A PHASE I CULTURAL RESOURCES ASSESSMENT FOR THE WALMART SUPERCENTER #5156 FUEL STATION PROJECT

CITY OF BEAUMONT, CALIFORNIA

APN 419-260-081

Project Site Location: Section 11, Township 3 South, Range 1 West, San Bernardino Base and Meridian, as shown on the *Beaumont* USGS Quadrangle Topographic Map

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March 2, 2023

Fieldwork Performed: February 16, 2023
Key Words: two acres; archaeological survey; negative; no further study recommended.

Archaeological Report Summary Information

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Report Date:	March 2, 2023
Report Title:	A Phase I Cultural Resources Assessment for the Walmart Supercenter #5156 Fuel Station Project, City of Beaumont, California
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Assessor's Parcel Numbers:	419-260-081
USGS Quadrangle:	Section 11, Township 3 South, Range 1 West, San Bernardino Base and Meridian of the USGS *Beaumont*, *California* (7.5 minute) Quadrangle.
Study Area:	Two acres
Key Words:	Archaeological survey program; city of Beaumont; *Beaumont* USGS topographic quadrangle; negative; no further study recommended.

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1.0 MANAGEMENT SUMMARY/ABSTRACT

The following report describes the results of the cultural resources survey conducted by BFSA Environmental Services, a Perennial Company (BFSA), Walmart Supercenter #5156 Fuel Station Project. The project includes an approximately two-acre portion of Assessor's Parcel Number (APN) 419-260-081, located northeast of the intersection of East 2nd Street and Commerce Way, within the southeastern portion of the Walmart Supercenter parking lot at 1540 East 2nd Street, Beaumont, California. The project is situated within Section 11, Township 3 South, Range 1 West, of the San Bernardino Baseline and Meridian, as shown on the USGS (7.5-minute) *Beaumont, California* topographic quadrangle map. The project applicant proposes the construction of a new fuel station, kiosk, and associated infrastructure within the southwestern corner of the already paved and developed Walmart Supercenter parking lot. This study was conducted by BFSA in compliance with the California Environmental Quality Act (CEQA) and the City of Beaumont's environmental guidelines to locate and record any cultural resources present within the project.

1.1 Purpose of Investigation

The purpose of this investigation was to determine if any cultural resources would be affected by the proposed land development. This study consisted of the processing of a records search of previously recorded archaeological sites on or near the property and the completion of an archaeological survey of the project.

1.2 Major Findings

The archaeological records search results from the Eastern Information Center (EIC) at the University of California at Riverside (UCR) did not identify any recorded resources within the subject property; however, the search did identify six resources located within a one-mile radius of the current project. Further, the search results show that the property has been included in three previous archaeolocal studies (Demcak 2002; McKenna et al. 2006; Crews and Sander 2007). In addition, the Native American Heritage Commission (NAHC) was contacted for a Sacred Lands File (SLF) search; the results of the search were negative for the presence of previously recorded sacred or ceremonial sites or landforms on or near the project. A review of historic maps and aerial photographs show that the property was undeveloped until 2005 when it was completely cleared and graded for commercial development. The survey of the Walmart Supercenter #5156 Fuel Station Project did not locate any cultural resources.

1.3 Recommendation Summary

Although visibility was hindered by the developed nature of the property during the survey, the records search results show that the property was previously surveyed for cultural resources with negative results prior to development (Demcak 2002; McKenna et al. 2006; Crews and Sander

2007). These results, coupled with the fact that the property has been entirely graded, indicate that there is little to no potential for cultural resources to be present/disturbed by the proposed project. As such, site-specific mitigation measures will not be required for this project, and no further archaeological study is recommended as a condition of permit approval. In the event that any historic or prehistoric cultural resources are inadvertently discovered during the development process, all construction work in the immediate vicinity of the discovery shall stop and a qualified archaeologist shall be engaged to discuss the discovery and determine if further mitigation measures are warranted. Should human remains be discovered, treatment of these remains shall follow California Public Resources Code 5097.9. A copy of this report will be permanently filed with the EIC at UCR. All notes, photographs, and other materials related to this project will be curated at the archaeological laboratory of BFSA in Poway, California.

2.0 INTRODUCTION

BFSA was retained by the applicant to conduct a cultural resources survey of the proposed Walmart Supercenter #5156 Fuel Station Project. The archaeological survey was conducted in order to comply with CEQA and City of Beaumont environmental guidelines with regards to development-generated impacts to cultural resources. The project is located in an area of low cultural resource sensitivity, as is suggested by known site density and predictive modeling. Most resources within the city of Beaumont tend to be associated with the historic period. Sensitivity for prehistoric cultural resources in a given area is usually indicated by known settlement patterns, which in Riverside County are concentrated around environments with accessible food and water.

The Walmart Supercenter #5156 Fuel Station Project proposes to construct a new fuel station within an already developed commercial retail center (Figure 2.0–1). The project includes an approximately two-acre portion of APN 419-260-081 located northeast of the intersection of East 2nd Street and Commerce Way within the southeastern portion of the Walmart Supercenter parking lot at 1540 East 2nd Street, Beaumont, California. The project is situated within Section 11, Township 3 South, Range 1 West, of the San Bernardino Baseline and Meridian, as shown on the USGS (7.5-minute) *Beaumont, California* topographic quadrangle map (Figure 2.0–2). The project proposes the construction of a fuel station, kiosk, and associated infrastructure within the southwestern corner of the already paved and developed Walmart Supercenter parking lot (Figure 2.0–3).

Principal Investigator Tracy A. Stropes, M.A., RPA directed the cultural resources survey of the project. The archaeological survey was completed on February 16, 2023, by Consulting Archaeologist Brian F. Smith, M.A. Andrew J. Garrison M.A., RPA prepared the technical report. Emily T. Soong created the report graphics, and Jacob B. Tidwell conducted technical editing and report production. Qualifications of key personnel are provided in Appendix A.

2.1 Previous Work

An archaeological records search for the project and the surrounding area within a one-mile radius was conducted from data supplied by the EIC at UCR. Based upon the records search data, three previous studies have included the subject property (Demcak 2002; McKenna et al. 2006; Crews and Sander 2007). None of these studies have identified any resources within the project. Based upon recent aerial photographs, the subject property was cleared and entirely graded between 2005 and 2006 for the construction of the Walmart Supercenter. A discussion of records search results and additional background research is provided in Section 4.1 of this report.

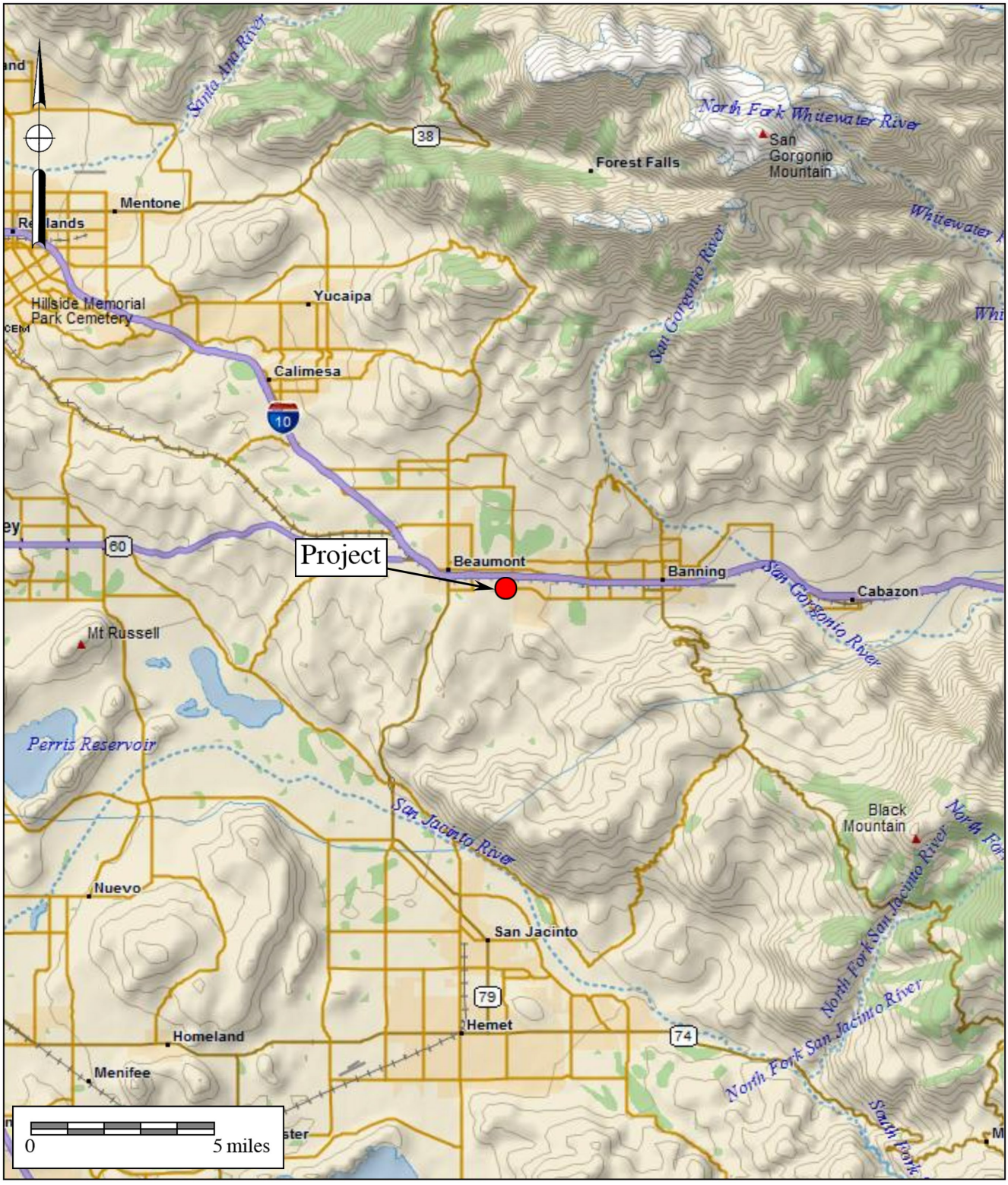

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Figure 2.0–1

General Location Map

The Walmart Superstore #5156 Fuel Station Project

DeLorme (1:250,000 series)

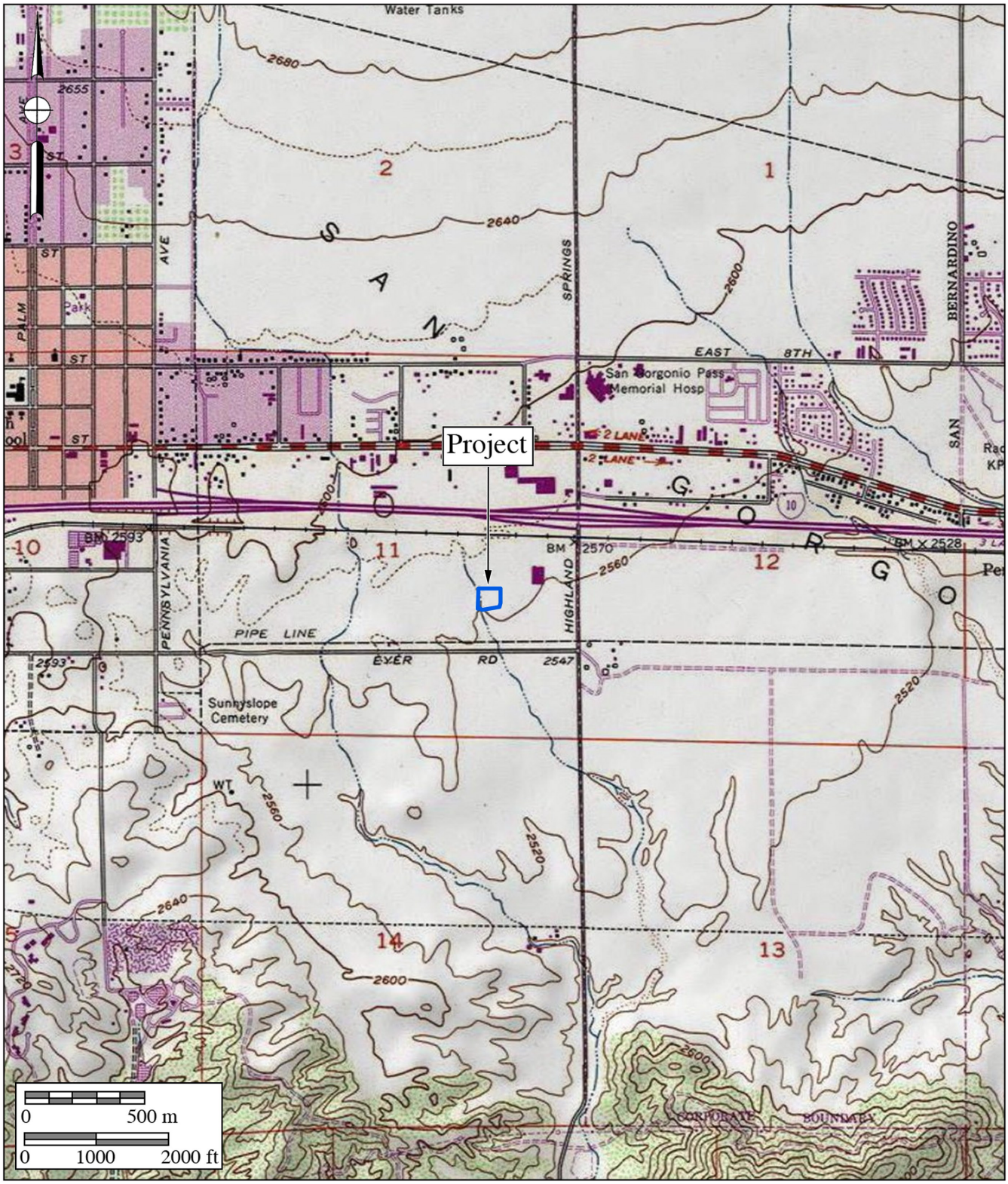

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Figure 2.0–2

Project Location Map

The Walmart Superstore #5156 Fuel Station Project

USGS *Beaumont* Quadrangle (7.5-minute series)

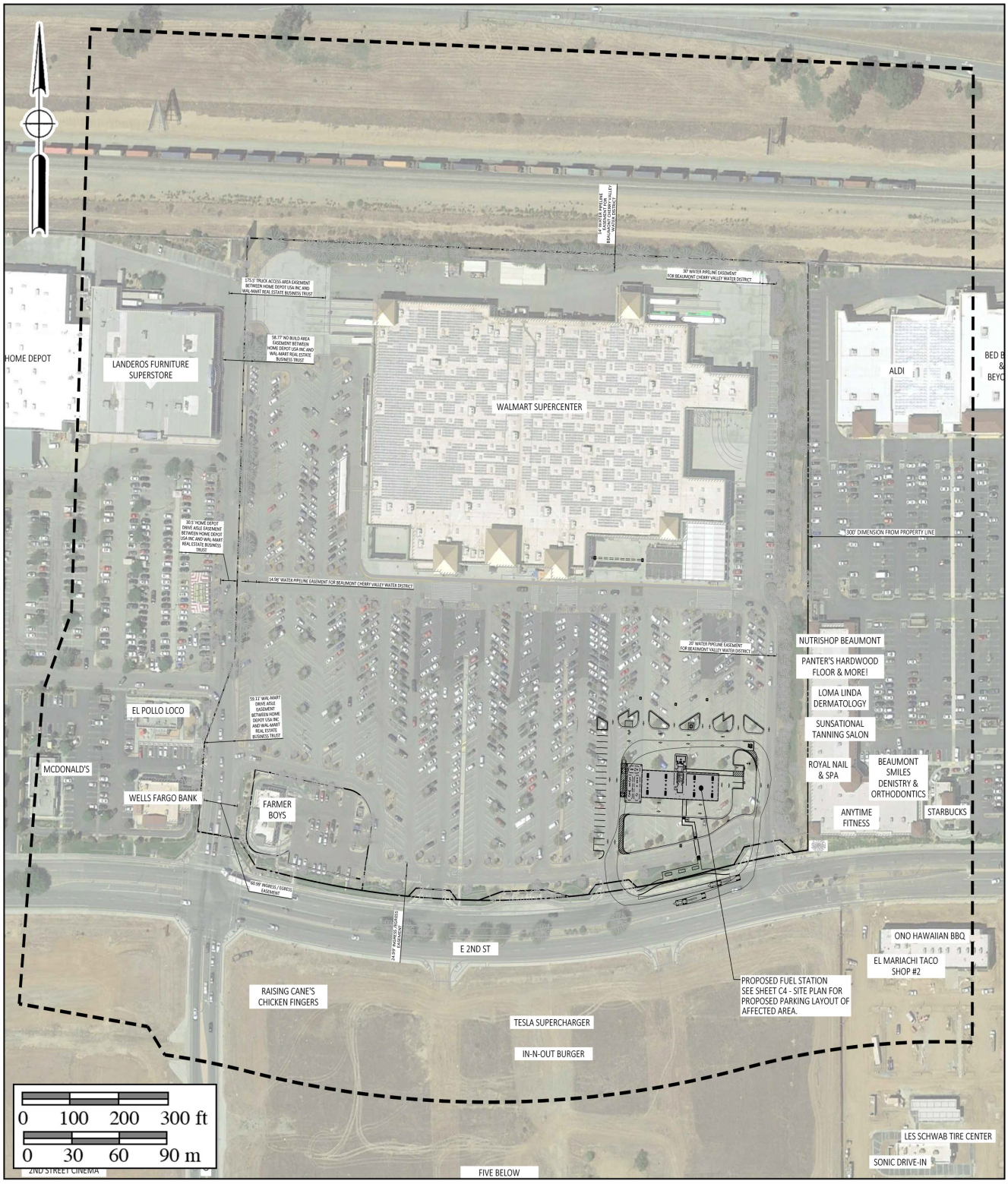

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Figure 2.0–3
Project Development Map
The Walmart Superstore #5156 Fuel Station Project

2.2 Project Setting

Riverside County lies in the Peninsular Ranges Geologic Province of southern California. The range, which lies in a northwest-to-southeast trend through the county, extends some 1,000 miles from the Raymond-Malibu Fault Zone in western Los Angeles County to the southern tip of Baja California. Regionally, the project lies within the Banning Pass in the greater San Gorgonio Pass fault zone valley that separates the granitic mountain blocks of the San Bernardino Mountains to the north and the San Jacinto Mountains to the southeast. Dibblee and Minch (2003) map the project as late Pleistocene alluvial fan deposits of the San Gorgonio Pass. The specific soil types found within the property are mapped as Ramona sandy loam, 2 to 5 percent slopes, eroded (RaB2) (NRCS 2023).

The property is developed primarily as a graded asphalt covered parking lot with an elevation of approximately 2,570 feet above mean sea level. Islands within the parking lot contain maintained commercial landscaping. During the prehistoric period, vegetation in the general area of the project provided sufficient food resources to support prehistoric human occupants. The animals that inhabited the project during prehistoric times included mammals such as rabbits, squirrels, gophers, mice, rats, deer, and coyotes, in addition to a variety of reptiles and amphibians. Intermittent streams found throughout the area, Portero and Smith creeks, and the San Gorgonio River, would have provided easily accessible sources of fresh water.

2.3 Cultural Setting

The archaeological perspective seeks to reconstruct past cultures based upon the material remains left behind. This is done using a range of scientific methodologies, almost all of which draw from evolutionary theory as the base framework. Archaeology allows one to look deeper into history or prehistory to see where the beginnings of ideas manifest themselves via analysis of material culture, allowing for the understanding of outside forces that shape social change. Thus, the archaeological perspective allows one to better understand the consequences of the history of a given culture upon modern cultures. Archaeologists seek to understand the effects of past contexts of a given culture on this moment in time, not culture in context *in* the moment.

Despite this, a distinction exists between "emic" and "etic" ways of understanding material culture, prehistoric lifeways, and cultural phenomena in general (Harris 1991). While "emic" perspectives serve the subjective ways in which things are perceived and interpreted by the participants within a culture, "etic" perspectives are those of an outsider looking in hopes of attaining a more scientific or "objective" understanding of the given phenomena. Archaeologists, by definition, will almost always serve an etic perspective as a result of the very nature of their work. As indicated by Laylander et al. (2014), it has sometimes been suggested that etic understanding, and therefore an archaeological understanding, is an imperfect and potentially ethnocentric attempt to arrive at emic understanding. In contract to this, however, an etic understanding of material culture, cultural phenomena, and prehistoric lifeways can address significant dimensions of culture that lie entirely beyond the understanding or interest of those

solely utilizing an emic perspective. As Harris (1991:20) appropriately points out, "Etic studies often involve the measurement and juxtaposition of activities and events that native informants find inappropriate or meaningless." This is also likely true of archaeological comparisons and juxtapositions of material culture. However, culture as a whole does not occur in a vacuum and is the result of several millennia of choices and consequences influencing everything from technology, to religions, to institutions. Archaeology allows for the ability to not only see what came before, but to see how those choices, changes, and consequences affect the present. Where possible, archaeology should seek to address both emic and etic understandings to the extent that they may be recoverable from the archaeological record as manifestations of patterned human behavior (Laylander et al. 2014).

To that point, the culture history offered herein is primarily based upon archaeological (etic) and ethnographic (partially emic and partially etic) information. It is understood that the ethnographic record and early archaeological records were incompletely and imperfectly collected. In addition, in most cases, more than a century of intensive cultural change and cultural evolution had elapsed since the terminus of the prehistoric period. Coupled with the centuries and millennia of prehistoric change separating the "ethnographic present" from the prehistoric past, this has affected the emic and etic understandings of prehistoric cultural settings. Regardless, there remains a need to present the changing cultural setting within the region under investigation. As a result, both archaeological and Native American perspectives are offered when possible.

2.3.1 Introduction

Paleo Indian, Archaic Period Milling Stone Horizon, and the Late Prehistoric Takic groups are the three general cultural periods represented in the far eastern portion of Riverside County. The following discussion of the cultural history of this area of Riverside County references the Lake Mojave Complex, Pinto Period, Gypsum Period, Greven Knoll Complex, and Saratoga Springs Period, since these culture sequences have been used to describe archaeological manifestations in the region. The Late Prehistoric component present in this area of Riverside County was primarily represented by the Cahuilla, Gabrielino, and Luiseño Indians.

Absolute chronological information, where possible, will be incorporated into this archaeological discussion to examine the effectiveness of continuing to interchangeably use these terms. Reference will be made to the geological framework that divides the archaeologically-based culture chronology of the area into four segments: the late Pleistocene (20,000 to 10,000 years before the present [YBP]), the early Holocene (10,000 to 6,650 YBP), the middle Holocene (6,650 to 3,350 YBP), and the late Holocene (3,350 to 200 YBP).

2.3.2 Paleo Indian Period (Late Pleistocene: 11,500 to circa 9,000 YBP)

Archaeologically, the Paleo Indian Period is associated with the terminus of the late Pleistocene (12,000 to 10,000 YBP). The environment during the late Pleistocene was cool and moist, which allowed for glaciation in the mountains and the formation of deep, pluvial lakes in

the deserts and basin lands (Moratto 1984). However, by the terminus of the late Pleistocene, the climate became warmer, which caused the glaciers to melt, sea levels to rise, greater coastal erosion, large lakes to recede and evaporate, extinction of Pleistocene megafauna, and major vegetation changes (Moratto 1984; Martin 1967, 1973; Fagan 1991). The coastal shoreline at 10,000 YBP, depending upon the particular area of the coast, was near the 30-meter isobath, or two to six kilometers further west than its present location (Masters 1983).

Paleo Indians were likely attracted to multiple habitat types, including mountains, marshlands, estuaries, and lakeshores. These people likely subsisted using a more generalized hunting, gathering, and collecting adaptation utilizing a variety of resources including birds, mollusks, and both large and small mammals (Erlandson and Colten 1991; Moratto 1984; Moss and Erlandson 1995).

2.3.3 Lake Mojave Period (Late Pleistocene: 10,000 to 7,000 YBP)

The earliest documented evidence of human occupation in the Mojave Desert and surrounding areas comes from the Paleo Indian Period, a cultural expression referred to as the Western Pluvial Lakes Tradition (WPLT). The WPLT occurred in the western Great Basin and covered an area that stretched from the now arid lands of southern California to Oregon. A cultural adaptation to pluvial conditions (e.g., lakes, marshes, and grasslands) flourished for thousands of years after approximately 9000 B.C., but disappeared in response to the warming and drying trends of the Altithermal climatic period (Moratto 1984). One of the most well known expressions of the WPLT is the Lake Mojave Complex, which is thought to have covered a vast area including parts of the southwestern Great Basin and the Mojave Desert, and may have reached as far south as the San Diego area. Artifacts indicative of the Lake Mojave Complex include foliated points and knives, Lake Mojave points, Silver Lake points, and flaked-stone crescents. Similar artifacts have been subsequently recorded along the shoreline of many other pluvial lakes in the Mojave Desert. Archaeological studies by Mark Sutton (1988) suggested that, at the time of the Lake Mojave Complex, much of Antelope and Fremont valleys may have been covered by Pleistocene Lake Thompson. In her 1978 work, Davis (1978) argues that the wetlands generated as a result of such Pliestocene lakes would have been a great attraction to the region's early occupants. This would result in an adaptive strategy that was more generalized, focusing on hunting and the overall exploitation of wetland resources. In general, it is clear that cultures across California adapted to wetland environments generated by pluvial lake ecological systems (Moratto 1984).

2.3.4 Pinto Period (Early and Middle Holocene: 7,000 to 4,000 YBP)

The Pinto Period dates to the end of the Pleistocene, when the severe and dramatic environmental change from pluvial to arid conditions began (Moratto 1984). Pinto Period sites are found mostly near ephemeral lakes and now dry streams and springs, suggesting that as the region began to dry, new subsistence adaptations were necessary. Projectile points associated with the Pinto Period are characterized as larger atlatl dart points, as opposed to arrowhead points,

which were introduced later. This period has been described as a highly mobile desert economy, with an emphasis on hunting, supplemented by the use of processed seeds (Moratto 1984). However, the collections believed to represent the Pinto Period are largely lacking in well-developed milling technologies according to Moratto (1984). Pinto Period artifacts have been interpreted as indications of temporary or seasonal occupations by small groups of people. Sites of this period are generally small in scale and are typically absent of a developed midden. More recent studies (Sutton et al. 2007) suggest that the Pinto Period may have actually started in the early Holocene, overlapping the Lake Mojave Period. A series of radiocarbon dates from Little Lake, Pinto Basin, Twentynine Palms and Fort Irwin suggest Pinto sites with antiquity of upwards of 9,000 years (Sutton et al. 2007), indicating these sites may be of greater antiquity than previously suggested.

2.3.5 Gypsum Period (Middle to Late Holocene: 4,000 to 1,500 YBP)

The presence of Humboldt Concave Base, Gypsum Cave, Elko Eared, or Elko corner-notched points are believed to be indicative of the Gypsum Period (radiocarbon dated from 4,000 to 1,500 YBP). The Gypsum Period reflects a more intensive desert occupation as temperatures began to regulate during the First Neoglacial episode at the beginning of the late Holocene (Warren 1984; Sutton et al. 2007). During this time, indications of trade with coastal populations are evidenced by the presence of shell beads in the archaeological record. An increase in milling stones and manos has been found in association with this period, which indicates an increased use of hard seeds (Moratto 1984; Warren 1984; Sutton et al. 2007). In comparison to sites from the preceding periods, Gypsum Period sites are generally smaller, higher in frequency, and distributed across a range of environments. Further, Gypsum Period sites also display evidence of exploitation of *artiodactyls*, rabbits, and rodents, as well as a wide range of seeds. Adaptations resulting from better adapted technologies combined with what was likely more complex social organization likely facilitated the ease of adaptation to the warming and drying conditions that initiated circa 2,000 years ago. The continued use of the region during the Gypsum Period indicates an overall more successful adaptation to the warm and dry conditions during this period (Warren 1984; Sutton et al. 2007).

Several scholars associate this period with the division of the Uto-Aztecan language, approximately 3,000 to 2,500 years ago (Moratto 1984; Warren 1984; Sutton et al. 2007). The major language groups that emerged from this division are Numic, spoken by the Kawaiisu and Piute; Takic, spoken by the Kitanemuk, Serrano, Gabrielino, and other southern California Shoshonean speakers; Hopic, spoken in the southwest; and Tubatulabalic, spoken by the Tubatulabal in the southern Sierra Nevada Mountains. A shift in settlement patterns toward a more sedentary lifestyle occurred during this period, characterized by the emergence of large permanent or semi-permanent village sites and associated cemeteries.

More recent work by Sutton has identified a more localized complex known as the Greven Knoll Complex. The Greven Knoll Complex is a redefined northern inland expression of the

Encinitas Tradition first put forth by Mark Sutton and Jill Gardner (2010) that likely overlaps into the current project area. Sutton and Gardner (2010:25) state that "[t]he early millingstone archaeological record in the northern portion of the interior southern California was not formally named but was often referred to as 'Inland Millingstone,' 'Encinitas,' or even 'Topanga.'" Therefore, they proposed that all expressions of the inland Milling Stone in southern California north of San Diego County be grouped together in the Greven Knoll Complex.

The Greven Knoll Complex, as postulated by Sutton and Gardner (2010), is broken into three phases and obtained its name from the type-site Greven Knoll located in Yucaipa, California. Presently, the Greven Knoll Site is part of the Yukaipa't Site (SBR-1000) and was combined with the adjacent Simpson Site. Excavations at Greven Knoll recovered manos, metates, projectile points, discoidal cogged stones, and a flexed inhumation with a possible cremation (Kowta 1969:39). It is believed that the Greven Knoll Site was occupied between 5,000 and 3,500 YBP. The Simpson Site contained mortars, pestles, side-notched points, and stone and shell beads. Based upon the data recovered at these sites, Kowta (1969:39) suggested that "coastal Milling Stone Complexes extended to and interdigitated with the desert Pinto Basin Complex in the vicinity of the Cajon Pass."

Phase I of the Greven Knoll Complex is generally dominated by the presence of manos and metates, core tools, hammerstones, large dart points, flexed inhumations, and occasional cremations. Mortars and pestles are absent from this early phase, and the subsistence economy emphasized hunting. Sutton and Gardner (2010:26) propose that the similarity of the material culture of Greven Knoll Phase I and that found in the Mojave Desert at Pinto Period sites indicates that the Greven Knoll Complex was influenced by neighbors to the north at that time. Accordingly, Sutton and Gardner (2010) believe that Greven Knoll Phase I may have appeared as early as 9,400 YBP and lasted until about 4,000 YBP.

Greven Knoll Phase II is associated with a period between 4,000 and 3,000 YBP. Artifacts common to Greven Knoll Phase II include manos and metates, Elko points, core tools, and discoidals. Pestles and mortars are present; however, they are only represented in small numbers. Finally, there is an emphasis upon hunting and gathering for subsistence (Sutton and Gardner 2010:8).

Greven Knoll Phase III includes manos, metates, Elko points, scraper planes, choppers, hammerstones, and discoidals. Again, small numbers of mortars and pestles are present. Greven Knoll Phase III spans from approximately 3,000 to 1,000 YBP and shows a reliance upon seeds and yucca. Hunting is still important, but bones seem to have been processed to obtain bone grease more often in this later phase (Sutton and Gardner 2010:8).

The shifts in food processing technologies during each of these phases indicate a change in subsistence strategies; although people were still hunting for large game, plant-based foods eventually became the primary dietary resource (Sutton 2011a). Sutton's (2011b) argument posits that the development of mortars and pestles during the middle Holocene can be attributed to the year-round exploitation of acorns as a main dietary provision. Additionally, the warmer and drier

climate may have been responsible for groups from the east moving toward coastal populations, which is archaeologically represented by the interchange of coastal and eastern cultural traits (Sutton 2011a).

2.3.6 Saratoga Springs Period (Late Holocene: 1,500 to 800 YBP)

The Saratoga Springs Period is characterized by a transition from larger dart points to smaller arrow points. The presence of arrow points suggest that the bow and arrow were introduced to the Mojave Desert during the Saratoga Springs Period. This, combined with evidence from rock art motifs, leads scholars to argue for a shift from atlatls to use of the bow and arrow either during the end of the Gypsum Period or the beginning of the Saratoga Springs Period. This technological advancement likely improved overall hunting efficiency and possibly the carrying capacity for local population (Warren 1984). This in turn may have resulted in a significant increase in population as suggested by archaeological data. During this period, the development of large village sites with cemeteries and well-developed middens indicate long-term occupations in comparison to previous periods. This period saw an increase in trade with Arizona and other areas of the southwest. Evidence in the archaeological record shows that Brown and Buff wares (pottery styles), characteristic of Arizona, made their way to the California desert by 900 A.D. It is also believed that the Anasazi mined turquoise in the eastern California desert about this time. While the presence of Hakataya influence may have extended as far north and west as the eastern Antelope Valley (Warren 1984), influence in the western Mojave appear to have been minimal. During the second half of the Saratoga Springs Period, the rise in temperatures and return to xeric conditions around A.D. 700 likely led to population decline, and eventually the terminus of the Saratoga Springs complex circa A.D. 1100 (Sutton et al. 2007).

2.3.7 Late Prehistoric Period (Late Holocene: 800 YBP to 1790)

Many Native American groups in the region hold the world view that as a population, they were created in southern California; however, archaeological and anthropological data proposes a scientific/archaeological perspective. Archaeological and anthropological evidence suggests that at approximately 1,350 YBP, Takic-speaking groups from the Great Basin region moved into Riverside County, marking the transition to the Late Prehistoric Period. An analysis of the Takic expansion by Sutton (2009) indicates that inland southern California was occupied by "proto-Yuman" populations before 1,000 YBP. The comprehensive, multi-phase model offered by Sutton (2009) employs linguistic, ethnographic, archaeological, and biological data to solidify a reasonable argument for population replacement of Takic groups to the north by Penutians (Laylander 1985). As a result, it is believed that Takic expansion occurred starting around 3,500 YBP moving toward southern California, with the Gabrielino language diffusing south into neighboring Yuman (Hokan) groups around 1,500 to 1,000 YBP, possibly resulting in the Luiseño dialect.

Based upon Sutton's model, the final Takic expansion would not have occurred until about 1,000 YBP, resulting in Vanyume, Serrano, Cahuilla, and Cupeño dialects. The model suggests that the Luiseño did not simply replace Hokan speakers, but were rather a northern San Diego County/southern Riverside County Yuman population who adopted the Takic language. This period is characterized by higher population densities and elaborations in social, political, and technological systems. Economic systems diversified and intensified during this period with the continued elaboration of trade networks, the use of shell-bead currency, and the appearance of more labor-intensive, yet effective, technological innovations. Technological developments during this period included the introduction of the bow and arrow between A.D. 400 and 600 and the introduction of ceramics. Atlatl darts were replaced by smaller arrow darts, including Cottonwood series points. Other hallmarks of the Late Prehistoric Period include extensive trade networks as far-reaching as the Colorado River Basin and cremation of the dead.

2.3.8 Protohistoric Period (Late Holocene: circa 1542 to circa 1769)

The Protohistoric Period is transitionary in that it overlaps the end of the Late Prehistoric Period. Generally, the Protohistoric Period in California can be attributed to the time between early European exploration and the Spanish efforts towards colonization. Ethnohistoric and ethnographic evidence indicates that primarily three Takic-speaking groups occupied portions of Riverside County: the Cahuilla, the Gabrielino, and the Luiseño. However, the project is also located near the territory known to have been occupied by the Serrano. The geographic boundaries between these groups in pre- and proto-historic times are difficult to place, but the project primarily appears to fall within Cahuilla territory. Ethnographic data for the three groups is presented below.

Cahuilla: An Archaeological and Ethnographic Perspective

According to Bean (1978) and Kroeber (1976), at the time of Spanish contact in the sixteenth century, the Cahuilla occupied territory that included the San Bernardino Mountains, the Orocopia Mountains, and the Chocolate Mountains to the east, Salton Sea and Borrego Springs to the south, Palomar Mountain and Lake Mathews to the west, and the Santa Ana River to the north. According to Bean et al. (1992) the Cahuilla were centered around the San Jacinto and Santa Rosa mountains. While Milanovich, quoting the Late Cahuilla elder Alvino Siva, states, "The Cahuilla boundaries existed as far west as Colton, north to the San Bernadino Mountains, east to the Chocolate Mountains, and south to Palomar Mountain" (Milanovich 2021).

The Cahuilla are a Takic-speaking people closely related to their Gabrielino and Luiseño neighbors, although relations with the Gabrielino were more intense than with the Luiseño. They differ from the Luiseño and Gabrielino in that their religion is more similar to the Mohave tribes of the eastern deserts than the Chingichngish religious group of the Luiseño and Gabrielino. The following is a summary of ethnographic data regarding this group (Bean 1978; Kroeber 1976).

Subsistence and Settlement

Cahuilla villages were typically permanent and located on low terraces within canyons in proximity to water sources. These locations proved to be rich in food resources and also afforded protection from prevailing winds. Villages had areas that were publicly owned and areas that were privately owned by clans, families, or individuals. Each village was associated with a particular lineage and series of sacred sites that included unique petroglyphs and pictographs. Villages were occupied throughout the year; however, during a several-week period in the fall, most of the village members relocated to mountain oak groves to take part in acorn harvesting (Bean 1978; Kroeber 1976).

The Cahuilla's use of plant resources is well documented. Plant foods harvested by the Cahuilla included valley oak acorns and single-leaf pinyon pine nuts. Other important plant species included bean and screw mesquite, agave, Mohave yucca, cacti, palm, chia, quail brush, yellowray goldfield, goosefoot, manzanita, catsclaw, desert lily, mariposa lily, and a number of other species such as grass seed. A number of agricultural domesticates were acquired from the Colorado River tribes including corn, bean, squash, and melon grown in limited amounts. Animal species taken included deer, bighorn sheep, pronghorn antelope, rabbit, hare, rat, quail, dove, duck, roadrunner, and a variety of rodents, reptiles, fish, and insects (Bean 1978; Kroeber 1976).

Social Organization

The Cahuilla was not a political nation, but rather a cultural nationality with a common language. Two non-political, non-territorial patrimoieties were recognized: the Wildcats (túktem) and the Coyotes (?ístam). Lineage and kinship were memorized at a young age among the Cahuilla, providing a backdrop for political relationships. Clans were composed of three to 10 lineages; each lineage owned a village site and specific resource areas. Lineages within a clan cooperated in subsistence activities, defense, and rituals (Bean 1978; Kroeber 1976).

A system of ceremonial hierarchy operated within each lineage. The hierarchy included the lineage leader, who was responsible for leading subsistence activities, guarding the sacred bundle, and negotiating with other lineage leaders in matters concerning land use, boundary disputes, marriage arrangements, trade, warfare, and ceremonies. The ceremonial assistant to the lineage leader was responsible for organizing ceremonies. A ceremonial singer possessed and performed songs at rituals and trained assistant singers. The shaman cured illnesses through supernatural powers, controlled natural phenomena, and was the guardian of ceremonies, keeping evil spirits away. The diviner was responsible for finding lost objects, telling future events, and locating game and other food resources. Doctors were usually older women who cured various ailments and illnesses with their knowledge of medicinal herbs. Finally, certain Cahuilla specialized as traders, who ranged as far west as Santa Catalina and as far east as the Gila River (Bean 1978; Kroeber 1976).

Marriages were arranged by parents from opposite moieties. When a child was born, an alliance formed between the families, which included frequent reciprocal exchanges. The Cahuilla

kinship system extended to relatives within five generations. Important economic decisions, primarily the distribution of goods, operated within this kinship system (Bean 1978; Kroeber 1976).

Material Culture

Cahuilla houses were dome-shaped or rectangular, thatched structures. The home of the lineage leader was the largest, located near the ceremonial house with the best access to water. Other structures within the village included the men's sweathouse and granaries (Bean 1978; Kroeber 1976).

Cahuilla clothing, like other groups in the area, was minimal. Men typically wore a loincloth and sandals; women wore skirts made from mesquite bark, animal skin, or tules. Babies wore mesquite bark diapers. Rabbit skin cloaks were worn in cold weather (Bean 1978; Kroeber 1976).

Hunting implements included the bow and arrow, throwing sticks, and clubs. Grinding tools used in food processing included manos, metates, and wood mortars. The Cahuilla were known to use long grinding implements made from wood to process mesquite beans; the mortar was typically a hollowed log buried in the ground. Other tools included steatite arrow shaft straighteners (Bean 1978; Kroeber 1976).

Baskets were made from rush, deer grass, and skunkbrush. Different species and leaves were chosen for different colors in the basket design. Coiled-ware baskets were either flat (for plates, trays, or winnowing), bowl-shaped (for food serving), deep, inverted, and cone-shaped (for transporting), or rounded and flat-bottomed for storing utensils and personal items (Bean 1978; Kroeber 1976).

Cahuilla pottery was made from a thin, red-colored ceramic ware that was often painted and incised. Four basic vessel types are known for the Cahuilla: small-mouthed jars, cooking pots, bowls, and dishes. Additionally, smoking pipes and flutes were fashioned from ceramic (Bean 1978; Kroeber 1976).

Serrano: An Archaeological and Ethnographic Perspective

Aboriginally, the Serrano occupied an area east of present-day Los Angeles. According to Bean and Smith (1978b), definitive boundaries are difficult to place for the Serrano due to their sociopolitical organization and a lack of reliable data:

> The Serrano were organized into autonomous localized lineages occupying definite, favored territories, but rarely claiming any territory far removed from the lineage's home base. Since the entire dialectical group was neither politically united nor amalgamated into supralineage groups, as many of their neighbors were, one must speak in terms of generalized areas of usage rather than pan-tribal holdings. (Strong [1971] in Bean and Smith 1978b)

However, researchers place the Serrano in the San Bernardino Mountains, east of Cajon Pass, and at the base of and north of the mountains near Victorville, east to Twentynine Palms, and south to the Yucaipa Valley (Bean and Smith 1978b). Serrano has been used broadly for languages in the Takic family including Serrano, Kitanemuk, Vanyume, and Tataviam.

Subsistence and Settlement

Serrano village locations were typically located near water sources. Individual family dwellings were likely circular, domed structures. Daily household activities would either take place outside of the house out in the open, or under a ramada constructed of a thatched willow pole roof held up by four or more poles inserted into the ground. Families could consist of a husband, wife/wives, unmarried female children, married male children, the husband's parents, and/or widowed aunts and uncles. Rarely, an individual would occupy his own house, typically in the mountains. Serrano villages also included a large ceremonial house where the lineage leader would live, which served as the religious center for lineages or lineage-sets, granaries, and sweathouses (Bean and Smith 1978b).

The Serrano were primarily hunters and gatherers. Vegetal staples varied with locality. Acorns and piñon nuts were found in the foothills, and mesquite, yucca roots, cacti fruits, and piñon nuts were found in or near the desert regions. Diets were supplemented with other roots, bulbs, shoots, and seeds (Heizer 1978). Deer, mountain sheep, antelopes, rabbits, and other small rodents were among the principal food packages. Various game birds, especially quail, were also hunted. The bow and arrow were used for large game, while smaller game and birds were killed with curved throwing sticks, traps, and snares. Occasionally, game was hunted communally, often during mourning ceremonies (Benedict 1924; Drucker 1937; Heizer 1978). Earth ovens were used to cook meat, bones were boiled to extract marrow, and blood was either drunk cold or cooked to a thicker consistency and then eaten. Some meat and vegetables were sun-dried and stored. Food acquisition and processing required the manufacture of additional items such as knives, stone, or bone scrapers, pottery trays and bowls, bone or horn spoons, and stirrers. Mortars, made of either stone or wood, and metates were also manufactured (Strong 1971; Drucker 1937; Benedict 1924).

Social Organization

The Serrano were part of "exogamous clans, which in turn were affiliated with one of two exogamous moieties, *tuk^{w}utam* (Wildcat) and *wahiʔiam* (Coyote)" (Bean and Smith 1978b). According to Strong (1971), details such as number, structure, and function of the clans are unknown. Instead, he states that clans were not political, but were rather structured based upon "economic, marital, or ceremonial reciprocity, a pattern common throughout Southern California" (Bean and Smith 1978b). The Serrano formed alliances amongst their own clans and with Cahuilla, Chemehuevi, Gabrielino, and Cupeño clans (Bean and Smith 1978b). Clans were large, autonomous, political, and landholding units formed patrilineally, with all males descending from a common male ancestor, including all wives and descendants of the males. However, even after

marriage, women would still keep their original lineage, and would still participate in those ceremonies (Bean and Smith 1978b).

According to Bean and Smith (1978b), the cosmogony and cosmography of the Serrano are very similar to those of the Cahuilla:

> There are twin creator gods, a creation myth told in "epic poem" style, each local group having its own origin story, water babies whose crying foretells death, supernatural beings of various kinds and on various hierarchically arranged power-access levels, an Orpheus-like myth, mythical deer that no one can kill, and tales relating the adventures (and misadventures) of Coyote, a tragicomic trickster-transformer culture hero. (Bean [1962-1972] and Benedict [1924] in Bean and Smith 1978b)

The Serrano had a shaman, a person who acquired their powers through dreams, which were induced through ingestion of the hallucinogen datura. The shaman was mostly a curer/healer, using herbal remedies and "sucking out the disease-causing agents" (Bean and Smith 1978b).

Material Culture

The Serrano were very similar technologically to the Cahuilla. In general, manufactured goods included baskets, some pottery, rabbit-skin blankets, awls, arrow straighteners, sinew-backed bows, arrows, fire drills, stone pipes, musical instruments (rattles, rasps, whistles, bull-roarers, and flutes), feathered costumes, mats for floor and wall coverings, bags, storage pouches, cordage (usually comprised of yucca fiber), and nets (Heizer 1978).

Gabrielino: An Archaeological and Ethnographic Perspective

The territory of the Gabrielino at the time of Spanish contact covers much of present-day Los Angeles and Orange counties. The southern extent of this culture area is bounded by Aliso Creek, the eastern extent is located east of present-day San Bernardino along the Santa Ana River, the northern extent includes the San Fernando Valley, and the western extent includes portions of the Santa Monica Mountains. The Gabrielino also occupied several Channel Islands including Santa Barbara Island, Santa Catalina Island, San Nicholas Island, and San Clemente Island. Because of their access to certain resources, including a steatite source from Santa Catalina Island, this group was among the wealthiest and most populous aboriginal groups in all of southern California. Trade of materials and resources controlled by the Gabrielino extended as far north as the San Joaquin Valley, as far east as the Colorado River, and as far south as Baja California (Bean and Smith 1978a; Kroeber 1976).

Subsistence and Settlement

The Gabrielino lived in permanent villages and occupied smaller resource-gathering camps at various times of the year depending upon the seasonality of the resource. Larger villages were comprised of several families or clans, while smaller, seasonal camps typically housed smaller family units. The coastal area between San Pedro and Topanga Canyon was the location of primary subsistence villages, while secondary sites were located near inland sage stands, oak groves, and pine forests. Permanent villages were located along rivers and streams and in sheltered areas along the coast. As previously mentioned, the Channel Islands were also the locations of relatively large settlements (Bean and Smith 1978a; Kroeber 1976).

Resources procured along the coast and on the islands were primarily marine in nature and included tuna, swordfish, ray and shark, California sea lion, Stellar sea lion, harbor seal, northern elephant seal, sea otter, dolphin and porpoise, various waterfowl species, numerous fish species, purple sea urchin, and mollusks, such as rock scallop, California mussel, and limpet. Inland resources included oak acorn, pine nut, Mohave yucca, cacti, sage, grass nut, deer, rabbit, hare, rodent, quail, duck, and a variety of reptiles such as western pond turtle and numerous snake species (Bean and Smith 1978a; Kroeber 1976).

Social Organization

The social structure of the Gabrielino is little known; however, there appears to have been at least three social classes: 1) the elite, which included the rich, chiefs, and their immediate family; 2) a middle class, which included people of relatively high economic status or long-established lineages; and 3) a class of people that included most other individuals in the society. Villages were politically autonomous units comprised of several lineages. During times of the year when certain seasonal resources were available, the village would divide into lineage groups and move out to exploit them, returning to the village between forays (Bean and Smith 1978; Kroeber 1976).

Each lineage had its own leader, with the village chief coming from the dominant lineage. Several villages might be allied under a paramount chief. Chiefly positions were of an ascribed status, most often passed to the eldest son. Chiefly duties included providing village cohesion, leading warfare and peace negotiations with other groups, collecting tribute from the village(s) under his jurisdiction, and arbitrating disputes within the village(s). The status of the chief was legitimized by his safekeeping of the sacred bundle, a representation of the link between the material and spiritual realms and the embodiment of power (Bean and Smith 1978a; Kroeber 1976).

Shamans were leaders in the spirit realm. The duties of the shaman included conducting healing and curing ceremonies, guarding the sacred bundle, locating lost items, identifying and collecting poisons for arrows, and making rain (Bean and Smith 1978a; Kroeber 1976).

Marriages were made between individuals of equal social status and, in the case of powerful lineages, marriages were arranged to establish political ties between the lineages (Bean and Smith 1978a; Kroeber 1976).

Men conducted the majority of the heavy labor, hunting, fishing, and trading with other groups. Women's duties included gathering and preparing plant and animal resources, and making baskets, pots, and clothing (Bean and Smith 1978a; Kroeber 1976).

Material Culture

Gabrielino houses were domed, circular structures made of thatched vegetation. Houses varied in size and could house from one to several families. Sweathouses (semicircular, earth-covered buildings) were public structures used in male social ceremonies. Other structures included menstrual huts and a ceremonial structure called a yuvar, an open-air structure built near the chief's house (Bean and Smith 1978a; Kroeber 1976).

Clothing was minimal; men and children most often went naked, while women wore deerskin or bark aprons. In cold weather, deerskin, rabbit fur, or bird skin (with feathers intact) cloaks were worn. Island and coastal groups used sea otter fur for cloaks. In areas of rough terrain, yucca fiber sandals were worn. Women often used red ochre on their faces and skin for adornment or protection from the sun. Adornment items included feathers, fur, shells, and beads (Bean and Smith 1978a; Kroeber 1976).

Hunting implements included wood clubs, sinew-backed bows, slings, and throwing clubs. Maritime implements included rafts, harpoons, spears, hook and line, and nets. A variety of other tools included deer scapulae saws, bone and shell needles, bone awls, scrapers, bone or shell flakers, wedges, stone knives and drills, metates, mullers, manos, shell spoons, bark platters, and wood paddles and bowls. Baskets were made from rush, deer grass, and skunkbush. Baskets were fashioned for hoppers, plates, trays, and winnowers for leaching, straining, and gathering. Baskets were also used for storing, preparing, and serving food, and for keeping personal and ceremonial items (Bean and Smith 1978a; Kroeber 1976).

The Gabrielino had exclusive access to soapstone, or steatite, procured from Santa Catalina Island quarries. This highly prized material was used for making pipes, animal carvings, ritual objects, ornaments, and cooking utensils. The Gabrielino profited well from trading steatite since it was valued so much by groups throughout southern California (Bean and Smith 1978a; Kroeber 1976).

Luiseño: An Archaeological and Ethnographic Perspective

When contacted by the Spanish in the sixteenth century, the Luiseño occupied a territory bounded on the west by the Pacific Ocean, on the east by the Peninsular Ranges mountains at San Jacinto (including Palomar Mountain to the south and Santiago Peak to the north), on the south by Agua Hedionda Lagoon, and on the north by Aliso Creek in present-day San Juan Capistrano. The Luiseño were a Takic-speaking people more closely related linguistically and ethnographically to the Cahuilla, Gabrielino, and Cupeño to the north and east rather than the Kumeyaay who occupied territory to the south. The Luiseño differed from their neighboring Takic speakers in having an extensive proliferation of social statuses, a system of ruling families that provided ethnic cohesion

within the territory, a distinct worldview that stemmed from the use of datura (a hallucinogen), and an elaborate religion that included the creation of sacred sand paintings depicting the deity Chingichngish (Bean and Shipek 1978; Kroeber 1976).

Subsistence and Settlement

The Luiseño occupied sedentary villages most often located in sheltered areas in valley bottoms, along streams, or along coastal strands near mountain ranges. Villages were located near water sources to facilitate acorn leaching and in areas that offered thermal and defensive protection. Villages were composed of areas that were publicly and privately (by family) owned. Publicly owned areas included trails, temporary campsites, hunting areas, and quarry sites. Inland groups had fishing and gathering sites along the coast that were intensively used from January to March when inland food resources were scarce. During October and November, most of the village would relocate to mountain oak groves to harvest acorns. The Luiseño remained at village sites for the remainder of the year, where food resources were within a day's travel (Bean and Shipek 1978; Kroeber 1976).

The most important food source for the Luiseño was the acorn, six different species of which were used (*Quercus californica, Quercus agrifolia, Quercus chrysolepis, Quercus dumosa, Quercus engelmannii,* and *Quercus wislizenii*). Seeds, particularly of grasses, flowering plants, and mints, were also heavily exploited. Seed-bearing species were encouraged through controlled burns, which were conducted at least every third year. A variety of other stems, leaves, shoots, bulbs, roots, and fruits were also collected. Hunting augmented this vegetal diet. Animal species taken included deer, rabbit, hare, woodrat, ground squirrel, antelope, quail, duck, freshwater fish from mountain streams, marine mammals, and other sea creatures such as fish, crustaceans, and mollusks (particularly abalone, or *Haliotis* sp.). In addition, a variety of snakes, small birds, and rodents were eaten (Bean and Shipek 1978; Kroeber 1976).

Social Organization

Social groups within the Luiseño nation consisted of patrilinear families or clans, which were politically and economically autonomous. Several clans comprised a religious party, or nota, which was headed by a chief who organized ceremonies and controlled economics and warfare. The chief had assistants who specialized in particular aspects of ceremonial or environmental knowledge and who, with the chief, were part of a religion-based social group with special access to supernatural power, particularly that of Chingichngish. The positions of chief and assistants were hereditary, and the complexity and multiplicity of these specialists' roles likely increased in coastal and larger inland villages (Bean and Shipek 1978; Kroeber 1976; Strong 1929).

Marriages were arranged by the parents, often made to forge alliances between lineages. Useful alliances included those between groups of differing ecological niches and those that resulted in territorial expansion. Residence was patrilocal (Bean and Shipek 1978; Kroeber 1976). Women were primarily responsible for plant gathering and men principally hunted, although, at

times, particularly during acorn and marine mollusk harvests, there was no division of labor. Elderly women cared for children and elderly men participated in rituals, ceremonies, and political affairs. They were also responsible for manufacturing hunting and ritual implements. Children were taught subsistence skills at the earliest age possible (Bean and Shipek 1978; Kroeber 1976).

Material Culture

House structures were conical, partially subterranean, and thatched with reeds, brush, or bark. Ramadas were rectangular, protected workplaces for domestic chores such as cooking. Ceremonial sweathouses were important in purification rituals; these were round and partially subterranean thatched structures covered with a layer of mud. Another ceremonial structure was the wámkis (located in the center of the village, serving as the place of rituals), where sand paintings and other rituals associated with the Chingichngish religious group were performed (Bean and Shipek 1978; Kroeber 1976).

Clothing was minimal; women wore a cedar-bark and netted twine double apron and men wore a waist cord. In cold weather, cloaks or robes of rabbit fur, deerskin, or sea otter fur were worn by both sexes. Footwear included deerskin moccasins and sandals fashioned from yucca fibers. Adornments included bead necklaces and pendants made of bone, clay, stone, shell, bear claw, mica, deer hooves, and abalone shell. Men wore ear and nose piercings made from cane or bone, which were sometimes decorated with beads. Other adornments were commonly decorated with semiprecious stones including quartz, topaz, garnet, opal, opalite, agate, and jasper (Bean and Shipek 1978; Kroeber 1976).

Hunting implements included the bow and arrow. Arrows were tipped with either a carved, fire-hardened wood tip or a lithic point, usually fashioned from locally available metavolcanic material or quartz. Throwing sticks fashioned from wood were used in hunting small game, while deer head decoys were used during deer hunts. Coastal groups fashioned dugout canoes for nearshore fishing and harvested fish with seines, nets, traps, and hooks made of bone or abalone shell (Bean and Shipek 1978; Kroeber 1976).

The Luiseño had a well-developed basket industry. Baskets were used in resource gathering, food preparation, storage, and food serving. Ceramic containers were shaped by paddle and anvil and fired in shallow, open pits to be used for food storage, cooking, and serving. Other utensils included wood implements, steatite bowls, and ground stone manos, metates, mortars, and pestles (Bean and Shipek 1978; Kroeber 1976). Additional tools such as knives, scrapers, choppers, awls, and drills were also used. Shamanistic items include soapstone or clay smoking pipes and crystals made of quartz or tourmaline (Bean and Shipek 1978; Kroeber 1976).

2.3.9 Ethnohistoric Period (1769 to Present)

Traditionally, the history of the state of California has been divided into three general periods: the Spanish Period (1769 to 1821), the Mexican Period (1822 to 1846), and the American Period (1848 to present) (Caughey 1970). The American Period is often further subdivided into additional phases: the nineteenth century (1848 to 1900), the early twentieth century (1900 to

1950), and the Modern Period (1950 to present). From an archaeological standpoint, all of these phases can be referred to together as the Ethnohistoric Period. This provides a valuable tool for archaeologists, as ethnohistory is directly concerned with the study of indigenous or non-Western peoples from a combined historical/anthropological viewpoint, which employs written documents, oral narrative, material culture, and ethnographic data for analysis.

European exploration along the California coast began in 1542 with the landing of Juan Rodriguez Cabrillo and his men at San Diego Bay. Sixty years after the Cabrillo expeditions, an expedition under Sebastian Viscaíno made an extensive and thorough exploration of the Pacific coast. Although the voyage did not extend beyond the northern limits of the Cabrillo track, Viscaíno had the most lasting effect upon the nomenclature of the coast. Many of his place names have survived, whereas practically every one of the names created by Cabrillo have faded from use. For instance, Cabrillo named the first (now) United States port he stopped at "San Miguel"; 60 years later, Viscaíno changed it to "San Diego" (Rolle 1969). The early European voyages observed Native Americans living in villages along the coast but did not make any substantial, long-lasting impact. At the time of contact, the Luiseño population was estimated to have ranged from 4,000 to as many as 10,000 individuals (Bean and Shipek 1978; Kroeber 1976).

The historic background of the project area began with the Spanish colonization of Alta California. The first Spanish colonizing expedition reached southern California in 1769 with the intention of converting and civilizing the indigenous populations, as well as expanding the knowledge of and access to new resources in the region (Brigandi 1998). As a result, by the late eighteenth century, a large portion of southern California was overseen by the Spanish at Mission San Luis Rey (San Diego County), Mission San Juan Capistrano (Orange County), and Mission San Gabriel (Los Angeles County), who began colonization of the region and surrounding areas (Chapman 1921).

Up until this time, the only known way to feasibly travel from Sonora to Alta California was by sea. In 1774, Juan Bautista de Anza, an army captain at Tubac, requested and was given permission by the governor of the Mexican State of Sonora to establish an overland route from Sonora to Monterey (Chapman 1921). In doing so, Juan Bautista de Anza passed through Riverside County and described the area in writing for the first time (Caughey 1970; Chapman 1921). In 1797, Father Presidente Lausen (of Mission San Diego de Alcalá), Father Norberto de Santiago, and Corporal Pedro Lisalde (of Mission San Juan Capistrano) led an expedition through southwestern Riverside County in search of a new mission site to establish a presence between San Diego and San Juan Capistrano (Engelhardt 1921). Their efforts ultimately resulted in the establishment of Mission San Luis Rey in Oceanside, California.

Through the mission system, the Spanish gained power with the support of a large, subjugated Native American workforce. The subjugation also included assigning labels to the Native population as it relates to the mission at which they were located. As such, many of the names used for the Native groups in the area and later by ethnographers are not the original names the people had called themselves. As the missions grew, livestock holdings increased and became

increasingly vulnerable to theft. In order to protect their interests, the southern California missions began to expand inland to try and provide additional security (Beattie and Beattie 1939; Caughey 1970). In order to meet their needs, the Spaniards embarked on a formal expedition in 1806 to find potential locations within what is now the San Bernardino Valley. As a result, by 1810, Father Francisco Dumetz of Mission San Gabriel had succeeded in establishing a religious site, or capilla, at a Cahuilla rancheria called Guachama (Beattie and Beattie 1939). San Bernardino Valley received its name from this site, which was dedicated to San Bernardino de Siena by Father Dumetz. The Guachama rancheria was located in present-day Bryn Mawr in San Bernardino County.

These early colonization efforts were followed by the establishment of estancias at Puente (circa 1816) and San Bernardino (circa 1819) near Guachama (Beattie and Beattie 1939). These efforts were soon mirrored by the Spaniards from Mission San Luis Rey, who in turn established a presence in what is now Lake Elsinore, Temecula, and Murrieta (Chapman 1921). The indigenous groups who occupied these lands were recruited by missionaries, converted, and put to work in the missions (Pourade 1961). Throughout this period, the Native American populations were decimated by introduced diseases, a drastic shift in diet resulting in poor nutrition, and social conflicts due to the introduction of an entirely new social order (Cook 1976).

Mexico achieved independence from Spain in 1822 and became a federal republic in 1824. As a result, both Baja and Alta California became classified as territories (Rolle 1969). Shortly thereafter, the Mexican Republic sought to grant large tracts of private land to its citizens to begin to encourage immigration to California and to establish its presence in the region. Part of the establishment of power and control included the secularization of the missions circa 1832. These same missions were also located on some of the most fertile land in California and, as a result, were considered highly valuable. The resulting land grants, known as "ranchos," covered expansive portions of California and by 1846, more than 600 land grants had been issued by the Mexican government. Rancho Jurupa was the first rancho to be established and was issued to Juan Bandini in 1838. Although Bandini primarily resided in San Diego, Rancho Jurupa was located in what is now Riverside County (Pourade 1963). A review of Riverside County place names quickly illustrates that many of the ranchos in Riverside County lent their names to present-day locations, including Jurupa, El Rincon, La Sierra, El Sobrante de San Jacinto, La Laguna (Lake Elsinore), Santa Rosa, Temecula, Pauba, San Jacinto Nuevo y Potrero, and San Jacinto Viejo (Gunther 1984). As was typical of many ranchos, these were all located in the valley environments within western Riverside County.

The treatment of Native Americans grew worse during the Rancho Period. Most of the Native Americans were forced off of their land or put to work on the now privately-owned ranchos, most often as slave labor. In light of the brutal ranchos, the degree to which Native Americans had become dependent upon the mission system is evident when, in 1838, a group of Native Americans from Mission San Luis Rey petitioned government officials in San Diego to relieve suffering at the hands of the rancheros:

> We have suffered incalculable losses, for some of which we are in part to be blamed for because many of us have abandoned the Mission … We plead and beseech you … to grant us a Rev. Father for this place. We have been accustomed to the Rev. Fathers and to their manner of managing the duties. We labored under their intelligent directions, and we were obedient to the Fathers according to the regulations, because we considered it as good for us. (Brigandi 1998:21)

Native American culture had been disrupted to the point where they could no longer rely upon prehistoric subsistence and social patterns. Further, many Native Americans had had their traditional lands taken from them and moved to land that was not adequate for them to maintain their lifeways. Not only does this illustrate how dependent the Native Americans had become upon the missionaries, but it also indicates a marked contrast in the way the Spanish treated the Native Americans compared to the Mexican and United States ranchers. Spanish colonialism (missions) is based upon utilizing human resources while integrating them into their society. The Mexican and American ranchers did not accept Native Americans into their social order and used them specifically for the extraction of labor, resources, and profit. Rather than being incorporated, they were either subjugated or exterminated (Cook 1976).

By 1846, tensions between the United States and Mexico had escalated to the point of war (Rolle 1969). In order to reach a peaceful agreement, the Treaty of Guadalupe Hidalgo was put into effect in 1848, which resulted in the annexation of California to the United States. Once California opened to the United States, waves of settlers moved in searching for gold mines, business opportunities, political opportunities, religious freedom, and adventure (Rolle 1969; Caughey 1970). By 1850, California had become a state and was eventually divided into 27 separate counties. While a much larger population was now settling in California, this was primarily in the central valley, San Francisco, and the Gold Rush region of the Sierra Nevada mountain range (Rolle 1969; Caughey 1970). During this time, southern California grew at a much slower pace than northern California and was still dominated by the cattle industry established during the earlier rancho period. However, by 1859, the first United States Post Office in what would eventually become Riverside County was set up at John Magee's store on the Temecula Rancho (Gunther 1984).

During the same decade, the Native Americans of southern Riverside County, including the Cahuilla, Cupeño, Luiseño, and Serrano, thought they had signed a treaty resulting in their ownership of all lands from Temecula to Aguanga east to the desert, including the San Jacinto Valley and the San Gorgonio Pass. Milanovich (2021) notes that "The treaty commissioners told the tribal leaders to sign the treaties, or face annihilation through war, settlement, relocation, and forced removal". The Treaty of Temecula was signed on January 5, 1852, while a similar treaty known as the Treaty of Santa Ysabel was signed with the Kumeyaay two days later (Milanovich 2021). However, Congress never ratified these treaties, and the promises laid out in them were rejected during a "secret session" (Brigandi 1998; Milanovich 2021). As a result, Native

Americans were able to be evicted from their lands which were desired by American citizens. "The United States chose not to act on the issue until twenty-three years later when President Ulysses S. Grant began to establish reservations through executive orders in Southern California" (Phillips 2014; Milanovich 2021).

With the completion of the Southern Pacific Railroad in 1869, southern California saw its first major population expansion. The population boom continued circa 1874 with the completion of connections between the Southern Pacific Railroad in Sacramento to the transcontinental Central Pacific Railroad in Los Angeles (Rolle 1969; Caughey 1970). The population influx brought farmers, land speculators, and prospective developers to the region. As the Jurupa area became more and more populated, circa 1870, Judge John Wesley North and a group of associates founded the city of Riverside on part of the former rancho.

Although the first orange trees were planted in Riverside County circa 1871, it was not until a few years later when a small number of Brazilian navel orange trees were established that the citrus industry truly began in the region (Patterson 1971). The Brazilian navel orange was well suited to the climate of Riverside County and thrived with assistance from several extensive irrigation projects. At the close of 1882, an estimated half a million citrus trees were present in California. It is estimated that nearly half that was in Riverside County. Population growth and 1880s tax revenue from the booming citrus industry prompted the official formation of Riverside County in 1893 out of portions of what was once San Bernardino County (Patterson 1971).

Shortly thereafter, with the start of World War I, the United States began to develop a military presence in Riverside County with the construction of March Air Reserve Base. During World War II, Camp Haan was constructed in what is now the current location of the National Veteran's Cemetery. In the decades that followed, populations spread throughout the county into Lake Elsinore, Corona, Norco, Murrieta, and Wildomar. However, a significant portion of the county remained largely agricultural well into the 1970s. Following the 1970s, Riverside saw a period of dramatic population increase as the result of new development, more than doubling the population of the county with a population of over 1.3 million residents (Patterson 1971).

2.3.10 General History of the City of Beaumont

The original development of the city of Beaumont can be traced to a mail stop called Summit Station established in 1866. The station was located on a passenger stage route through the San Gorgonio Pass. By 1876, the Southern Pacific Company had upgraded the station into a railroad telegraph office. The Southern Pacific Railroad was built through the area in the 1870s, providing a desirable and important transportation corridor (Gunther 1984). This route was known as the Sunset Route, which extended between Los Angeles and New Orleans. The line was constructed by many different companies but consolidated under the Southern Pacific Railroad. The Sunset Route had major advantages over other routes as it was the first all-weather transcontinental rail line (Library of Congress n.d.; Southern Pacific Historical & Technical Society n.d.). As such, the Sunset Route was important to the migration of people and transportation of goods through the San Gorgonio Pass.

By 1844, a town site (San Gorgonio) was established, which was renamed Beaumont in 1886 after H.C. Sigler of Beaumont, Texas purchased it via the Southern California Investment Company. The Beaumont town site was officially surveyed and filed in San Bernardino County in 1887 and was subsequently incorporated into Riverside County in 1893 (Stropes and Smith 2013).

As of 1927, the town boasted a small population of 857 with five churches. The catholic church on the corner of "B" Street and Elm was built and donated to the Catholic Archdiocese by Victor Dominguez, a local resident who was a railroad worker who emigrated from Mexico. The Dominguez family was the first of the Barrio, which is now known as the South Side of Beaumont's Historical Barrio Railroad District (Stropes and Smith 2013).

Historically, the city of Beaumont became one of Riverside County's largest apple growers. Apple orchards in and around the town expanded to a $200,000 a year industry by 1930. Beaumont saw a rise in visitors and residents as the little-known city of Palm Springs to the east grew to become a highly popular resort spot beginning in the 1930s. In response to the growing popularity of Palm Springs, the city of Beaumont attempted to capitalize on the tourism by establishing guest ranches. According to an early 1930s/1940s postcard, the Highland Springs Guest Ranch of Beaumont offered its patrons horseback riding, tennis, archery, horseshoes, swimming, shuffleboard, ping-pong, baseball, ballroom dancing, massage, basketball, and a place to spend the night. Today, as a result of Beaumont's proximity to Los Angeles, the area around and in San Gorgonio Pass has dramatically expanded due to the low housing cost and availability of many new master planned communities (Stropes and Smith 2013).

2.4 Research Goals

The primary goal of the research design is to attempt to understand the ways in which humans have used the land and resources within the project area through time, as well as to aid in the determination of resource significance. For the current project, the area under investigation is the western portion of Riverside County. The scope of work for the archaeological program conducted for the Walmart Supercenter #5156 Fuel Station Project included the survey of the approximately two-acre project. Given the area involved, and the narrow focus of the cultural resources study, the research design for this project was necessarily limited and general in nature. Since the main objective of the investigation was to identify the presence of and potential impacts to cultural resources, the goal here is not necessarily to answer wide-reaching theories regarding the development of early southern California, but to investigate the role and importance of the identified resources. Although survey-level investigations are limited in terms of the amount of information available, several specific research questions were developed that could be used to guide the initial investigations of any observed cultural resources. The following research questions take into account the size and location of the project.

Research Questions:

- Can located cultural resources be situated with a specific time period, population, or individual?
- Do the types of located cultural resources allow a site activity/function to be determined from a preliminary investigation? What are the site activities? What is the site function? What resources were exploited?
- How do the located sites compare to others reported from different surveys conducted in the area?
- How do the located sites fit existing models of settlement and subsistence for valley environments of the region?

Data Needs

At the survey level, the principal research objective is a generalized investigation of changing settlement patterns in both the prehistoric and historic periods within the study area. The overall goal is to understand settlement and resource procurement patterns of the project area occupants. Therefore, adequate information on site function, context, and chronology from an archaeological perspective is essential for the investigation. The fieldwork and archival research were undertaken with these primary research goals in mind:

1) To identify cultural resources occurring within the project;
2) To determine, if possible, site type and function, context of the deposit, and chronological placement of each cultural resource identified;
3) To place each cultural resource identified within a regional perspective; and
4) To provide recommendations for the treatment of each of the cultural resources identified.

3.0 METHODOLOGY

The archaeological program for the Walmart Supercenter #5156 Fuel Station Project consisted of an institutional records search, a SLF search, an intensive pedestrian survey of the approximately two-acre project parcel, and preparation of a technical study. This archaeological study conformed to the statutory requirements of CEQA, and subsequent legislation (Section 15064.5) was followed in evaluating the significance of cultural resources. Specific definitions for archaeological resource type(s) used in this report are those established by the State Historic Preservation Office (SHPO 1995).

3.1 Archaeological Records Search

An archaeological records search was conducted utilizing data supplied by the EIC at UCR. The records search results indicate that six resources are located within a one-mile radius of the current project, none of which are recorded within the subject property. Land Patent records held by the Bureau of Land Management (BLM) and accessible through the BLM General Land Office (GLO) website were also reviewed for pertinent project information. In addition, archival research was conducted utilizing historic maps, aerial photographs, newspapers, and ancestry.com. Further, the BFSA research library was also consulted for any relevant historical information.

3.2 Field Methodology

In accordance with the City and CEQA review requirements, an intensive pedestrian reconnaissance was conducted that employed a series of parallel survey transects spaced at five to 10-meter intervals to locate cultural resources within the project. The archaeological survey of the project was completed on February 16, 2023. The entire project was covered by the survey process and photographs were taken to document project conditions during the survey (see Section 4.2). Given the developed nature of the subject property the natural ground surface was not visible.

3.3 Report Preparation and Recordation

This report contains information regarding previous studies, statutory requirements for the project, a brief description of the setting, research methods employed, and the overall results of the survey. The report includes all appropriate illustrations and tabular information needed to make a complete and comprehensive presentation of these activities, including the methodologies employed and the personnel involved. A copy of this report will be placed at the EIC at UCR.

3.4 Native American Consultation

BFSA requested a review of the SLF by the NAHC to determine if any recorded Native American sacred sites or locations of religious or ceremonial importance are present near the project. The SLF search was returned with negative results.

3.5 Applicable Regulations

Resource importance is assigned to districts, sites, buildings, structures, and objects that possess exceptional value or quality illustrating or interpreting the heritage of Riverside County in history, architecture, archaeology, engineering, and culture. A number of criteria are used in demonstrating resource importance. Specifically, criteria outlined in CEQA provide the guidance for making such a determination. The following sections detail the CEQA criteria that a resource must meet in order to be determined important.

3.5.1 California Environmental Quality Act

According to CEQA (§15064.5a), the term "historical resource" includes the following:

1) A resource listed in, or determined to be eligible by the State Historical Resources Commission for listing in, the CRHR (Public Resources Code [PRC] SS5024.1, Title 14 CCR. Section 4850 et seq.).
2) A resource included in a local register of historical resources, as defined in Section 5020.1(k) of the PRC or identified as significant in an historical resource survey meeting the requirements of Section 5024.1(g) of the PRC, shall be presumed to be historically or culturally significant. Public agencies must treat any such resource as significant unless the preponderance of evidence demonstrates that it is not historically or culturally significant.
3) Any object, building, structure, site, area, place, record, or manuscript, which a lead agency determines to be historically significant or significant in the architectural, engineering, scientific, economic, agricultural, educational, social, political, military, or cultural annals of California may be considered to be an historical resource, provided the lead agency's determination is supported by substantial evidence in light of the whole record. Generally, a resource shall be considered by the lead agency to be "historically significant" if the resource meets the criteria for listing on the CRHR (PRC SS5024.1, Title 14, Section 4852) including the following:

    a) Is associated with events that have made a significant contribution to the broad patterns of California's history and cultural heritage;
    b) Is associated with the lives of persons important in our past;
    c) 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; or
    d) Has yielded, or may be likely to yield, information important in prehistory or history.

4) The fact that a resource is not listed in, or determined eligible for listing in the CRHR,

not included in a local register of historical resources (pursuant to Section 5020.1[k] of the PRC), or identified in an historical resources survey (meeting the criteria in Section 5024.1[g] of the PRC) does not preclude a lead agency from determining that the resource may be an historical resource as defined in PRC Section 5020.1(j) or 5024.1.

According to CEQA (§15064.5b), a project with an effect that may cause a substantial adverse change in the significance of an historical resource is a project that may have a significant effect on the environment. CEQA defines a substantial adverse change as:

1) Substantial adverse change in the significance of an historical resource means physical demolition, destruction, relocation, or alteration of the resource or its immediate surroundings such that the significance of an historical resource would be materially impaired.
2) The significance of an historical resource is materially impaired when a project:

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

Section 15064.5(c) of CEQA applies to effects on archaeological sites and contains the following additional provisions regarding archaeological sites:

1) When a project will impact an archaeological site, a lead agency shall first determine whether the site is an historical resource, as defined in subsection (a).
2) If a lead agency determines that the archaeological site is an historical resource, it shall refer to the provisions of Section 21084.1 of the PRC, Section 15126.4 of the guidelines, and the limits contained in Section 21083.2 of the PRC do not apply.
3) If an archaeological site does not meet the criteria defined in subsection (a), but does

meet the definition of a unique archaeological resource in Section 21083.2 of the PRC, the site shall be treated in accordance with the provisions of Section 21083.2. The time and cost limitations described in PRC Section 21083.2 (c-f) do not apply to surveys and site evaluation activities intended to determine whether the project location contains unique archaeological resources.

4) If an archaeological resource is neither a unique archaeological nor historical resource, the effects of the project on those resources shall not be considered a significant effect on the environment. It shall be sufficient that both the resource and the effect on it are noted in the Initial Study or Environmental Impact Report, if one is prepared to address impacts on other resources, but they need not be considered further in the CEQA process.

Section 15064.5 (d) and (e) contain additional provisions regarding human remains. Regarding Native American human remains, paragraph (d) provides:

(d) When an initial study identifies the existence of, or the probable likelihood, of Native American human remains within the project, a lead agency shall work with the appropriate Native Americans as identified by the NAHC as provided in PRC SS5097.98. The applicant may develop an agreement for treating or disposing of, with appropriate dignity, the human remains and any items associated with Native American burials with the appropriate Native Americans as identified by the NAHC. Action implementing such an agreement is exempt from:

1) The general prohibition on disinterring, disturbing, or removing human remains from any location other than a dedicated cemetery (Health and Safety Code Section 7050.5).
2) The requirement of CEQA and the Coastal Act.

4.0 RESULTS

4.1 Records Search Results

An archaeological records search for the project and the surrounding area within a one-mile radius was provided by the EIC at UCR. The search results identified six cultural resources (one prehistoric and five historic) located within one mile of the project, none of which are located within the subject property (Table 4.1–1). The prehistoric resource consists of a lithic scatter while the historic resources consist of various built environment resources and a cemetery.

Table 4.1–1
Cultural Resources Located Within a One-Mile Radius of the Project

Site	Description
P-33-004038	Prehistoric lithic scatter
P-33-009498	Historic railroad (Union Pacific Railroad/ Southern Pacific Railroad)
P-33-015033	Historic Smith Creek erosion control feature(s)/water conveyance system
P-33-023484	Historic electrical transmission line
P-33-028614	Historic highway/trail
P-33-028622	Historic Sunnyslope Cemetery

The records search results also indicated that there has been a total of 33 cultural resource studies conducted within a one-mile radius of the project. Three of the previously conducted studies overlap the subject property (Demcak 2002; McKenna et al. 2006; Crews and Sander 2007) (see Table 4.1–2). All three of these previous studies are tied to the commercial development within the project vicinity. The Demcak (2002) study was a survey of the entire Walmart Supercenter property. The McKenna et al. (2006) study was another survey that, although mapped overlapping the subject property, primarily focused on the commercial properties south of East 2nd Street. Finally, the Crews and Sander study (2007) was an archaeological and paleontological monitoring report for the same property surveyed by McKenna et al. (2006). The complete record search results can be found within Appendix B.

Table 4.1–2
Cultural Resource Reports Including the Project

Demcak, Carol R.
2002 Report of Phase I Archaeological Assessment of a 23-Acre Parcel in Beaumont, Riverside County. Archaeological Resource Management Corporation. Unpublished report on file at the Eastern Information Center at the University of California at Riverside, Riverside, California.

McKenna et al.
2006 A Cultural Resources Investigation, of the Proposed San Gorgonio Village, Project Area, Approximately 23 Acres, of Land in the City of Beaumont, Riverside County, California. McKenna et al. Unpublished report on file at the Eastern Information Center at the University of California at Riverside, Riverside, California.

Crews, Rachel G. and Jay K. Sander
2007 Archaeological and Palaeontologic Monitoring of a 29.7-Acre Project Area at the Northwest Corner of the First Street and Commerce Way Beaumont, Riverside County, California. Chambers Group, Inc. Unpublished report on file at the Eastern Information Center at the University of California at Riverside, Riverside, California.

BFSA also reviewed the following sources to help facilitate a better understanding of the historic use of the property:

- The National Register of Historic Places (NRHP) Index
- The OHP Built Environment Resources Directory (BERD)
- County of Riverside Assessor's property owners' data
- BLM GLO land records
- The *Banning*, *California* 15' topographic quadrangle (1942) and *Beaumont*, *California* 7.5' topographic quadrangle (1953 and 1962)
- Aerial photographs (1938, 1953, 1966, 1967, 1972, 1985, 1996, 2003, 2005, 2006, 2010, 2020)

No properties listed in the NRHP or the BERD are located within the project boundary. The BLM GLO records indicate that the subject property was originally granted to the Southern Pacific Railroad Company in 1885 as part of a large 28,359.34-acre land patent. The historic maps and aerial photographs show that the property was historically utilized for agricultural purposes and devoid of structures. Recent aerial photographs show that the property was entirely cleared and graded between 2005 and 2006 for the construction of the current Walmart Supercenter, while subsequent photographs show similar commercial development occurring within adjacent properties. BFSA also requested a records search of the SLF of the NAHC which was returned with negative results. All correspondence can be found in Appendix C.

The aerial photographs and literature review suggest that there is almost no potential for prehistoric or historic sites to be contained within the boundaries of the project due to the extensive nature of past ground disturbances. The majority of resources identified in the EIC records search are associated with the built environment; however, the property does not appear to have ever contained any structures. The property has been studied multiple times and no resources have ever been identified within it. Further, the subject property was entirely cleared and graded between 2005 and 2006. Therefore, given the historic and prehistoric settlement of the region, disturbances to the property, and records search results, the potential for archaeological discoveries on the property is extremely low.

4.2 Results of the Field Survey

Principal Investigator Tracy A. Stropes directed the cultural resources survey of the project. The archaeological survey was completed by Consulting Archaeologist Brian Smith on February 16, 2023. Aerial photographs, maps, and a compass permitted orientation and location of project boundaries. The property was surveyed in five to 10-meter transects. The survey confirmed that the property is entirely developed, consisting of the current Walmart Supercenter commercial shopping center parking lot (Plates 4.2–1 and 4.2–2). Given the current commercial development within the project, almost no exposed ground was visible. However, various landscaped islands and planters within and surrounding the property were carefully inspected. No archaeological resources were identified during the current survey.

Plate 4.2–1: Overview of the parking lot, facing southeast across planned gas station location.

Plate 4.2–2: Overview of the study area from the southwest corner, facing northeast.

5.0 RECOMMENDATIONS

The Phase I archaeological assessment for the Walmart Supercenter #5156 Fuel Station Project did not locate any cultural resources. A review of historic maps and aerial photographs show that the property was undeveloped until 2005 when it was completely cleared and graded for commercial development. Ground visibility was hindered by the developed nature of the property; however, the records search results show that the property was surveyed for cultural resources with negative results prior to development (Demcak 2002; McKenna et al. 2006; Crews and Sander 2007). These results, coupled with the fact that the property has been entirely graded, indicate there is little to no potential for cultural resources to be present/disturbed by the proposed project. As such, site-specific mitigation measures will not be required for this project and no further archaeological study is recommended as a condition of permit approval.

Although no site-specific mitigation measures for cultural resources are recommended, in the event that any historic or prehistoric cultural resources are inadvertently discovered, all construction work in the immediate vicinity of the discovery shall stop and a qualified archaeologist shall be engaged to discuss the discovery and determine if further mitigation measures are warranted. Should human remains be discovered, treatment of these remains shall follow California Public Resources Code 5097.9. Any human remains that are determined to be Native American shall be reported to the San Bernardino County sheriff-coroner and subsequently to the NAHC.

6.0 CERTIFICATION

I hereby certify that the statements furnished above and in the attached exhibits present the data and information required for this archaeological report, and that the facts, statements, and information presented are true and correct to the best of my knowledge and belief.

Andrew J. Garrison — March 2, 2023

Andrew J. Garrison
M.A., RPA

Date

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APPENDIX A

Qualifications of Key Personnel

Andrew J. Garrison, MA, RPA

Project Archaeologist

BFSA Environmental Services, A Perennial Company
14010 Poway Road • Suite A •
Phone: (858) 679-8218 • Fax: (858) 679-9896 • E-Mail: agarrison@bfsa.perennialenv.com

Education

Master of Arts, Public History, University of California, Riverside **2009**

Bachelor of Science, Anthropology, University of California, Riverside **2005**

Bachelor of Arts, History, University of California, Riverside **2005**

Professional Memberships

Register of Professional Archaeologists
Society for California Archaeology
Society for American Archaeology
California Council for the Promotion of History
Society of Primitive Technology
Lithic Studies Society
California Preservation Foundation
Pacific Coast Archaeological Society

Experience

Project Archaeologist **June 2017–Present**
BFSA Environmental Services, A Perennial Company **Poway,**
California

Project management of all phases of archaeological investigations for local, state, and federal agencies including National Register of Historic Places (NRHP) and California Environmental Quality Act (CEQA) level projects interacting with clients, sub-consultants, and lead agencies. Supervise and perform fieldwork including archaeological survey, monitoring, site testing, comprehensive site records checks, and historic building assessments. Perform and oversee technological analysis of prehistoric lithic assemblages. Author or co-author cultural resource management reports submitted to private clients and lead agencies.

Senior Archaeologist and GIS Specialist **2009–2017**
Scientific Resource Surveys, Inc. **Orange, California**

Served as Project Archaeologist or Principal Investigator on multiple projects, including archaeological monitoring, cultural resource surveys, test excavations, and historic building assessments. Directed projects from start to finish, including budget and personnel hours proposals, field and laboratory direction, report writing, technical editing, Native American consultation, and final report submittal. Oversaw all GIS projects including data collection, spatial analysis, and map creation.

Preservation Researcher **2009**
City of Riverside Modernism Survey **Riverside, California**

Completed DPR Primary, District, and Building, Structure and Object Forms for five sites for a grant-funded project to survey designated modern architectural resources within the City of Riverside.

Information Officer **2005, 2008–2009**
Eastern Information Center (EIC), University of California, Riverside **Riverside, California**

Processed and catalogued restricted and unrestricted archaeological and historical site record forms. Conducted research projects and records searches for government agencies and private cultural resource firms.

Reports/Papers

2019 A Class III Archaeological Study for the Tuscany Valley (TM 33725) Project National Historic Preservation Act Section 106 Compliance, Lake Elsinore, Riverside County, California. Contributing author. Brian F. Smith and Associates, Inc.

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2015 Historic Resource Report: 807-813 Harvard Boulevard, Los Angeles. Scientific Resource Surveys, Inc. On file at the South Central Coastal Information Center, California State University, Fullerton.

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2012 Bolsa Chica Archaeology: Part Seven: Culture and Chronology. Lithic demonstration of experimental manufacturing techniques at the April meeting of The Pacific Coast Archaeological Society, Irvine, California.

APPENDIX B

Archaeological Records Search Results

(Deleted for Public Review; Bound Separately)

APPENDIX C

NAHC Sacred Lands File Search Results

(Deleted for Public Review; Bound Separately)