

Date : 2/10/2021 12:03:38 PM
From : "Gabrieleno Administration"
To : "Bradley Furuya"
Cc : "Matthew Teutimez" , "Andy Salas"
Subject : AB52 Consultation- Sunset and Wilcox project
Attachment : Los Angeles_Rancho La Brea_The First Angelinos_1996.jpg;Maawnga_Cahuenga_The First Angelinos_1996.jpg;Sunset & Wilcox_1894.jpg;Sunset & Wilcox_1881.jpg;Maawnga_Los Angeles_The First Angelinos_1996.jpg;Sunset & Wilcox_1898.jpg;Sunset & Wilcox_1900.jpg;Sunset & Wilcox_1938.jpg;CHRIS_OHP_Archaological Sensitivity Letter.pdf;ERA CRM Monitoring letter.pdf;Rancherias 1500 houses.jpg;Location of Village.jpg;Kizh Nation Mitigation Measures-July 2020.pdf;

Dear Bradley Furuya,

Thank you for your time during the AB52 consultation for the Sunset and Wilcox project at 6450, 6460, AND 6462 W. Sunset Boulevard; 1420, 1424, 1426, 1428, 1432, 1432 1/2 , 1434, 1436, 1438, 1450, 1452, and 1454 N. Wilcox Avenue 1413, 1417, 1419,1425, 1427, 1433, 1435,1439, 1441, 1443, 1445, and 1447 N. Cole Place and 6503 De Longpre Avenue in the City of Los Angeles.

The information provided herein is to be kept confidential as part of AB52 which requires that any information – not just documents – submitted by a California Native American tribe during the environmental review process to not be included in the environmental document or otherwise disclosed by the lead agency or any other public agency to the public consistent with Gov. Code Sections 6254, subd.(r) and 6254.10. (Pub. Resources Code § 21082.3, subd. (c)(1)). We ask that the information be included and kept in a confidential appendix to be mentioned in the public document but not included. This confidential appendix shall be available for use to those associated to the project but no entity outside of the project.

As stated in the Public Resource Code section 21080.3.1. (a) The Legislature finds and declares that California Native American tribes traditionally and culturally affiliated with a geographic area may have expertise concerning their tribal cultural resources and an area that has cultural value. We are a California Native American tribe with an ancestral connection (higher degree of connection than traditionally and culturally affiliated) to the project area as we are lineal descendants to the village(s) within and around the project area.

Since subsurface activities are planned to occur for this project that have potential to impact TCRs, we are providing tribal archive information to your agency to identify the high cultural sensitivity of the project location and to explain our concerns with specific subsurface ground disturbance activities that have impacted and destroyed our tribal cultural resources in the past. Attached are documents from historic books, screenshots of historic maps and some explanatory text that was also verbally explained in the phone consultation for your project location to explain the cultural significance of the area and the high amount of pre-historic human activity that occurred there.

This Sunset & Wilcox_1938 map indicates the project location within the Village of Maawnga/Cahuenga. All of our mainland villages (sans our island villages) overlapped each other to help facilitate the movement of tribal cultural resources throughout the landscape and also to our sister tribes outside of our traditional ancestral territory. Village use areas were usually shared between village areas and were commonly used by two or more adjoining villages depending on the type, quantity, quality, and availability of natural resources in the area. Therefore, human activity can be pronounced within the shared use areas due to the combined use by multiple villages and TCR's may be present in the soil layers from the thousands of years of human activity within that landscape.

The Sunset & Wilcox_1898 and the Sunset & Wilcox_1900 maps show the project's close proximity to a railroad that existed in this location. All railroads were placed on top of our Tribe's traditional trade routes because when the first railroad planners came out west, the topography was too varied to place the rail lines just anywhere, so they chose the paths of least resistance that already existed which were our traditional trade routes that were flattened by human travel over thousands of years of use. Therefore, the railroad corridor represents the geographically defined location of the trade route in terms of the approximate location and size and scope of the cultural landscape.

The Sunset & Wilcox_1881, Sunset & Wilcox_1898, Sunset & Wilcox_1900, and the Sunset & Wilcox_1938 maps show the many trade routes around the project area. Trade routes were heavily used by our Tribe for movement of trade items, visiting of family, going to ceremony, accessing recreation areas, and accessing foraging areas. Within and around these routes contained seasonal or permanent ramadas or trade depots, seasonal and permanent habitation areas, and often still contain isolated burials and cremations from folks who died along the trail. These isolated burials are not associated with a village community burial site or ceremonial burial site, rather the location is simply where the person died and was buried where they died. Therefore, isolated burials are more concentrated and likely to occur in proximity to our trade routes, especially the major trade routes. Trade routes are considered a "cultural landscape", as stated in section 21074. (a) and are protected under AB52 as a tribal cultural resource.

The Sunset & Wilcox_1894 and the Sunset & Wilcox_1938 maps indicate the hydrography or waterways that existed around the project area. All water sources were used by our Tribe for life sustenance. Along these watercourses and water bodies occurred seasonal or permanent hamlets, seasonal or permanent trade depots, ceremonial and religious prayer sites, and burials and cremation sites of our ancestors. These activities occurred around water, both inland and coastal, because these water areas create unique habitats and riparian corridors that provide an abundance of food and medicine resources along with aesthetically peaceful areas with running water, shade trees, and shelter. Larger water bodies were high attractants for human activity and the banks and shores of these water bodies have a higher than average potential for encountering Tribal Cultural Resources of artifacts and human remains during ground disturbing activities. Waterways are a "cultural landscape", as stated in section 21074. (a) and are protected under AB52 as a tribal cultural resource.

Due to the project site being located within and around a sacred village (Maawnga/Cahuenga), adjacent to sacred water courses and major traditional trade routes, there is a high potential to impact Tribal Cultural Resources still present within the soil from the thousands of years of prehistoric activities that occurred within and around these Tribal Cultural landscapes. Therefore, to avoid impacting or destroying Tribal Cultural Resources that may be inadvertently unearthed during the project's ground disturbing activities and pursuant to our consultation, we have provided to the Lead Agency substantial evidence that the proposed project may have a significant impact on our TCRs. . . "tribal cultural resources" are defined as (1) "sites, features, places, cultural landscapes, sacred places and objects with cultural value to a California Native American tribe" that are included in the state or local register of historical resources or that are determined to be eligible for inclusion in the state register; and (2) resources determined by the lead agency, in its discretion, to be significant on the basis of criteria for listing in the state register of historical resources. Pub Res C §21074(a). A lead agency's determination whether a resource meets the criteria for listing in the state register must be supported by substantial evidence and must consider the significance of the resource to the tribe. Pub Res C §21074(a)(2). A "cultural landscape" may qualify as a tribal cultural resource to the extent it is "geographically defined in terms of the size and scope of the landscape." Pub Res C §21074(b) Moreover, Public Resources Code ("PRC") Section 21084.2 states that "[a] project with an effect that may cause a substantial adverse change in the significance of a tribal cultural resource is a project that may have a significant effect on the environment." A project that may have a significant effect on the environment requires appropriate mitigation. (PRC § 21082.3(b).) Through the consultation process, AB 52 authorized California Native American tribes to assist lead

agencies in identifying, interpreting, and determining the significance of TCRs. (See AB 52, Legislative Digest.) Unless the environmental document includes protective measures agreed on during the consultation process, "if substantial evidence demonstrates" the project "will cause" a significant effect to a TCR, the agency must "consider" feasible mitigation measures "pursuant to" Pub Res C §21084.3(b).

As well, Consultation is not deemed concluded for purposes of CEQA until the parties agree to measures to mitigate or avoid a significant effect on a tribal cultural resource, or when a party concludes, after a reasonable effort, that mutual agreement cannot be reached. (PRC §21080.3.2(b).) Any mitigation measures agreed on during the consultation process must be recommended by lead agency staff for inclusion in the environmental document and the mitigation monitoring and reporting program for the project pursuant to section 21082.3(a) of the PRC. Moreover, now that consultation has begun, as the lead agency, you may certify an EIR or adopt a mitigated negative declaration for the subject project (which may have a significant impact on a tribal cultural resource) only after consultation has concluded. (PRC §21082.3(d).)

As part of the consultation, we have requested any and all information that the lead agency may possess or has access to attain regarding the history of the subsurface soils that will be impacted as part this project's ground disturbance activities. The key information we are requesting is information about whether the "original" soils of the project location have been "removed" and "replaced" by new soils (e.g. engineered, cleaned, imported) or have the original soils just been excavated, placed onsite and then "backfilled" into the same location. If documents exists about the original soils having been removed from the project's footprint and all new construction will be within soils that do not contain the original soils, our concerns for ground disturbance activities are reduced. In the absence of documentation or if it is known the original soils are still present within the project footprint, protective measures shall be created and implemented.

Please find attached the proposed mitigation measures for the subject project. Once you have reviewed them, please provide written notification to the Tribe stating whether and to what extent you will include and require the proposed mitigations for TCR for the subject project so that we may conclude our consultation, and if you do not agree with the mitigations as proposed, so that we may continue our consultation discussions in an effort to reach an agreement.

Admin Specialist
Gabrieleno Band of Mission Indians - Kizh Nation
PO Box 393
Covina, CA 91723
Office: 844-390-0787
website: www.gabrielenoindians.org

The region where Gabrieleño culture thrived for more than eight centuries encompassed most of Los Angeles County, more than half of Orange County and portions of Riverside and San Bernardino counties. It was the labor of the Gabrieleño who built the missions, ranchos and the pueblos of Los Angeles. They were trained in the trades, and they did the construction and maintenance, as well as the farming and managing of herds of livestock. "The Gabrieleño are the ones who did all this work, and they really are the foundation of the early economy of the Los Angeles area ". "That's a contribution that Los Angeles has not recognized--the fact that in its early decades, without the

Gabrieleño, the community simply would not have survived.”

they greeted us and wished to give us seeds, but as we had nothing at hand in which to carry them we did not accept them. Seeing this, they threw some handfuls of them on the ground and the rest in the air" (Bolton 1927:148).

The explorers then traveled across a plain until they came to the "Spring of Alders," which was "a grove of very large alders, high and thick, from which flows a stream of water. . . . The banks were grassy and covered with fragrant herbs and watercress. The water flowed afterwards in a deep channel toward the southwest" (Bolton 1927:148). Here the party camped. Throughout the day the explorers were astonished by a continuing series of earthquakes, causing them to conclude "that in the mountains that run to the west in front of us there are some volcanoes . . . for the explorers saw some large marshes of . . . pitch; they were boiling and bubbling, and the pitch came out mixed with an abundance of water. . . . The water runs to one side and the pitch to the other" (Bolton 1927:148-149). The intrepid explorers had discovered the great asphalt beds at La Brea.

The Gabrielino community of *Yaanga*, located near the present Civic Center, is popularly regarded as the Indian precursor of modern Los Angeles. According to José Zalvidea, "jāṅa [was] the Pueblo of Los Angeles, and [an] Angeleño is called jāvit. . . . This is the old name of the site of Los Angeles plaza," and "it means . . . it is alkali, like the earth is salty" (Harrington 1986:R102 F146-147). Reid (1852:7) noted simply that "Yang-na" was "Los Angeles."

A curious variety of names is associated with *Yaanga*. Kroeber reported that "an old Luiseño informant on the San Luis Rey River," perhaps Félix Calac, gave the Indian name of Los Angeles as *Iyakha*, noting that in Luiseño *iyala* means "poison oak." Kroeber suggested that *Iyakha* might simply be the Luiseño equivalent of *Yaanga* (Kroeber 1907:70, 143-144). Kroeber also offered *Wenot* as yet another name for Los Angeles (Kroeber 1925:621, Plate 57). The word *wenoot* or *weenot* means "river" in Gabrielino, although Gatschet gives river as *otcho'o*, (Gatschet 1879:441; Munro n.d.).

The exact site of *Yaanga* is uncertain. The original community was abandoned sometime prior to 1836 (Robinson 1952:16) and was succeeded by a series of later rancherías inhabited by Gabrielino and other Indian refugees (see Chapter 10).

The community of *Geveronga* may also may been located in this region. The San Gabriel baptismal registers list the community of "Geberovit" or "Geverobit" as "en la rancheria inmediata al Pueblo Los Angeles [in the ranchería adjoining the Pueblo of Los Angeles]." Mission San Gabriel recruited 31 converts from this community between 1788 and 1809 (Merriam 1968:107).

Kroeber located the placename *Apachia* east of Los Angeles (Kroeber 1925:Plate 57). Unfortunately, at the present time there is no further data available on this placename. The spelling of this name does not seem to correspond with any of the communities listed in the San Gabriel Mission registers as compiled by Merriam (1968), and it may have been a geographical feature rather than a settlement.

According to José Zalvidea, the community of *'Ochuunga* was "on the road from San Gabriel to Los Angeles, about three miles from San Gabriel." Felicitas Serrano Montaña reported to Harrington that "Basques used to live there. There were many wild roses. There is a big matanza (slaughter house) there now at the site of 'otsuvit [*'Ochuunga*], about half way between Los Angeles and San Gabriel. [A] railroad and wagon road pass by [*'Ochuunga*]" (Harrington 1986:R102 F316). She went on to say that the name *'Ochuunga* is derived from *'ochuur*, meaning "wild rose," and the Spanish placename for this location was "Rosa de Castilla" because "there were many wild roses there" (Harrington 1986:R102 F316).

WATTS

Between Watts and Lynwood was the 4,438 acre Rancho Tajauta granted to Anastasio Avila in 1843 (Cowan 1956:101; Beck and Haase 1974:Map 37). Kroeber suggested that *Tajáuta* was probably based on a Gabrielino placename (Kroeber 1925:897). In his 1918 fieldnotes Harrington reported that he

interviewed Mr. Lugo of [the] S. [San] Gabriel poolroom. He says that the ranch at Watts was of the Lugos and was known as El Rancho Nuevo. The old adobe house was a quarter of a block west of the spring site. [There] used to be tules at the spring. He volunteered that the old name of the place was *Tajáuta*. . . . [Lugo] and told Kewen [José de los Santos Juncos] that it was an Ind. [Indian] name (Harrington 1986:R104 F80).

The name survives in the present Tajauta Avenue in the City of Compton. The name *Tajáuta* may be a

and the Griset Site (Ora-135), both of which were located on promontories overlooking the Santa Ana River in the city of Costa Mesa. These sites were excavated in the 1930s under the supervision of J. W. Winterbourne; the Banning Estate Site was excavated again in the 1960s by Dixon. The Griset Site is especially noteworthy because of the discovery of ceramics dating to the Mission Period, which suggests that the site was occupied well into the historic period (Winterbourne 1968b, 1968c; Dixon 1968, 1970, 1971).

NEWPORT BAY

The community of *Kengaa* was located on Upper Newport Bay. According to records from Mission San Juan Capistrano, it may have been occupied as late as 1829 or 1830 (Merriam 1968:125-126). The placename remained in use for much of the nineteenth century—an 1853 *diseño* (map) of this region identifies Newport Bay as the "bolsa de gengara [Bay of Gengara]," *Gengara* being a variant spelling of *Kengaa*. Archaeological sites that may have been associated with *Kengaa* include Ora-119A and Ora-111 (O'Neil 1988:110; California Private Land Claims n.d.b).

Kroeber placed "Moyo" at "Saucal, San Joaquin [Rancho]" (Kroeber 1907:144, 1925:Plate 57). It is unclear whether *Moyoonga* was a community or simply a geographical placename, although archaeological research in the San Joaquin Hills indicates that permanent, year-round settlements existed in this region (Howard 1977).

SUMMARY

The Los Angeles—Santa Ana Plain is a broad, level expanse of prairie covering more than 800 square miles from Cahuenga Peak to the coast, and from Topanga Canyon to the vicinity of Aliso Creek. The plain is characterized by a lengthy coastal strand; four major watercourses traverse the plain including the Los Angeles, Río Hondo, San Gabriel, and Santa Ana rivers. During Gabrielino times many portions of this region were covered by fresh and saltwater marshes.

The major inland Gabrielino communities discussed in this chapter include the following: *Maawnga*, *Yaanga*, *Geveronga*, *'Ochuunga*, *Chokiishnga*, *Huutnga*, *Naxaaw'nga-Sejat*,

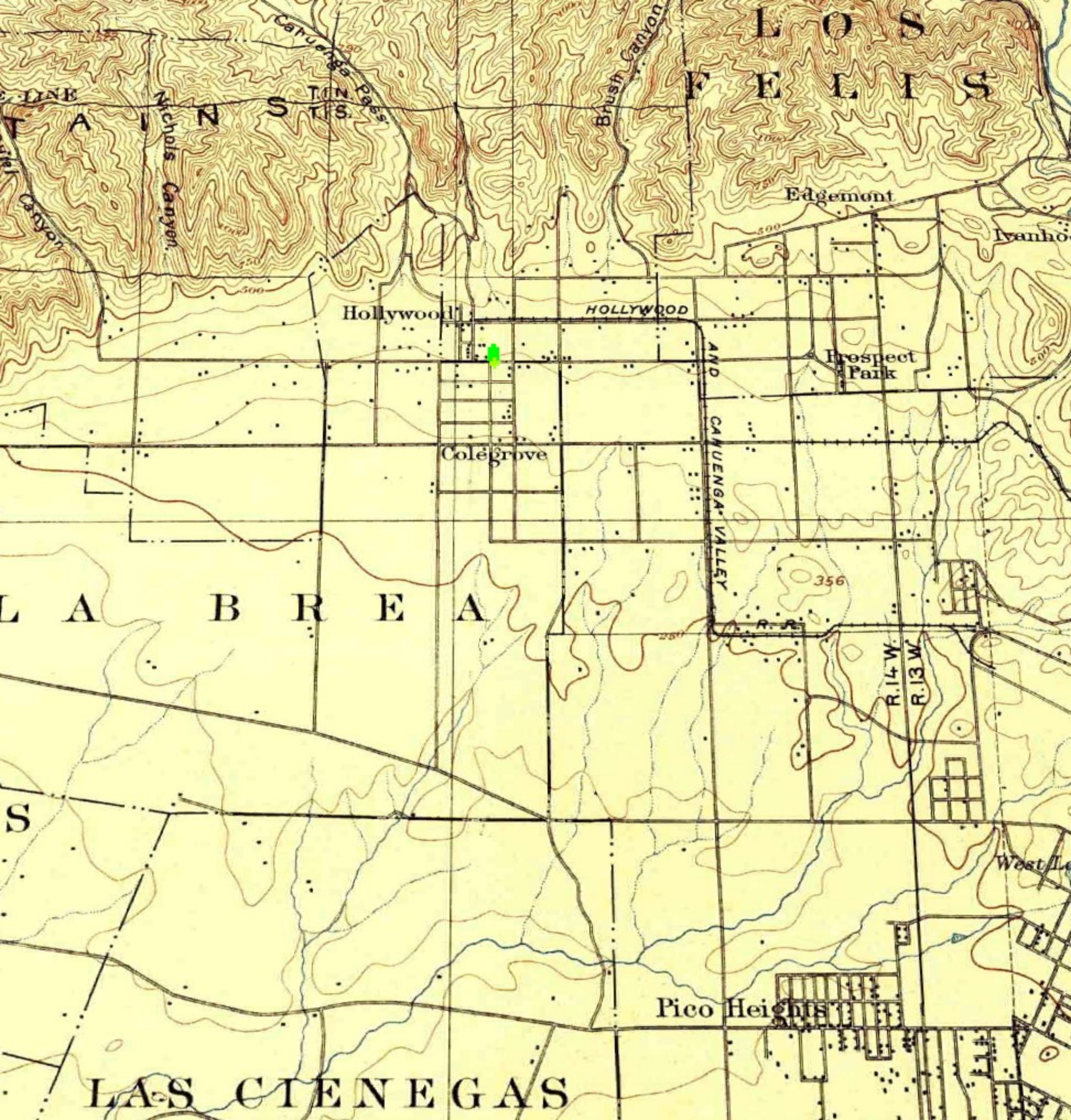
Tevaaxa'anga, *Hotuuknga*, *Pasbenga*. Each of these communities appears to have been situated near a major river system, although in some cases these locations also fell near the foothill-transition zone.

The coastal strand is defined as a narrow strip extending along the ocean's edge for 75 miles and inland for five miles. It includes 375 square miles of territory and, based on geographical features, is divided into two regions: the northern (sheltered) coast; and the southern (exposed) coast.

The sheltered coast extended northward from San Pedro to Topanga and offered numerous bays which were attractive sites for settlements. The topography of this coast is varied. In the vicinity of Topanga Canyon the ocean-ward slopes of the Santa Monica Mountains reach 1,000 feet or more in elevation and beaches are limited to canyons and ravines at the water's edge. From Topanga Canyon south to the Palos Verdes Peninsula the coast is flat and level, and was once characterized by extensive marshlands in the Playa del Rey region. The terrain becomes rugged again as the coast follows the Palos Verdes Peninsula to San Pedro. The major Gabrielino communities located on the northern coast which were discussed in this chapter are: *Topaa'nga*, *Saa'anga*, *Waachnga*, *Toveemonga*, *Chaawvenga*, *Swaanga*, *'Aataveanga*, *Xuuxonga*, *Kiinkenga*, and *Haraasnga*.

The exposed coast extended from San Pedro southward to the vicinity of Aliso Creek. During Gabrielino times the shoreline of San Pedro Bay was characterized by extensive mud flats and sand bars. From Long Beach southward to Newport Bay the coastline was flat and level and characterized by fresh- and saltwater marshes. At Newport Bay the San Joaquin Hills reach the coast and the terrain becomes steep, although elevations generally remain below 1,000 feet. Those communities located on the southern coast which were discussed are *'Ahwaanga*, *Povuu'nga*, *Lukúpa*, and *Kengaa*.

On a clear day Santa Catalina can easily be seen from the coast; the island's dark silhouette draws the viewer's gaze even as it once drew the attention of Gabrielino seafarers. Strong political, economic, and social ties united the coastal Indians with their relatives on the Channel Islands of Santa Catalina, San Clemente, and San Nicolas; a common dialect may also have strengthened these bonds. In recent years



LOS FELIZ

LINE
TAIN
NICHOLS CANYON
CATUENGA PASS
STON TIS

Brush Canyon

Edgemoor

Ivanhoe

Hollywood

HOLLYWOOD

Respect Park

Colegrove

AND
CATUENGA VALLEY

L A B R E A

356

R.14 W.

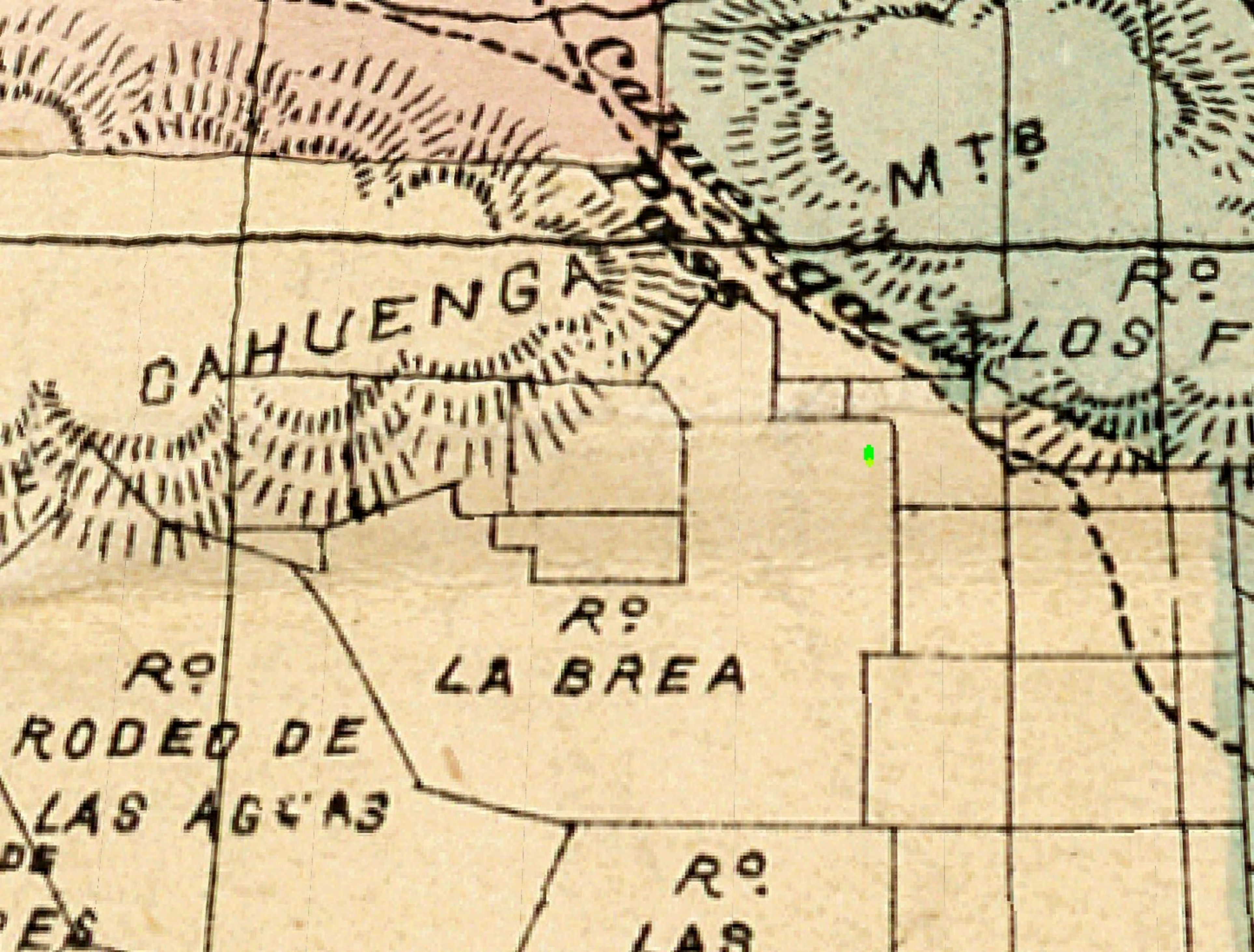
R.13 W.

S

West Le

Pico Heights

L A S C I E N E G A S



CAHUENGA

R.O.
LA BREA

R.O.
RODEO DE
LAS AGUAS

R.O.
LAS

M.T.B.

R.O.
LOS A

The Los Angeles—Santa Ana Plain is a broad, level expanse of prairie comprising more than 800 square miles that extends from Cahuenga Peak south to the coast, and from Topanga Canyon southeast to the vicinity of Aliso Creek. During Gabrielino times the plain was characterized by extensive inland prairies and a lengthy coastal strand, with elevations for the most part 500 feet above sea level or less. The plain is traversed by a number of important watercourses, including the Los Angeles, Río Hondo, San Gabriel, and Santa Ana rivers. Marshlands fed by fresh or salt water also once covered many portions of the countryside. The coastal communities developed mainly along the sheltered bays and inlets of San Pedro and Newport.

INLAND COMMUNITIES

The inland Gabrielino communities of the Los Angeles—Santa Ana Plain were distributed in a broad arc stretching from Cahuenga Peak southeast to the foothills of the Santa Ana Mountains. A short distance east of Cahuenga Peak the plain merges with the southern reaches of the San Gabriel Valley; for approximately 12 miles there are few natural barriers separating these two great plains. Further east, the Puente Hills and the Santa Ana Mountains form a northern boundary to the Los Angeles—Santa Ana Plain.

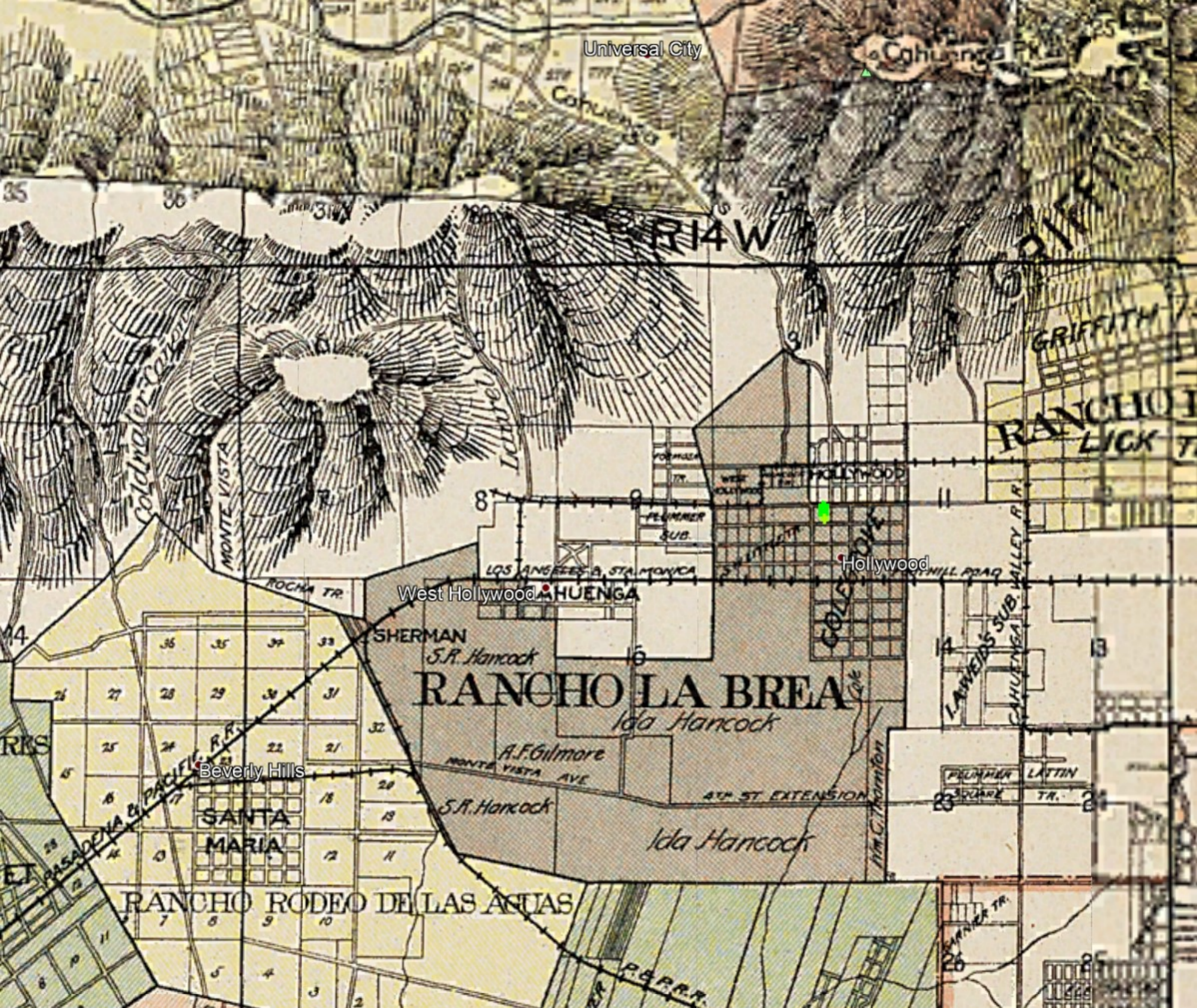
The inland Gabrielino communities discussed in the following section include: *Maawnga*, *Yaanga*, *Geveronga*, *'Ochuunga*, *Chokiishnga*, *Huutnga* and *Naxaaw'nga-Sejat*, *Tevaaxa'anga*, *Hotuuknga*, *Pasbenga*. Each of these communities appears to have been situated near a major river system, but in some cases they also fell near the foothill-transition zone.

LOS ANGELES

According to Reid the Gabrielino community of *Maawnga* was located on "Rancho de los Felis" (Reid 1852:8). Rancho de los Feliz was one and one-half leagues in size (about ten square miles); it included within its boundaries Griffith Park (Hanna 1946:104; a Spanish league was approximately 2.63 miles, see Webb 1952:9, note 7). Harrington's consultant José Zalvidea concurred with this location and reported that the name means "despacio [slow or deliberate]" (Harrington 1986:R102 F185). José de los Santos Juncos located "Reid's 'Rancho de los Féliz' by the Jewish cemetery of Los Angeles" (Harrington 1986:R102 F185). Sétimo López reported that "máwŋa = los Corralitos [little corrals]"

and mas abajo (de los Corralitos) estaba el "Rancho de los Féliz." . . . Los Corralitos is en frente de la Loma grande [Further down from los Corralitos was the "Rancho de los Féliz." . . . Los Corralitos is in front of the large hill] and towards the river and the Rancho de los Féliz queda mas abajo [is further down] (Harrington 1986:R106 F059).

South of *Maawnga* lay a fertile, well-watered region that was described in 1769 by Father Juan Crespí, a member of Gaspar de Portolá's expedition. In his entry for August 3, Father Juan noted that "after crossing the river we entered a large vineyard of wild grapes and an infinity of [wild] rosebushes in full bloom. All the soil is black and loamy, and is capable of producing every kind of grain and fruit which may be planted" (Bolton 1927:148). Continuing westward that same day the explorers crossed "good land well covered with grass" and discovered a "village . . . the people of which, on seeing us, came out into the road. As they drew near us they began to howl like wolves;



Universal City

Cahuenga

R 14 W

GRIFFITH

RANCHO LICK

Caldwater Canyon

MONTE VISTA

LOS ANGELES & STA MONICA

West Hollywood

CAHUENGA

Hollywood

SHERMAN

S.R. Hancock

RANCHO LA BREA

Ida Hancock

A.F. Gilmore

MONTE VISTA AVE

S.R. Hancock

Ida Hancock

Beverly Hills

SANTA MARIA

RANCHO RODEO DE LAS AGUAS

CALIFORNIA

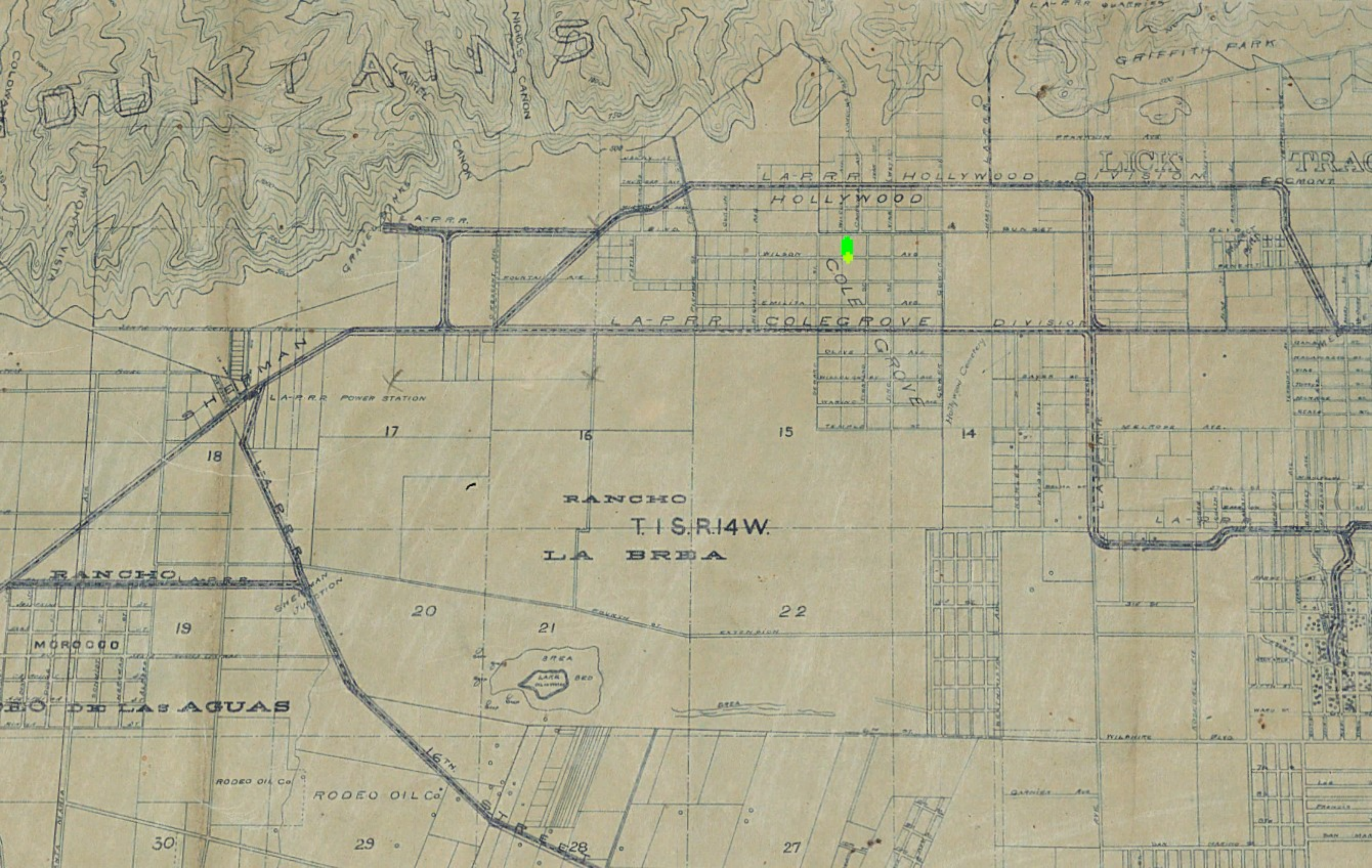
LAWRENCE'S SUB. VALLEY R.R.

FLUMMER SQUARE TR.

LATTIN TR.

JIM C. THAMPTON

P.B.P.R.R.



MOUNTAINS

GRIFFITH PARK

LA-PRR HOLLYWOOD DIVISION

HOLLYWOOD

LA-PRR COLEGROVE DIVISION

COLE

GROVE

LA-PRR POWER STATION

18

17

16

15

14

RANCHO
T. S. R. 14 W.
LA BREA

RANCHO LA BREA

SHEPHERD JUNCTION

19

20

21

22

MOROCODD

RANCHO DE LAS AGUAS

BREA
LAKES
BED

RODEO OIL Co

RODEO OIL Co

30

29

16TH
ST

27

GANNETT AVE

28

29

30



Upper Hollywood Reservoir

Hollywood Reservoir

Rowena Reservoir

Ivanhoe R

Silver Lake

Calverley

JAN 16, 1970

Hollywood

Hollywood

West Hollywood

Aug 3, 1970

Aug 27, 1970

La Brea

y Hills

South Central Coastal Information Center

California State University, Fullerton
Department of Anthropology MH-426
800 North State College Boulevard
Fullerton, CA 92834-6846
657.278.5395 / FAX 657.278.5542

sccic@fullerton.edu

California Historical Resources Information System
Orange, Los Angeles, San Bernardino, and Ventura Counties

The California Historical Resources Information System (CHRIS) provides archaeological archival research for our clients who have projects throughout the state of California. Clients who use our services need to know if their project may have an effect on these types of cultural resources. We assist in answering this question, at least in part, through the record search process.

When we report that no archaeological resources are recorded in a project area or within a specified radius around a project area; that does not mean that there is no possibility of archaeological sites being present. Surface or buried artifacts may be found during a survey of the property or ground-disturbing activities.

In some cases, the area has not yet been studied and no information that might be used to assess the archaeological sensitivity of a project area is on file in the CHRIS. Project areas that contain structures, hardscape or pavement might never have been studied prior to development and may in effect be capping or preserving a buried archaeological resource. Unfortunately, if resources aren't discovered until after ground disturbance begins, the cultural, historical, or investigative value of that resource may be irreparably damaged.

Depending on the type of project, if no relevant information is on file in the CHRIS, we may recommend that a qualified archaeological consultant be retained to survey the property or to monitor any ground-disturbing activities. This is done so that a qualified consultant can make a more reliable determination about the potential archaeological sensitivity of a property.

Other entities outside of the CHRIS have information about cultural resources that is not a part of the CHRIS Inventory. This information may indicate the presence of or sensitivity regarding places of cultural importance and / or cultural resources not represented in the CHRIS Inventory. Under both federal and state law, consultation with Native American tribes may be required for a given project. The [Native American Heritage Commission](#) (NAHC) maintains the official state list of tribal contracts. Even when it is not a legal requirement, we recommend contacting the NAHC for a list of Native American tribal contacts who may have knowledge of tribal cultural resources and areas of sensitivity in the vicinity of a project. The NAHC also maintains information regarding cultural resources and areas of tribal sensitivity, and can facilitate dialogue with Native American tribes and individuals regarding these places.

Please remember. Just because there is nothing recorded in the CHRIS Inventory for a given location, doesn't mean that nothing is there.



ENVIRONMENTAL RESEARCH ARCHAEOLOGISTS – A SCIENTIFIC CONSORTIUM

Mr. Andrew Salas
Tribal Chairman
Kizh Tribal Office/Kizh Resources Management
910 N. Citrus Avenue
Covina, CA 91722

August 22, 2018

Re: proper CRM monitoring of properties

Dear Chairman Salas,

You have requested my professional opinion regarding your question: "Is traditional site survey sufficient to determine if significant cultural resources are present on a property slated for development or not? First let me give my credentials on this matter. I received my B.A. , M.A., and Ph.D. at UCLA where I also taught archaeology methods and theory. I have 50 years experience in this greater Los Angeles area. I have also, since the 1970s, conducted hundreds of Cultural Resource Management (CRM) projects at all levels (small parcel on-foot site surveys, large surveys and major excavations) for the State, County , City and Federal Governments as well for corporations and private developers. The traditional on-foot archaeological "site survey" is not adequate. There have been too many cases where significant cultural remains have been found when there were no surface indications of cultural data. A major recent example is in downtown Los Angeles last December when a LADOT development was digging a trench on Commerce Street and uncovered ancient Kizh burials. I have a good deal of experience with ground penetrating radar (GPR) which may have detected those human remains prior to the construction work. But GPR is not 100% effective. Therefore, in order for a project to be in full compliance with the legal mandate (both State and Federal) a proper monitoring program is always necessary. The only exception would be if a given property has had all of its soil deposits removed and/or destroyed beyond any reasonable doubt of containing cultural resources.

Sincerely yours,

Gary Stickel, Ph.D.
Principal Consulting Archaeologist
Environmental Research Archaeologists:
a Scientific Consortium

elected. The chief settled arguments between the people of his ranchería. If there was a quarrel between members of two different rancherías, the chiefs would each hear the side from his lodge and then decide together. If they couldn't agree, then a third chief, from an uninvolved ranchería would decide by himself.

Punishment usually took the form of fines, such as delivering money, food, or skins to the person who had been wronged. There was no robbery among the Gabrielinos and murder was rare. When a murder did occur, the punishment was death by arrows. Incest was also a capital offense.¹

The important Gabrielino rancherías usually had 500-1500 huts. The huts were made of sticks and covered with mats made from flag reeds.² The rancherías were scattered, the closest large one to Charter Oak being Asucsag-na in what is now Azusa.³ The name Azusa may be descended from this Indian name.

Smaller villages existed in the Charter Oak area. Over 200 metates and stone bowls have been found near Reeder Street and Walnut Wash.⁴ There was always water available

¹Heizer, op. cit., pp. 15-16. ²Ibid., p. 9.

³For a list of the principal rancherías in the San Gabriel and Pomona Valleys see Appendix A.

⁴In the late 1920's, Mr. William Bush, a Los Angeles auto dealer who lived on the bluff by Walnut Wash, had on display in his home over 200 metates that he had picked up in the area. He sold them and their present location is unknown. Only a few metates are still in the area. The Masonic Home has several that were unearthed during recent building and several others were found during the construction of Palm View School.

VILLAGES

The location of a village was always determined by the supply of drinking water. There were three distinct types of location—the coast, the valleys, and the desert. Along the coast every headland that was near a cañon which had fresh water was utilized as a village-site. Flatlands in valleys that were near living rivers or springs were used as sites for villages, sometimes of great extent. On the desert, villages were always near the water-holes.

The coastal villages, where there was no limit to the food supply, were occupied continuously. Valley villages were oc-





Gabrieleno Band of Mission Indians – Kizh Nation

Protection of Tribal Cultural Resources (TCRs)

Most Important Things for Agencies to Know About AB52:

- An EIR, MND, or ND can not be certified until AB-52 tribal consultation has concluded.
- Agreed mitigation measures with the tribe, **MUST** be recommended for inclusion in the environmental document.
- Signature confirming acceptance of these mitigation measures recommended by our Tribal Government is required within 14 days of receipt to conclude AB52 consultation.

Tribal Cultural Resources Mitigation Measures within Kizh Nation Tribal Territory:

Note: To avoid compliance issues with the following laws, all Native American Monitoring shall be conducted by a documented lineal descendant from the ancestral Tribe of the project area (NAGPRA Law 10.14)

- The Native American Graves Protection and Repatriation Act (NAGPRA), Public Law-101-601, 25 U.S.C. 3001 et seq., 104 Stat.3048.
- CEQA Guidelines Section 15064.5, PRC 5097.98 (d)(1).
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

If you are receiving these measures, The Gabrieleno Band of Mission Indians Kizh -Nation are the direct lineal descendants of your project area. The Kizh Nation ONLY responds and consults on projects within their ANCESTRAL tribal territory. The Kizh Nation possesses Tribal archives including documented historical information as well as multiple members who possess unique knowledge derived from oral tradition passed down through generations of the Tribe in order to provide the expertise needed to identify whether a project is located within a culturally sensitive area given its proximity to village areas, commerce areas, recreation areas, ceremonial areas, and burial locations.

Native American Heritage Commission (NAHC) Guidelines for Native American Monitors/Consultants

(approved 9/13/05): By acting as a liaison between Native American, archaeologist, developers, contactors and public agency, a Native American monitor/consultant can ensure that cultural features are treated appropriately from the Native American point of view. This can help others involved in a project to coordinate mitigation measures. These guidelines are intended to provide prospective monitors/consultants, and people who hire monitors/consultants, with an understanding of the scope and extent of knowledge that should be expected.

Mitigation Guidelines for Tribal Cultural Resources (TCRs): CEQA now defines TCRs as an independent element separate from archaeological resources. Environmental documents shall address a separate Tribal Cultural Resources section that includes a thorough analysis of the impacts to only TCRs and includes separate and independent mitigation measures created with tribal input under AB-52 consultations. Therefore, all agreements, mitigation, and conditions of approval regarding TCRs shall be handled solely with the Tribal Government and conversely all agreements, mitigation, and conditions of approval regarding Archaeological Resources shall be handled by an Archaeological resource company.



MITIGATION MEASURES

Retain a Native American Monitor/Consultant: Prior to the commencement of any ground disturbing activity at the project site, the project applicant shall retain a Native American Monitor approved by the Gabrieleno Band of Mission Indians-Kizh Nation - the tribe that consulted on this project pursuant to Assembly Bill A52 - SB18 (the "Tribe" or the "Consulting Tribe"). A copy of the executed contract shall be submitted to the Lead Agency prior to the issuance of any permit necessary to commence a ground-disturbing activity. The Tribal monitor will only be present on-site during the construction phases that involve ground-disturbing activities. Ground disturbing activities are defined by the Tribe as activities that may include, but are not limited to, pavement removal, potholing or auguring, grubbing, tree removals, boring, grading, excavation, drilling, and trenching, within the project area. The Tribal Monitor will complete daily monitoring logs that will provide descriptions of the day's activities, including construction activities, locations, soil, and any cultural materials identified. The on-site monitoring shall end when all ground-disturbing activities on the Project Site are completed, or when the Tribal Representatives and Tribal Monitor have indicated that all upcoming ground-disturbing activities at the Project Site have little to no potential for impacting Tribal Cultural Resources. Upon discovery of any Tribal Cultural Resources, construction activities shall cease in the immediate vicinity of the find (not less than the surrounding 50 feet) until the find can be assessed. All Tribal Cultural Resources unearthed by project activities shall be evaluated by the Tribal monitor approved by the Consulting Tribe and a qualified archaeologist if one is present. If the resources are Native American in origin, the Consulting Tribe will retain it/them in the form and/or manner the Tribe deems appropriate, for educational, cultural and/or historic purposes. If human remains and/or grave goods are discovered or recognized at the Project Site, all ground disturbance shall immediately cease, and the county coroner shall be notified per Public Resources Code Section 5097.98, and Health & Safety Code Section 7050.5. Human remains and grave/burial goods shall be treated alike per California Public Resources Code section 5097.98(d)(1) and (2). Work may continue in other parts of the Project site while evaluation and, if necessary, mitigation takes place (CEQA Guidelines Section 15064.5[f]). Preservation in place (i.e., avoidance) is the preferred manner of treatment. If preservation in place is not feasible, treatment may include implementation of archaeological data recovery excavations to remove the resource along with subsequent laboratory processing and analysis. Any historic archaeological material that is not Native American in origin (non-TCR) shall be curated at a public, non-profit institution with a research interest in the materials, such as the Natural History Museum of Los Angeles County or the Fowler Museum, if such an institution agrees to accept the material. If no institution accepts the archaeological material, it shall be offered to a local school or historical society in the area for educational purposes.

Unanticipated Discovery of Human Remains and Associated Funerary Objects:

Native American human remains are defined in PRC 5097.98 (d)(1) as an inhumation or cremation, and in any state of decomposition or skeletal completeness. Funerary objects, called associated grave goods in PRC 5097.98, are also to be treated according to this statute. Health and Safety Code 7050.5 dictates that any discoveries of human skeletal material shall be immediately reported to the County Coroner and excavation halted until the coroner has determined the nature of the remains. If the coroner recognizes the human remains to be those of a Native American or has reason to believe that they are those of a Native American, he or she shall contact, by telephone within 24 hours, the NAHC and PRC 5097.98 shall be followed.



Resource Assessment & Continuation of Work Protocol:

Upon discovery of human remains, the tribal and/or archaeological monitor/consultant/consultant will immediately divert work at minimum of 100 feet and place an exclusion zone around the discovery location. The monitor/consultant(s) will then notify the Tribe, the qualified lead archaeologist, and the construction manager who will call the coroner. Work will continue to be diverted while the coroner determines whether the remains are human and subsequently Native American. The discovery is to be kept confidential and secure to prevent any further disturbance. If the finds are determined to be Native American, the coroner will notify the NAHC as mandated by state law who will then appoint a Most Likely Descendent (MLD).

Kizh-Gabrieleno Procedures for burials and funerary remains:

If the Gabrieleno Band of Mission Indians - Kizh Nation is designated MLD, the Koo-nas-gna Burial Policy shall be implemented. To the Tribe, the term "human remains" encompasses more than human bones. In ancient as well as historic times, Tribal Traditions included, but were not limited to, the preparation of the soil for burial, the burial of funerary objects with the deceased, and the ceremonial burning of human remains. The prepared soil and cremation soils are to be treated in the same manner as bone fragments that remain intact. Associated funerary objects are objects that, as part of the death rite or ceremony of a culture, are reasonably believed to have been placed with individual human remains either at the time of death or later; other items made exclusively for burial purposes or to contain human remains can also be considered as associated funerary objects.

Treatment Measures:

Prior to the continuation of ground disturbing activities, the landowner shall arrange a designated site location within the footprint of the project for the respectful reburial of the human remains and/or ceremonial objects. In the case where discovered human remains cannot be fully documented and recovered on the same day, the remains will be covered with muslin cloth and a steel plate that can be moved by heavy equipment placed over the excavation opening to protect the remains. If this type of steel plate is not available, a 24-hour guard should be posted outside of working hours. The Tribe will make every effort to recommend diverting the project and keeping the remains in situ and protected. If the project cannot be diverted, it may be determined that burials will be removed. The Tribe will work closely with the qualified archaeologist to ensure that the excavation is treated carefully, ethically and respectfully. If data recovery is approved by the Tribe, documentation shall be taken which includes at a minimum detailed descriptive notes and sketches. Additional types of documentation shall be approved by the Tribe for data recovery purposes. Cremations will either be removed in bulk or by means as necessary to ensure completely recovery of all material. If the discovery of human remains includes four or more burials, the location is considered a cemetery and a separate treatment plan shall be created. Once complete, a final report of all activities is to be submitted to the Tribe and the NAHC. The Tribe does NOT authorize any scientific study or the utilization of any invasive and/or destructive diagnostics on human remains.

Each occurrence of human remains and associated funerary objects will be stored using opaque cloth bags. All human remains, funerary objects, sacred objects and objects of cultural patrimony will be removed to a secure container on site if possible. These items should be retained and reburied within six months of recovery. The site of reburial/repatriation shall be on the project site but at a location agreed upon between the Tribe and the landowner at a site to be protected in perpetuity. There shall be no publicity regarding any cultural materials recovered.



Professional Standards: Native American and Archaeological monitoring during construction projects will be consistent with current professional standards. All feasible care to avoid any unnecessary disturbance, physical modification, or separation of TCR's shall be taken. The Native American monitor must be approved by the Gabrieleno Band of Mission Indians-Kizh Nation. Principal personnel for Archaeology must meet the Secretary of Interior standards for archaeology and have a minimum of 10 years of experience as a principal investigator working with Native American archaeological sites in southern California.

Acceptance of Tribal Government Recommended Mitigation Measures:

By _____
Lead Agency Representative Signature

Date: _____

Revised: July 2020



Attachment A

Kizh Nation Ancestral Tribal Territory extended along the coast from Malibu Creek in Los Angeles County down to Aliso Creek in Orange County and encompassed the Channel Islands of Catalina (Pimugna), San Nicolas (Haraasnga), and San Clemente (Kiinkenga). Our inland border was the San Gabriel Mountains (Hidakupa) and eastwardly our territory extended to parts of San Bernardino (Waatsngna), Orange, and Riverside counties.

