

# **Appendix T**

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TCR Report

# TRIBAL CULTURAL RESOURCES REPORT FOR THE 1360 NORTH VINE STREET PROJECT

CITY OF LOS ANGELES, LOS ANGELES  
COUNTY, CALIFORNIA

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## EXECUTIVE SUMMARY

Onni Group retained Dudek to conduct a Tribal Cultural Resources (TCR) study for the 1360 North Vine Street Project (project) for compliance with the California Environmental Quality Act (CEQA). The 81,050 square-foot project site is located at 1360 North Vine Street, and is bounded by existing buildings to the east, De Longpre to the north, Vine Street to the east, and Afton Place to the south. The project falls on public land survey system (PLSS) Township 1 South, Range 14 West, Section 11, located on the Hollywood, CA 7.5-minute United States Geologic Survey (USGS) Quadrangle.

The present study documents the negative results of a California Historical Resources Information System records search at South Central Coastal Information Center (SCCIC), a search of the Native American Heritage Commission (NAHC) Sacred Lands File (SLF), and tribal consultation initiated by the City of Los Angeles Department of City Planning (City) pursuant to California Assembly Bill (AB) 52. This report further includes a cultural context and in-depth review of archival, academic, and ethnographic information. No Native American resources were identified within the project area or the surrounding area through the SCCIC records search (completed April 3, 2018) or through a search of the NAHC SLF (completed April 3, 2018). The project site has been substantially disturbed by previous construction and is unsuited to support the presence of significant buried cultural resources or tribal cultural resources (TCRs).

All NAHC-listed California Native American Tribal representatives that have requested project notification pursuant to AB 52 were sent project notification letters by the City on June 22, 2017. Tribes contacted included San Fernando Band of Mission Indians, Soboba Band of Luiseño Indians, Desert Cahuilla Indians, Gabrielino-Tongva Tribe, Gabrielino/Tongva San Gabriel Band of Mission Indians, Gabrielino/Tongva Nation, Gabrielino Tongva Indians of California Tribal Council, Fernandeño Tataviam Band of Mission Indians, and the Gabrieleño Band of Mission Indians – Kizh Nation. AB 52 allows tribes 30 days after receiving notification to request consultation. If a response is not received within the allotted 30 days, it is assumed that consultation is declined.

Pursuant to AB 52, the City conducted formal consultation with representatives from the Gabrieleño Band of Mission Indians – Kizh Nation (Kizh Nation) via phone call on June 28, 2017. The representatives from the Kizh Nation stated that they were not aware of any TCRs within the project area. However, expanding on this point, tribal representatives observed that their knowledge of specific resources that may be present within this area has been restricted until recently because regulations were not in place that afforded them the opportunity to monitor private development prior to AB 52. The belief was expressed by this tribe that construction workers are often unaware of how to identify tribal cultural resources. A tribal representative mentioned the historic presence of numerous springs throughout the Hollywood area and went on to state how these springs as well as the local foothills provided the tribal ancestors with valuable resources that were not available elsewhere are present within the vicinity of the project area. At least one additional consultation call between the City and representatives from the Kizh Nation was conducted. Additional documentation

was provided via email on October 9, 2020 by the Kizh Nation, including excerpts from literature referenced, screenshots of historic maps and a description of each provided source. These documents include information related to the presence of the Village of Maawnga/Cahuenga in relation to the project site, including the presence of hydrography/waterways and trade routes. Additionally, the Kizh Nation provided documents and/or statements from a consulting firm, the NAHC, the SCCIC, and mitigation language for management of TCRs based on this information.

To date, no other responses have been received from the tribal contacts regarding TCRs or other concerns about the project and further consultation with the City has not been requested. Based on the results of the government-to-government consultation between the City and the Kizh Nation, the City, acting in good faith and after a reasonable effort, is unable to identify any specific TCRs within or near the project site. As such, the City closed consultation on April 6, 2022. After the closure consultation, the city received additional correspondence from the Kizh Nation disagreeing with the proposed mitigation measures for the project, however the letter was received after the close of the AB52 process and does not change the conclusions as to the presence of TCRs for the project..

Given that no TCR has been identified that could be affected, no mitigation measures relating to TCRs are necessary. While no TCRs are anticipated to be affected by the project, implementation of the City's standard condition of approval would ensure avoidance of impacts to unanticipated resources. Based on current information, and with implementation of the City's standard condition of approval, impacts to TCRs would be less than significant.

# 1 INTRODUCTION

Onni Group retained Dudek to conduct a Tribal Cultural Resources (TCR) study for the 1360 North Vine Street Project (project) for compliance with the California Environmental Quality Act (CEQA). The present study documents the negative results of a California Historical Resources Information System (CHRIS) records search completed at the South Central Coastal Information Center (SCCIC), a search of the Native American Heritage Commission (NAHC) Sacred Lands File (SLF), and tribal consultation initiated by the City of Los Angeles Department of City Planning (City) pursuant to California Assembly Bill (AB) 52. This report further includes a cultural context and in-depth review of archival, academic, and ethnographic information.

## 1.1 Project Personnel

Erica Nicolay, MA, Liz Denniston, MA, RPA, and Linda Kry, BA, assisted with preparation of the present report. Adam Giacinto, MA, RPA, acted as principal investigator, provided management recommendations and finalized the present report. Micah Hale, PhD, RPA, reviewed recommendations for regulatory compliance.

## 1.2 Project Location

The project site is approximately 5 miles northwest of downtown Los Angeles and approximately 11.4 miles northeast of the Pacific Ocean. The 81,050 square-foot project site is located at 1360, 1358, 1356, 1354, 1352, 1350, and 1348 North Vine Street, Los Angeles, California 90028. The project falls on public land survey system (PLSS) Township 1 South, Range 14 West, Section 11, located on the Hollywood, CA 7.5-minute United States Geologic Survey (USGS) Quadrangle (Figure 1). The project is within an urbanized setting located in the Hollywood Community Plan Area in the city of Los Angeles and is bounded by existing buildings to the east, De Longpre Avenue to the north, Afton Place to the south, and Vine Street to the west. (Figure 2).

## 1.3 Project Description

The project proposes to develop a mixed-use project on a site with a gross lot area of 89,500 square feet and a net lot area (after dedications) of 81,050 square feet located within the Hollywood Community of the City of Los Angeles. The project includes two options herein referred to as “Residential Option” and “Office Option.”

The Residential Option includes the construction of up to 429 new residential units, including 36 units designated for Very Low Income households, a 55,000-square-foot grocery store, approximately 5,000 square feet of neighborhood-serving commercial retail uses, and up to 8,988 square feet of uses in the bungalows. The six historical-era bungalows within the project site are recorded contributors to the California Register of Historical Resources (CRHR) listed Afton Square District (P-19-168117) and would be relocated within the

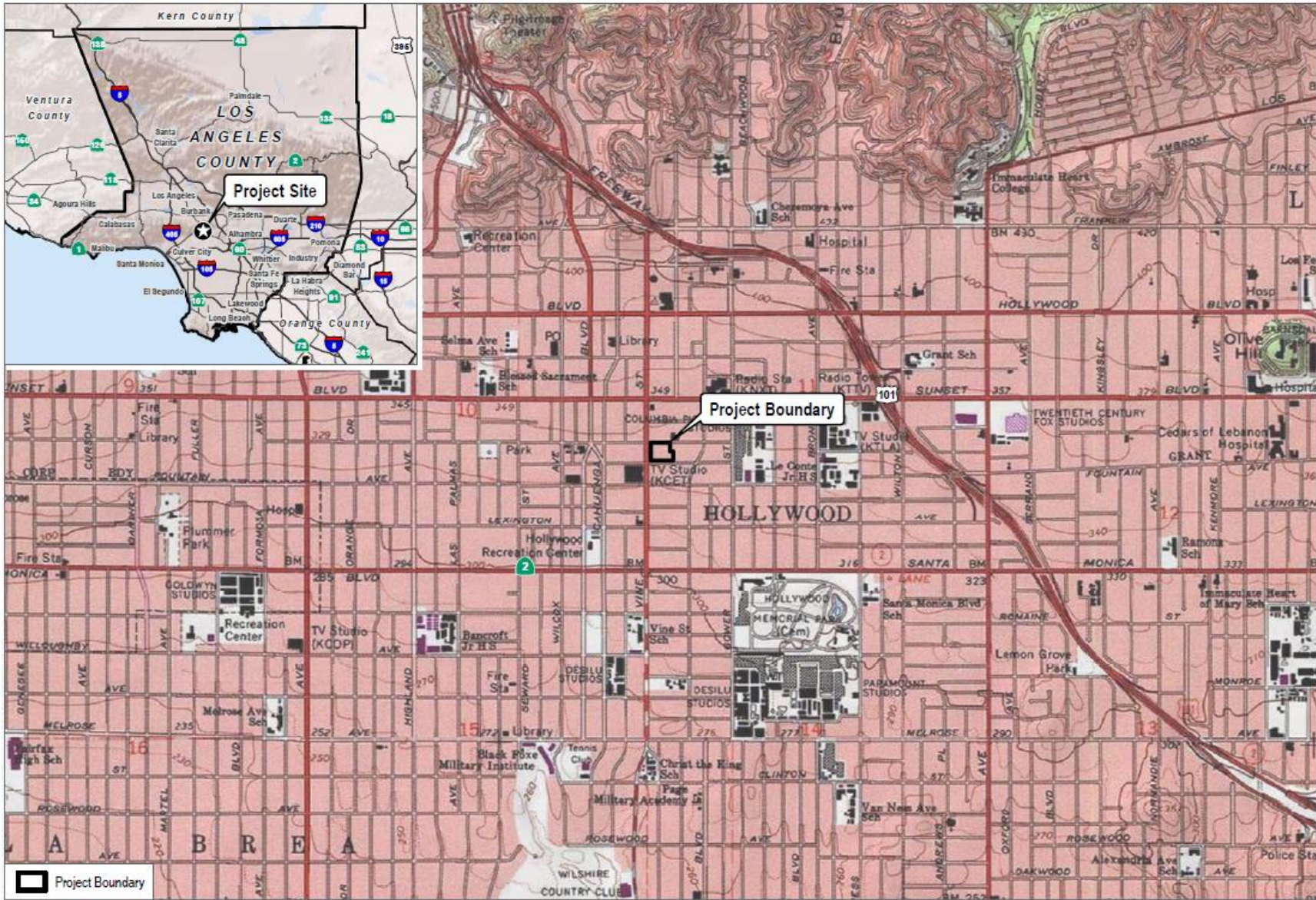


project site and adapted for reuse, pursuant to a Preservation Plan. The bungalows would be rehabilitated and adapted for reuse as either restaurants or residential units, in which case the development would still propose a total of 429 residential units. The proposed new building would be 360 feet and 4 inches in height when accounting for rooftop mechanical equipment. The estimated depth of excavation expected for the 4 levels of subterranean parking and building foundations would be up to approximately 45 feet below grade. Overall, the Residential Option would provide approximately 484,421 square feet of floor area within the Project Site.

The Office Option would develop a new high-rise building with approximately 463,521 square feet of office space, 11,914 square feet of restaurant uses, as well as 8,988 square feet of uses in the bungalows. The new building would be 303 feet in height when accounting for rooftop mechanical equipment. In addition, the six historical-era bungalows within the project site that are recorded contributors to the CRHR listed Afton Square District (P-19-168117) would be relocated within the project site and adapted for reuse as either restaurants or residential units pursuant to a Preservation Plan. The estimated depth of excavation expected for the 8 levels of subterranean parking and building foundations would be up to approximately 83 feet below grade. Upon completion, approximately 484,423 sf of floor area would be located within the project site.

To provide for the new uses, an eight-unit multi-family building, low-rise commercial buildings, and ancillary buildings adjacent to the bungalows that are non-contributing features to the historic district would be removed.

TRIBAL CULTURAL RESOURCES REPORT FOR THE 1360 N. VINE STREET PROJECT



SOURCE: USGS 7.5-Minute Series Hollywood Quadrangle, Township 1S / Range 14W / Section 11



**FIGURE 1**  
Project Location  
1360 N. Vine St Project

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SOURCE: LARIAC 2018; Los Angeles County 2018



**FIGURE 2**  
Project Aerial  
1360 N. Vine St Project

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## 2 REGULATORY SETTING

This section includes a discussion of the applicable state laws, ordinances, regulations, and standards governing cultural resources, which must be adhered to before and during construction of the proposed project.

### 2.1 State

#### 2.1.1 California Environmental Quality Act

##### **California State Assembly Bill 52**

Assembly Bill (AB) 52 of 2014 amended PRC Section 5097.94 and added PRC Sections 21073, 21074, 21080.3.1, 21080.3.2, 21082.3, 21083.09, 21084.2, and 21084.3. AB 52 established that TCRs must be considered under CEQA and also provided for additional Native American consultation requirements for the lead agency. Section 21074 defines a TCR as a site, feature, place, cultural landscape, sacred place, or object that is considered of cultural value to a California Native American Tribe and that is either:

- On or determined to be eligible for the California Register of Historical Resources or a local historic register; or
- A resource determined by the lead agency, in its discretion and supported by substantial evidence, to be significant pursuant to criteria set forth in subdivision (c) of Section 5024.1.

AB 52 formalizes the lead agency–tribal consultation process, requiring the lead agency to initiate consultation with California Native American groups that are traditionally and culturally affiliated with the project area, including tribes that may not be federally recognized. Lead agencies are required to begin consultation prior to the release of a negative declaration, mitigated negative declaration, or environmental impact report.

Impacts to TCRs are addressed in Section 1 (a)(9) of AB 52, which establishes that “a substantial adverse change to a tribal cultural resource has a significant effect on the environment.” Effects on TCRs should be considered under CEQA. Section 6 of AB 52 adds Section 21080.3.2 to the PRC, which states that parties may propose mitigation measures “capable of avoiding or substantially lessening potential significant impacts to a tribal cultural resource or alternatives that would avoid significant impacts to a tribal cultural resource.” Further, if a California Native American tribe requests consultation regarding project alternatives, mitigation measures, or significant effects to tribal cultural resources, the consultation shall include those topics (PRC Section 21080.3.2[a]). The environmental document and the mitigation monitoring and reporting program (where applicable) shall include any mitigation measures that are adopted (PRC Section 21082.3[a]).

##### **CEQA Statutes and Guidelines: Archaeological, Historic, and Tribal cultural resources**

As described above, TCRs are typically archaeological or historic-era resources that are either eligible or listed on the California Register of Historical Resources (CRHR)/ National Register of Historic Properties (NRHP),

or that has been determined to be a TCR by the lead agency responsible for CEQA compliance. Most commonly, TCRs are significant archaeological resources. As described further, the following CEQA statutes (PRC Section 21000 et seq.) and CEQA Guidelines (14 CCR 15000 et seq.) are of relevance to the analysis of archaeological, historic, and tribal cultural resources:

- PRC Section 21083.2(g) defines “unique archaeological resource.”
- PRC Section 21084.1 and CEQA Guidelines Section 15064.5(a) defines “historical resources.” In addition, CEQA Guidelines Section 15064.5(b) defines the phrase “substantial adverse change in the significance of an historical resource”; it also defines the circumstances when a project would materially impair the significance of a historical resource.
- PRC Section 21074(a) defines “tribal cultural resources.”
- PRC Section 5097.98 and CEQA Guidelines Section 15064.5(e) set forth standards and steps to be employed following the accidental discovery of human remains in any location other than a dedicated ceremony.
- PRC Sections 21083.2(b) and 21083.2(c) and CEQA Guidelines Section 15126.4 provide information regarding the mitigation framework for archaeological and historic resources, including examples of preservation-in-place mitigation measures. Preservation in place is the preferred manner of mitigating impacts to significant archaeological sites because it maintains the relationship between artifacts and the archaeological context, and may also help avoid conflict with religious or cultural values of groups associated with the archaeological site(s).

More specifically, under CEQA, a project may have a significant effect on the environment if it may cause “a substantial adverse change in the significance of an historical resource” (PRC Section 21084.1; CEQA Guidelines Section 15064.5(b)). If a site is listed or eligible for listing in the CRHR, or included in a local register of historic resources, or identified as significant in a historical resources survey (meeting the requirements of PRC Section 5024.1(q)), it is an “historical resource” and is presumed to be historically or culturally significant for purposes of CEQA (PRC Section 21084.1; CEQA Guidelines Section 15064.5(a)). The lead agency is not precluded from determining that a resource is a historical resource even if it does not fall within this presumption (PRC Section 21084.1; CEQA Guidelines Section 15064.5(a)).

A “substantial adverse change in the significance of an historical resource” reflecting a significant effect under CEQA means “physical demolition, destruction, relocation, or alteration of the resource or its immediate surroundings such that the significance of an historical resource would be materially impaired” (CEQA Guidelines Section 15064.5(b)(1); PRC Section 5020.1(q)). In turn, the significance of a historical resource is materially impaired when a project does any of the following:

- (1) Demolishes or materially alters in an adverse manner those physical characteristics of an historical resource that convey its historical significance and that justify its inclusion in, or eligibility for, inclusion in the California Register; or

- (2) Demolishes or materially alters in an adverse manner those physical characteristics that account for its inclusion in a local register of historical resources pursuant to Section 5020.1(k) of the PRC or its identification in an historical resources survey meeting the requirements of Section 5024.1(g) of the PRC, unless the public agency reviewing the effects of the project establishes by a preponderance of evidence that the resource is not historically or culturally significant; or
- (3) Demolishes or materially alters in an adverse manner those physical characteristics of a historical resource that convey its historical significance and that justify its eligibility for inclusion in the California Register as determined by a lead agency for purposes of CEQA (CEQA Guidelines Section 15064.5(b)(2)).

Pursuant to these sections, the CEQA inquiry begins with evaluating whether a project site contains any “historical resources,” then evaluates whether that project will cause a substantial adverse change in the significance of a historical resource such that the resource’s historical significance is materially impaired.

If it can be demonstrated that a project will cause damage to a unique archaeological resource, the lead agency may require reasonable efforts be made to permit any or all of these resources to be preserved in place or left in an undisturbed state. To the extent that they cannot be left undisturbed, mitigation measures are required (PRC Sections 21083.2(a)–(c)).

Section 21083.2(g) defines a unique archaeological resource as an archaeological artifact, object, or site about which it can be clearly demonstrated that without merely adding to the current body of knowledge, there is a high probability that it meets any of the following criteria:

- (1) Contains information needed to answer important scientific research questions and that there is a demonstrable public interest in that information.
- (2) Has a special and particular quality such as being the oldest of its type or the best available example of its type.
- (3) Is directly associated with a scientifically recognized important prehistoric or historic event or person (PRC Section 21083.2(g)).

Impacts on nonunique archaeological resources are generally not considered a significant environmental impact (PRC Section 21083.2(a); CEQA Guidelines Section 15064.5(c)(4)). However, if a nonunique archaeological resource qualifies as a TCR (PRC Sections 21074(c) and 21083.2(h)), further consideration of significant impacts is required.

CEQA Guidelines Section 15064.5 assigns special importance to human remains and specifies procedures to be used when Native American remains are discovered. As described below, these procedures are detailed in PRC Section 5097.98.



## 2.1.2 The California Register of Historical Resources (CRHR)

In California, the term “historical resource” includes, but is not limited to, “any object, building, structure, site, area, place, record, or manuscript which is historically or archaeologically significant, or is significant in the architectural, engineering, scientific, economic, agricultural, educational, social, political, military, or cultural annals of California” (California Public Resources Code (PRC), Section 5020.1(j)). In 1992, the California legislature established the CRHR “to be used by state and local agencies, private groups, and citizens to identify the state’s historical resources and to indicate what properties are to be protected, to the extent prudent and feasible, from substantial adverse change” (PRC Section 5024.1(a)). The criteria for listing resources on the CRHR were expressly developed to be in accordance with previously established criteria developed for listing in the National Register of Historic Places (NRHP), enumerated below. According to PRC Section 5024.1(c)(1–4), a resource is considered historically significant if it (i) retains “substantial integrity,” and (ii) meets at least one of the following criteria:

- (1) Is associated with events that have made a significant contribution to the broad patterns of California's history and cultural heritage.
- (2) Is associated with the lives of persons important in our past.
- (3) Embodies the distinctive characteristics of a type, period, region, or method of construction, or represents the work of an important creative individual, or possesses high artistic values.
- (4) Has yielded, or may be likely to yield, information important in prehistory or history.

In order to understand the historic importance of a resource, sufficient time must have passed to obtain a scholarly perspective on the events or individuals associated with the resource. A resource less than 50 years old may be considered for listing in the CRHR if it can be demonstrated that sufficient time has passed to understand its historical importance (see 14 California Code of Regulations [CCR] 4852(d)(2)).

The CRHR protects cultural resources by requiring evaluations of the significance of prehistoric and historic resources. The criteria for the CRHR are nearly identical to those for the NRHP, and properties listed or formally designated as eligible for listing in the NRHP are automatically listed in the CRHR, as are the state landmarks and points of interest. The CRHR also includes properties designated under local ordinances or identified through local historical resource surveys.

## 2.1.3 California Health and Safety Code Section 7050.5

California law protects Native American burials, skeletal remains, and associated grave goods, regardless of their antiquity, and provides for the sensitive treatment and disposition of those remains. California Health and Safety Code Section 7050.5 requires that if human remains are discovered in any place other than a dedicated cemetery, no further disturbance or excavation of the site or nearby area reasonably suspected to contain human remains shall occur until the county coroner has examined the remains (Section 7050.5(b)).

PRC Section 5097.98 also outlines the process to be followed in the event that remains are discovered. If the coroner determines or has reason to believe the remains are those of a Native American, the coroner must contact NAHC within 24 hours (Section 7050.5(c)). NAHC will notify the “most likely descendant.” With the permission of the landowner, the most likely descendant may inspect the site of discovery. The inspection must be completed within 48 hours of notification of the most likely descendant by NAHC. The most likely descendant may recommend means of treating or disposing of, with appropriate dignity, the human remains, and items associated with Native Americans.

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## 3 ENVIRONMENTAL SETTING

### 3.1 Environmental Setting and Current Conditions

All portions of the approximately 81,050 square-foot site have been previously developed. The project site is relatively flat and currently developed for commercial and residential purposes. There are several trees throughout the project site that are associated with the residential properties. The project site is 1.25-miles south of the Santa Monica Mountains, 5.75-miles north of Baldwin Hills, and 11.4-miles northeast of the Pacific Ocean. Existing development is underlain by Urban land-Grommet-Ballona complex, associated with discontinuous human-transported material over young alluvium derived from sedimentary rock (USDA-NCSS SSURGO 2017). Due the size and nature of past development associated with the project site and vicinity, all native subsurface soils with potential to support the presence of cultural deposits have been substantially disturbed. Historical maps indicate the presence of small drainages approximately 2 miles east of the project site, and the now channelized Los Angeles River is located 3.67-miles to the northeast (NETR 2018).

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## 4 CULTURAL SETTING

### 4.1 Prehistoric Overview

Evidence for continuous human occupation in Southern California spans the last 10,000 years. Various attempts to parse out variability in archaeological assemblages over this broad period have led to the development of several cultural chronologies; some of these are based on geologic time, most are based on temporal trends in archaeological assemblages, and others are interpretive reconstructions. To be more inclusive, this research employs a common set of generalized terms used to describe chronological trends in assemblage composition: Paleoindian (pre-5500 BC), Archaic (8000 BC–AD 500), Late Prehistoric (AD 500–1769), and Ethnohistoric (post-AD 1769).

#### 4.1.1 Paleoindian Period (pre-5500 BC)

Evidence for Paleoindian occupation in the region is limited. Our knowledge of associated cultural pattern(s) is informed by a relatively sparse body of data that has been collected from within an area extending from coastal San Diego, through the Mojave Desert, and beyond. One of the earliest dated archaeological assemblages in the region is located in coastal Southern California (though contemporaneous sites are present in the Channel Islands) derives from SDI-4669/W-12 in La Jolla. A human burial from SDI-4669 was radiocarbon dated to 9,590–9,920 years before present (95.4% probability) (Hector 2006). The burial is part of a larger site complex that contained more than 29 human burials associated with an assemblage that fits the Archaic profile (i.e., large amounts of ground stone, battered cobbles, and expedient flake tools). In contrast, typical Paleoindian assemblages include large stemmed projectile points, high proportions of formal lithic tools, bifacial lithic reduction strategies, and relatively small proportions of ground stone tools. Prime examples of this pattern are sites that were studied by Emma Lou Davis (1978) on Naval Air Weapons Station China Lake near Ridgecrest, California. These sites contained fluted and unfluted stemmed points and large numbers of formal flake tools (e.g., shaped scrapers, blades). Other typical Paleoindian sites include the Komodo site (MNO-679)—a multi-component fluted point site, and MNO-680—a single component Great Basin Stemmed point site (see Basgall et al. 2002). At MNO-679 and -680, ground stone tools were rare while finely made projectile points were common.

Warren et al. (2004) claimed that a biface manufacturing tradition present at the Harris site complex (SDI-149) is representative of typical Paleoindian occupation in the region that possibly dates between 10,365 and 8,200 BC (Warren et al. 2004). Termed San Dieguito (see also Rogers 1945), assemblages at the Harris site are qualitatively distinct from most others in region because the site has large numbers of finely made bifaces (including projectile points), formal flake tools, a biface reduction trajectory, and relatively small amounts of processing tools (see also Warren 1968). Despite the unique assemblage composition, the definition of San Dieguito as a separate cultural tradition is hotly debated. Gallegos (1987) suggested that the San Dieguito pattern is simply an inland manifestation of a broader economic pattern. Gallegos's interpretation of San Dieguito has been widely accepted in recent years, in part because of the difficulty in distinguishing San Dieguito components

from other assemblage constituents. In other words, it is easier to ignore San Dieguito as a distinct socioeconomic pattern than it is to draw it out of mixed assemblages.

The large number of finished bifaces (i.e., projectile points and non-projectile blades), along with large numbers of formal flake tools at the Harris site complex, is very different than nearly all other assemblages throughout the region, regardless of age. Warren et al. (2004) made this point, tabulating basic assemblage constituents for key early Holocene sites. Producing finely made bifaces and formal flake tools implies that relatively large amounts of time were spent for tool manufacture. Such a strategy contrasts with the expedient flake-based tools and cobble-core reduction strategy that typifies non-San Dieguito Archaic sites. It can be inferred from the uniquely high degree of San Dieguito assemblage formality that the Harris site complex represents a distinct economic strategy from non-San Dieguito assemblages.

San Dieguito sites are rare in the inland valleys, with one possible candidate, RIV-2798/H, located on the shore of Lake Elsinore. Excavations at Locus B at RIV-2798/H produced a toolkit consisting predominately of flaked stone tools, including crescents, points, and bifaces, and lesser amounts of groundstone tools, among other items (Grenda 1997). A calibrated and reservoir-corrected radiocarbon date from a shell produced a date of 6630 BC. Grenda (1997) suggested this site represents seasonal exploitation of lacustrine resources and small game and resembles coastal San Dieguito assemblages and spatial patterning.

If San Dieguito truly represents a distinct socioeconomic strategy from the non-San Dieguito Archaic processing regime, its rarity implies that it was not only short-lived, but that it was not as economically successful as the Archaic strategy. Such a conclusion would fit with other trends in Southern California deserts, where hunting-related tools were replaced by processing tools during the early Holocene (see Basgall and Hall 1990).

#### 4.1.2 Archaic Period (8000 BC – AD 500)

The more than 2,500-year overlap between the presumed age of Paleoindian occupations and the Archaic period highlights the difficulty in defining a cultural chronology in Southern California. If San Dieguito is the only recognized Paleoindian component in the coastal Southern California, then the dominance of hunting tools implies that it derives from Great Basin adaptive strategies and is not necessarily a local adaptation. Warren et al. (2004) admitted as much, citing strong desert connections with San Dieguito. Thus, the Archaic pattern is the earliest local socioeconomic adaptation in the region (see Hale 2001, 2009).

The Archaic pattern, which has also been termed the Millingstone Horizon (among others), is relatively easy to define with assemblages that consist primarily of processing tools, such as millingstones, handstones, battered cobbles, heavy crude scrapers, incipient flake-based tools, and cobble-core reduction. These assemblages occur in all environments across the region with little variability in tool composition. Low assemblage variability over time and space among Archaic sites has been equated with cultural conservatism (see Basgall and Hall 1990; Byrd and Reddy 2002; Warren 1968; Warren et al. 2004). Despite enormous amounts of archaeological work at Archaic sites, little change in assemblage composition occurred until the

bow and arrow was adopted around AD 500, as well as ceramics at approximately the same time (Griset 1996; Hale 2009). Even then, assemblage formality remained low. After the bow was adopted, small arrow points appear in large quantities and already low amounts of formal flake tools are replaced by increasing amounts of expedient flake tools. Similarly, shaped millingsstones and handstones decreased in proportion relative to expedient, unshaped ground stone tools (Hale 2009). Thus, the terminus of the Archaic period is equally as hard to define as its beginning because basic assemblage constituents and patterns of manufacturing investment remain stable, complemented only by the addition of the bow and ceramics.

### 4.1.3 Late Prehistoric Period (AD 500–1769)

The period of time following the Archaic and before Ethnohistoric times (AD 1769) is commonly referred to as the Late Prehistoric (Rogers 1945; Wallace 1955; Warren et al. 2004); however, several other subdivisions continue to be used to describe various shifts in assemblage composition. In general, this period is defined by the addition of arrow points and ceramics, as well as the widespread use of bedrock mortars. The fundamental Late Prehistoric assemblage is very similar to the Archaic pattern, but includes arrow points and large quantities of fine debitage from producing arrow points, ceramics, and cremations. The appearance of mortars and pestles is difficult to place in time because most mortars are on bedrock surfaces. Some argue that the Ethnohistoric intensive acorn economy extends as far back as AD 500 (Bean and Shipek 1978). However, there is no substantial evidence that reliance on acorns, and the accompanying use of mortars and pestles, occurred before AD 1400. Millingsstones and handstones persisted in higher frequencies than mortars and pestles until the last 500 years (Basgall and Hall 1990); even then, weighing the economic significance of millingsstone-handstone versus mortar-pestle technology is tenuous due to incomplete information on archaeological assemblages.

## 4.2 Ethnographic Overview

The history of the Native American communities prior to the mid-1700s has largely been reconstructed through later mission-period and early ethnographic accounts. The first records of the Native American inhabitants of the region come predominantly from European merchants, missionaries, military personnel, and explorers. These brief, and generally peripheral, accounts were prepared with the intent of furthering respective colonial and economic aims and were combined with observations of the landscape. They were not intended to be unbiased accounts regarding the cultural structures and community practices of these cultural groups. The establishment of the missions in the region brought more extensive documentation of Native American communities, though these groups did not become the focus of formal and in-depth ethnographic study until the early twentieth century (Bean and Shipek 1978; Boscana 1846; Geiger and Meighan 1976; Harrington 1934; Laylander 2000; Sparkman 1908; White 1963). The principal intent of these researchers was to record culturally specific practices, ideologies, and languages that had survived the destabilizing effects of missionization and colonialism. This research, often understood as “salvage ethnography,” was driven by the understanding that traditional knowledge was being lost due to the impacts of modernization and cultural assimilation. Alfred Kroeber applied his “memory culture” approach (Lightfoot 2005, p. 32) by recording languages and oral histories



within the region. Ethnographic research by Dubois, Kroeber, Harrington, Spier, and others during the early twentieth century seemed to indicate that traditional cultural practices and beliefs survived among local Native American communities.

It is important to note that even though there were many informants for these early ethnographies who were able to provide information from personal experiences about native life before the Europeans, a significantly large proportion of these informants were born after 1850 (Heizer and Nissen 1973); therefore, the documentation of pre-colonization, aboriginal culture was being increasingly supplied by individuals born in California after considerable contact with Europeans. As Robert F. Heizer (1978) stated, this is an important issue to note when examining these ethnographies, since considerable culture change had undoubtedly occurred by 1850 among the Native American survivors of California. This is also a particularly important consideration for studies focused on TCRs; where concepts of “cultural resource” and the importance of traditional cultural places are intended to be interpreted based on the values expressed by present-day Native American representatives and may vary from archaeological values (Giacinto 2012).

Based on ethnographic information, it is believed that at least 88 different languages were spoken from Baja California Sur to the southern Oregon state border at the time of Spanish colonization (Johnson and Lorenz 2006, p. 34). The distribution of recorded Native American languages has been dispersed as a geographic mosaic across California through six primary language families (Golla 2007).

Victor Golla has contended that one can interpret the amount of variability within specific language groups as being associated with the relative “time depth” of the speaking populations (Golla 2007, p. 80). A large amount of variation within the language of a group represents a greater time depth than a group’s language with less internal diversity. One method that he has employed is by drawing comparisons with historically documented changes in Germanic and Romantic language groups. Golla has observed that the “absolute chronology of the internal diversification within a language family” can be correlated with archaeological dates (2007, p. 71). This type of interpretation is modeled on concepts of genetic drift and gene flows that are associated with migration and population isolation in the biological sciences.

The tribes of this area have traditionally spoken Takic languages that may be assigned to the larger Uto–Aztecan family (Golla 2007, p. 74). These groups include the Gabrielino (alternately Gabrieleño), Cahuilla, and Serrano. Golla has interpreted the amount of internal diversity within these language-speaking communities to reflect a time depth of approximately 2,000 years. Other researchers have contended that Takic may have diverged from Uto–Aztecan ca. 2600 BC–AD 1, which was later followed by the diversification within the Takic speaking tribes, occurring approximately 1500 BC–AD 1000 (Laylander 2010).

#### 4.2.1 Gabrielino (Gabrieleño)/Tongva

Based on evidence presented through past archaeological investigations, the Gabrielino (alternately Gabrieleño) appear to have arrived in the Los Angeles Basin around 500 B.C. Surrounding native groups

included the Chumash and Tataviam to the northwest, the Serrano and Cahuilla to the northeast, and the Juaneño and Luiseño to the southeast.

The names by which Native Americans identified themselves have, for the most part, been lost and replaced by those derived by the Spanish people administering the local Missions. These names were not necessarily representative of a specific ethnic or tribal group, and traditional tribal names are unknown in the post-colonization period. The name “Gabrielino” was first established by the Spanish from the San Gabriel Mission and included people from the established Gabrielino area as well as other social groups (Bean and Smith 1978; Kroeber 1925). Many modern Native Americans commonly referred to as Gabrielino identify themselves as descendants of the indigenous people living across the plains of the Los Angeles Basin and refer to themselves as the Tongva (King 1994). This term is used here in reference to the pre-colonization inhabitants of the Los Angeles Basin and their descendants.

The Tongva established large, permanent villages along rivers and streams, and lived in sheltered areas along the coast. Tongva lands included the greater Los Angeles Basin and three Channel Islands, San Clemente, San Nicolas, and Santa Catalina and stretched from the foothills of the San Gabriel Mountains to the Pacific Ocean. Tribal population has been estimated to be at least 5,000 (Bean and Smith 1978), but recent ethnohistoric work suggests a much larger population, approaching 10,000 (O’Neil 2002). Archaeological sites composed of villages with various sized structures have been identified through the Los Angeles Basin. Within the permanent village sites, the Tongva constructed large, circular, domed houses made of willow poles thatched with tule, each of which could hold upwards of 50 people (Bean and Smith 1978). Other structures constructed throughout the villages probably served as sweathouses, menstrual huts, ceremonial enclosures, and communal granaries. Cleared fields for races and games, such as lacrosse and pole throwing, were created adjacent to Tongva villages (McCawley 1996).

The largest, and best documented, ethnographic Tongva village in the vicinity was that of Yanga (also known as Yaangna, Janga, and Yabit), which was in the vicinity of the downtown Los Angeles (McCawley 1996:56-57; NEA and King 2004). This village was reportedly first documented by the Portola expedition in 1769. In 1771, Mission San Gabriel was established. Yanga provided a large number of individuals to this mission; however, following the founding of the Pueblo of Los Angeles in 1781, opportunities for local paid work became increasingly common, which had the result of reducing the number of Native American neophytes from the immediately surrounding area (NEA and King 2004). Mission records indicate that 179 Gabrieleno inhabitants of Yanga were members of the San Gabriel Mission (King 2000:65; NEA and King 2004: 104). Based on this information, Yanga may have been the most populated village in the Western Gabrieleno territory. Another large habitation area, though less documented in the ethnographic record compared to Yanga, was the village of Cahuenga. This village was located just slightly closer to the present project site, approximately 3 miles to the north near the mouth of the Cahuenga Pass.

Father Juan Crespi, a member of the Portola expedition, passed westward across the Los Angeles River near the village of Yanga on August 2-3, 1769. The pertinent sections from his translated diary are provided here:

Sage for refreshment is very plentiful at all three rivers and very good here at the Porciúncula [the Los Angeles River]. At once on our reaching here, eight heathens came over from a good sized village encamped at this pleasing spot among some trees. They came bringing two or three large bowls or baskets half-full of very good sage with other sorts of grass seeds that they consume; all brought their bows and arrows but with the strings removed from the bows. In his hands the chief bore strings of shell beads of the sort that they use, and on reaching the camp they threw the handfuls of these beads at each of us. Some of the heathens came up smoking on pipes made of baked clay, and they blew three mouthfuls of smoke into the air toward each one of us. The Captain and myself gave them tobacco, and he gave them our own kind of beads, and accepted the sage from them and gave us a share of it for refreshment; and very delicious sage it is for that purpose.

We set out at a half past six in the morning from this pleasing, lush river and valley of Our Lady of Angeles of La Porciúncula. We crossed the river here where it is carrying a good deal of water almost at ground level, and on crossing it, came into a great vineyard of grapevines and countless rose bushes having a great many open blossoms, all of it very dark friable soil. Keeping upon a westerly course over very grass-grown, entirely level soils with grand grasses, on going about half a league we came upon the village belonging to this place, where they came out to meet and see us, and men, women, and children in good numbers, on approaching they commenced howling at us though they had been wolves, just as before back at the spot called San Francisco Solano. We greeted them and they wished to give us seeds. As we had nothing at hand to carry them in, we refused [Brown 2002:339-341, 343].

The La Brea Tar Pits area (CA-LAN-159) was a known area of Native American use for hunting and the gathering of tar (Westec 1983). Father Juan Crespi passed through the area near this area on August 3, 1769. The pertinent sections from his translated diary are provided here:

The Captain told me that when they scouted here, in a ravine about half a league to the westward they came upon about forty springs of pitch, or tar, boiling in great surges up out of the ground, and saw very large swamps of this tar, enough to have caulked many ships [Brown 2002:341].

Crespi later returned north of the project area near the village of Cahuenga, moving southeast through the Cahuenga Pass on January 16, 1770. He identifies the two villages located on the 1938 Kirkman-Harriman historical Los Angeles map, located near the southern opening of the Cahuenga Pass. Here he noted:

The mountains make an opening on the southwest of the plain, and in a depression at the foot of it we saw a stream, or ponded up water, at which there were two villages belonging to the very good heathens of this place, who came unarmed as soon as they saw us in order to greet us, and were very happy to see us again. They brought us some gruel, and the chief of one

village guided us through the aforesaid opening in the southwestern range; and we came into a small hollow, in which upon two sides we came across a good deal of water, with a good deal of small watering places of the small hollow of *Los Santos Martires San Cleto y San Marcelino*, the Holy Martyrs Saint Cletus and Saint Marcellinus. [Brown 2002:663]

The environment surrounding the Tongva included mountains, foothills, valleys, deserts, riparian, estuarine, and open and rocky coastal eco-niches. Like most native Californians, acorns (the processing of which was established by the early Intermediate Period) were the staple food source. Acorns were supplemented by the roots, leaves, seeds, and fruits of a wide variety of flora (e.g., islay, cactus, yucca, sages, and agave). Fresh water and saltwater fish, shellfish, birds, reptiles, and insects, as well as large and small mammals, were also consumed (Bean and Smith 1978:546; Kroeber 1925; McCawley 1996).

Tools and implements used by the Tongva to gather and collect food resources included the bow and arrow, traps, nets, blinds, throwing sticks and slings, spears, harpoons, and hooks. Trade between the mainland and the Channel Islands Groups was conducted using plank canoes as well as tule balsa canoes. These canoes were also used for general fishing and travel (McCawley 1996).

The collected food resources were processed food with hammerstones and anvils, mortars and pestles, manos and metates, strainers, leaching baskets and bowls, knives, bone saws, and wooden drying racks. Catalina Island steatite was used to make ollas and cooking vessels (Blackburn 1963; Kroeber 1925; McCawley 1996).

At the time of Spanish colonization, the basis of Tongva religious life was the Chinigchinich religion, centered on the last of a series of heroic mythological figures. Chinigchinich gave instruction on laws and institutions, and also taught the people how to dance, which was the primary religious act for this society. He later withdrew into heaven, where he rewarded the faithful and punished those who disobeyed his laws (Kroeber 1925). The Chinigchinich religion seems to have been relatively new when the Spanish arrived. It was spreading south into the Southern Takic groups even as Christian missions were being built and may represent a mixture of native and Christian belief and practices (McCawley 1996).

Inhumation of deceased Tongva was the more common method of burial on the Channel Islands while neighboring mainland coast people performed cremation (Harrington 1942; McCawley 1996). Cremation ashes have been found buried within stone bowls and in shell dishes (Ashby and Winterbourne 1966), as well as scattered among broken ground stone implements (Cleland et al. 2007). Supporting this finding in the archaeological record, ethnographic descriptions have provided an elaborate mourning ceremony. Offerings varied with the sex and status of the deceased (Johnston 1962; McCawley 1996; Reid 1926). At the behest of the Spanish missionaries, cremation essentially ceased in the period subsequent to the initial interactions with Euroamericans (McCawley 1996).

## 4.3 Historic-Period Overview

The written history of the State of California is generally divided into three periods: the Spanish Period (1769–1821), Mexican Period (1821–1848), and American Period (1846–present). Although Spanish, Russian, and British explorers visited the area for brief periods between 1529 and 1769, the Spanish Period in California begins with the establishment in 1769 of a settlement at San Diego and the founding of Mission San Diego de Alcalá, the first of 21 missions constructed between 1769 and 1823. Independence from Spain in 1821 marks the beginning of the Mexican Period, and the signing of the Treaty of Guadalupe Hidalgo in 1848, ending the Mexican–American War, signals the beginning of the American Period when California became a territory of the United States.

### 4.3.1 Spanish Period (1769–1821)

Spanish explorers made sailing expeditions along the coast of southern California between the mid-1500s and mid-1700s. In search of the legendary Northwest Passage, Juan Rodríguez Cabrillo stopped in 1542 at present-day San Diego Bay. With his crew, Cabrillo explored the shorelines of present Catalina Island as well as San Pedro and Santa Monica Bays. Much of the present California and Oregon coastline was mapped and recorded in the next half-century by Spanish naval officer Sebastián Vizcaíno. Vizcaíno’s crew also landed on Santa Catalina Island and at San Pedro and Santa Monica Bays, giving each location its long-standing name. The Spanish crown laid claim to California based on the surveys conducted by Cabrillo and Vizcaíno (Bancroft 1885; Gumprecht 1999).

More than 200 years passed before Spain began the colonization and inland exploration of Alta California. The 1769 overland expedition by Captain Gaspar de Portolá marks the beginning of California’s Historic period, occurring just after the King of Spain installed the Franciscan Order to direct religious and colonization matters in assigned territories of the Americas. With a band of 64 soldiers, missionaries, Baja (lower) California Native Americans, and Mexican civilians, Portolá established the Presidio of San Diego, a fortified military outpost, as the first Spanish settlement in Alta California. In July of 1769, while Portolá was exploring southern California, Franciscan Fr. Junípero Serra founded Mission San Diego de Alcalá at Presidio Hill, the first of the 21 missions that would be established in Alta California by the Spanish and the Franciscan Order between 1769 and 1823.

The Portolá expedition first reached the present-day boundaries of Los Angeles in August 1769, thereby becoming the first Europeans to visit the area. Father Crespi named “the campsite by the river Nuestra Señora la Reina de los Angeles de la Porciúncula” or “Our Lady the Queen of the Angels of the Porciúncula.” Two years later, Friar Junípero Serra returned to the valley to establish a Catholic mission, the Mission San Gabriel Arcángel, on September 8, 1771 (Kyle 2002). Mission San Fernando Rey de España was established nearly 30 years later on September 8, 1797.

### 4.3.2 Mexican Period (1821–1846)

A major emphasis during the Spanish Period in California was the construction of missions and associated presidios to integrate the Native American population into Christianity and communal enterprise. Incentives

were also provided to bring settlers to pueblos or towns, but just three pueblos were established during the Spanish Period, only two of which were successful and remain as California cities (San José and Los Angeles). Several factors kept growth within Alta California to a minimum, including the threat of foreign invasion, political dissatisfaction, and unrest among the indigenous population. After more than a decade of intermittent rebellion and warfare, New Spain (Mexico and the California territory) won independence from Spain in 1821. In 1822, the Mexican legislative body in California ended isolationist policies designed to protect the Spanish monopoly on trade, and decreed California ports open to foreign merchants (Dallas 1955).

Extensive land grants were established in the interior during the Mexican Period, in part to increase the population inland from the more settled coastal areas where the Spanish had first concentrated their colonization efforts. Nine ranchos were granted between 1837 and 1846 in the future Orange County (Middlebrook 2005). Among the first ranchos deeded within the future Orange County were Manuel Nieto's Rancho Las Bolsas (partially in future Los Angeles County), granted by Spanish Governor Pedro Fages in 1784, and the Rancho Santiago de Santa Ana, granted by Governor José Joaquín Arrillaga to José Antonio Yorba and Juan Pablo Peralta in 1810 (Hallan-Gibson 1986). The secularization of the missions (enacted 1833) following Mexico's independence from Spain resulted in the subdivision of former mission lands and establishment of many additional ranchos.

During the supremacy of the ranchos (1834–1848), landowners largely focused on the cattle industry and devoted large tracts to grazing. Cattle hides became a primary southern California export, providing a commodity to trade for goods from the east and other areas in the United States and Mexico. The number of nonnative inhabitants increased during this period because of the influx of explorers, trappers, and ranchers associated with the land grants. The rising California population contributed to the introduction and rise of diseases foreign to the Native American population, who had no associated immunities.

### 4.3.3 American Period (1846–Present)

War in 1846 between Mexico and the United States precipitated the Battle of Chino, a clash between resident Californios and Americans in the San Bernardino area. The Mexican-American War ended with the Treaty of Guadalupe Hidalgo in 1848, ushering California into its American Period.

California officially became a state with the Compromise of 1850, which also designated Utah and New Mexico (with present-day Arizona) as U.S. Territories (Waugh 2003). Horticulture and livestock, based primarily on cattle as the currency and staple of the rancho system, continued to dominate the southern California economy through 1850s. The Gold Rush began in 1848, and with the influx of people seeking gold, cattle were no longer desired mainly for their hides but also as a source of meat and other goods. During the 1850s cattle boom, rancho vaqueros drove large herds from southern to northern California to feed that region's burgeoning mining and commercial boom. Cattle were at first driven along major trails or roads such as the Gila Trail or Southern Overland Trail, then were transported by trains when available. The cattle boom ended for southern California as neighbor states and territories drove herds to northern California at reduced

prices. Operation of the huge ranchos became increasingly difficult, and droughts severely reduced their productivity (Cleland 2005).

## 4.4 Project Site Historic Context

### 4.4.1 City of Los Angeles

In 1781, a group of 11 Mexican families traveled from Mission San Gabriel Arcángel to establish a new pueblo called El Pueblo de la Reyna de Los Angeles (The Pueblo of the Queen of the Angels). This settlement consisted of a small group of adobe-brick houses and streets and would eventually be known as the Ciudad de Los Angeles (City of Angels), which incorporated on April 4, 1850, only two years after the Mexican-American War and five months prior to California achieving statehood. Settlement of the Los Angeles region continued in the early American Period. The County of Los Angeles was established on February 18, 1850, one of 27 counties established in the months prior to California acquiring official statehood in the United States. Many of the ranchos in the area now known as Los Angeles County remained intact after the United States took possession of California; however, a severe drought in the 1860s resulted in many of the ranchos being sold or otherwise acquired by Americans. Most of these ranchos were subdivided into agricultural parcels or towns (Dumke 1944). Nonetheless, ranching retained its importance, and by the late 1860s, Los Angeles was one of the top dairy production centers in the country (Rolle 2003). By 1876, Los Angeles County reportedly had a population of 30,000 persons (Dumke 1944).

Los Angeles maintained its role as a regional business center and the development of citriculture in the late 1800s and early 1900s further strengthened this status (Caughey and Caughey 1977). These factors, combined with the expansion of port facilities and railroads throughout the region, contributed to the impact of the real estate boom of the 1880s on Los Angeles (Caughey and Caughey 1977; Dumke 1944).

By the late 1800s, government leaders recognized the need for water to sustain the growing population in the Los Angeles area. Irish immigrant William Mulholland personified the city's efforts for a stable water supply (Dumke 1944; Nadeau 1997). By 1913, the City of Los Angeles had purchased large tracts of land in the Owens Valley and Mulholland planned and completed the construction of the 240-mile aqueduct that brought the valley's water to the city (Nadeau 1997).

Los Angeles continued to grow in the twentieth century, in part due to the discovery of oil in the area and its strategic location as a wartime port. The county's mild climate and successful economy continued to draw new residents in the late 1900s, with much of the county transformed from ranches and farms into residential subdivisions surrounding commercial and industrial centers. Hollywood's development into the entertainment capital of the world and southern California's booming aerospace industry were key factors in the county's growth in the twentieth century.

## 5 BACKGROUND RESEARCH

### 5.1 SCCIC Records Search

On April 3, 2018, Dudek completed a CHRIS records search at the SCCIC, located on the campus of California State University, Fullerton of the project site and a 0.5-mile (2,640-foot) record search area. This records search buffer is standard practice and sufficient for the present investigation. The SCCIC search included mapped prehistoric, historical, and built-environment resources; Department of Parks and Recreation (DPR) site records; technical reports; archival resources; and ethnographic references. Additional consulted sources included historical maps of the project site, the NRHP, the CRHR, the California Historic Property Data File, and the lists of California State Historical Landmarks, California Points of Historical Interest, and the Archaeological Determinations of Eligibility. The confidential records search results are also provided in Confidential Appendix A.

#### 5.1.1 Previously Conducted Cultural Resource Studies

Results of the cultural resources records search indicated that 31 previous cultural resource studies have been conducted within the records search area between 1979 and 2013 (Table 1). Of these, none intersect with the project site. All 31 previous cultural resource investigations are summarized below in Table 1.

**Table 1.**  
**Previous Technical Studies Within a Half-Mile of the Project Site**

SCCIC Report No.	Authors	Date	Title	Proximity to Project Site
LA-00467	McIntyre, Michael J. and Greenwood, Roberta S.	1979	Cultural Resource Survey of a Near Sand Canyon, Upper Santa Clara River Valley, Los Angeles County, California.	Outside
LA-01578	Anonymous	1983	Technical Report Archaeological Resources Los Angeles Rapid Rail Transit Project Draft Environmental Impact Statement and Environmental Impact Report	Outside
LA-02451	Tartaglia, Louis J.	1991	Cultural Resources Survey Report 5800 Sunset Boulevard Hollywood, California	Outside
LA-03496	Anonymous	n.d.	Draft Environmental Impact Report Transit Corridor Specific Plan Park Mile Specific Plan Amendments	Outside
LA-04345	McLean, Deborah K.	1999	Cultural Resource Assessment for Pacific Bell Mobile Services Telecommunications Facility La 650-01, 6344 Fountain Avenue, Community of Hollywood, City and County of Los Angeles, California	Outside
LA-04580	Duke, Curt	1999	Cultural Resource Assessment for the AT&T Wireless Services Facility Number 633.2, County of Los Angeles, California	Outside
LA-04904	Love, Bruce	2000	Historical/archaeological Resources Survey Report	Outside
LA-04909	Atchley, Sara M.	2000	Cultural Resources Investigation for the Nextlink Fiber Optic Project, Los Angeles and Orange Counties, California	Outside



**Table 1.  
Previous Technical Studies Within a Half-Mile of the Project Site**

<b>SCCIC Report No.</b>	<b>Authors</b>	<b>Date</b>	<b>Title</b>	<b>Proximity to Project Site</b>
LA-05081	Lapin, Philippe	2000	Cultural Resource Assessment for Pacific Bell Wireless Facility La 650-02, County of Los Angeles, Ca	Outside
LA-05095	McKenna, Jeanette A.	1999	Descriptive and Historical Date Photographic Record, and Floor Plans Pertaining to the "tav Celebrity Theater" Complex, Hollywood, Los Angeles County, California	Outside
LA-06811	Harper, Caprice D.	2003	Cultural Resource Assessment Cingular Wireless Facility No. Sm 234-01 Hollywood, Los Angeles County, California	Outside
LA-07343	Bonner, Wayne H. and Christeen Taniguchi	2004	Records Search Results and Site Visit for Sprint Telecommunications Facility Candidate La35xc819h (holly Tree) 5500 Hollywood Boulevard, Los Angeles, Los Angeles County, California	Outside
LA-07562	Greenwood, Roberta S.	1987	Additional Information for Dseis, Core Study Alignments 1, 2, 3, 4, and 5	Outside
LA-07565	Unknown	1987	Technical Report Archaeology Los Angeles Rail Rapid Transit Project "Metro Rail" Core Study, Candidate Alignments 1 to 5	Outside
LA-07566	Hatheway, Roger G. and Peter, Kevin J.	1987	Technical Report Dseis, Core Study Alignments 1, 2, 3, 4, and 5	Outside
LA-07981	Bonner, Wayne H.	2005	Direct Ape Historic Architectural Assessment for Sprint Telecommunications Facility Candidate La70xc424a (ca Surplus Mart), 6263 Santa Monica Boulevard, Los Angeles, Los Angeles County, California	Outside
LA-07992	McKenna, Jeanette A.	2002	Results of an Archaeological and Paleontological Monitoring Program at the Site of the "tav Celebrity Theatre" Complex, Hollywood, Los Angeles County, California	Outside
LA-08020	Anonymous	1987	Technical Report: Cultural Resources Los Angeles Rail Rapid Transit Project "metro Rail" Core Study	Outside
LA-08251	Gust, Sherri and Heather Puckett	2004	Los Angeles Metro Red Line Project, Segments 2 and 3 Archaeological Resources Impact Mitigation Program Final Report of Findings	Outside
LA-09233	Bonner, Wayne H.	2007	Cultural Resources Records Search and Site Visit Results for T-Mobile Candidate SV11570E (Surplus RT), 1106 North Vine Street, Hollywood, Los Angeles County, California	Outside
LA-09541	Bonner, Wayne H. and Kathleen A. Crawford	2009	Direct APE Historic Architectural Assessment for T-Mobile USA Candidate SV11696A (Cabinet City), 425 South Fairfax Avenue, Los Angeles, California	Outside
LA-09929	Darrell W. Vance	2004	Three Sawmill-Liebre Plantation Locations, Santa Clara-Mojave Rivers Ranger District, Angeles National Forest, Los Angeles County, California ARR #05-01-00-851	Outside
LA-10507	Anonymous	1983	Technical Report - Historical/Architectural Resources - Los Angeles Rail Rapid Transit Project "Metro Rail" Draft Environmental Impact Statement and Environmental Impact Report	Outside
LA-10760	Maxon, Patrick	2010	Phase I Cultural Resources Assessment for the Hollywood/La Kretz Customer Service Center Project, Hollywood, Los Angeles County, California	Outside

**Table 1.**  
**Previous Technical Studies Within a Half-Mile of the Project Site**

SCCIC Report No.	Authors	Date	Title	Proximity to Project Site
LA-10916	Bonner, Wayne	2011	Cultural Resources Records Search and Site Visit Results for AT&T Mobility, LLC, Telecommunications Facility LAC633-01, USID 11760 (Cahuenga/Sunset), 6515 West Sunset Boulevard, Los Angeles, Los Angeles County, California	Outside
LA-11285	Loftus, Shannon	2010	Cultural Resource Records Search and Site Survey - Clear Wireless, LLC Site CA-LOS4743B, 6311 Romaine Street, Los Angeles, Los Angeles County, California 90038	Outside
LA-11472	Akeh, Roman	2011	Phase I Environmental Site Assessment Report: For the United States Post Office, Los Angeles Wilcox Station, 6457 Santa Monica Blvd. Los Angeles, California 90038	Outside
LA-11569	Supernowicz, Dana	2011	Cultural Resources Study of the Beachwood Building Project, Metro PCS Site No. LA3927, 6001 Santa Monica Boulevard, Los Angeles, Los Angeles County, California 90038	Outside
LA-11797	Chattel, Robert	2010	Historic Resources Survey Hollywood Redevelopment Project Area	Outside
LA-12155	Bonner, Wayne and Crawford, Kathleen	2012	Cultural Resources Records Search and Site Visit Results for T-Mobile West, LLC Candidate LA03615E (Wilcox) 1557 Wilcox Avenue, Los Angeles, Los Angeles County, California	Outside
LA-13136	Loftus, Shannon L.	2013	Cultural Resource Records Search and Site Survey, AT&T Site EI0511 Santa Monica Blvd/Vine St. 1106 North Vine Street, Los Angeles, Los Angeles County, California 90038, Caspr# 3551502170	Outside

### 5.1.2 Previously Recorded Cultural Resources

A large number of previously recorded cultural resources are located within the vicinity of the project site, one of which is within the project site. The overlapping cultural resource is a historic built environment district known as the Afton Square District (District), P-19-168117, which contains 49 contributing properties and 13 non-contributing properties. This District is listed on the CRHR. All but one of the resources within the record search area are historic-age built environment resources (128 total), a large portion of which are buildings associated with the District. As designed, the project would relocate six contributing bungalows for reuse; a Preservation Plan will be prepared and submitted to the City for approval prior to project-related activities that may affect P-19-168117. Historic built environment resources fall outside of the scope of the present study and will be addressed by other technical specialists. The single archaeological resource recorded within the record search area, but outside of the project site, consists of historic-age foundations, structural remains, and refuse scatter associated with the pre-World War II occupants in the area. No prehistoric archaeological resources have been previously recorded within the records search area.

### 5.2 Review of Historical Topographic Maps and Aerial Images

Dudek consulted historic maps and aerial photographs to understand development of the project site and surrounding properties. Topographic maps are available from 1894 to the present and aerial images are

available from 1948 to the present (NETR 2018). The first USGS topographic map showing the project area dates to 1894 and shows that at this time the area was undeveloped; however, the streets had been laid out and development had occurred in the vicinity. The historical topographic maps do not show extensive changes within the project site and vicinity, until 1924. In 1924, the topographic maps show that the project site and immediate vicinity had been completely developed into residential housing. The first historic aerial of the project site is from 1948 and shows that the project site was completely redeveloped with three structures and a parking lot, indicating that the project had undergone a large amount of construction-related disturbance during this time. By 2004, an additional structure had been added over a section of the parking lot. Present aerials show that there have not been any substantial changes to the project site since this time. It should be further noted that a geotechnical investigation completed for the project also demonstrated that the project site has been heavily modified through previous construction, indicating fill to be present to a depth of 13 feet below the surface (GEOCON West 2016). Based on this information, the project site has been substantially disturbed as a result of past development. This indicates that soils likely to contain cultural resources or TCRs have likely been disturbed.

## 5.3 Native American Correspondence

### 5.3.1 NAHC Sacred Lands File Search

Dudek contacted the NAHC on April 2, 2018 and requested a review of the SLF. The NAHC replied via email on April 3, 2018 stating that the SLF search was completed with negative results. Because the SLF search does not include an exhaustive list of Native American cultural resources, the NAHC suggested contacting Native American individuals and/or tribal organizations who may have direct knowledge of cultural resources in or near the project (Appendix B). No additional tribal outreach was conducted by Dudek; however, in compliance with AB 52, the City has contacted all NAHC-listed traditionally geographically affiliated tribal representatives that have requested project notification.

### 5.3.2 Record of Assembly Bill 52 Consultation

The proposed project is subject to compliance with AB 52 (PRC 21074), which requires consideration of impacts to TCRs as part of the CEQA process, and that the lead agency notify California Native American Tribal representatives that have requested notification who are traditionally or culturally affiliated with the geographic area of the proposed project. All NAHC-listed California Native American Tribal representatives that have requested project notification pursuant to AB 52 were sent letters by the City Department of City Planning on June 22, 2017. The letters contained a project description, outline of AB 52 timing, request for consultation, and contact information for the appropriate lead agency representative. Contacted Tribes included:

- San Fernando Band of Mission Indians
- Soboba Band of Luiseño Indians

- Desert Cahuilla Indians
- Gabrielino-Tongva Tribe
- Gabrielino/Tongva San Gabriel Band of Mission Indians
- Gabrielino/Tongva Nation
- Gabrielino Tongva Indians of California Tribal Council
- Gabrieleño Band of Mission Indians – Kizh Nation
- Fernandeano Tataviam Band of Mission Indians

On June 28, 2017, pursuant to AB 52, the City initiated formal consultation via phone conference with representatives of the Gabrieleño Band of Mission Indians – Kizh Nation (Kizh Nation) to discuss three development projects, including the 1360 North Vine Street Development Project. The 1360 North Vine Street Project was not initially included as one of the projects to be discussed; however, prior to consultation, representatives from the Kizh Nation acknowledged that they had received the consultation letter sent out six days earlier (June 22, 2017) and agreed that the project could be included on the conference call.

After the conference call, additional correspondence occurred on June 29, 2017. In that correspondence, the Kizh Nation provided the City with documents that identified the general vicinity of the project area as having been used by Native Americans in prehistoric and protohistoric time (Appendix B). These resources included an article by Mark R. Day (2016) describing the evolution of Indian trails to modern thoroughfares and the 1938 Kirkman-Harrison Historical Map of Los Angeles County. The City was also provided an article by Judith Lewis, (2006), detailing the historic presence of springs and rivers throughout the Los Angeles Basin which would have served as important resources for Native Americans.

Kizh Nation representatives stated that they were not aware of any TCRs within the project area; however, they stated that such resources may exist within the project area and could have been impacted by previous development. Additionally, the Kizh Nation representatives stated that construction workers are often unaware of how to identify tribal cultural resources.

The City acknowledged these concerns and agreed to provide the Kizh Nation with the following background reports for the current project:

- Sacred Lands File Search
- CHRIS Report
- Natural History Museum Report
- Tribal Cultural Resource Report
- Geotechnical Report

All available information requested by the Kizh Nation is understood to have been provided by the City. At least one additional consultation call occurred on September 24, 2020. Subsequent to this second consultation

call, the Kizh Nation followed-up with the City via email on October 9, 2020 and provided screen shots of five historical map images and screen shots of six pages of text from literary sources. The Kizh Nation did not provide explanatory text for any of the six literary sources, but the sources appear to be in reference to how the location of villages are determined by the supply of water, rancherias/ranchos, and Gabrielino communities, though specificity on how this information relates to the project was not provided. Table 2, below, provides the Kizh Nation’s summary for each respective historical map. All documents relating to AB 52 Consultation are provided in confidential Appendix C.

**Table 2. Summary of Historical Maps Provided by the Kizh Nation**

Map Year	Map Source	Description of Resources in Maps/Tribal Documents
1881	Map of The County of Los Angeles by H.J. Stevenson, U.S. Dept. Surveyor 1881	The Kizh Nation states that there are many trade routes around the project site and often along these trade routes were isolated burials and cremations of those who died along the trail. The map is also provided to show the Project’s close proximity to a railroad. The Kizh Nation states that railroads were placed on top of traditional trade routes and therefore, represents a geographically defined location of a trade route.
1898	Official Map of The County of Los Angeles, California – 1898 Compiled by E.G. Wright County Surveyor	This map is provided to show the project’s close proximity to a railroad. The Kizh Nation states that railroads were placed on top of traditional trade routes and therefore, represents a geographically defined location of a trade route. The Kizh Nation states that there are many trade routes around the project site and often along these trade routes were isolated burials and cremations of those who died along the trail.
1900	Unknown map source.	The Kizh Nation states that there are many trade routes around the project site and often along these trade routes were isolated burials and cremations of those who died along the trail.

**Table 2. Summary of Historical Maps Provided by the Kizh Nation**

Map Year	Map Source	Description of Resources in Maps/Tribal Documents
1901	USGS 1:250000-scale Quadrangle for Southern California Sheet No. 1, CA 1901	This map is provided to show the hydrography or waterways that existed around the project site. The Kizh Nation states that seasonal or permanent hamlets, permanent trade depots, ceremonial and religious sites, and burials and cremations took place along these watercourses. Additionally, the Kizh Nation states that these waterways are considered “cultural landscapes.” Furthermore, there is higher than average potential to encounter TCRs and human remains during ground-disturbing activities near larger bodies of water. The map was also provided to show trade routes. The Kizh Nation states that there are many trade routes around the project site and often along these trade routes were isolated burials and cremations of those who died along the trail.
1938	Kirkman – Harriman pictorial and historical map of Los Angeles County: 1860 A.D. – 1937 A.D.	This map was provided to show the trade routes around the project site, the hydrography or waterways that existed around the project site, and show that the project location is within the Village of Maawnga/Cahuenga. According to the Kizh Nation, village use areas (areas where natural resources are present) were usually shared by two or more adjoining villages depending on the type, quantity, quality, and availability of natural resources in the area. Therefore, human activity can be pronounced within the shared use areas due to the combined use by multiple villages and TCR’s may be present in the soil layers from the thousands of years of human activity within that landscape.

In addition to the historical maps summarized in Table 2, Chairman Salas of the Kizh Nation, provided the City with a letter from Dr. E. Gary Stickel regarding proper Cultural Resource Management (CRM) monitoring (dated August 22, 2018). In this letter, Dr. Stickel discusses the inadequacy of an archaeological pedestrian survey for the identification of subsurface cultural material, the use of ground penetrating radar (GPR) to detect unknown burials prior to project construction, and the reliability of the use of a GPR, and a statement of the use of a monitoring program for project compliance. Additionally, Dr. Stickel states that the only exception of a monitoring program would be when a subject property has been extensively disturbed

and all soil deposits to contain cultural material has been removed and/or destroyed. Given the substantial level of disturbance, and the lack of area considered suitable for GPR investigation, this strategy did not appear appropriate for this Project.

Chairman Salas also included a screenshot of an email from NAHC analyst, Frank Lienert which stated that negative SLF searches do not preclude the existence of sites within the search area, which is explicitly stated on all negative SLF search results. The NAHC email also states that they recommend that the SLF search requestor contact all tribes on the consultation lists. Additionally, Chairman Salas provided a letter from the SCCIC noting that the absence of archaeological resources within a specific area does not mean that no such resources exists and that there is always a chance that there are unrecorded archaeological resources on the surface or buried within an area.

Based on the summary provided in Table 2, including screenshots of letters from Dr. E. Gary Stickel, the NAHC, and the SCCIC, the Kizh Nation believes that there is a higher than average potential to impact TCRs within the project site. As such, Chairman Salas provided the City with proposed mitigation measures for the project, which includes the requirement for a Native American Monitor to be present during all ground disturbing activities and the implementation of various protocols and procedures in the event that TCRs, archaeological resources, and/or human remains are identified within the project site.

Based on the results of the government to government consultation between the City and the Kizh Nation, the City, acting in good faith and after a reasonable effort, is unable to identify any specific TCRs within or near the project site. The City sent the Kizh Nation a Pre-Closure Consultation letter, dated March 8, 2022. The letter briefly summarized the City's efforts to engage in a meaningful and good faith consultation regarding the Project's potential impacts to tribal cultural resources and to further document the tribal consultation process, pursuant to PRC Section 21080.3.1 The letter included a brief summary of the tribal consultation that has occurred thus far between the City and Kizh Nation regarding the project. In addition, the City provided a copy of the draft TCR Report for the Kizh Nation to review. The City requested that the Kizh Nation complete its review of the TCR Report and provide any comments by March 23, 2022. No comments were received from the Tribe and therefore the City closed consultation on April 6, 2022.

Following the closure of consultation, on April 8, 2022, the Kizh Nation send a letter responding to the closure of AB 52 consultation, stating that the Kizh Nation disagreed with the proposed mitigation, reiterating the Kizh Nation position that the project represents irreparable harm to TCRs without proper mitigation, and provided a list of proposed mitigation measures. The letter was received after the close of AB52 consultation, and does not change the conclusions that no specific TCRs are present within or near the project site.

To date, no other responses have been received from the tribal contacts regarding TCRs or other concerns about the project and the City has not been contacted for further consultation.

## 5.4 Ethnographic Research and Review of Academic Literature

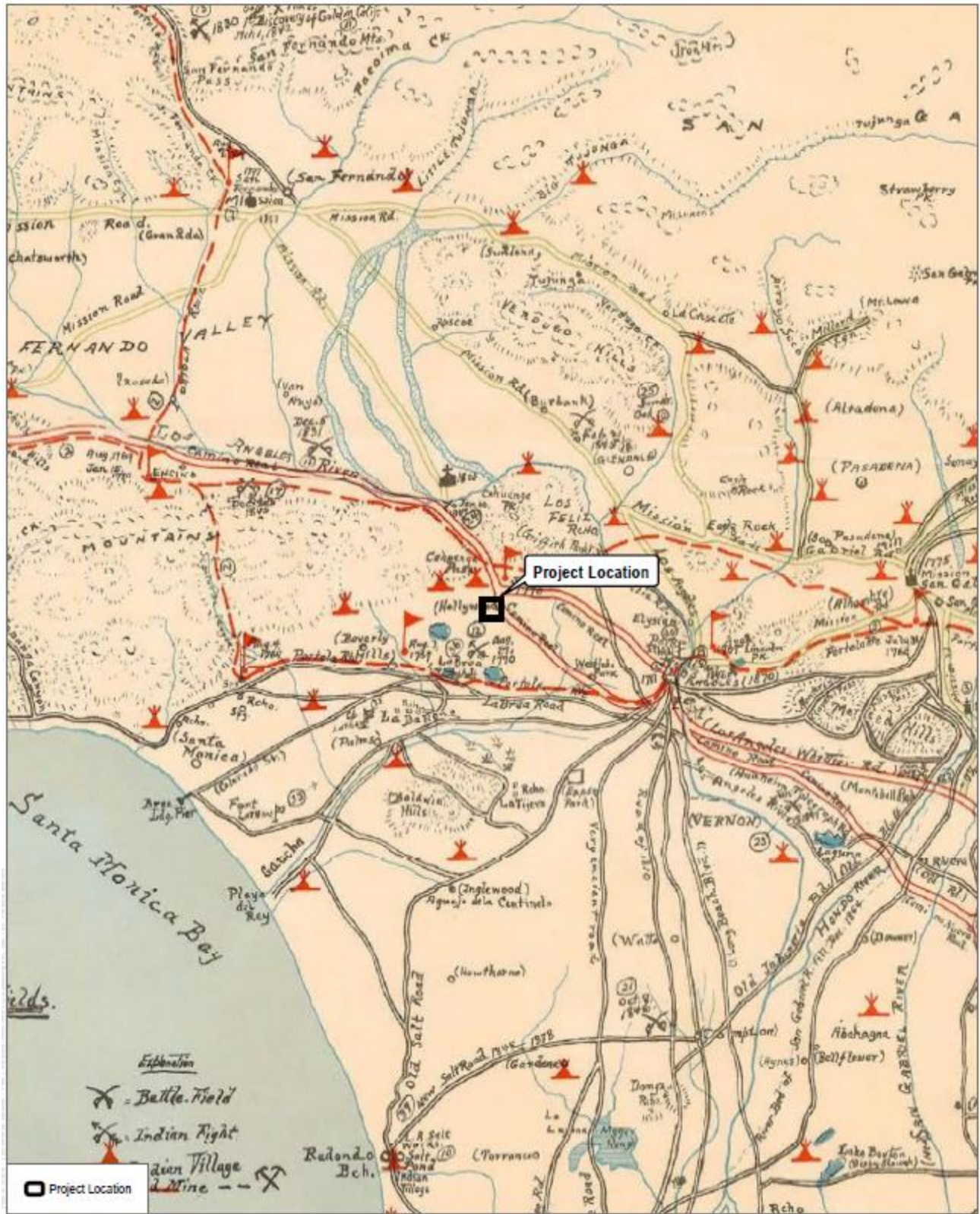
Dudek cultural resources specialists reviewed pertinent academic and ethnographic literature for information pertaining to past Native American use of the project site and immediate vicinity. This review included consideration of sources commonly identified through consultation, notably the 1938 Kirkman-Harriman Historical Map often referenced by the Gabrieleño Band of Mission Indians-Kizh Nation (Figure 3). Based on this map, the project site is immediately west of El Camino Real (an official Spanish road), south of two Native American Villages (the nearest mapped approximately 0.4-miles away), and approximately 2.9 miles northeast of the nearest of the tar pits associated with the La Brea Tar Pit area. It should be noted that this map is highly generalized due to scale and age, and may be somewhat inaccurate with regard to distance and location of mapped features. Additionally, this map was prepared based on review of historic documents and notes more than 100 years following secularization of the missions (in 1833). Although the map contains no specific primary references, it matches with the details documented by the Portola expedition (circa 1769-1770). While the map is a valuable representation of post-mission history, substantiation of the specific location and uses of the represented individual features would require review of archaeological or other primary documentation on a case-by-case basis. No information relating to the two village sites mapped nearest to the project was provided within the technical reports reviewed as part of the records search for this study, though it appears likely that these are the villages mentioned in the excerpts of Father Crespi's diary that were quoted in the ethnographic context above in this report (Brown 2002:663). Because these villages are not documented in ethnographic sources subsequent to this initial documentation, nor have the villages been confirmed archaeologically, the mapped locations of these village should not be considered known cultural resources unless substantiated through future archaeological work.

At the time of Portola's expedition, and through the subsequent mission period, the area surrounding the project site would have been occupied by Western Gabrieleno/Tongva inhabitants (Figure 4 and Figure 5). Use of Gabrielino as a language has not been documented since the 1930s (Golla 2011). One study made an effort to map the traditional Gabrieleno/Tongva cultural use area through documented family kinships included in mission records (NEA and King 2004). This process allowed for the identification of clusters of tribal villages (settlements) with greater relative frequencies of related or married individuals than surrounding areas (Figure 6). Traditional cultural use area boundaries, as informed by other ethnographic and archaeological evidence, were then drawn around these clusters. The relative size of these villages was also inferred from their relative number of mission-period members. The nearest substantiated named village site to the project was Cabuepet (or Cahuenga), located near the northern opening of the Cahuenga Pass approximately 3 miles to the northwest. This village was located near what is now Universal Studios. Mission records indicate that 123 Native American neophytes came from this village, second only to the number of members from Yanga in the Western Gabrieleno territory (NEA and King 2004). Campo de Cahuenga was also in this vicinity, which is the site where the 1847 treaty between General Andres Pico and Lieutenant-Colonel John C. Fremont marked the surrender of Mexican California to the United States (Westec 1983). The La Brea Tar Pits area (CA-LAN-159) was a known area of Native American use for hunting and the gathering of tar (Westec 1983). The largest substantiated village in the vicinity was likely Yabit (or Yanga),



located approximately 6 miles to the southeast. Mission records indicate that 179 Gabrieleño inhabitants of Yanga were members of the San Gabriel Mission, indicating that it may have been the most populated village in the Western Gabrieleño territory (NEA and King 2004: 104). In general, the mapped position of both Yanga and Cahuenga have been substantiated through archaeological evidence, although the archaeological record has been substantially compromised by rapid and early urbanization throughout much of the region. No archaeological evidence of the two nearest villages on the 1938 Kirkman-Harriman map was provided in the SCCIC records search results or review of other archaeological information; however, these fell outside of the archaeological records search area.

Based on review of pertinent academic and ethnographic information, the project falls within the boundaries of the Gabrieleño/Tongva traditional territory. In addition, the project site is located relatively close to Native American villages, including that of *Yaangna* approximately 6 miles to the southeast and Cahuenga, approximately 3 miles to the northwest. According to the Kirkman-Harriman 1938 map, the project site is also in the vicinity of historically mapped water sources and roads, however they are outside of the project site. This observed, while there are some characteristics that would have been of value for prehistoric use of this area, there are similar resources available throughout the region. No recorded resources of Native American origin have been recorded within the project site or its immediate vicinity. As such, no Native American TCRs have been previously documented in areas that may be impacted by the project.

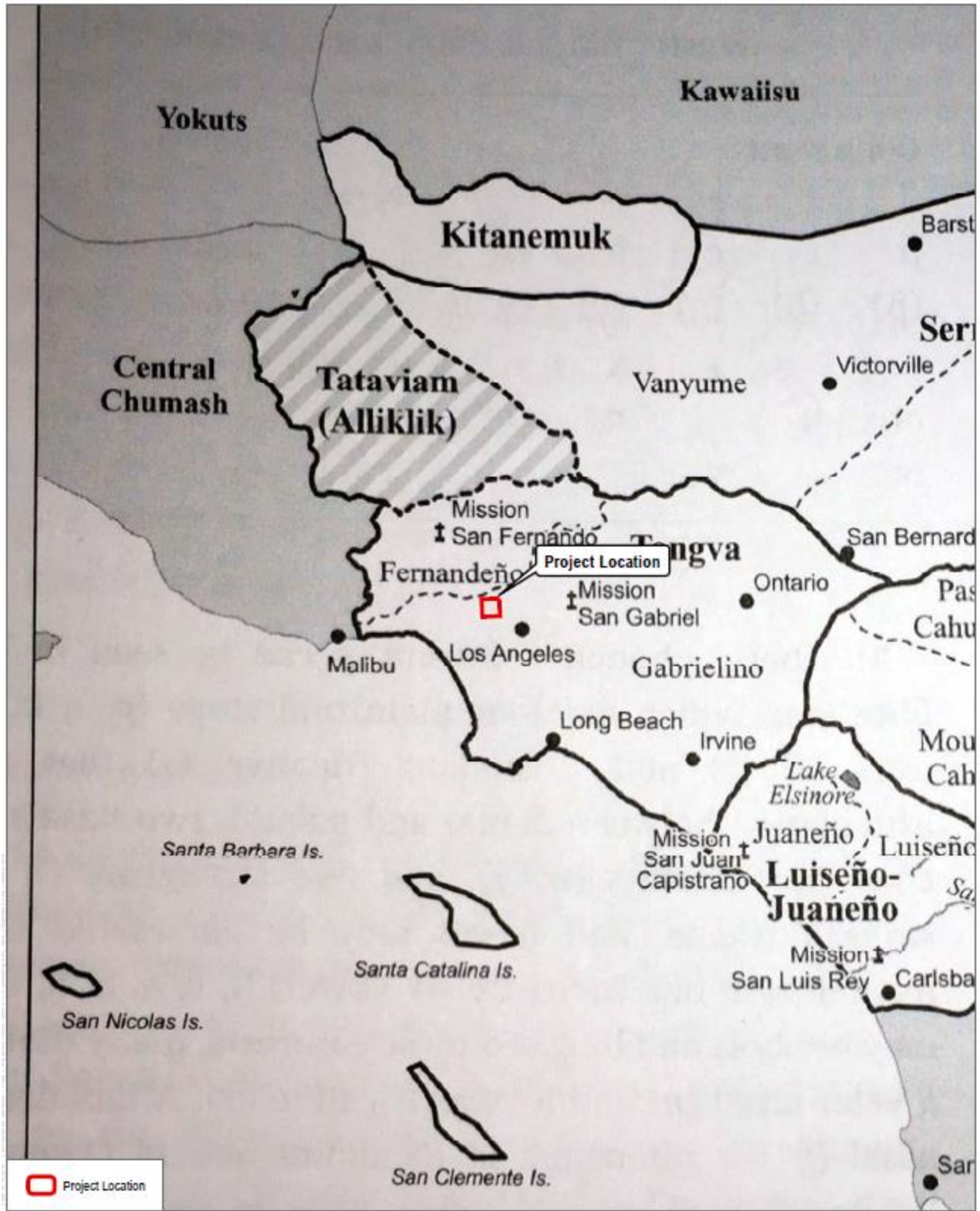


SOURCE: Kirkman - Heriman 1937 Pictorial and Historical Map of Los Angeles County: 1860-1937 AD

**DUDEK** 0 2 4 Miles

**FIGURE 3**  
1860-1937 Historical Map  
Figure 3  
1938 Historical Map

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SOURCE: Golla 2011 California Indian Languages - Map 36

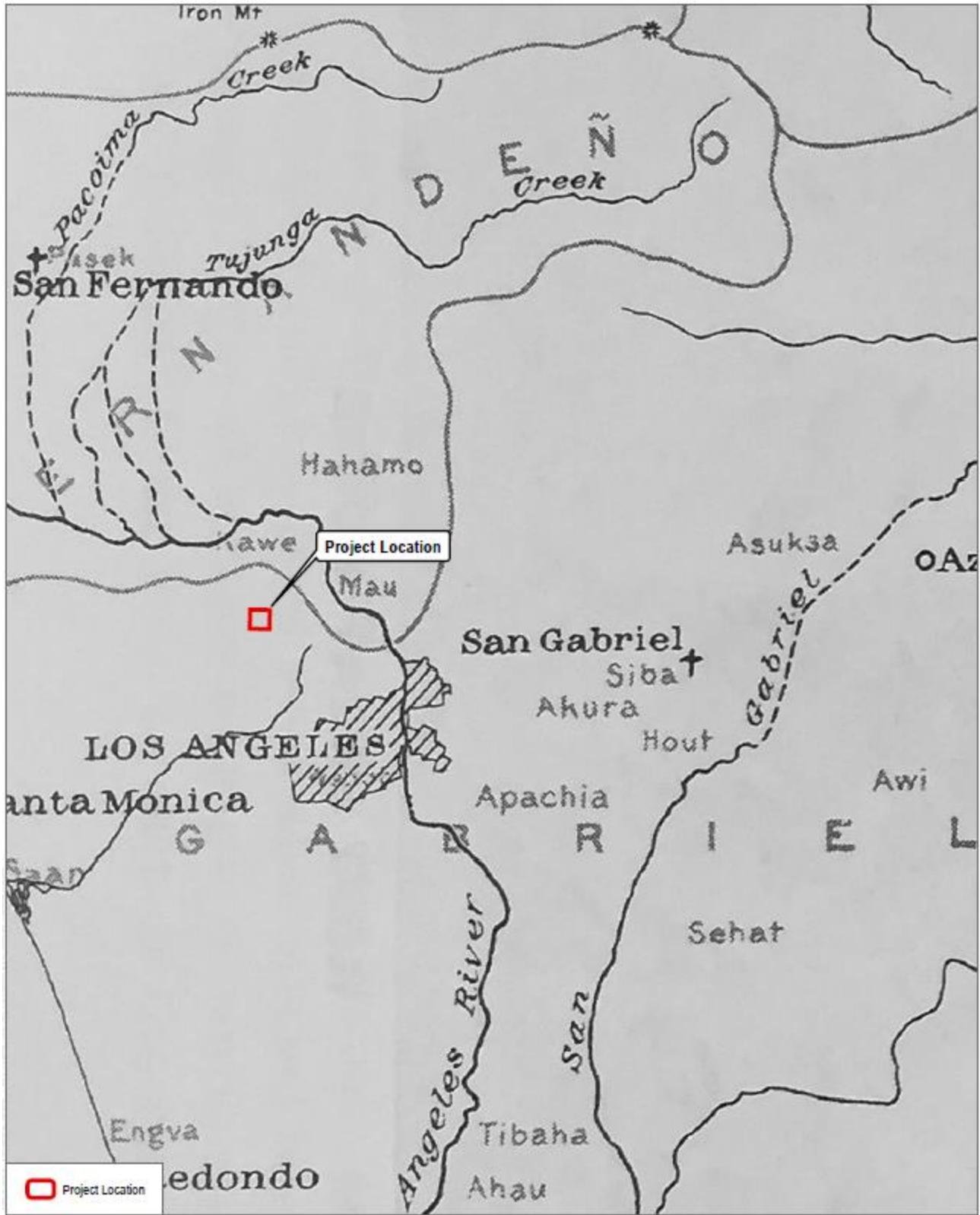
FIGURE 4

Tatic Languages and Dialects

1360 N. Vine St Project



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SOURCE: Kroeber, A.L. 1925 (1976) Handbook of Indians of California

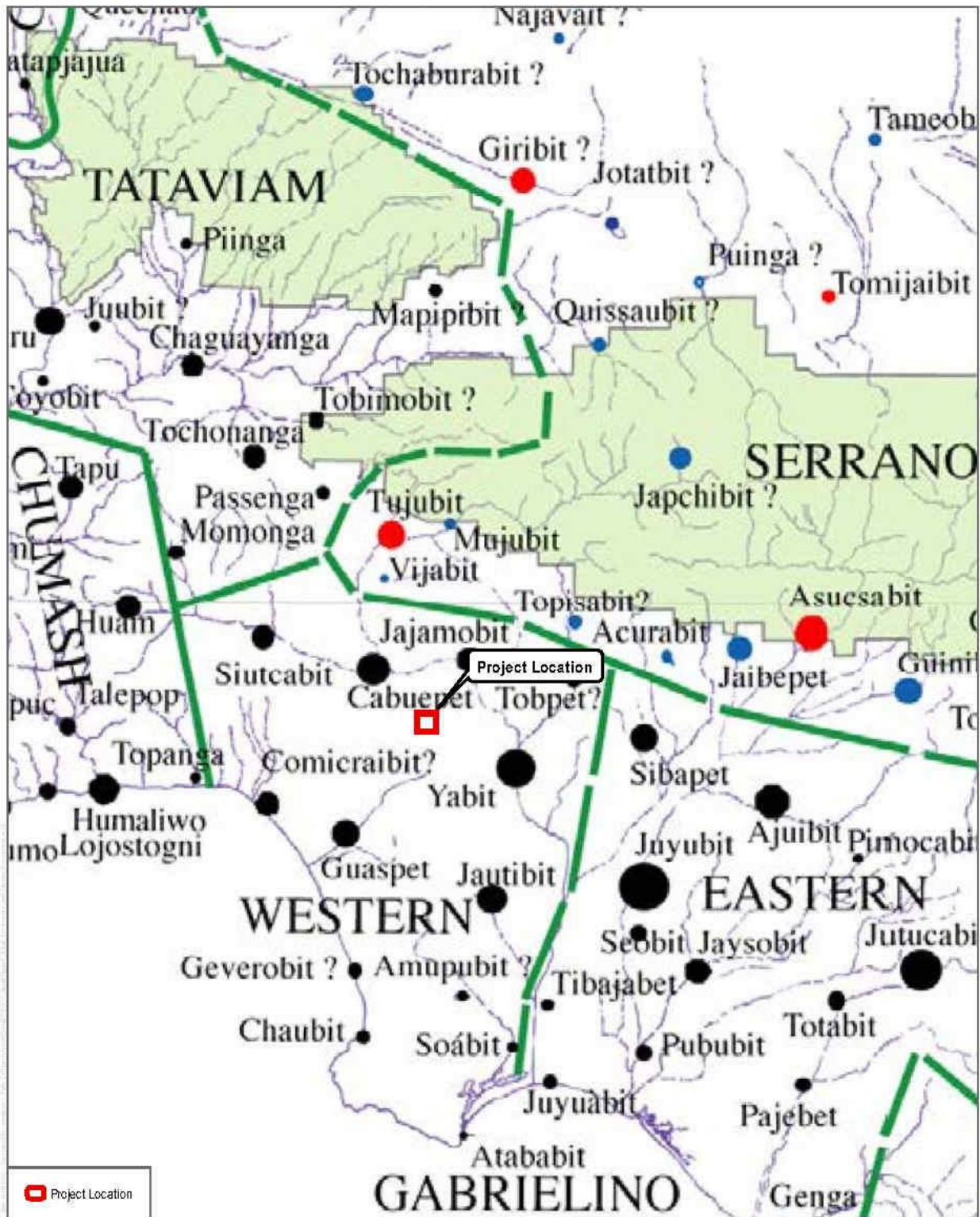
FIGURE 5

Gabrielino Traditional Area

1360 N. Vine St Project



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SOURCE: NEA and King 2004 Ethnographic Overview of the Angeles National Park - Figure 2

FIGURE 6

Mission-Era Native American Villages  
1360 N. Vine St Project



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## 6 FINDINGS AND RECOMMENDATIONS

### 6.1 Response to Information Provided by the Kizh Nation and Summary of Impacts to Tribal Cultural Resources

A project with an effect that may cause a substantial adverse change in the significance of a TCR is a project that may have a significant effect on the environment (PRC Section 21084.2.). AB 52 requires a TCR to have tangible, geographically defined properties that can be impacted by an undertaking.

Dudek reviewed the comments provided by the Kizh Nation during AB 52 consultation to determine whether the project would cause a substantial adverse impact to TCRs. The following is provided to address the concerns of the consulting tribe as summarized in Section 5.3.2, Record of Assembly Bill 52 Consultation. The discussion below is informed by our background research, which is described in Section 5, above.

The Kizh Nation provided screenshots of the 1898, 1900, 1901, and 1938 maps and stated that there are many trade routes around the project site that often included isolated burials and cremations. However, according to the CHRIS records search results, no isolated burials or cremations were identified within or in the immediate vicinity of the project site. Moreover, no trade routes are depicted in these maps as within the project site and the 1938 map specifically (provided in this report as Figure 3), appears to be highly generalized and, therefore, the distance of El Camino Real in relation to the project site may vary significantly. As such, these maps do not provide substantial evidence that the project could potentially impact a TCR.

The Kizh Nation provided a screenshot of the 1898 map to show the project's close proximity to a railroad and stated that railroads were placed on top of the Tribe's traditional trade routes and therefore, the railroad corridors represent a geographically defined location of a trade route. Although an east-west traveling railroad track is present on reviewed historical topographic maps, it is mapped to the north and outside of the project site. Therefore, this map does not provide substantial evidence that the project could potentially impact a TCR.

The 1901 and 1938 maps were provided by the Kizh Nation to show the hydrography and waterways that existed around the project area, which provided for seasonal or permanent hamlets, trade depots, and ceremonial and religious sites. Further, the Tribe stated that these waterways are considered "cultural landscapes" and have the potential to encounter human remains during ground-disturbing activities. A review of the 1901 and 1938 maps do not depict any water sources as overlapping or in close proximity to the project site. Moreover, the CHRIS records search results did not identify isolated burials or cremations within or in the immediate vicinity of the project site. As such, these maps do not provide substantial evidence that the project could potentially impact a TCR.

According to the Kizh Nation, the 1938 Kirkman-Harriman map (which is also provided in this report as Figure 3) shows that the project site is located within the Village of Maawnga/Cahuenga. However, as

previously discussed in Section 5.4, Ethnographic Research and Review, which addresses the 1938 Kirkman-Harriman map, two Native American Villages are mapped north of the project site, with the nearest mapped approximately 0.4-miles away. Moreover, according to the archaeological record, the village of Cahuenga is approximately 3 miles to the northwest of the project site.

The Kizh Nation provided screen shots of a statement from the NAHC and a letter from the SCCIC regarding the potential to encounter subsurface archaeological resources regardless of the negative SLF and CHRIS records search results. As discussed in Section 5.1, SCCIC Records Search and 5.3, NAHC Sacred Lands File Search, no Native American resources have been identified within the project site or the surrounding search radius through the records search at the SCCIC (completed April 3, 2018) or through a search of the NAHC SLF (completed April 3, 2018). Additionally, the Kizh Nation provided a letter from Dr. Stickel regarding the reliability of an archaeological pedestrian survey, the use of a GPR to identify burials, and the implementation of a monitoring program for project compliance. Dr. Stickel states in his letter that the exception to the necessity of a monitoring program would be when a subject property has had all soil deposits that would contain cultural materials removed and/or destroyed. As previously discussed in Section 5.2, Dudek reviewed a geotechnical report prepared for the project that demonstrated that this area has been heavily modified through previous construction, indicating fill to be present to a depth of 13 feet below the surface (GEOCON West 2016). Thus, any TCRs that may have existed subsurface have likely been impacted or destroyed.

For these reasons, the comments, maps, text, and letters/statements submitted by the Kizh Nation do not constitute substantial evidence that the Project could potentially cause a substantial adverse change in the significance of any TCRs. The character and severity of past disturbance within and in the vicinity of the project site suggest that subsurface soils are unlikely to support intact TCRs. In addition, no TCRs have been identified within the Project site through tribal consultation that would be impacted, and as such, the Project's impact on TCRs would be less than significant. Based on current information, the City's standard condition of approval appear appropriate for addressing the potential for encountering unanticipated TCRs.

## 6.2 Recommendations

While no TCRs are anticipated to be affected by the project, the City has established a standard condition of approval to address inadvertent discovery of TCRs. Should a potential TCR be inadvertently encountered, this condition of approval provides for temporarily halting construction activities near the encounter and notifying the City and Native American tribes that have informed the City they are traditionally and culturally affiliated with the geographic area of the proposed project. If the City determines that the potential resource appears to be a TCR (as defined by PRC Section 21074), the City would provide any affected tribe a reasonable period of time to conduct a site visit and make recommendations regarding the monitoring of future ground disturbance activities, as well as the treatment and disposition of any discovered TCRs. The Applicant would then implement the tribe's recommendations if a qualified archaeologist reasonably concludes that the tribe's recommendations are reasonable and feasible. The recommendations would then be incorporated into a TCR monitoring plan and once the plan is approved by the City, ground disturbance activities could resume. In

accordance with the condition of approval, all activities would be conducted in accordance with regulatory requirements. As a result, potential impacts to TCRs would continue to be less than significant.

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# APPENDIX A (CONFIDENTIAL)

## SCCIC Records Search Results

Tribal Cultural Resources confidential information:  
On file with City.

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# APPENDIX B (CONFIDENTIAL)

NAHC Sacred Lands File Search

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Tribal Cultural Resources confidential information:  
On file with City.

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# APPENDIX C (CONFIDENTIAL)

Record of AB 52 Consultation

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Tribal Cultural Resources confidential information:  
On file with City.