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PALEONTOLOGY - ARCHAEOLOGY - HISTORY

# CULTURAL SENSITIVITY OF 118 PARCELS LOCATED IN THE SAN GABRIEL MOUNTAIN FOOTHILLS, LOS ANGELES COUNTY, CALIFORNIA

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Watershed Conservation Authority (WCA)

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Addendum:

The ‘Priority Parcels’ referred to in this report are a partial sampling of parcels being considered for prioritization under Watershed Conservation Authority's Foothills Open Space Acquisition Prioritization analysis, which this study is an important contribution to.

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# INTRODUCTION

Watershed Conservation Authority (WCA) is a government entity whose territory encompasses the San Gabriel River Watershed as well as the Rio Hondo and Lower Los Angeles River watershed: much of the eastern portion of Los Angeles County, from the southern Antelope Valley to Long Beach. WCA's focus is on watershed protection, but watershed protection is closely tied to other important benefits, such as habitat and biodiversity, compatible recreational opportunities (for example, hiking and picnicking), public health benefits, stewardship, and education. In addition to its goals of preservation and enhancement of biological resources and habitat when prioritizing land for conservation, WCA recognizes that cultural resources are living resources for the present and future. As a result, WCA wants to understand how public open space lands might be utilized as a vital and living resource for contemporary Native Americans, in particular for the Tribe indigenous to the study area, the Tongva.

# PROJECT LOCATION AND SCOPE

WCA is currently seeking to prioritize 118 unprotected and undeveloped lands in the San Gabriel Mountain Foothills for acquisition for conservation purposes such as open space for the public benefit. The study area spans the San Gabriel Mountain Foothills from the cities of Sierra Madre to Claremont (Appendix A, Figures A1-A14).

Cogstone Resource Management, Inc. (Cogstone) was hired to conduct an ethnographic study regarding the past and contemporary use of the San Gabriel Mountains Foothills by members of the Tongva community. This ethnography includes investigation of a possible cultural landscape of the San Gabriel Mountain Foothills and the foothills' connection to other locations inside and out of Tongva Territory through kinship, travel routes, etc. Using the information gathered, this study will provide recommendations on:

- The likelihood of unrecorded archaeological or cultural sites on undeveloped lands in the San Gabriel Mountain Foothills and their possible location;
- The need of an archaeological survey of the priority parcels if they have not been previously surveyed;
- The prioritization of land for acquisition/restoration;
- How conservation entities can support uses of the land for cultural practices and prioritize and manage public land.

# RESEARCH APPROACH

Cogstone adheres to using Indigenous Archaeology methods during all work. Indigenous Archaeology was first defined as conducting archaeological research "with, for, and by indigenous people" (Nicholas & Andrews 1997:3). Indigenous Archaeology practitioners have extended this definition to include all work that deals with the indigenous past, present, and future (Martinez 2010). When applied to cultural resources management assessments, this means ensuring the recordation of cultural sites is done in collaboration with indigenous communities so that it captures site use from an indigenous perspective.

This includes identifying a site as significant even if it does not meet the significance criteria under the California Register of Historical Resources (CRHR) or the National Register of Historic Places (NRHP) and recording culturally significant spaces even if there are no physical remnants on the surface.

# REGULATIONS

Although this study will be using an Indigenous Archaeology method to identify resources, this study must also use federal and state regulations to identify, assess and evaluate cultural resources which are described below.

## NATIONAL REGISTER CRITERIA

Through Section 106 of the National Historic Preservation Act (NHPA) and 36 Code of Federal Regulations, Part 800 (36 CFR 800), Federal agencies must identify "historic properties" that may be affected by their proposed actions, or by an action for which they provide a license. There are five different types of historic properties eligible for inclusion in the NRHP (Section 301(5) of NHPA): building, structure, district, object, or site. Maintained by the National Park Service (NPS), the National Register eligibility criteria are set forth in 36 CFR 60.4 and by extensive NPS guidance (Parker and King 1998; NPS 1998, and Birnbaum 1994 to name a few). Cultural resources may be considered eligible for listing in the National Register if they possess integrity of location, design, setting, materials, workmanship, feeling, and association and meet one or more of the following criteria:

- Criterion A: associated with events that have made a significant contribution to the broad patterns of American history;
- Criterion B: associated with the lives of a person significant to our past;
- Criterion C: embodies the distinctive characteristics of a type, period or method of construction, or represents the work of a master, or possesses high artistic value or represents a significant and distinguishable entity whose components may lack individual distinction; or
- Criterion D: has yielded or may be likely to yield information important in prehistory or history.

### TRADITIONAL CULTURAL PROPERTIES

In addition to the NRHP criteria listed above, a property may be listed on the National Register based on its *traditional cultural significance.*

> Traditional in this context refers to those beliefs, customs, and practices of a living community of people that have been passed down through the generations, usually orally or through practice. The traditional cultural significance of a historic property, then, is significance derived from the role the property plays in a community's historically rooted beliefs, customs, and practices.
>
> Examples of properties possessing such significance include:
>
> - a location associated with the traditional beliefs of a Native American group about its origins, its cultural history, or the nature of the world;

- a rural community whose organization, buildings and structures, or patterns of land use reflect the cultural traditions valued by its long term residents;
- an urban neighborhood that is the traditional home of a particular cultural group, and that reflects its beliefs and practices;
- a location where Native American religious practitioners have historically gone, and are known or thought to go today, to perform ceremonial activities in accordance with traditional cultural rules of practice; and
- a location where a community has traditionally carried out economic, artistic, or other cultural practices important in maintaining its historic identity.

A traditional cultural property, then, can be defined generally as one that is eligible for inclusion in the National Register because of its association with cultural practices or beliefs of a living community that (a) are rooted in that community's history, and (b) are important in maintaining the continuing cultural identity of the community (Parker and King 1998:1).

The National Register Bulletin 38 (Parker and King 1998) discusses other characteristics to be used when considering a traditional cultural property for its eligibility to the National Register which will be used in this study.

## California Register of Historical Resources

The California Register of Historical Resources (CRHR) is a listing of all properties considered to be significant historical resources in the state. The California Register includes all properties listed or determined eligible for listing on the National Register, including properties evaluated under Section 106, and State Historical Landmarks No. 770 and above. The California Register statute specifically provides that historical resources listed, determined eligible for listing on the California Register by the State Historical Resources Commission, or resources that meet the California Register criteria are resources which must be given consideration under CEQA (see above). Other resources, such as resources listed on local registers of historic resources or in local surveys, may be listed if they are determined by the State Historic Resources Commission to be significant in accordance with criteria and procedures to be adopted by the Commission and are nominated; their listing in the California Register is not automatic.

Resources eligible for listing include buildings, sites, structures, objects, or historic districts that retain historical integrity and are historically significant at the local, state or national level under one or more of the following four criteria:

1) It is associated with events that have made a significant contribution to the broad patterns of local or regional history, or the cultural heritage of California or the United States;
2) It is associated with the lives of persons important to local, California, or national history;

3) It embodies the distinctive characteristics of a type, period, region, or method of construction, or represents the work of a master or possesses high artistic values; or
4) It has yielded, or has the potential to yield, information important to the prehistory or history of the local area, California, or the nation.

In addition to having significance, resources must have integrity for the period of significance. The period of significance is the date or span of time within which significant events transpired, or significant individuals made their important contributions. Integrity is the authenticity of a historical resource's physical identity as evidenced by the survival of characteristics or historic fabric that existed during the resource's period of significance.

Alterations to a resource or changes in its use over time may have historical, cultural, or architectural significance. Simply, resources must retain enough of their historic character or appearance to be recognizable as historical resources and to convey the reasons for their significance. A resource that has lost its historic character or appearance may still have sufficient integrity for the California Register, if, under Criterion 4, it maintains the potential to yield significant scientific or historical information or specific data.

## IDENTIFYING LANDSCAPES

Although a landscape approach to archaeological sites can be traced to the 1920s (Stoddard and Zubrow 1999), its application began in the mid-1970s in Britain as a way to blend field archaeology with landscape history (Fleming 1997:267; Aston and Rowley 1974:11). Since that time, scholars have taken landscape archaeology in a variety of directions.

Early archaeological studies viewed the landscape solely as the backdrop onto which material cultural was placed. It was seen as a factor that influenced how past peoples arranged themselves, whether by the landscape's available resources and/or its physical characteristics (i.e., settlement patterns) (Ashmore and Knapp 1999:1; Wandsnider 1992). Recently scholars have recognized that the landscape is more than just a synonym for the natural environment. Instead, landscapes represent "a way in which… people have signified themselves and their world through their…relationship with nature, and through which they have underlined and communicated their own social role and that of others with respect to external nature" (Cosgrove 1985:13).

Also important within a landscape approach is the recognition that the so-called "empty" spaces, areas lacking clusters of material remains or "sites," are just as significant as those with tangible cultural phenomena (Wobst 2005; Anschuetz et al. 2001:161). Thus, consideration of the entire landscape surrounding an archaeological site, including its physical and metaphysical properties, must be included in order to gain more nuanced understandings of the past.

> We will have to allow for the 'natural' (that is 'non-artefactual') and 'cultural' (that is, 'artefactual') variables to be enculturated, to be significant to human action, and to articulate, like artifacts, with social life (Wobst 2005:28).

The application of landscape theory has been utilized in several California regions and time periods (Fleming 1997; Kryder-Reid 2007; Eerkens et al. 2007; Robinson et al. 2011; Whatford 1994; Perry and Delaney-Rivera 2011; Allen 2011; Robinson et al. 2011; Laylander and Schaefer 2010). A sub-section of these studies includes understanding how people and places are connected via trails and pathways. For example, the Chuckwalla Valley Prehistoric Trails Network Cultural Landscape study, undertaken by the Bureau of Land Management and the California Energy Commission, was generated in response to the destruction of archaeological sites by recent massive renewable energy development in the California desert. The study aims to understand how "sites that may lack individual distinction" may have "greater significance and research value when contributing to a larger data base" (Laylander and Schaefer 2010).

Part of using Indigenous Archaeology methods is recognizing that how archaeologists identify, and record areas used by Native Americans does not reflect how the Native American community sees those same spaces. Archaeologists work with the tangible, drawing circles around clusters of artifacts, putting dots on maps, and connecting the dots to understand prehistoric Native American lifeways. Further, archaeologists use various technologies to understand the patterning of the lines, dots, and polygons they created to signify tangible cultural phenomena. This arbitrary boxing of data leads to the misinterpretation of prehistoric settlement patterns, socio-economic connections, and the cosmological significance of an area. Native American communities did not live on dots, in lines or within bounded spaces. Instead, they lived among the hills and mountains, between meandering streams, and around watering holes, all the while surrounded by a landscape given to them by the first beings. The areas used by Native peoples may have had visible and invisible boundaries with tangible and intangible cultural remains. Thus, what is most important for this study is to transcend traditional interpretations of site type, placement and significance, in order to align more squarely with the Native American understandings of how "everything is connected" (Martinez et al. 2012).

California state regulations do not provide guidance on identifying cultural landscapes; however, the National Park Service has several bulletins that define different types of landscapes. The Advisory Council on Historic Preservation has also issued some guidance. Both are briefly described below.

## LANDSCAPE DEFINITIONS

The five types of historic properties identified in the NHPA were further categorized by NPS - 28: Cultural Resource Management Guideline (National Park Service 1998) based on common attributes for the ease of management: archeological resources, cultural landscapes, structures, museum objects, and ethnographic resources (NPS 1998). Of importance to this study are the categories of cultural landscapes and ethnographic resources. According to the Management Guideline:

> *Cultural landscapes* are settings we have created in the natural world. They reveal fundamental ties between people and the land–ties based on our need to grow food, give form to our settlements, meet requirements for recreation, and find suitable places to bury our dead. Landscapes are intertwined patterns of things both natural and constructed: plants and fences, watercourses and buildings…They are special places: expressions of human manipulation and adaptation of the land.
>
> *Ethnographic resources* are basic expressions of human culture and the basis for continuity of cultural systems. A cultural system encompasses both the tangible and the intangible. It includes traditional arts and native languages, religious beliefs and subsistence activities. Some of these traditions are supported by ethnographic resources: special places in the natural world, structures with historic associations, and natural materials.

Preservation Brief 36 "Protecting Cultural Landscapes: Planning, Treatment and Management of Historic Landscapes" (Birnbaum 1994) defines four general types of cultural landscapes: historic sites, historic designated landscapes, historic vernacular landscapes, and ethnographic landscapes. Ethnographic landscapes are those that contain "a variety of natural and cultural resources that associated people define as heritage resources" (Birnbaum 1994:2). The San Gabriel Mountain Foothills and its use by the Tongva would be considered an ethnographic landscape.

## Advisory Council on Historic Preservation Guidance

Although Bulletin 38 supports the nomination of and the National Register includes traditional cultural landscapes, the guidelines are vague with many cultural resources practitioners not knowing how to identify and nominate cultural landscapes to the NRHP. As a result, the Preserve America Summit Panel (Advisory Council on Historic Preservation 2007:19) recommended in its report that Bulletin 38 should be reviewed and/or revised in order to address these concerns. Additionally, with the increase of the renewable energy projects and their possible effects on Native American sacred landscapes as identified through the Section 106 consultation process, the Advisory Council on Historic Preservation (ACHP) created a traditional cultural landscapes initiative and adopted an action plan in November 2011. The action plan also suggested that Bulletin 38 be revised and recommended raising awareness within the preservation community about the existence and importance of Native American traditional cultural landscapes by developing tools to assist all participants in their recognition (Advisory Council on Historic Preservation 2011, 2012a, 2012b). Although official guidance for the identification of landscapes is currently still under development, this report will use current scholarship in landscape studies to identify and understand the San Gabriel Mountain Foothills as a cultural landscape.

## ENVIRONMENTAL SETTING

The study area is located along the boundaries of the Transverse Ranges and the Peninsular Ranges geomorphic provinces (
Figure A - 15). The Transverse Ranges consist of east-west trending mountains and valleys extending from the Little San Bernardino Mountains in the east to the Channel Islands in the west. The ranges are named "Transverse" because they angle obliquely to the rest of California's mountains and valleys. Compression along the fault zone from the Pacific Plate traveling northwest and the North American Plate, remaining fixed , has made this one of the most rapidly rising regions on earth (Wagner 2002). The Peninsular Ranges geomorphic province extends from Mount San Jacinto in the north, through the tip of Baja, Mexico in the south. Subparallel to these ranges on the east is the San Andreas Fault Zone. The northwestwards motion of the Pacific Plate has created these ranges and their corresponding valleys. The topographic variations across California, created by plate tectonics, resulted in California Native populations having access to different ecosystems, fertile valleys, mountains and hills (Lightfoot and Parrish 2009: 52).

Further, California has been recognized as full of diversity based on its plants, animals and landscapes which in turn has affected human occupation and settlement through time. Based on this diversity, the California Geological Survey has divided the state into 12 geomorphic provinces. The study area is located within the South Coast Province (
Figure A - 16; Lightfoot and Parrish 2009: 61; Schoenherr 2017:1).

## CULTURAL SETTING

Based on linguistic, ethnographic, and archaeological cultural affiliation, prior to the arrival of the Spanish, the project area was occupied by the Gabrielino (Tongva) people (McCawley 2002; Reddy 2006; Strudwick et al. 2007). Tongva Traditional Territory included large portions of Los Angeles County, the northern part of Orange County, small sections of Riverside and San Bernardino counties as well as the four southern Channel Islands of Pimu (Santa Catalina) Santa Barbara, Kiinkepar (San Clemente), and Haraasgna (San Nicolas) (
Figure A - 17).

The term Gabrielino was used by the Spanish to identify Native Americans who were baptized at the Mission San Gabriel during the Mission Period (1769-1834 AD). Prior to European contact, there was no overarching label that identified people who lived in what is now Gabrielino traditional territory. Instead, people identified themselves as belonging to a particular village. For example, The Tongva village that was at current-day Los Angeles was known as *Yaar*. The *–nga* at the end of *Yaagna* means "the place of." As a result *Yaagna* means the place of *Yaar*. People from *Yaar* would have called themselves *Yavit* or *Yabit*. However, as a result of their relocation during the Mission Period, most members of the Gabrielino community no longer identified themselves by their villages but by the term Gabrielino. As an alternative to the term imposed by nonnative people, a number of descendant community members have chosen terms with native origins to identify themselves and their ancestors (Martinez et al. 2014). The term Tongva will be used throughout this report to identify the Gabrielino.

## PRE-CONTACT HISTORY

Several Southern California regional syntheses exist (Figure A - 18), however this study will use the cultural sequence developed by Mason and Peterson (2004) since it was developed locally using a large number of dated sites (N=37) and over 300 radiocarbon dates (see Table 1).

**TABLE 1. SOUTHERN CALIFORNIA CULTURAL SEQUENCE (AFTER MASON AND PETERSON 2004)**

| Period | Years BP | Calendar Years (AD/BC) |
|---|---|---|
| Mission | 181-116 | AD 1769-1834 |
| Late Prehistoric 2 | 650-200 | AD 1300-1750 |
| Late Prehistoric 1 | 1350-650 | AD 600-1300 |
| Intermediate | 3000-1350 | 1050 BC-AD 600 |
| Milling Stone 3 | 4650-3000 | 2700-1050 BC |
| Milling Stone 2 | 5800-4650 | 3850-2700 BC |
| Milling Stone 1 | 8000-5800 | 6050-3850 BC |
| Paleo-Coastal | Prior to 8000 | Prior to 6050 BC |

### PALEOCOASTAL (PALEOINDIAN) PERIOD (PRIOR TO 6050 BC / 8000 BP)

The search for the earliest Paleo-Coastal communities has been predicated on the "Ice Free Corridor" theory; that at the end of the Pleistocene (~11,700 years BP) people from northeast Asia crossed Beringia and entered the western United States through a gap between the Laurentide and Cordilleran ice sheets; after which they moved to settle the coasts. Paleontological, geological and pollen analyses, however, has shown that the so-called "Ice Free Corridor" was not a viable migration option from 30,000 to 11,500 years ago (Mandryk et al. 2001). Additionally, with the increase in the number of accepted sites dated prior to 11,700 BP (e.g., Monte Verde, Chile at 14,800 BP) including several Coastal California Channel Island sites (e.g., Arlington Springs on Santa Rosa Island at 13,000 cal BP and Daisy Cave on San Miguel Island at 12,000 cal BP), new models for the settlement of the New World had to be considered (Erlandson et al. 1996; Johnson et al. 2002).

Paleo-Coastal subsistence patterns have predominantly been described as dependent on the hunting of megafauna as represented by large Clovis-like points in the archaeological record. However, this pattern has not been convincingly identified in coastal California (Erlandson et al. 2007:56). Instead at early sites such as Daisy Cave, there is evidence of much more diverse subsistence patterns, particularly the use of a variety of marine habitats. As an alternative to the "Ice Free Corridor" theory and considering the cultural material seen at early Channel Islands sites, Erlandson et al. (2007) argue that the earliest New World settlers followed the productive kelp forest habitats that exist along the Pacific Rim. This "kelp highway" allowed settlers to use near shore marine resources, such as large red abalones (Haliotis rufescens), black turban snails (Tegula funebralis), sea urchin (Strongylocentrotus spp.), pinnipeds, sea otter, and California sheephead (Semicossyphus pulcher) while portions of North America were covered by ice sheets. In addition to near-shore marine ecofacts found at early Channel Island sites, Paleocoastal artifacts include small stemmed Channel Island Barbed points, chipped stone crescents (proposed to be

used for bird hunting), fish gorges and evidence of boat technology (Erlandson et al. 2011). There is also evidence, based on the discovery of spire lopped Olivella biplicata beads dating to 9000 to 7000 cal BC of inter-regional trade with the Great Basin (Fitzgerald et al. 2005).

The earliest evidence of the settlement of the Southern Channel Islands comes from Eel Point (SCLI-43) on San Clemente Island around 6500 to 6000 cal BC, straddling the Paleo-Coastal/Milling Stone Period 1 boundary. Based on its distance from the mainland (77 kilometers), and the fact that it was never connected to the mainland, it can be assumed that seaworthy vessels were used, although no remnants of such vessels have been found to date (Cassidy et al. 2004; Yatsko 2000). Other evidence for the presence of seaworthy vessels on San Clemente Island includes a woodworking tool kit that is consistent with tools used to build watercraft historically (Rondeau et al. 2007). Eel Point also shows a marine subsistence pattern that is focused on hunting seals, sea lions, and dolphins as well as the collection of seashells (Porcasi and Fujita 2000). The earliest evidence of the occupation of San Nicolas Island occurred approximately 6555 BC (8505 BP) at CA-SNI-339 (Schwartz and Martz 1992). Earlier sites may have been lost due to rising sea levels after 10,000 BP (Martz 1994). Other sites show that the San Nicolas Tongva hunted sea mammals, near-shore fish such as perch, and a variety of shellfish (Bleitz-Sanburg 1987).

## MILLING STONE PERIOD (6050-1050 BC / 8000-3000 BP)

Mason and Peterson divide the Milling Stone Period into three subdivisions: Milling Stone 1 (8000-5800 BP), Milling Stone 2 (5800-4650 BP), and Milling Stone 3 (4650-3000 BP). The climate at the beginning of Milling Stone Period 1 was warmer and drier than today with freezing winters rare near the coast. However, toward the end of the Milling Stone Period 1, the climate started to cool and stabilize to a climate similar to today's weather (C. King 2001).

Also, during the Milling Stone Period there is evidence of trade between the Great Basin and other areas of California. Coso Mountain obsidian artifacts have been found at archaeological sites in southern California while shell beads, particularly Olivella Grooved Rectangle beads, have been found as far away as Oregon and Nevada (C. King 2001; Raab and Howard 2002; Vellanoweth 1995, 2001). Vellanoweth (2001) argues that Olivella Grooved Rectangle beads may be used as an ethnic marker for Uto-Aztecan speaking peoples like the Tongva since they were not made in Chumash territory to the north.

At 5000 BP on the southern California mainland, there was an increase in the quantity of ground stone tools (e.g., manos, metates, mortars, pestles) suggesting an intensification of the use of plant and marine resources, particularly seeds and shellfish (Arnold et al. 2004). Toward the end of the Milling Stone Period, the use of manos and metates subsided while the number of mortars and pestles grew. This switch may indicate that acorns started to make up a larger portion of the diet.

The presence of pottery within Tongva territory prior to contact has been argued to be the result of trade or exchanges with those Native American communities that made pottery, i.e., the southwest or Colorado River Tribes. However, some archaeologists argue that they have identified fired hand shaped ceramic pieces using local materials. Nineteen irregular hand shaped and fired ceramic pieces from Little

Harbor on Santa Catalina Island were dated to around 5000 years old (Porcasi 1998). Porcasi argues that these ceramic pieces are like those found at the Irvine site (CA-ORA-64) in Orange County and suggests they are evidence of a broad interaction sphere linking the southern Channel Islands with the desert interior. Boxt and Dillon (2013) argue that the Tongva living at CA-LAN-2630, located on the campus of California State University, Long Beach, made ceramics prior to the post-Contact era from locally derived clays.

## INTERMEDIATE PERIOD (1050 BC-AD 600 / 3000-1350 BP)

During the Intermediate Period, the climate became warmer and drier, with lower rainfall, than the Milling Stone Period. The sea level rise slowed with surface temperatures lower than before; although paleoclimate data suggests that between circa (ca.) 3000 and 1700 BP, there was a period of heavier rainfall (Davis 1992). Early in the Intermediate Period, mortars and pestles replace milling stones and hand stones in artifact assemblages, which may signal a shift from the use of grass and hard seeds to acorn exploitation. During this time, there was an increase in the utilization of nearshore fish, sea mammal resources, and deep-water resources on the islands (Glassow 1980; C. King 2001, 2014; Tartaglia 1976). There was increased sedentism in the Intermediate Period, with villages being permanent or semi-permanent. Population growth resulted in intensive resource collection leading to the decline of local resources and the need to collect higher-cost resources. This is evident at Eel Point, where there is a focus on lower-ranked resources such as fish and small shellfish as is evident (Byrd and Raab 2007:223). The active management of terrestrial resources became evident on the mainland during this time, with intentionally set fires and intensive horticulture practices such as pruning, sowing, planting, and irrigation being used to increase the productivity of trees and plants (Arnold et al. 2004). This may have also occurred on the islands as well. Burial practices included flexed inhumations with large slate slabs or metates located on top of or near the head of the individual (Gamble and King 2007).

## LATE PREHISTORIC PERIOD (AD 600-1750 / 1350-200 BP)

Mason and Peterson divide the Late Prehistoric Period into two subdivisions: Late Prehistoric 1 1350-650BP (AD 600-1300) and Late Prehistoric 2 650-200 BP (AD 1300-1750). It is during the Late Prehistoric Period that the cultural manifestations observed in the ethnohistoric period begin to emerge. By AD 500, there is a change in the cultural manifestations seen in the archaeological record within Tongva territory. This includes a change in interment practices from burial to cremation, dog burials, as well as a switch from z-twining to s-twining in basketry (Sutton 2009; Rozaire 1967). These features are considered the markers signaling the migration of Takic-speaking people from the desert to the coast, pushing the Chumash to the north and the Yuman-speaking Kumeyaay people to the south. See the Ethnography section below for a description of the Takic language group which includes the Tongva language. Known as the “Shoshonean intrusion” (or Shoshonean Wedge) theory, it is argued that the Takic groups settled along the coast and immediately “got with the program” and imitated the cultural practices and adaptions used by the previous Hokan-speaking populations they supposedly displaced (Kowta 1969; Koerper 1979; Kroeber 1925, Moratto 1984:560; Sutton 2009).

The Late Prehistoric Period saw the emergence of complex social organization with ascribed status evinced by the presence of abundant grave goods in child burials (L. King 1982; Martz 1984). Starting at

AD 800, there is evidence of the exchange of Santa Catalina Island soapstone vessels to the mainland (e.g., Malaga Cove) with craft specialization intensifying during at the end of the period (Howard 2002).

There has been considerable debate regarding to what extent climate change contributed to the development of complex societies in Southern California, including the Tongva (Gamble 2005; Kennett and Kennett 2000; Raab et al. 1995; Raab and Larson 1997; Arnold 1992; Koerper et al. 2002). What is known is that new fishing strategies begin to be utilized by AD 500. These new practices include the development and use of the Tongva ti'at, (*tomool* in Chumash), the sewn plank canoe (Arnold and Bernard 2005), and a new fishing kit which includes circular shell fishhooks manufactured from single pieces of abalone (Haliotis spp.), California mussel (Mytilus californianus), and Norris' top shell (Norrisia norrisi) (Strudwick 1986). Such a fishing kit was found at the Nursery site on San Clemente, consisting of a seagrass bag containing fishing tackle such as lithic drills, abraders, rib net-spacers, a bone knife and barbs, pry bars, abalone fishhooks and hook blanks, a steatite whale effigy, and serpentine sinkers (Bleitz and Salls 1993). Coupled together, these tools were used to obtain deep sea fish such as the broadbill swordfish, striped marlin, albacore, yellowfin tuna, bluefin tuna, blue shark, and shortfin mako (Arnold and Bernard 2005). Also, by AD 500–600 BC, the bow and arrow comes into the area and as a result, projectile points get smaller, although large points are still evident on the Channel Islands due to the continued used of spears on large marine mammals (Arnold and Bernard 2005).

## MISSION PERIOD (AD 1769-1834)

Historic archaeologists identify the beginning of the Mission Period with the establishment of the first Spanish Mission in San Diego in 1769 and the settlement of Alta California by the Spanish. Even though Vizcaino had explored the Pacific coast in 1602, the Spanish did not immediately settle Alta California. Beginning in 1566, Spanish galleons from Manila, Philippines brought Asian goods to Acapulco, Mexico. During these long and arduous voyages, ships lacked substantial food resources resulting in the death of crew members and eventual loss of ships (Corle 1949:37). To ensure a safe return, the Spanish government decided that ports needed to be built in Alta California in order to re-supply the ships with fresh meat, fruits and vegetables (James 1913:14; Corle 1949:32). Additionally in 1767, Marques de Grimaldi, the Minister of State, told Jose de Gálvez, the Visitor-General of Mexico, that the Russians and French were encroaching on its Alta California territory (Archibald 1978:1, James 1913:14). As a result, King Carlos II of Spain gave the order to "occupy and fortify San Diego and Monterey for God and the King of Spain" to fight foreign claims to Spanish land (James 1913:16).

In 1769, Gaspar de Portolá led one of three groups to Alta California in order to establish Spanish settlements, or Presidios, at San Diego and Monterey Bay (McCawley 1996:188). Accompanying Portolá was Junípero Serra and other Franciscan priests who sought to establish missions to convert the Native Americans they encountered. They established a number of missions, sustained by Indian labor, that supplied the presidios with subsistence goods.

Another factor that changed trade relations in southern California during the Mission period was the missions' policy of 'reduccion' (Webb 1983). The reduction of the Indian population its initial settlement caused the fathers to look for more converts. The stability of the mission relied on the Indian population

to make cloth, to cook, and to farm. As the population grew sparse, the fathers traveled further, past the mission lands, to gather new Indians to live in the missions and carry on the work.

# ETHNOGRAPHY

The following section will provide an overview of the cultural patterns as recorded for the Tongva. Although several anthropologists and ethnologists have collected information regarding the cultural practices, village location, and language of the Tongva in the late 19th and early 20th centuries, it is not as extensive as it is for other southern California Tribes. These collections were recovered under a "salvage ethnography" paradigm, predicated on the notion that the Tribes would soon vanish, and it was imperative to collect as much information about pre-Columbian Native languages and lifeways as possible for future study. Thus, scholars looked for Tribal members who had knowledge of, and still practiced, the uncorrupted tribal lifeways. However, Tongva communities and other California Tribes had been so decimated by years of colonial mission control, many who survived had been successfully converted into a Spanish/Mexican peasant labor force that spoke Spanish and practiced Catholicism. Scholars disregarded Tribal members that did not fit their preconceived notions of who a "pure" Indian was (Martinez 2010:216). As a result, there is a big hole in the ethnographic record on the use of the San Gabriel Mountain Foothills as Tongva community members who had that knowledge may have been overlooked.

## ORIGINS

"Much of the southern California archaeological literature argues that the Gabrielino moved into southern California from the Great Basin around 4,000 Before Present (B.P.), 'wedging' themselves between the Hokan-speaking Chumash, located to the north, and the Yuman-speaking Kumeyaay, located to the south (see Sutton 2009 for the latest discussion). This Shoshonean Wedge, or Shoshonean 'intrusion' theory, is counter to the Gabrielino community's knowledge about their history and origins. Oral tradition states that the Gabrielino have always lived in their traditional territory, with their emergence into this world occurring at Puvungna, located in Long Beach" (Martinez and Teeter 2015:26).

## TERRITORY

As stated earlier, the study area is located within Tongva territory. Their territory encompassed a number of ecological zones which affected their subsistence and settlement patterns. The Tongva would supplement the resources gathered near them with resources from other ecological zones by obtaining them either directly or through trade (Bean and Smith 1978). Various scholars have divided these ecological zones differently. McCawley divides southern California into the Interior Mountains and Foothills, Valleys and Prairies, Exposed Coast, Sheltered Coast, and the Southern Channel Islands zones (

Figure A - 19; McCawley 1996). The study area is located both in the Interior Mountains and Foothills and Valleys and Prairies ecological zones. The resources available in this ecological zone include small animals, deer, acorns, sage, and pinon nuts to name a few. On the other hand Heizer and Elasser (1980;

Figure A - 20) place the study area within their Foothill Ecological Culture Type and identify the Tongva as Foothill Hunters and Gatherers, Coastal Tidelands Collectors, Coastal Sea Hunters-Fishers, and Valley and Plains Gatherers.
Figure A - 21 lists the resources that would have been available to the Tongva in those ecological cultural types.

## LANGUAGE

The Tongva language is classified as part of the Uto-Aztecan language family, under the Takic branch. It is now generally accepted that the Gabrielino language is a stand-alone Takic language, distinct from the Cupan sub-group (Mithun 1999:539). Several Tongva words lists, descriptions of lifeways, and songs have been collected by ethnographers from various Tongva community members over the years: Hale (1846), Loew (1876), Reid (1852[1968]), Merriam (1907), and Harrington (1917-1930s).

## SETTLEMENT PATTERNS

Tongva life centered on the village; composed of paternally related extended families, lineages, and/or clans, typically numbering 50-100 people. Houses, called *kiiy* in Tongva, were domed and circular with frames made from willow posts (or whale rib bones on the islands and along the coastline) covered with tule reed mats. Coastal *kiiys* had entryways that opened towards the sea with mats covering them. A large *kiiy* could hold up to three or four families and was perhaps 60 feet in diameter. Smaller homes were as little as 12 feet in diameter. Wind screens were usually adjacent to the *kiiy* and were used as open-air kitchens during fair weather. Large acorn granary baskets, sometimes coated with asphaltum and seated upon posted platforms, were also placed near the *kiiys*.

In addition to the habitation structures described above, other village structures included sweathouses, which were small semi-circular, semi-subterranean earth-covered buildings located near water to provide access for bathing, menstrual huts, and ceremonial open-aired enclosures, *yoyovars*, were located near chiefs' houses and near the center of villages.

In addition to the permanent villages, the Tongva occupied temporary seasonal campsites that were used for a variety of activities such as hunting, fishing, and gathering plants (McCawley 1996:25). Hunting was primarily for rabbit and deer, while plant collection included acorns, buckwheat, chia, berries, and fruits. Coastal seasonal camps and camps near bays and estuaries were used to gather shellfish and hunt waterfowl (Hudson 1971).

## LEADERSHIP

Each village had a *Tomyaar*, a leader whose position was typically inherited paternally, who regulated the village's religious and secular life. Each lineage had a leader that participated in the Council of Elders which in turn advised the *Tomyaar*. Through study of the personal names recorded in mission records and ethnohistorical information from other Southern California communities, King and Parsons (2014a:8-10) have identified a number Tongva leadership roles that were not previously recognized. King and Parsons identified the title *Chari* as belonging to the town or settlement chief. The *Nu* was the

bundle keeper, the person who protected sacred items that were bundled together, and the *Paha* (ceremonial assistant) was in charge of ceremonial preparation, including notifying people of the ceremony, carrying shell money between groups, and dividing money and food during ceremonies (Strong 1972:96). The *Nu* worked with the *Kika*, the household chief. The singer, *Eacuc*, was also known as a knowledge keeper.

Another important role in Tongva society was the medicine person, known as a shaman in the anthropological literature. They were the doctors, therapists, philosophers, and intellectuals of the villages. Some *Tomyaars* were also influential medicine people in their own right (Kroeber 1925; Johnson 1962; Bean and Smith 1978; McCawley 1996). Both clans and villages were exogamous and patrilocal (Reid 1852). King and Parsons (2014a: Figure 1.8) have documented connections, based on recorded historic mission marriages, between some of the villages near the San Gabriel Mountain Foothills (Figure A - 22). Villages were autonomous but came together seasonally for harvests and other cooperative activities including ceremonies.

### Ceremonial Life and Beliefs

Tongva life was also organized around the celebration and observance of various rituals and ceremonies. These included rites of passage, village rites, seasonal ceremonies, and participation in the widespread Chingichngish religion (various spellings; Kroeber 1925; McCawley 1996). According to Boscana (1846:32, 33), in versions of the coastal creation story documented from the Juañeno but also applicable to the Tongva, two influential deities, Ouiot, the monster-chief, and Chingichngish, the supreme-creator god, emerged, at different times, at the village of Puvungna with Ouiot being burned there and Chingichngish dying there. Puvungna is located on Rancho Los Alamitos, where the U.S. Veterans Hospital and California State University, Long Beach exist today. Milliken and Hildebrandt (1997:15) summarize of the roles of Ouiot and Chingichngish in the origin stories among the Juaneño, Luiseño, and Gabrielino.

> [T]hree successive sets of power entities or beings were involved with the creation of the world and institution of religious life. The first generation, a brother/sister set of entities took the form of sky and earth. They created the second generation, the First People, entities whose essences are now found in certain animals, certain ritual objects, and certain rocks, hills, and mountains. One of those entities, Ouiot (Wiyut), became the "captain" or "father" of all the First People. Following the death of Ouiot, the First People assumed their present forms and humans as we know them were created. Chingichngish, the third generation of power entities, appeared among people for a short time as a teacher. He remains active in the background of existence, as the source of both positive power and punishment for behavior.

After Ouiot was killed, a very large gathering of Ouiot's people cremated his body at Puvungna. After the ceremonies, Chingichngish appeared and taught the people the laws and established the rites and ceremonies needed for the preservation of life (Boscana 1846:33). He also taught the people what to

wear, how to heal the sick, how to build the ceremonial structure (*yovaar*), how to rear the children, and how to live according to his laws (Boscana 1946:33-34). The *toloache* ritual, which involved the ingestion of the intoxicating Datura meteloides (also known as Jimson weed), was also associated with the Chingichngish religion.

Although Boscana identified the Chingichngish belief system as having begun at Puvungna, others have recorded its origination from either Santa Catalina Island or San Clemente Island (Kroeber 1925:621-622). A Luiseño informant told Dubois (1908) that the Chingichngish religion came from the north, then to Santa Catalina and San Clemente Islands, to San Juan Capistrano, to San Luis Rey, and finally to the San Diego Kumeyaay/Diegueno territory. The spread of this religion likely followed the same routes that goods and other cultural ideas followed. Some scholars argue that the Chingichngish belief system originated post-contact based on its similarities to Christian themes and motifs (Bean and Vane 1978:699; Lepowsky 2004).

Tongva concept of afterlife and burial practices came from Chingichngish's instructions to the Tongva. Upon death, it was believed that the heart of the person did not die, but was transported to *Shiishonga*, the land of the dead, located beyond Santa Catalina Island. If the deceased was a *tomyaar* or medicine person, they could reach *Tokuupar* or "heaven" or "sky" through the enactment of the proper rituals. For three days the community mourned, and the body was wrapped in a hide blanket or mat made of seagrass. After the mourning period, the body was carried to the village burial area. Mainland Tongva tended to conduct cremations, while the Island Tongva adhered to flexed inhumation burial practice. The hands were placed across the breast, and the entire body was bound.

For those villages practicing cremation, the remains were either interred or disposed of to the east of the village. Grave offerings included seeds, otter skins, baskets, soapstone pots, bone and shell implements, and shell beads. The amount of grave goods reflected the person's status. If the person held a leadership position, an item designating their office might also be placed with their body. Some interments featured dog burials placed above the corpse. The Tongva saw the worlds of the living and the dead to be parallel places; therefore, the items buried or burned with the deceased were intended to accompany that person into the afterworld where their status would be recognized by the items that accompanied them. Graves were marked by baskets or rock slabs made of sandstone or slate. On San Nicholas Island, stone slabs decorated with ashpaltum would sometimes also be buried with the body. The living mourned for a year; the mourning period ended at the annual mourning ceremony conducted for all of those who had died in the past year (Bean and Smith 1978:545–546; McCawley 1996:155–158.)

## TRADE AND EXCHANGE ROUTES

The Tongva played an important role in the various trade routes that extended throughout the western United States. In the seminal study Power and Persistence, Bean et al. (1978) discussed the Pacific Ocean-Great Plains trade system and demonstrated that the Tongva, Cahuilla, Panya (Halchidoma), Northern Pima and O'odham (Kohatk) were trade partners. The Santa Catalina Island Tongva were the western anchor of the trade route with steatite items moving across the ocean via *ti'ats*, the mainland foot trails through the San Gorgonio Pass and into to Cahuilla territory. Today's Interstate 10 freeway follows that trail (Bean et al. 1978:5-1). In addition to steatite from Santa Catalina Island, other trade items from Tongva territory included abalone shell, olivella beads, asphaltum, sea otter pelts and salt (Figure 1; Dobyns 1984). Food such as dried fish, marine mammal meat and acorns were also traded (Meighan 1959:391; Rosen 1980:27; McCawley 1996:79, 2002:47). In return the Tongva received obsidian, furs, ceramic vessels, buckskins and other items. There are two trade routes that have been documented close to the study area. The village of '*Ashuushanga* was located at the mouth of the San Gabriel Canyon and the canyon was a trade route to the Mojave Desert (McCawley 1996). The Little Santa Anita Canyon was a trade route that led to the Antelope Valley (Robinson 1977 in McCawley 1994).

| Commodity | Ga-brie-lino | Ca-hui-lla | Pan-ya | Gila River Pima | Kohatk |
|---|---|---|---|---|---|
| Steatite | ----→ | ---→ | ---→ | --C-- | |
| Abalone Shell | ----→ | ---→ | ---→ | --C-- | |
| Olivella Beads | ----→ | ---→ | --C→ | --C-- | |
| Dried Fish | ----→ | | | | |
| Dried Wild Mutton | | | | --C-- | ←---- |
| Dried Venison | | | | --C-- | ←---- |
| Sea Otter Pelts | ----→ | ---→ | --C- | | |
| Salt | ----→ | ←--- | | --C-- | ←---→ |
| Asphaltum | ----→ | ---→ | --C- | | |
| Acorns | --C→ | ←--→ | --C- | --C-- | ←---- |
| Wild Gourd Seeds | | | | --C-- | ←---- |
| Seeds | C-- | ←--- | | C-- | ←---- |
| Buckskins | C-- | ←--- | | C-- | ←---- |
| Deer Tallow | C-- | ←--- | ←-C- | ←-C-- | ←---- |
| Obsidian | C-- | ←--- | | | |
| Furs | C-- | ←--- | | | |
| Red Paint | C-- | ←--- | ←-C→ | --C | |
| Yellow Ochre | | | | C-- | ←---- |
| Maize | | C-- | ←--- | | |
| Squash | | C-- | ←--- | | |
| Gourds | | C-- | ←--- | | |
| Turquoise | | C-- | ←--- | | |
| Stone Axes | | C-- | ←--- | | |
| Saguaro Syrup | C-? | ←-?-- | ←-C- | ←-C-- | ←-C-- |
| Ceramic Vessels | C-? | ←-?-- | ←-?-- | ←-C-- | ←-C-- |
| Beans | | | | --C-→ | --C |
| Pumpkins | | | | --C-→ | --C |
| Melons | | | | --C-→ | --C |
| Cotton Fiber | | | | --C-→ | --C |

**FIGURE 1. Commodities Traded from Tongva Territory to/from the Kohatk (O'odham) on the Gila River (from Bean et al. 1978)**

Gates et al. (2013) connects Tongva territory to the Pacific to Rio Grande Trails Landscape that includes three major travel corridors from/to the Southern California coast (Figure A - 23). The trade route closest to the study area is the route that follows the US Interstate 10 freeway. This travel route is also shown on the 1936 Kirkman-Harriman Pictorial and Historical Map of Los Angeles County (Appendix A, Figure A - 24).

## Village Use Areas and Locations

There are no known village sites located within the study area. However, in addition to the village of *'Ashuushanga* noted above, there are four other villages whose use areas cross over into the study area: *'Akuuronga*, *'Aluupkenga*, *Guininga*, and *Tooypinga* (Figure A - 25).

The village of *'Akuuronga*, meaning "where there is much wood" in Tongva, was located near the stone dam (la presa) that was used by the San Gabriel Mission, on the north side of Huntington Drive and in between La Presa Street and San Gabriel Boulevard in San Gabriel (McCawley 1996; Harrington 1917-1930s: R102 F63, R104 F42). Tongva lived at or near the village until the 1870s (McCawley 1996:43). C. King (2004) correlates the village of *'Akuuronga* as the village of *Acurabit* as written in the mission records. The village of *'Aluupkenga* was located somewhere on Rancho Santa Anita which is now the cities Arcadia and Sierra Madre (McCawley 1996:44). Jose Zalvidea told JP Harrington that the name means "the wind enters to the heart as when it is a little hot and you inhale wind a little to cool off (Harrington 1986:R102 F59-60).

*Guininga*, also identified as *Weniinga* by Harrington (1986 R102 F323-324) was located within the city of Covina. *Weniinga* means "…one of the places where metates…are discarded as about an Indian camp." The village of *Tooypinga* was located at Indian Hill and Foothill Avenue in Claremont (McCawley 1996).

Based on research conducted on Santa Catalina Island and the mainland, the Tongva community recognizes that in addition to the area used for habitation, i.e., houses and cooking areas, there are a number of other areas used outside the habitation area that is still considered part of the village (Posadas et al 2011). These village use areas include: short term camp sites, subsistence sites (e.g. hunting, gathering, fishing), sweat and ceremonial houses, quarries, tool production areas (e.g. lithic reduction), sacred sites, burial sites/cemeteries, Rites of passage areas. These areas are usually within 3-5 miles of the main habitation area.

## The Tongva Community Today

Even with the devastating effects of disease, colonization, forced labor, and other genocidal activities perpetrated against them, 2,493 people in California (2,903 nationwide) identified themselves as Tongva or Gabrielino on the 2010 United States Census; a testament to their survival (United States Census, 2013a & 2013b). There are currently seven different Gabrielino bands or organizations that some Tongva community members belong to: the Ti'at Society/Traditional Council of Pimu, the Gabrielino/Tongva San Gabriel Band of Mission Indians, the Gabrielino/Tongva Nation, the Gabrielino-Tongva Indians of California, the Gabrielino-Shoshone Nation, the Kizh Nation (aka Gabrieleno Band of

Mission Indians), and the Gabrielino-Tongva Tribe, although some Gabrielino people choose not to belong to any group. None of the groups are recognized by the United States federal government; however, five groups have filed letters of intent to petition for federal recognition with the Office of Federal Acknowledgement (Office of Federal Acknowledgement 2013). In 1994, the California State Assembly and Senate jointly recognized the San Gabriel Band of Mission Indians; however, this recognition did not establish or affirm any rights or privileges to the Tribe (Resolution Chapter 146, Statutes of 1994 Assembly Joint Resolution 96).

Tongva community members continue to fight against the misconception that they are extinct or "delusional" Mexicans attempting to gain money and services to which they are not entitled (Martinez et al. 2014; Teeter and Martinez 2009). To combat these uninformed notions, community members work with various public entities and private philanthropic groups to educate the public about the deep history of the Tongva within the Los Angeles area and their continued existence within a thriving metropolis. Additionally, community members are working with linguist to revitalize the Tongva language (Marquez 2014).

## TONGVA RELATIONSHIP TO THE LAND: MAXAAX

To better understand how the Tongva have used, are using, or may use the San Gabriel Mountain Foothills, one must understand the Tongva's relationship to the land. This relationship started with the Tongva creation as Craig Torres, a Tongva cultural educator, recounts:

> Tongva Creation narratives convey that a pre-human *'Amuupavetam* (First People) during a time of great earth changes, transformed themselves and became the landscape of the Middle World, Upper World and Lower Worlds…we are all connected.
>
> Human Beings were the last to emerge and appear on the landscape and were the most vulnerable of all creation. Because of the "gifts" and sacrifices made by the *'Amuupavetam*, humans reciprocated a responsibility and obligation to be part of and care take the whole of nature.
>
> Human existence on Mother Earth was only possible because certain beings enabled others to survive through their very existence. Reciprocal relationships of giving, gifting, swapping, and sharing embedded in the Tongva word *maxaax* and practiced with all of the nature…rock/stone, plant, animal, and air, water, fire and earth (Figure 2, Torres n.d.a).

For the Tongva, everything around them is seen as a relative (i.e., water, air, land, rocks, animals, plants, etc.), not resources to be used by humans. This view recognizes the reciprocal relationship that was established at creation. Mr. Torres also teaches that before sustainability protocols such as the "reduce, reuse and recycle" campaign can be implemented, people need to know the other three R's: Recognition, Respect, and Responsibility (Figure 3).

In other words, the public needs to recognize the indigenous people of the land, the original caretakers and recognize the special relationship as described above. This also includes ensuring, as WCA is doing through this study, that the Tongva can continue this relationship unfettered. The second R stands for respect; respect that the Tongva and their relatives have co-evolved with each other for thousands of years. The last R stands for responsibility, that the public and the Tongva have a responsibility to the relatives to protect their habitat and ensure their continued survival.

As a result of these teachings, the Tongva community is looking for spaces and places where they can fulfill the obligations given to them through their oral traditions. The Tongva community is looking to re-establish and/or strengthen their relationships to the land and relatives. This would include space to plant, tend, harvest, etc. plants.

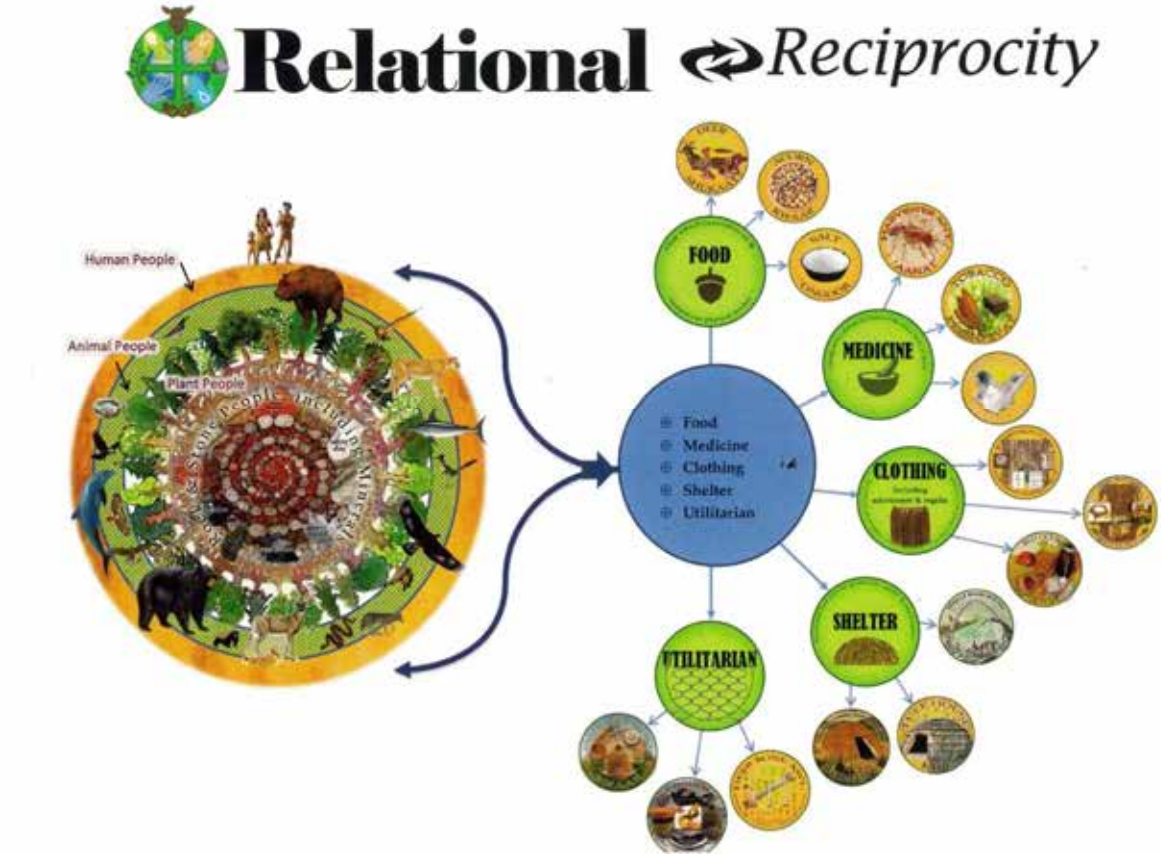


**FIGURE 2. Relationships to relatives (Torres n.d.a)**

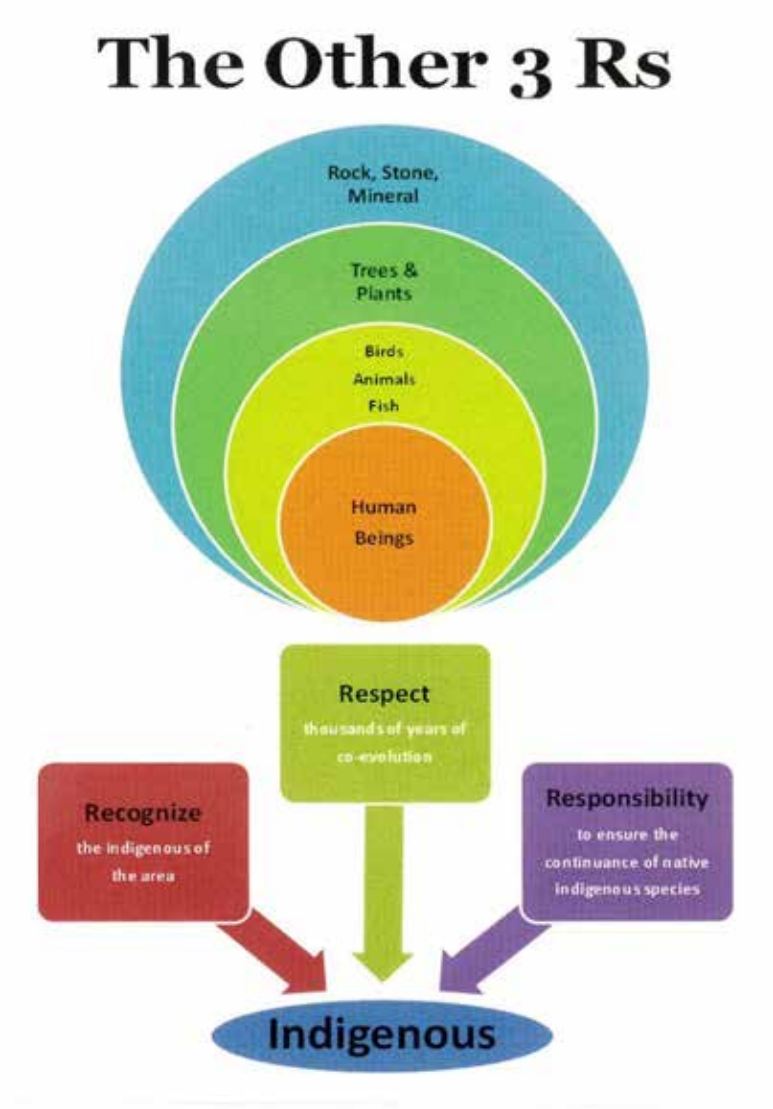


**Figure 3. The other three Rs (Torres n.d.b).**

## KNOWN SITES: RECORDS SEARCH

### CALIFORNIA HISTORIC RESOURCES INFORMATION SYSTEM

Cogstone requested a search of the California Historic Resources Information System (CHRIS) from the South Central Coastal Information Center (SCCIC) on November 2, 2020 that included the proposed Project Area within Los Angeles County as well as a ½ mile radius.

Of the 118 parcels reviewed, 33 have been previously completely surveyed, 38 have not been surveyed and 47 parcels have had portions of the parcel surveyed (Appendix A, Figures A-26 to A-38 and Appendix B, Tables B - 1 and B - 2).

The records search also determined there are 14 previously recorded resources are located within the priority parcels (Appendix B, Table B - 3). Three are prehistoric isolates and the rest are historic sites. In addition, 17 other cultural resources are located outside the priority parcels but within the ½ mile buffer (Appendix B, Table B - 4). These include 8 prehistoric archaeological sites, 1 prehistoric isolate, 4 historic resources, 2 historic roads and 2 unknown sites. Of these sites, 2 were determined eligible, 1 recommended not eligible, and 1 not eligible for California Register of Historical Resources (CRHR). Thirteen remain unevaluated.

## CURRENT AND FUTURE LAND USE BY THE TONGVA

In order to better understand the current use of the San Gabriel Mountain Foothills by the Gabriel Tongva community and to identify what parcels might be used by the community in the future, Ms. Martinez reached out to several members of the Gabriel-Tongva community to ask for their participation in the project. The original scope called for face-to-face meetings with members of the Tongva community to look at selected parcels in order to obtain comments. However due to the Covid-19 County and State stay at home orders and the death of two elders who most used the San Gabriel Mountain Foothills, Barbara Drake and Julia Bogany, only two community members were able to be interviewed for this study: Kevin Nunez of the Gabrielino/Tongva San Gabriel Band of Mission Indians and Heidi Lucero of the Juaneño Band of Mission Indians, Acjachemen Nation.

Discussions with the two participants occurred through the review of project maps via email and phone conversations. As a result of this limited conversation, participants could only give general feedback regarding current uses, potential futures uses, barriers, etc. As a result, this section not only includes information provided by both Ms. Lucero and Mr. Nunez, but also information that Ms. Martinez has heard expressed to her by Tongva community members at previous Tongva community lectures, workshops, events, and in publications. The draft report was provided to Mr. Nunez and Mrs. Lucero for review and comment. No additional information or comments were received from them.

### USERS

Mr. Nunez has strong ties to the city of Azusa and Azusa Canyon (San Gabriel Canyon). Eight generations of his family have lived in the area and have deep connections to the village of *Ashuuksanga*, also known as Azusa. Mr. Nunez replicates traditional hunting tools and weapons for educational displays which require access to various trees, plants and shrubs.

Although Ms. Lucero is from a Tribe that originates to the south of Tongva territory in Orange County, she has worked with and collected on behalf of Tongva elders and educators in the San Gabriel Mountain Foothills, specifically on Angeles National Forest land. For example, as part of the Chia Café

Collective, a grass roots group of individuals who gather, process and distribute plants to elders and others through native food workshops and classes, Ms. Lucero has collected food and basketry plants for Tongva elder Barbara Drake to use in her workshops and educational demonstrations (Drake et al. 2016:3). As a traditional basket weaver, Ms. Lucero has also collected basketry material for her own use.

The author, Ms. Martinez, is a Tongva Tribal archaeologist, a cultural educator, has taught an archaeological field school on Santa Catalina Island and has collected hand sized river cobbles from washes and riverbeds within the San Gabriel Mountain Foothills. The cobbles are used as hammer stones and tool stones to teach Native American community members and non-Native students how to make tools through flint knapping and ground stones to form manos and metates used to process traditional foods.

Other Native American community members who have collected from the San Gabriel Mountain Foothills include Craig Torres (Tongva educator), Cindi Alvitre (Tongva educator and Director of the Ti'at Society) and Lorene Sisquoc (Cahuilla/Apache teacher at Sherman Indian High School). Like Ms. Lucero, all three are members of the Chia Café Collective and have gathered material for use during its workshops. Both Ms. Alvitre and Ms. Sisquoc are basket weavers and have collected basketry materials. Further, Mr. Torres has collected tree, plant and bush material to make cordage, regalia, medicine and other traditional cultural items (elderberry medicine tubes, nets, dolls, etc.).

Most the priority parcels are in areas that are too steep to use to gather the materials described above.

## USES

The following is a list of some of the current traditional plants, bushes, trees and rocks that are collected within the San Gabriel Mountain Foothills and near the priority parcels by Tongva community members (Ramirez and Small 2015; Drake et al. 2016; Largo et al. 2009). This is not an exhaustive list, but includes the plants, trees, bushes and other items that were specifically discussed by participants and by Tongva and other Native American community members. Further, some of the plants, trees and bushes have multiple uses (medicine, food, basketry, etc.) and are listed multiple times in the various categories below.

Medicine plants: Creosote (Larrea tridentate), Yerba Mansa (Anemopsis californica), Black Sage (Salvia mellifera), California Sagebrush (Artemisia californica), Mugwort (Artemisia douglasiana) Purple Nightshade (Solanum xant), California Bay Laurel (Umbellularia californica), White Sage (Salvia apiana), Stinging Nettle (Urtica dioica), Thickleaf Yerba Santa (Eriodictyon crassifolium), Yarrow (Achillea millefolium), Hollyleaf Cherry (Prunus ilicifolia), Shiny Lomatium (Lomatium lucidum), Maidenhair Fern (Adiantum capillus-veneris)

Food plants: Agave, Creosote (Larrea tridentate), Elderberries, Yerba Buena (Clinopodium douglasii), Manzanita berries (Arctostaphylos glauca), Yucca buds and blossoms. Acorns, Stinging Nettle (Urtica dioica), Coast Live Oak (Quercus agrifolia), Black Sage (Salvia mellifera), Blue Dicks

(Dichelostemma capitatum), Canyon Live Oak (Quercus chrysolepis), Prickly Pear Cactus (Opuntia Xvaseyi), So. California Black Walnut (Juglans californica), Interior Live Oak (Quercus wislizeni), Chia (Salvia columbariae), Lemonadeberry (Rhus integrifolia), Miner's Lettuce (Claytonia perfoliata), Hollyleaf Cherry (Prunus ilicifolia), and Shiny Lomatium (Lomatium lucidum).

Basketry plants: Arroyo Willow (Salix lasiolepis), Deergrass (Muhlenbergia rigens), Basket Bush (sumac, Rhus aromatic), Chaparral Yucca (Hesperoyucca whipplei), Juncus textilis, Yucca (yucca whipplei), and Red Willow (Salix laevigata).

Trees, plants, bushes used for traditional tools, clothing, housing: Oak (sp.), Willow (sp.), Ironwood, Basket Bush (sumac, Rhus aromatic), Elderberry, Cottonwood, Bay Laurel, Indian Milkweed (Asclepias eriocarpa), Narrowleaf Milkweed (Asclepias fascicularis), Soap Plant (Chlorogalum pomeridianum), Climbing Milkweed (Funastrum cynanchoides), Red Willow (Salix laevigata), and Yucca (yucca whipplei).

Rocks used for tools and ornaments: sandstone, basalt, diorite, granite, crypto-crystalline silicates (i.e., chert, jasper, agate, etc.), quartz, and slate.

## Barriers

Several barriers limit Tongva community members from fully utilizing the San Gabriel Mountain Foothills which are listed below.

### Access

One of the major barriers to using the San Gabriel Mountain Foothills for cultural practices is the lack of access or the difficulty of gaining access. Los Angeles County urban sprawl has destroyed or significantly impacted areas that were used by the Tongva community prehistorically and historically. Some San Gabriel Mountain Foothill areas remain relatively undisturbed by this sprawl and have some semblance of their native plant habitat. As a result, Tongva community members have gathered from the San Gabriel Mountain Foothills. However, much of the areas with prime habitat are privately owned and marked with no trespassing signs. Ms. Lucero and other Tongva community members have many times jumped over barbed wire fences, parked on the sides of narrow two-lane highways to climb on their truck roof, or hiked for miles in order to gather plants. These are dangerous actions which can only be done by the young and/or able bodied.

These access limitations also do not allow elders or community members with mobility issues to participate in gathering. As explained above, part of a Tongva's responsibility to our plant, animal and rock relatives is to acknowledge our reciprocal responsibility to them. If elders cannot offer prayers during collection, weed, and trim the plants themselves, they are not fulfilling their relative's expectations which may cause harm in the future. Thus, it becomes important to have easily accessible plant communities for elders to drive up to or only have a very short walk on a flat and un-rocky trail.

Both Mr. Nunez and Ms. Lucero mentioned that the need to obtain permits from local agencies (e.g., Angeles National Forest and WCA) to gather on land under their stewardship is another significant barrier. Sometimes permit applications are lengthy, costly and/or need a lot of lead time to obtain in time for the appropriate season to conduct harvests. Further, some harvests are a community event requiring many people (e.g., 20+). Some land management agencies do not allow this large of a group of people for various reasons. This limitation results in having to conduct numerous harvests over a number of weeks in order to collect the appropriate amount of plant material.

Another permit issue that Mr. Nunez mentioned is that permits should be prioritized, first to Tongva community members since it is on their traditional land. Members of other California Native American Tribes should be next, then other Native American tribal members from outside California and lastly the general public. Currently for example, collection permits on the Angeles National Forest are given on a first come first served basis. With the increase in the public's growing knowledge of native plants, the general public has severely impacted plant stands that were used by Tongva community members. White sage is an example of a plant that has become popular and is used by the general public much like the Tongva community, as medicine and ceremony.

### Sharing Lands with the Public

Another concern that was raised by the participants is the lack of land available to gather as a community and hold traditional ceremonies in private. Currently, the Tongva community has to use public parks, campgrounds, beaches, university/college property, and personal backyards to conduct ceremonies. None of these locations are ideal as the possibility of interference, unwanted onlookers, and/or noise from traffic affects the atmosphere that is necessary to conduct the ceremony. Further, disturbance of these lands is prohibited. These lands forbid the digging of holes or use of fires which is necessary for come ceremonies. For example, the Tongva community is in the process of signing a memorandum of understanding (MOU) with Pitzer College to use land at its Robert Redford Conservancy in Claremont. One of the MOU stipulations states that no fires can be lit, including the burning of sage, which is used at the beginning of ceremonies and meetings. As a result, the community has had to come up with alternative cultural practices.

Mr. Nunez stated that at least one acre of relatively flat land that is segregated from the public is needed to establish a permanent Tongva ceremonial space, create and maintain a garden of necessary trees, plants, and bushes, and provide a buffer between the ceremonial grounds and the "public." Thus, parcels that match these criteria should be prioritized.

### Sanitation

Another hindrance to use of land in the San Gabriel Mountain Foothills is the lack sanitation facilities. Although many community members have relieved themselves in "nature," having sanitation facilities nearby that can be accessed by the elderly and mobility challenged would allow more community members to participant in ceremonies and gathering activities. Further, it would ensure that human waste would not impact the delicate habitat that is necessary for some of the plant communities.

## Specific Locations and Parcels Identified for Priority

Mr. Nunez provided specific locations within the San Gabriel Mountain Foothills that he would like to have prioritized (Appendix A, Figure A -39). As previously stated, Mr. Nunez's family has maintained its presence in the Azusa area. The Mountain Cove community in Azusa is built on a ceremonial site which included burials. As a result, any land that is with 1-2 miles of that should be prioritized.

Although not part of the priority parcels outlined in this study, Mr. Nunez has had previous conversations with Ms. Tsong regarding WCA's relatively recent acquisition of land near WCA's offices. He believes that this piece could be used by the Tongva community.

## Providing Support for Land Use for Cultural Practices

The following are the suggestions provided by Tongva community members regarding how conservation entities like the WCA can support the community's use of land for cultural practices.

### Co-stewardship

Obtaining land and providing access to the land is the first step that conservation entities can do to support Tongva use of the land for cultural practices. However, the community wants to co-manage any parcels that will be used for harvesting. Co-stewardship means using methods that are grounded in the Tongva's relationship to the land and relatives as instructed by their Creator. "These relationships include, but are not limited to, a combination of knowledge, experience, tradition, places, locality, all living and nonliving things, skills, practices, theories, social strategies, moments, spirituality, history, heritage, and more; and may not be fully embraced by people who fail to understand all those dimensions" (NCRS 2010). Co-stewardship also means having the Tongva community involved in all planning and decision making so that natural processes can be sustained on the parcel, and to ensure that the use by the community does not diminish the potential to meet the needs and aspirations of future generations.

### Financial Resources

In order to create and maintain collaborative relationships with Tongva community members regarding the development and execution of conservation plans, it is necessary that they be compensated for their knowledge and time. One of the major issues with co-stewardship is that many Tongva community members have day jobs, and they cannot take time off from work to participate in these collaborative plans, without pay, as it may impact their financial stability. Further, it is also a matter of respect. Payment for their work acknowledges their expertise. Non-native experts are paid for their time and participation, Native American participants should be compensated the same, even if they do not have educational degrees which are cited as a requirement by some entities.

### Hiring Help

Although the Tongva community has come together to co-steward a piece of land, sometimes there is just too much work for the community to take on. As a result, entities should be mindful that additional help, outside of the community, may need to be hired to help maintain the land.

### Easy Access

As stated above, obtaining permits is a hindrance to public land use. Even though applying for a collection permit seems easy, there may be times that the permit cannot be obtained in time, especially if a Tongva community member needs to collect medicine. Thus, entities should create a process, in collaboration with Tongva Tribes, which will allow community members to collect or use the land as easily as possible. This means not requiring permits or providing long term permits (e.g., 5-year permits) at no cost.

### Supporting Tongva Goals

Although the acquisition and restoration of land based on Tongva recommendations fulfills specific Tongva goals, obtaining conservation entity support for other Tongva goals would be welcome. For instance, The Tongva community has had a few of their most knowledgeable and respected elders pass within the last year. With them went knowledge that had yet to be passed down to the younger generations. As a result, it becomes imperative to start recording this knowledge and teaching the next generation. The KCET series, "Tending the Wild" (https://www.kcet.org/shows/tending-the-wild/) is an example of the type of documentation the community would like to continue. Another example is "Carrying Our Ancestors Home" (COAH; http://www.coah-repat.com/). COAH is "an educational tool for people seeking to understand the process and diversity of returning ancestral remains and cultural items as well as the impact of repatriation on Indigenous communities around the world." Videos and information hubs such as these make Tongva knowledge easily accessible to a wide audience, including the general public but more specifically the Tongva community. However, it takes money and expertise to produce videos of this quality, which the Tongva community does not have. Since many conservation entities are successful grant writers, these entities could help the Tongva apply for and gain grants to cover the expenses to obtain these Tongva goals. Further, conservation entities could volunteer to be the grant fiscal administrators at a low or no cost so that more of the money can go toward paying Tongva community members and not to overhead.

## Sensitivity Analysis

### Methods

Cogstone conducted a sensitivity analysis based on the records search results. Parcels that had been previously surveyed and had no cultural resources were identified as having low sensitivity for cultural resources (green). Parcels that have been surveyed and have previously recorded cultural resource sites or roads were identified as having medium sensitivity (yellow). Parcels that have not been surveyed were identified as having a high sensitivity (red; Appendix A, Figures C - 1 to C - 14).

Generally, areas with Old Pleistocene surface deposits were coded as very low sensitivity as these soils predate human occupation. Late Pleistocene alluvium is coded as low for the same reasons as the old Pleistocene and Holocene alluvium as moderate sensitivity, as this is when human occupation began. Then, using the historic water data and the record search results, those areas with Holocene alluvium

and within 200 meters of a water source or a prehistoric resource were coded as high sensitivity. Any topography with a slope greater than 25% was moved to very low sensitivity.

# CONCLUSION AND RECOMMENDATIONS

## PRIORITY PARCELS SELECTION

Mr. Nunez has identified 11 parcels that should be considered a priority for selection by the WCA (Appendix A, Figure A - 26 and Appendix B, Table B - 5).

## CULTURAL RESOURCE SURVEYS

As a result of the sensitivity analysis conducted, Cogstone recommends that those parcels identified as low and very low sensitivity do not have to be surveyed for cultural resources. Those parcels that are labelled moderate or high sensitivity should be surveyed for cultural resources.

## ADDITIONAL NATIVE AMERICAN INSPECTION AND COLLABORATION

Since in-person visits to parcels could not completed due to Covid-19 protocols, additional outreach to Tongva community members should be conducted to obtain more information on the priority parcels selected by Mr. Nunez. The in-person meetings would allow the Tongva community to provide specific suggestions on possible future land use and Tongva needs (access, sanitation, etc.) if the parcel were to be used by the community.

## LANDSCAPE EVALUATION

Finally, the information collected during this study does not provide enough data to evaluate the San Gabriel Mountain Foothills as an ethnographic cultural landscape. Additional research is needed.

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n.d.b The Other 3 Rs Card. In possession of author.

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# APPENDIX A. MAPS

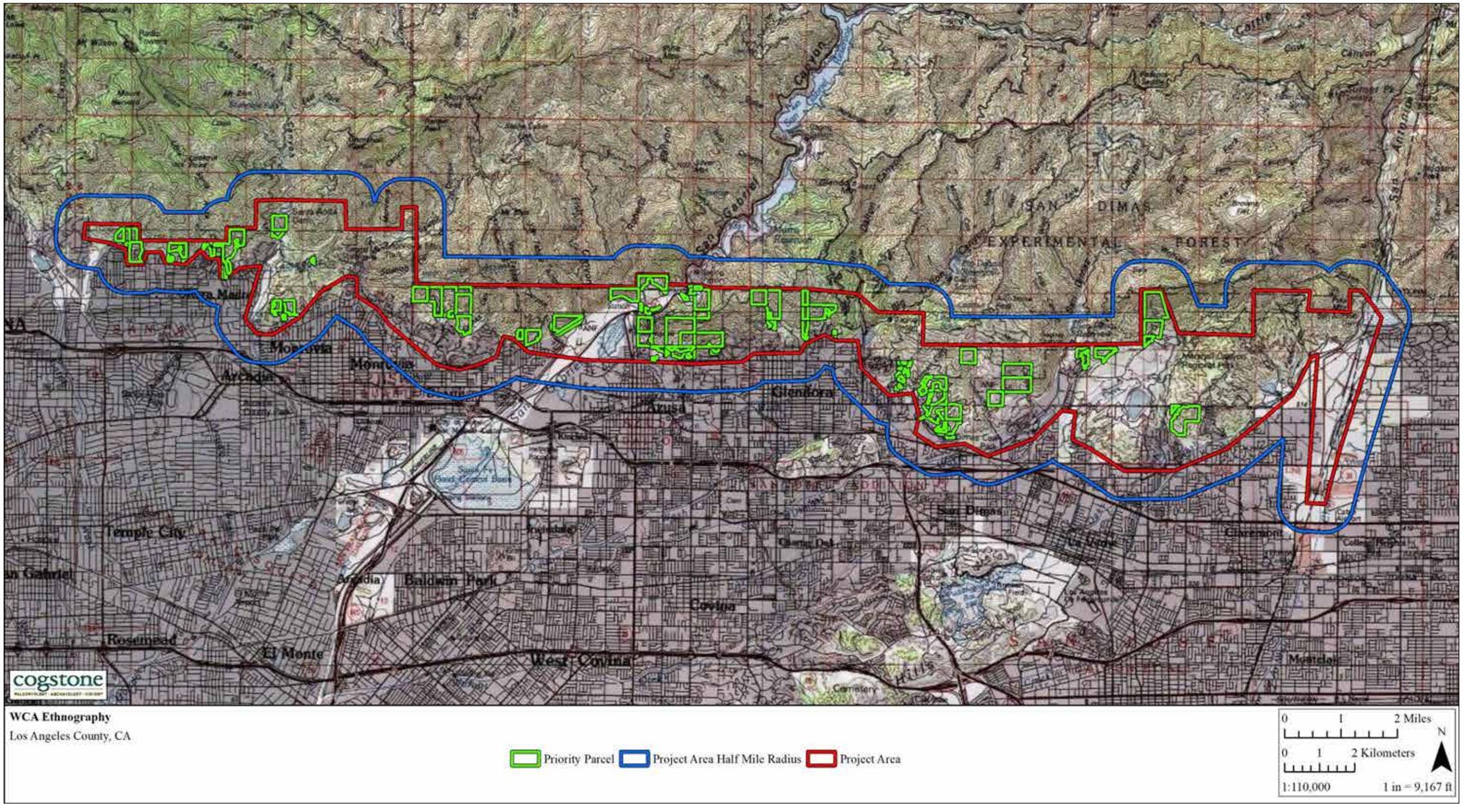



**Figure A - 1. Project area overview with records search ½ mile buffer**

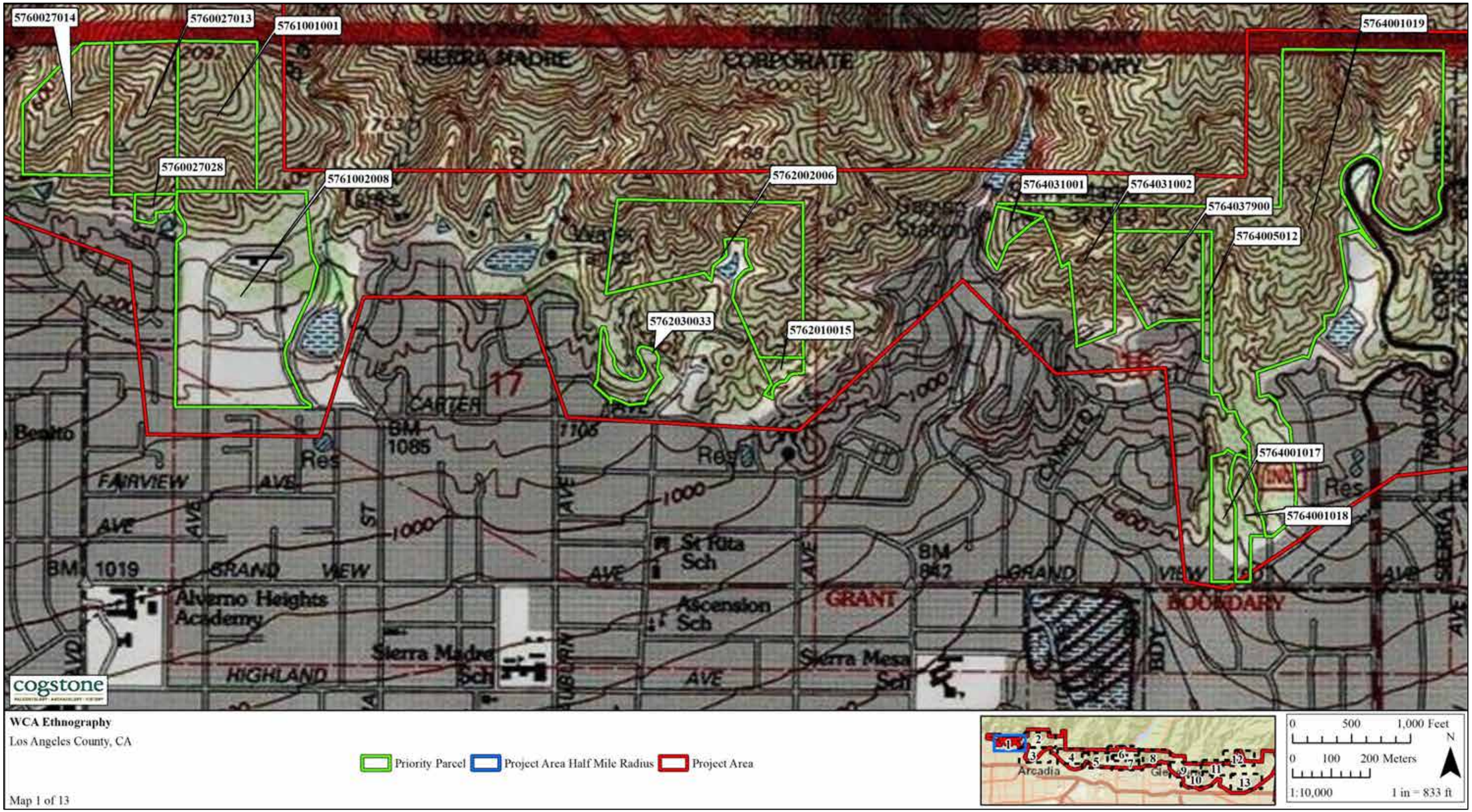



**Figure A - 2. Project vicinity map 1 of 13**

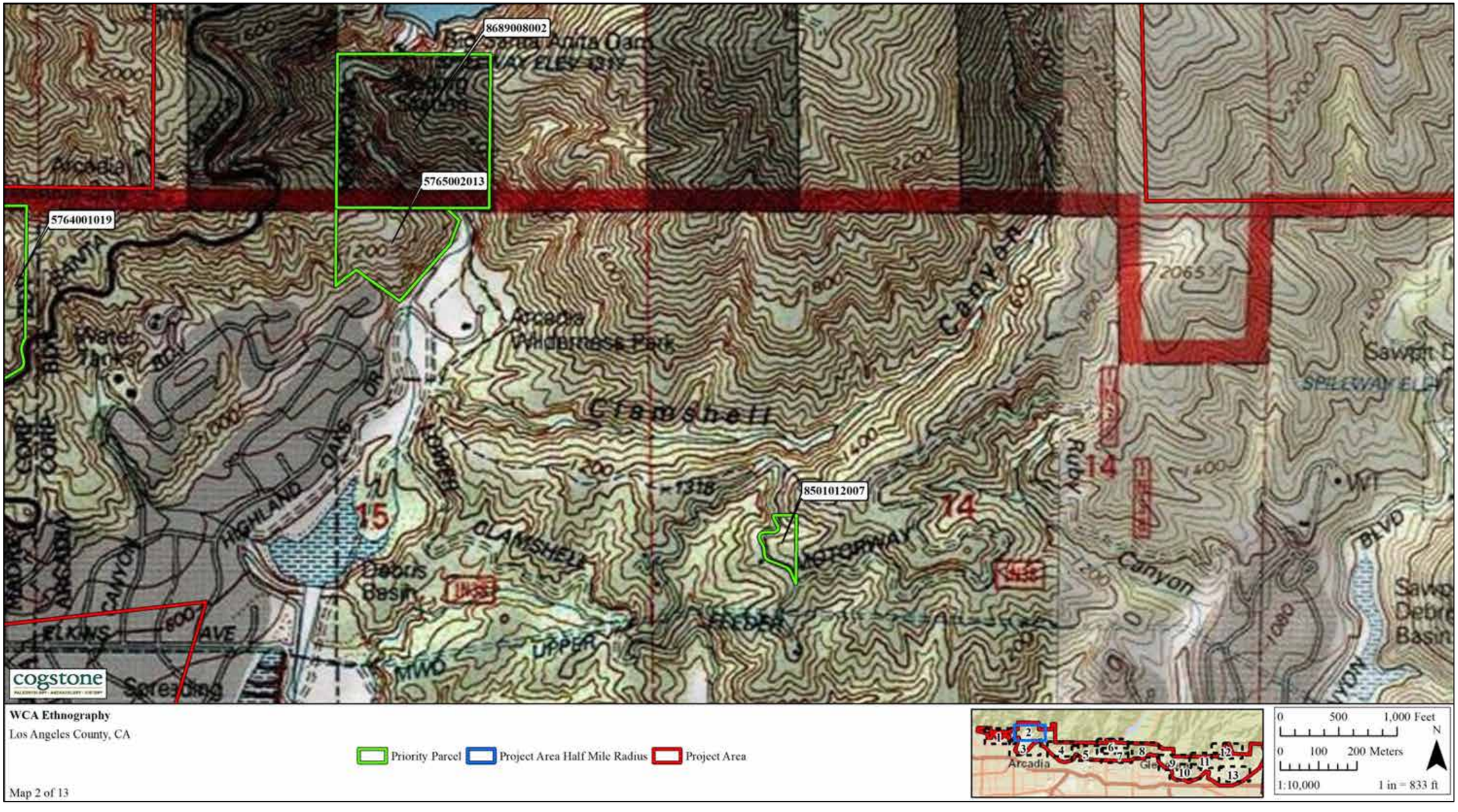



**Figure A - 3. Project vicinity map 2 of 13**

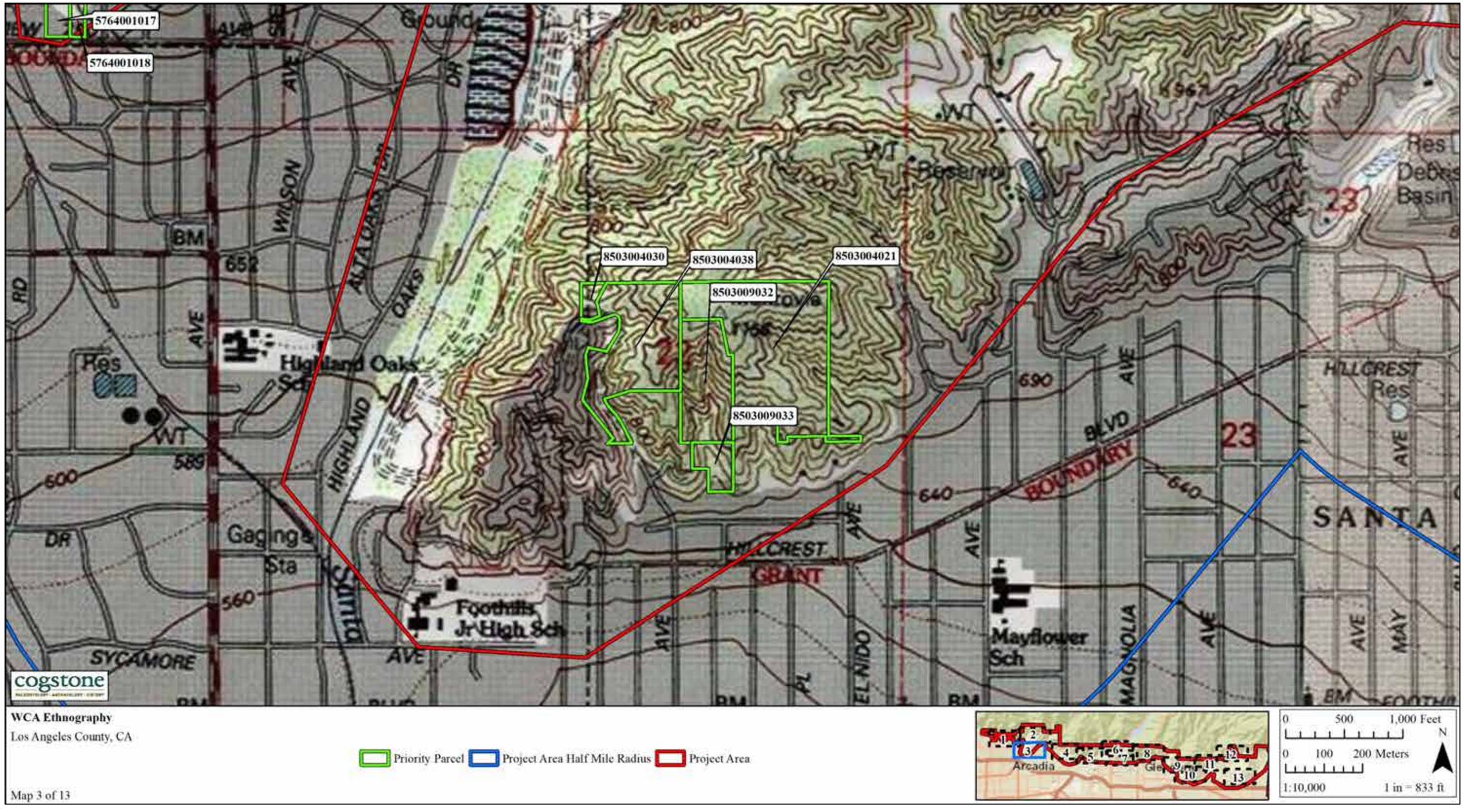



**Figure A - 4. Project vicinity map 3 of 13**

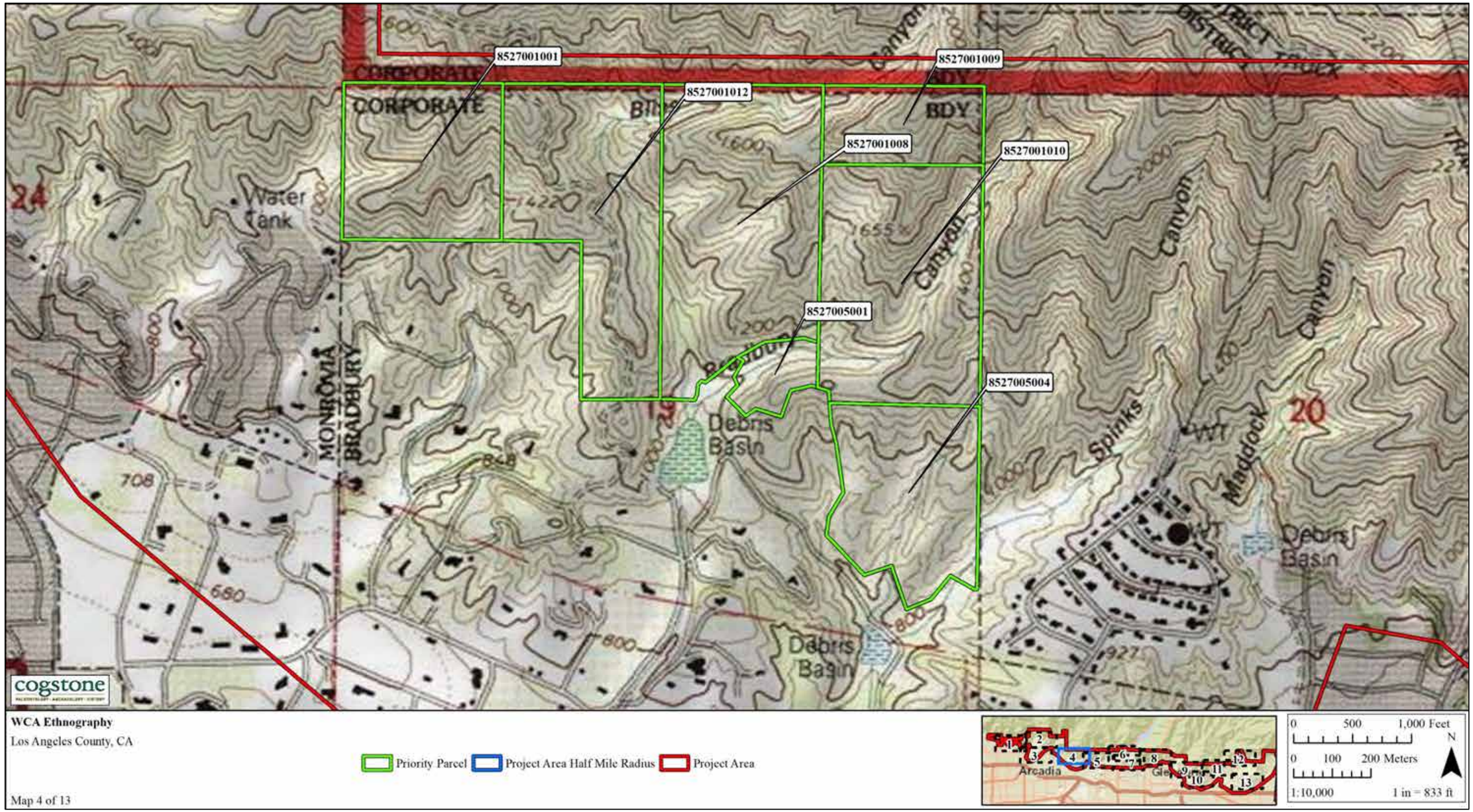



**Figure A - 5. Project vicinity map 4 of 13**

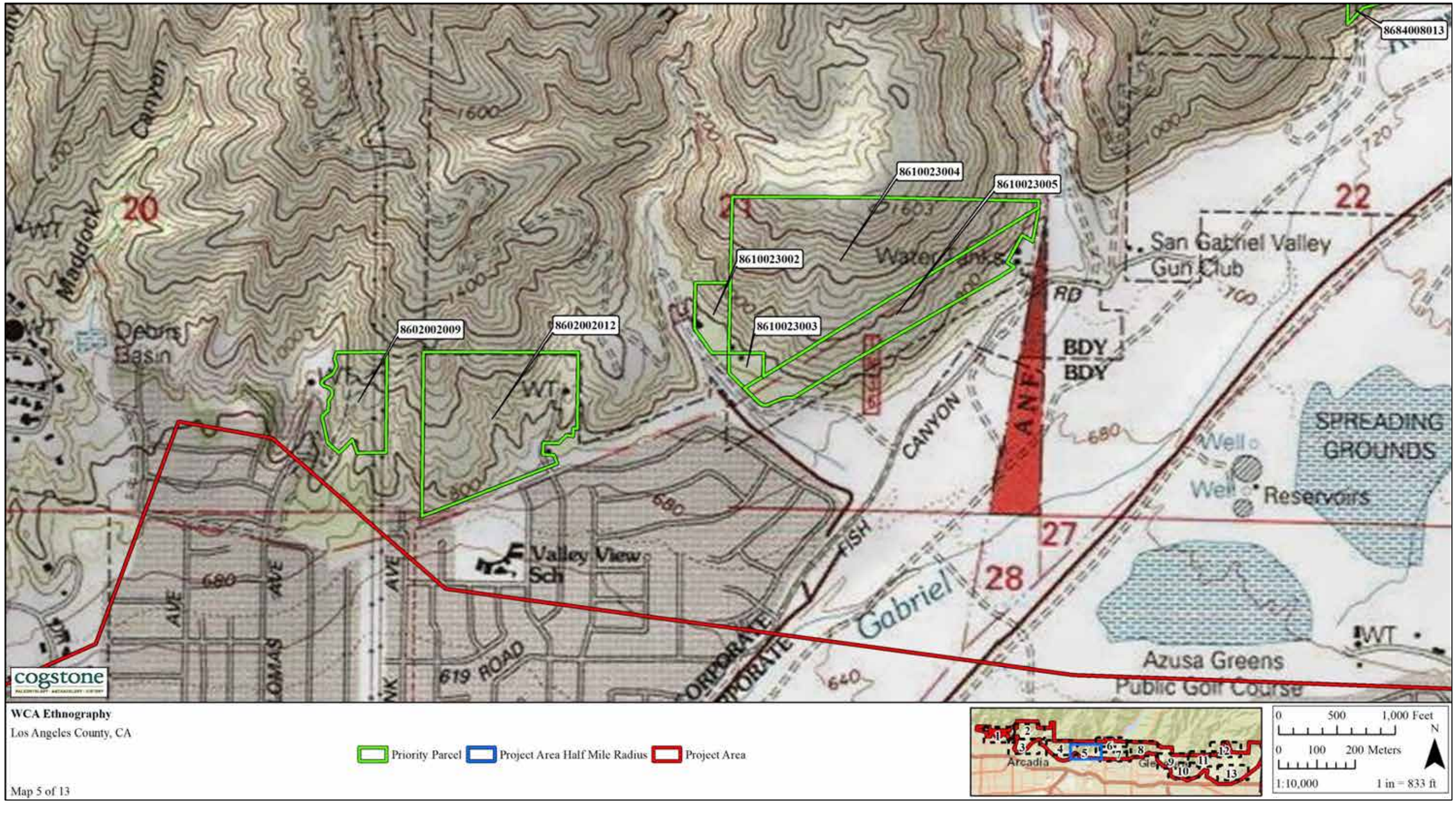



**Figure A - 6. Project vicinity map 5 of 13**

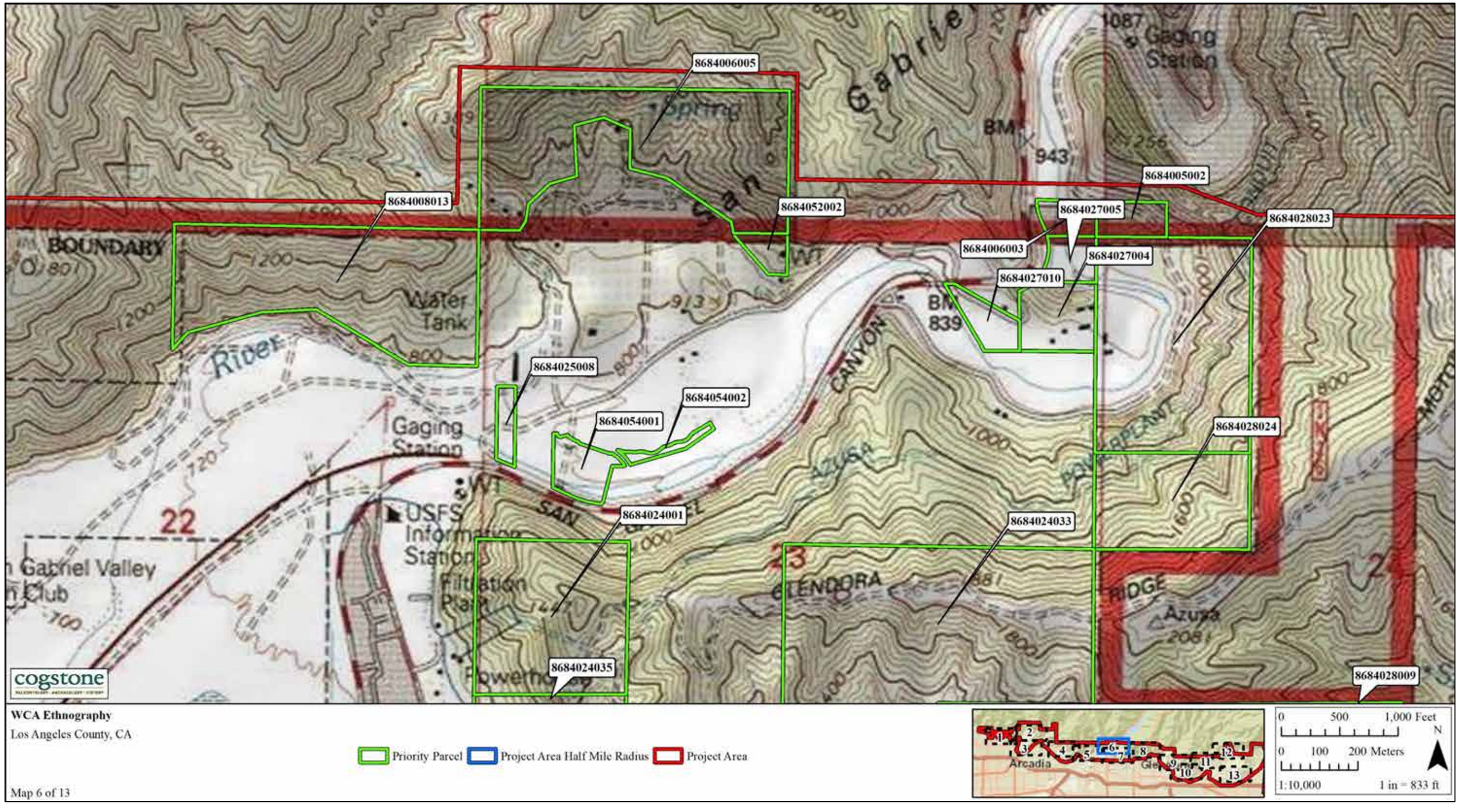



**Figure A - 7. Project vicinity map 6 of 13**

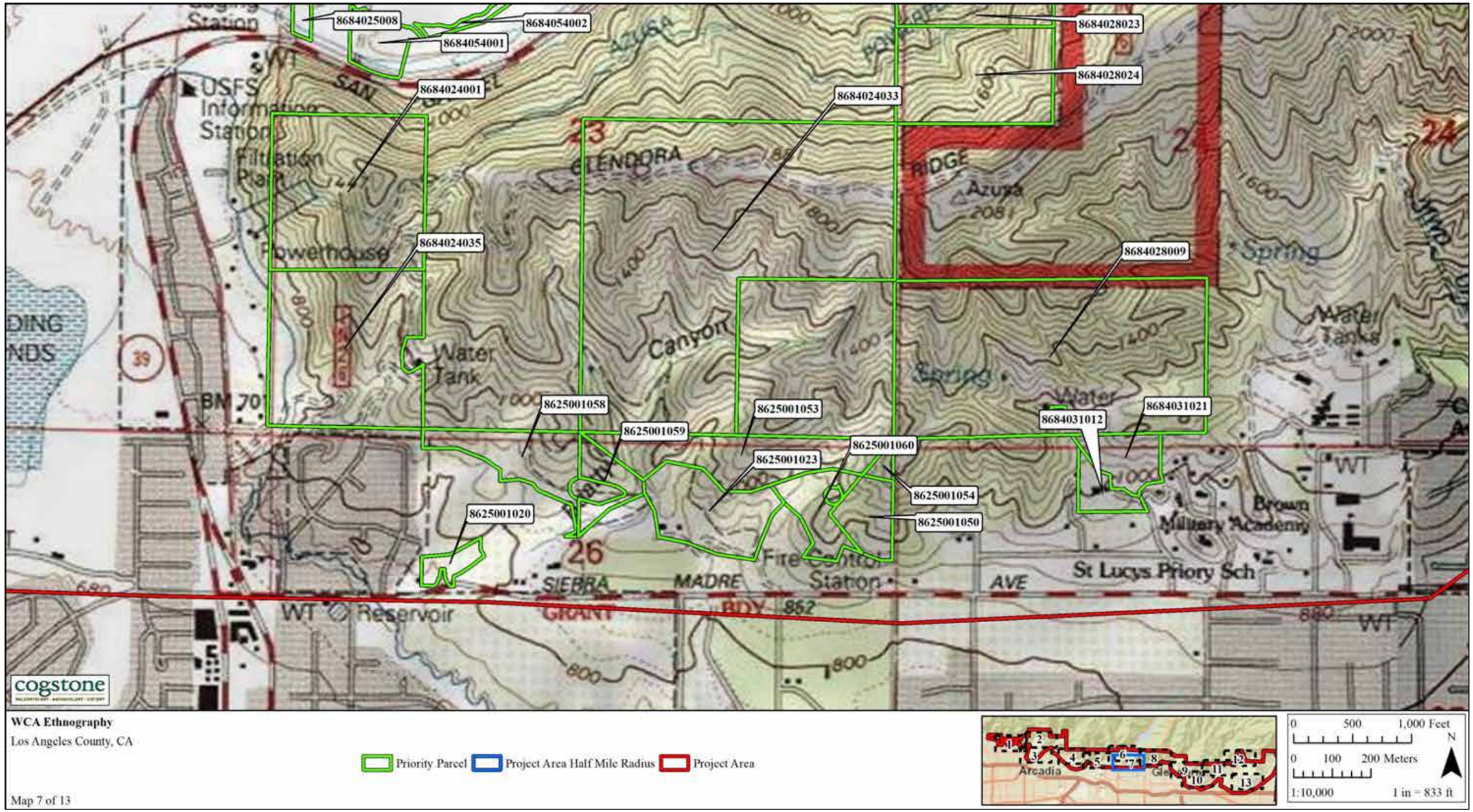



**Figure A - 8. Project vicinity map 7 of 13**

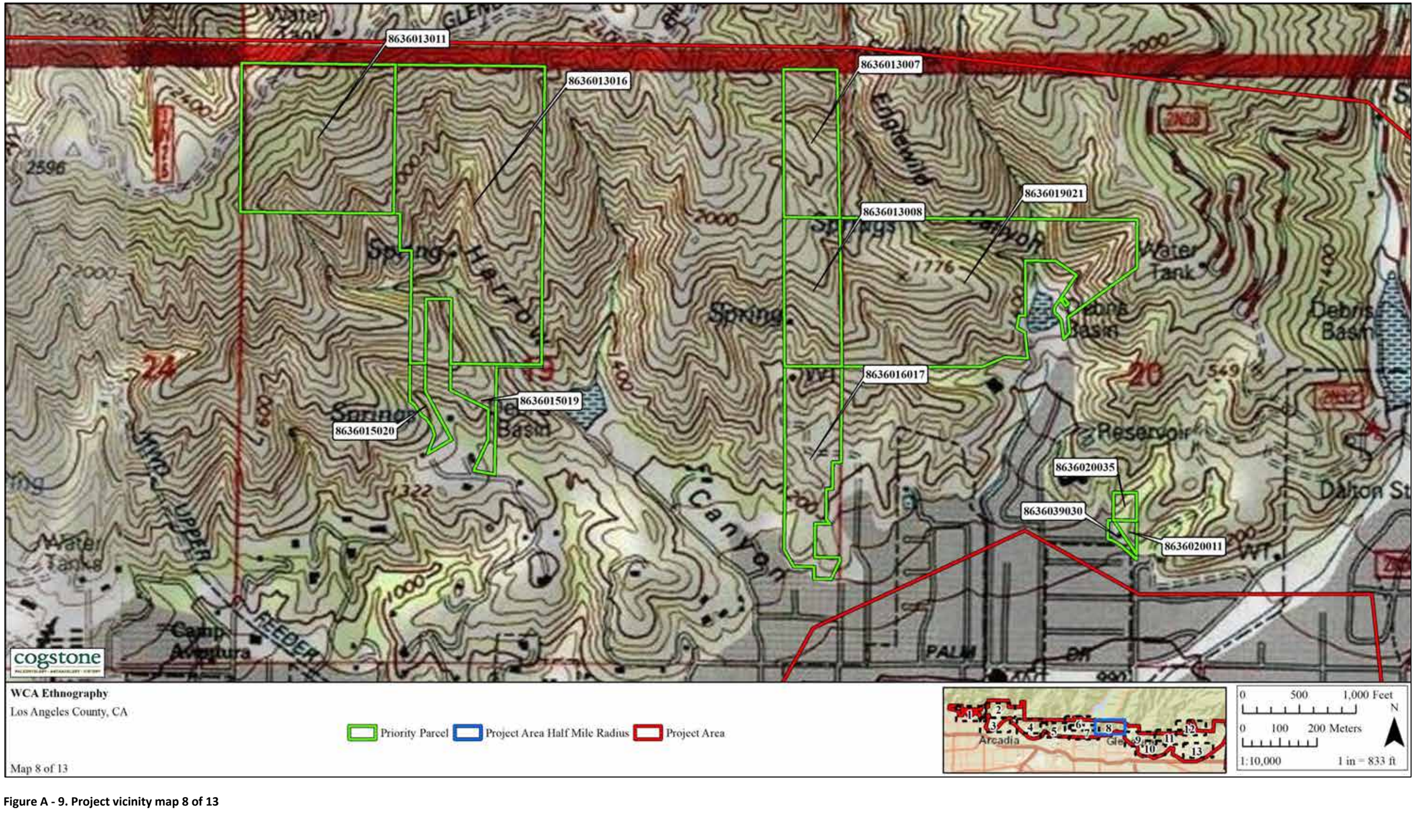



**Figure A - 9. Project vicinity map 8 of 13**

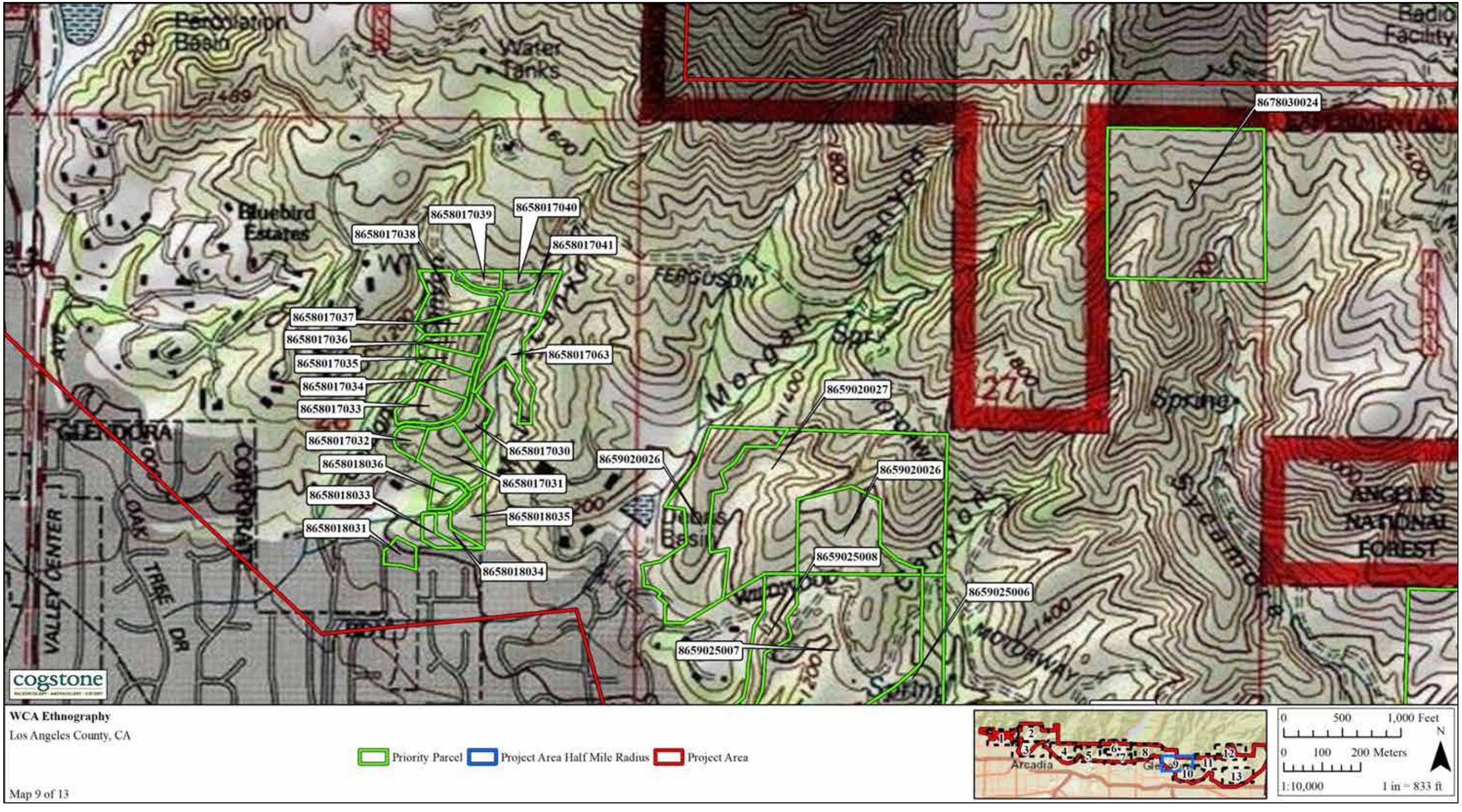



**Figure A - 10. Project vicinity map 9 of 13**

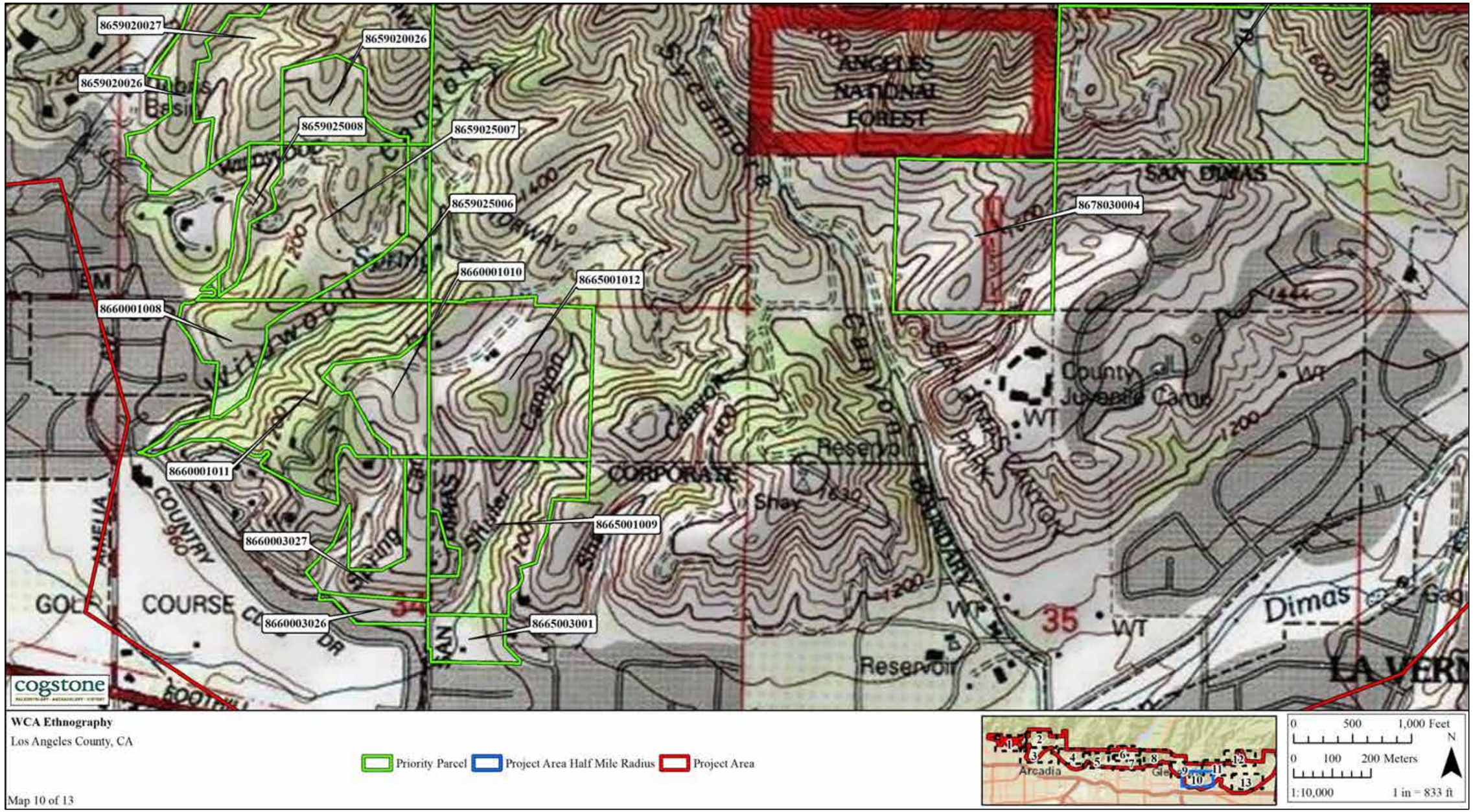
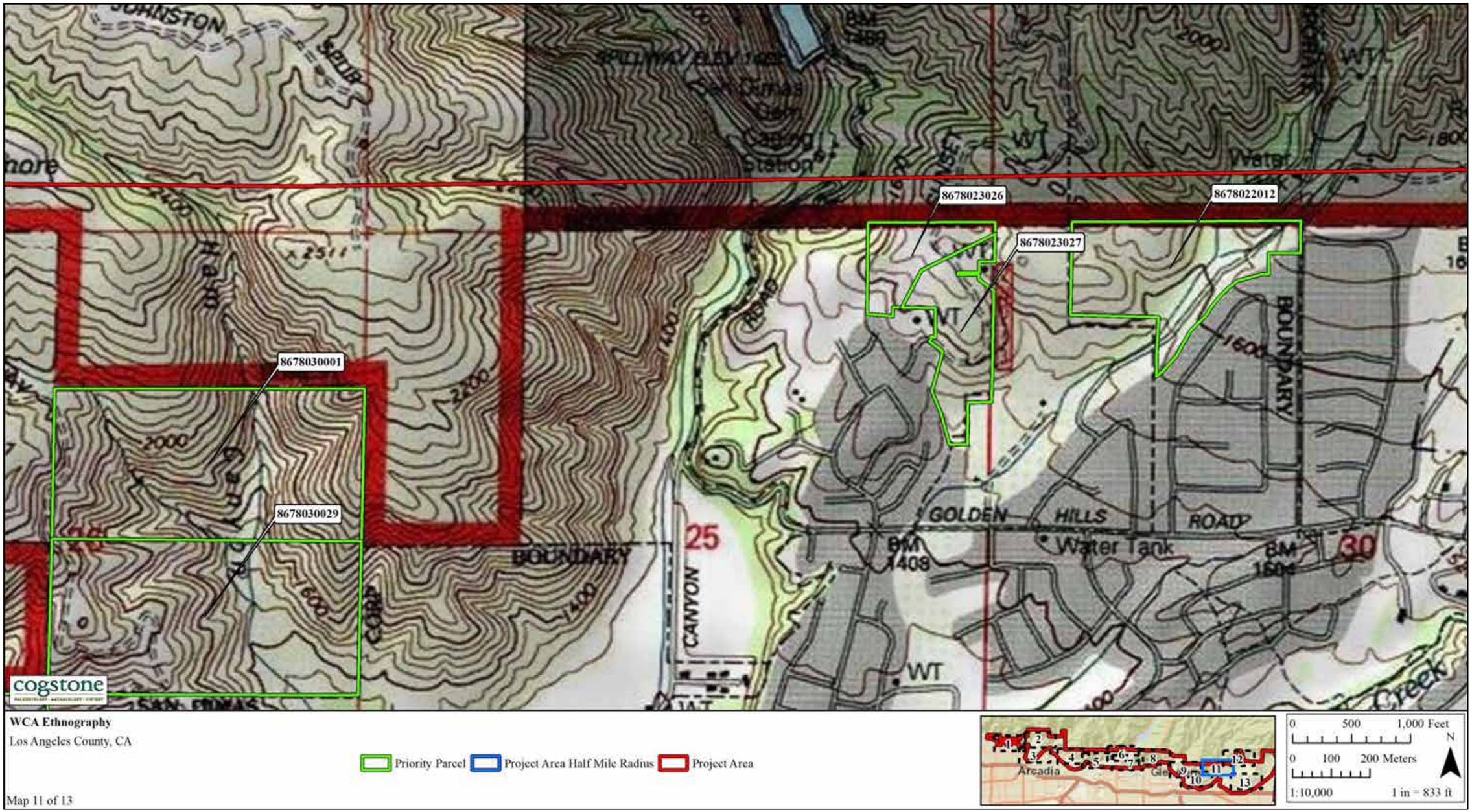



**Figure A - 11. Project vicinity map 10 of 13**

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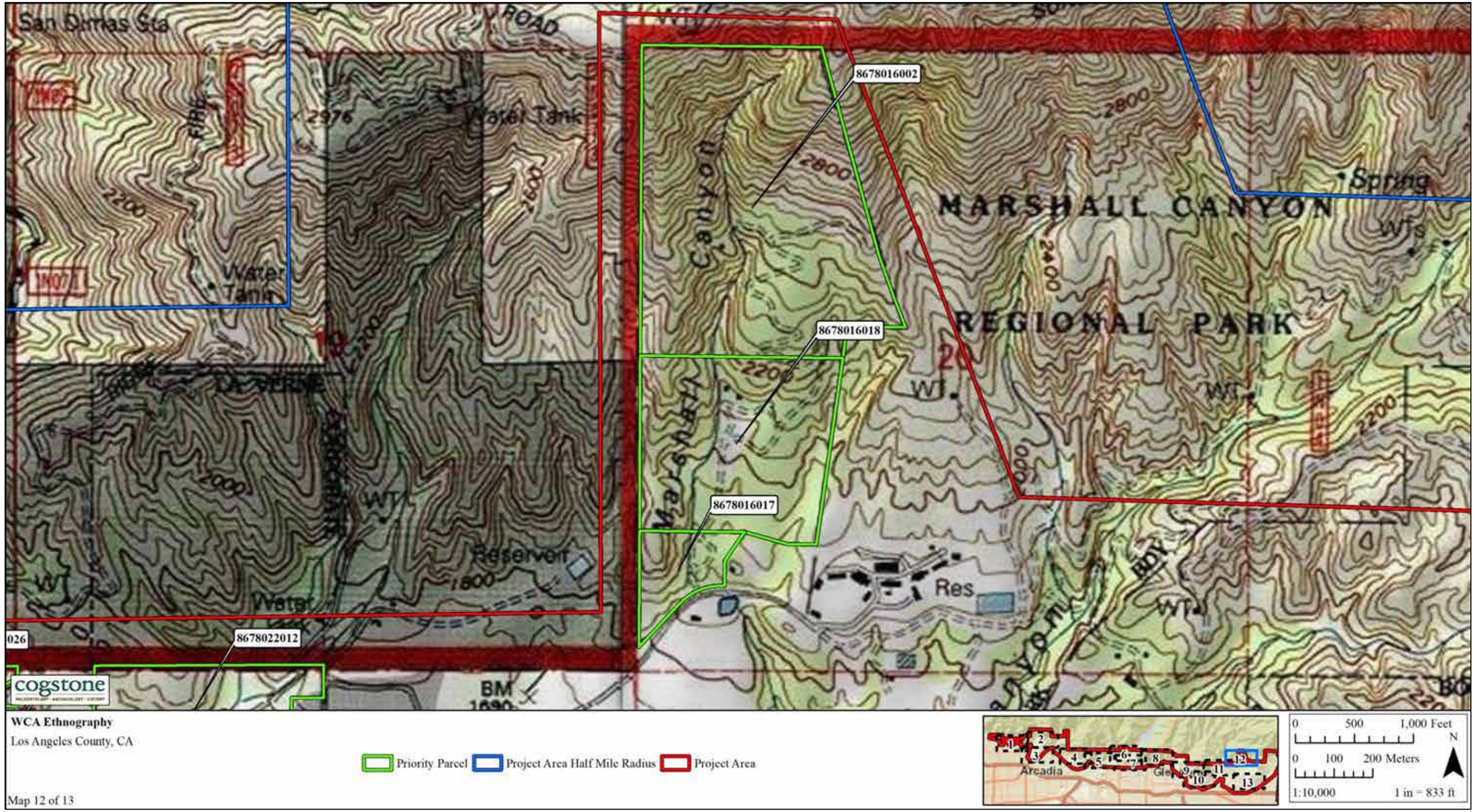


**Figure A - 13. Project vicinity map 12 of 13**

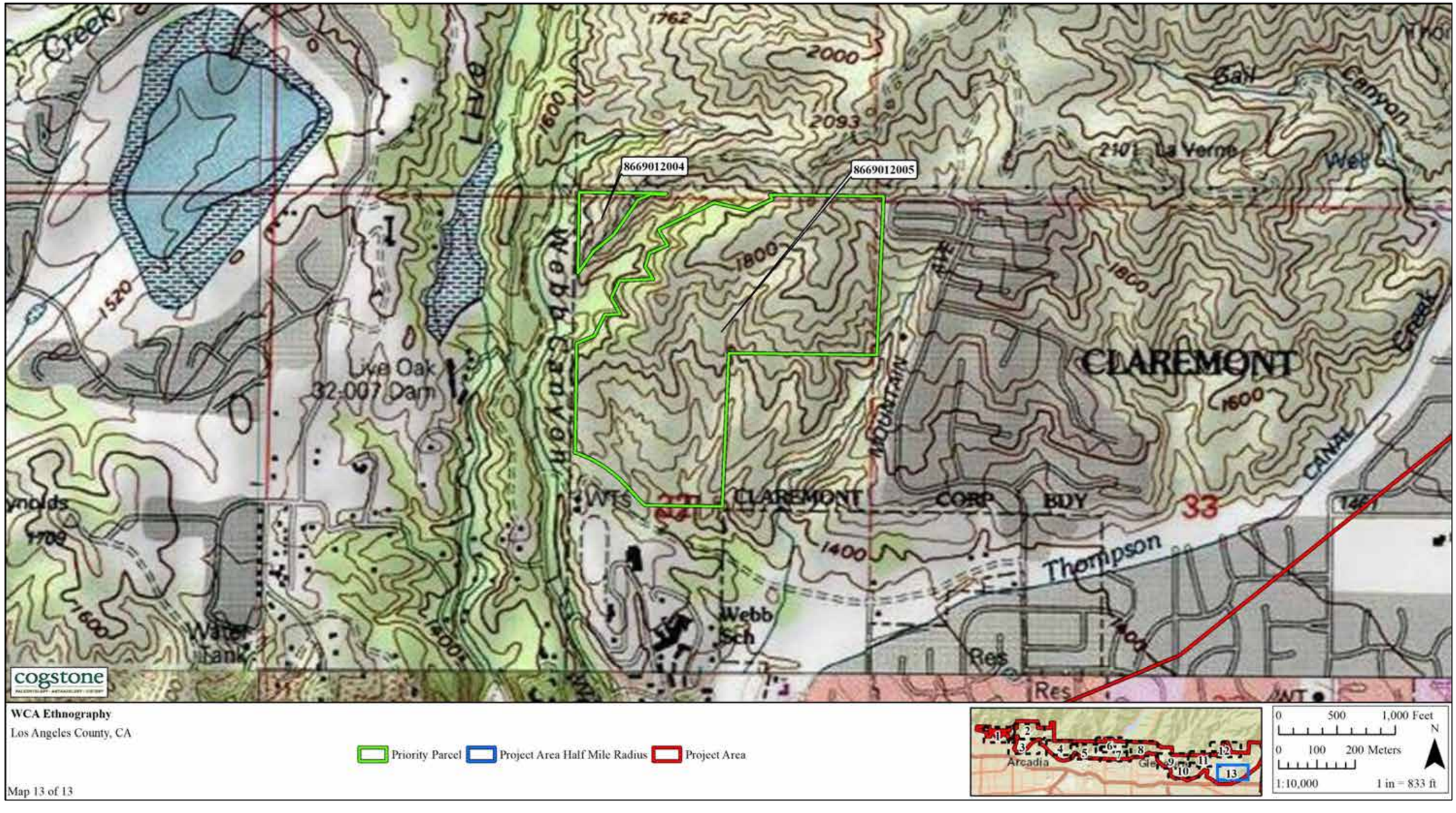


**Figure A - 14. Project vicinity map 13 of 13**

**Figure A - 15. Topographic provinces (after Lightfoot and Parrish 2009)**

**Figure A - 16. Geomorphic provinces (after Lightfoot and Parrish 2009)**

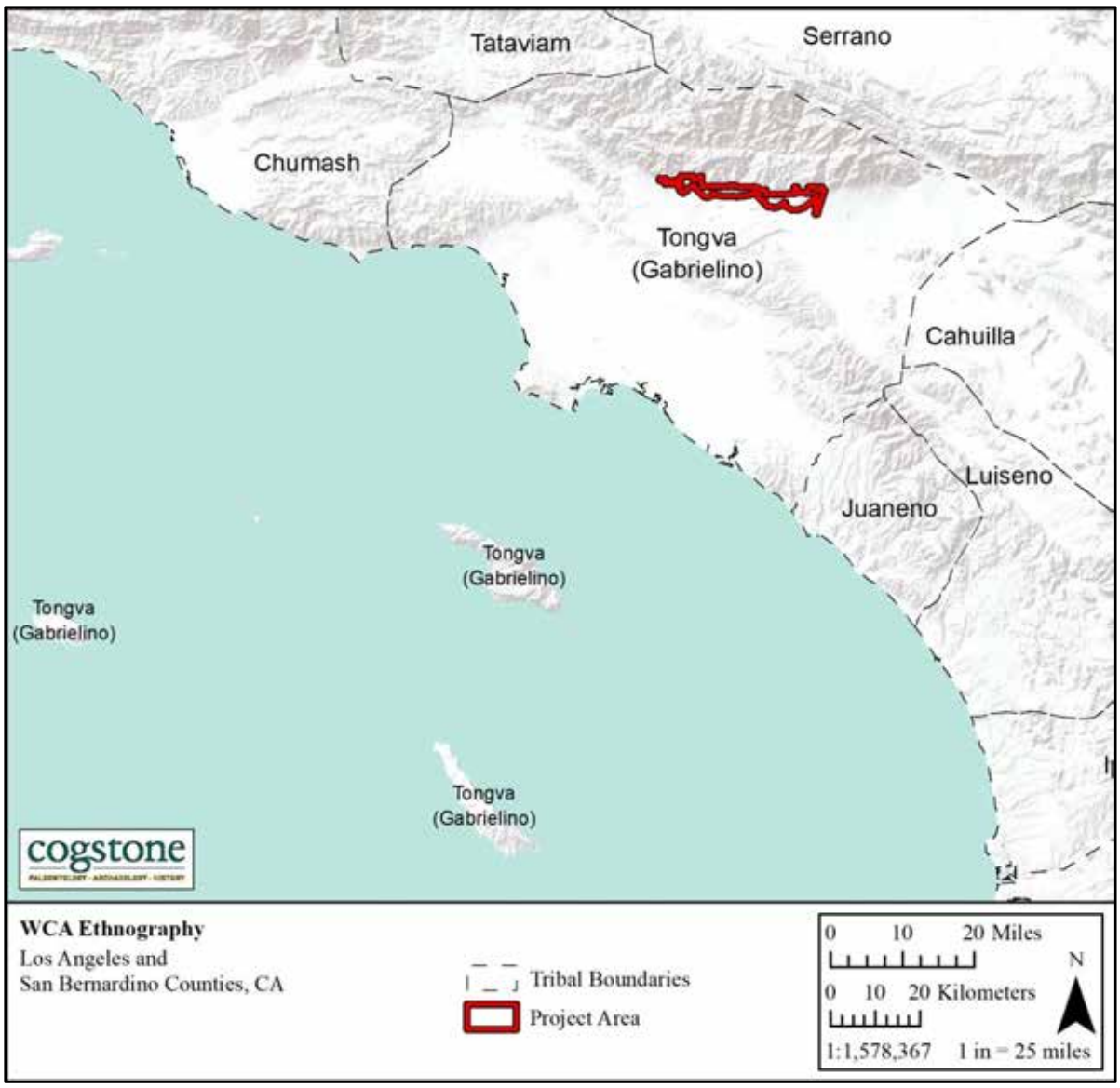


**Figure A - 17. Tongva (Gabrielino Territory)**

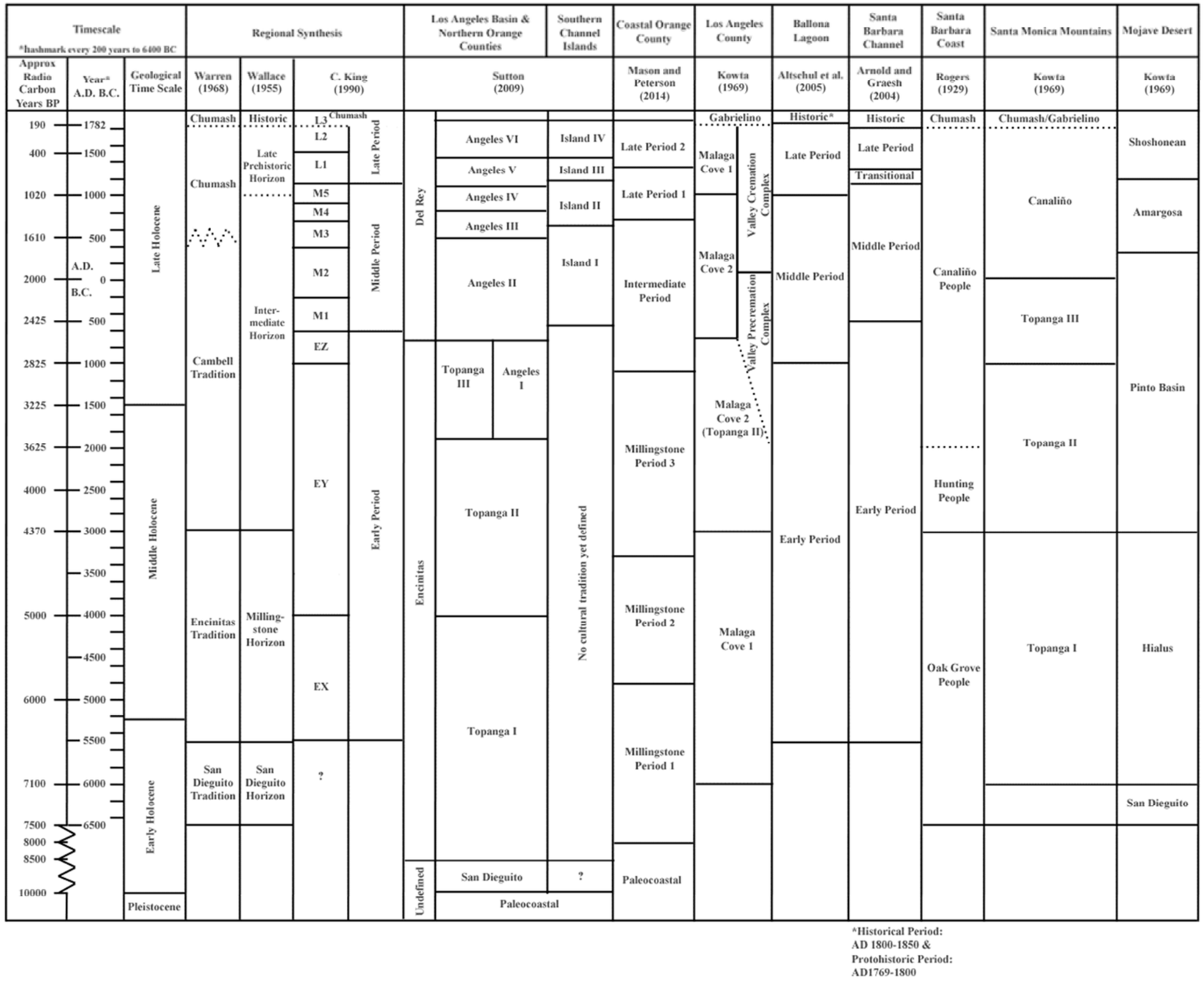


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**Figure A - 18. Various southern California timescales**

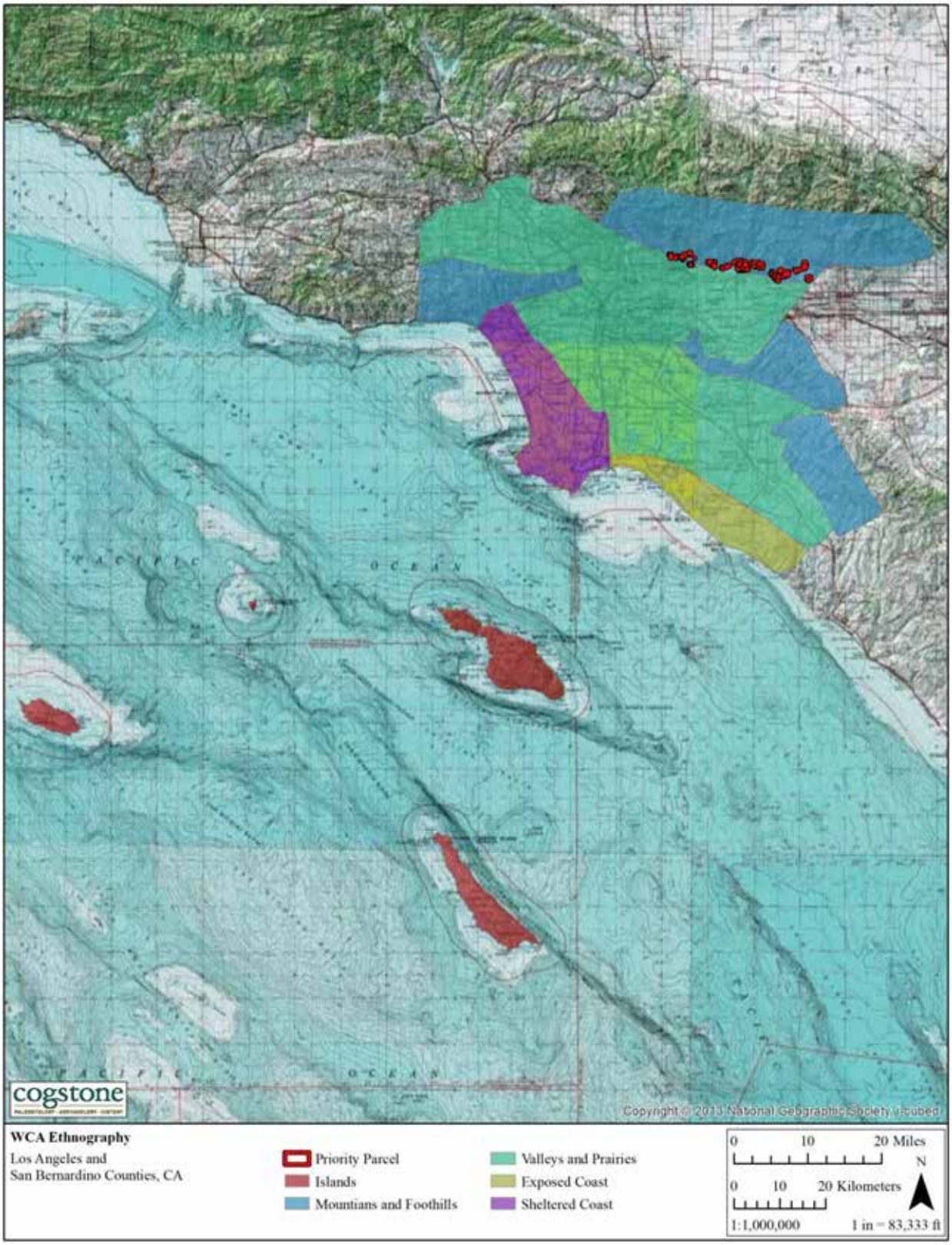



**Figure A - 19. Ecological regions (after McCawley 1996)**

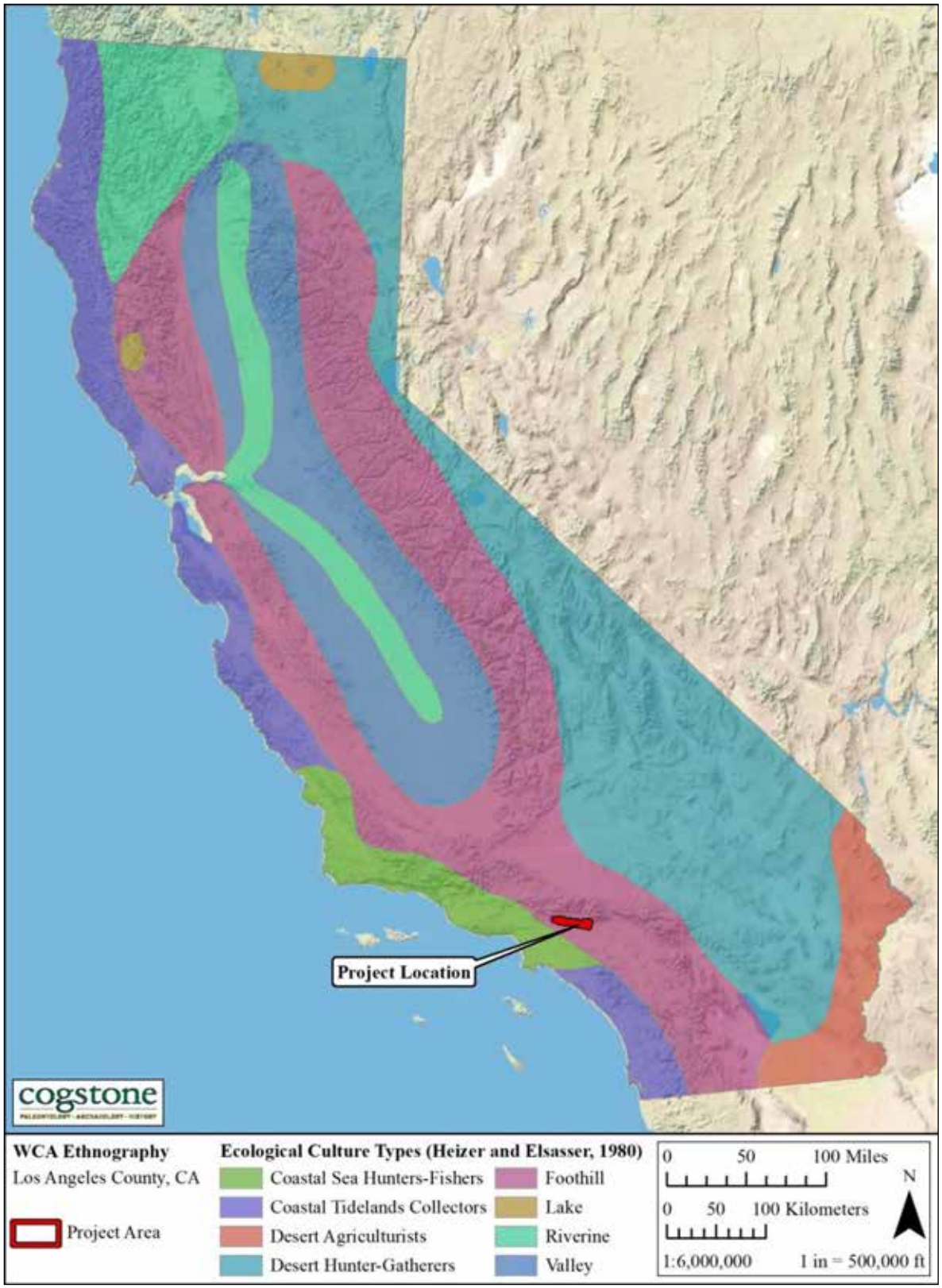



**Figure A - 20. Ecological culture types (after Heizer and Elsasser 1980)**

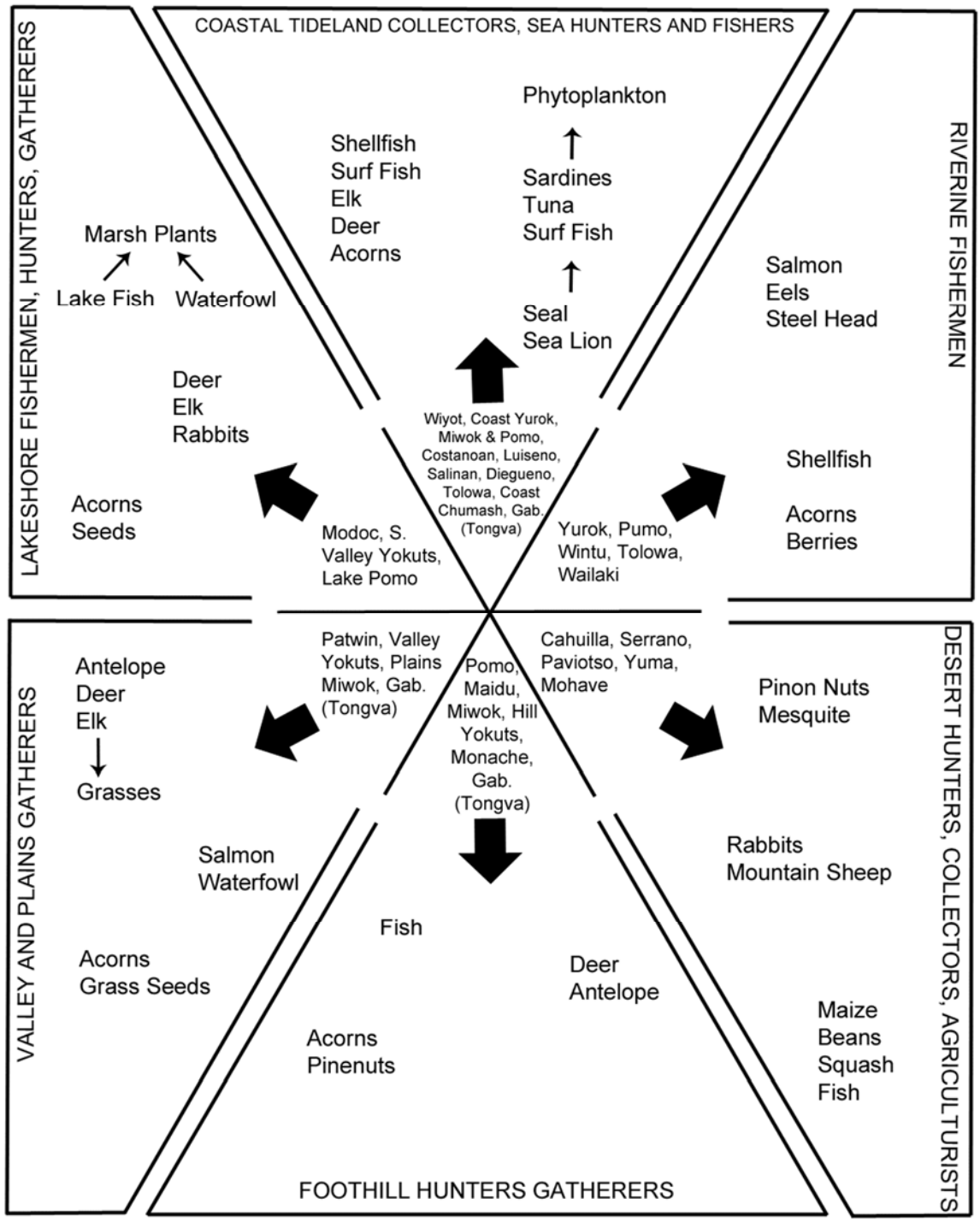



**Figure A - 21. Resources used by Native American tribes by ecological zones (based on Heizer and Elsasser 1980: Figure 32).**

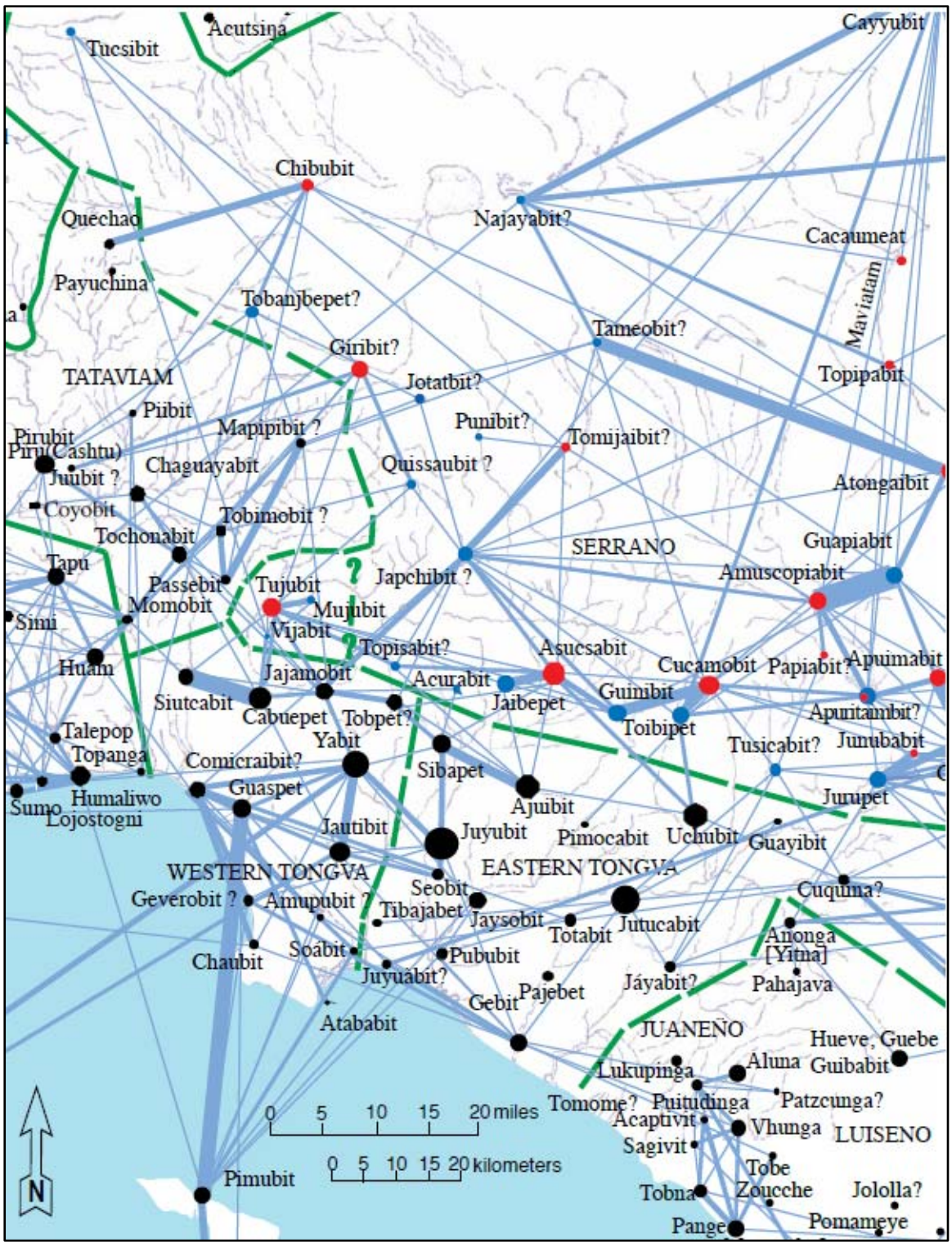



**Figure A - 22. Marriages between villagers in southern California based on mission records. Line width indicates the frequencies of kin ties (King and Parson 2014: Figure 1.8).**

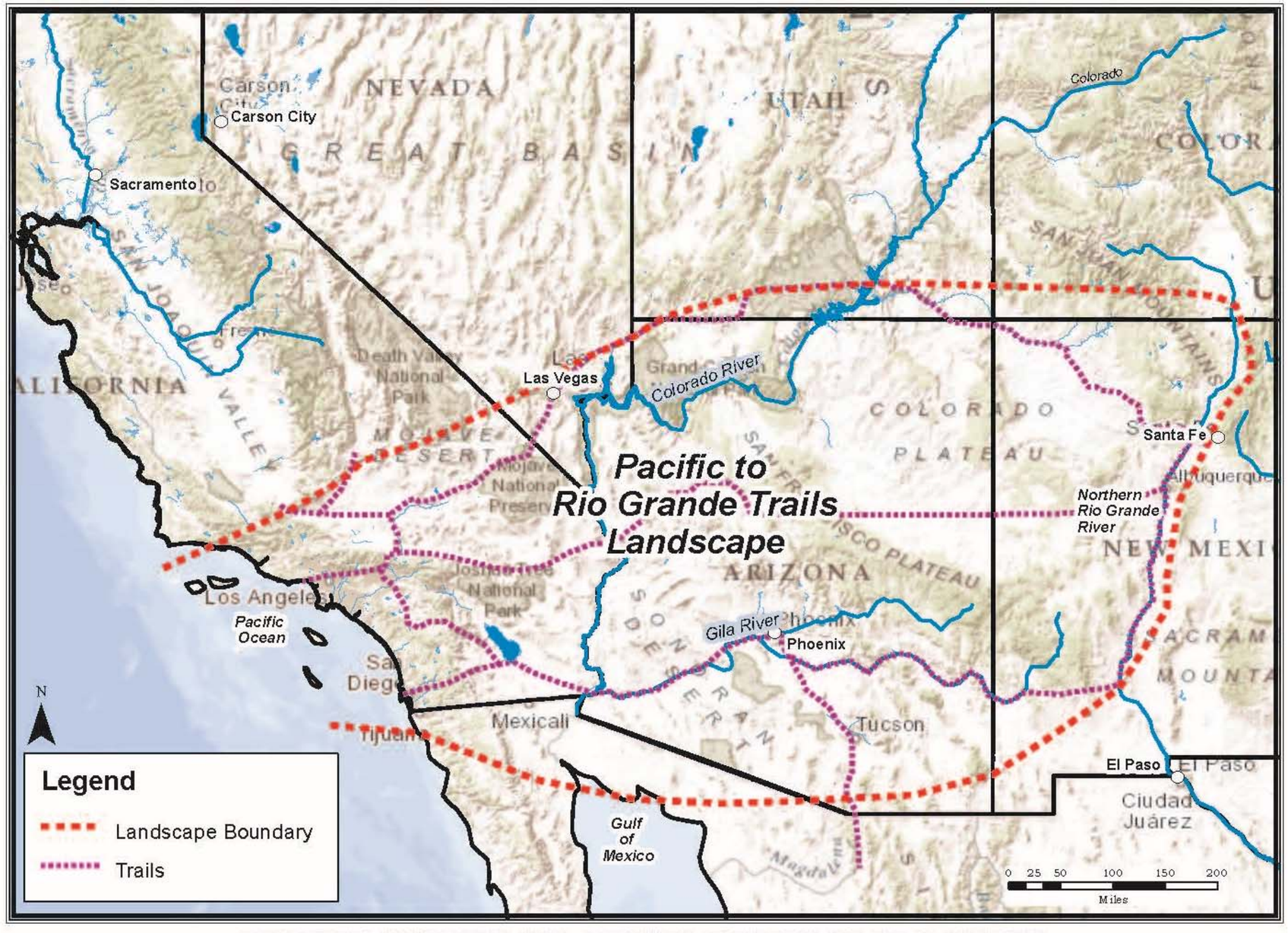



**Figure A - 23. Pacific Rio Grande Trails Landscape (Gates et al. 2013: Figure 4)**

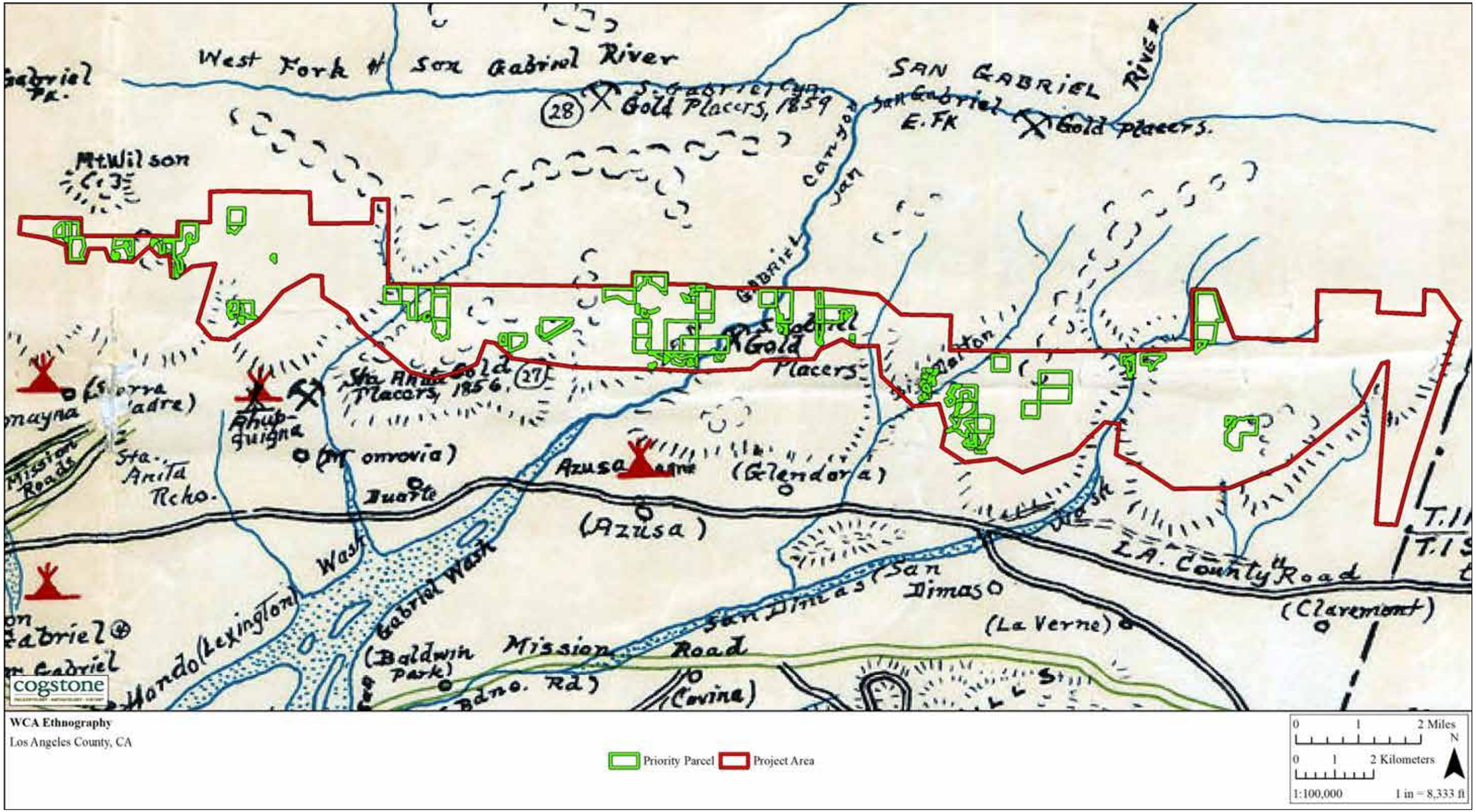



**Figure A - 24. A portion of the Kirkman-Harriman Pictorial and Historical Map of Los Angeles County with the Project area overlain**

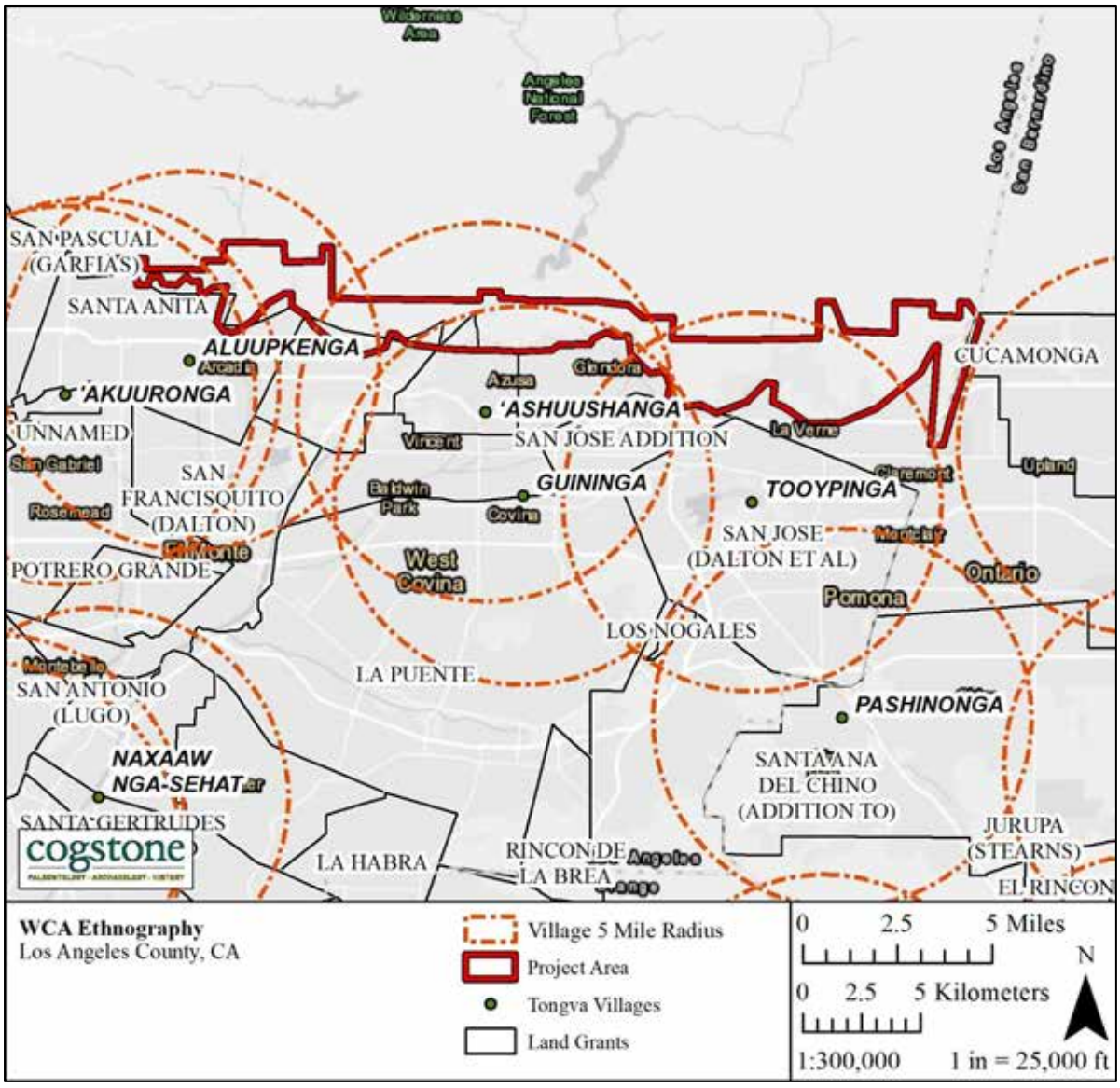



**Figure A - 25. Village use areas 5 miles**

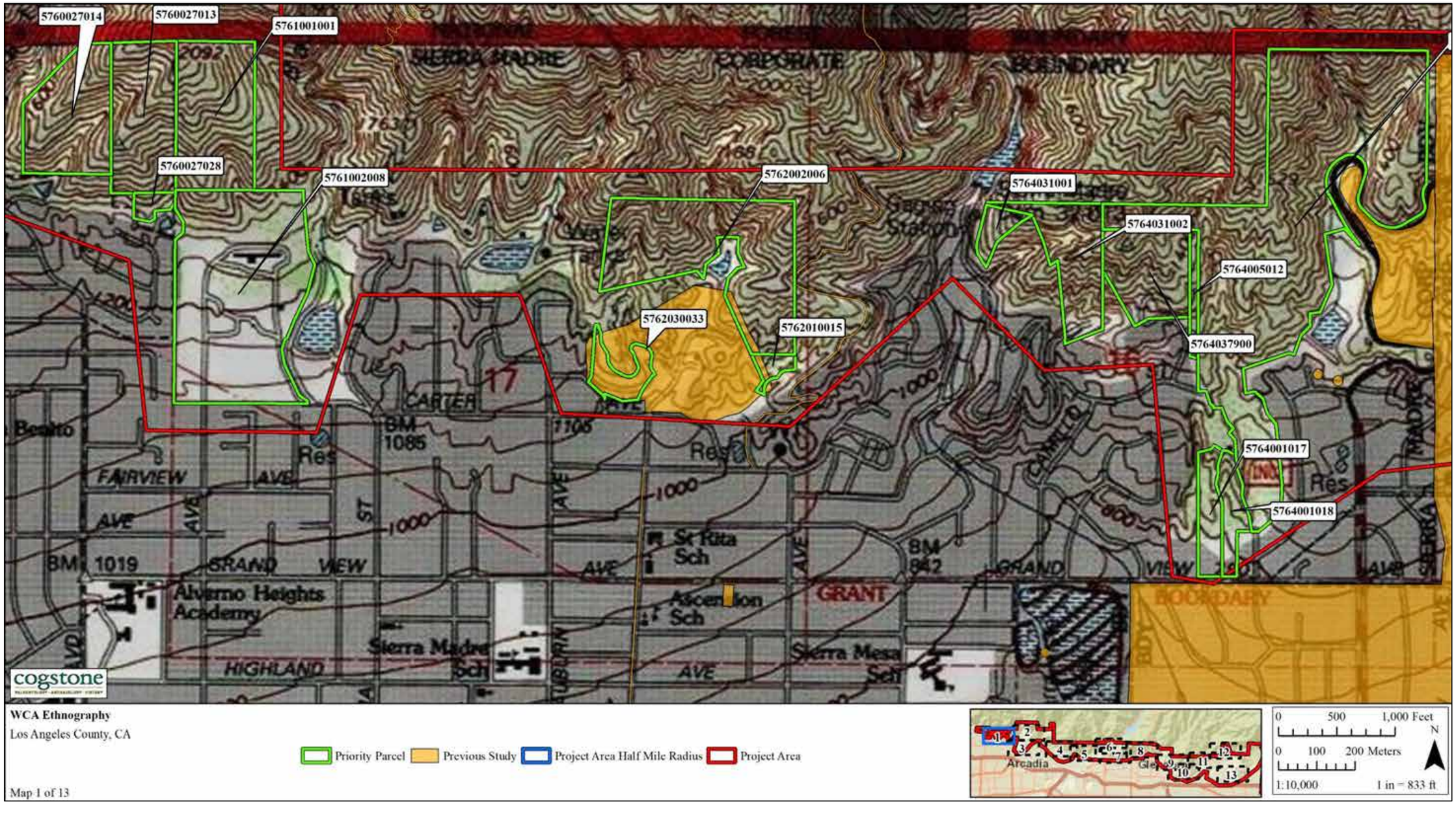



**Figure A - 26. Records search results, previous studies, map 1 of 13**

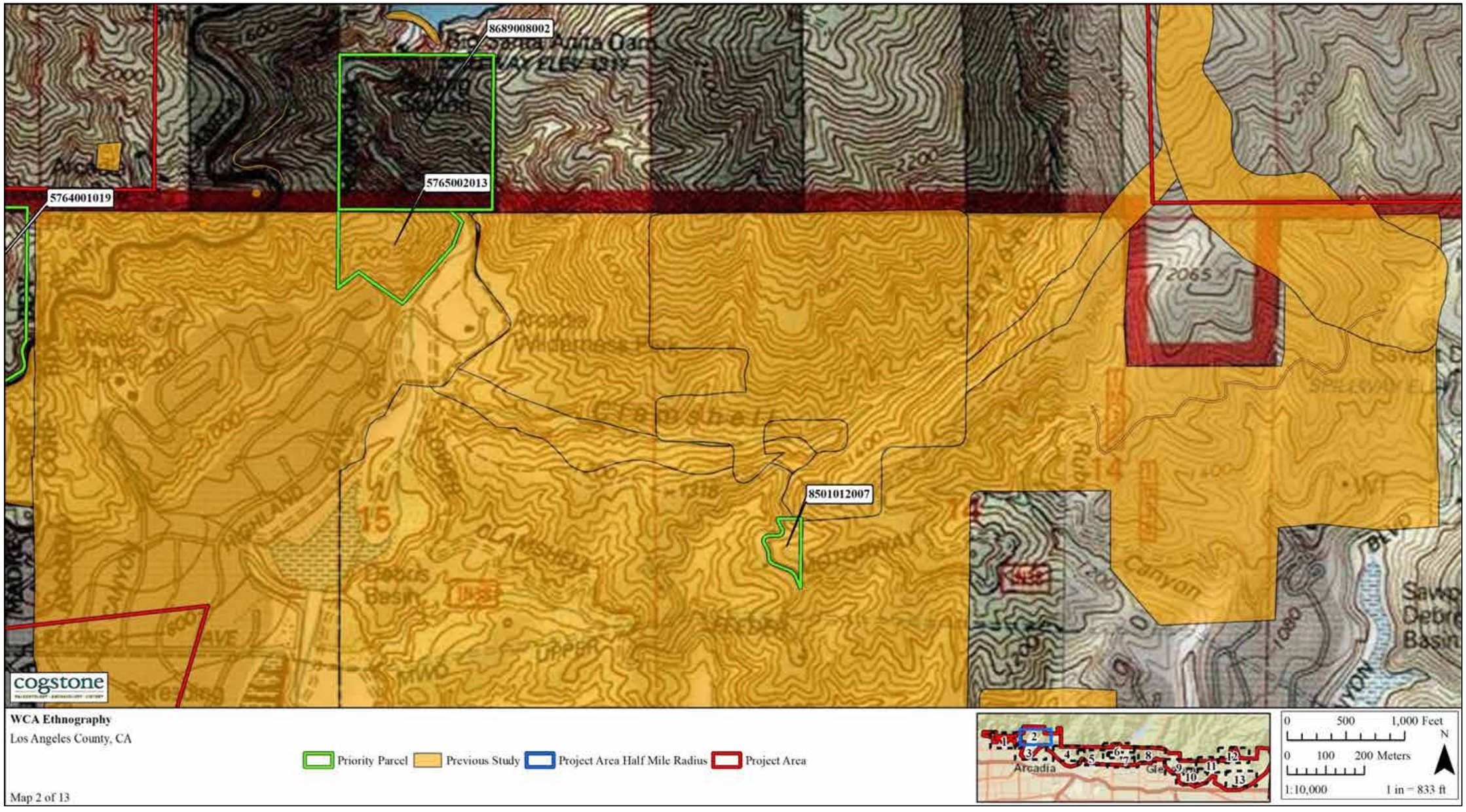



**Figure A - 27. Records search results, previous studies, map 2 of 13**

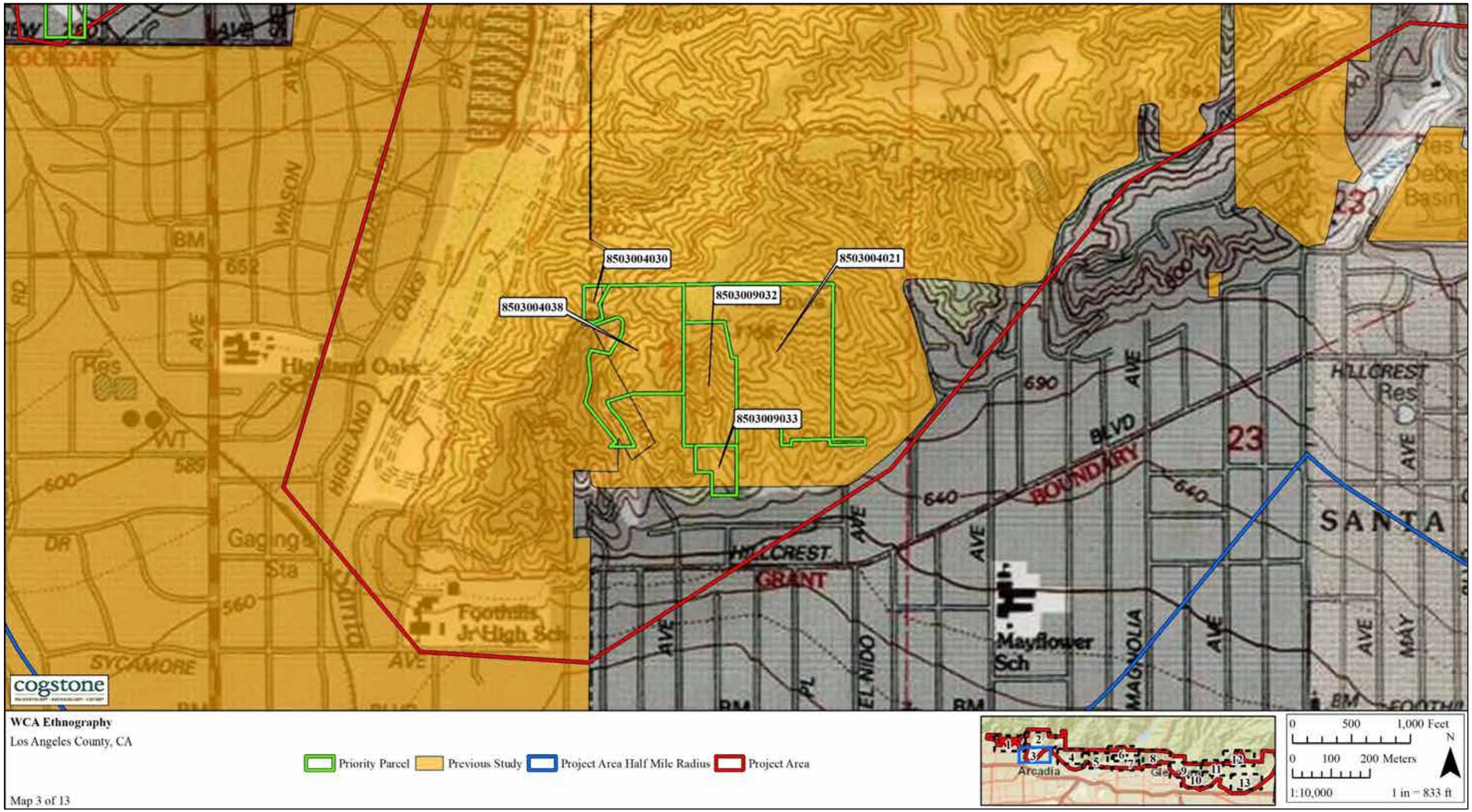



**Figure A - 28. Records search results, previous studies, map 3 of 13**

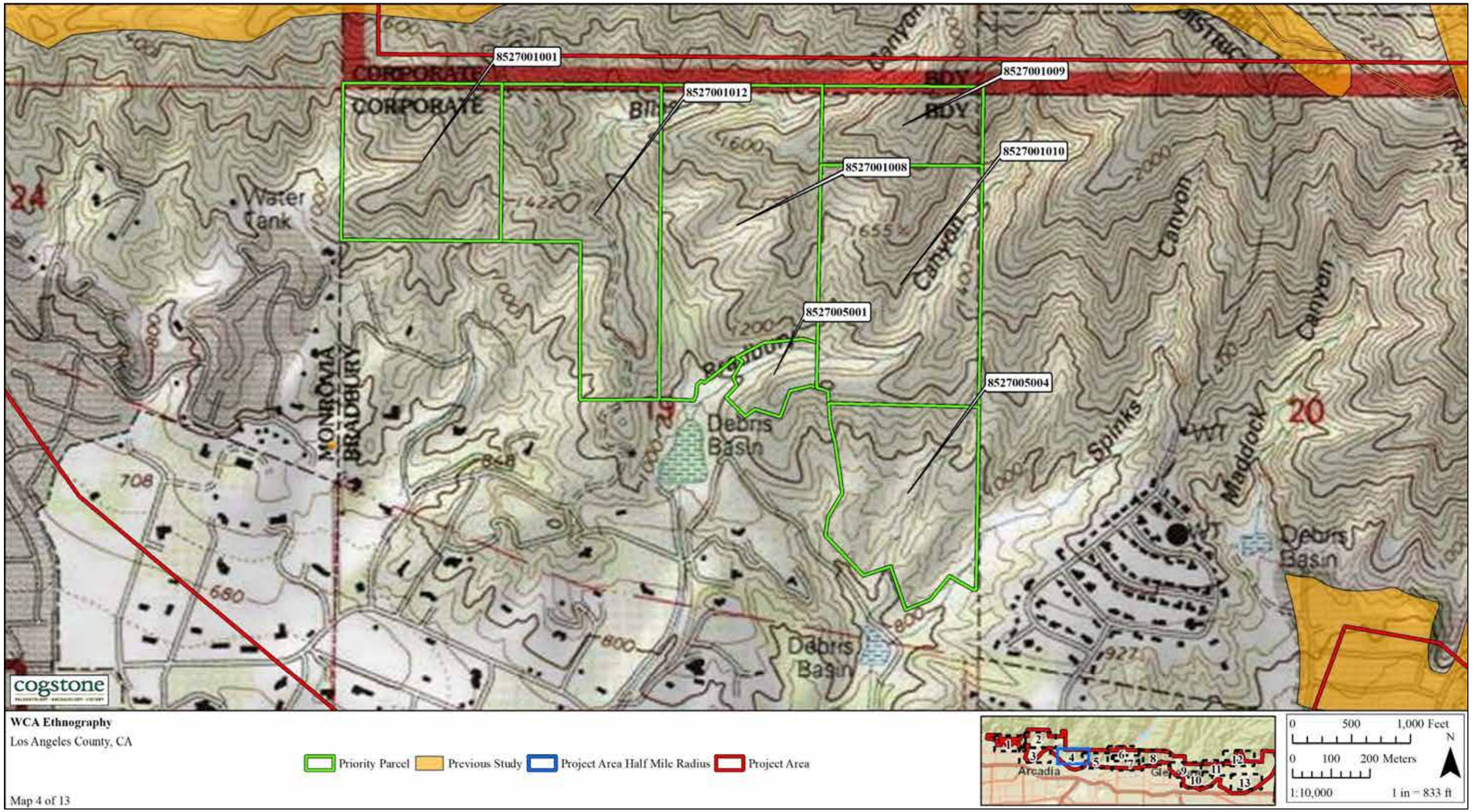



**Figure A - 29. Records search results, previous studies, map 4 of 13**

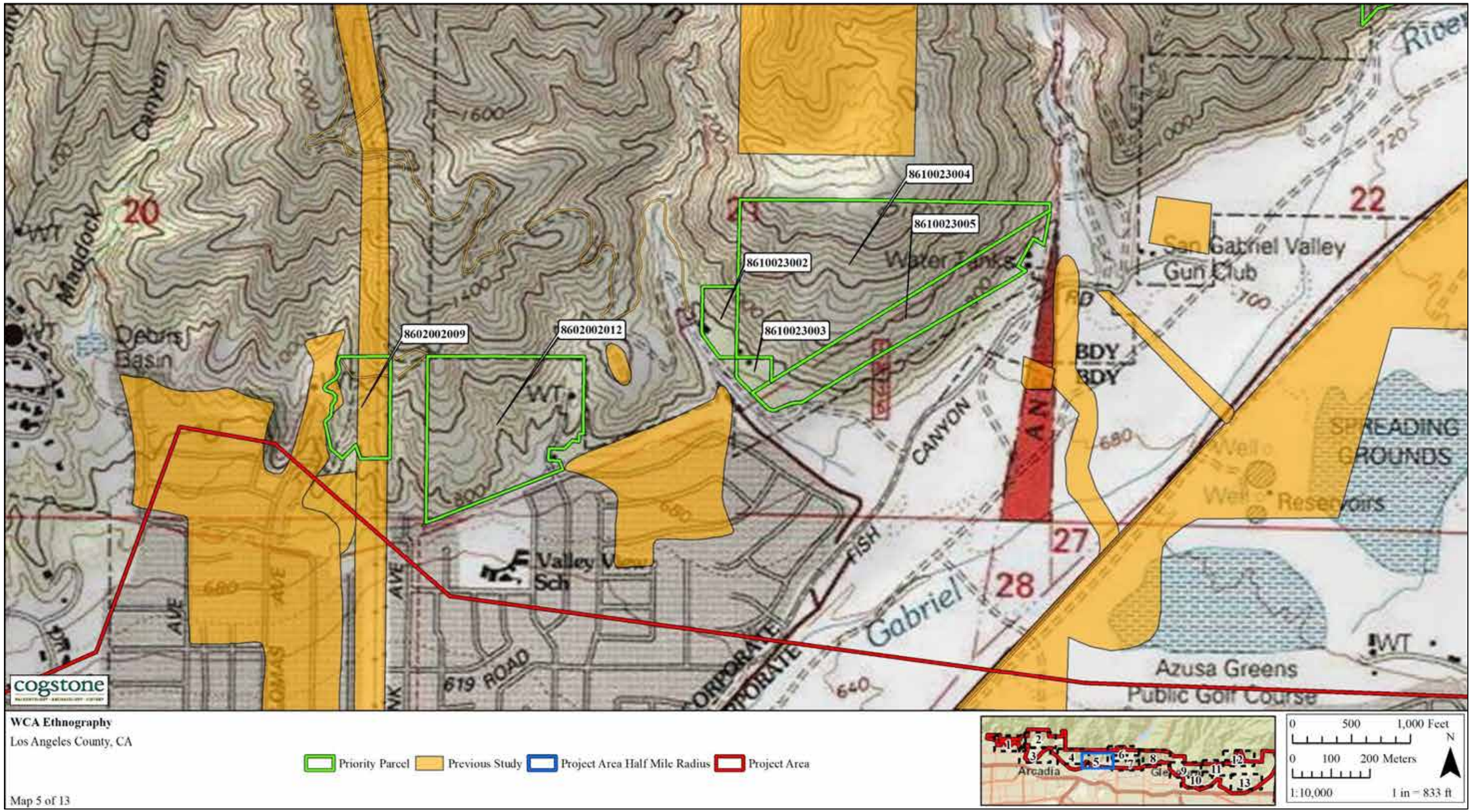



**Figure A - 30. Records search results, previous studies, map 5 of 13**

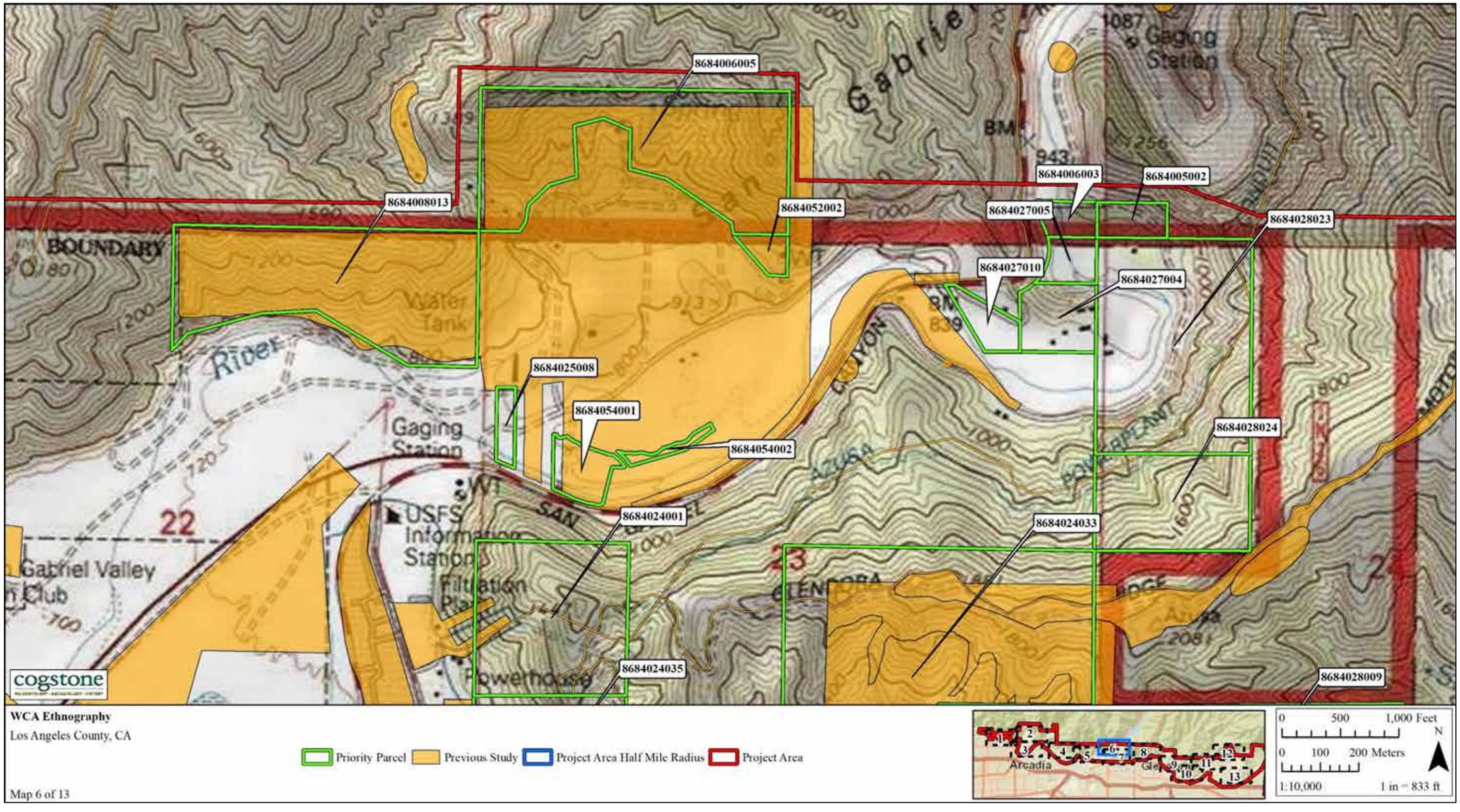



**Figure A - 31. Records search results, previous studies, map 6 of 13**

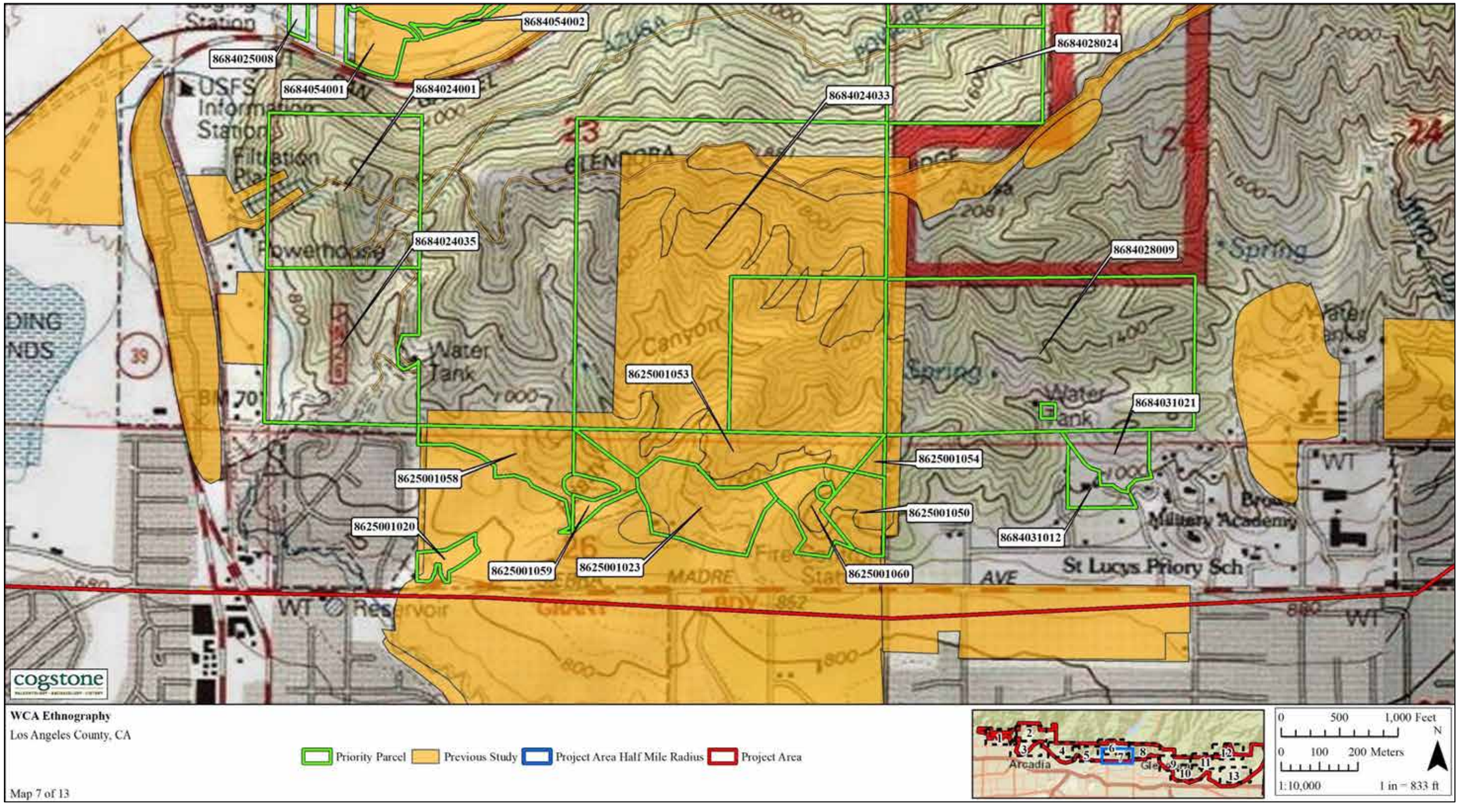



**Figure A - 32. Records search results, previous studies, map 7 of 13**

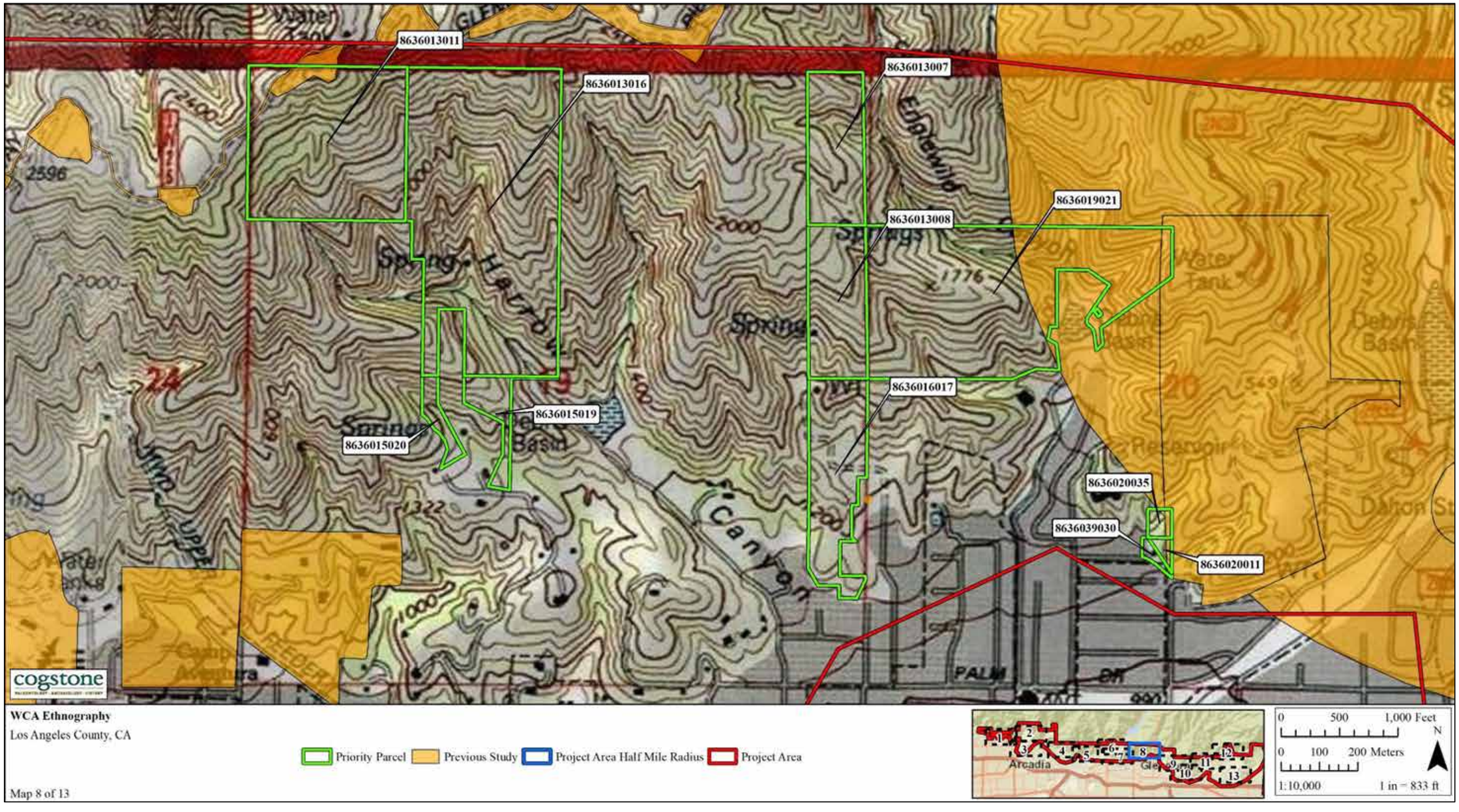



**Figure A - 33. Records search results, previous studies, map 8 of 13**

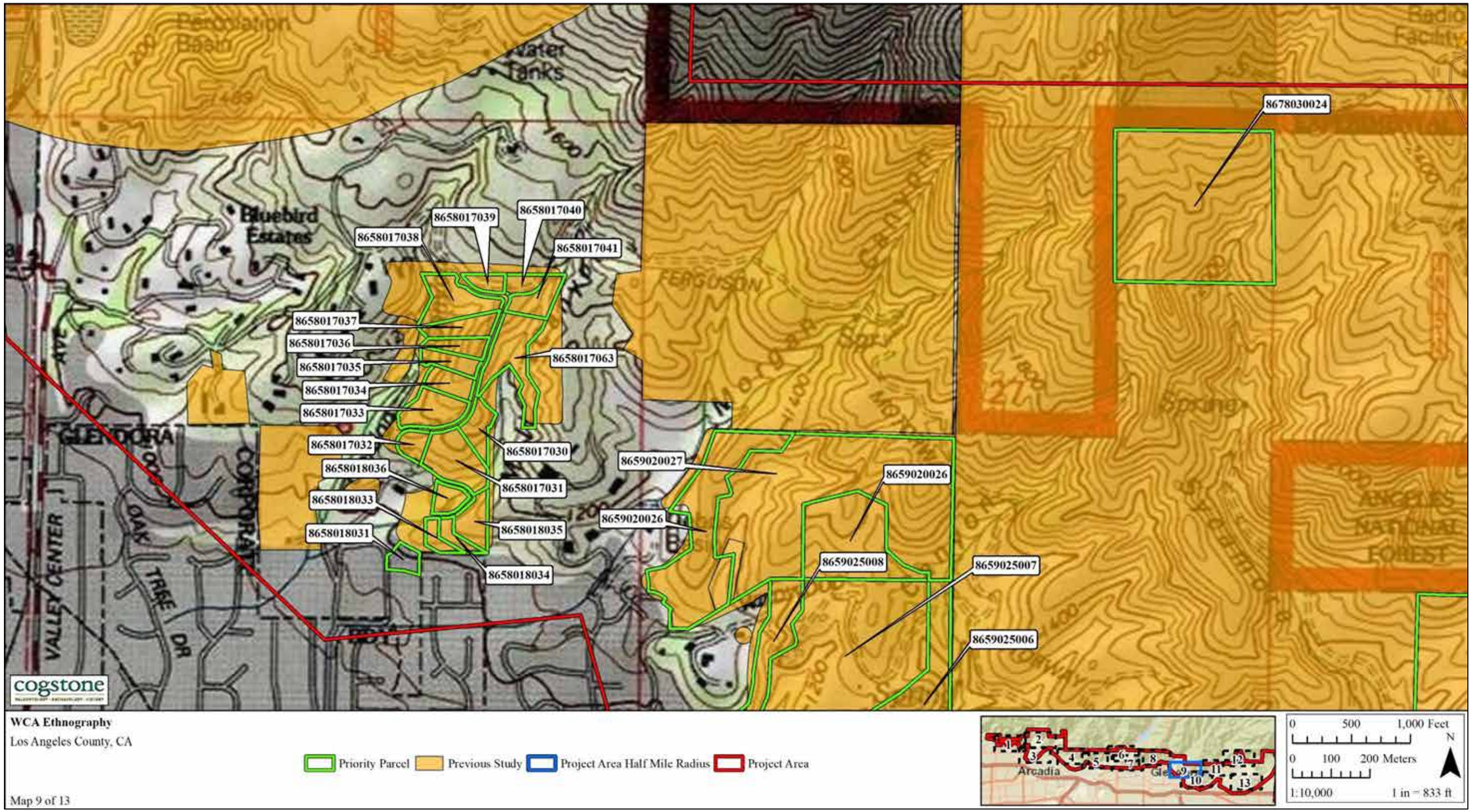



**Figure A - 34. Records search results, previous studies, map 9 of 13**

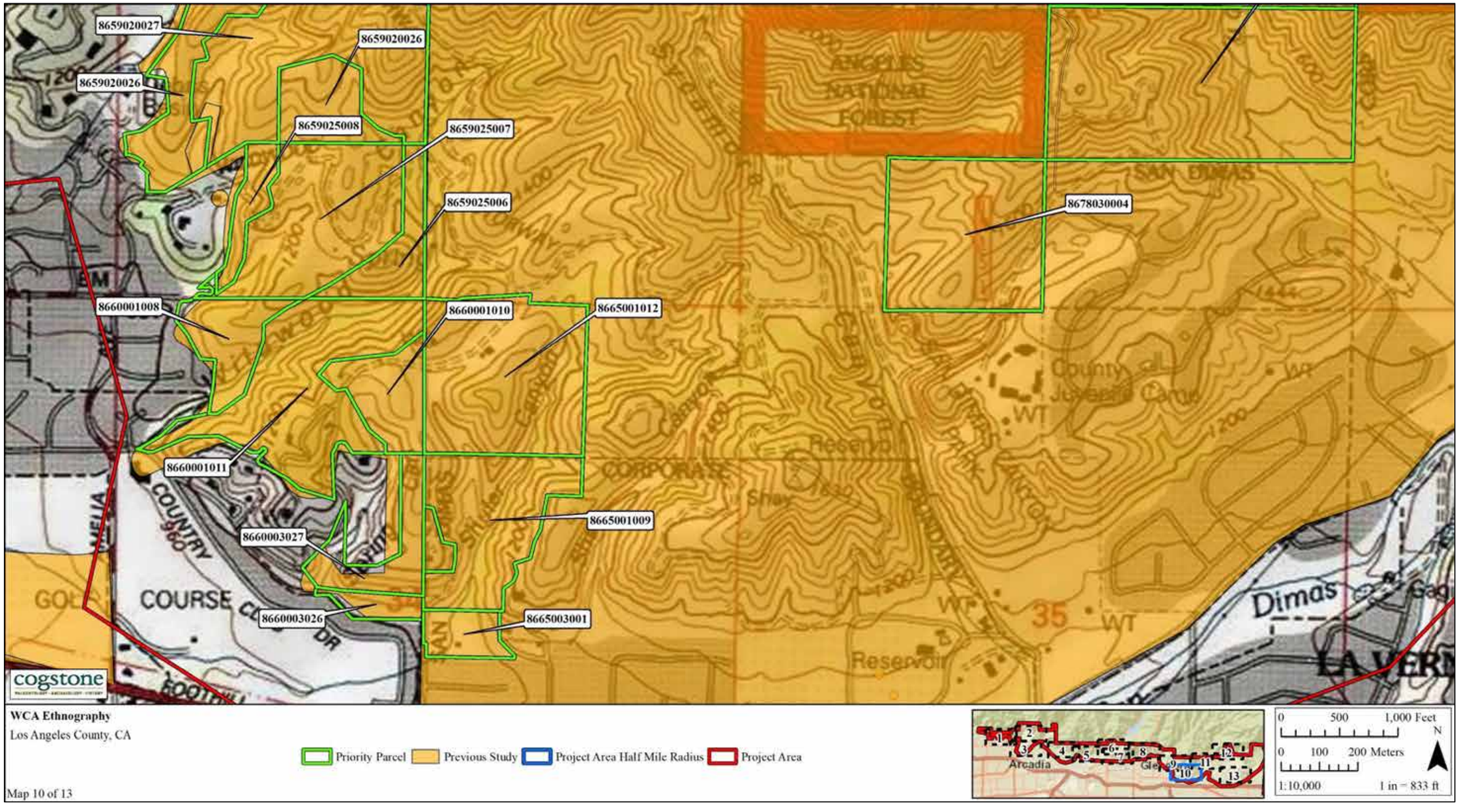



**Figure A - 35. Records search results, previous studies, map 10 of 13**

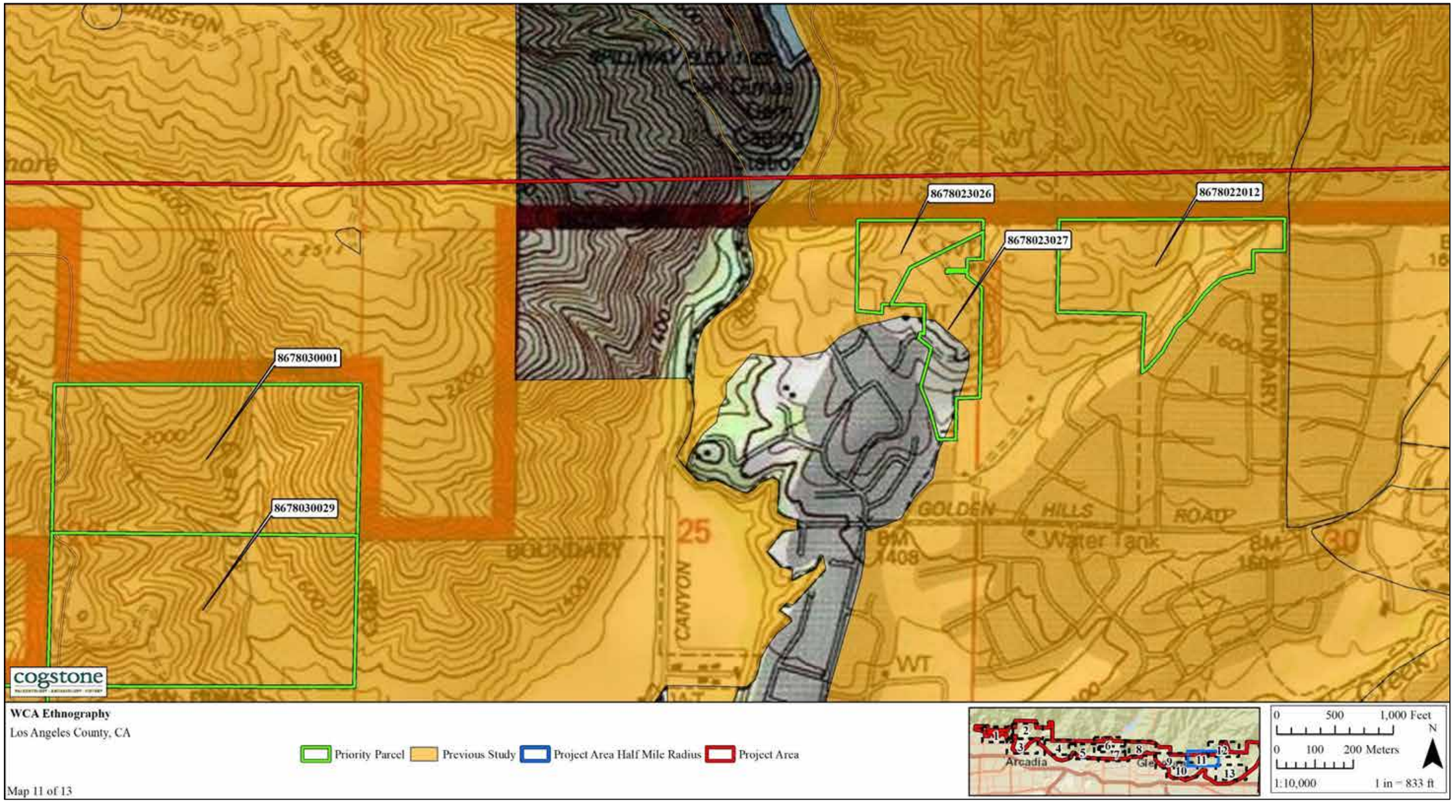



**Figure A - 36. Records search results, previous studies, map 11 of 13**

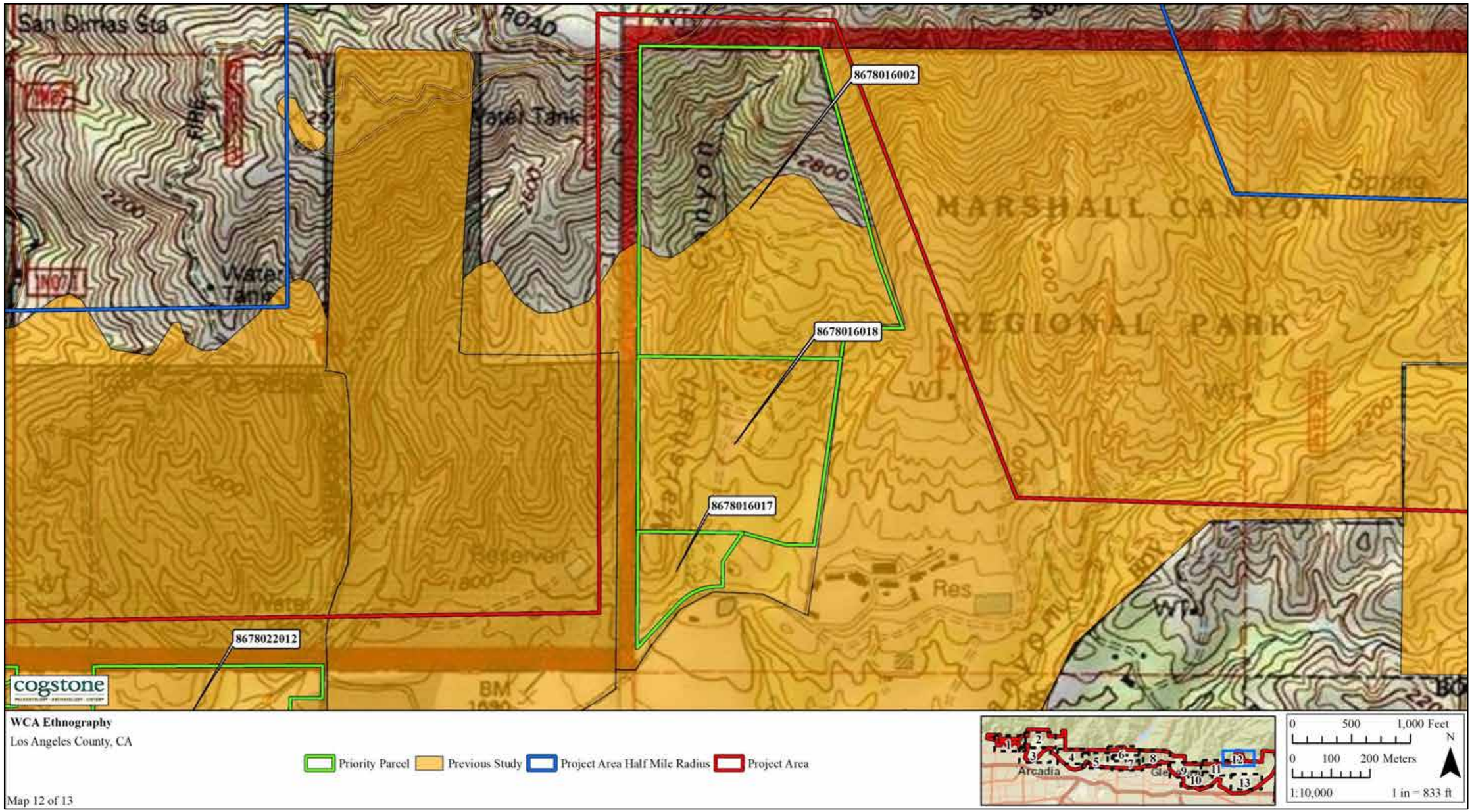



**Figure A - 37. Records search results, previous studies, map 12 of 13**

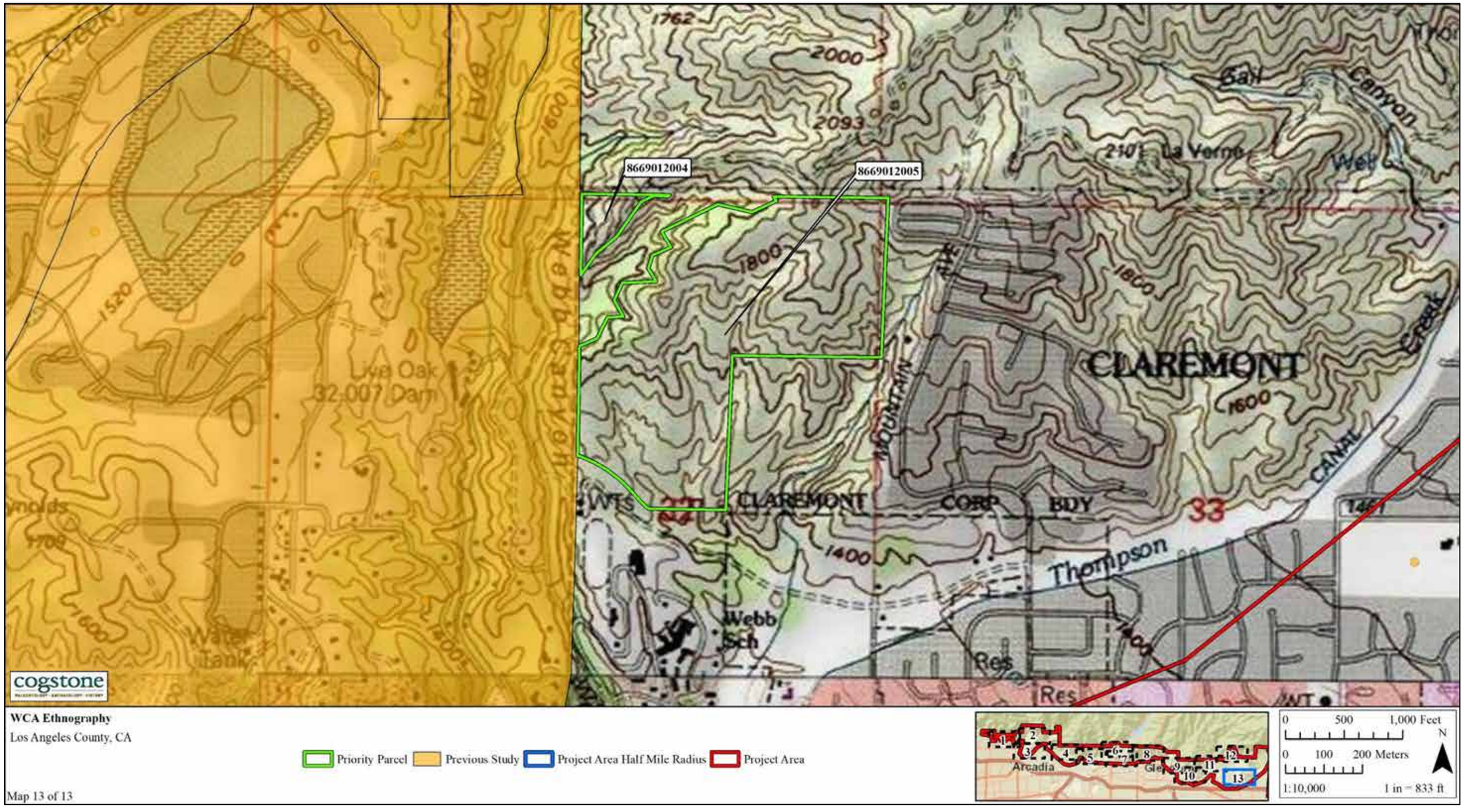



**Figure A - 38. Records search results, previous studies, map 13 of 13**

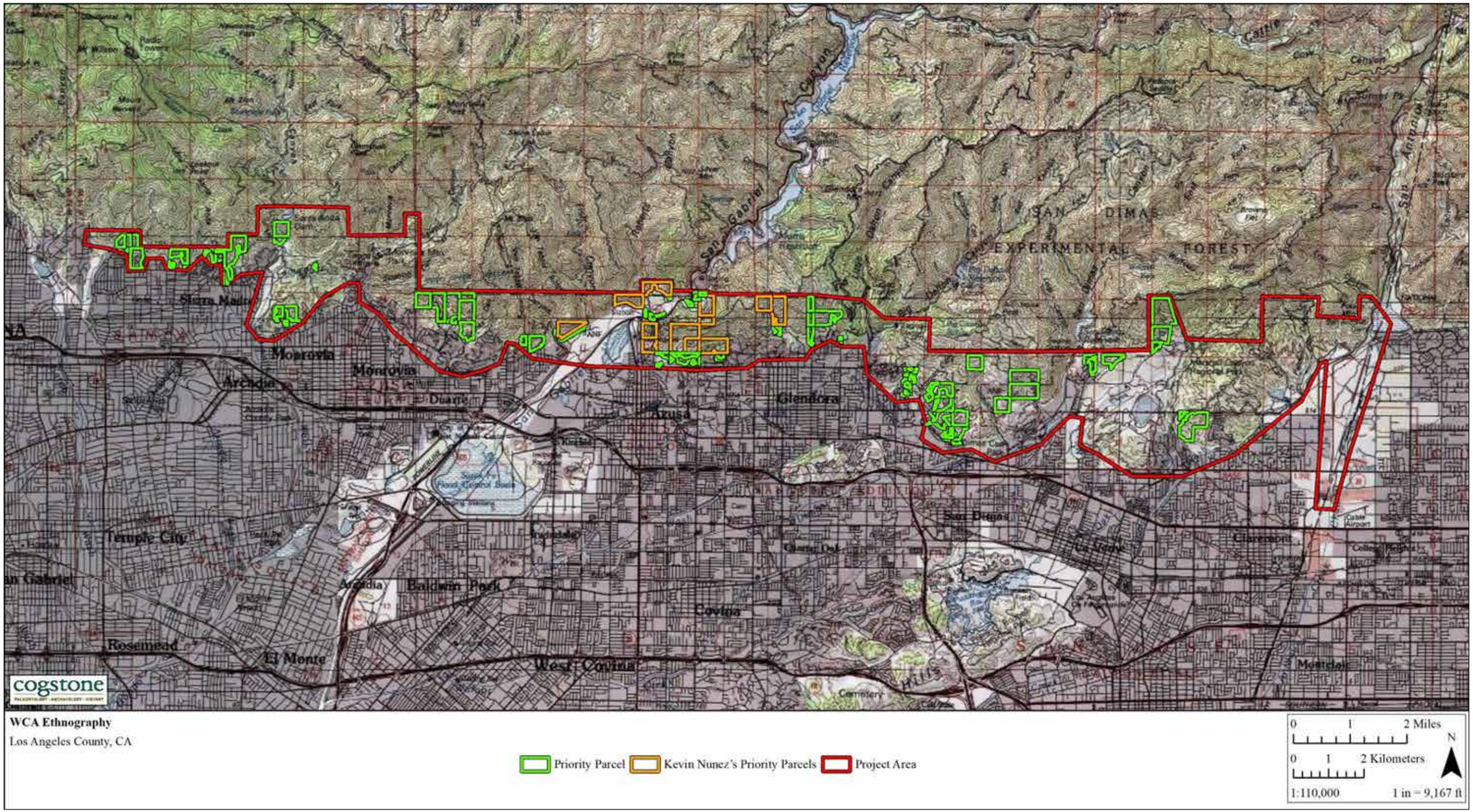



**Figure A - 39. Priority parcels identified by Kevin Nunez**

# APPENDIX B. TABLES

**TABLE B - 1. PARCELS COVERED BY PREVIOUSLY RECORDED STUDIES**

| Report Number | Priority Parcel Numbers |
|---|---|
| LA-05822 | 8678016002 |
| LA-05822 | 8678016018 |
| LA-08146 | 8678022012 |
| LA-03805 | 8678016002 |
| LA6793 | 8678030001, 8678030029 |
| LA-09716 | 5762002006 |
| LA-10172 | 8636013011, 8684024033, 8684024001, 8684024035 |
| LA-11304 | 8684028023, 8684028024, 8684024001 |
| LA-11991 | 8602002009 |
| LA-00150 | 8636020035, 8636020011, 8636039030 |
| LA-00247 | 8501012007 |
| LA-00302 | 8658017034, 8658017038, 8658017035, 8658018036, 8658017037, 8658017036, 8658017032, 8658017033, 8658018035, 8658018031, 8658017030, 8658018034, 8658017063, 8658018033, 8658017040, 8658017041, 8658017031, 8658017039 |
| LA-0333 | 8602002009 |
| LA-00894 | 8678023026, 8678023027, 8678022012, 8678016017, 8678016018, 8678016002, 8669012004, 8669012005 |
| LA-001395 | 8658017038, 8658017037 |
| LA-002568 | 5764001019 |
| LA-03042 | 8659020026, 8659020027 |
| LA-03308 | 8501012007, 8503004021, 8503009032, 8503009033, 8503004038, 8503004030 |
| LA-03314 | 8659020026, 8659020027 |
| LA-03526 | 8678016002 |
| LA-04723 | 8684024035 |
| LA-04724 | 8659020026, 8659020027, 8659025008, 8659025007, 8659025006, 8660001008, 8660001011, 8660003027, 8660003026 |
| LA-06690 | 8684006005, 8684052002, 8684025008, 8684054001, 8684054002 |
| LA-06696 | 8684008013, 8684006005, 8684052002, 8684025008, 8684054001, 8684054002 |
| LA-06703 | 8684024035 |
| LA-06796 | 8636019021, 8636020035 |
| LA-06859 | 5765002013, 8503004030, 8503004038 |
| LA-08068 | 8684024033, 8684028009, 8625001058, 8625001020, 8625001059, 8625001023, 8625001060, 8625001054, 8625001050 |
| LA-08069 | 8684024035 |
| LA-08073 | 8684024033, 8684028009 |
| LA-08073 | 8625001020, 8625001058, 8625001059, 8625001023, 8625001060, 8625001050, |

| Report Number | Priority Parcel Numbers |
|---|---|
| | 8625001054 |
| LA-09705 | 8602002009 |
| LA-09855 | 5762030033, 5762002006, 5762010015 |
| LA-10172 | 8636013011, 8684024033 |
| LA-10175 | 8602002009 |
| LA-10442 | 8625001020, 8625001058, 8625001059, 8625001023, 8625001060, 8625001050, 8625001054 |
| LA-10626 | 8665001012, 8665001009, 8665003001 |
| LA-12376 | 8684024001 |
| LA-12497 | 5765002013, 8503004030, 8503004038 |
| LA-12623 | 8665003001, 8665001009, 8665001012, 8678030004, 8678030029, 8678030001, 8678030024 |

**TABLE B - 2. PARCELS NOT COVERED BY PREVIOUSLY RECORDED STUDIES**

| Priority Parcel Number |
|---|
| 5761001001 |
| 5760027013 |
| 5764037900 |
| 5764031002 |
| 5760027028 |
| 5764031001 |
| 5764005012 |
| 8527001009 |
| 8527001008 |
| 8527005001 |
| 8527001010 |
| 8602002012 |
| 8636015020 |
| 8636015019 |
| 8610023003 |
| 8610023002 |
| 8636013016 |
| 8636016017 |
| 8669012004 |
| 8636013008 |

| Priority Parcel Number |
|---|
| 8684027004 |
| 8684031012 |
| 8684031021 |
| 8684027010 |
| 8689008002 |
| 8684006003 |
| 8610023005 |
| 8684027005 |
| 8684005002 |
| 8610023004 |
| 8527001012 |
| 8527005004 |
| 8527001001 |
| 5760027014 |
| 5764001017 |
| 5764001018 |
| 5761002008 |
| 8636013007 |

**TABLE B - 3. SITES WITHIN PRIORITY PARCELS**

| Priority Parcel Number | P-Number | Other ID | Description | Site Type | Eligibility for the CRHR/NRHP |
|---|---|---|---|---|---|
| 8660001008 | P-19-100329 | PM-3 | Metate Fragment | Prehistoric Isolate | Not Eligible |
| 8659025007 | P-19-100328 | PM-2 | Mano Fragment | Prehistoric Isolate | Not Eligible |
| 8659025007 | P-19-100327 | PM-1 | Chert Flake | Prehistoric Isolate | Not Eligible |
| 8636013011, 8684024033, 8684024001, 8684024035 | P-19-188290 | | Glendora Ridge Motorway | Historic Site | Not Evaluated |
| 8659025006, 8659025007, 8659025008, 8660001008, 8660001011 | P-19-186096 | 19-186096-1 | Wildwood Motorway | Historic Road | Recommended Not Eligible |
| 8684024035 | P-19-002777 | | Covina Canal | Historic Road | Recommended Not Eligible |
| 8659020027 | P-19-188769 | | Ferguson Motorway | Historic Road | Unevaluated |
| 8684028023, 8684028024, 8684024001 | P-19-188902 | | Azusa Conduit | Historic Site | Recommended Eligible |
| 8678016002 | P-19-186918 | FS #05-01-52-101 | Sunset Ridge Fire Road | Historic Road | Unevaluated |
| 8678030001, 8678030029, 8678030004 | P-19-187815 | FS #05-01-52-139 | Sycamore Flat Motorway | Historic Site | Unevaluated |
| 5762002006 | P-19-187821 | FS #05-01-51-194 | Mt. Wilson Trail | Historic Site | Unevaluated |
| 8527001012 | P-19-004717 | | Spanish Canyon Motorway | Historic Road | Recommended Not Eligible |
| 8602002009 | P-19-192581 | | SCE Antelope-Mesa 200kV Transmission Line | Historic Site | Recommended Not Eligible |
| 8659025007, 8660001008 | P-19-100113 | | Andesite Core | Prehistoric Isolate | Not Eligible |

**TABLE B - 4. RESOURCES OUTSIDE THE PRIORITY PARCELS**

| P Number | Other ID | Description | Site Type | Eligibility for the CRHR/NRHP |
|---|---|---|---|---|
| 19-100637 | | Mano | Prehistoric Isolate | Not Eligible |
| 19-186917 | FS #05-01-52-102 | Rincon-Red Box-Sawpit Roads Complex | Historic Road | Unevaluated |
| 19-187085 | | Mohave Road | Historic Road | Eligible, California Historical Landmark No. 963 |
| 19-188983 | | Dept. of Water & Power Boulder Lines 1 & 2 | Historic Site | Eligible |
| 19-187817 | FS #05-01-51-00201 | Upper Clamshell Road | Historic Site | Unevaluated |
| 19-187819 | FS #05-01-51-200 | Chantry Road | Historic Site | Unevaluated |
| 19-192340 | | Cogswell Dam Telecommunications Line | Historic Site | Recommended Not Eligible |
| 19-000166 | 19-000166-2 | Habitation Site | Prehistoric Site | Unevaluated |
| 19-000241 | 19-000241-1 | Artifact Scatter (2 manos, 2 scrapers, 1 core tool) | Prehistoric Site | Unevaluated |
| 19-000339 | 19-000339-1 | Artifact Scatter | Prehistoric Site | Unevaluated |
| 19-000397 | 19-000397 | Artifact Scatter | Prehistoric Site | Unevaluated |
| 19-000825 | 19-000825-1 | Unknown | Unknown | Unevaluated |
| 19-000826 | 19-000826-1 | Unknown | Unknown | Unevaluated |
| 19-001535 | 19-001535-1 | Flake Scatter | Prehistoric Site | Unevaluated |
| 19-002107 | 19-002107-1 | Artifact Scatter | Prehistoric Site | Unevaluated |
| 19-002611 | 19-002611-1 | Artifact Scatter | Prehistoric Site | Unevaluated |
| 19-003747 | | Flake Scatter | Prehistoric Site | Unevaluated |

**TABLE B - 5. PRIORITY PARCEL NUMBERS IDENTIFIED BY KEVIN NUNEZ**

| Priority Parcel Number |
|---|
| 8636013016 |
| 8636013011 |
| 8684028024 |
| 8684028023 |
| 8684024035 |
| 8610023004 |
| 8684006005 |
| 8684008013 |
| 8684024001 |
| 8684028009 |
| 8684024033 |

# APPENDIX C. SENSITIVITY MAPS

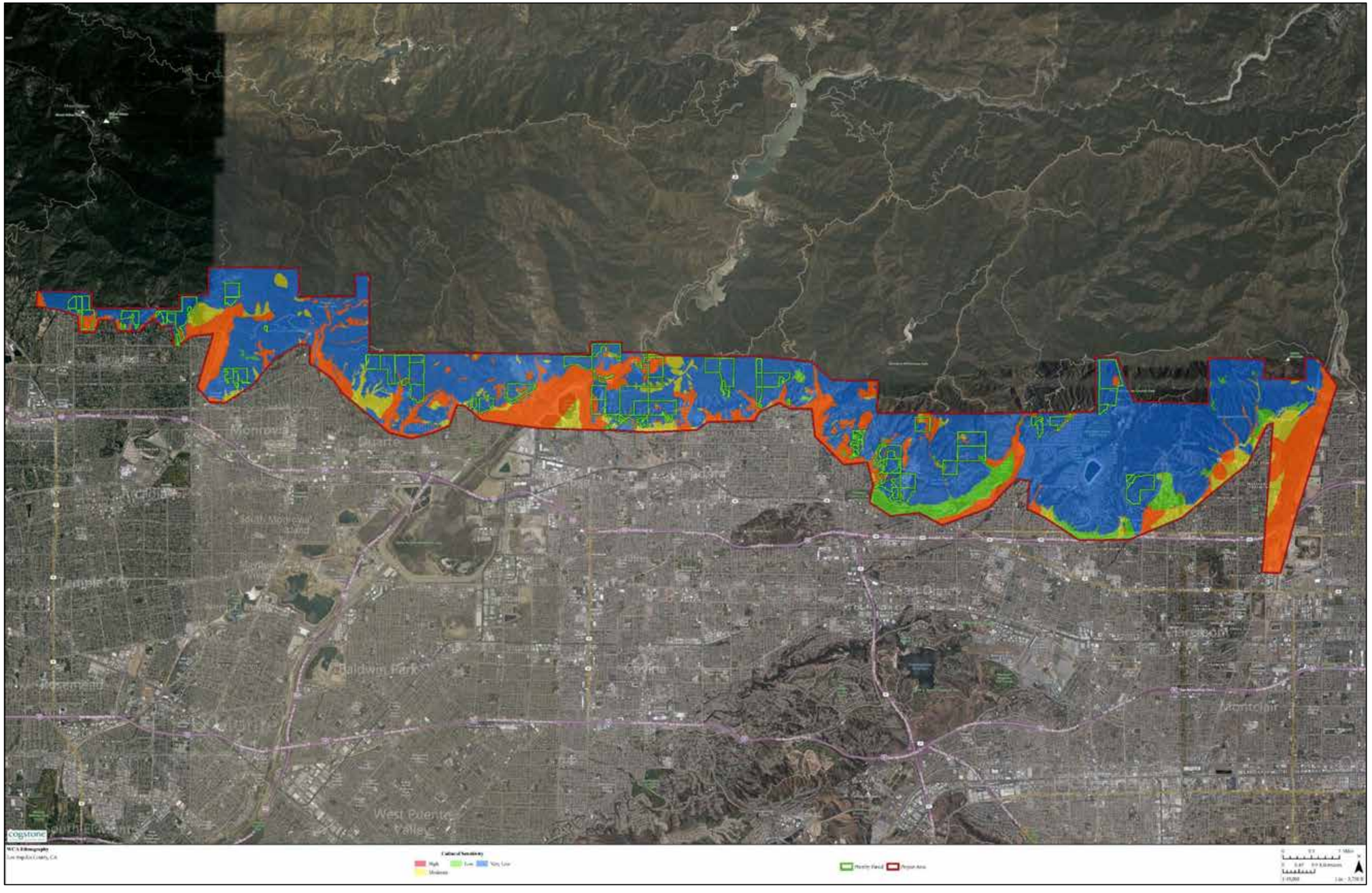



**Figure C - 1. Overview of project area showing sensitivity based on records search results, hydrology, soils and Tongva input**

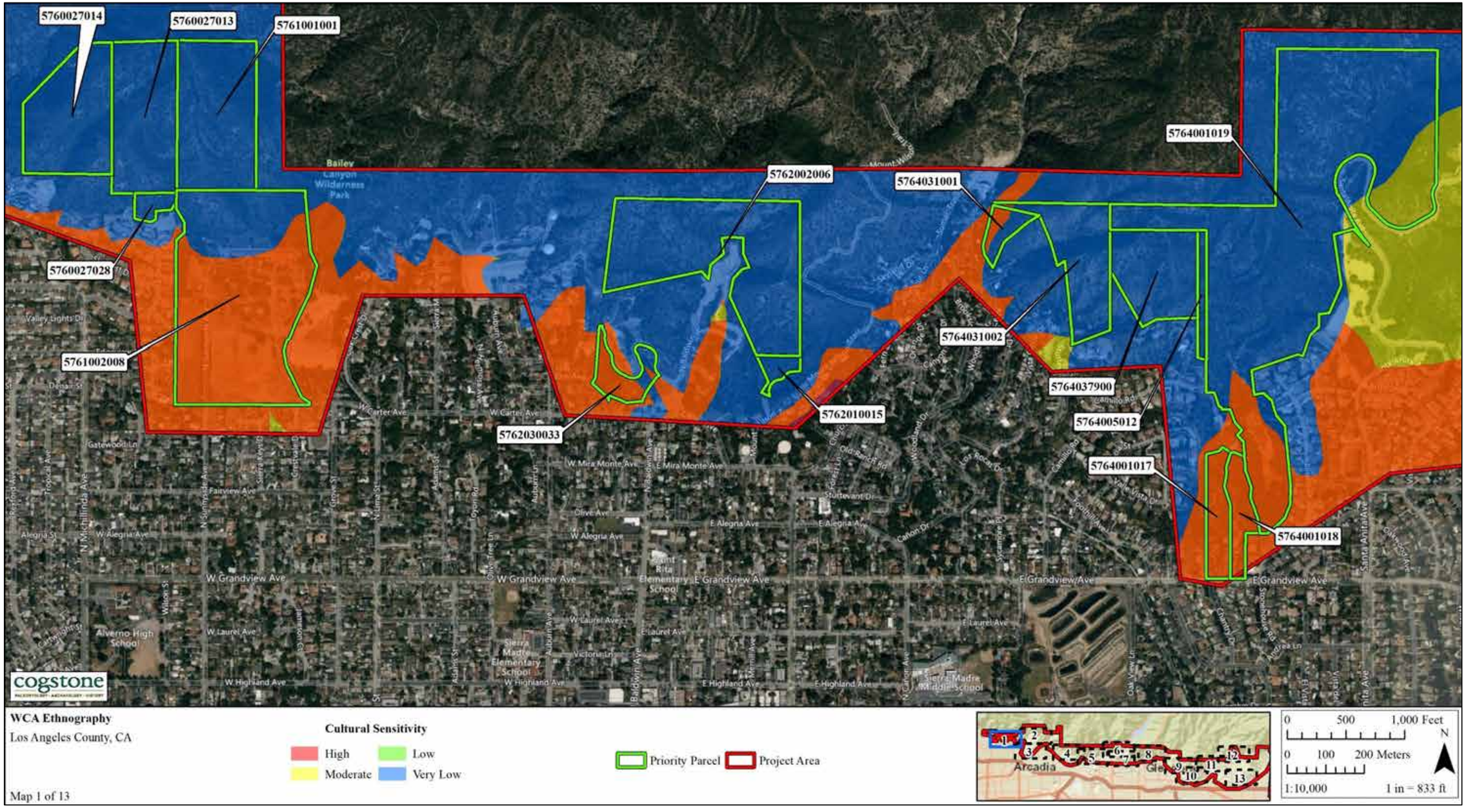



**Figure C - 2. Sensitivity based on records search results, hydrology, soils and Tongva input, map 1 of 13**

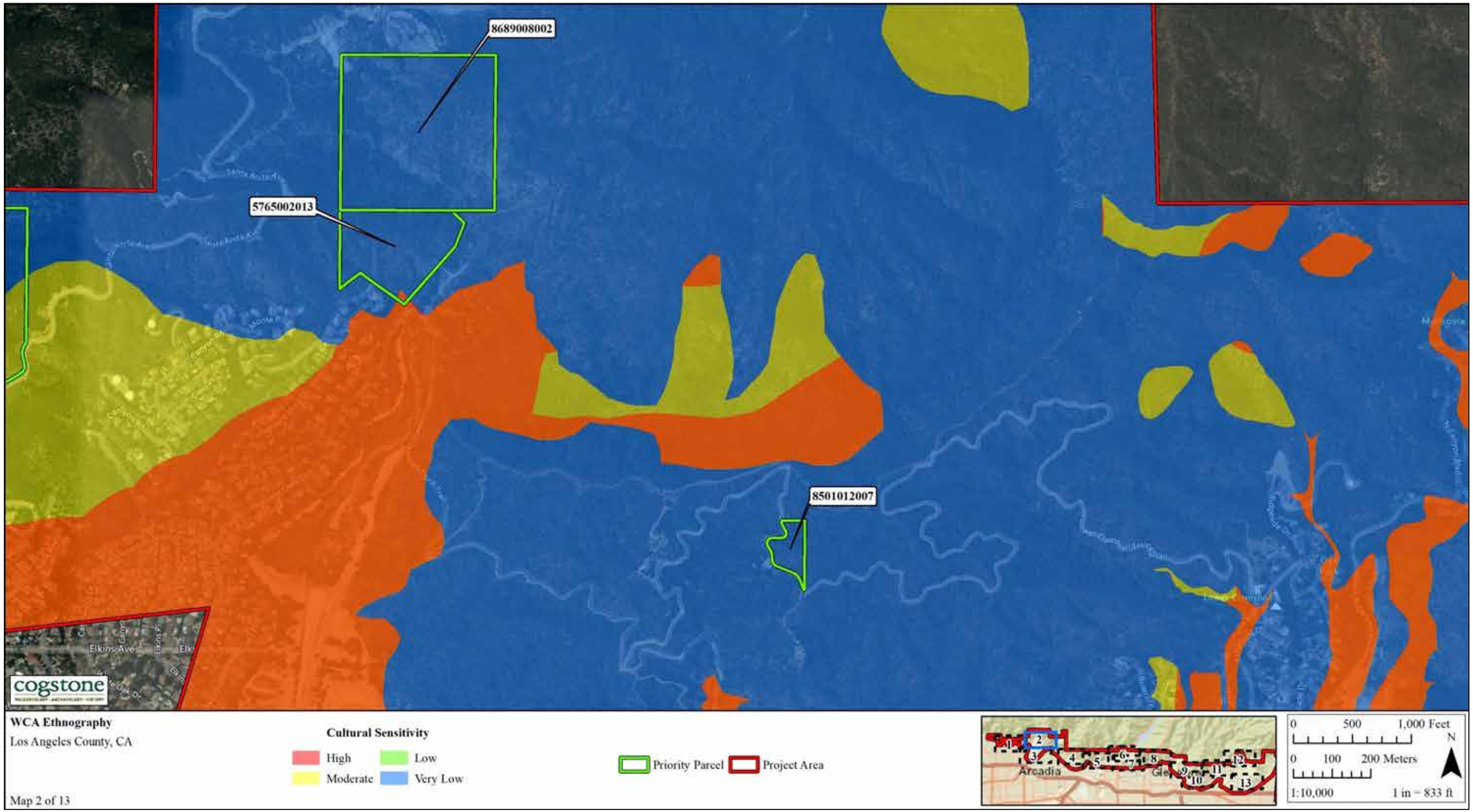



**Figure C - 3. Sensitivity based on records search results, hydrology, soils and Tongva input, map 2 of 13**

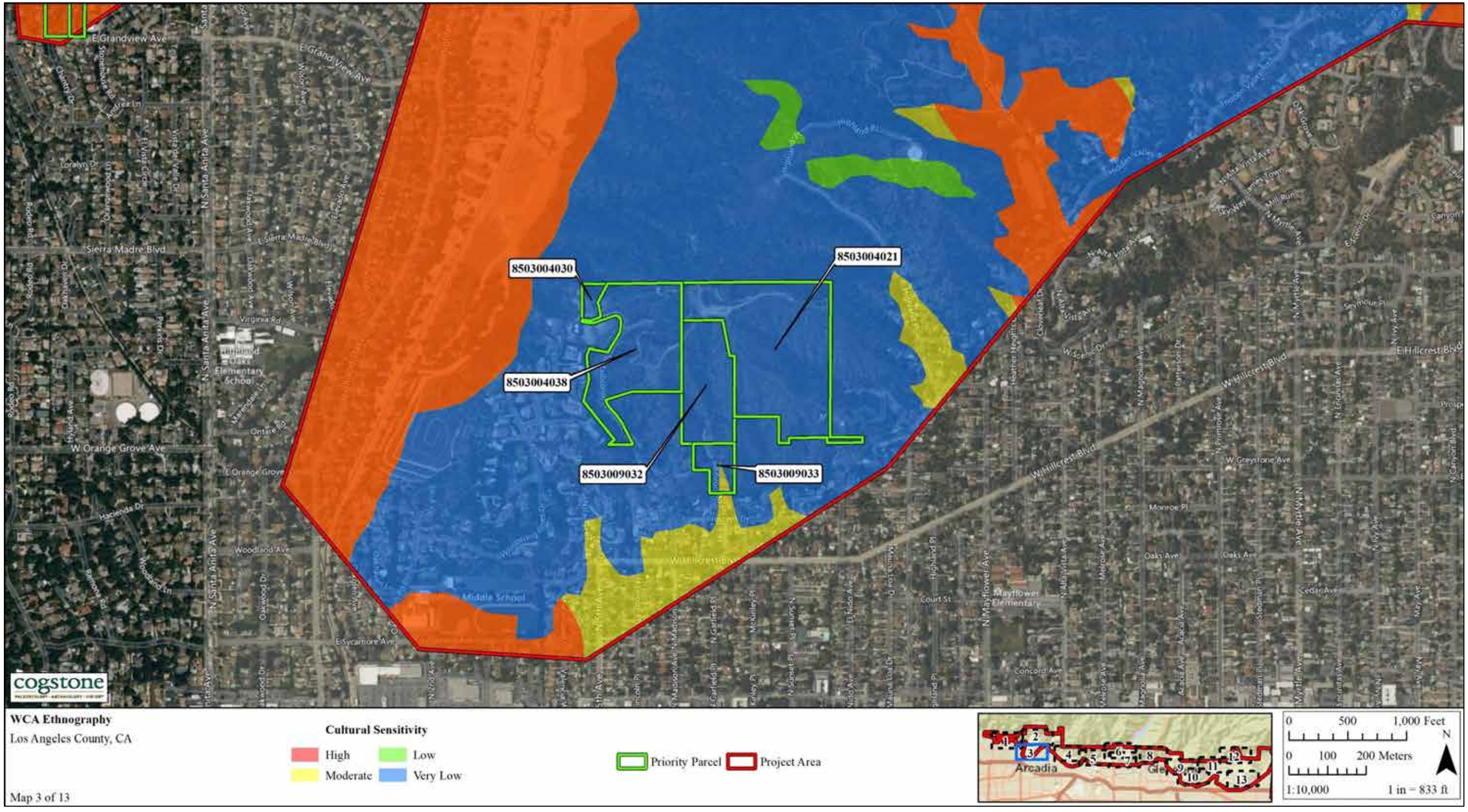



**Figure C - 4. Sensitivity based on records search results, hydrology, soils and Tongva input, map 3 of 13**

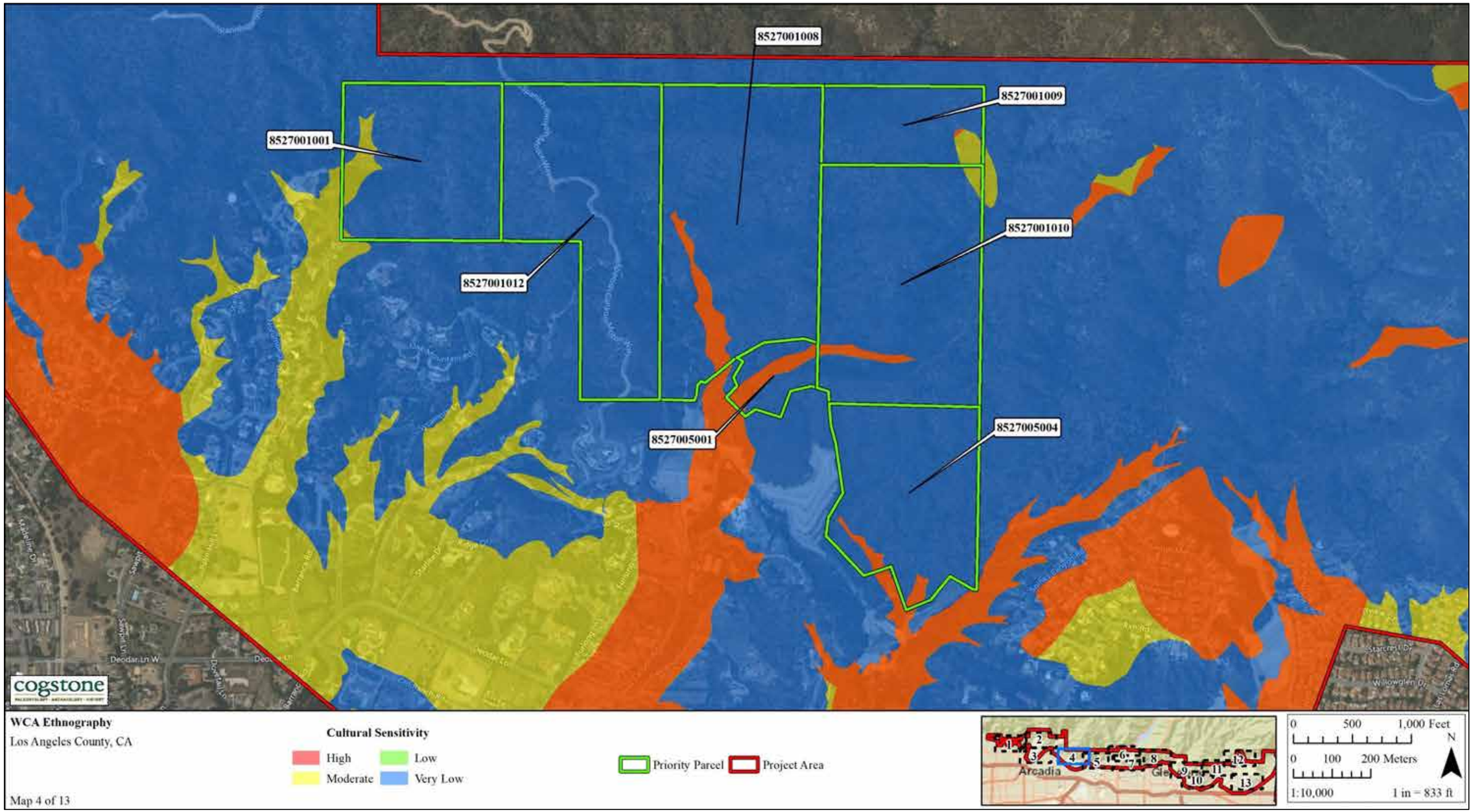



**Figure C - 5. Sensitivity based on records search results, hydrology, soils and Tongva input, map 4 of 13**

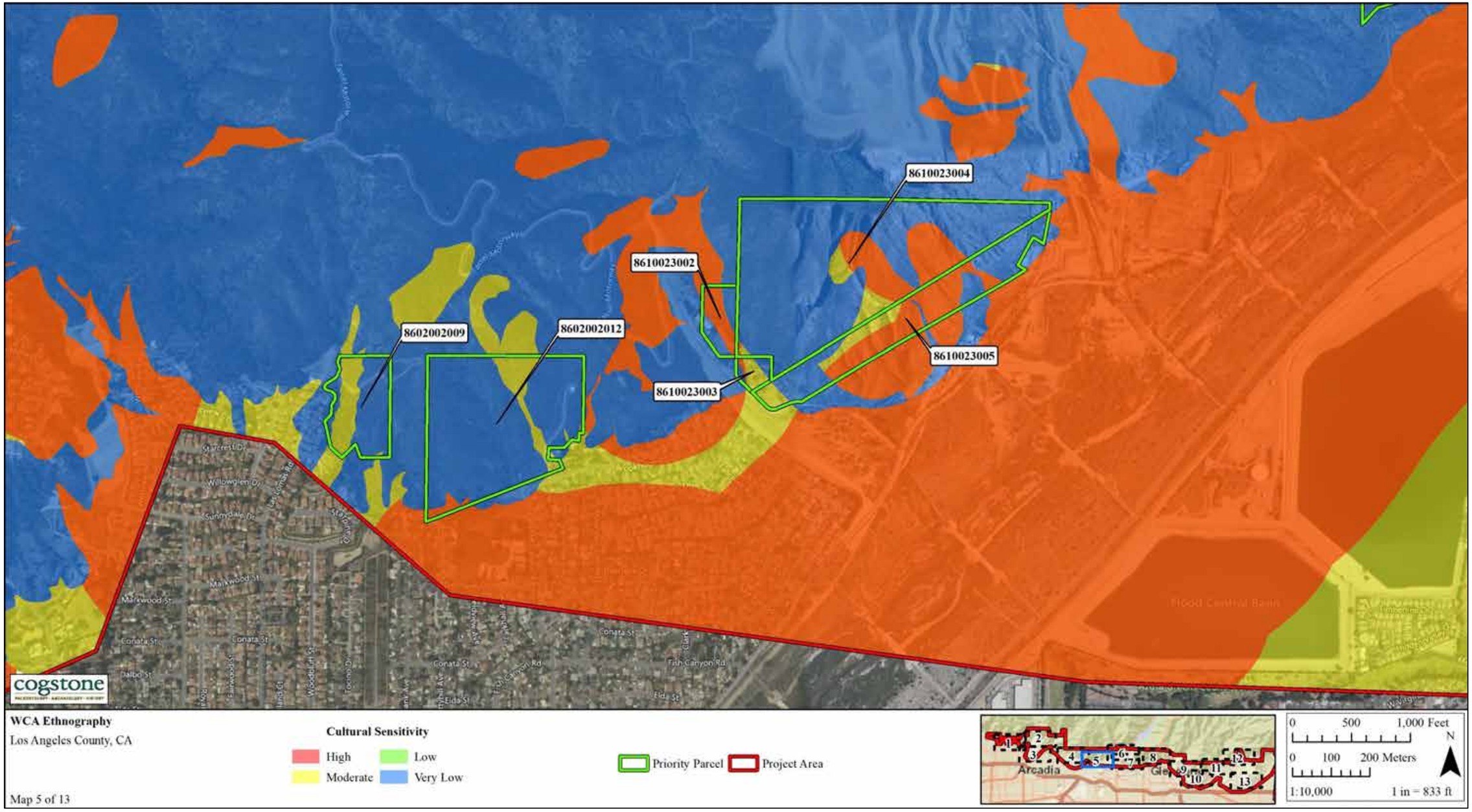



**Figure C - 6. Sensitivity based on records search results, hydrology, soils and Tongva input, map 5 of 13**

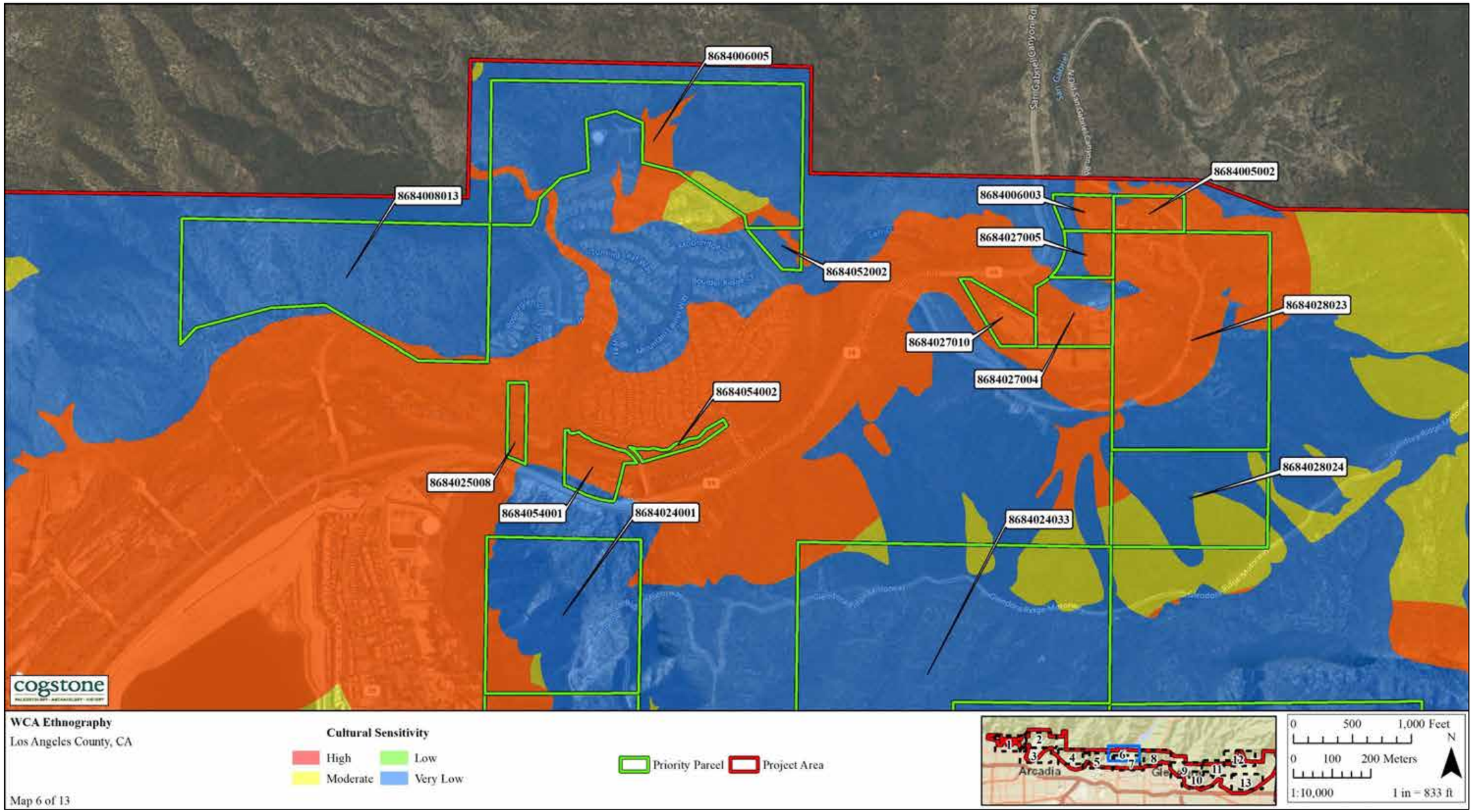



**Figure C - 7. Sensitivity based on records search results, hydrology, soils and Tongva input, map 6 of 13**

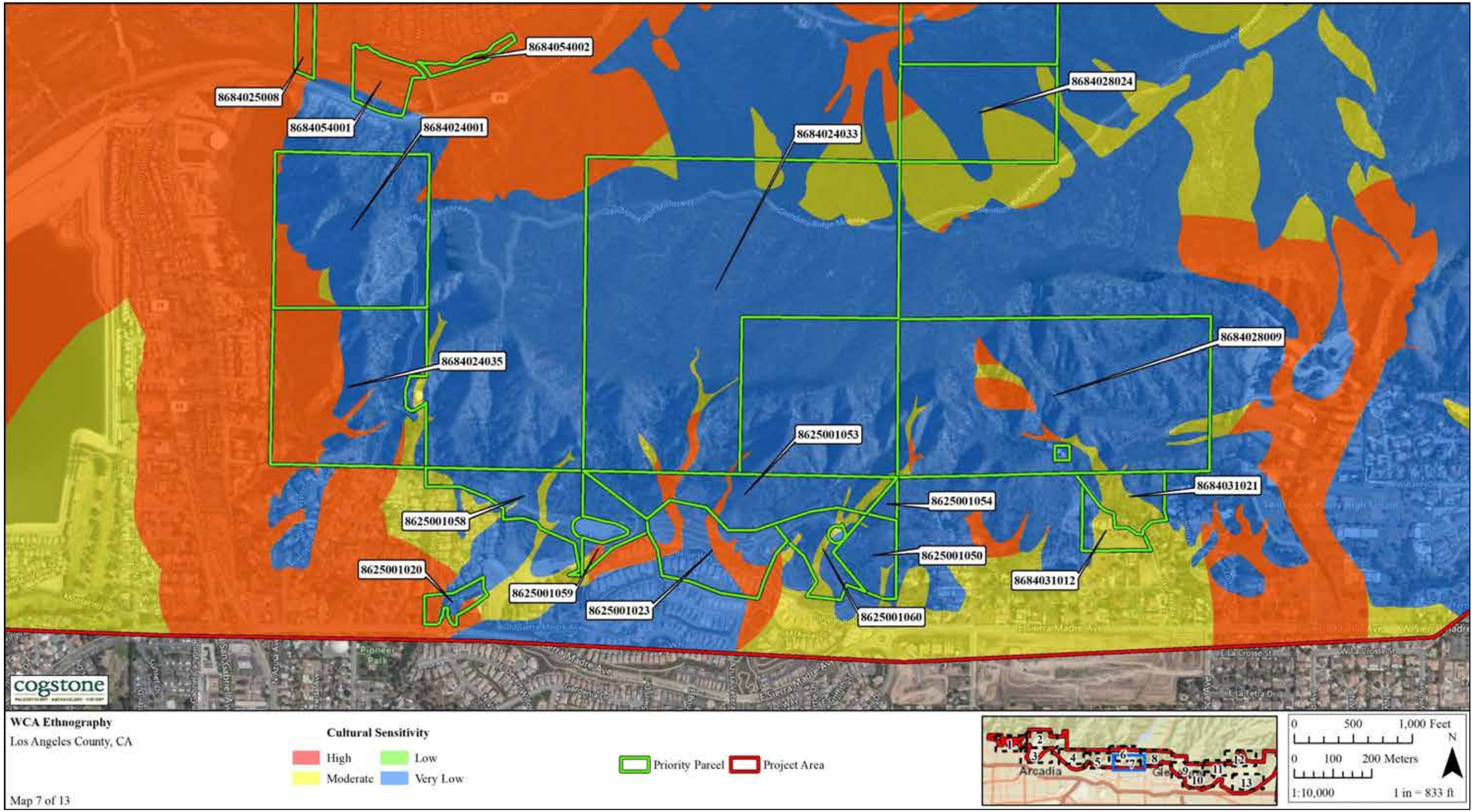



**Figure C - 8. Sensitivity based on records search results, hydrology, soils and Tongva input, map 7 of 13**

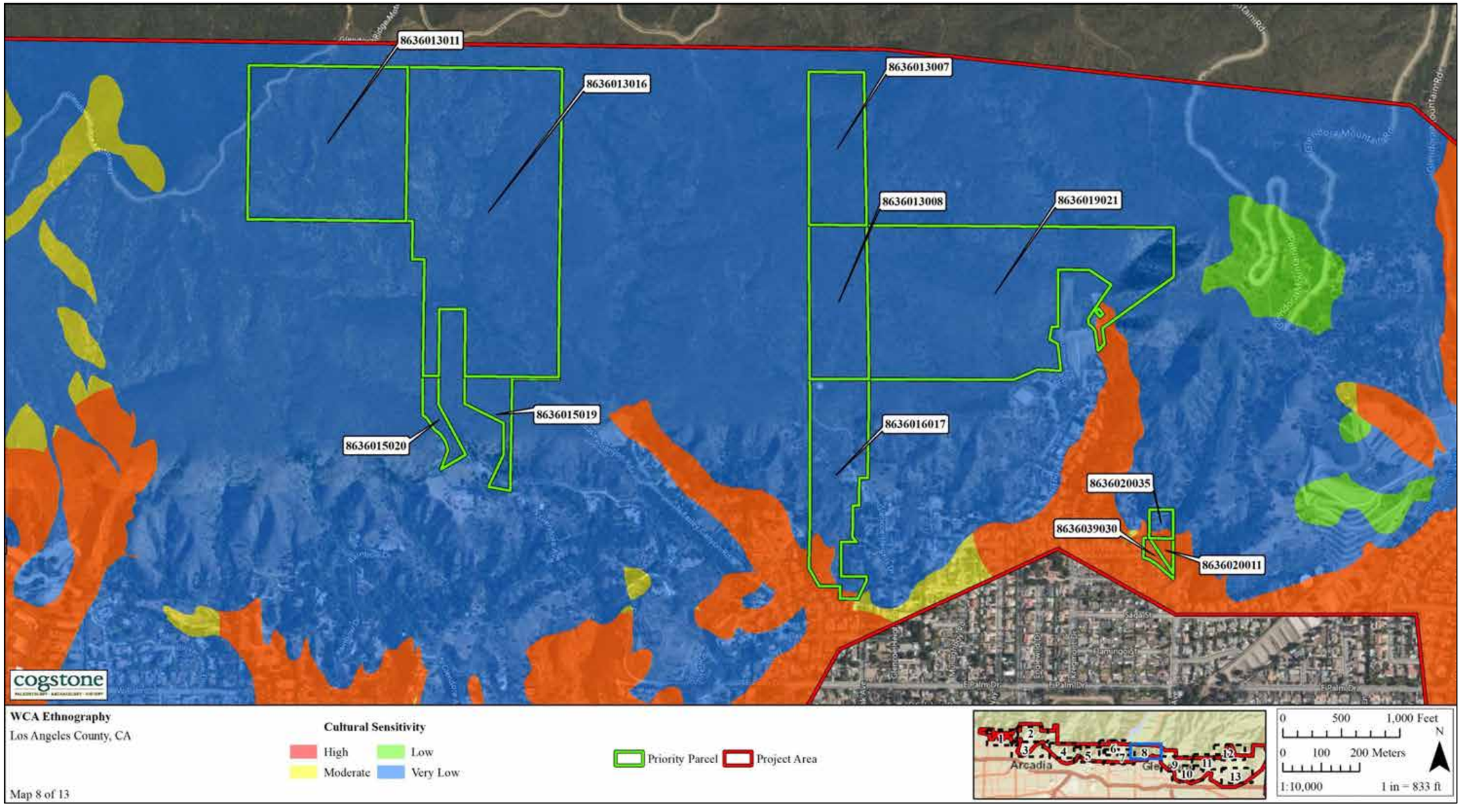



**Figure C - 9. Sensitivity based on records search results, hydrology, soils and Tongva input, map 8 of 13**

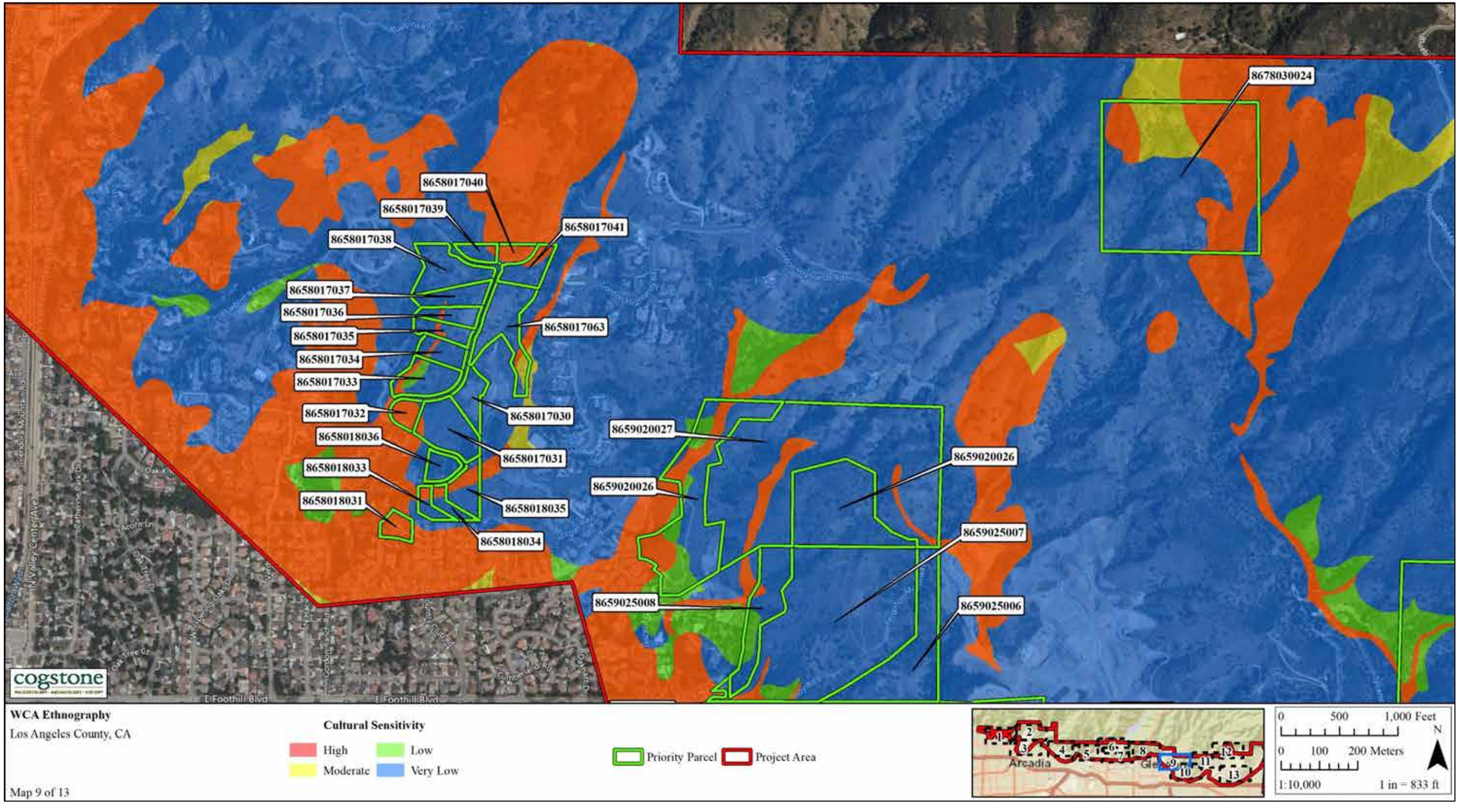



**Figure C - 10. Sensitivity based on records search results, hydrology, soils and Tongva input, map 9 of 13**

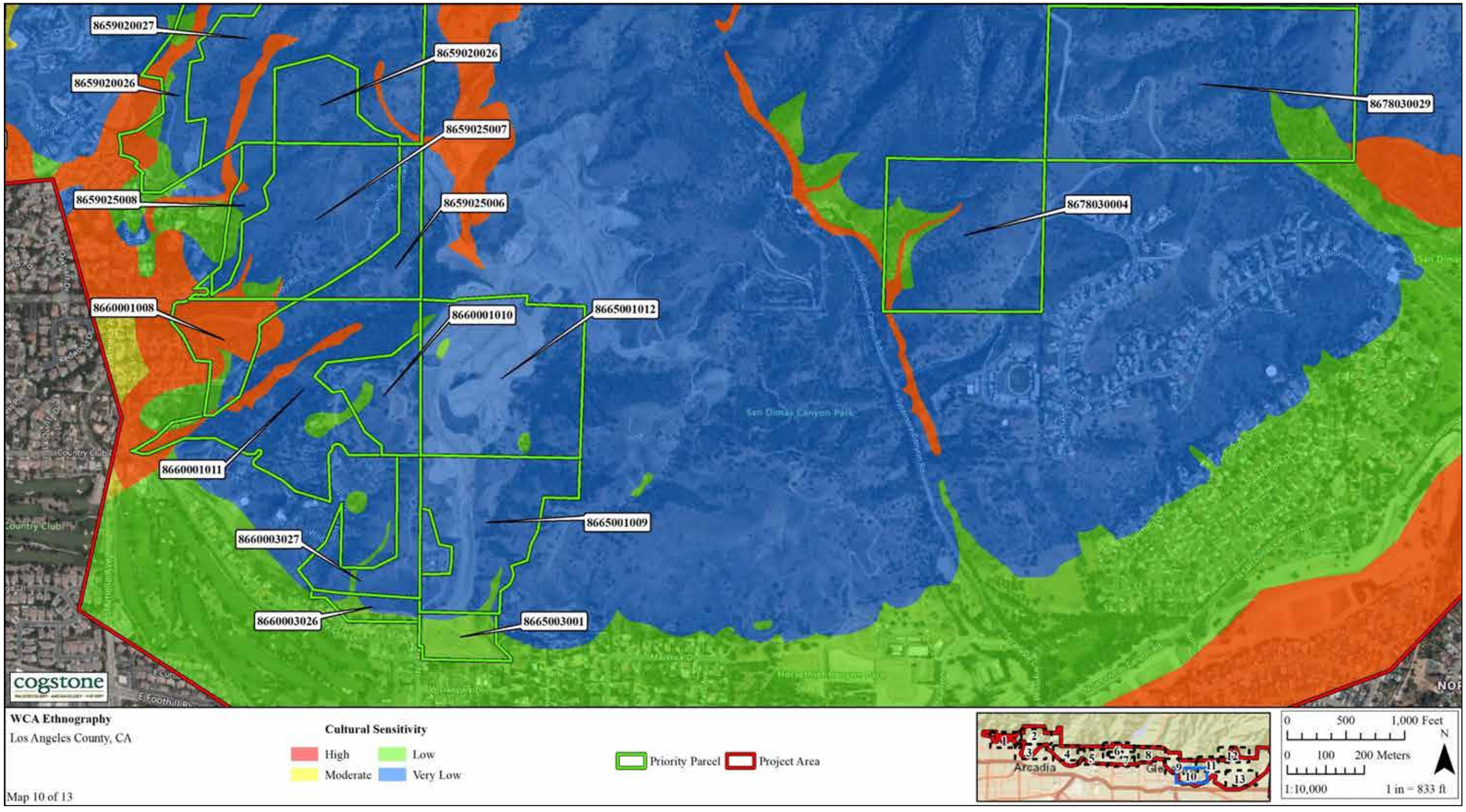



**Figure C - 11. Sensitivity based on records search results, hydrology, soils and Tongva input, map 10 of 13**

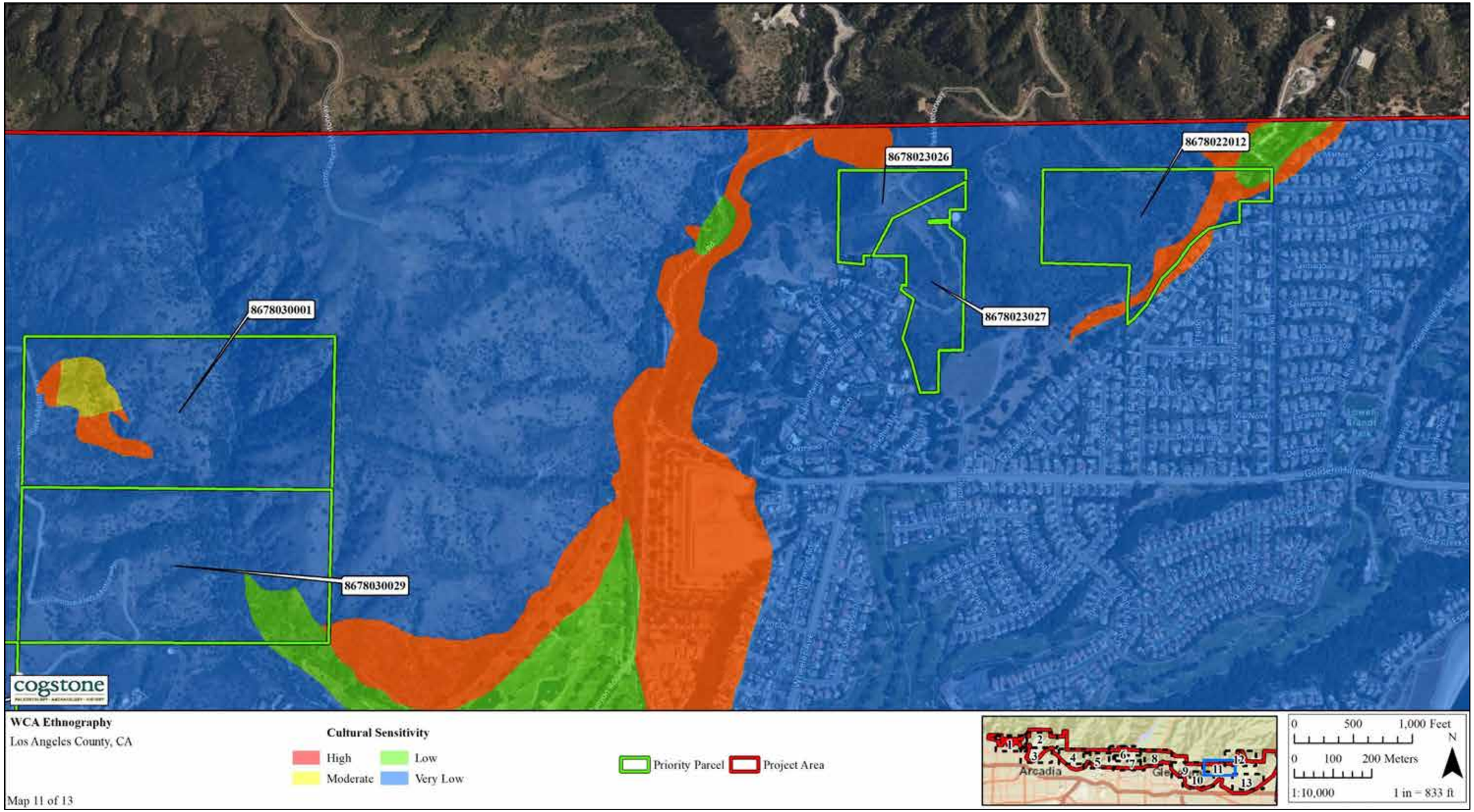



**Figure C - 12. Sensitivity based on records search results, hydrology, soils and Tongva input, map 11 of 13**

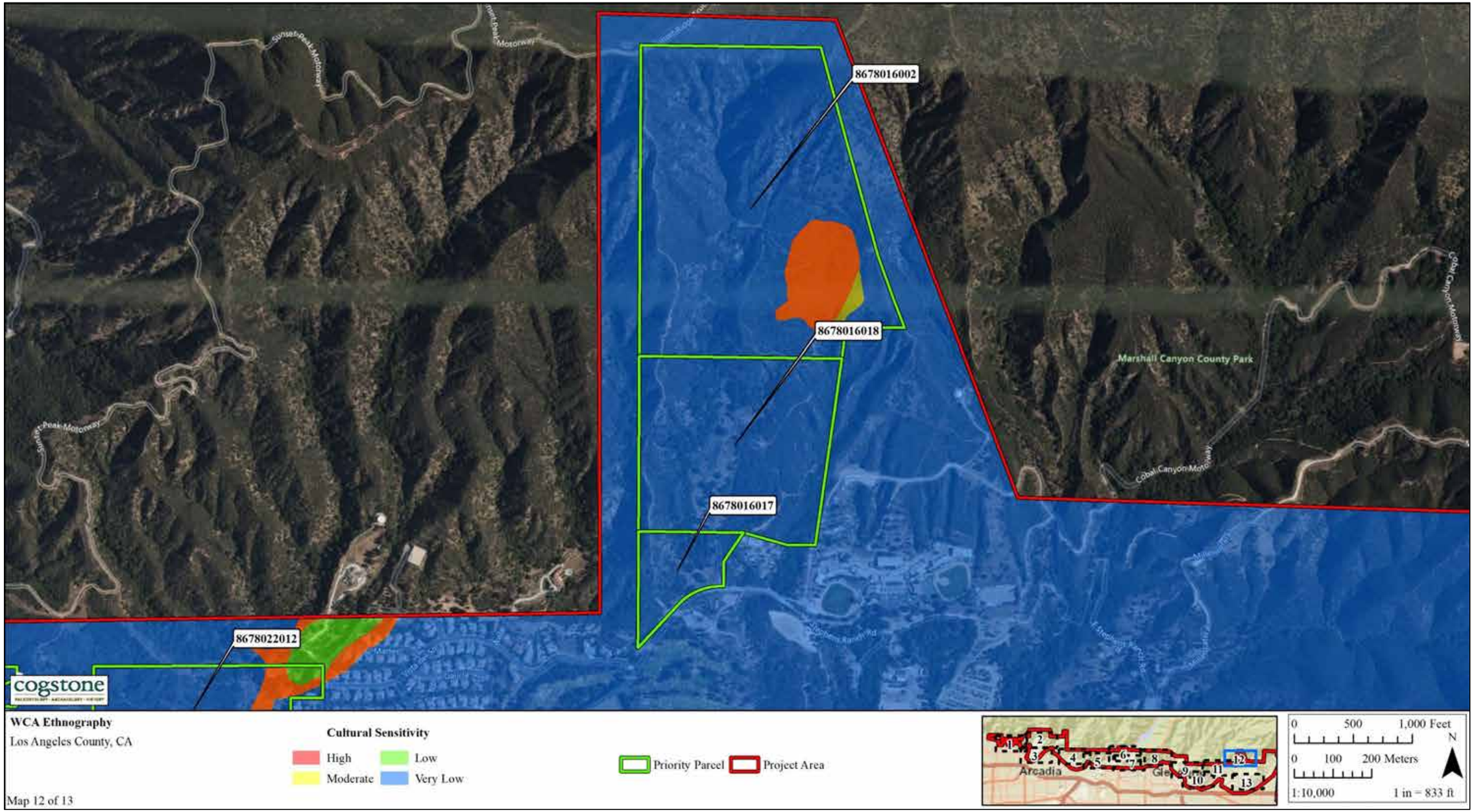



**Figure C - 13. Sensitivity based on records search results, hydrology, soils and Tongva input, map 12 of 13**

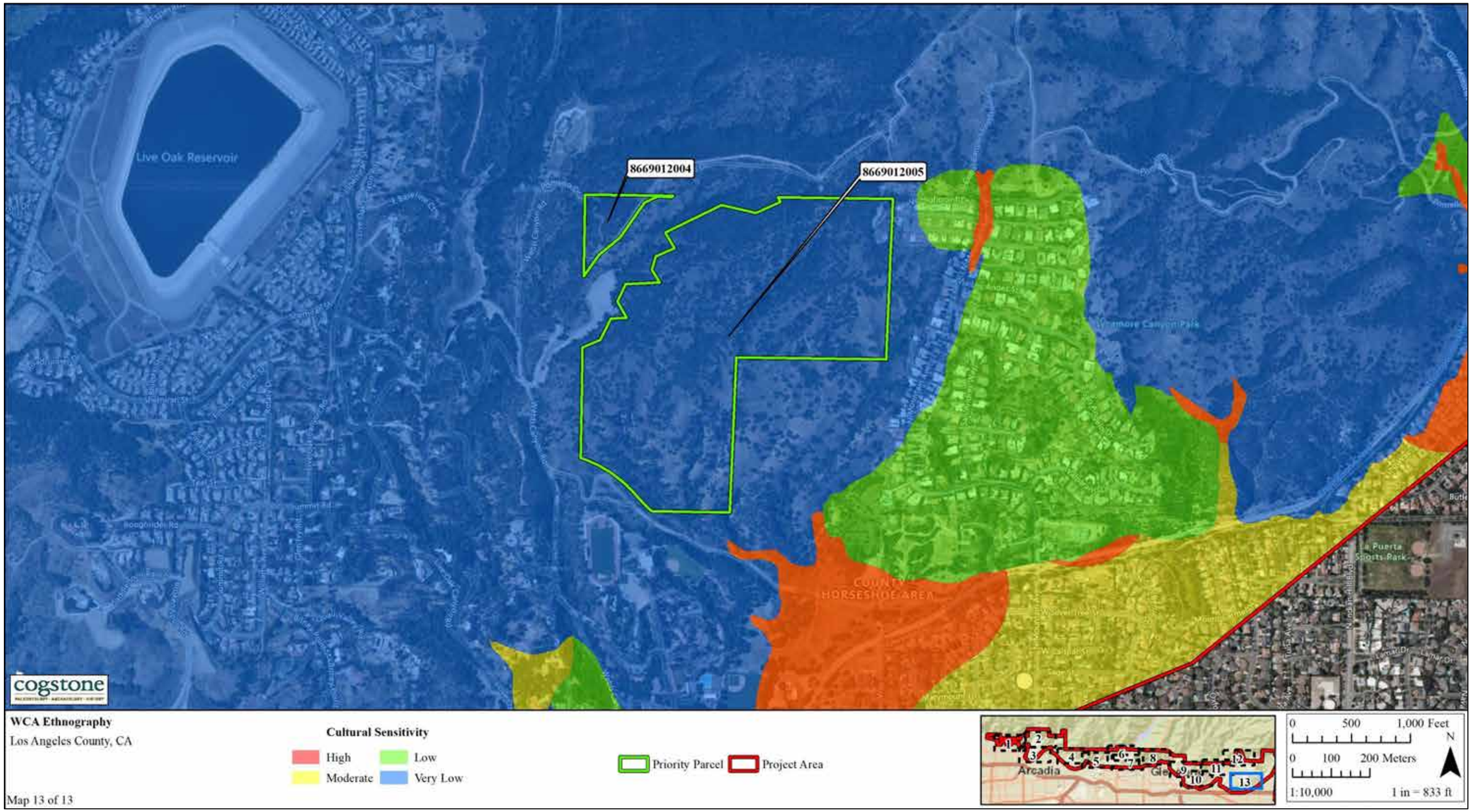
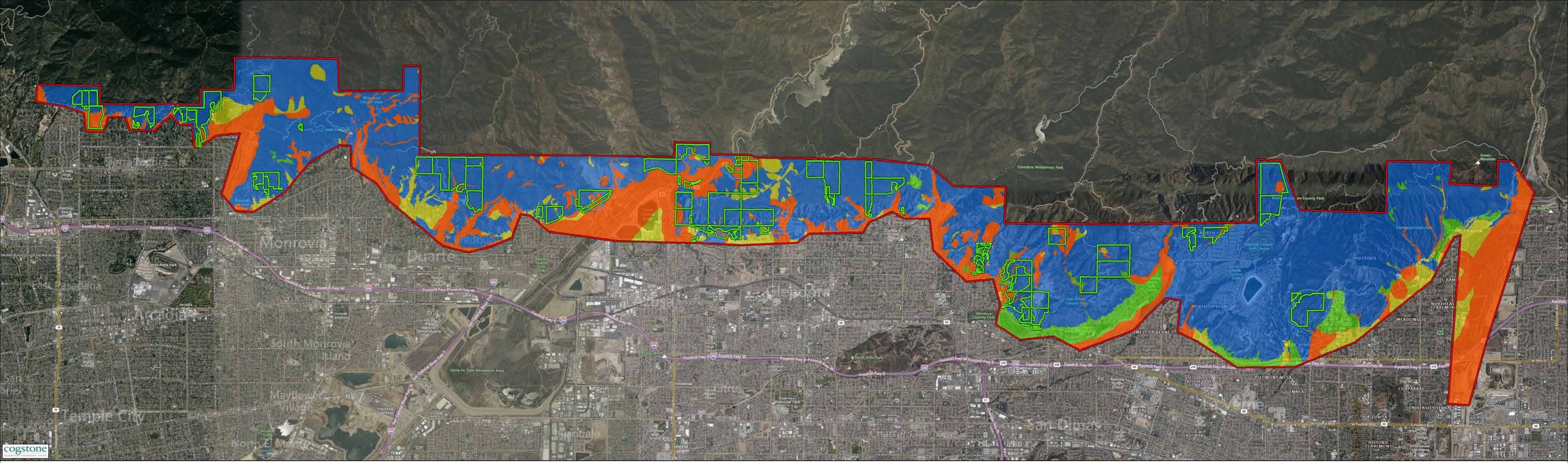



**Figure C - 14. Sensitivity based on records search results, hydrology, soils and Tongva input, map 13 of 13**




**WCA Ethnography**
Los Angeles County, CA

**Cultural Sensitivity**

- High
- Moderate
- Low
- Very Low

- Priority Parcel
- Project Area

0 0.5 1 Miles
0 0.45 0.9 Kilometers
N
1:45,000 1 in = 3,750 ft