

Appendix M

Tribal Cultural Resources Report

Tribal Cultural Resources
Assessment for the Proposed Mixed-
Use Development at 12825 Ventura
Boulevard, City of Los Angeles,
California

JULY 2021

PREPARED FOR

Sportsmen's Lodge Owner, LLC

PREPARED BY

SWCA Environmental Consultants

TRIBAL CULTURAL RESOURCES ASSESSMENT FOR THE PROPOSED MIXED-USE DEVELOPMENT AT 12825 VENTURA BOULEVARD, CITY OF LOS ANGELES CITY, CALIFORNIA

Prepared for

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MANAGEMENT SUMMARY

Purpose and Scope: The Sportsmen’s Lodge Owner, LLC (Project applicant) retained SWCA Environmental Consultants (SWCA) to prepare a tribal cultural resource assessment for a proposed mixed-use development at 12825 Ventura Boulevard (the Project) located in Studio City, California, a neighborhood within the City of Los Angeles. The City of Los Angeles (City) is the Lead Agency under California Environmental Quality Act (CEQA) for the Project. The Project site is an approximately 6-acre irregularly shaped area that abuts the Los Angeles River channel to the north and is situated at the northeast corner of Ventura Boulevard and Coldwater Canyon Avenue. The Project site includes the existing Sportsmen’s Lodge Hotel, which is a separately owned site that is not part of the proposed Project and will remain. The Project proposes to demolish the existing buildings within the Project site and construct a new mixed-use shopping area.

The Project site is an approximately 6-acre irregularly shaped area comprising four legal parcels and includes the existing Sportsmen’s Lodge Hotel, which is a separately owned site that is not part of the proposed Project and will remain. The Project proposes to demolish the existing buildings within the Project site and construct a new mixed-use shopping area. The following report addresses tribal cultural resources for the purpose of compliance with the CEQA, including Assembly Bill 52 and relevant portions of Public Resources Code Sections 5024.1, 15064.5, 21073, 21074, 21080, 21082, 21083, and 21084. The goal of this report is to identify known tribal cultural resources, assess whether there are likely to be previously unknown tribal cultural resources buried within the Project site based on available evidence, and analyze the potential for impacts on the basis of the findings in accordance with Appendix G of the CEQA Guidelines.

Dates of Investigation: On February 18, 2020, SWCA received the results of a confidential search of the California Historical Resources Information System (CHRIS) conducted by staff at the South Central Coastal Information Center (SCCIC), located on the campus of California State University, Fullerton. SWCA submitted a request for a Sacred Lands File (SLF) search to the Native American Heritage Commission (NAHC) on April 7, 2021 and received the results on April 21, 2021.

Results: The CHRIS records search did not identify any known tribal cultural sites in the Project site or vicinity or any previous study assessing tribal cultural resources. The SLF results returned by the NAHC are positive and their staff recommend contacting the Fernandeno-Tataviam Band of Mission Indian (FTBMI) for more information. SWCA’s review of ethnographic literature and other archival sources indicates that the closest known Native American sites are the village sites of Kaweenga, located approximately 2.8 miles to the east, and the village site of Siutcanga, approximately 5.1 miles to the west, both of which were situated along the course of the Los Angeles River. The Project site was assessed for the potential to contain previously unidentified tribal cultural resources that are archaeological in nature and was found to be low, but the presence of a tribal cultural resource within the Project site cannot be fully ruled out.

Conclusions and Recommendations: The Project is subject to the City of Los Angeles’s standard condition of approval for the inadvertent discovery of tribal cultural resources, which requires construction be halted and California Native American tribes be consulted on treatment. Based on the condition of approval, any potential impacts to an inadvertently discovered tribal cultural resource would be reduced to less than significant. However, this conclusion applies only to tribal cultural resources that are archaeological in nature and whose significance is based on their potential to contribute important historical and scientific information. Further input from tribes, including but not limited to the nature of the positive SLF result, has not been considered in this study. Should additional evidence be presented, additional analysis of impacts may be required. SWCA recommends the FTBMI be contacted for more information and input.

Construction at the Project site would adhere to applicable regulatory compliance that apply to the inadvertent discovery of human remains. Specifically, the CHSC Section 7050.5 states that if human remains are discovered, no further disturbance shall occur until the Los Angeles County Coroner has made a determination of origin and disposition pursuant to PRC Section 5097.98. The Los Angeles County Coroner must be notified of the find immediately. If the human remains are determined to be prehistoric, the Coroner will notify the NAHC, which will determine and notify an MLD. The MLD shall complete the inspection of the site within 48 hours of notification and may recommend scientific removal and nondestructive analysis of human remains and items associated with Native American burials.

Disclaimer: The evidence presented and considered in this study is confined to published, academic, and archaeological sources, and the conclusions can only be considered as representing scientific and archaeological values based on the expertise and professional judgement of SWCA's qualified archaeologists. This study is intended to assess the potential for tribal cultural resources under CEQA based on available evidence and should not be considered a replacement for tribal expertise or assumed to represent tribal cultural values.

Disposition of Data: Copies of the report are filed with the Project Applicant, the Planning Department at the City, and the SCCIC facilities. All background materials are on-file with SWCA's office in Pasadena, California.

CONTENTS

Management Summary	i
Introduction	1
Project Location	2
Project Description	2
Regulatory Setting	7
State Regulations	7
California Environmental Quality Act.....	7
California Register of Historical Resources.....	7
Treatment of Human Remains	9
Local Regulations.....	9
City of Los Angeles, Department of City Planning	9
Methods	9
CHRIS Records Search	9
Sacred Lands File Search	10
Archival Research	10
Buried Site Assessment	11
Environmental Setting	11
Cultural Setting	13
Prehistoric Overview	13
Horizon I–Early Man (ca. 10,000–6000 B.C.).....	13
Horizon II–Milling Stone (6000–3000 B.C.).....	14
Horizon III–Intermediate (3000 B.C.–A.D. 500).....	14
Horizon IV–Late Prehistoric (A.D. 500–1769)	14
Native American Ethnographic Overview	15
Gabrielino	17
Tataviam	18
Native American Communities in the San Fernando Valley	19
Historic Overview	24
Rancho Ex-Mission San Fernando and Studio City.....	24
Historical Development of the Project Site.....	25
Results	25
CHRIS Records Search	25
Previously Conducted Studies	25
Previously Recorded Resources.....	26
Sacred Lands File Search	26
Archival Research	26
Buried Site Assessment	33
Conclusion and Recommendations	34
Disclaimer	35
References Cited	36

Appendices

- Attachment A. City of Los Angeles Department of City Planning’s Standard Condition of Approval for Tribal Cultural Resources
- Attachment B. California Historical Resources Information System (CHRIS) Search Results
- Attachment C. Native American Heritage Commission (NAHC) Sacred Lands File (SLF) Search Results

Figures

Figure 1. Project vicinity map.....	3
Figure 2. Project location map, USGS Van Nuys, California 7.5-minute quadrangle.....	4
Figure 3. Project site plotted on a 2013 aerial photograph.	5
Figure 4. Project design showing limits of the proposed subterranean parking levels within the overall property limits (drawing modified from Kulas et al. 2020).	6
Figure 5. Surficial geology in the Project vicinity.	12
Figure 6. Traditional tribal territories based on ethnographic sources and FTBML.....	16
Figure 7. Native American communities, placenames, and sites within the traditional territories of the Gabrielino and Tataviam.....	21
Figure 8. Historical plats from 1854 (top) and 1871 (bottom) showing the Project site located between the course of the Los Angeles River and road that would become Ventura Boulevard.....	23
Figure 9. Hollywood Country Club located across from the future site of the Sportsmen’s Lodge and Sportsmen’s Lodge Hotel, circa 1925. The approximate outline of the Project site is shown as the red outline. (Source: The Museum of the San Fernando Valley).....	27
Figure 10. Project site plotted on historic aerial photograph, 1927.	28
Figure 11. Project site plotted on historic aerial photograph, 1938.	29
Figure 12. Project site plotted on historic aerial photograph, 1956.	30
Figure 13. Project site plotted on historic aerial photograph, 1960.	31
Figure 14. Project site plotted on historic aerial photograph, 1962.	32

Tables

Table 1. Previous Cultural Resources Studies within 0.8 km (0.5 miles) of the Project Site.....	25
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INTRODUCTION

The Sportsmen's Lodge Owner, LLC retained SWCA Environmental Consultants (SWCA) to prepare a tribal cultural resource assessment for a proposed mixed-use development at 12825 Ventura Boulevard (the Project) located in Studio City, a neighborhood within the City of Los Angeles. The City of Los Angeles (City) is the Lead Agency under California Environmental Quality Act (CEQA) for the Project. The Project site is an approximately 6-acre irregularly shaped area that abuts the Los Angeles River channel to the north and is situated at the northeast corner of Ventura Boulevard and Coldwater Canyon Avenue. The Project site includes the existing Sportsmen's Lodge Hotel, which is a separately owned site that is not part of the proposed Project and will remain. The Project proposes to demolish the existing buildings within the Project site and construct a new mixed-use shopping area.

The following report addresses tribal cultural resources for the purpose of compliance with the CEQA, including Assembly Bill (AB) 52 and relevant portions of Public Resources Code (PRC) Sections 5024.1, 15064.5, 21073, 21074, 21080, 21082, 21083, and 21084. The goal of this report is to identify known tribal cultural resources, assess whether there are likely to be previously unknown tribal cultural resources buried within the Project site based on available evidence, and analyze the potential for impacts on the basis of the findings in accordance with Appendix G of the CEQA Guidelines.

This report presents the methods and results of a confidential records search of the California Historical Resources Information System (CHRIS), Sacred Lands File (SLF) search through the Native American Heritage Commission (NAHC), and archival research conducted by SWCA. The CHRIS comprises many types of cultural resources, some of which meet the criteria to also be a tribal cultural resource, and others have the potential to be a tribal cultural resource but have not been assessed as such. Many of the CHRIS sites with potential to be tribal cultural resources are archaeological in nature; however, not all tribal cultural resources have archaeological components. The SLF includes a listing of sacred sites and other types of resources affiliated with California Native American tribes, which may also be considered tribal cultural resources under CEQA. Because the Project parcel has been fully developed and is paved, any previously unknown tribal cultural resources that could exist within the site would most likely be archaeological in nature; therefore, the background research conducted for the current study focuses primarily on assessing the likelihood of encountering buried archaeological deposits affiliated with Native Americans. Accordingly, this report can only be considered as representing scientific and archaeological values based on the expertise and professional judgement of SWCA's qualified archaeologists, consistent with the intent of AB 52.

SWCA Senior Archaeologist Chris Millington, M.A., Registered Professional Archaeologist (RPA) acted as the principal Investigator and lead author for the study. SWCA Project Archaeologist Katie Dumm, M.Sc., RPA co-authored portions of the report. A copy of the City's standard condition of approval for tribal cultural resources is included in Attachment A. The CHRIS search results letter from the South Central Coastal Information Center (SCCIC) is included as Attachment B. The SLF results letter from the NAHC is included in Attachment C. Copies of the report are filed with the Project Applicant, the Planning Department at the City, and the SCCIC facilities at California State University, Fullerton. All background materials are on-file with SWCA's office in Pasadena, California.

Project Location

The Project is located along the southern margin of the San Fernando Valley within the central portion of Los Angeles County and the City of Los Angeles (Figure 1). The Project is located within Section 25 of Township 1 North, Range 15 West (San Bernardino Base and Meridian), as depicted on the U.S. Geological Survey (USGS) Van Nuys, California, 7.5-minute quadrangle (Figure 2). The Project site occupies an approximately 6-acre irregularly shaped area located at 12825 Ventura Boulevard, which is at the northeast corner of Ventura Boulevard and Coldwater Canyon Avenue (Figure 3). The Project site is bound to the north by the Los Angeles River channel and to the south by Ventura Boulevard, and comprises the following assessor parcel numbers (APN) as listed by the Los Angeles County Assessor's Office: 2375-021-008, 2375-021-022, 2375-021-023, and 2375-021-024 (see Figure 3).

Project Description

The Project site includes the existing Sportsmen's Lodge Hotel, which is a separately owned site that is not part of the proposed Project and will remain. The Project proposes to demolish an existing 56,000 square-foot event/banquet facility that consists of several one-story buildings attached to each other and a smaller detached one-story building, as well as potentially demolish a City fire station, and construct a new mixed-use shopping center with space for dining, retail, health club, and accessories such as hallways and elevators (Figure 4). Three levels of subterranean parking will be included parts of the Project site (see Figure 4). The demolition of extant buildings and hardscaping and the new construction will require ground disturbance beneath the developed portions of the Project site. Excavation will occur across the full extent of the Project site and is expected to extend into alluvial sediments and, at a minimum, excavate to a depth that allows for the removal of any underlying artificial fill. Excavation up to 40 feet below the current grade is anticipated for construction of the three subterranean parking levels. Grading and mass excavation for the portion of the proposed structure with one subterranean parking level will be generally shallower than what is required for the three-level parking structure, but may require pile drilling that extends to bedrock, estimated to be at least 65 feet below the current grade.



Figure 1. Project vicinity map.

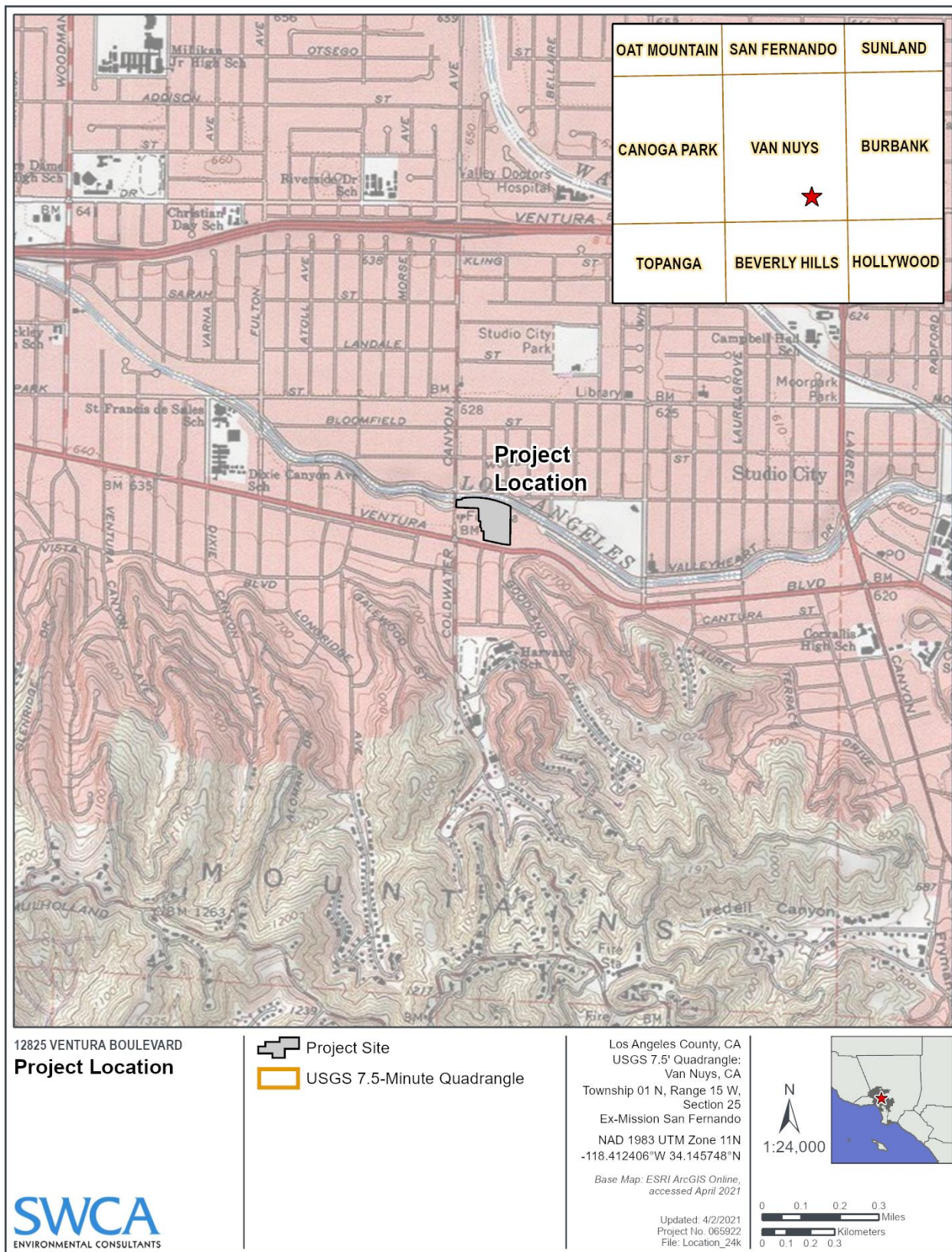


Figure 2. Project location map, USGS Van Nuys, California 7.5-minute quadrangle.



Figure 3. Project site plotted on a 2013 aerial photograph.

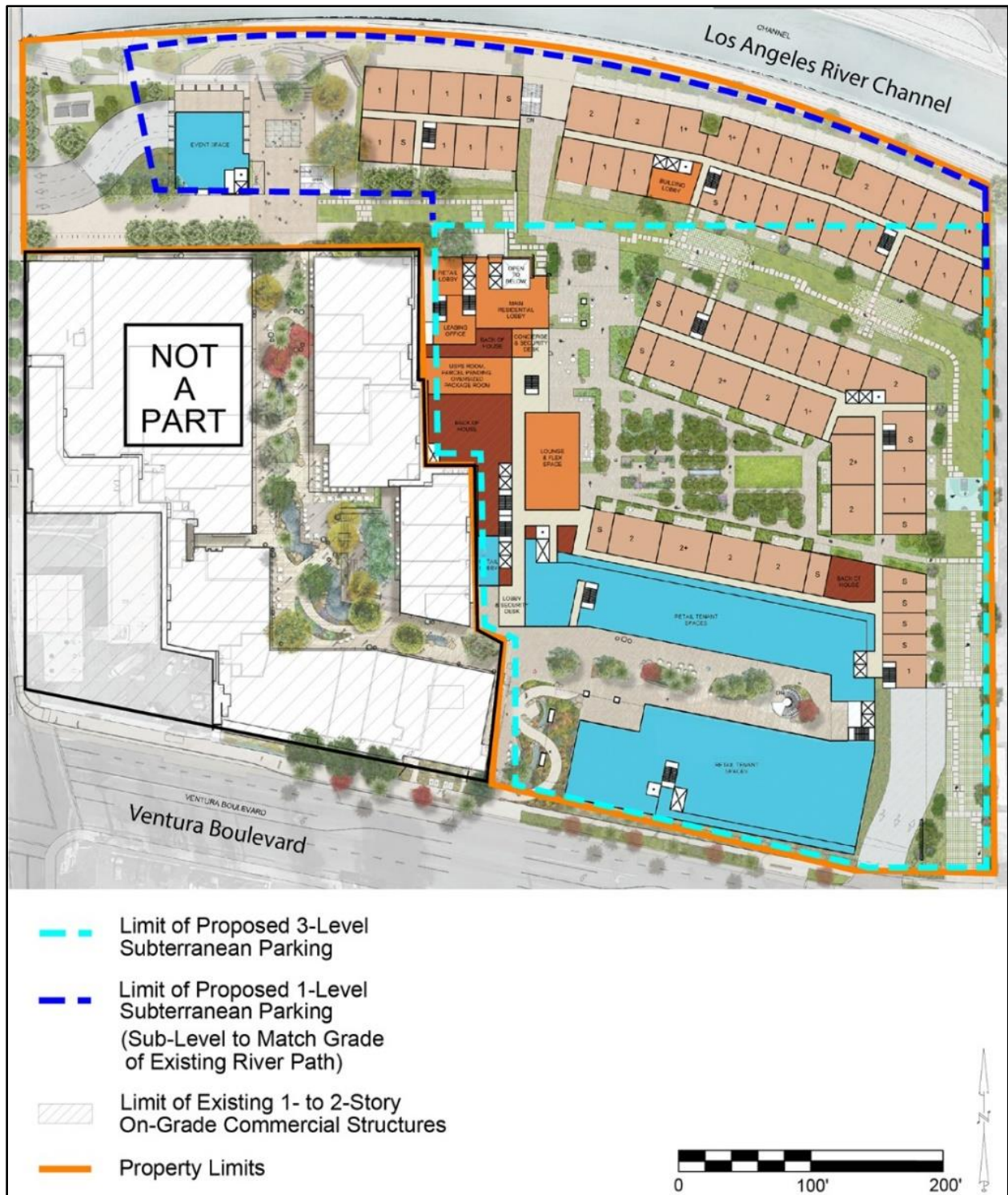


Figure 4. Project design showing limits of the proposed subterranean parking levels within the overall property limits (drawing modified from Kulas et al. 2020).

REGULATORY SETTING

State Regulations

The California Office of Historic Preservation, a division of the California Department of Parks and Recreation, performs certain duties described in the California PRC and maintains the California Historic Resources Inventory and California Register of Historical Resources (CRHR). The state-level regulatory framework also includes CEQA, which requires the identification, and mitigation if necessary, of substantial adverse impacts that may affect the significance of tribal cultural resources.

California Environmental Quality Act

TRIBAL CULTURAL RESOURCES

AB 52 was put into law in 2014 and amended PRC 5097.94 and added PRC 21073, 21074, 21080.3.1, 21080.3.2, 21082.3, 21083.09, 21084.2, and 21084.3. As a result of these changes, CEQA requires a lead agency to analyze whether tribal cultural resources may be adversely affected by a proposed project. Under CEQA, a “a substantial adverse change to a tribal cultural resource has a significant effect on the environment” (PRC 21084.2). Identifying whether a tribal cultural resource may be adversely affected is a two-part process: first, the determination must be made regarding whether a proposed project involves tribal cultural resources, and, second, if tribal cultural resources are present, the proposed project must be analyzed for a potential substantial adverse change in the significance of the resource.

PRC 21074 (a) defines tribal cultural resources as one of the following:

- (1) Sites, features, places, cultural landscapes, sacred places, and objects with cultural value to a California Native American tribe that are either of the following:
 - (A) Included or determined to be eligible for inclusion in the California Register of Historical Resources.
 - (B) Included in a local register of historical resources as defined in subdivision (k) of Section 5020.1.
- (2) 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. In applying the criteria set forth in subdivision (c) of Section 5024.1 for the purposes of this paragraph, the lead agency shall consider the significance of the resource to a California Native American tribe.

AB 52 specifies that California Native American tribes traditionally and culturally affiliated with a geographic area may have expertise concerning their tribal cultural resources (Gatto 2014). Under PRC 21080.3.1, consultation with California Native American tribes must be initiated by the lead agency and concluded prior to the release of a negative declaration, mitigated negative declaration, or environmental impact report for a project. Environmental review for the current Project is not expected to require preparation of a negative declaration, mitigated negative declaration, or environmental impact report; therefore, notification and government-to-government consultation pursuant to AB 52 and its implementing regulations have not been conducted and are not anticipated.

California Register of Historical Resources

Created in 1992 and implemented in 1998, the CRHR is “an authoritative guide in California 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 21083.2 and 21084.1). Certain properties, including those listed in or formally determined eligible for the NRHP and California Historical Landmarks numbered 770 and higher, are automatically listed in the CRHR. Other properties recognized under the California Points of Historical Interest program, identified as significant in historical resources surveys, or designated by local landmarks programs, may be nominated to the CRHR. According to PRC 5024.1(c), a resource, either an individual property or a contributor to a historic district, may be listed in the CRHR if the State Historical Resources Commission determines that it meets one or more of the following criteria, which are modeled on NRHP criteria:

- **Criterion 1:** It is associated with events that have made a significant contribution to the broad patterns of California’s history and cultural heritage.
- **Criterion 2:** It is associated with the lives of persons important in our past.
- **Criterion 3:** It 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.
- **Criterion 4:** It has yielded, or may be likely to yield, information important in history or prehistory.

Resources nominated to the CRHR must retain enough of their historic character or appearance to convey the reasons for their significance. Resources whose historic integrity does not meet NRHP criteria may still be eligible for the CRHR. While all sites are evaluated according to all four CRHR criteria, the eligibility for tribal cultural resources that are archaeological in nature would typically be considered under Criterion 4. Many tribal cultural sites that are archaeological in nature lack identifiable associations with specific persons or events of regional or national history (Criteria 1 and 2) or lack the formal and structural attributes necessary to qualify for eligibility under Criterion 3, and are typically evaluated for CRHR listing under Criterion 4.

Evaluating a Native-American archaeological site under Criterion 4 considers whether the site has the potential to yield information about the past. When considering information potential, a site may be eligible for listing in the CRHR or a local register of historical resources (and therefore meet one of the criteria to be considered a tribal cultural resource) if it displays one or more of the following attributes: chronologically diagnostic, functionally diagnostic, or exotic artifacts; datable materials; definable activity areas; multiple components; faunal or floral remains; tribal cultural or architectural features; notable complexity, size, integrity, time span, or depth; or stratified deposits. Determining the period of occupation at a site provides a context for the types of activities undertaken and may well supply a link with other sites and cultural processes in the region. Further, well-defined temporal parameters can help illuminate processes of culture change and continuity in relation to natural environmental factors and interactions with other cultural groups.

Finally, chronological controls might provide a link to regionally important research questions and topics of more general theoretical relevance. Therefore, the ability to determine the temporal parameters of a site’s occupation is critical for a finding of eligibility under Criterion 4 (information potential). A site that cannot be dated is unlikely to possess the quality of significance required for CRHR eligibility. The content of an archaeological site, including tribal cultural resources that are archaeological in nature, provides information regarding its cultural affiliations, temporal periods of use, functionality, and other aspects of its occupation history. The range and variability of artifacts present at the site can allow for reconstruction of changes in ethnic affiliation, diet, social structure, economics, technology, industrial change, and other aspects of culture.

Treatment of Human Remains

The disposition of burials falls first under the general prohibition on disturbing or removing human remains specified in Section 7050.5 of the California Health and Safety Code (CHSC). More specifically, remains suspected to be Native American are treated under CEQA at California Code of Regulations 15064.5; PRC 5097.98 illustrates the process to be followed if remains are discovered. If human remains are discovered during excavation activities, the following procedure shall be observed:

- Stop immediately and contact the County Coroner:
1104 North Mission Road
Los Angeles, California 90033
(323) 343-0512 (8 am to 5 pm. Monday through Friday), or
(323) 343-0714 (after hours, Saturday, Sunday, and holidays)
- If the remains are determined to be of Native American descent, the Coroner has 24 hours to notify the NAHC.
- The NAHC will immediately notify the person it believes to be the most likely descendant (MLD) of the deceased Native American.
- The MLD has 48 hours to make recommendations to the owner, or representative, for the treatment or disposition, with proper dignity, of the human remains and grave goods.
- If the owner does not accept the MLD's recommendations, the owner or the MLD may request mediation by the NAHC.

Local Regulations

City of Los Angeles, Department of City Planning

CONDITION OF APPROVAL

The City has developed a standard condition of approval to address the inadvertent discovery of tribal cultural resources during activities of a proposed project. The condition of approval is intended to ensure that if any such discoveries occur, they will be handled in compliance with state law so that any potential impacts would be less than significant. The condition of approval requires that in the event of discovery of a potential tribal cultural resource, all ground-disturbing activities—including but not limited to demolition, excavation, grading, or drilling—will temporarily cease. These activities cannot resume in the vicinity of the discovery until it is determined whether the discovery is a tribal cultural resource. If the discovery is confirmed as a tribal cultural resource, appropriate treatment will be determined if necessary. A copy of the City's standard condition is included as Attachment A.

METHODS

CHRIS Records Search

On February 18, 2020, SWCA received the results of a confidential search of the CHRIS search conducted by staff at the SCCIC, located on the campus of California State University, Fullerton. The CHRIS search was conducted within a 0.8-km (0.5-mile) radius of the Project site. The CHRIS search is one of the primary means used to identify previously documented tribal cultural resources (or potential tribal cultural resources). The SCCIC maintains records of previously documented cultural resources and

technical studies, as well as copies of the California Office of Historic Preservation's portion of the California Historic Resources Inventory. All resources included in the CHRIS that are described as being affiliated with Native Americans are considered as potential tribal cultural resources. A copy of the results letter from the SCCIC is included here as Attachment B.

Sacred Lands File Search

The NAHC is charged with identifying, cataloging, and protecting Native American cultural resources, which includes ancient places of special religious or social significance to Native Americans, and known ancient graves and cemeteries of Native Americans on private and public lands in California. The NAHC's inventory of these resources is known as the SLF. In addition, the NAHC maintains a list of tribal contacts affiliated with various geographic regions of California. The contents of the SLF are strictly confidential and SLF search requests return positive or negative results in addition to a list of tribal contacts with affiliation to the specified location. SWCA submitted a request for an SLF search to the NAHC on April 7, 2021 and received the results on April 21, 2021.

Archival Research

Concurrent with the confidential CHRIS records search, SWCA also conducted a literature search of ethnographic studies, published archaeological sources, websites of affiliated tribes, and other archival materials pertaining to the history of Native Americans in the prehistoric and historic periods, the sources for which are cited in respective sections and listed below in the References Cited section. Specifically, tribal sites, village locations, and placenames were taken from the Early California Cultural Atlas compiled by Hackel and colleagues (Hackel et al. 2015). Tribal territorial boundaries were informed by various historical sources cited below, as well as the boundary maintained by the Fernandeano-Tataviam Band of Mission Indian (FTBMI).

Background research also consisted of reviewing property-specific land-use information from the historic period to characterize the existing subsurface conditions within the Project site. This research focused on a variety of primary and secondary materials relating to the nineteenth and twentieth century developments within the Project site and included a review of historical maps, aerial and ground photographs, and other environmental data related to soils, surficial and bedrock geology, stream courses, topography. General background research sources include the following publicly accessible data sources: City of Los Angeles Office of Historic Resources (SurveyLA); David Rumsey Historical Map Collection; Huntington Library Digital Archives; Library of Congress; Los Angeles Public Library Map Collection; USGS historical topographic maps; University of California, Santa Barbara, Digital Library (aerial photographs); University of Southern California Digital Library; and the Museum of San Fernando Valley. Historical maps drawn to scale and aerial photographs were georeferenced using ESRI ArcPro to show precise relationships to the Project site.

Archival research also included a review of technical studies prepared for the current Project and previous CEQA compliance projects conducted in close proximity. Specifically, the subsurface setting was informed by the geotechnical report prepared by Geocon West, Inc. (Geocon; Kulas et al, 2020) and the historic-period developments of the Project site were taken from the historical resource assessment report prepared by ESA Associates, Inc. (ESA; Brown et al. 2018), as well as the Phase I Environmental Site Assessment report prepared Roux Associates, Inc. The reader is referred to these sources for additional information.

Buried Site Assessment

Although not all tribal cultural resources are archaeological in nature, those likely to be preserved below the surface are also likely to fit the definition of an archaeological resource under CEQA. The assessment of the potential for previously unrecorded tribal cultural resources within the Project site must consider the potential (i.e., sensitivity) for such deposits to be buried within the Project site. This buried site assessment considers archaeological, ethnographic, historical, environmental, and other archival data sources. Evidence from these sources is used to estimate whether the location was favorable for Native American habitation by considering the environmental setting within the last 13,000 years, and land uses and settlement patterns within region. Next, the assessment considers alterations to the physical setting within the Project site that may have occurred from natural causes or historic-period developments, and what effect these alterations had in terms of physically preserving buried components of a tribal cultural resource.

Where sites are fully paved or otherwise developed and directly testing for such buried materials is not feasible, indirect evidence is used. For this reason, the resulting buried site assessment is qualitative by nature—ranging along a spectrum of increasing probability—designated here as low, moderate, and high. Indicators of favorable habitability for Native American sites are proximity to certain natural features (e.g., perennial water source, plant or mineral resource, animal habitat), flat topography, and periods of relatively dry conditions (i.e., not directly within standing water or prone to frequent flooding). The assessment also considers whether the general location is described in ethnographic studies and published oral histories, and whether the area of interest is similar to the physical setting in which other Native American archaeological sites have been identified. Next, the sensitivity assessment considers whether the physical setting is capable of containing buried deposits, including whether there are natural processes or historic-period developments that have eroded, displaced, or otherwise removed any potential components of a tribal cultural resource if one had been present. Areas with a favorable setting for habitation or temporary use that have soil conditions capable of preserving buried material and little to no evidence of disturbances are therefore, considered to have a high sensitivity. Areas lacking these traits are considered to have low sensitivity. Areas with a combination of these traits are considered as having moderate sensitivity and are considered in more detail.

ENVIRONMENTAL SETTING

The Project site is situated in the southeast San Fernando Valley—a 20-mile long alluvial plain, oriented east-west in a zone of compression between the San Gabriel Mountains to the northeast, the Verdugo Mountains to the east, and the Santa Monica Mountains to the south. The valley is triangular in shape, and measures approximately 10 miles wide at the west end and three miles wide at the eastern end near the Project site. The Project site is currently measured at an elevation of approximately 179.832 m (590 feet) above mean sea level. The San Fernando Valley is drained by the Los Angeles River, which flows easterly along the southern margin of the valley. Native plant species for the area were those of the chaparral and coastal sage plant communities.

Surficial geology data prepared by Bedrossian and colleagues (2012) indicate the Project site is situated within a unit characterized as young alluvial fan deposits (Figure 5). The alluvial sediments—sediments deposited by water—composing this unit accumulated during the latter part of the Holocene Epoch, which began approximately 12,000 years ago. The San Fernando Valley is generally composed of Quaternary alluvium, geologic a period that includes the late Pleistocene and Holocene Epochs. As noted by Kulas and colleagues (2020), the surficial sediments underlying the Project site are derived primarily from the local drainages in the nearby Santa Monica Mountains, in-place weathering of the underlying sedimentary bedrock, and the ancestral Los Angeles River (prior to channelization).

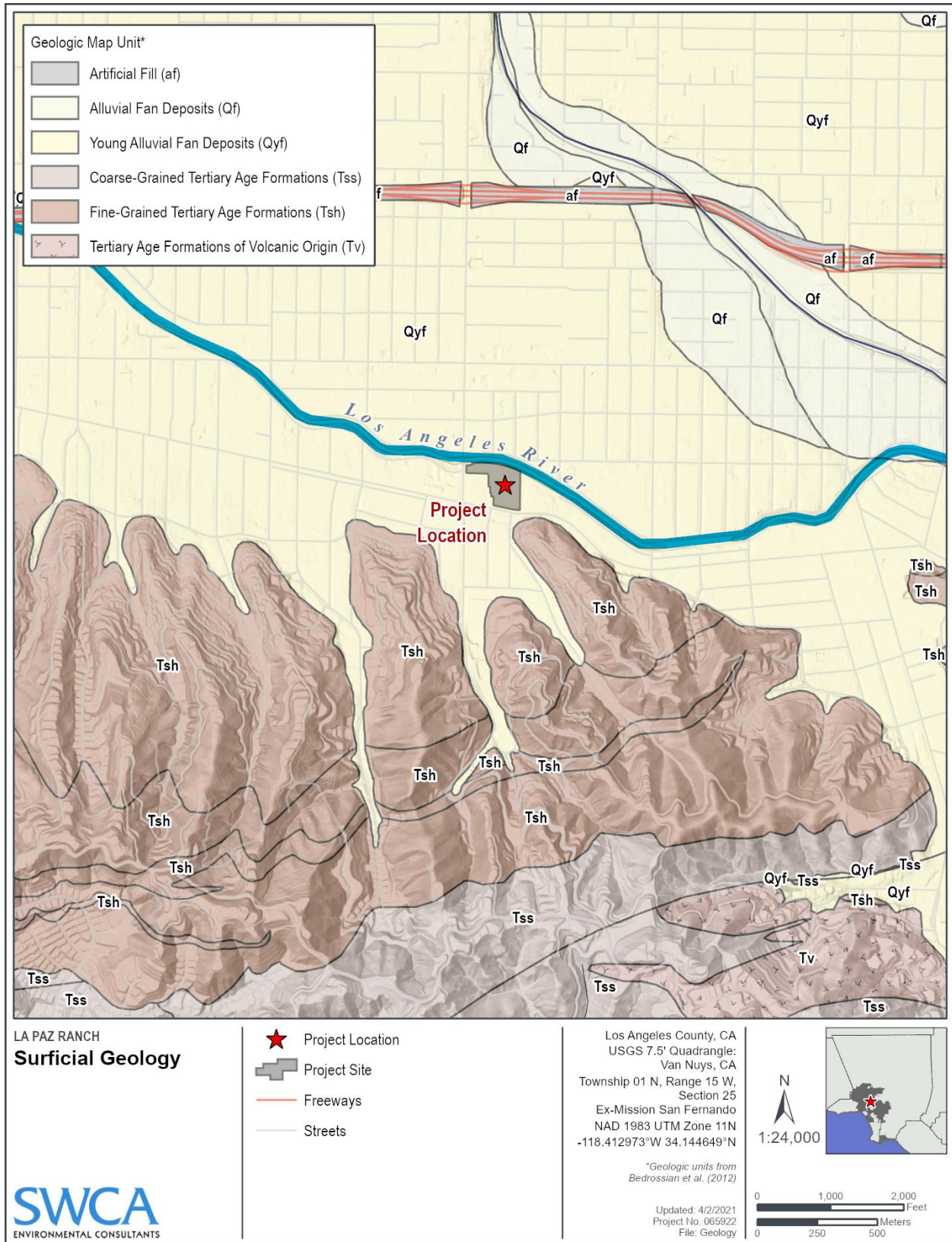


Figure 5. Surficial geology in the Project vicinity.

Site specific analysis of sediments within the Project site is based on the results of three geotechnical studies, especially the most recent by Geocon (Kulas et al. 2020). Geocon drilled four bores within the Project site and in their report reviewed two prior studies. The two prior geotechnical studies collectively drilled six bores, one of which was directly within the current Project site, the other five were within adjacent and adjoining parcels. Geocon's bore samples encountered artificial fill between 2 and 4 feet below the current ground level. The artificial fill is described as light brown to dark brown silty sand and clayey silt (Kulas et al. 2020:3). The bores were spaced relatively evenly across the entire horizontal extent of the Project site, but the authors of the study note that deeper fill may exist between excavations and in other portions of the site that were not directly explored. They speculate that the artificial fill consists of non-native soils introduced during historic-era and modern construction of the buildings present within the Project site.

Below the artificial fill are various strata of naturally deposited Holocene-age alluvium. The alluvium consists of brown to dark brown, and olive brown to olive gray interbedded silty clay, sandy clay, clayey silt, sandy silt, silty sand and poorly graded sand; the sand is predominately fine- to medium-grained (Kulas et al. 2020:3). The alluvium was encountered between 52 and 60 feet below the current ground level. The underlying bedrock is described as Modelo formation bedrock composed primarily of siltstone that formed during the Miocene Epoch (23 to 5.3 million years ago).

Sediment profiles in the bore logs from the two previous studies designated the artificial fill stratum as extending up to 17 feet below the surface, whereas the sediments between 4 and 17 feet were designated by Geocon as alluvium. Based on the description of the sediments from the two previous studies, these appear to be more consistent with natural alluvial deposits, as were designated in the Geocon report. Otherwise, the presence of artificial fill directly beneath pavement and the overall depth of the alluvium and its contact with the underlying bedrock appears to be largely consistent across the three studies.

CULTURAL SETTING

Prehistoric Overview

Numerous chronological sequences have been devised to aid in understanding cultural changes in southern California. Building on early studies and focusing on data synthesis, Wallace (1955, 1978) developed a prehistoric chronology for the southern California coastal region that is still widely used today and is applicable to near-coastal and many inland areas. Four horizons are presented in Wallace's prehistoric sequence: Early Man, Milling Stone, Intermediate, and Late Prehistoric. Although Wallace's 1955 synthesis initially lacked chronological precision due to a paucity of absolute dates (Moratto 1984:159), this situation has been alleviated by the availability of thousands of radiocarbon dates that have been obtained by southern California researchers in the last three decades (Byrd and Raab 2007:217). Several revisions have been made to Wallace's 1955 synthesis using radiocarbon dates and projectile point assemblages (e.g., Koerper and Drover 1983; Koerper et al. 2002; Mason and Peterson 1994). The summary of prehistoric chronological sequences for southern California coastal and near-coastal areas presented below is a composite of information in Wallace (1955) and Warren (1968) as well as more recent studies, including Koerper and Drover (1983).

Horizon I-Early Man (ca. 10,000–6000 B.C.)

The earliest accepted dates for archaeological sites on the southern California coast are from two of the northern Channel Islands, located off the coast of Santa Barbara. On San Miguel Island, Daisy Cave clearly establishes the presence of people in this area approximately 10,000 years ago (Erlandson 1991:105). On Santa Rosa Island, human remains have been dated from the Arlington Springs site to

approximately 13,000 years ago (Johnson et al. 2002). Present-day Orange and San Diego Counties contain several sites dating to 9,000–10,000 years ago (Byrd and Raab 2007:219; Macko 1998:41; Mason and Peterson 1994:55–57; Sawyer and Koerper 2006). Although the dating of these finds remains controversial, several sets of human remains from the Los Angeles Basin (e.g., “Los Angeles Man,” “La Brea Woman,” and the Haverly skeletons) apparently date to the middle Holocene, if not earlier (Brooks et al. 1990; Erlandson et al. 2007:54).

Recent data from Horizon I sites indicate that the economy was a diverse mixture of hunting and gathering, with a major emphasis on aquatic resources in many coastal areas (e.g., Jones et al. 2002), and a greater emphasis on large-game hunting inland.

Horizon II–Milling Stone (6000–3000 B.C.)

Set during a drier climatic regime than the previous horizon, the Milling Stone horizon is characterized by subsistence strategies centered on collecting plant foods and small animals. The importance of the seed processing is apparent in the dominance of stone grinding implements in contemporary archaeological assemblages; namely, milling stones (metates) and handstones (manos). Recent research indicates that Milling Stone horizon food procurement strategies varied in both time and space, reflecting divergent responses to variable coastal and inland environmental conditions (Byrd and Raab 2007:220).

Horizon III–Intermediate (3000 B.C.–A.D. 500)

The Intermediate horizon is characterized by a shift toward a hunting and maritime subsistence strategy, along with a wider use of plant foods. An increasing variety and abundance of fish, land mammal, and sea mammal remains are found in sites from this horizon along the California coast. Related chipped stone tools suitable for hunting are more abundant and diversified, and shell fishhooks became part of the toolkit during this period. Mortars and pestles became more common during this period, gradually replacing manos and metates as the dominant milling equipment, signaling a shift away from the processing and consuming of hard seed resources to the increasing importance of the acorn (e.g., Glassow et al. 1988; True 1993).

Horizon IV–Late Prehistoric (A.D. 500–1769)

In the Late Prehistoric horizon, there was an increase in the use of plant food resources in addition to an increase in land and sea mammal hunting. There was a concomitant increase in the diversity and complexity of material culture during the Late Prehistoric, demonstrated by more classes of artifacts. The recovery of a greater number of small, finely chipped projectile points suggests increased use of the bow and arrow rather than the atlatl (spear thrower) and dart for hunting. Steatite cooking vessels and containers are also present in sites from this time, and there is an increased presence of smaller bone and shell circular fishhooks; perforated stones; arrow shaft straighteners made of steatite; a variety of bone tools; and personal ornaments such as beads made from shell, bone, and stone. There was also an increased use of asphalt for waterproofing and as an adhesive. Late Prehistoric burial practices are discussed in the Ethnographic Overview section below.

By A.D. 1000, fired clay smoking pipes and ceramic vessels were being used at some sites (Drover 1971, 1975; Meighan 1954; Warren and True 1961). The scarcity of pottery in coastal and near-coastal sites implies that ceramic technology was not well developed in that area, or that ceramics were obtained by trade with neighboring groups to the south and east. The lack of widespread pottery manufacture is usually attributed to the high quality of tightly woven and watertight basketry that functioned in the same capacity as ceramic vessels.

During this period, there was an increase in population size accompanied by the advent of larger, more permanent villages (Wallace 1955:223). Large populations and, in places, high population densities are characteristic, with some coastal and near-coastal settlements containing as many as 1,500 people. Many of the larger settlements were permanent villages in which people resided year-round. The populations of these villages may have also increased seasonally.

In Warren's (1968) cultural ecological scheme, the period between A.D. 500 and European contact is divided into three regional patterns: Chumash (Santa Barbara and Ventura Counties), Takic/Numic (Los Angeles, Orange, and western Riverside Counties), and Yuman (San Diego County). The seemingly abrupt introduction of cremation, pottery, and small triangular arrow points in parts of modern-day Los Angeles, Orange, and western Riverside Counties at the beginning of the Late Prehistoric period is thought to be the result of a Takic migration to the coast from inland desert regions. Modern Gabrielino, Juaneño, and Luiseño people in this region are considered to be the descendants of the Uto-Aztecan, Takic-speaking populations that settled along the California coast during this period.

Native American Ethnographic Overview

This following section provides an overview of information presented in seminal ethnographic studies of Gabrielino and Tataviam people, language, material culture, and approximate locations important Native American sites in the region. The Project site is located in the northwestern portion of the Gabrielino's traditional territory (Figure 6). This location is also situated along the southeastern margin of what the FTBMI consider as their tribal ancestral territory (see Figure 6). Surrounding groups include the Chumash to west and northwest, the Kitanemuk to the north, the Serrano to the north and east, the Luiseño/Juaneño to the south, and the Cahuilla to the southeast. This overview summarizes multiples sources of information taken from more generalized discussions of California Native American groups (e.g., Kroeber 1925, Heizer 1978, and d'Azevedo 1986), as well as those more focused specifically on the Gabrielino and Tataviam (e.g., Bean and Smith 1978, Johnson 2006, Johnston 1962, King and Blackburn 1978, and McCawley 1996). The boundaries depicted in Figure 6 are taken from these works, which were based on sources available at the time and exhibit variations in the precise territorial boundaries and narrative descriptions. Therefore, the boundaries and descriptions included here should be considered historical approximations and may not be necessarily shared by contemporary tribal groups or reflect other ways of making geographic designations, specifically those that have legal or cultural significance to California Native American tribes. For example, the FTBMI maintain a map of what they consider to be their tribal ancestral territory, which also includes a surrounding region comprising "tribal lands that are significant to the FTBMI, but are culturally shared with neighboring Tribal governments due to the natural mobility of ancestral and contemporary FTBMI people" (FTBMI 2019). Indeed, interactions among the Gabrielino, Tataviam, and neighboring groups through activities such as trade and marriage are well documented, and are difficult to depict in geographic terms.



Figure 6. Traditional tribal territories based on ethnographic sources and FTMBI.

Gabrielino

The name “Gabrielino” (sometimes spelled Gabrieleno or Gabrieleño) is taken from the association with Mission San Gabriel, whereas Native Americans living in the region surrounding Mission San Fernando came to be known as the Fernadeño. After Spanish colonization, Mission San Gabriel included natives of the greater Los Angeles area, as well as members of surrounding groups such as Kitanemuk, Serrano, and Cahuilla. There is little evidence that the people we call Gabrielino had a broad term for their group (Dakin 1978:222); rather, they identified themselves as an inhabitant of a specific community with locational suffixes (e.g., a resident of Yaanga was called a Yabit, much the same way that a resident of New York is called a New Yorker; Johnston 1962:10). Native words suggested as labels for the broader group of Native Americans in the Los Angeles region include Tongva (or Tong-v; Merriam 1955:7–86) and Kizh (Kij or Kichereno; Heizer 1968:105); these same terms are used for self-designation by some contemporary descendant groups. The term Gabrielino is used in the remainder of this report to designate native people of the Los Angeles Basin and their descendants.

The Gabrielino subsistence economy was centered on gathering and hunting. The surrounding environment was rich and varied, and the people 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 early part of the Intermediate Horizon around 3000 B.C.). Inhabitants supplemented acorns with the roots, leaves, seeds, and fruits of a variety of flora (e.g., islay, cactus, yucca, sages, and agave). Freshwater and saltwater fish, shellfish, birds, reptiles, and insects, as well as large and small mammals, were also consumed (Bean and Smith 1978:546; Kroeber 1925:631–632; McCawley 1996:119–123, 128–131).

The Gabrielino used a variety of tools and implements to gather and collect food resources. These included the bow and arrow, traps, nets, blinds, throwing sticks and slings, spears, harpoons, and hooks. Groups residing near the ocean used oceangoing plank canoes and tule balsa canoes for fishing, travel, and trade between the mainland and the Channel Islands (McCawley 1996:7). Gabrielino people processed food with a variety of tools, including hammer stones and anvils, mortars and pestles, manos and metates, strainers, leaching baskets and bowls, knives, bone saws, and wooden drying racks. Food was consumed from a variety of vessels. Catalina Island steatite was used to make ollas and cooking vessels (Blackburn 1963; Kroeber 1925:629; McCawley 1996:129–138).

The basis of Gabrielino 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, 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 1925:637–638). 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 1996:143–144).

Deceased Gabrielino were either buried or cremated, with inhumation more common on the Channel Islands and the neighboring mainland coast, and cremation predominating on the remainder of the coast and in the interior (Harrington 1942; McCawley 1996:157). Remains were buried in distinct burial areas, either associated with villages or without apparent village association (Altschul et al. 2007). Cremation ashes have been found in tribal cultural contexts buried within stone bowls and in shell dishes (Ashby and Winterbourne 1966:27), as well as scattered among broken ground stone implements (Cleland et al. 2007). Archaeological data such as these correspond with ethnographic descriptions of an elaborate mourning ceremony that included a variety of offerings, including seeds, stone grinding tools, otter skins, baskets, wood tools, shell beads, bone and shell ornaments, and projectile points and knives. Offerings

varied with the sex and status of the deceased (Dakin 1978:234–365; Johnston 1962:52–54; McCawley 1996:155–165).

For more than 2,500 years, the Gabrielino and their predecessors practiced the kotuumot kehaay, or mourning ceremony, an important community ritual by which the living assisted the soul of the deceased on its journey to the land of the dead (Hull 2011, 2012; Hull et al. 2013). Not only an act of loving remembrance, the Gabrielino believed that the spirits of the deceased were dangerous and must be treated properly lest they molest the living (Boscana 1846). Observed every one to four years to commemorate those who had died since the previous iteration, the eight-day mourning ceremony was either conducted in late summer or in the same month as the person to be honored had died. The ceremony included four primary rites: ritual clothes washing, clothes burning, image burning, and a distribution of the property of the dead. It took place within a 5-yard-diameter circular brush enclosure called a yovaar, which was decorated with poles at cardinal directions topped with figures, or around a 40- to 50-foot-tall central kotuumot pole that was painted in various colors representing body parts and erected in a pit in the ground surrounded by offerings of food, clothing, baskets, beads, and money. It included a hosted feast, paid dancers, and the ritual destruction and burial of valuable goods (McCawley 1996:161–165; Merriam 1955).

Hugo Reid (1978:235), a Scottish immigrant married to a Gabrielino woman and owner of San Gabriel Mission in the 1840s, described the post-burial treatment of grave goods by the Gabrielino in his 1852 letters:

When a person died, all the kin collected to lament and mourn his or her loss. After lamenting a while a mourning dirge was sung. If the deceased were the head of the family, or a favorite son, the hut in which he died was burned up, as likewise all of his personal effects, reserving only some article or another, or a lock of hair. This reservation was not as a memento of the deceased, but to make a feast with on some future occasion, generally after the first harvest of seeds and berries.

Discussing the culmination of the ceremony itself, Reid (1978:242–243) continued:

On the eighth day the...old women were employed to make more food than usual, and when the sun was in its zenith, it was distributed, not only among the actors, but to the spectators likewise. After eating, a deep hole was dug, and a fire kindled in it, when the articles reserved at the death of relatives were committed to the flames; at the same time, baskets, money, and seeds were thrown to the spectators, as in the marriage ceremony. During the burning process, one of the seers, reciting mystical words, kept stirring up the fire to ensure the total destruction of the things. The hole was then filled up with earth and well trodden down. The feast was over.

This mourning ceremony has deep roots in southern California, predating the Spanish period (1769–1834) by at least 2,000 years (Hull et al. 2013). It was reportedly practiced in mid-nineteenth century Gabrielino communities in San Fernando, Piru, and Saticoy (Blackburn 1976:232), in neighboring Luiseño- and Cahuilla-speaking regions, near the San Gabriel Mission (Dietler et al. 2018), and in Los Angeles (Morris et al. 2016).

Tataviam

The name Tataviam is reportedly derived from the Kitanemuk's designation for this group (King and Blackburn 1978:535). Kroeber (1925:614) referred to the Tataviam as the Alliklik, the name given by the neighboring Ventureño Chumash to the west, who distinguished the Tataviam from the Beñeme Serrano

in the western Mojave Desert and Antelope Valley. The Tataviam language is a part of the Takic branch of the Uto-Aztecan language family, also spoken by the Western Gabrielino and Kitanemuk (Mithun 2001:540). This language family can be traced to the Great Basin area, which represents an origin different from the Chumash. According to Bright (1975), the Tataviam language may be “the remnant, influenced by Takic, of a language family otherwise unknown in southern California” or the language was probably Takic but not from the Serran or Cupan branches like Kitanemuk and Vanyume, respectively. King and Blackburn (1978:535) estimate that the Tataviam language probably began to differentiate itself from the others around 1000 B.C.

The traditional territory of the Tataviam, as described in ethnographic sources (Kroeber 1925:613-614; King and Blackburn 1978), occupies the upper drainage of the Santa Clara River, between the San Fernando Valley to the south, and the top of Pastoria Creek in the Tehachapi Mountains to the north. To the east, their lands extended to part of the southern fringe of Antelope Valley. The core Tataviam population centered on the south sides of the Liebre, Sawmill, and Sierra Pelona Mountains. Neighboring groups include the aforementioned Ventureño Chumash to the west, Emigdiano Chumash to the north, and the Kitanemuk to the northeast, as well as the Vanyume Serrano to the east, and Gabrielino to the south (King and Blackburn 1978:535; Grant 1978; Johnson and Earle 1990:193).

Information about Tataviam social organization and political structure is relatively limited, and what evidence there is suggests substantial similarities to the Kitanemuk and western Gabrielino. Archaeological data, the primary source of information available, indicate broad similarities among the Tataviam, Chumash, and Gabrielino (King and Blackburn 1978:536). In the eighteenth and early twentieth century, it is reported that Tataviam often intermarried with surrounding Native American groups, most notably the Kitanemuk, and often attended and participated in Chumash ceremonies.

Considering their environment and available data, it is probable that Tataviam relied more heavily on yucca as a staple than neighboring groups. Additional plant foods most likely included acorns, sage seeds, juniper seeds, and islay berries. Animal resources included small mammals such as rabbits and rodents, as well as deer and possibly antelope. Extensive trade networks developed between inland groups of the desert regions. They traded lithic material and large game animals with coastal groups for marine resources, shell, asphaltum, and steatite. Mortuary practices probably included cremation, as well as a mourning ceremony practiced in late summer or early fall (King and Blackburn 1978:535).

King and Blackburn (1978:534) estimate the total Tataviam population in the late eighteenth century at no more than 1,000 people within the largest estimated territorial extent. Tataviam villages ranged from large centers of around 200 individuals to small settlements of 10 to 15 people (King and Blackburn 1978:536). Intermediate-sized villages were dispersed between the larger centers, with smaller villages spaced around the larger villages. Tataviam villages and placenames closest to the Project site are Chaguayanga, Tobimobit, and Tochonanga (King and Blackburn 1978:535; Hackel et al. 2015; King 2004:116–121).

Tataviam families and communities intermarried with and were absorbed into other Native American settlements in southern California during the late nineteenth century (Johnson and Earle 1990:209). Several Tataviam descendant families lasted into the twentieth century, but by 1916 there were no longer any Tataviam speakers (King and Blackburn 1978:536).

Native American Communities in the San Fernando Valley

Several studies have identified important former Native American communities, village sites, and placenames within the San Fernando Valley, shown here in Figure 7. The closest ethnographically documented site to the Project site is the village of Kaweenga (King 2004:21; McCawley 1996:36), which is estimated to have been located approximately 2.8 miles east. While also documented in Mission

registers as Cabapuet (Johnston 1962: 10), Kaweenga is believed to be the origin of the name Cahuenga as it appears in present-day placenames. Several other former Gabrielino-Tataviam communities were reported throughout the San Fernando Valley, including Siutcanga, located a little more than five miles west of the Project site (see Figure 7). Many of the Native American villages and placenames identified within the San Fernando Valley and surrounding regions were located exclusively along the margins near the foothills and on the banks of the Los Angeles River (King 2004:21; McCawley 1996:36).

In general, it has proven very difficult or impossible to definitively establish the precise location of Native American villages occupied during and before the nineteenth century (McCawley 1996: 31–32). At the time the Spanish arrived, Native American placenames did not necessarily represent a continually occupied settlement within a discrete location, rather in at least some cases (e.g. Yangna, a village site in what is now Downtown Los Angeles), the communities were represented by several smaller camps scattered throughout an approximate geography, shaped by natural features that were subject to change over generations (see Johnston 1962: 122). Many of the villages had long since been abandoned by the time ethnographers, anthropologists, and historians attempted to document any of their locations, at which point the former village sites were impacted by urban and agricultural development, and Native American lifeways had been irrevocably changed.

Alternative names and spellings for communities, and conflicting reports on their meaning or locational reference further confound efforts at relocation. McCawley quotes Kroeber for his remarks on the subject, writing that “the opportunity to prepare a true map of village locations ‘passed away 50 years ago’” (Kroeber 1925:616 cited in McCawley 1996: 32). Thus, even with archaeological evidence, it can be difficult to conclusively establish whether any given assemblage represents the remains of the former village site. However, some clues as to the approximate locations of the communities have been derived, especially where the locations are affiliated with ranchos or land grants, as well as natural features that can be found on historical maps. Again, McCawley (1996:32) cites Kroeber’s (1925:616) description as seminal in his summary of the situation:

The Indians of this region, Serrano, Gabrielino, and Luiseño, have long had relations to the old ranchos or land grants, by which chiefly the country was known and designated until the Americans began to dot it with towns. The Indians kept in use...native names for these grants. Some were the designations of the principal village on the grant, others of the particular spot on which the ranch headquarters were erected, still others of camp sites, or hills, or various natural features.

Thus, Kaweenga is recorded as having a historical association with Rancho Cahuenga, Siutcanga with Rancho El Encino, and Haahamonga with Rancho Providencia (see also, Robinson 1979).

By contrast to more representational maps, rancho plat maps were created by professional surveyors which, because of their role in establishing land rights, were drafted with a higher degree of spatial accuracy and precision. Thus, these maps offer a more reliable source for determining the approximate location of the former Native American villages where they were correlated with rancho boundaries. Historical plat maps also occasionally depict natural or human-made features (e.g., rivers, trees, trails, ranch houses) that correlate with Native American settlements and foraging behaviors known from ethnographic reports and oral histories (see Kroeber 1925:616).

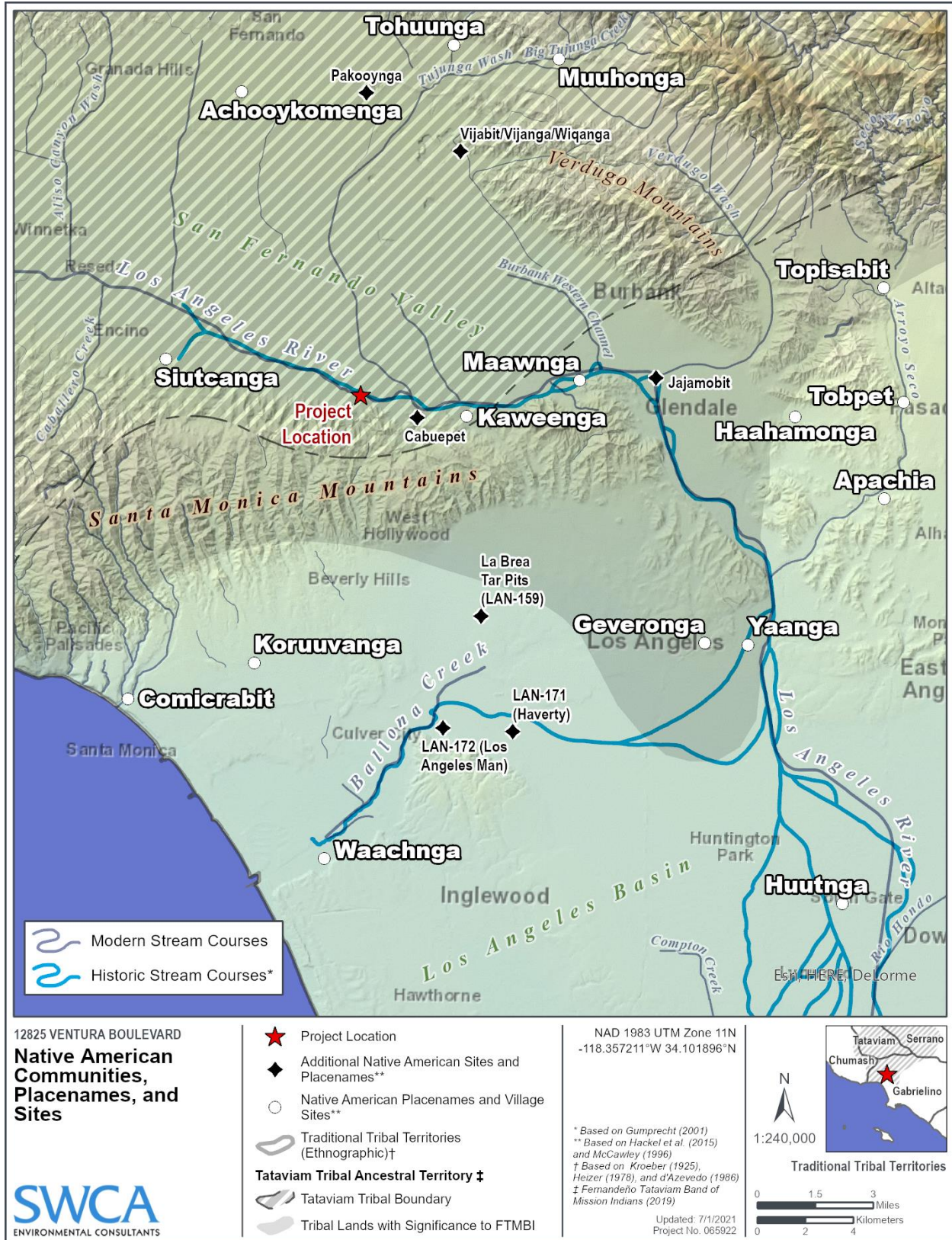


Figure 7. Native American communities, placenames, and sites within the traditional territories of the Gabrielino and Tataviam.

As mentioned above, interaction was common between the Gabrielino, Tataviam, and neighboring groups, as well as between village sites within the ancestral territories. Trails and travel corridors between settlements would have been common. Although foot trails can be ephemeral and completely change course from year to year, such trails are known to have existed between significant Native American settlements. Temporary camps and other types of Native American features (including burials) are likely to have been concentrated within these travel corridors, especially where they intersect water sources or are located near other natural resources and culturally significant landmarks, including favorable viewsheds.

Unfortunately, as with the location of settlements, maps of Native American trails were never drawn after Spanish contact and the routes described in ethnographic sources refer only to generalized travel corridors. The earliest survey maps created after California's annexation into the United States offer at least some indication of the trail system operating prior to this time. Figure 8 shows plat maps created in 1854 and 1871 and show the Project site located south of the Los Angeles River channel and north of what was then known as Cahuenga Road, which is the approximate alignment of Ventura Boulevard. This is the approximate route taken by the first Spanish land expedition, and then maintained as part of the network of roads connecting the major settlements of the Mission system, known as El Camino Real (lit. "The Royal Road"). The "road," however, was never a single trail. The roads established by the Spanish between the missions, presidios, and pueblos likely followed existing footpaths used by Native Americans, some of which have been retained by contemporary street alignments.

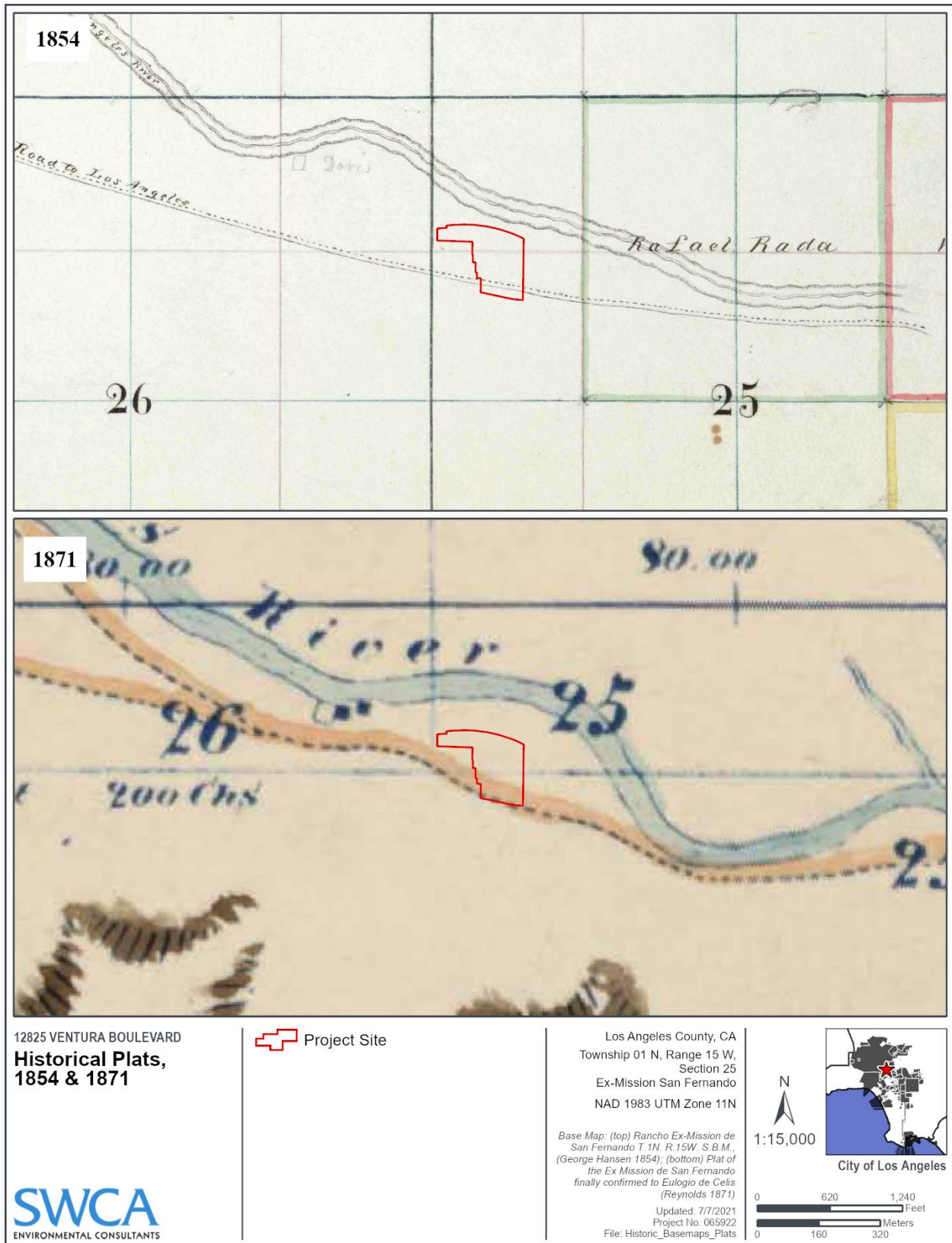


Figure 8. Historical plats from 1854 (top) and 1871 (bottom) showing the Project site located between the course of the Los Angeles River and road that would become Ventura Boulevard.

Historic Overview

The chronological division of the historic period for the state of California is generally divided into three periods: the Spanish period (1769–1822), Mexican period (1822–1848), and American period (1848–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. Mission San Gabriel was established in 1771, followed by Mission San Fernando in 1796, the latter of which was constructed to fill the gap between Mission San Gabriel and Mission San Buenaventura. In 1781 a group of settlers from Sonora Mexico founded the Pueblo La Reyna de los Ángeles (the Queen of the Angels), which attracted Hispanic settlers from Mexico in growing numbers (Treutlein 2004). Spanish settlement soon began to expand west from the pueblo as the need for additional grazing lands intensified in the early nineteenth century. 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.

Rancho Ex-Mission San Fernando and Studio City

The following excerpt summarizes the regional historical context from the mid-nineteenth to early twentieth century and is taken from the 2018 historical resources assessment report prepared by ESA for the current Project (footnotes included in the original text are shown here as in-text citations):

The subject property is located in the neighborhood of Studio City in the City of Los Angeles. Situated in the southeastern portion of the San Fernando Valley, the area was part of the 116,858-acre Rancho Ex-Mission San Fernando that Eulogia de Celis had obtained from the Mexican government in 1846. In 1869, de Celis' heirs sold the southern half of the Rancho, approximately 59,000-acres, to a syndicate that included Isaac Lankershim and Isaac Newton Van Nuys, prominent Southern California businessmen and landowners. The Lankershim-Van Nuys syndicate was known under several names until 1880 when it became the San Fernando Farm and Milling Company with wheat farming being the syndicate's primary activity. To facilitate operations, the 59,000-acre ranch was divided into seven smaller units, which included the Lankershim Ranch (now North Hollywood in which the subject property is located), the Sheep Ranch (also North Hollywood), the Kester Ranch (now Van Nuys), and the Home Ranch (also Van Nuys) (City of Los Angeles 2010).

During Southern California's first great real estate boom in the late 1880s, and following the death of Isaac Lankershim, I.N. Van Nuys sold the 12,000 acres at the east end of the Valley to the Lankershim Ranch Land and Water Company. The land was first subdivided into small farms ranging from one acre to 250 acres in size (City of Los Angeles 2010). The Pacific Improvement Company, a subsidiary of the Southern Pacific Railroad, purchased an area one-half mile square and laid out the town site of Toluca near Chandler and Lankershim Boulevards. Still a small town 20 years later, the town site of Toluca had become known as Lankershim, and later grew into the thriving agricultural community of North Hollywood (Masters 2014). Other communities that emerged in the early decades of the 20th century in the Southeast San Fernando Valley included Van Nuys (subdivided in the 1910s), Sherman Oaks (developed in the early 1920s), and the present community of Toluca Lake (subdivided in the mid-1920s). Tract 1368, where the subject property is located, was subdivided in July 1911 by the Title Insurance and Trust Company, and was part of lot 213 within the larger Tract 1000 surveyed in 1911, which was a subdivision of a part of Rancho Ex Mission de San Fernando owned by B.F. Elliott... This neighborhood

would later be named Studio City because of Mack Sennett’s 20-acre movie studio facility developed in the late 1920s, as discussed further in the context. (Brown et al. 2018:16).

Historical Development of the Project Site

The following historical context describing the development of the Project site is excerpted from the 2018 historical resources assessment report prepared by ESA for the current Project (footnotes included in the original text are shown here as in-text citations):

The subject property is located on Tract 1368, which was subdivided in August 1911 by the Title Insurance and Trust Company. Tract 1368 was part of the larger Tract 1000, which was subdivided earlier that year in March of 1911. Tract 1000 was a subdivision of a part of Rancho Ex Mission de San Fernando owned by B.F. Elliott. The land where the subject property and the adjacent Sportsmen’s Lodge are located were purchased by Samuel Lemberg owner and founder of New York based Midwood Trading Company (later Midwood Investment & Development). Midwood Trading Company entered an agreement with the Harlig Family who bought and operated the Sportsmen’s Lodge in 1945, which included a “tiny bar that could seat 50 people” (Valley News 1977). In 1948, Harlig had a lake dug and stocked with trout, between 1949 and 1966 he added seven more rooms to the restaurant and built a “huge kitchen” (Valley News 1977). In 1961, the Lemberg Family leased the adjacent land to the Harlig family to build the Sportsmen’s Lodge Hotel (Los Angeles Times 1963). The two properties together created the largest convention center in the San Fernando Valley. After many decades, the Lemberg Family and Midwood now own and manage both the subject property, and the adjacent Sportsmen’s Lodge. (Brown et al. 2018: 15)

RESULTS

CHRIS Records Search

Previously Conducted Studies

The CHRIS records search identified six cultural resources studies, two of which were conducted within the Project site (Table 1). One of the intersecting projects (CHRIS report LA-12315) was a study that included a records search and site survey conducted for a project replacing telecommunications equipment on a building rooftop. The second study (CHRIS report LA-13417) was the historic resources assessment conducted for the current Project (Brown et al. 2018).

Table 1. Previous Cultural Resources Studies within 0.8 km (0.5 miles) of the Project Site

SCCIC Report No.	Title	Author	Affiliation	Year	Relationship to Project Area
LA-01165	<i>An Archaeological Resource Survey and Impact Assessment of a 58.3 Acre Parcel at 3531 Coldwater Canyon Avenue in the Sherman Oaks Community, Los Angeles County</i>	Dillon, Brian D.	University of California, Los Angeles Archaeological Survey	1982	Outside
LA-04587	<i>Cultural Resource Assessment for Pacific Bell Mobile Services Facility LA 674-03, County of Los Angeles, California</i>	Duke, Curt	LSA Associates	1999	Outside

SCCIC Report No.	Title	Author	Affiliation	Year	Relationship to Project Area
LA-05752	<i>Cultural Resource Evaluation for Fire Station 78 in Studio City Los Angeles, California</i>	Christy, Juliet L.	Greenwood and Associates	2002	Outside
LA-07777	<i>Cultural Resources Records Search and Literature Review Report for the City Trunk Line South Project City of Los Angeles Department of Water and Power Los Angeles County, California</i>	Mason, Roger D. and Patricia A. Peterson	Chambers Group, Inc.	2002	Outside
LA-12315	<i>Cultural Resource Collocation Records Search and Site Visit Results for T-Mobile West, LLC Candidate SV00674A (LA674 Sportsman Lodge) 12825 Ventura Boulevard, Studio City, Los Angeles County, California</i>	Bonner, Wayne, Williams, Sarah, and Crawford, Kathleen	Michael Baker and Associates (MBA)	2012	Within
LA-13417	<i>Final Sportsmen's Lodge Hotel Historical Resource Assessment Report</i>	Brown, Ashley, Max Loder, Margarita C. Jerabek, and Amanda Kainer	Environmental Science Associates (ESA)	2018	Within

Previously Recorded Resources

The CHRIS records search did not identify any potential tribal cultural resources within a 0.8-km (0.5-mile) radius of the Project site. The resources returned in the CHRIS search are the Sportsman's lodge (P-19-190329) and a utility pole (P-19-192621), both of which are historic-period built-environment resources.

Sacred Lands File Search

In a letter dated April 22, 2021, the NAHC's SLF search results indicate positive results and recommend contacting the FTBMI for more information. The NAHC's letter also includes a list of an additional eight Native American contacts, whom the NAHC indicates may have knowledge of cultural resources in or near the study area and recommends be contacted. The NAHC letter is included in Attachment B.

Archival Research

Historical developments to the Project site were reviewed to assess areas of disturbance to the subsurface setting that may affect the preservation of any potentially buried tribal cultural resources. These developments were assessed on the basis of the historical context described by Brown and colleagues (2018) and direct analysis of aerial photographs taken between approximately 1925 and 1962. The Project site was first developed for agricultural uses by at least the middle nineteenth century. Aerial photographs taken in the 1920s show plowed fields and an orchard split between at least plots occupying the eastern portion of the Project site (Figure 9 and Figure 10). Within the two plots are what appears to be at least two single-family residences with several around which are other outbuildings and small structures. The unpaved road that would become Ventura Boulevard and a northerly road bisecting the Project site can be seen. The portion of the Project site abutting the stream channel is wooded appears relatively unmodified. By the 1930s alterations within the center of the Project site are evident indicative of the conversion from agricultural land-uses to recreational (Figure 11). It appears that many of the former orchard trees continued to grow in the eastern portion of the Project site and vegetation along the stream channel appears to have been extended south. The major changes that accompanied the establishment of the Sportsman's Lodge are apparent in the 1950s (Figure 12), which show various modifications in the

northern and western portions of the Project site, while some of the former orchard trees and perhaps some small buildings or structures can be see occupying the central and eastern portions of the Project site. By 1960 the Project site shows clearing and grading activities (Figure 13) in preparation for the construction of the Sportsman's Lodge Hotel, the construction of which was completed in 1962 and included a paved parking lot surrounding the primary structure (Figure 14). At this point the entire Project site has been fully paved or otherwise developed, after having been used for agricultural and recreational uses. No substantial changes affecting the subsurface setting have occurred to the Project site since the construction of the Sportsman's Lodge Hotel.



Figure 9. Hollywood Country Club located across from the future site of the Sportsmen's Lodge and Sportsmen's Lodge Hotel, circa 1925. The approximate outline of the Project site is shown as the red outline. (Source: The Museum of the San Fernando Valley)

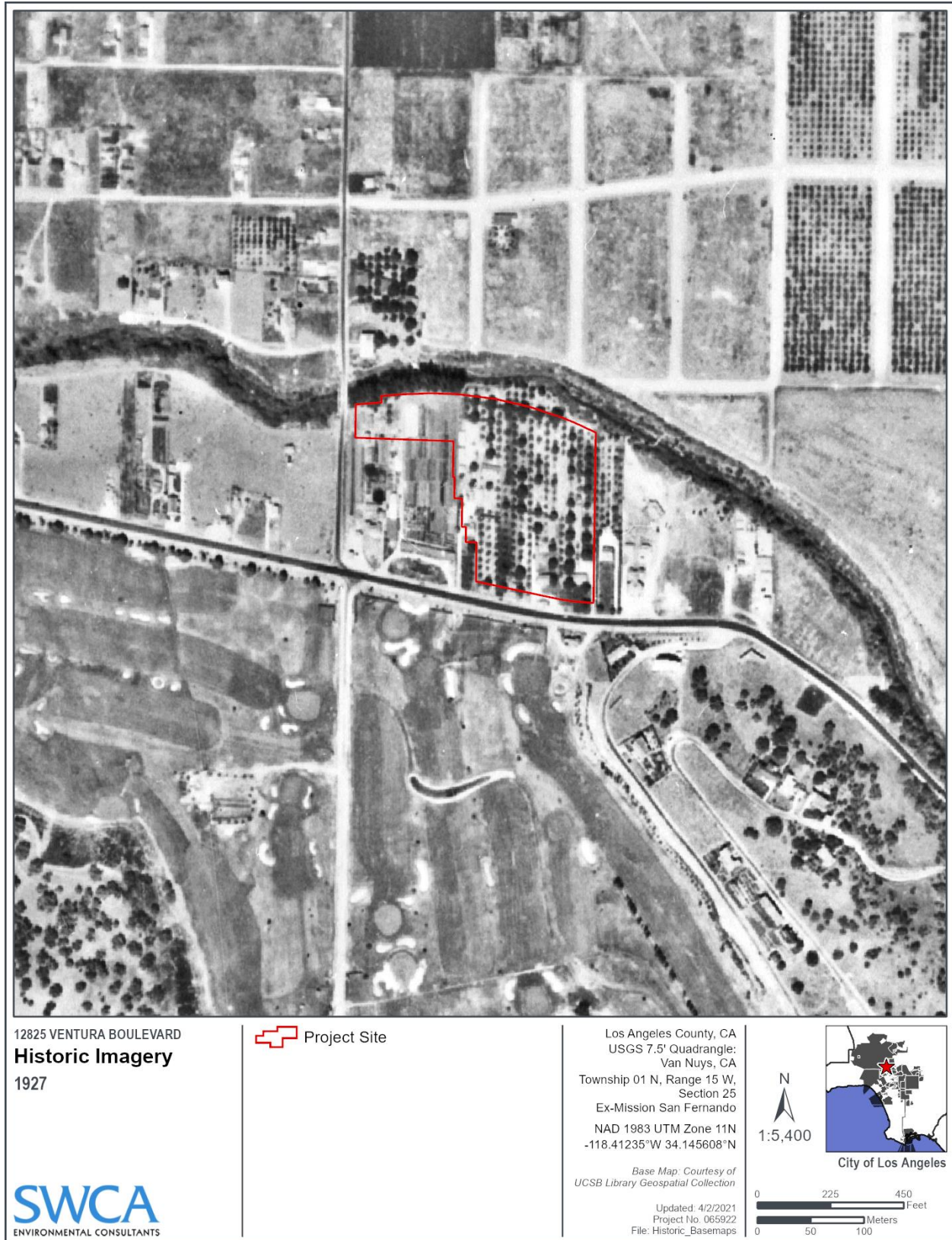


Figure 10. Project site plotted on historic aerial photograph, 1927.

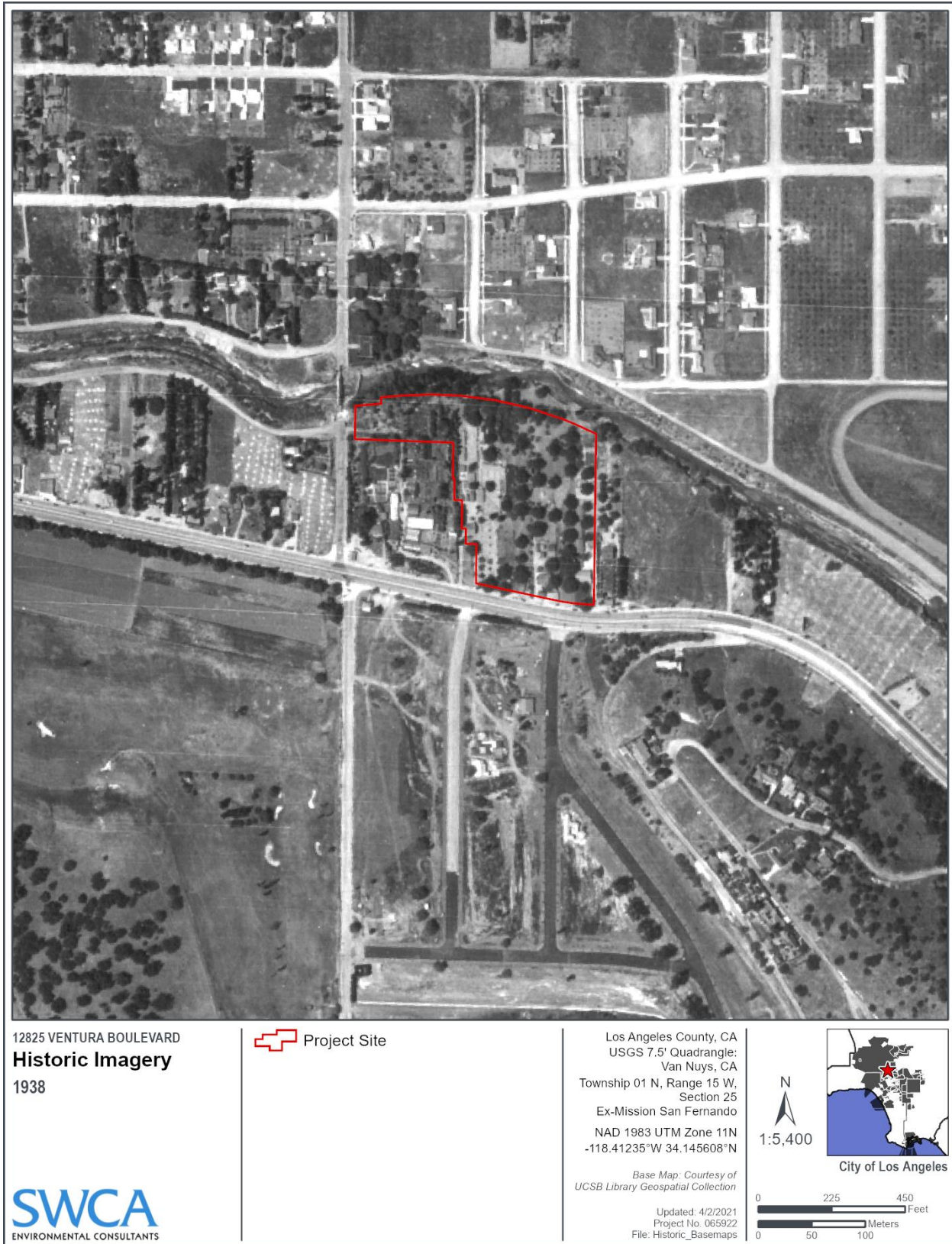


Figure 11. Project site plotted on historic aerial photograph, 1938.



Figure 12. Project site plotted on historic aerial photograph, 1956.



Figure 13. Project site plotted on historic aerial photograph, 1960.



Figure 14. Project site plotted on historic aerial photograph, 1962.

Buried Site Assessment

No tribal cultural resources were identified in a CHRIS records search within the Project site or a 0.8-km (0.5-mile) radius. The SLF returned positive results, but no additional information is available concerning the nature of the resource. A review of ethnographic literature and other archival sources indicate that the closest known Native American sites are the village site of Kaweenga, located approximately 2.8 miles to the east, and the village site of Siutcanga, approximately 5.1 miles to the west, both of which were situated along the course of the Los Angeles River. Native American archaeological sites have been identified at both Siutcanga and Kaweenga.

Before it was known as the Los Angeles River, the primary stream channel and the river's many tributaries would have supplied seasonal water sources and the floodplains and marshes would have included abundant natural resources for Native Americans inhabiting the region (Gumprecht 2001, see also Los Angeles County 2021:70–79). Natural springs were likely present upslope to the south, further into the foothills of the Santa Monica Mountains. Generally speaking, footpaths and trails used for travel and trade are understood to have often followed water course, some of which became established roads and thoroughfares and are reflected in the current street grid. The alignment of Ventura Boulevard likely approximates a former travel corridor used by Gabrielino, Tataviam, and other neighboring groups, portions of which were likely incorporated into the Spanish road network known as El Camino Real.

Footpaths are ephemeral and unlikely to be physically preserved, but other kinds of activities that occurred during travel could have produced other kinds of durable artifacts and features. These activities include foraging, resource processing, and temporary camps, as well as non-subsistence activities centered around ritual and ceremony, including burial practices. Subsistence activities are more likely to produce materials remains such as lithic debitage and expedient tools, charcoal deposits or fire altered rocks from a hearth feature. Oral histories and settlement patterns seen in archaeological and village sites make it clear that the Los Angeles River, water courses, and springs were important places to past Native Americans inhabitants. These places would have, therefore, also carried cultural and religious significance that extended beyond the association with resources. There is no indication that the general importance of the river is correlated with any ceremonial or ritual activities that would have resulted in a greater likelihood of material remains being deposited specifically within the Project site.

The observations that the course of the Los Angeles River is known to have shifted prior to channelization and that the Project site is located within areas subject to periodic flooding, further suggests it is unlikely that a major habitation site was once present within the Project site. Both of Kaweenga and Siutcanga are located at slightly higher elevations relative to the floodplain. Although the possibility of such a site cannot be ruled out within the Project site or any location within the floodplain, this observation suggests that isolated deposits associated with temporary use are more likely to have existed. Taken together, the proximity to a major water course and location along a travel corridor situated between two known village sites indicates a generalized increase in the past use of the area by Native Americans, which correlates with an increase in the likelihood of material remains having been deposited through subsistence and ceremonial based practices.

This generalized increase in sensitivity for buried tribal cultural resources is diminished by the impacts from historical developments across the site, which would have dislocated or destroyed materials once present. The use of the Project site for agricultural purposes during the late nineteenth and early twentieth centuries would have minimally destroyed or displaced tribal cultural resources in the near surface. Additional historical developments included the construction and demolition of several single-family residences with various buildings and structures, which were replaced in the middle twentieth century by the Sportsmen's Lodge facilities and Hotel. As a result of the alterations, all of the sediments in the near-

surface of the Project site have been subject to at least some amount of ground disturbance, which typically reduces the likelihood that any tribal cultural resources once present are still preserved.

It has been demonstrated elsewhere in the greater Los Angeles area that deeply buried archaeological deposits can exist within Holocene-age alluvium, and below and intermixed with historic-period disturbances and debris. Furthermore, most accumulations of alluvial sediments were formed by a combination of high- and low-energy depositional events. High-energy events are less likely to have preserved any material remains left on the surface by Native Americans, while low-energy floods tend to produce more favorable environments for the preservation of cultural materials. Thus, low-energy alluvial sediments that also date to the Late Pleistocene or Holocene time periods (the last 12,000 years) have the greatest potential for preserving buried tribal cultural resources. There is no absolute measure of depth below the surface in which sediments with these properties occur and site-specific conditions must be considered. Also, although such soil conditions are an indicator of a setting favorable for preservation, the presence of such soils alone is not an absolute indicator of tribal cultural resources presence.

Based on the results of geotechnical bores, the potential for tribal cultural resources is considered to be very low within the stratum designated as artificial fill, estimated to be between 2 and 4 feet below the current grade. Below the artificial fill are various strata of naturally deposited Holocene-age alluvium. These sediments have accumulated over thousands of years, extending beyond the time during which humans are known to have been in North American, but also including the prehistoric period during which time Native Americans were present in the greater Los Angeles area. The alluvium is between approximately 50 and 60 feet thick and any tribal cultural resources that might be present have the greatest chance of being preserved within the uppermost substrata of the alluvium. The deposition is consistent with general trends for the Los Angeles Basin and those specifically within the floodplain of the Los Angeles River. The sediment bores from the Project site lack obvious indications of high-energy flooding, which suggests a relatively favorable preservation setting.

Long-term occupation of a site typically produces more substantial deposits that are likely to be preserved below historic period disturbances to the near surface. No evidence was identified here to suggest substantial deposits associated with a long-term occupation site or similar kinds of tribal cultural resources are likely to be located within the Project site. Rather, evidence suggests a generalized increase in the potential for smaller isolated deposits, including single artifacts or features, which is somewhat offset by the greater effect of historical disturbances in disturbing or dislocating any resources once present by virtue of their smaller size and more ephemeral nature. Based on these findings, the sensitivity for tribal cultural resources at the Project site is considered low.

CONCLUSION AND RECOMMENDATIONS

This evaluation included searches of the CHRIS and SLF, a review of ethnographic literature and archival sources. The CHRIS records search did not identify any known tribal cultural sites in the Project site or vicinity. The SLF results returned by the NAHC was positive but no additional information was available to incorporate into this analysis. The Project site was assessed for the potential to contain previously unidentified tribal cultural resources that are archaeological in nature and was found to be low, but the presence of a tribal cultural resource within the Project site cannot be fully ruled out. The Project is subject to the City of Los Angeles's standard condition of approval for the inadvertent discovery of tribal cultural resources, which requires construction be halted and California Native American tribes be consulted on treatment. Based on the condition of approval, any potential impacts to an inadvertently discovered tribal cultural resource would be reduced to less than significant. However, this conclusion applies only to tribal cultural resources that are archaeological in nature and whose significance is based on their potential to contribute important historical and scientific information. Further input from tribes,

including but not limited to the nature of the positive SLF result, has not been considered in this study. Should additional evidence be presented, additional analysis of impacts may be required. SWCA recommends the FTBMI be contacted for more information and input.

Construction at the Project site would adhere to applicable regulatory compliance that apply to the inadvertent discovery of human remains. Specifically, the CHSC Section 7050.5 states that if human remains are discovered, no further disturbance shall occur until the Los Angeles County Coroner has made a determination of origin and disposition pursuant to PRC Section 5097.98. The Los Angeles County Coroner must be notified of the find immediately. If the human remains are determined to be prehistoric, the Coroner will notify the NAHC, which will determine and notify an MLD. The MLD shall complete the inspection of the site within 48 hours of notification and may recommend scientific removal and nondestructive analysis of human remains and items associated with Native American burials.

Disclaimer

In creating the category of tribal cultural resources, the legislative intent of AB 52 is expressly stated as seeking to consider “the tribal cultural values in addition to the scientific and archaeological values when determining impacts and mitigation” and “recognize that California Native American tribes may have expertise with regard to their tribal history and practices, which concern the tribal cultural resources with which they are traditionally and culturally affiliated” (Gatto 2014). The evidence presented and considered in this study is confined to published, academic, archaeological, and other listed sources, and the conclusions can only be considered as representing scientific and archaeological values based on the expertise and professional judgement of SWCA’s qualified archaeologists. This study is intended to assess the potential for tribal cultural resources under CEQA based on available evidence and should not be considered a replacement for tribal expertise or assumed to represent tribal cultural values.

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ATTACHMENT A.

**City of Los Angeles Department of City Planning's
Standard Condition of Approval for Tribal Cultural Resources**

ATTACHMENT B.

California Historical Resources Information System (CHRIS) Search Results

ATTACHMENT C.

**Native American Heritage Commission (NAHC)
Sacred Lands File (SLF) Search Results**

