Appendix U

TCR Report

TRIBAL CULTURAL RESOURCES REPORT FOR OUR LADY OF MT. LEBANON PROJECT (331-333 S. SAN VICENTE BOULEVARD)

CITY OF LOS ANGELES, LOS ANGELES COUNTY, CALIFORNIA

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EXECUTIVE SUMMARY

Eyestone Environmental retained Dudek to assist in the identification and documentation of potential impacts to Tribal Cultural Resources (TCRs) that could occur as a result of activities proposed for the Our Lady of Mt. Lebanon Project (Project), which is located at 313-333 S. San Vicente Boulevard and 8531-8555 W. Burton Way (Project site). The City of Los Angeles (City) is the lead agency responsible for compliance with the California Environmental Quality Act (CEQA). The Project includes the development of a 19-story, multi-family residential building with 153 apartment units. The Project also includes the deconstruction, reassembly, rehabilitation and limited alteration of the existing cathedral of Our Lady of Mt. Lebanon–St. Maronite Catholic Cathedral (Applicant). Additionally, the Project includes the removal of three existing ancillary church buildings, including the parish rectory, a building with offices and meeting rooms and a social hall and their replacement with a new three-story building for offices, meeting rooms and a multi-purpose room. The Project also includes 397 vehicle parking spaces, including 252 residential parking spaces and 145 church parking spaces, within a five-level subterranean parking structure. The Project falls on public land survey system (PLSS) area Township 1 South, Range 14 West, of Section 20, located on the *Beverly Hills,* CA 7.5-minute United Stated Geologic Survey (USGS) Quadrangle. The 0.97-acre Project Site is bounded by an alley to the north, Burton Way to the south, San Vicente Boulevard to the east, and Holt Avenue to the west.

This report documents the results of a California Historical Resources Information System (CHRIS) records search conducted at the South Central Coastal Information Center (SCCIC), a search of the Native American Heritage Commission's (NAHC) Sacred Lands File (SLF), and tribal consultation completed by the 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 site or surrounding records search area through the SCCIC records search (completed October 10, 2019), or through a search of the NAHC SLF (completed November 12, 2019). Results of archival review indicate that the Project site was adjacent to two major railroad lines and developed for use as a church property by 1937. These developments may have impacted or destroyed potential TCRs that may have been present on or immediately below the surface. However, there does not appear to have been any subsurface structures, such as a below-grade parking lot or basement, and nearly half of the Project site is covered by an asphalt parking lot, which may have capped unknown TCRs below the surface.

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 14, 2019. Representatives included: Robert F. Dorame, Gabrielino Tongva Indians of California Tribal Council; Andrew Salas, Gabrieleño Band of Mission Indians—Kizh Nation; Sam Dunlap and Sandonne Goad, Gabrielino/Tongva Nation; Charles Alvarez and Linda Candelaria, Gabrielino-Tongva Tribe; Anthony Morales, Gabrielino/Tongva San Gabriel Band of Mission Indians; John Valenzuela, San Fernando Band of Mission Indians; Joseph Ontiveros, Soboba Band of Luiseño Indians; Michael Mirelez, Torres Martinez Desert Cahuilla Indians; and Kimia Fatehi, Fernandeño Tataviam Band of Mission Indians. To date, the City has received one response for consultation

from the Gabrieleño Band of Mission Indians - Kizh Nation. The City and the Gabrieleño Band of Mission Indians - Kizh Nation (Tribe) conducted consultation on August 5, 2019. Following the consultation, the Tribe sent an email to the City that included screen shots of four historic map images along with a review of each map and screen shots of four pages of text from unknown literary sources. The City issued a letter closing consultation coinciding with publication of the Draft EIR.

Given that no TCR has been identified that could be affected, no mitigation for TCRs appears to be necessary. Based on current information, impacts to TCRs would be less than significant.

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1 INTRODUCTION

Eyestone Environmental retained Dudek to complete a Tribal Cultural Resources (TCR) study for the Our Lady of Mt. Lebanon Project (Project), which is located at 331-333 S. San Vicente Boulevard and 8531-8555 W. Burton Way (Project site) for compliance with the California Environmental Quality Act (CEQA). The present study documents the 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's (NAHC) Sacred Lands File (SLF), and tribal consultation completed by the lead agency, the City of Los Angeles (City), pursuant to California Assembly Bill 52 (AB 52). This report further includes a cultural context and in-depth review of archival, academic, and ethnographic information. This study closes with a summary of recommended mitigation.

1.1 Project Personnel

Adriane Gusick, BA, completed the SCCIC records search, historical research, and contributed to this report. Candise Vogel, MA, contributed to the background research section of this report. Linda Kry, BA, contributed to this report and provided management oversight. Adam Giacinto, MA, RPA, acted as principal archaeological and ethnographic investigator, contributed to the report, and provided management recommendations for TCRs. Micah Hale, PhD, RPA reviewed recommendations for regulatory compliance.

1.2 Project Location

The Project site falls on public land survey system Township 1 South, Range 14 West, within Section 20 of the *Beverly Hills*, California 7.5-minute United Stated Geologic Survey Quadrangle (USGS) (Figure 1). Specifically, the Project site is located at 331-333 S. San Vicente Boulevard and 8531-8555 West Burton Way within the Wilshire Community Plan area. The Project site is bound by an alley to the north, West Burton Way to the south, South San Vicente Boulevard to the east, and Holt Avenue to the west (Figure 2).

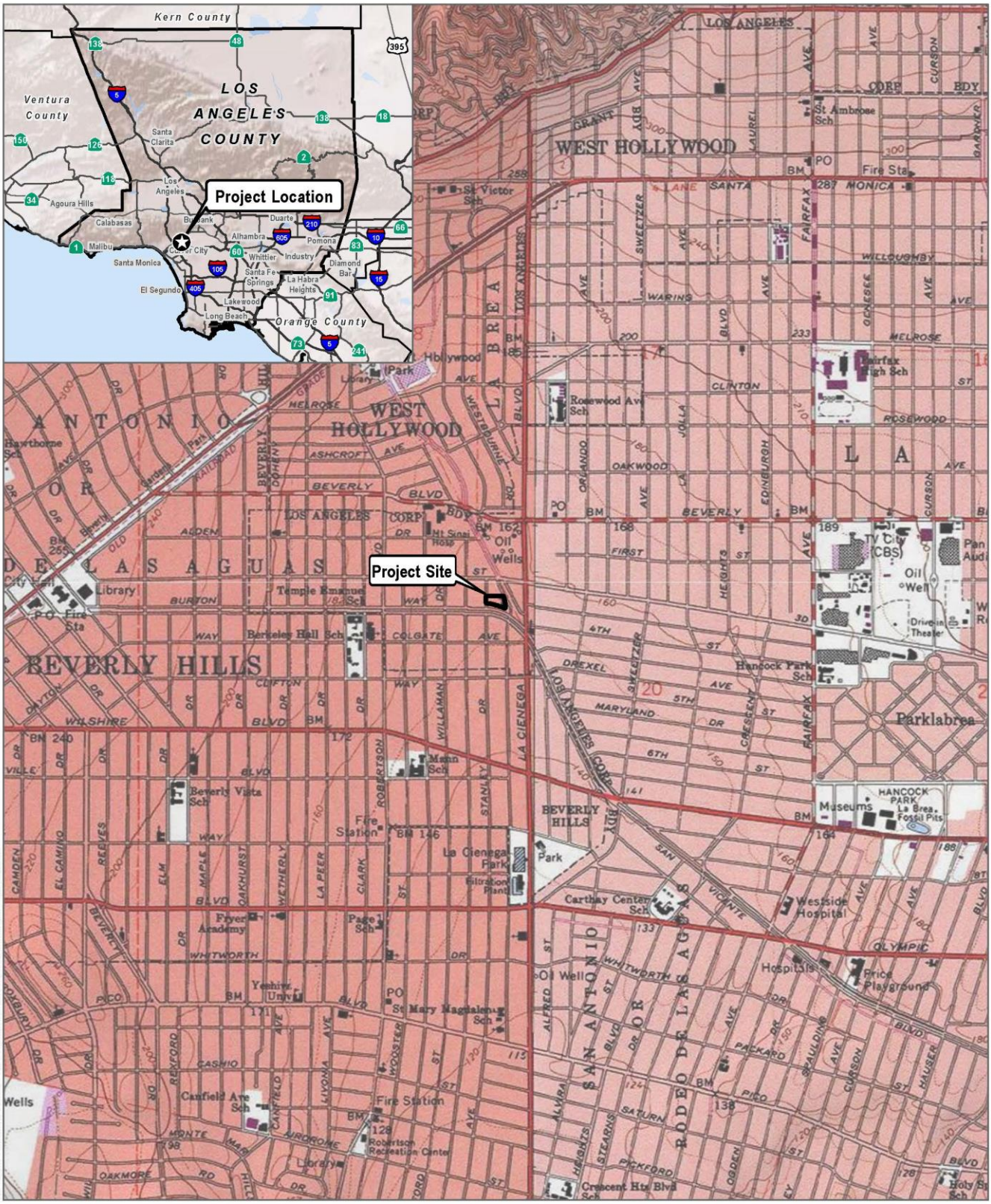
1.3 Project Description

The Project includes the development of new multi-family residential uses, the rehabilitation and limited alteration of the existing Our Lady of Mt. Lebanon–St. Peter Maronite Catholic Cathedral and the removal and replacement of ancillary church uses. The Project includes the development of 153 residential apartment units (including 17 units for Very Low Income households), the approximate 7,790 square-foot rehabilitated cathedral, and approximately 23,649 square feet of new ancillary church uses, including 3,400 square feet of church offices, 7,649 square feet of meeting rooms and a new 12,600-square-foot multi-purpose room.

The proposed residential units would be provided in a new 19-story residential building with a maximum height of 225 feet, while the new ancillary church uses would be located in a new three-story building with a height of approximately 42 feet. During construction, the existing cathedral would be deconstructed and

temporarily stored at an off-site location to allow excavation and construction activities for the proposed subterranean parking structure and the residential and church buildings. Upon completion of the proposed five-level subterranean parking structure, which would extend to a depth of approximately 72.5 feet below the existing ground surface, and partial construction of the residential and church buildings, the cathedral building would be reassembled in its approximate original location and rehabilitated. During reassembly of the cathedral building, there would be limited modifications to create a more functional sanctuary and congregation seating area, including ADA-compliant aisles and access ramps, additional accessible bathrooms and an expanded cry room. Following reassembly, two small additions would be appended to the rear (north) façade and the north end of the side (east) façade of the cathedral for an expanded chancel and ramp up to the chancel.

As part of the Project, three existing ancillary church structures, which include the parish rectory, church offices, and the social hall, would be demolished and replaced with the new church building that includes the replacement offices, meeting rooms and multi-purpose room. The development of the Project would also require the removal of six non-protected trees, including two fern pine trees, one olive tree, one cedar tree, one cypress tree, and one jacaranda tree. The Project includes the planting and retention of 53 trees. The Project would result in a net increase of approximately 160,862 square feet of new floor area on the Project site.



SOURCE: USGS 7.5-Minute Series Beverly Hills Quadrangle
Township 1S / Range 14W / Section 20

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0 1,000 2,000 Feet
0 250 500 Meters

FIGURE 1
Project Location
Mt. Lebanon Project

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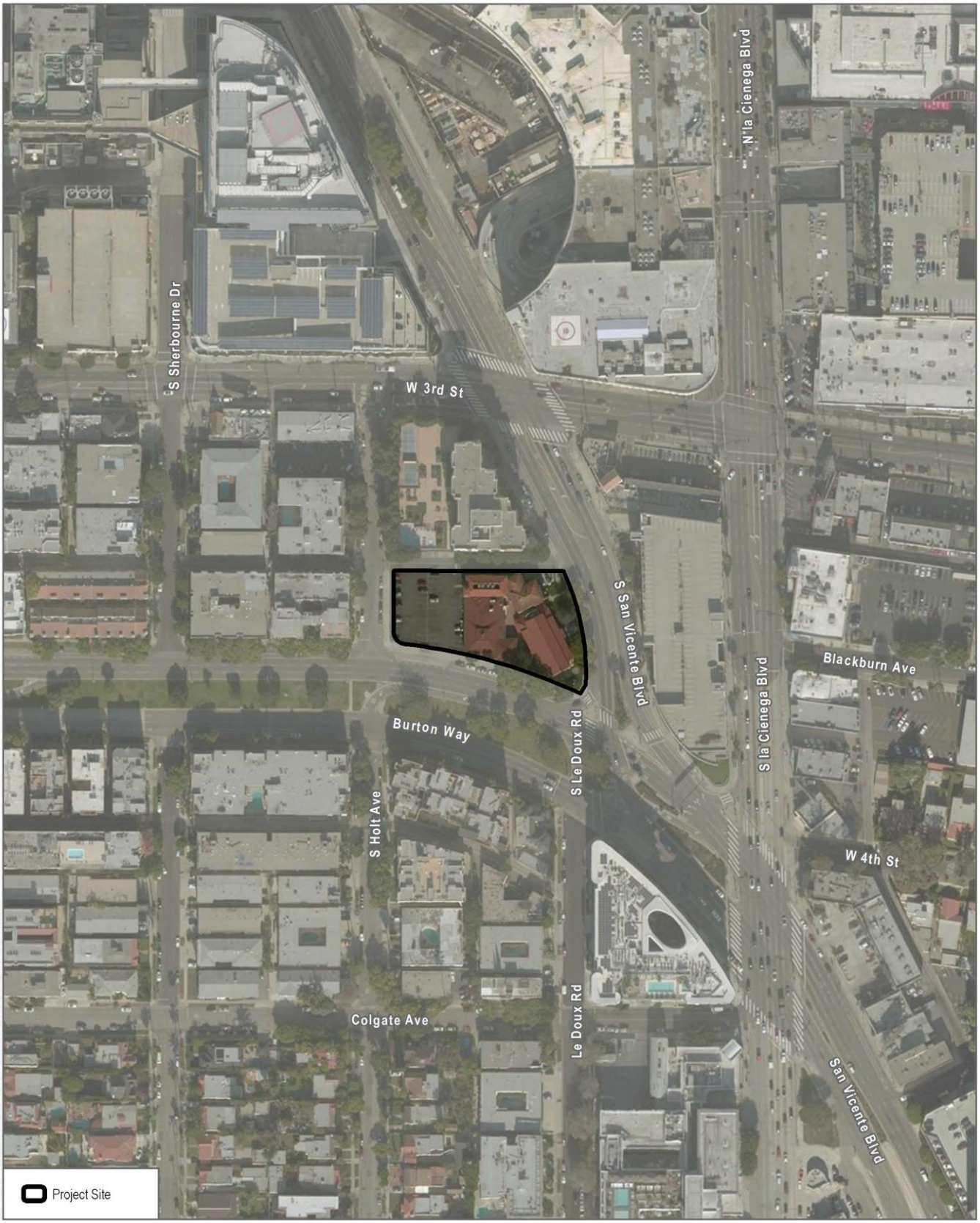

SOURCE: Bing Maps 2019; Los Angeles County 2017

DUDEK

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0 25 50 Meters
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FIGURE 2
Project Site Aerial
Mt. Lebanon 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 Project.

2.1 State

2.1.1 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.

2.1.2 California Environmental Quality Act

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).

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 Tribal Cultural Resources (TCR) must be considered under CEQA and also provided for additional Native American consultation requirements for the lead agency. Section 21074 describes 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. A TCR is either:

- On the California Register of Historical Resources or a local historic register; 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,

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.

Section 1 (a)(9) of AB 52 establishes that "a substantial adverse change to a tribal cultural resource has a significant effect on the environment." Effects on tribal cultural resources 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]).

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.

2.2 Local Regulations

2.2.1 Los Angeles Historic-Cultural Monuments

Local landmarks in the City of Los Angeles are known as Historic-Cultural Monument (HCMs) and are under the aegis of the Department of City Planning (DCP), Office of Historic Resources. They are defined in the Cultural Heritage Ordinance as follows (Los Angeles Municipal Code Section 22.171.7, added by Ordinance No. 178,402, effective April 2, 2007):

> Historic-Cultural Monument (Monument) is any site (including significant trees or other plant life located on the site), building or structure of particular historic or cultural significance to the City of Los Angeles, including historic structures or sites in which the broad cultural, economic or social history of the nation, State or community is reflected or exemplified; or

> which is identified with historic personages or with important events in the main currents of national, State or local history; or which embodies the distinguishing characteristics of an architectural type specimen, inherently valuable for a study of a period, style or method of construction; or a notable work of a master builder, designer, or architect whose individual genius influenced his or her age.

This definition has been broken down into three HCM designation criteria that closely parallel the existing NRHP and CRHR criteria – HCM (Section 22.171.7. Monument Designation Criteria):

1. Is identified with important events in the main currents of national, State or local history, or exemplifies significant contributions to the broad cultural, political, economic or social history of the nation, state, city, or community; or
2. Is associated with the lives of Historic Personages important to national, state, city, or local history; or
3. Embodies the distinctive characteristics of a style, type, period, or method of construction; or represents a notable work of a master designer, builder or architect whose genius influenced his or her age; or possesses high artistic values; or

3 ENVIRONMENTAL SETTING

3.1 Environmental Setting and Current Conditions

The Project site is located near the northern edge of the Los Angeles Basin, approximately 1 mile south of the Santa Monica Mountains. The surrounding area is characterized as relatively flat land sloping southeast away from the Santa Monica Mountains. Elevation at the Project site averages 157 feet above mean sea level sloping slightly downwards to the southeast. The Project site is underlain by Pleistocene to Holocene Quaternary alluvium and marine sediments generated by the Santa Monica Mountains to the north. At deeper levels (approximately 200 feet below ground surface), the Project site is underlain by oil-bearing formations collectively known as the Salt Lake Oil Field. The Salt Lake Oil Field feeds the pits visible at the La Brea Tar Pits, which are located approximately 1 mile southeast of the Project site. Historically, the Salt Lake Oil Field has been used for the commercial production of crude-oil since the early 1900s (Arnold 1905). Soils within the Project site are dominated by the Urban land-Biscailuz-Pico complex (USDA 2019).

The Project site is located along the western edge of the Beverly Grove District, which is a neighborhood in the Mid-City West area of the City. This area surrounding the Project site is developed with a mix of commercial and residential uses. Land uses located adjacent to the Project site include an 11-story residential condominium building to the north (across the alley), a three-story retail building and parking structure to the east across San Vicente Boulevard, two and five-story, multi-family residential buildings to the south across Burton Way, and a five-story, multi-family residential building to the west across Holt Avenue. Other nearby uses include the Beverly Center to the north and additional residential and commercial uses.

The 42,285-square-foot (0.97-acre) Project site is currently developed with the following improvements: a one-story, 6,848-square-foot cathedral; three ancillary church buildings with a total of 12,370 square feet of floor area, including a two-story, 2,520-square-foot rectory, a one-story, 5,426-square-foot social hall, and a three-story, 4,424-square-foot building with offices and meeting rooms; and a surface parking lot. As shown in Figure 2, the cathedral is situated on the eastern portion of the Project site at the intersection of San Vicente Boulevard and Burton Way. The ancillary church buildings are located to the north and west of the cathedral, while the surface parking lot is located on the western portion of the Project site. Access to the Project site is currently available via two driveways along Burton Way and at various points along the publicly-accessible alley that abuts the Project site to the north. Existing landscaping within the Project site includes several trees and shrubs.

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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 tenuous. 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 Basined 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 San Diego region that possibly dates between 10,365 and 8200 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 adoption of the bow, 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 millingstones 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. Millingstones 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 millingstone-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 largely relies on 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, often 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 the 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 then 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, 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/Tongva

The archaeological record indicates that the Gabrielino 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 the 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 San Gabriel Mission (NEA and King 2004: 104). Based on this information, Yanga may have been the most populated village in the Western Gabrieleno territory. Second in size, and less thoroughly documented, the village of Cahuenga was located just north of the Cahuenga Pass.

Father Juan Crespi passed through the area near this village 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 Tongva subsistence economy was centered on gathering and hunting. The surrounding environment was rich and varied, and the tribe exploited mountains, foothills, valleys, deserts, riparian, estuarine, and open and rocky coastal eco-niches. Like that of most native Californians, acorns were the staple food (an established industry by the time of the early Intermediate Period). 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).

The Chinigchinich religion, centered on the last of a series of heroic mythological figures, was the basis of religious life at the time of Spanish colonization. The Chinigchinich religion not only provided laws and institutions, but it also taught people how to dance, which was the primary religious act for this society. 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. This religion may be the result of a mixture of native and Christian belief systems 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 Rodríquez 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 Angeles 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 October 10, 2019, Dudek completed a search of the CHRIS at the SCCIC, located on the campus of California State University, Fullerton, of the Project site and a half (0.5) mile buffer. This search included mapped prehistoric and historic archaeological resources and historic built-environment resources; Department of Parks and Recreation 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 provided in Appendix A.

5.1.1 Previously Conducted Cultural Resource Studies

Results of the cultural resources records search indicate that 18 previous cultural resource studies have been conducted within a 0.5-mile radius of the Project site between 1973 and 2012. None of these studies overlap or are adjacent to the Project site. Table 1, below, summarizes the previous cultural resources studies within the records search radius.

Table 1. Previously Conducted Cultural Resources Studies Within a 0.5-Mile Radius of the Project Site

SCCIC Report Number	Authors	Year	Title
LA-00847	Botkin, Steven G.	1973	Surveyed a 1/4 Acre Lot on the Northwest Corner of San Vicente Blvd. and Beverly Blvd.
LA-01968	Bissell, Ronald M.	1989	Cultural Resources Literature Review of Metro Rail Red Line Western Extension Alternatives, Los Angeles, Los Angeles County, California
LA-02271	White, Robert S.	1991	An Archaeological Assessment of the Cedars-Sinai Medical Center Located Adjacent to San Vicente Blvd. in the City of Los Angeles, Los Angeles County
LA-04553	Duke, Curt	1999	Cultural Resources Assessment for Pacific Bell Mobile Services Facility LA 619-06 in the County of Los Angeles, California
LA-06115	Bonner, Wayne H.	2002	Cultural Resources Monitoring Cedars-Sinai Central Plant 8700 Beverly Boulevard, City and County of Los Angeles, California
LA-06116	Bonner, Wayne H.	2000	Cultural Resources Monitoring Cedars-Sinai S. Mark Taper Foundation Imaging Center 8700 Beverly Boulevard, City and County of Los Angeles, California

Table 1. Previously Conducted Cultural Resources Studies Within a 0.5-Mile Radius of the Project Site

SCCIC Report Number	Authors	Year	Title
LA-06484	Duke, Curt	2001	Cultural Resources Assessment Cingular Wireless Facility No. SM 038-01 Los Angeles County, California
LA-06513	Duke, Curt	2001	Cultural Resources Assessment for AT&T Wireless Services Facility Number C924.1, County of Los Angeles, California
LA-09432	Bray, Madeleine	2008	Phase I Archaeological Assessment of Less Than One Acre for the Burton Way Project, Los Angeles, California
LA-10568	Johnson Heumann Research Associates	1987	City of West Hollywood Historic Resources Survey 1986-1987 Final Report
LA-11005	Cogstone Resource Management Inc.	2010	Westside Subway Extension Historic Property Survey Report and Cultural Resources Technical Report
LA-11432	Loftus, Shannon	2011	Cultural Resource Records Search and Site Survey and Historic Architectural Resource Inventory and Assessment. AT&T Site: EL0456-12, 156 North La Cienega Boulevard Beverly Hills, Los Angeles County, California 90210
LA-11437	Loftus, Shannon	2011	Cultural Resource Records Search and Site Survey and Historic Architectural Resource Inventory and Assessment. AT&T Site: EL0456-10, 8725 Wilshire Boulevard Beverly Hills, Los Angeles County, California 90210
LA-11642	Daly, Pam and Nancy Sikes	2012	Westside Subway Extension Project, Historic Properties and Archaeological Resources Supplemental Survey Technical Reports
LA-11785	Rogers, Leslie	2012	Final Environmental Impact Statement/Final Environmental Impact Report for the Westside Subway Extension
LA-11822	Hatheway, Roger G.	2001	Archival Documentation Report for the Chateau Arnaz Condominium Project. Documenting Buildings Located at 143, 145, 147, and 149 N Arnaz Drive, Beverly Hills, California
LA-12004	Bonner, Wayne H.	2012	Cultural Resources Records Search and Site Visit Results for T-Mobile West, LLC Candidate SV)167B (01671 Amir Development) 8730 Wilshire Boulevard, Beverly Hills, Los Angeles County, California
LA-12522	Loftus, Shannon	2012	AT&T Site: LAC047, C047 Beverly Hills Overlay-C047, 248 North Robertson Boulevard, Beverly Hills, Los Angeles County, CA

5.1.2 Previously Recorded Cultural Resources

The CHRIS records indicate that a total of 49 previously recorded cultural resources are within a 0.5-mile of the Project site. All of these resources consists of historic-era built environment resources. One of these resources, P-19-189248, is within the Project site and consists of the Our Lady of Mt. Lebanon-St. Peter Maronite Catholic Cathedral, which was constructed in 1937. No prehistoric sites or resources documented to be of specific Native American origin have been previously recorded within the records search area of the Project site.

5.2 Review of Historic Aerials and Topographic Maps

Dudek consulted historic maps, aerial photographs, and Sanborn Fire Insurance Maps (Sanborn Maps) to understand the development of the Project site and surrounding area. Topographic maps are available from 1894 to 2015 and aerial images are available from 1947 to 2016 (NETR 2019). Sanborn maps were available for the years 1926 and 1951. The 1894 topographic map shows the Project site and surrounding area as undeveloped with the exception of Wilshire Boulevard to the south. In contrast, the 1906 Sanborn shows an established grid with the surrounding area infilled with single-family and multi-family properties. The Project site, while vacant, was subdivided into four lots. The 1921 topographic map shows the development of the grid and major transportation lines, including the Pacific Electric Railway. The Project site, though undeveloped, is shown as within the Salt Lake Oil Fields. The 1924 topographic map is further refined and shows a fully established grid. The Project site remains vacant and situated within the confluence of the Pacific Electric Railway and the Sawtelle Santa Monica Line, which later became San Vicente Boulevard and Burton Way. The oil field is shown outside the Project site to the north and east. Development within the Project site is first seen on the 1947 aerial image. At this time, two structures are seen in the eastern corner lot while the remaining parcel remains either undeveloped or as a paved parking lot. The 1951 Sanborn map identifies the two structures as "St. Peters Catholic Church" and a two-story "Parish House." The 1952 topographic map shows that San Vicente Boulevard has replaced the Pacific Electric Railway and Burton Way has replaced the Sawtelle Santa Monica Line. There were no notable changes to the Project site until a third building (the social hall) was added to the property in 1969. A fourth and final addition (the chancery building) was added to the property in 1996, placing the Project site in its current configuration. The Project site has remained relatively unchanged since that time.

5.3 Native American Correspondence

5.3.1 NAHC Sacred Lands File Search

As part of the process of identifying cultural resources within or near the Project site, Dudek contacted the NAHC on November 12, 2019 to request a review of the SLF. The NAHC replied by email on November 25, 2019, 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 provided a list of five Native American individuals and/or tribal organizations who may have direct knowledge of cultural resources in or

near the Project site. 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. Documents related to the NAHC search are included in Appendix B.

5.3.2 Record of Assembly Bill 52 Consultation

The Project is subject to compliance with AB 52 (PRC 21074), which requires consideration of impacts to TCRs as part of the CEQA process, and requires the lead agency to notify any California groups (who have requested notification) of the Project who are traditionally or culturally affiliated with the geographic area of the Project. Pursuant to AB 52, the City of Los Angeles Department of City Planning sent project notification letters on June 14, 2019 to all NAHC-listed Native American tribal representatives on their AB 52 Contact List. The letters contained a project description, outline of AB 52 timing, request for consultation, and contact information for the appropriate lead agency representative. Contacted individuals included Robert F. Dorame, Gabrielino Tongva Indians of California Tribal Council; Andrew Salas, Gabrieleño Band of Mission Indians—Kizh Nation; Sam Dunlap and Sandonne Goad, Gabrielino/Tongva Nation; Charles Alvarez and Linda Candelaria, Gabrielino-Tongva Tribe; Anthony Morales, Gabrielino/Tongva San Gabriel Band of Mission Indians; John Valenzuela, San Fernando Band of Mission Indians; Joseph Ontiveros, Soboba Band of Luiseño Indians; Michael Mirelez, Torres Martinez Desert Cahuilla Indians; and Kimia Fatehi, Fernandeño Tataviam Band of Mission Indians.

To date, the City has received one response for consultation from the Gabrieleno Band of Mission Indians - Kizh Nation (Tribe). The City and the Tribe conducted consultation on August 5, 2019. Following the consultation, the Tribe sent an email to the City that included screen shots of four historic map images along with a review of each map and screen shots of four pages of text from unknown literary sources. Table 2, below, provides the Tribe's summary for each respective map.

Table 2. Summary of Historic Maps Provided by the Gabrieleno Band of Mission Indians - Kizh Nation (Tribe)

Map Year	Map Source	Description of Resources in Maps/Tribal Documents
1871	Unknown Map superimposed on Google Earth	The Tribe states that (1) there are many trade routes around the Project site and (2) often along these trade routes were isolated burials and cremations of those who died along the trail.
1881	Unknown Map superimposed on Google Earth	The Tribe states that this map indicates that the location of the Project site is within Rancho La Brea and that the Rancho was located within their ancient village of Topangna.

Table 2. Summary of Historic Maps Provided by the Gabrieleno Band of Mission Indians - Kizh Nation (Tribe)

Map Year	Map Source	Description of Resources in Maps/Tribal Documents
1898	Unknown Map superimposed on Google Earth	The Tribe states that this map indicates the Project site's close proximity to a railroad that existed in this location. The Tribe states that all railroads were placed on top of its traditional trade routes because the first railroad planners that came out west found the topography too varied and, thus, selected paths of the Tribe's traditional trade routes, which had already been flattened by human travel over thousands of years of use.
1938	Kirkman-Harriman Map superimposed on Google Earth	According to the Tribe, this map indicates that the Project site is within the Village of Topangna. This map is provided to show the hydrography or waterways that existed around the Project site. The Tribe states that seasonal or permanent hamlets, permanent trade depots, ceremonial and religious sites, and burials and cremations took place along these watercourses. Additionally, the Tribe 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.

According to the summary provided in Table 2, above, which appears to have been taken from the unknown literary sources and maps provided, the Tribe believes that there is a high potential to impact TCRs within the Project site. As such, the Tribe has provided mitigation measures to the City for consideration to address the potential impacts they have identified for the Project. Having received no further information, the City issued a letter closing consultation coinciding with publication of the Draft EIR.

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 vicinity. This review included consideration of sources commonly identified though consultation, notably the 1938 Kirkman-Harriman Historical Map referenced by the Tribe in its response AB 52 consultation (Kirkman-Harriman 1938; Figure 3). Based on this map, the Project site falls along the path of Portola's first expedition in California. Father Juan Crespi, representative of the Franciscan Church with the Portola party, provided documentation of passage through what is the present-day Project site area on August 5, 1769. Crespi noted the following:

> Taking a northward course through the mountains, which about half a league after setting out we began to go up to, entering them through a narrow little hollow that led us into the mountains in this direction. These are quite high and rather steep; however, very gown over on all sites with a great deal of grass (I have seen none better anywhere), and the hollow which we were following much lined with large sycamores, live oaks, and white oaks and also with many small walnut trees laden with quantities of small round nuts with very good mean, only their shells are quite thick and hard to crack; and a great many rose bushes. We went over a high pass….At a full three hours, in which we could not have failed to make three leagues, we set up camp beneath a large live oak upon the side of the valley here, close to a very large pool of very pure water at the foot of the mountain range on this side; where we came upon two large villages of very fine, well-behaved, and very friendly heathens who must have amounted to about two hundred souls, men, women, and children. [Brown 2001]

Based on Crespi's descriptions and diary entry date in relation to the location of the Project site on the Kirkman-Harriman map, the Portola party passed through the Project site on August 3, 1769, two days before reaching the pass described in the passage above. According to the map, the Project site is situated between four village sites that are approximately 2 to 3 miles south, southwest, northwest, and northeast. Therefore, Crespi's descriptions and diary reflect that no villages sites were located less than 2 miles from the Project Site. In addition, the Project site is approximately 3.5 miles southwest of the Cahuenga Pass and less than 2 miles west of the La Brea tar pits. Also depicted in the map is a small river or tributary that is shown running south towards the Ballona Wetlands directly east of the Project site.

While demonstrating these consistencies with historical documentation such as that from the Portola expedition, it is 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 village sites mapped nearest to the proposed Project site was provided within the reports or other resources identified during the CHRIS record search and review of academic sources. The fact that railroads were placed along optimal travel routes, some of which that may have been previously utilized for specific prehistoric trails, is not substantiated by archaeological evidence. Given that there are no specific topographical constraints, it is most likely that prehistoric trail routes would not have been as spatially restricted as historical railroad routes in this region; prehistoric trails would have shifted throughout the region prehistorically over time based on changing environmental and cultural conditions.

At the time of Portola's and Crespi's travels, and through the subsequent mission period, the area in the vicinity of 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. No villages are recorded by these sources in the vicinity of the Project.

Based on review of pertinent academic and ethnographic information, the Project falls within the boundaries of the Gabrieleno/Tongva traditional use area, but no Native American TCRs have been previously documented in areas that may be impacted by the Project. Consultation with traditionally affiliated Native American tribes to date has not identified any known TCRs that would be impacted by the proposed Project.

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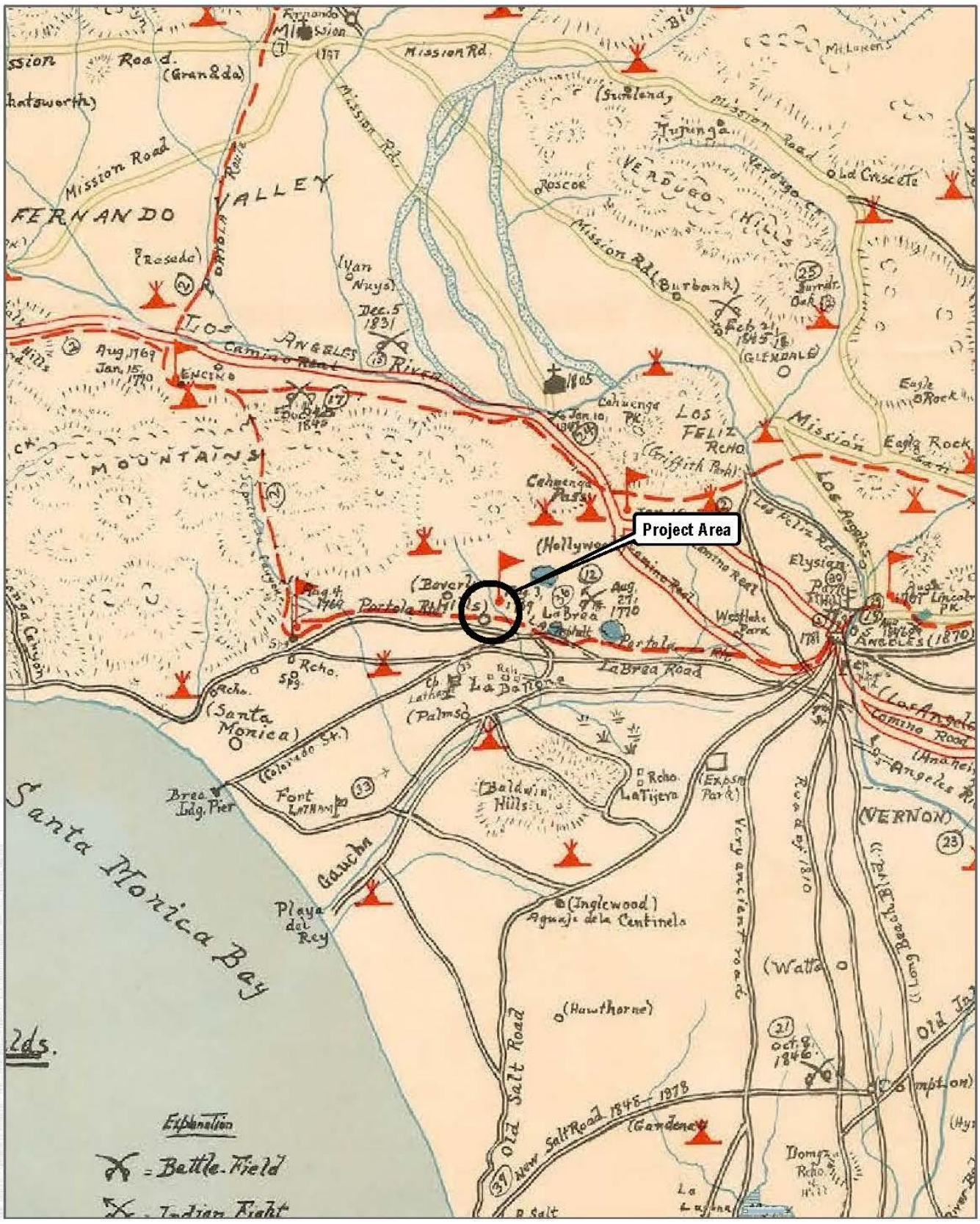

SOURCE: Kirkman - Harriman 1937 Pictorial and Historical Map of Los Angeles County: 1860-1937 AD

DUDEK

0 1.5 3 Miles
0 2.5 5 Kilometers
1:200,000

FIGURE 3
1938 Kirkman-Harriman Map
Mt. Lebanon Project

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SOURCE: Golla 2011 California Indian Languages - Map 36

DUDEK

0 7.5 15 Miles
0 12.5 25 Kilometers
1:1,000,000

FIGURE 4

Traditional Linguistic and Cultural Boundaries Map - Golla

Mt. Lebanon Project

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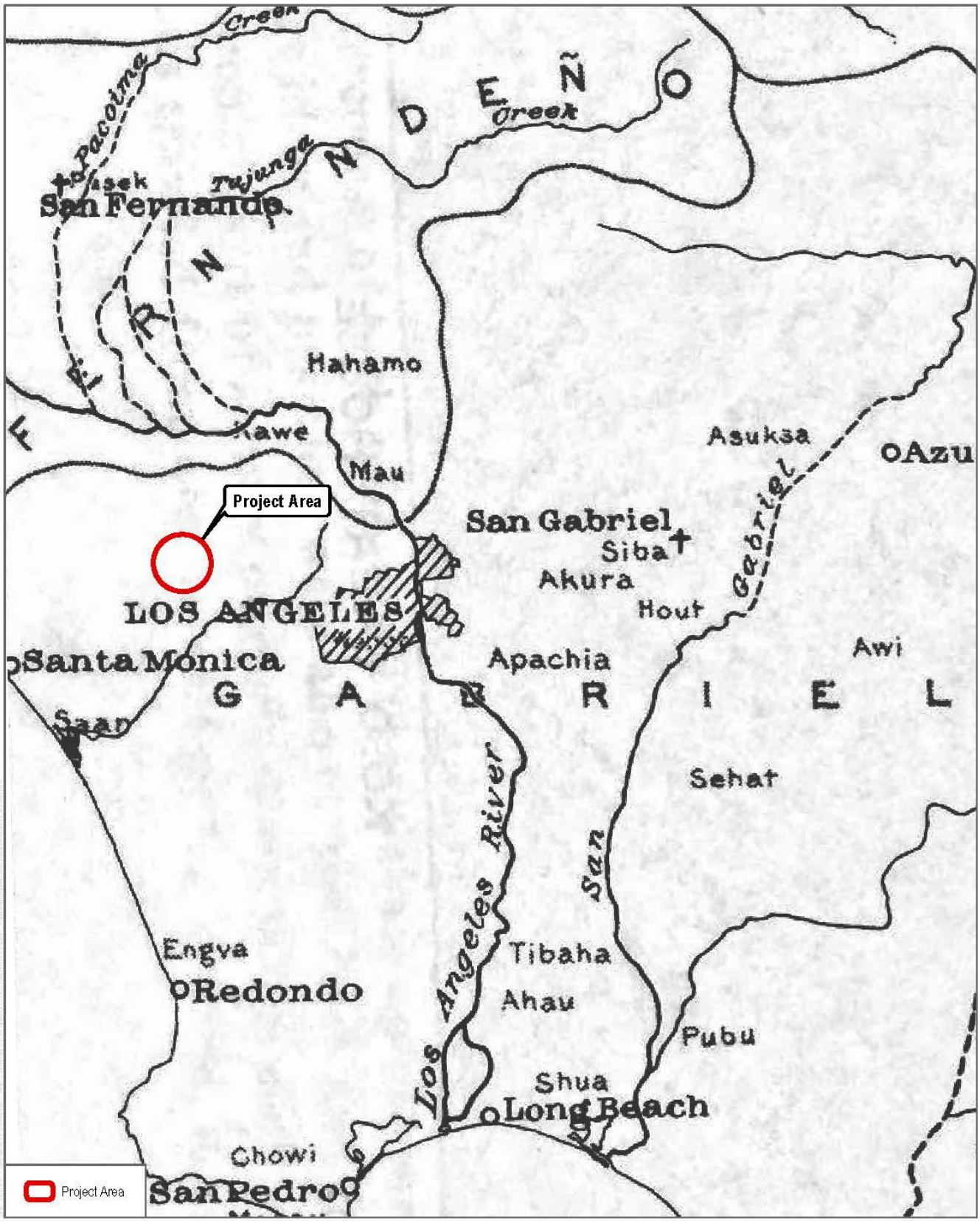

SOURCE: Kroeber, A.L. 1925 (1976) Handbook of Indians of California

DUDEK

0 2.5 5 Miles
0 4 8 Kilometers
1:300,000

FIGURE 5

Traditional Linguistic and Cultural Boundaries Map - Kroeber

Mt. Lebanon Project

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

DUDEK

FIGURE 6

Mission-Era Native American Villages

Mt. Lebanon Project

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6 FINDINGS AND RECOMMENDATIONS

6.1 Response to Information Provided by Tribe 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 tribal cultural resource (TCR) is a project that may have a significant effect on the environment (Pub. Resources Code, § 21084.2.). AB 52 requires a TCR to have tangible, geographically defined properties that can be impacted by an undertaking.

Dudek reviewed the documents and maps provided by the Gabrieleno Band of Mission Indians - Kizh Nation (Tribe) to determine whether the proposed Project, would cause a substantial adverse impact to TCRs. The following is provided to address the Tribe's concerns as summarized in Table 2 in Section 5.3.2, Record of Assembly Bill 52. The discussion below is informed by our background research, which is described in Section 5, above.

The Tribe provided an 1871 map and stated that there are many trade routes around the Project site that often included isolated burials and cremations. However, according the CHRIS records search results, no isolated burials or cremations were identified within or in the immediate vicinity of the Project site. Moreover, the map provided appears to be highly generalized and, therefore, the distance of these trade routes in relation to the Project site may vary significantly. As such, the 1871 does not provide material evidence that the Project could potentially impact a TCR.

The Tribe also provided an 1881 map that it believes indicates that the Project site is within Rancho La Brea and that the Rancho is located within their ancient village site of Topangna. A review of the map does indeed show that the Project site is within the boundaries of the Rancho La Brea, a land grant made by the Mexican government to Antonio Jose Rocha and Nemisio Dominguez in 1828. However, the map does not include any reference to the village site of Topangna. In addition, the more detailed 1898 map provided by the Tribe shows the Project site located outside the western boundary of Rancho La Brea. Moreover, the 1938 map provided by the Tribe, which was prepared by Kirkman-Harriman (see Figure 3), does not show any village site within the Project site or immediate vicinity.

The 1898 map was provided by the Tribe to show the Project site's proximity to a railroad. According to the Tribe, railroads were placed on top of traditional trade routes. According to the historic topographic map and aerial images review in Section 5.2, these railroad routes were transportation lines that were present to the north and east of the Project site and included the Pacific Electric Railway and the Sawtelle Santa Monica Line. By 1952, these rail lines were removed and replaced with San Vicente Boulevard and Burton Way. Any potential resources that may have existed beneath what was once the railroads were impacted by the construction of these roads. Furthermore, the proposed Project would not impact those roadways and would

remain within the confines of a previously developed parcel. In addition, the records search results did not identify any previously recorded resources within these roads or the Project site.

According to the Tribe, the 1938 Kirkman-Harriman map it provided (which is also provided in this report as Figure 3) shows that the Project site is located within the village of Topangna. The Tribe also stated that the map shows the hydrography and waterways that existed around the Project site, which provided for seasonal or permanent 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.

However, as previously discussed in Section 5.4, Ethnographic Research and Review, which addresses the 1938 Kirkman-Harriman map, the Project site is actually situated between four villages, all of which were approximately 2 to 3 miles away from the Project site. It is possible that the Topangna village site that the Tribe refers to as within the Project site was actually the passage marker for the Portola party, which is symbolized on the 1938 map with a flag and dated August 3, 1769 to correlate with Crespi's diary entry. In addition, the roughly north-south trending waterway depicted on the 1938 map is approximately 1 mile northeast of the Project site.

For these reasons, the maps and text submitted by the Tribe do not constitute substantial evidence that the Project could potentially cause a substantial adverse change in the significance of any TCRs.

As set forth in this report, no Native American resources have been identified within the Project site or one-half mile of the Project site in the records search conducted at the SCCIC. The NAHC Sacred Lands File search likewise did not indicate the presence of Native American resources on or in close proximity to the Project site. This absence of past disturbance within and in the vicinity of the Project site, as reflected by the records searches, 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. Based on current information, the Project's impact on TCRs would be less than significant.

6.2 Recommendations

Government-to-government consultation initiated by the City, acting in good faith and after a reasonable effort, has not resulted in the identification of a TCR within or near the Project site. Given that no TCR has been identified, the Project would not cause a substantial adverse change in the significance of any TCRs, so that no specific mitigation measure pertaining to TCRs is necessary.

While no TCRs are anticipated to be affected by the Project, the City has established a standard condition of approval to address inadvertent discoveries of TCRs to ensure further that no impact on any TCR will occur, as follows:

In the event that objects or artifacts that may be tribal cultural resources are identified during the course of any ground disturbance activities, all such activities shall temporarily cease on the Project site until the potential tribal cultural resources are properly assessed and addressed pursuant to the process set forth below:

- Upon a discovery of a potential tribal cultural resource, the project permittee shall immediately stop all ground disturbance activities and contact the following: (1) all California Native American tribes that have informed the City they are traditionally and culturally affiliated with the geographic area of the proposed project; (2) and the Department of City Planning at (213) 473-9723.
- If the City determines, pursuant to Public Resources Code Section 21074 (a)(2), that the object or artifact appears to be tribal cultural resource, the City shall provide any effected tribe a reasonable period of time, not less than 7 days, to conduct a site visit and make recommendations to the Project Permittee and the City regarding the monitoring of future ground disturbance activities, as well as the treatment and disposition of any discovered tribal cultural resources.
- The project permittee shall implement the tribe's recommendations if a qualified archaeologist, retained by the City and paid for by the project permittee, reasonably concludes that the tribe's recommendations are reasonable and feasible.
- The project permittee shall submit a tribal cultural resource monitoring plan to the City that includes all recommendations from the City and any affected tribes that have been reviewed and determined by the qualified archaeologist to be reasonable and feasible. The project permittee shall not be allowed to recommence ground disturbance activities until this plan is approved by the City.
- If the project permittee does not accept a particular recommendation determined to be reasonable and feasible by the qualified archaeologist, the project permittee may request mediation by a mediator agreed to by the Permittee and the City who has the requisite professional qualifications and experience to mediate such a dispute. The project permittee shall pay any costs associated with the mediation.
- The project permittee may recommence ground disturbance activities outside of a specified radius of the discovery site, so long as this radius has been reviewed by the qualified archaeologist and determined to be reasonable and appropriate.

- Copies of any subsequent prehistoric archaeological study, tribal cultural resources study or report, detailing the nature of any significant tribal cultural resources, remedial actions taken, and disposition of any significant tribal cultural resources shall be submitted to the South Central Coastal Information Center (SCCIC) at California State University, Fullerton.
- Notwithstanding the above, any information determined to be confidential in nature, by the City Attorney's office, shall be excluded from submission to the SCCIC or the general public under the applicable provisions of the California Public Records Act, California Public Resources Code, and shall comply with the City's AB 52 Confidentiality Protocols.

This condition will further ensure that the Project's potential impact on TCRs would be less than significant.

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APPENDIX A

Confidential SCCIC Records Search

Tribal Cultural Resources confidential information:

On file with City.

APPENDIX B

Confidential Native American Heritage Commission Sacred Lands File Search and Record of Assembly Bill 52

Tribal Cultural Resources confidential information:

On file with City.