stove for heat until in later years we finally got a little potbelly stove."[95] She further recalled that the big stove was in the sala, and the little one was in the bedroom where the entire family slept (except when a baby was being born). The house had a wood plank floor over the hard-packed dirt floor, and a dirt-floored pantry somewhere at the rear, though cooking took place inside the home (presumably using the wood stove in the sala). Light was provided by kerosene lamp. Behind the home to the southwest, Antonino Trujillo maintained a large vegetable garden shared with his neighboring brother Luis Trujillo and family – they lived only about 60 feet to the north. The family's chicken coop was located in that part of the property. To the northwest of the Trujillo Adobe stood the family's privy. A well on the property provided water for cooking, drinking, and washing, and laundry was done outside in a black cauldron. This family left the house in 1919.

The next occupants were Juan "John" Trujillo (son of Juan Estevan Trujillo and nephew of Antonino Trujillo) and his wife Cesaria "Sarah" Peña, who resided there from 1919 to 1957. They made the first major alterations to the house in multiple remodels, needing more room as their family grew (they had four children there between 1920 and 1928): two small, connected volumes were placed at the rear of the house sometime after 1919 (likely in the 1920s or '30s), adding a kitchen to the north and a second bedroom to the south. The kitchen area had a gabled roof, while the bedroom's roof was shed, suggesting these were two separate construction events. A third, "lean-to" bathroom addition was placed on the west wall of the kitchen at or around the same time, and the privy was demolished. The family added electricity to the house, and John, who was a cementer by trade, re-clad the exterior and interior with cement stucco.

In 1957, the Trujillo family sold their adobe house to Robert G. Snider and his wife Gertrude May Wagner. During the Snider occupation, the full-width, shed-roof front porch was replaced with (or altered into) a partial-width, hipped-roof porch. Either Snider or Trujillo made additional changes to the house at unknown dates: the primary door opening and frame were resized and rebuilt to fit a replacement door, and concrete windowsills and door threshold were added. The Sniders were the last residents of the house; both died in 1968, the year the Trujillo Adobe was designated a Riverside County Historical Site and a California Point of Historical Interest.

Ownership passed to JoAnn Connor Dreeson and Robert Dreeson in 1969. JoAnn Dreeson was a member of the Trujillo family – the father of her uncle Charles Trujillo had been born in the adobe, and she and her husband wished to preserve the house.[96] After Robert's death in 1975, JoAnn donated the house to the County of Riverside for the purposes of preservation and historical education. The house had already seen damage due to rain infiltration, with large portions of stucco and plaster cladding breaking away and an eventual roof collapse; more damage and deterioration occurred between 1975 and 1980, leading to collapse of one wall. The County removed the wood flooring, windows, and doors, and demolished the porch and the rear

[95] The next occupant, John Trujillo, reported finding the base of the old fireplace at some point (""After a century or more: Old adobe home still in use," *Press Enterprise*, February 10, 1965); quote from "A Conversation with Aunt Olive," 9.
[96] "New Owners of Trujillo Adobe May Restore It," *Press Enterprise* October 11, 1969.

additions, resulting in today's configuration and appearance. In 1980, it constructed the existing protective structure and added wood shoring to prevent further wall collapse. Archaeologists from UC Riverside conducted excavation at the site in the same year; the artifact collection and any associated documentation is thought to be housed at UC Riverside, but archivists have been unable to locate it and exact locations and findings of the investigation are unknown.[97] Plywood enclosure walls were added to the ruin's protective structure in the early 2000s.

The descendants of Lorenzo Trujillo and Maria Dolores Archuleta, many of whom still live in the Colton and Riverside areas, have watched over their ancestral home for generations and are key to its preservation and continued existence. They established the non-profit Spanish Town Heritage Foundation in 2014 and successfully nominated the Trujillo Adobe for designation as a City of Riverside Landmark in 2015 – making it the first building in the city to be landmarked for its association with Latino heritage.[98] The precarious state of the ruin has prompted national calls for its recognition and preservation. In 2017, the Hispanic Access Foundation named the Trujillo Adobe one of the ten most significant Latino sites in the country as it "demonstrates the connections and contributions that Latino communities had as part of western expansion, specifically the settlement of California."[99] The Department of the Interior noted it as a high potential site for the Old Spanish National Historic Trail, citing the National Trails System Act's definition of high potential sites as "those historic sites related to the route or sites in close proximity thereto, which provide opportunity to interpret the historic significance of the trail during the period of its major use. Criteria for consideration as high potential sites include historic significance, presence of visible historic remnants, scenic quality, and relative freedom from intrusion."[100] In 2021, the National Trust for Historic Preservation named the Trujillo Adobe one of America's 11 most endangered historic places, echoing the Trujillo descendants' call to preserve the site "to recognize and take pride in the multiple cultures that shaped and continue to define the region."[101]

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[97] Email correspondence with UCR Repatriation Coordinator Megan Murphy, December 2023-February 2024; J. Oxendine, Archaeological Site Survey Record: CA-RIV-1984H. University of California, Riverside, October 1980; Tom Patterson, "The Trujillo Adobe shifts roles from a historic remainder to historical park," *Press Enterprise* November 9, 1980; Sharon Trujillo-Kasner interview, November 29, 2023.

[98] Rincon Consultants, "City of Riverside Latino Historic Context Statement" (prepared for the City of Riverside, September 2018), 22.

[99] Manuel G. Galaviz, Norma Hartell, Ashley Ann Perez-Rivera, "Place, Story and Culture: A Top Ten List of Places Important to the Latino Community and in Need of Preservation," Hispanic Access Foundation, cited in Rincon, "Riverside Latino Historic Context Statement," 22.

[100] National Trails System Act (1968), Section 12, cited in BLM-NPS, "Old Spanish National Historic Trail," 23.

[101] "Discover America's 11 Most Endangered Historic Places for 2021," National Trust for Historic Preservation, June 3, 2021, accessed January 2024, https://savingplaces.org/stories/11-most-endangered-historic-places-2021.

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Previous documentation on file (NPS):

____ preliminary determination of individual listing (36 CFR 67) has been requested
____ previously listed in the National Register
____ previously determined eligible by the National Register
____ designated a National Historic Landmark
____ recorded by Historic American Buildings Survey #_____
____ recorded by Historic American Engineering Record # _____
____ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

____ State Historic Preservation Office

____ Other State agency
____ Federal agency
__x__ Local government (Riverside County)
____ University
_x___ Other
Name of repository: Spanish Town Heritage Foundation; Riverside Municipal Museum

Historic Resources Survey Number (if assigned): _____

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10. Geographical Data

Acreage of Property __.51_____

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates
Datum if other than WGS84:_____
(enter coordinates to 6 decimal places)

1. Latitude: 34.019184° Longitude: -117.350101°

Verbal Boundary Description (Describe the boundaries of the property.)

The boundary of Trujillo Adobe is coincident with the limits of APN: 246-082-002, a portion of Parcel 1 of the Addition to Bandini Donation generally bounded by W. Center Street to the south, the Riverside County Line to the north, and adjacent lot line boundaries to the east and west.

Boundary Justification (Explain why the boundaries were selected.)

The boundary reflects the remaining parcel of a once larger property on which the Trujillo Adobe is located.

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11. Form Prepared By

name/title: Jennifer Mermilliod, JMRC Principal Architectural Historian, and Mary Ringhoff, ARG Senior Associate, on behalf of Riverside County and the Spanish Town Heritage Foundation
organization: JM Research & Consulting (JMRC), Architectural Resources Group (ARG)
street & number: 4076 Brockton Avenue, Suite 201
city or town: Riverside state: CA zip code: 92501
e-mail jennifer@jmrc.biz
telephone: (951) 233-6897
date: August 22, 2024

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property:	Trujillo Adobe
City or Vicinity:	Riverside
County:	Riverside
State:	California
Photographer:	Mary Ringhoff
Date Photographed:	July 24, 2023

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of 15	CA_Riverside County_Trujillo Adobe_0001 Site overview, view northwest
2 of 15	CA_Riverside County_Trujillo Adobe_0002 Site overview, view northeast
3 of 15	CA_Riverside County_Trujillo Adobe_0003 Site overview, view southeast
4 of 15	CA_Riverside County_Trujillo Adobe_0004 Site overview, view southwest
5 of 15	CA_Riverside County_Trujillo Adobe_0005 Site overview, view west
6 of 15	CA_Riverside County_Trujillo Adobe_0006 Trujillo Adobe scans of east and north exterior elevations

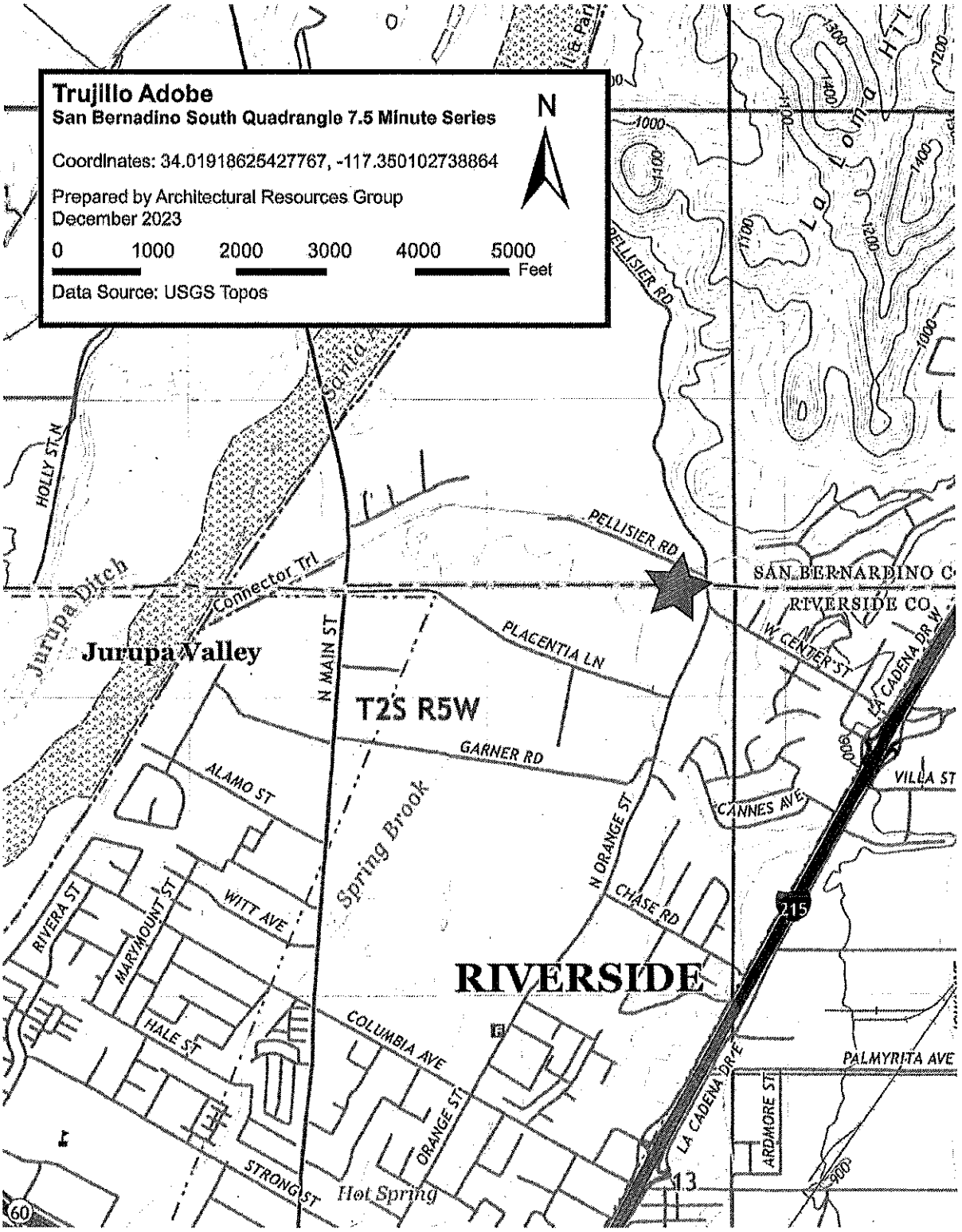
7 of 15	CA_Riverside County_Trujillo Adobe_0007 Trujillo Adobe scans of west and south exterior elevations
8 of 15	CA_Riverside County_Trujillo Adobe_0008 Trujillo Adobe scans of east and north interior elevations
9 of 15	CA_Riverside County_Trujillo Adobe_0009 Trujillo Adobe scans of west and south interior elevations
10 of 15	CA_Riverside County_Trujillo Adobe_0010 Exterior primary/east façade, view southwest
11 of 15	CA_Riverside County_Trujillo Adobe_0011 Exterior south façade, view northwest
12 of 15	CA_Riverside County_Trujillo Adobe_0012 Exterior north façade, view southeast
13 of 15	CA_Riverside County_Trujillo Adobe_0013 Interior overview of structure, view south
14 of 15	CA_Riverside County_Trujillo Adobe_0014 Interior north and east walls, view northeast
15 of 15	CA_Riverside County_Trujillo Adobe_0015 Interior east and south walls, view southeast

Paperwork Reduction Act Statement: This information is being collected for nominations to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.
Estimated Burden Statement: Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

Tier 1 – 60-100 hours
Tier 2 – 120 hours
Tier 3 – 230 hours
Tier 4 – 280 hours

The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.

Location Map (USGS Topographical Map, San Bernardino, California, 2021, 7.5-Minute Series, Annotated by ARG)



Sketch Map (Google Earth, Annotated by ARG)

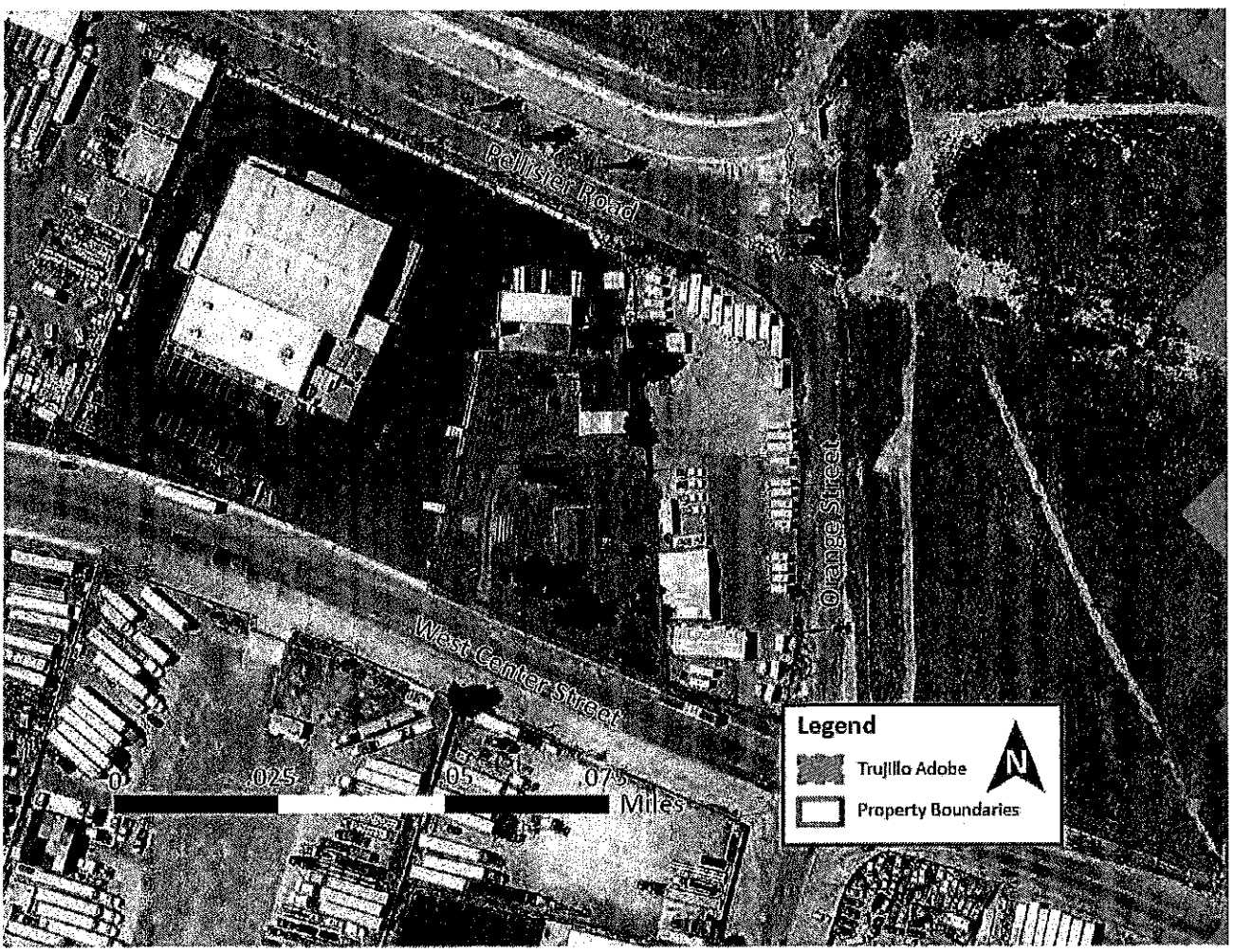


Photo Key (not to scale)

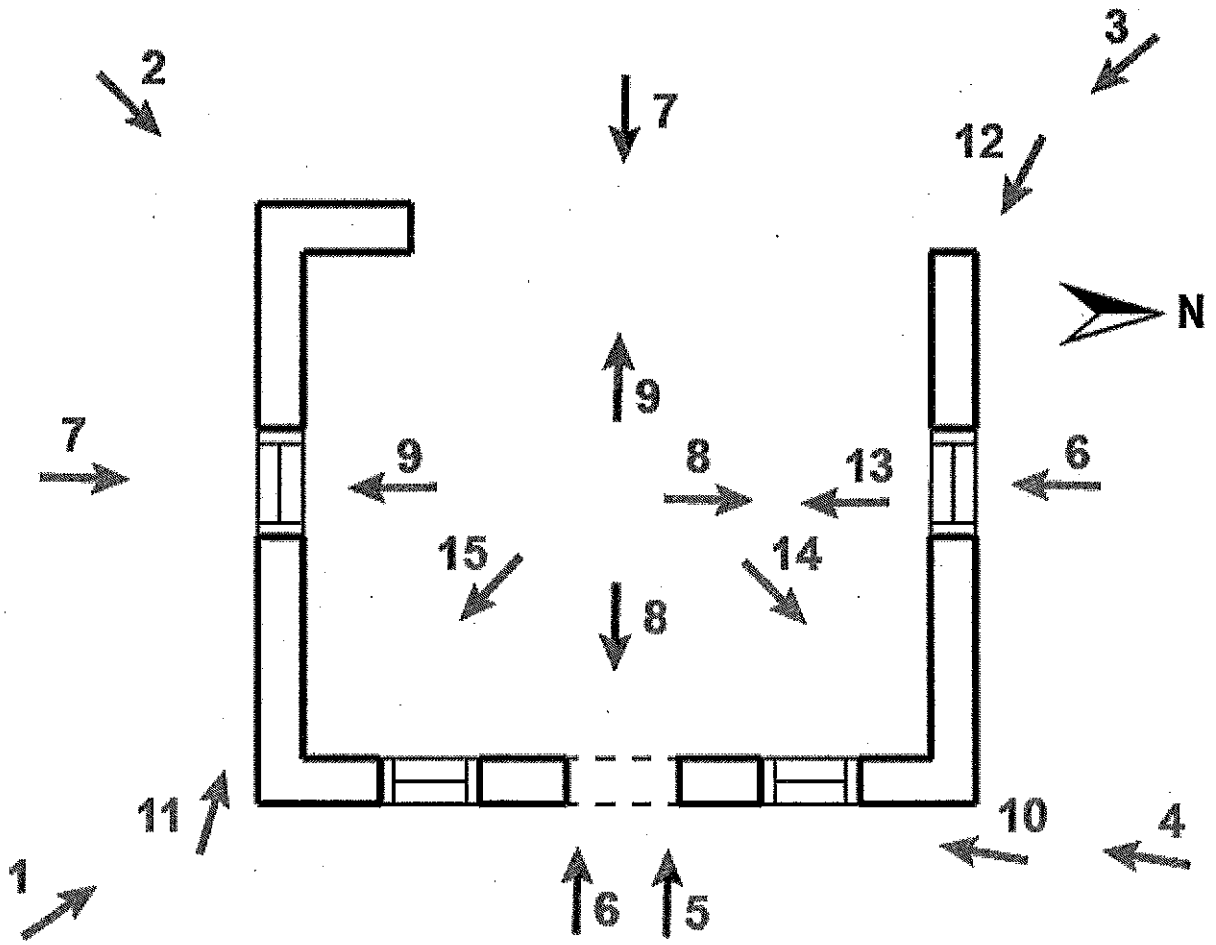


Figure 1 La Placita at the turn of the 20th century, drawn from memory by Salvador Alvarado, 1976. Source: Riverside County Parks Department, "Interpretive and Historical Prospectus of Trujillo Adobe," 1979.

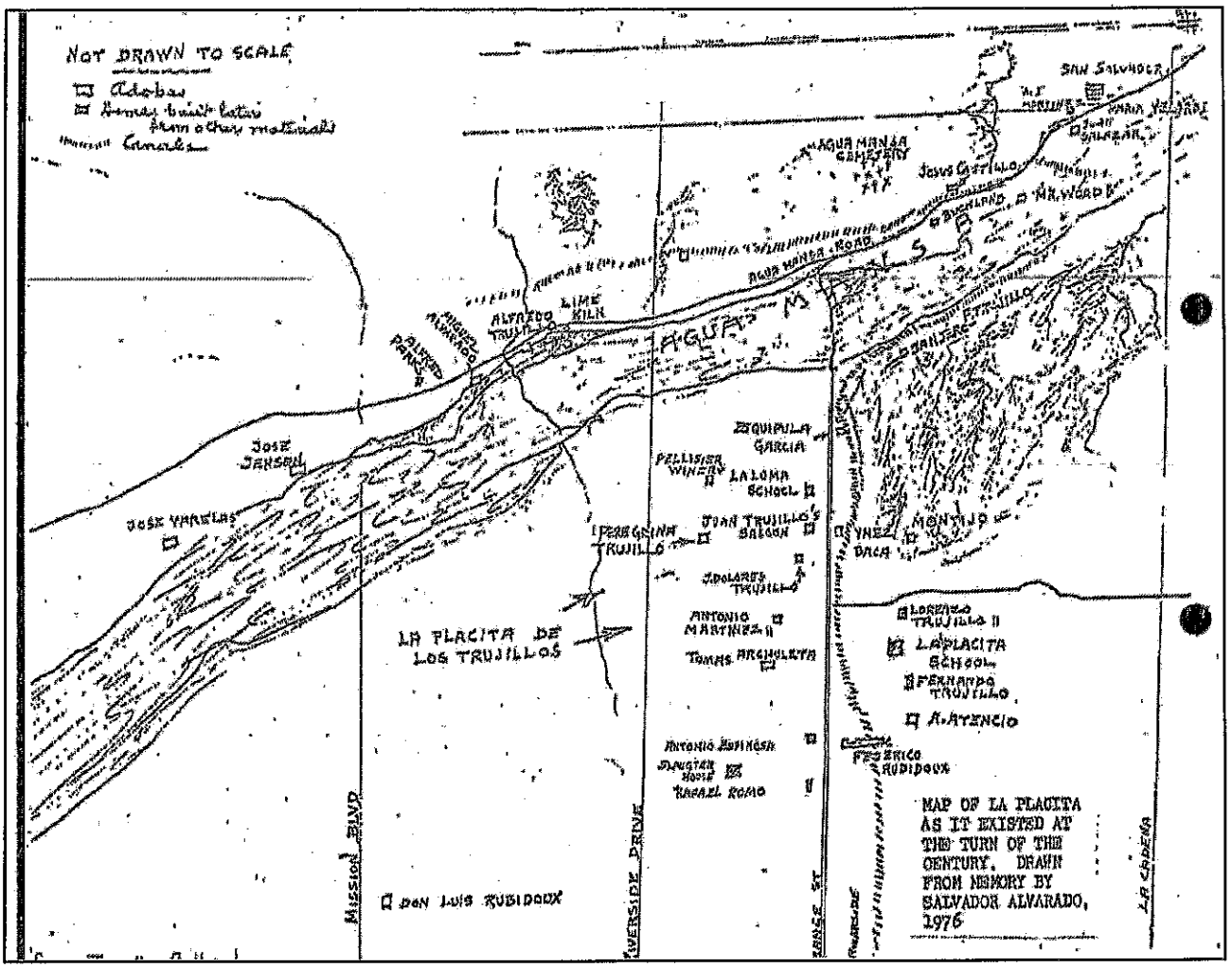


Figure 2 Addition to Bandini Donation, 1893. Source: Riverside County Assessor.

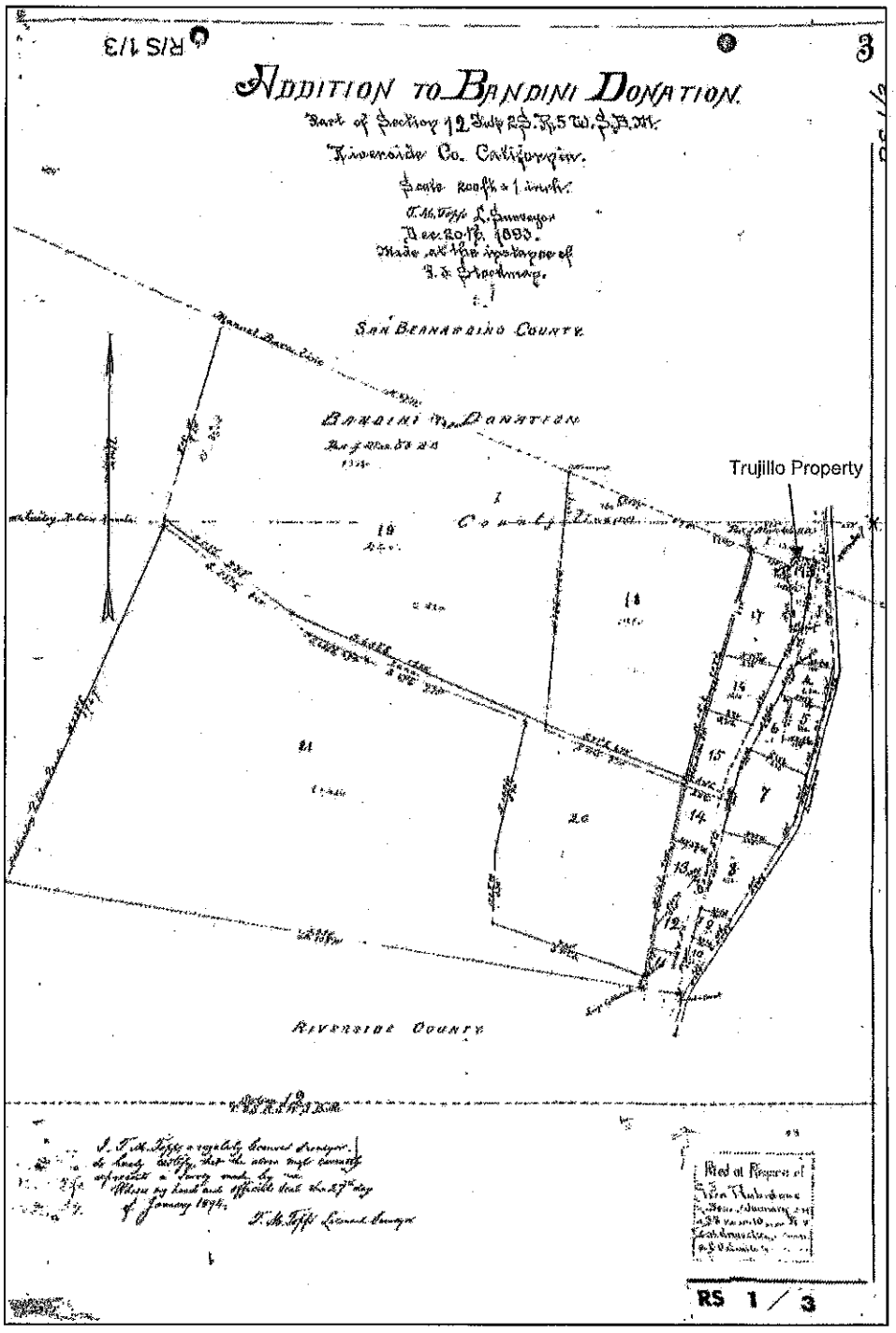


Figure 3 Three year-old Olive, brother Ted, and Eloise Castillo Trujillo in front of the Trujillo Adobe, ca. 1909. Source: Riverside Municipal Museum.

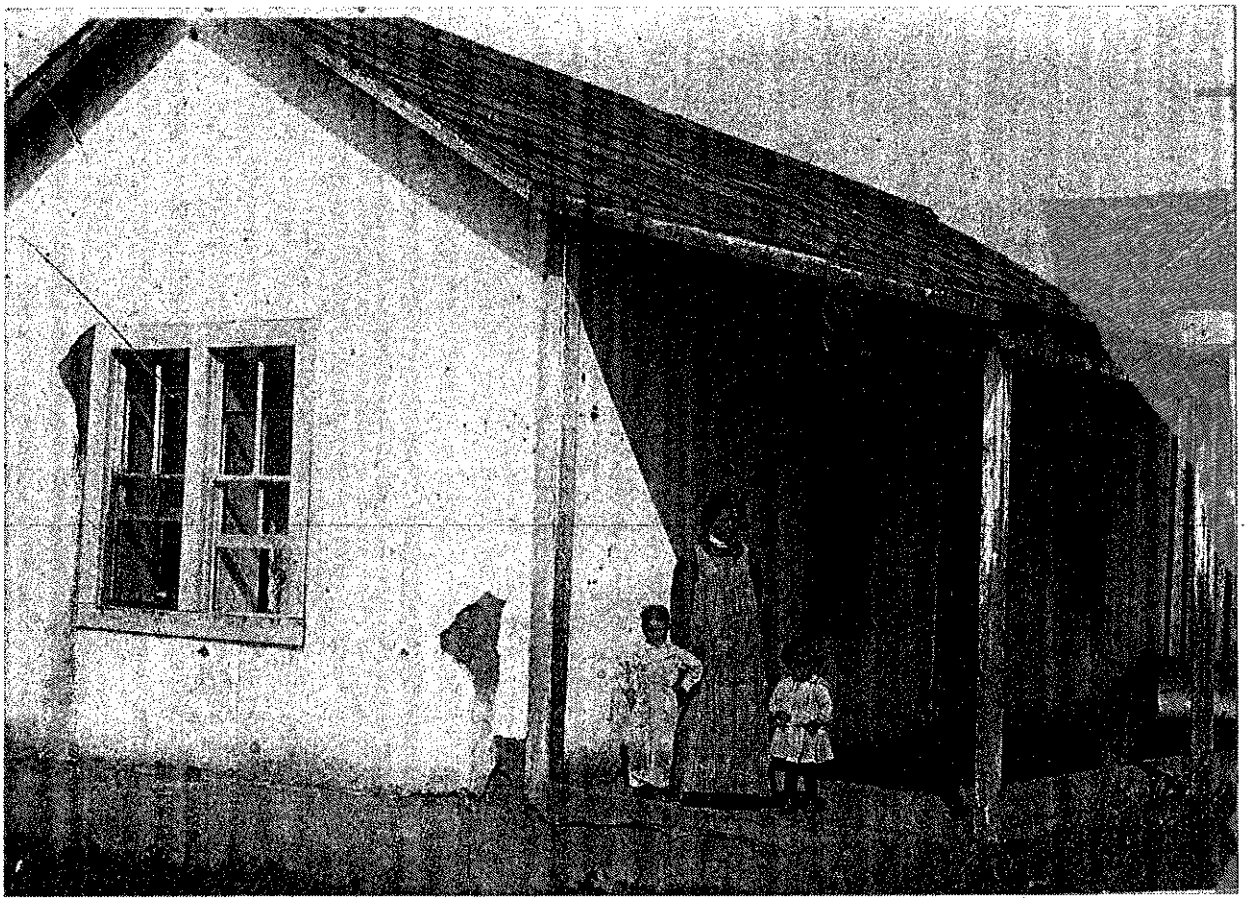


Figure 4 Antonino Trujillo with horse carriage in front of the Trujillo Adobe, ca. 1909. Source: Spanish Town Heritage Foundation.

Figure 5 Margarite Trujillo and daughter Beverly Mitchell Brown on porch of Trujillo Adobe, ca. 1956. Source: Spanish Town Heritage Foundation.

Figure 6 Trujillo Adobe, view northwest, ca.1968. Source: *Press Enterprise.*

Figure 7 Trujillo Adobe, view northwest, ca. 1971. Source: Leonard Trujillo and Spanish Town Heritage Foundation.

Figure 8 Trujillo Adobe, view west, ca. 1975-1979. Source: Riverside County Regional Park and Open-Space District.

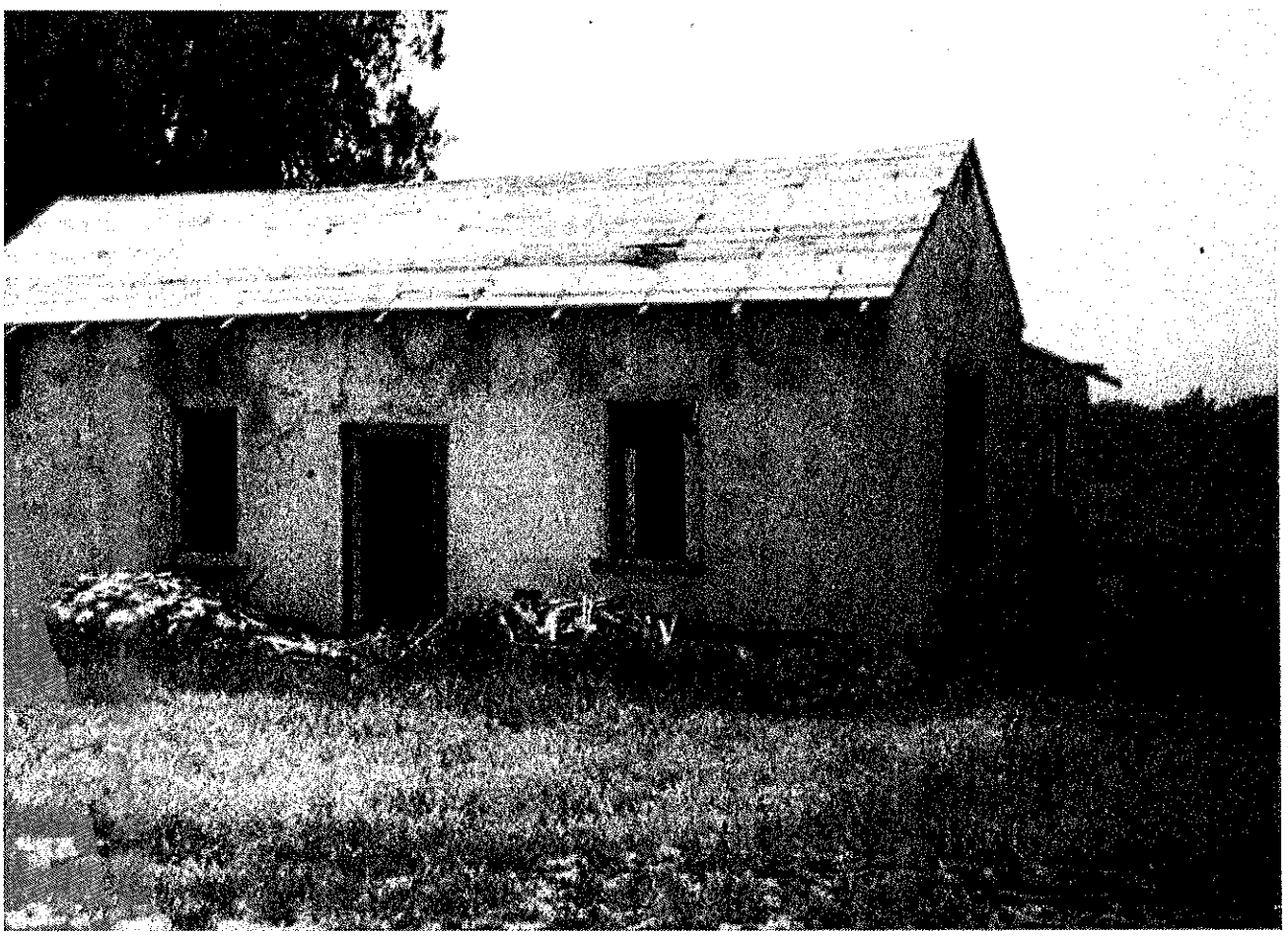


Figure 9 Trujillo Adobe, view southwest, ca. 1975-1979. Source: Spanish Town Heritage Foundation.

Figure 10 Trujillo Adobe 1920s-30s rear additions, view southeast, 1979. Source: Spanish Town Heritage Foundation.

Figure 11 Trujillo Adobe 1920s-30s rear additions, view northeast, 1979. Source: Spanish Town Heritage Foundation.

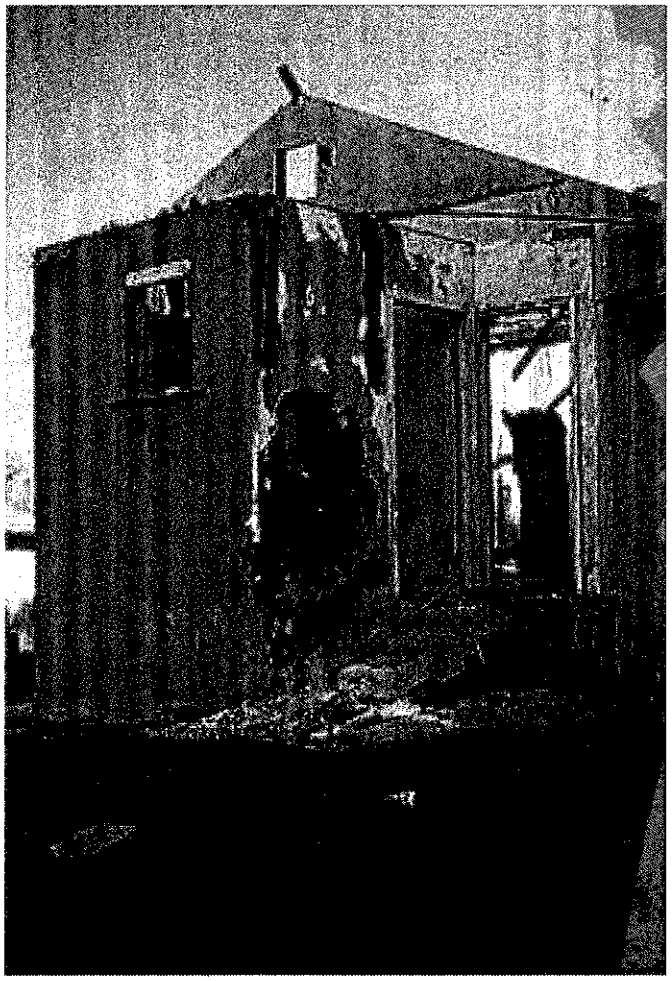


Figure 12 Trujillo Adobe, view northwest, 1980. Source: *Press Enterprise*.

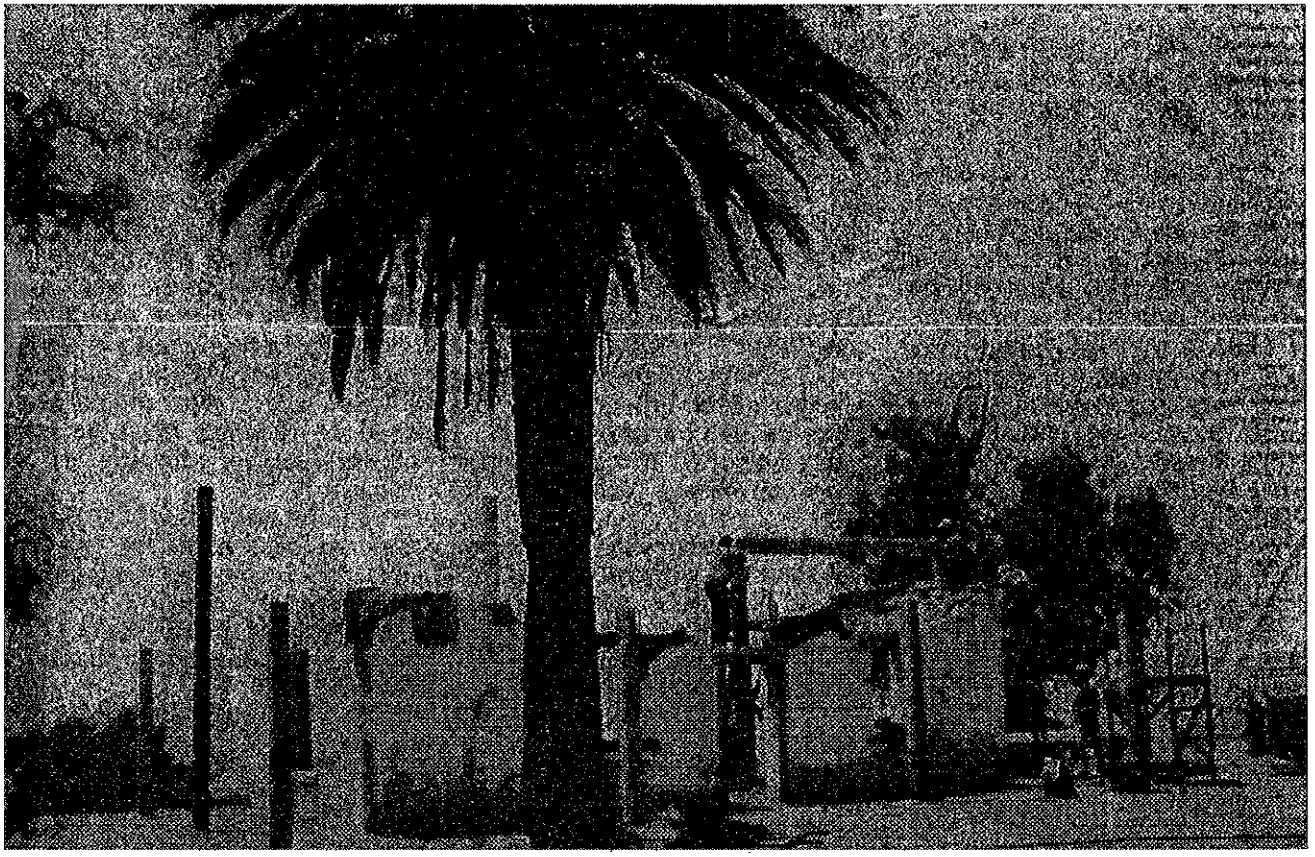


Figure 13 Trujillo Adobe under protective shelter, view west, ca. 1980. Source: Spanish Town Heritage Foundation.

Figure 14 Trujillo Adobe under protective shelter, view northwest, ca. 1980. Source: Spanish Town Heritage Foundation.

Figure 15 Trujillo adobe after rainstorm, view north, ca. 1980. Source: Spanish Town Heritage Foundation.

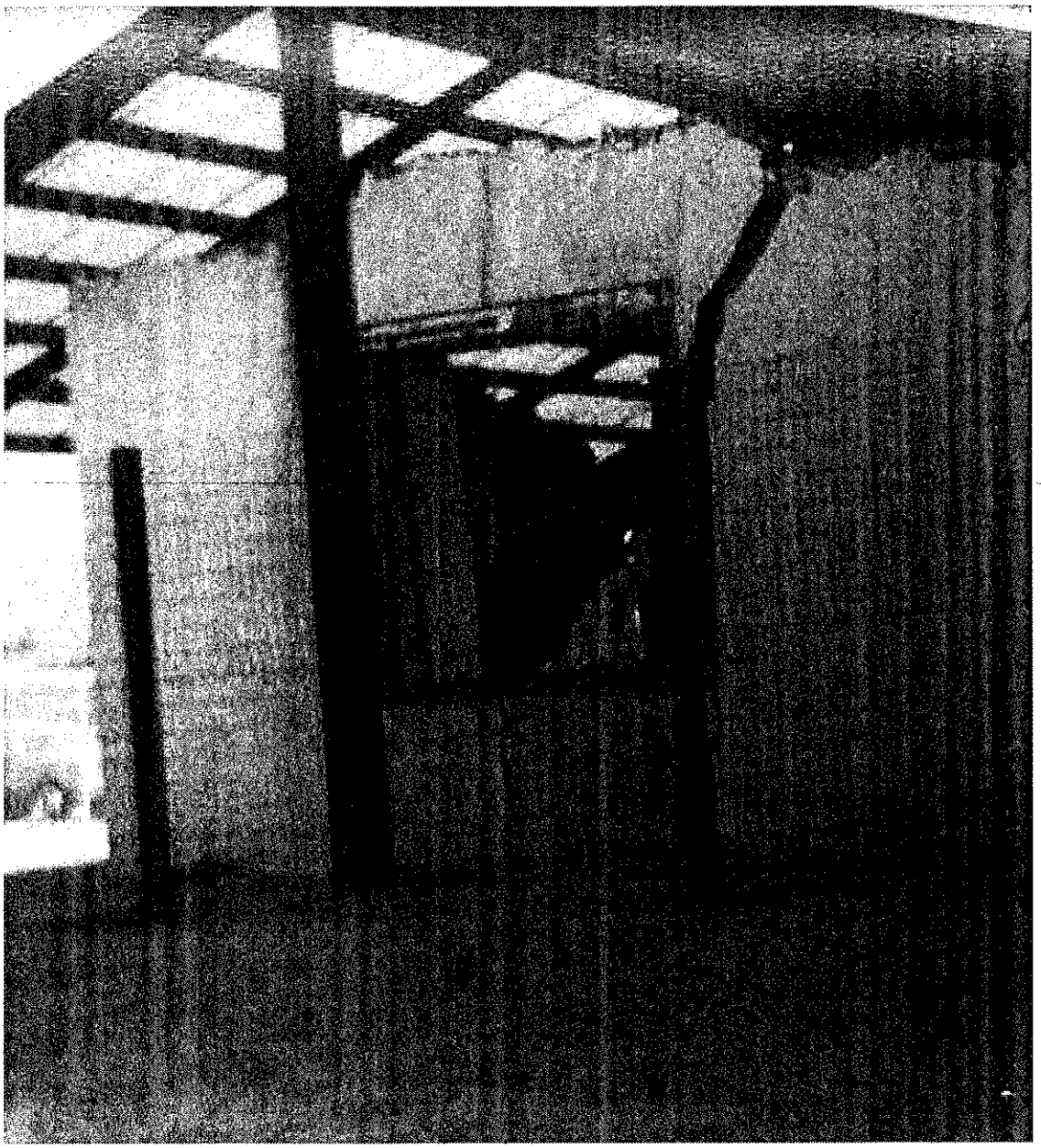


Photo 1 Site overview, view northwest

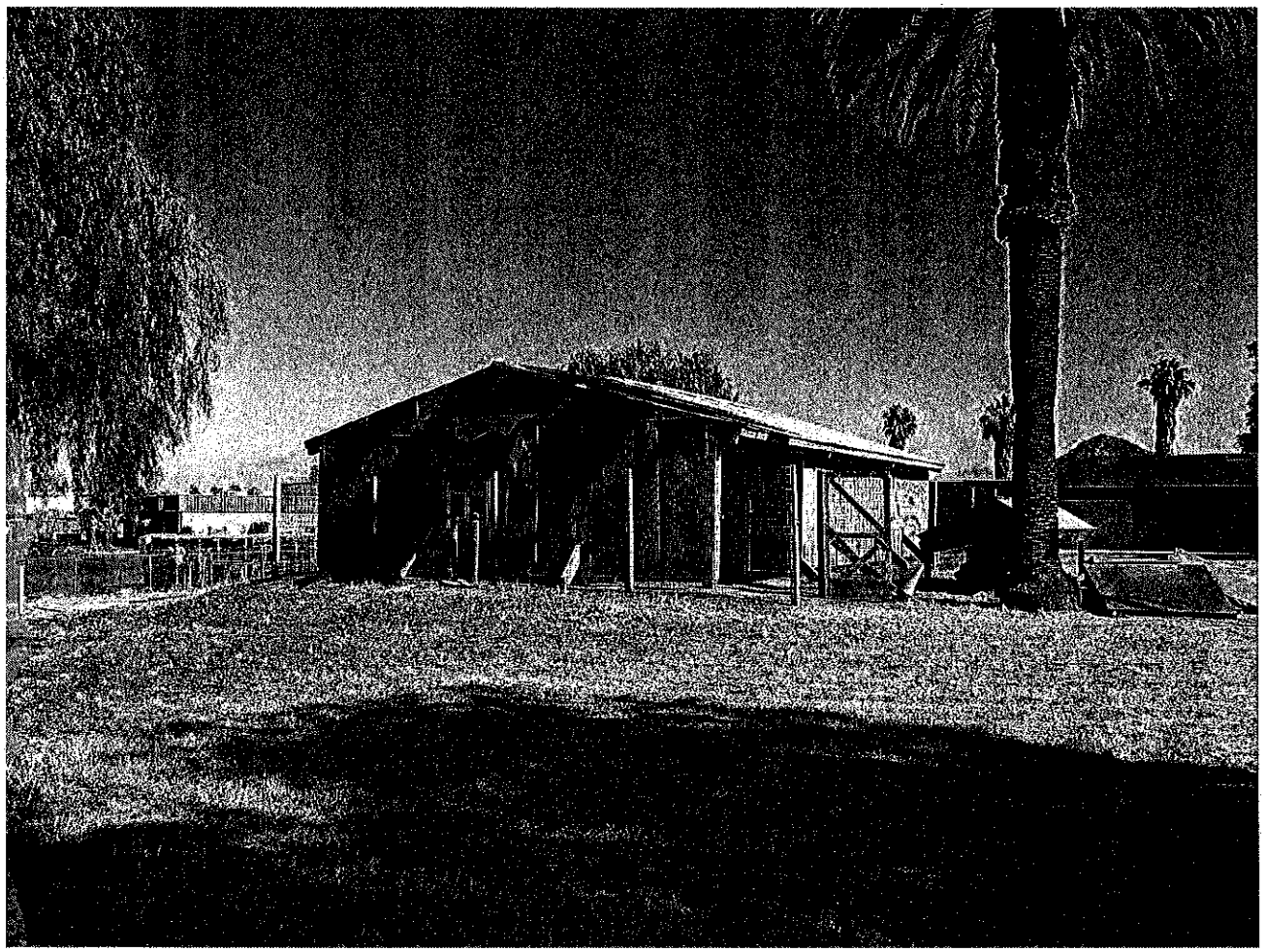


Photo 2 Site overview, view northeast

Photo 3 Site overview, view southeast

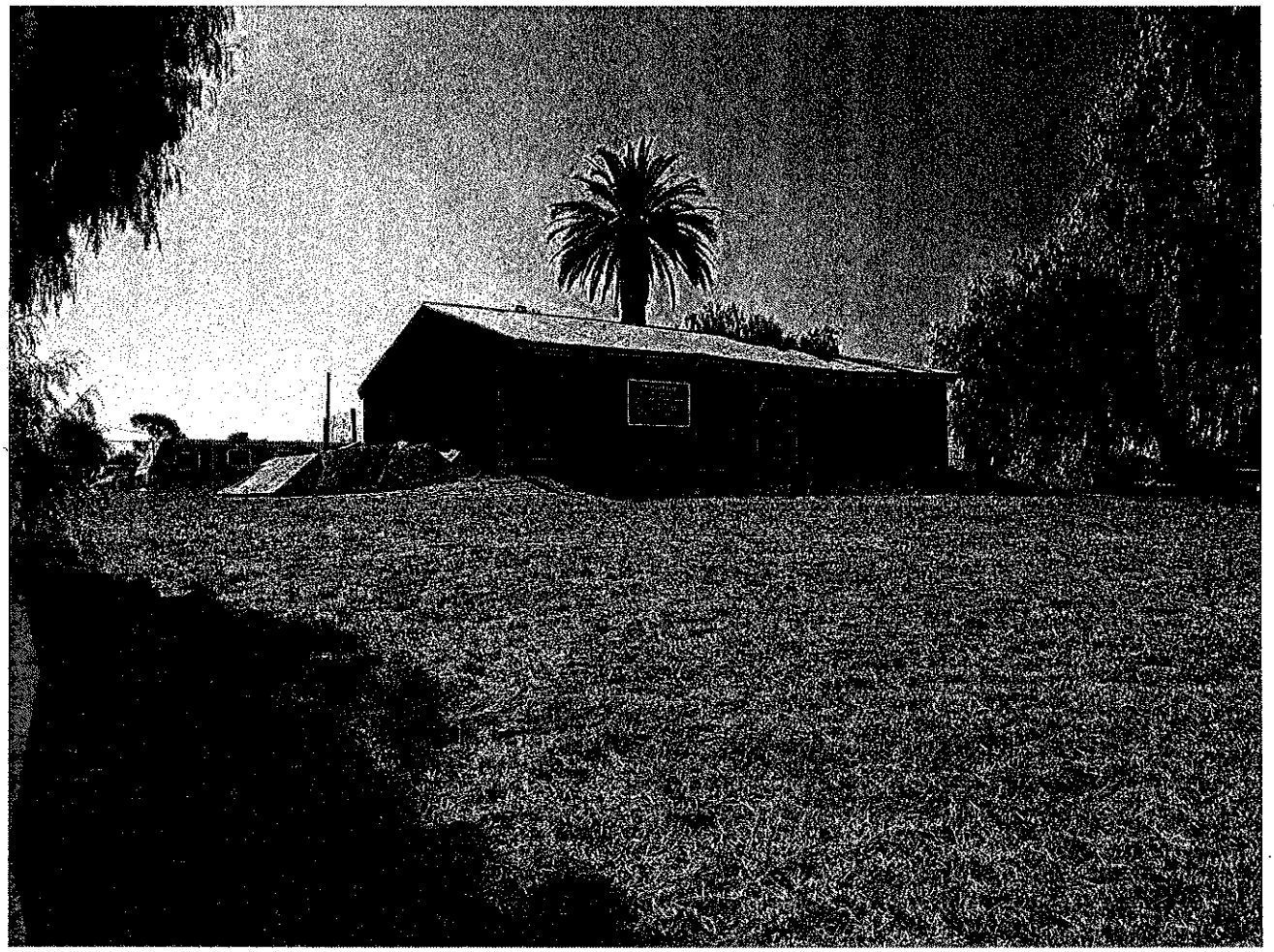


Photo 4 Site overview, view southwest

Photo 5 Site overview, view west

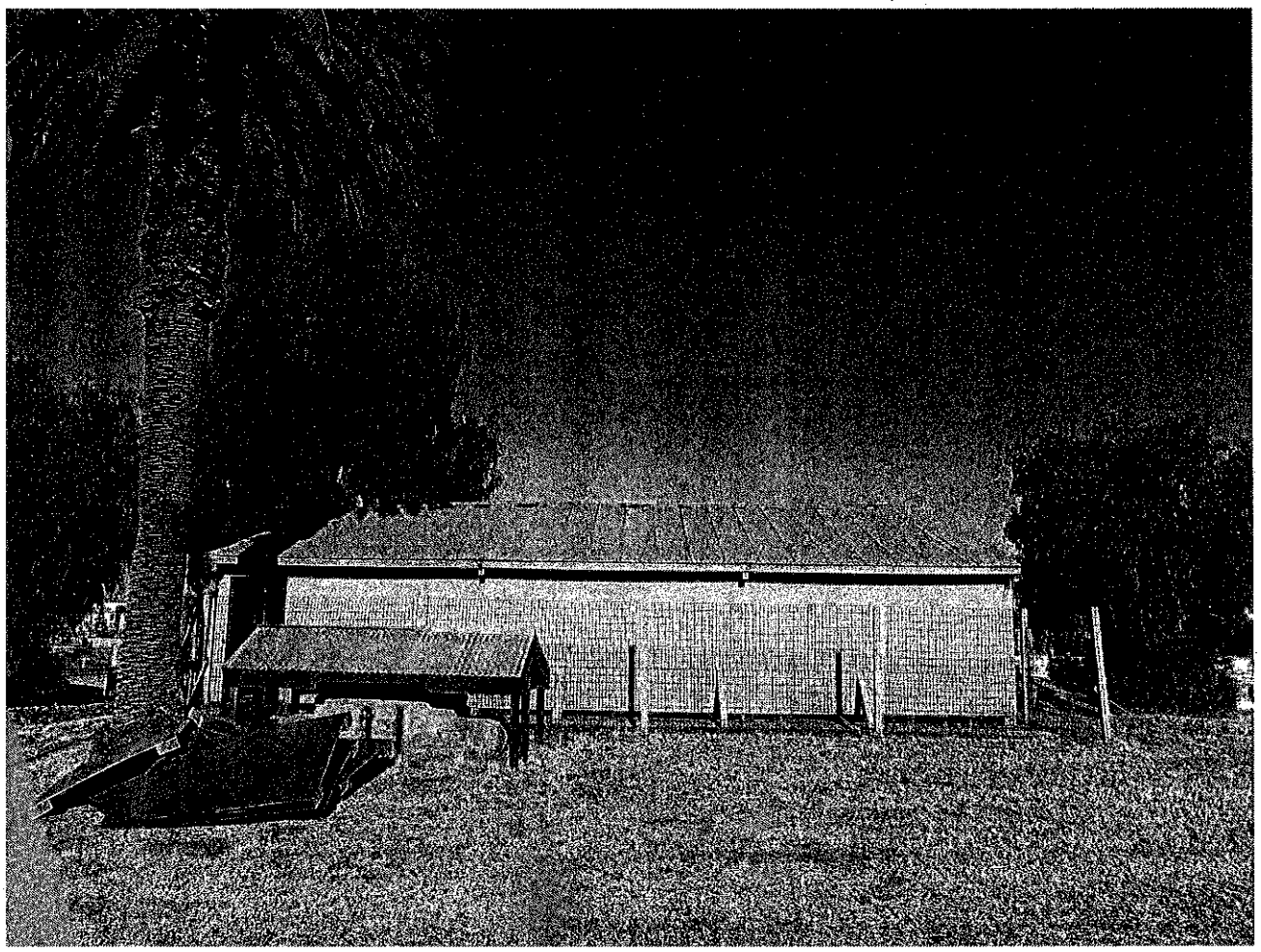
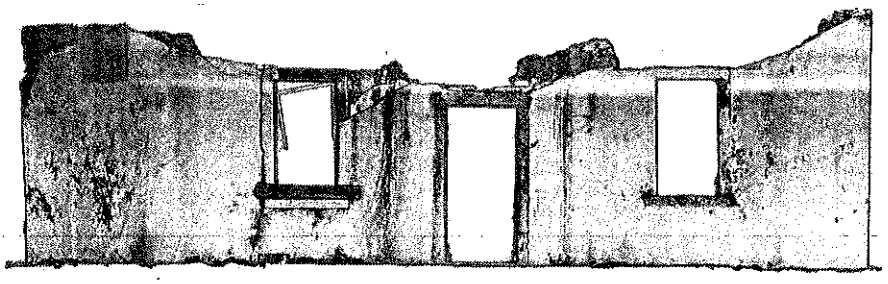
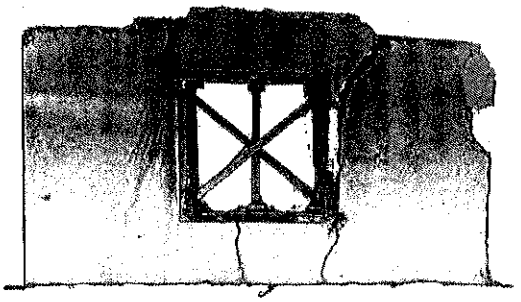


Photo 6 Trujillo Adobe scans of east and north exterior elevations

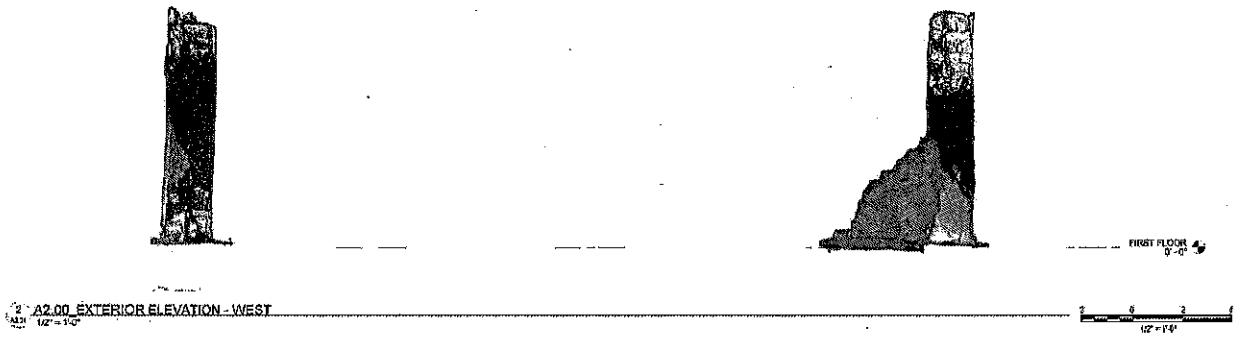


EXTERIOR ELEVATION - EAST



EXTERIOR ELEVATION - NORTH

Photo 7 Trujillo Adobe scans of west and south exterior elevations



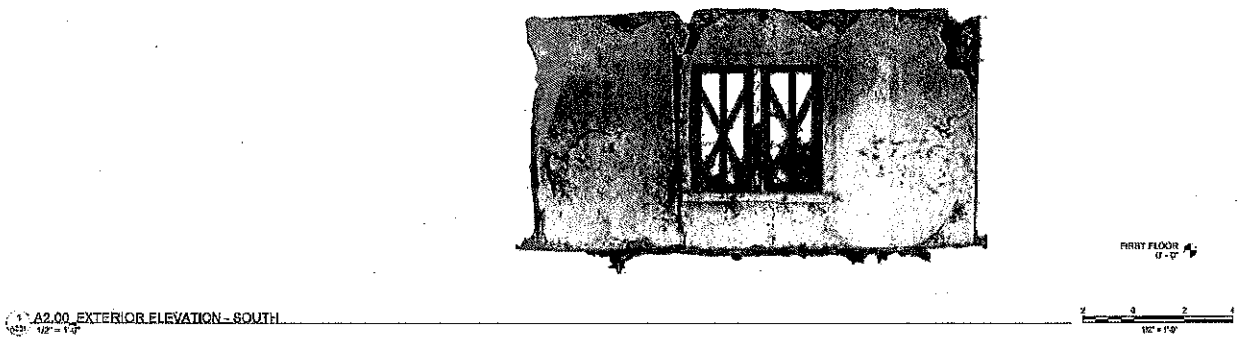
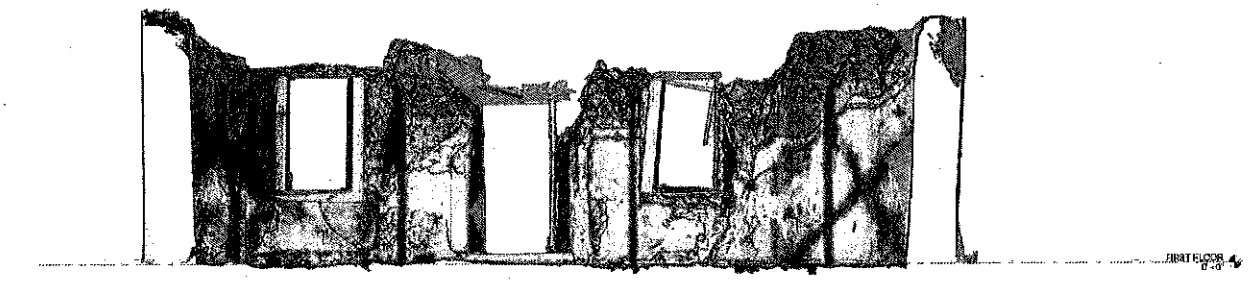
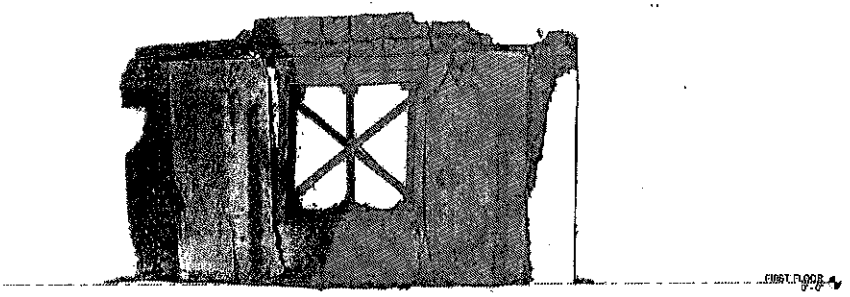


Photo 8 Trujillo Adobe scans of east and north interior elevations

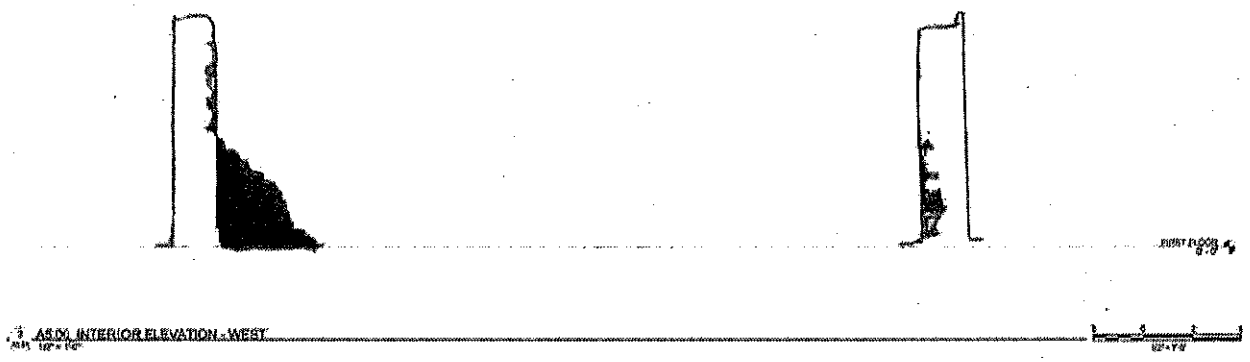


A6.00 INTERIOR ELEVATION - EAST



A5.00 INTERIOR ELEVATION - NORTH

Photo 9 Trujillo Adobe scans of west and south interior elevations



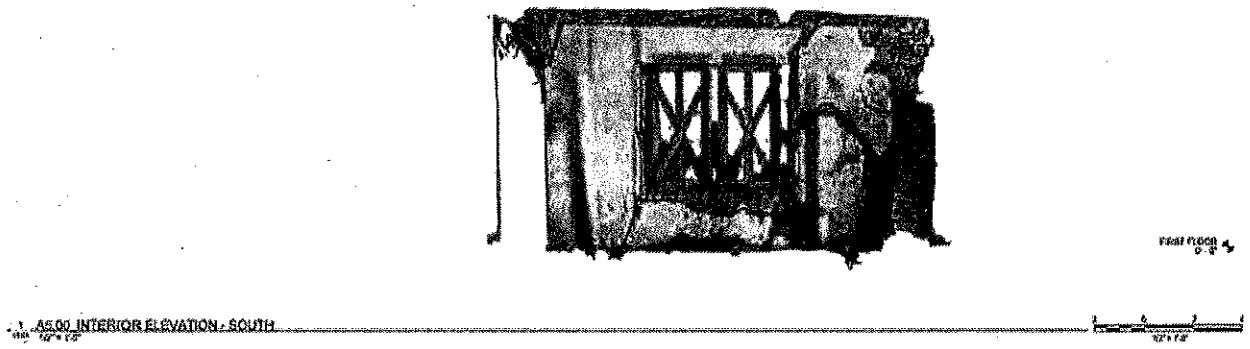


Photo 10 Exterior primary/east façade, view southwest

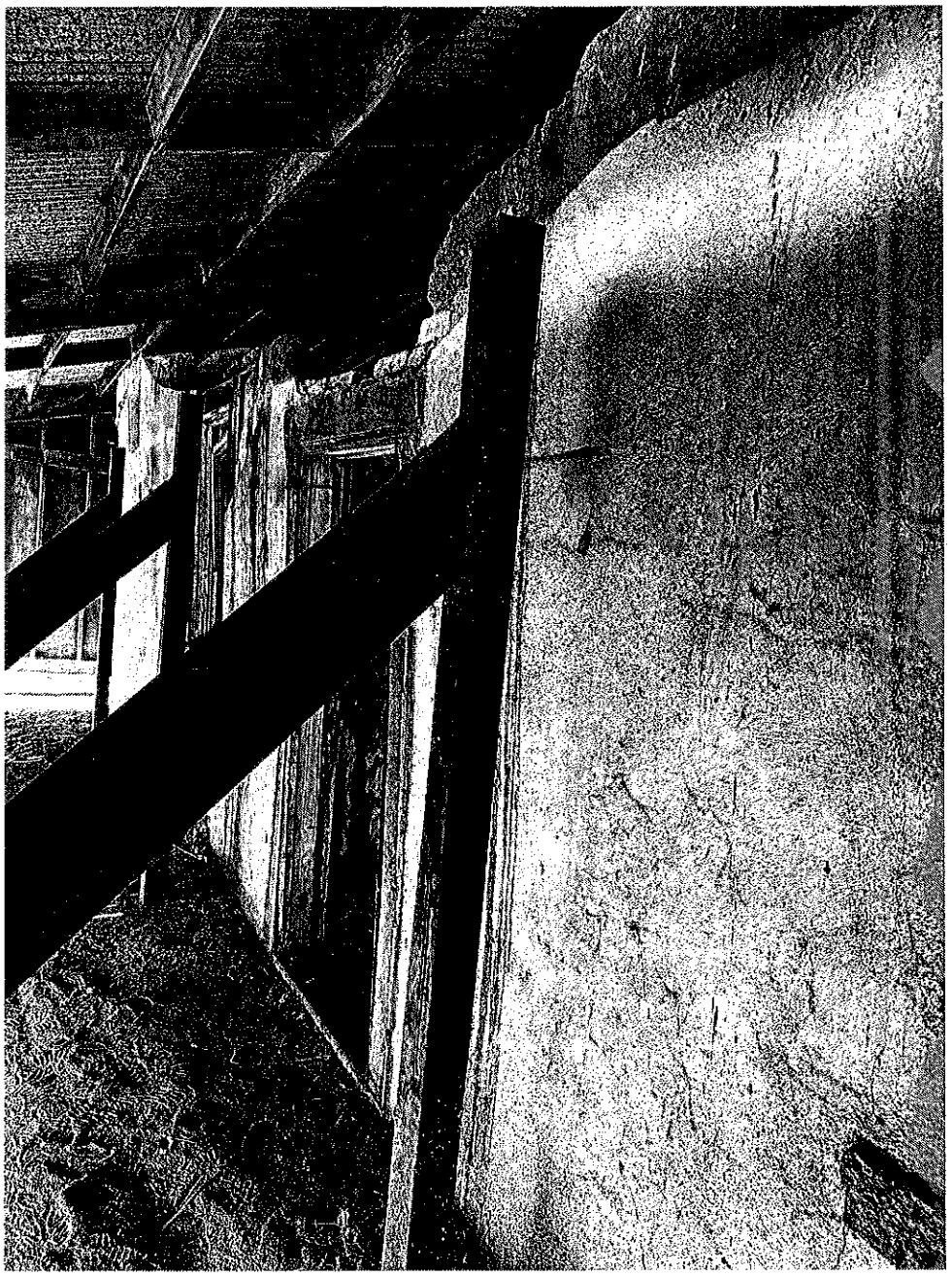


Photo 11 Exterior south façade, view northwest

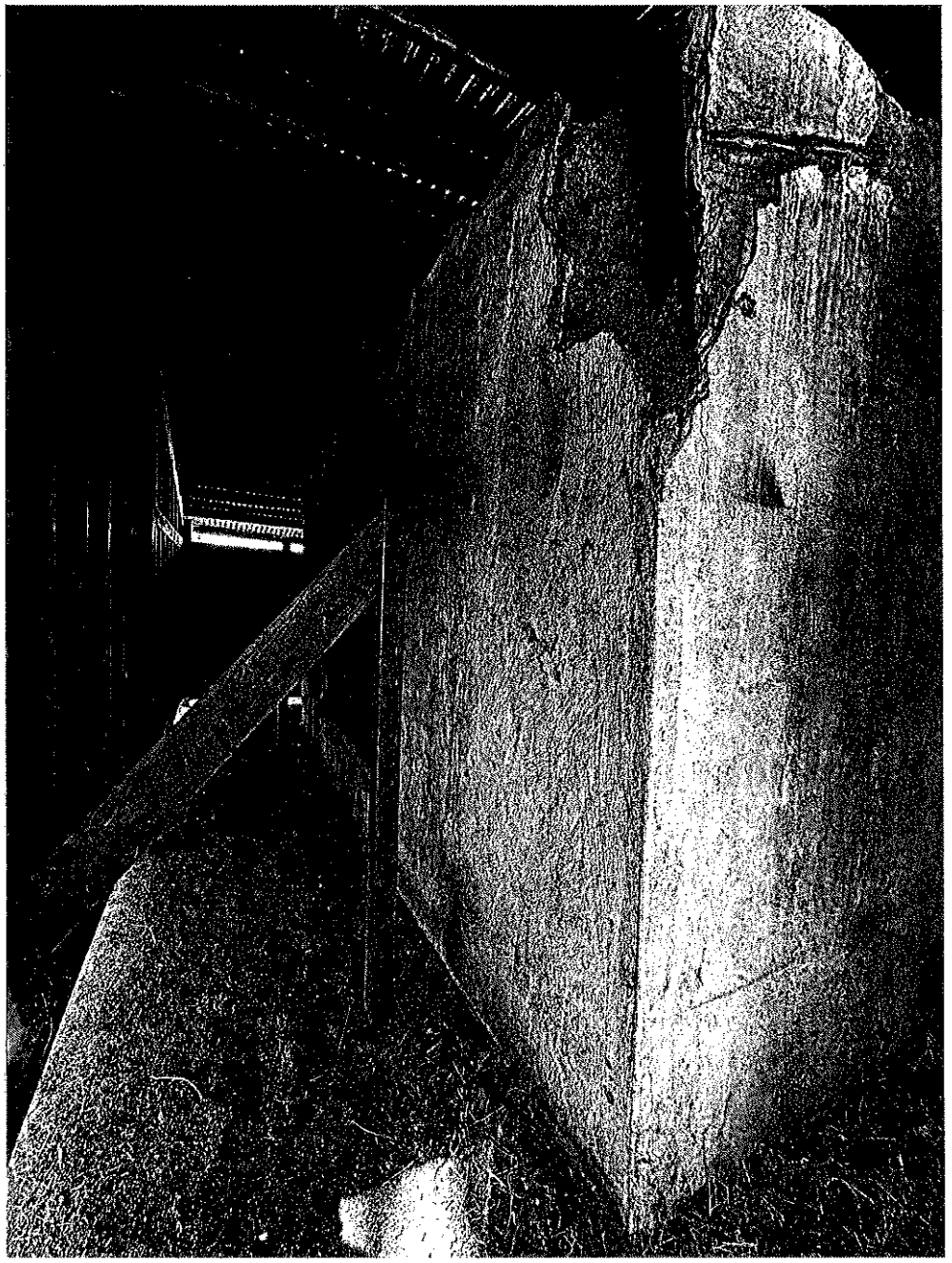


Photo 12 Exterior north façade, view southeast

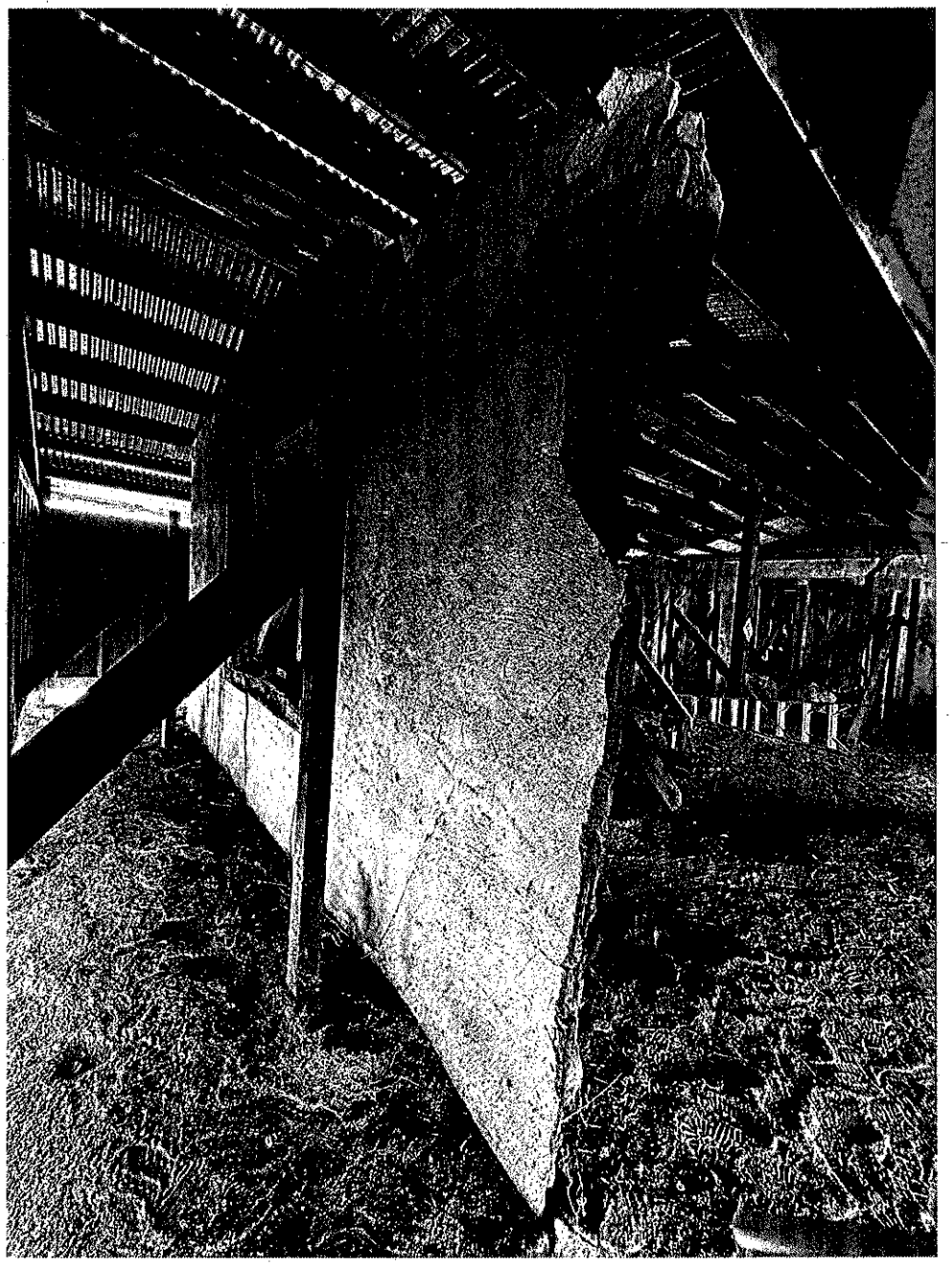


Photo 13 Interior overview of structure, view south

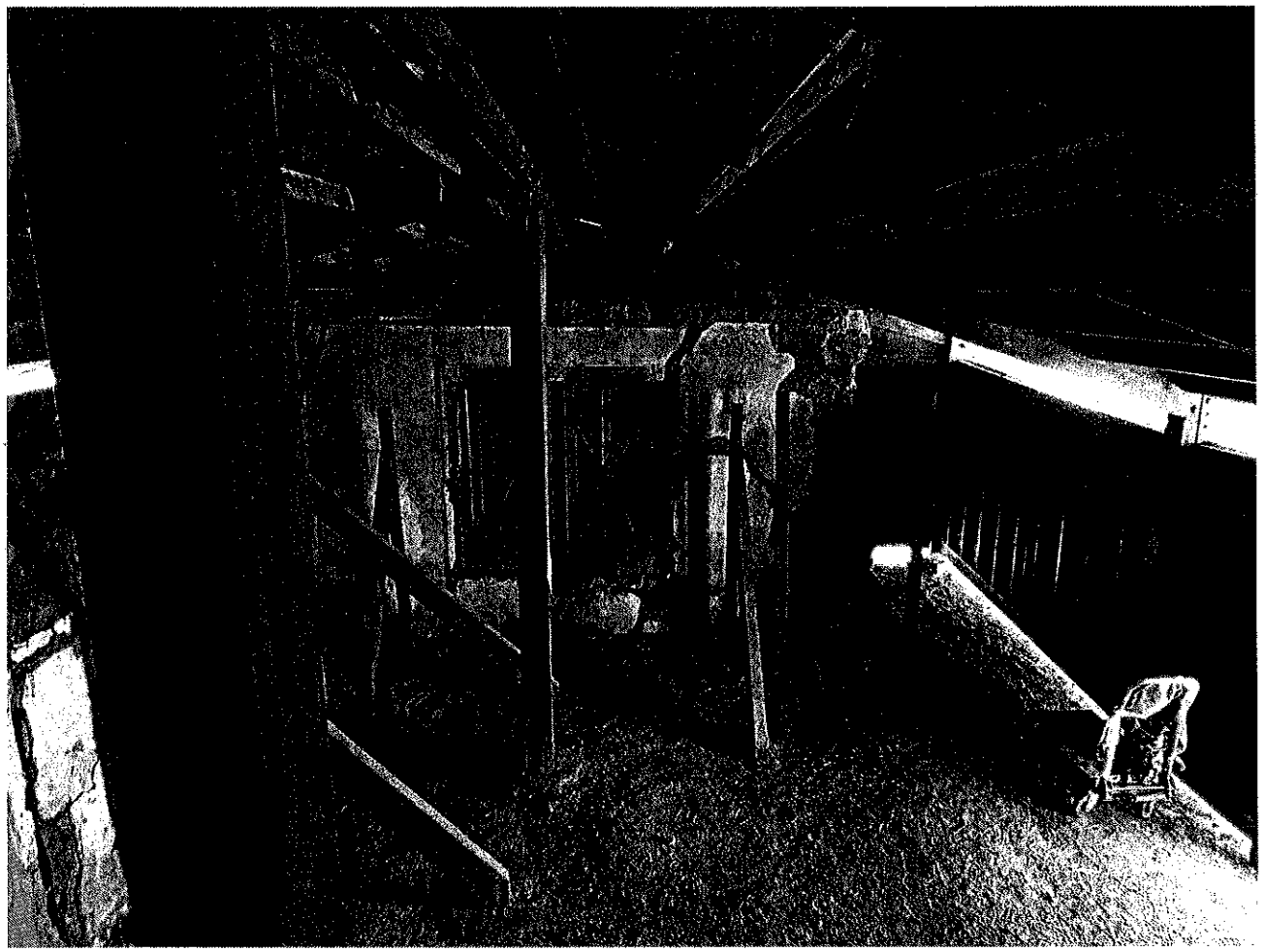


Photo 14 Interior north and east walls, view northeast

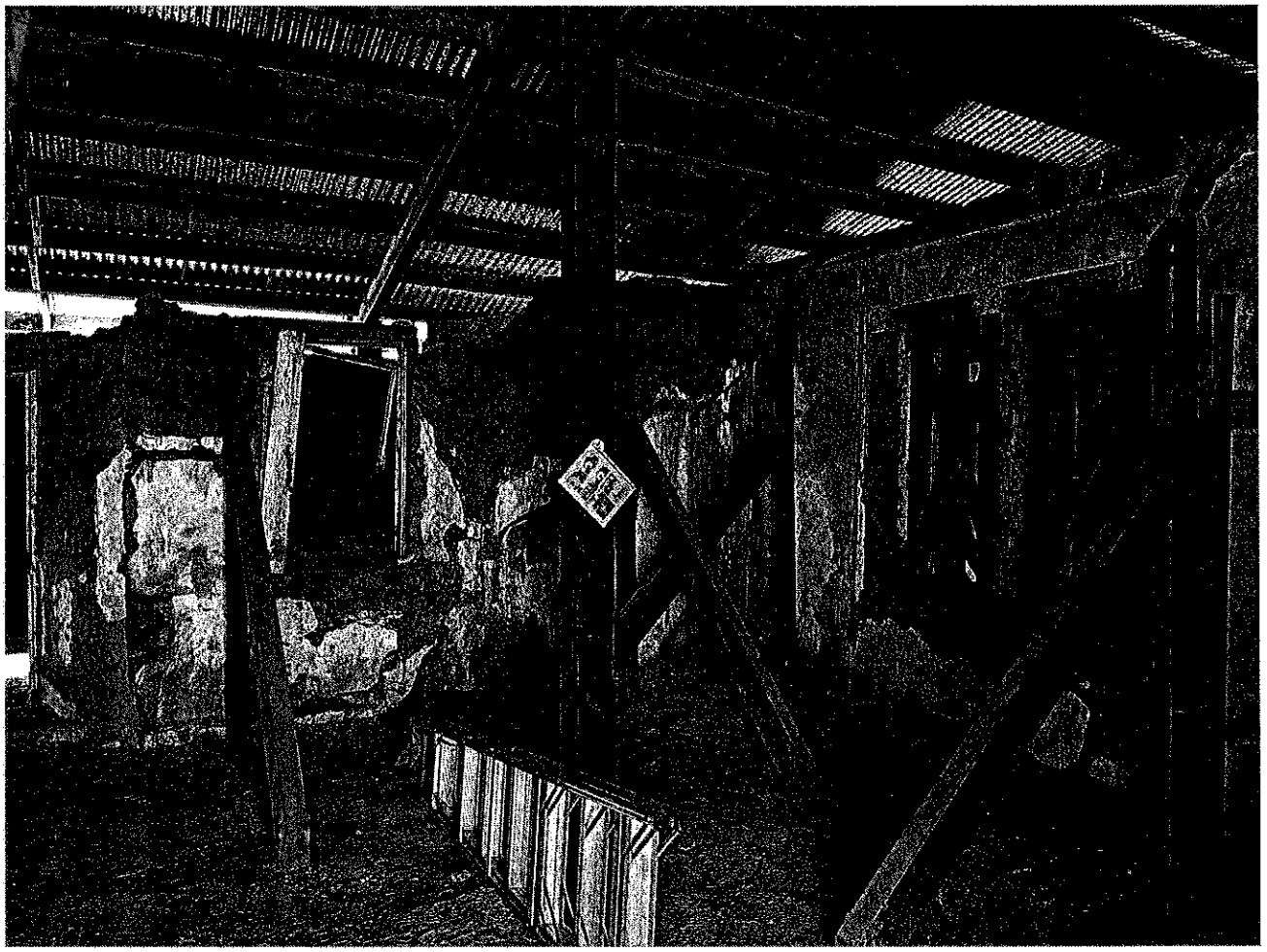



Photo 15 Interior east and south walls, view southeast