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# TECHNICAL MEMORANDUM

**To:** Stacie Henderson
CAJA Environmental Services, LLC
15350 Sherman Way, Suite 315
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**From:** Rafaella Lisboa, Project Manager

**Date:** March 9, 2023

**Re:** **Tribal Cultural Resources Review for the Proposed Chaminade College Preparatory High School Project, West Hills, California / SWCA Project No. 067816**

## INTRODUCTION AND SUMMARY

CAJA Environmental Services, LLC (CAJA) retained SWCA Environmental Consultants (SWCA) to prepare a tribal cultural resource review for the proposed Chaminade College Preparatory High School Project (project), on behalf of Chaminade College Preparatory (Applicant). The project is located in the West Hills neighborhood of the city of Los Angeles, California. The project proposes to update and expand the campus at Chaminade College Preparatory high school. The improvements to the Main Campus will include two new quads, a new administrative office building, updates to existing classrooms and offices, two new sports fields, and temporary portable buildings. The development of the North Campus includes a new surface parking lot, two sports fields, and a pool. In addition, a new pedestrian bridge across Saticoy Street is proposed to connect the Main Campus and the North Campus. The project site is currently developed, with the Main Campus containing the existing Chaminade College Preparatory high school, which includes multi-story academic and administrative buildings, sports fields, and facilities, and the proposed North Campus containing a one-story multi-tenant mini shopping center and surface parking lot, built between 1962 and 1964. The surrounding area is fully urbanized and is characterized primarily by residential properties.

The project is subject to review under the California Environmental Quality Act (CEQA), and the City of Los Angeles (City) Department of City Planning is the lead CEQA agency. The project site is composed of five parcels: 7500 Chaminade Avenue (Assessor's Parcel Number [APN] 2027-005-002 and -009), which contains the high school campus (the Main Campus), the proposed project will develop another property designated as the North Campus, which is located at the northwest corner of Saticoy Street and Woodlake Avenue, at 23255 Saticoy Street, 7629 Woodlake Avenue, and 7621 Woodlake Avenue (APNs 2027-005-005, 2027-005-006, and 2027-005-007). The project site is in Section 35, Township 2 North, Range 17 West, and is plotted on the U.S. Geological Survey (USGS) Calabasas, California, quadrangle (Appendix A, Figures A-1 through A-3).[1]

[1] All figures in this report are included in Appendix A.

This technical memorandum provides a review of available evidence for known tribal cultural resources within the project site and analyzes the likelihood (i.e., sensitivity) for unknown tribal cultural resources to be present as buried archaeological deposits. The results of this study are intended to provide a basis upon which the potential for impacts to tribal cultural resources can be assessed in accordance with the significance thresholds in Appendix G of the CEQA Guidelines. This study includes a summary of resources identified in the California Historical Resources Information System (CHRIS) requested from the South Central Coastal Information Center (SCCIC), the results of a Sacred Lands File (SLF) search requested from the Native American Heritage Commission (NAHC), and background research. The CHRIS and SLF results letters are included in Appendices B and C, respectively.

Public Resources Code (PRC) Section 21082.3.1, as amended by Assembly Bill 52 (AB 52), requires the lead agency to begin consultation with culturally and geographically affiliated California Native American tribes prior to the release of a negative declaration, mitigated negative declaration, or environmental impact report for a project. The evaluation of a tribal cultural resource must consider the cultural values to a California Native American tribe, in addition to scientific and archaeological considerations. Although not all tribal cultural resources are archaeological in nature, those preserved below the surface would likely fit the definition of both an archaeological and tribal cultural resource. Accordingly, SWCA's assessment of the buried resource potential focuses exclusively on the scientific and archaeological sources of evidence, consistent with standard industry practices, and the analysis of the sensitivity for buried tribal cultural resources considered only those that are archaeological in nature. Tribal consultation for the project is being conducted concurrent with the preparation of this report; therefore, any input from consulting tribal parties has not been included.

This report was prepared by SWCA Cultural Resources Project Manager Rafaella Lisboa, M.A., Registered Professional Archaeologist (RPA), and Principal Investigator Michael Bever, Ph.D., RPA. Dr. Bever meets the Secretary of the Interior Professional Qualification Standards in archaeology and the Society for California Archaeology's standards for a principal investigator. Copies of this report are on-file with the Applicant, the City's Department of City Planning, and the SCCIC at California State University, Fullerton. All background materials are on file with SWCA's office in Pasadena, California.

## Summary of Results

SWCA reviewed the results of CHRIS and SLF searches. Results from the CHRIS record search did not identify any known resources within the project site. The NAHC SLF search results were positive, indicating that there are known tribal cultural resources within the project site. The NAHC provided a contact list of tribal representatives who may have more information about these known resources. SWCA's supplemental research found that at least three former Chumash, Gabrielino, and Fernandeño-Tataviam villages—*Jucjauyunga, Momonga,* and *Ceegenga*—are in the vicinity, but outside of the project site. Aerial photographs from the early to mid-twentieth century show developments associated with former agricultural land uses directly within the project site.

While there are known significant Native American village sites located in the general vicinity, such as *Jucjauyunga* located approximately 1.6 miles southwest and *Momonga* 3.5 miles to the north, the project site is not located near enough or in a comparable environmental setting to suggest an increased likelihood for associated tribal cultural resources within the project site. The project site is set within what has been a broad floodplain of the Los Angeles River for which there are only generalized indicators of former use by Native Americans such that substantial material deposits are likely to have occurred. These generalized indicators include a reasonable proximity to former stream courses and important natural resources that occur in higher densities near waterways. Two intermittent streams are located in the vicinity of the project site: Dayton Creek formed approximately 0.6 mile to the north, and Bell Creek is approximately 0.7 mile to the south. Dayton Creek connects to Chatsworth Creek, which is located

approximately 0.7 miles east of the project site. Both Chatsworth and Bell Creeks connect to the south-flowing Los Angeles River, currently located approximately 2.1 miles southeast of the project site. The proximity to these streams could suggest the area was more intensively used by Native Americans, such that there would be a corresponding increase in the potential for a tribal cultural resource to be present. Late to middle Pleistocene old alluvial fan deposits below the artificial fill within the project site are naturally less likely to contain buried archaeological resources. The depth to the depth to the underlying, previously undisturbed sediments is unknown, but likely very shallow (e.g., 3 feet below ground surface). Additionally, the impacts to the near-surface from Historic period agricultural use and developments further decreases the likelihood of encountering any buried archaeological resources due to the compromised integrity of the physical setting. **Based on these findings, the sensitivity for tribal cultural resources is considered low.**

Although there are no known archaeological resources within the project site, and the sensitivity for tribal cultural resources is considered low, the location of a tribal cultural resource that is archaeological in nature is unpredictable and the potential for a resource to be present cannot be fully ruled out. SWCA assumes that the City will impose a condition of approval that addresses the inadvertent discovery of a tribal cultural resource. The condition requires that in the event a potential tribal cultural resource is discovered in the project site during ground-disturbing activities such as demolition, excavation, grading, or drilling, all ground-disturbing activities temporarily cease until it is determined whether the discovery is a tribal cultural resource and appropriate treatment is determined through consultation with a California Native American tribe on the City's AB 52 list and with a qualified archaeologist.

## REGULATORY SETTING

### State Regulations

#### *Assembly Bill 52*

AB 52 of 2014 amended PRC Section 5097.94 and added PRC Sections 21073, 21074, 21080.3.1, 21080.3.2, 21082.3, 21083.09, 21084.2, and 21084.3. Section 4 of AB 52 adds Sections 21074(a) and (b) to the PRC, which address tribal cultural resources and cultural landscapes. Section 21074(a) defines tribal cultural resources as one of the following:

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

Section 1(a)(9) of AB 52 establishes that "a substantial adverse change to a tribal cultural resource has a significant effect on the environment." Effects on tribal cultural resources should be considered under CEQA. Section 6 of AB 52 adds Section 21080.3.2 to the PRC, which states that parties may propose mitigation measures "capable of avoiding or substantially lessening potential significant impacts to a tribal cultural resource or alternatives that would avoid significant impacts to a tribal cultural resource." Further, if a California Native American tribe requests consultation regarding project alternatives, mitigation measures, or significant effects to tribal cultural resources, the consultation shall include those

topics (PRC Section 21080.3.2[a]). The environmental document and the mitigation monitoring and reporting program (where applicable) shall include any mitigation measures that are adopted (PRC Section 21082.3[a]).

## AB 52 TRIBAL CONSULTATION

California Native American tribes are defined in AB 52 as any Native American tribe located in California that is on the contact list maintained by the NAHC, whether or not they are federally recognized. AB 52 specifies that California Native American tribes traditionally and culturally affiliated with a geographic area may have expertise concerning their tribal cultural resources. Once an application for a project is completed or a public agency makes a decision to undertake a project, the lead agency has 14 days to formally notify Native American tribes designated by the NAHC as having traditional and cultural affiliation with a given project site and previously requested in writing to be notified by the lead agency (PRC Section 21082.3.1[b][d]). The notification shall include a brief description of the proposed project, the location, contact information for the agency contact, and notice that the tribe has 30 days to request, in writing, consultation (PRC Section 21082.3.1[d]). Consultation must be initiated by the lead agency within 30 days of receiving any California Native American tribe's request for consultation. Furthermore, consultation must be initiated prior to the release of a negative declaration, mitigated negative declaration, or environmental impact report for a project (PRC Section 21082.3.1[b][e]).

Consistent with the stipulations stated in Senate Bill 18 (Government Code Section 65352.4), consultation may include discussion concerning the type of environmental review necessary, the significance of the project's impacts on the tribal cultural resources, and, if necessary, project alternatives or the appropriate measures for preservation and mitigation that the California Native American tribe may recommend to the lead agency (PRC Section 21080.3.2[a]). The consultation shall be considered concluded when either the parties agree to measures mitigating or avoiding a significant effect, if one exists, on a tribal cultural resource; or a party, acting in good faith and after reasonable effort, concludes that agreement cannot be reached (PRC Section 21082.3.2[b]).

Pursuant to Government Code Sections 6254 and 6254.10, and PRC Section 21082.3(c), information submitted by a California Native American tribe during consultation under AB 52 shall not be included in the environmental document or otherwise disclosed to the public by the lead agency, project applicant, or the project applicant's agent, unless written permission is given. Exemptions to the confidentiality provisions include any information already publicly available, in lawful possession of the project applicant before being provided by the tribe, independently developed by the project applicant or the applicant's public agent, or lawfully obtained by a third party (PRC Section 21082.3[c]).

### *California Register of Historical Resources*

Created in 1992 and implemented in 1998, the California Register of Historical Resources (CRHR) is "an authoritative guide in California to be used by state and local agencies, private groups, and citizens to identify the state's historical resources and to indicate what properties are to be protected, to the extent prudent and feasible, from substantial adverse change" (PRC Sections 21083.2 and 21084.1). Certain properties, including those listed in or formally determined eligible for listing in the National Register of Historic Places (NRHP) and California Historical Landmarks numbered 770 and higher, are automatically included in the CRHR. Other properties recognized under the California Points of Historical Interest program, identified as significant in historical resources surveys, or designated by local landmarks programs, may be nominated for inclusion in the CRHR. According to PRC Section 5024.1(c), a resource, either an individual property or a contributor to a historic district, may be listed in the CRHR if

the State Historical Resources Commission determines that it meets one or more of the following criteria, which are modeled on NRHP criteria:

- **Criterion 1:** It is associated with events that have made a significant contribution to the broad patterns of California's history and cultural heritage.
- **Criterion 2:** It is associated with the lives of persons important in our past.
- **Criterion 3:** It embodies the distinctive characteristics of a type, period, region, or method of construction, or represents the work of an important creative individual, or possesses high artistic values.
- **Criterion 4:** It has yielded, or may be likely to yield, information important in history or prehistory.

Resources nominated to the CRHR must retain enough of their historic character or appearance to convey the reasons for their significance. Resources whose historic integrity does not meet NRHP criteria may still be eligible for listing in the CRHR (California Association of Environmental Professionals 2019).

## Local Regulations

### *City of Los Angeles, Department of City Planning*

#### CONDITION OF APPROVAL

The City has developed a standard condition of approval to address the inadvertent discovery of tribal cultural resources during activities of a proposed project. The condition of approval is intended to ensure that if any such discoveries occur, they will be handled in compliance with state law so that any potential impacts would be less than significant. The condition of approval requires that in the event of discovery of a potential tribal cultural resource, all ground-disturbing activities—including but not limited to demolition, excavation, grading, or drilling—will temporarily cease. These activities cannot resume in the vicinity of the discovery until it is determined whether the discovery is a tribal cultural resource. If the discovery is confirmed as a tribal cultural resource, appropriate treatment will be determined if necessary. The identification and any treatments will be determined in consultation with a California Native American tribe on the City's AB 52 list and a qualified archaeologist. SWCA assumes the City will impose this standard condition of approval for the inadvertent discovery of tribal cultural resources.

## ENVIRONMENTAL SETTING

The project site is located in the West Hills neighborhood situated in the western portion of the San Fernando Valley. The project site is within a highly developed and urbanized area bordered by the Simi Hills to the west, Chatsworth to the north, Canoga Park to the east and the U.S. Route 101 to the south. The immediate vicinity of the project site is characterized primarily by residential properties. Geographically, the project site is located 4 miles north of the Santa Monica Mountains and 2 miles southwest of Chatsworth Reservoir, which is formed on the eastern margin of the Simi Hills. The project site is situated on a relatively flat, alluvial plain with a slight southern aspect at an elevation of approximately 255 meters (m) (837 feet) above mean sea level. Historical topographic maps show two intermittent streams in the vicinity of the project site: Dayton Creek formed approximately 0.6 miles to the north, and Bell Creek is approximately 0.7 mile to the south. Dayton Creek connects to Chatsworth Creek, which is located approximately 0.7 miles east of the project site. Both Chatsworth and Bell Creeks connect to the south-flowing Los Angeles River, currently located approximately 2.1 miles southeast of the project site (Figure A-4).

The San Fernando Valley is drained by the Los Angeles River and its tributaries. The main channel of the Los Angeles River is located approximately 6.5 miles south of the project site. Historically the Los Angeles River did not have a permanent, well-defined channel this far west within the San Fernando Valley. Rather, with significant portions of the water being located underground, the surface in this vicinity was characterized by several smaller-order streams that would drain east and form tributaries of the Los Angeles River (Gumprecht 2001). Cycles of flooding would alter these stream courses and establish channels in some places, but through a series of flood control projects in the early to mid-twentieth century, a permanent channel for the Los Angeles River was established in its current location and by 1964, was lined with concrete. It was not just the Los Angeles River that was prone to flooding. Several of the stream courses extending from the surrounding foothills, which may have been nothing more than dry washes for years at a time, could become saturated and subject large areas to violent flooding during significant storms.

As mentioned above, the San Fernando Valley is primarily defined by deposits of alluvium—sediments deposited by water. These deposits began accumulating during the Pleistocene Epoch, which ended approximately 12,000 years ago, and are overlaid by Holocene age deposits—those that are formed fewer than 12,000 years ago. The maximum thickness of Holocene age deposits in the San Fernando Valley varies geographically, and ranges between 900 feet thick near Burbank and 100 feet thick in the north. The project site is mapped within a surficial geologic unit defined as late to middle Pleistocene old alluvial fan deposits, undivided (Qof) and late Miocene Modelo Formation, undivided (Tm). According to the paleontological resources study conducted for this project, the depth to the underlying, previously undisturbed sediments is unknown, but likely very shallow (e.g., 3 feet below ground surface) (Carson 2022).

## CULTURAL SETTING

### Prehistoric Period

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

#### *Horizon I: Early Man (ca. 10,000–6000 B.C.)*

The earliest accepted dates for archaeological sites on the southern California coast are from two of the northern Channel Islands, located off the coast of Santa Barbara. On San Miguel Island, Daisy Cave clearly establishes the presence of people in this area ca. 10,000 years ago (Erlandson 1991:105). On Santa Rosa Island, human remains have been dated from the Arlington Springs site to ca. 13,000 years ago (Johnson et al. 2002). Present-day Orange and San Diego Counties contain several sites dating from 9,000 to 10,000 years ago (Byrd and Raab 2007:219; Macko 1998:41; Mason and Peterson 1994:55–57; Sawyer and Koerper 2006). Although the dating of these finds remains controversial, several sets of

human remains from the Los Angeles Basin (e.g., "Los Angeles Man," "La Brea Woman," and the Haverty skeletons) apparently date to the middle Holocene, if not earlier (Brooks et al. 1990; Erlandson et al. 2007:54).

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

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

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

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

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

### *Horizon IV: Late Prehistoric (A.D. 500–Spanish contact)*

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

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

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

of the larger settlements were permanent villages in which people resided year-round. The populations of these villages may have also increased seasonally.

In Warren's (1968) cultural ecological scheme, the period between A.D. 500 and European contact, which occurred as early as 1542, is divided into three regional patterns: Chumash (Santa Barbara and Ventura Counties), Takic/Numic (Los Angeles, Orange, and western Riverside Counties), and Yuman (San Diego County). The seemingly abrupt introduction of cremation, pottery, and small triangular arrow points in parts of modern-day Los Angeles, Orange, and western Riverside Counties at the beginning of the Late Prehistoric period is thought to be the result of a Takic migration to the coast from inland desert regions. Modern Gabrielino, Juaneño, and Luiseño people in this region are considered the descendants of the Uto-Aztecan, Takic-speaking populations that settled along the California coast in this period.

## Ethnographic Overview

Alfred Kroeber was the first scholar to propose boundaries of traditional territories inhabited by California Native American populations following Spanish contact. Kroeber's ethnographic work (1925) established the conventions for names and territorial boundaries, drawn heavily from linguistic groupings, on which subsequent scholarly research would be based (Bean and Smith 1978). These proposed tribal boundaries, however, are far from exact and subsequent scholars have suggested alternate delineations for traditional tribal territories for the region (cf. Johnson 2006). Based on more recent iterations of traditional tribal territory boundaries, the project site is located just within the boundaries of the Ventureño Chumash (King 2011) along a shared border with the Gabrielino to the east, and the Tataviam to the northeast. Therefore, ethnographic contexts for all three tribal groups are presented below.

### *Chumash*

The project area is a cultural transition zone and was traditionally occupied by the Ventureño Chumash (Grant 1978a–c; Kroeber 1925). The Chumash people lived between Malibu in Los Angeles County and San Marcos Creek near the Monterey County line, on all four of the northern Channel Islands, and as far east as the edge of Kern County (Milliken and Johnson 2005). The Chumash territory was divided into seven parts, each representing various linguistic subgroups, some of which were nearly mutually unintelligible (Kroeber 1925; Milliken and Johnson 2005). Most of our information regarding Chumash traditional culture comes from the ethnographic studies conducted by J. P. Harrington, who worked among the surviving Chumash population between 1912 and 1958. The following descriptions of Chumash society are compiled from scant ethnographic and ethnohistoric sources that entail numerous biases and should be taken as general accounts of Native lifeways observed at the time of European contact and later (after indigenous lifeways had been severely disrupted by European presence in the Americas) that likely preclude primary aspects of cultural identity and practices.

The term "Chumash" is derived from a Native American word initially applied to the people living on Santa Cruz Island (King 1994); though Chumash now refers to the entire linguistic and ethnic group of societies that occupied the coast between San Luis Obispo and northwestern Los Angeles County, including the northern Channel Islands, and inland to the western edge of the San Joaquin Valley. Neighboring groups included the Salinan to the north, the Southern Valley Yokuts and Tataviam to the east, and the Gabrielino (Tongva) to the south.

The Chumash spoke at least six closely related Chumashan languages, which have been divided into two broad groups—Northern Chumash (consisting only of Obispeño) and Southern Chumash (Purisimeño, Ineseño, Barbareño, Ventureño, and Island Chumash) (Mithun 2001). While Island Chumash was the most divergent of the five southern languages, Ventureño may have had the most internal variation with at least six distinct dialects. The Chumashan languages are considered by some to be part of the Hokan language family, though others consider Chumashan to be an isolate stock with a long history in the Santa

Barbara region, and not part of the Hokan linguistic family (Mithun 2001). As much of these languages were lost during the past several hundred years post-European contact, it is likely that debate regarding their origins will continue.

Numerous large Chumash villages extended along the Santa Barbara coastline at the time of European contact, particularly at the mouths of large drainages (Grant 1978a:Figure 1) suggesting extensive use of the greater area by Indigenous peoples. At the time of Spanish contact in 1542 and again in 1769, accounts describe settlement along the Santa Barbara Channel coast as relatively dense with multiple large villages. Estimates of total Chumash population for the initial Contact period vary from 8,000–10,000 (Kroeber 1925:551) to 18,000–22,000 (Cook and Heizer 1965:21). Coastal Ventureño and Barbareño Chumash villages were described as containing anywhere from 30 to 120 houses with several hundred to over 1,000 inhabitants and multiple canoes (Brown 2001; Grant 1978b). Early accounts by Spanish explorers note that inland villages were smaller than their coastal counterparts, with 100–500 occupants.

Permanent Chumash villages located along the coast contained hemispherical dwellings arranged in close groups. These were constructed of bent poles and covered by grass or tule mats. Average family dwellings measured approximately 6–7 m (20–23 feet) and had a hole in the roof through which light could enter and smoke would escape, and in rainy weather, these holes were covered with animal skins. Larger dwellings were also described for housing related family groups; these measured approximately 15–17 m (50–56 feet) and could contain around 60 people (Brown 2001; Hudson and Blackburn 1981). Houses in the smaller inland villages were described as rectangular and more like those found among the adjacent Takic speakers, though style and types of artifacts were distinctly like those used by the coastal Chumash (Grant 1978a:518). The chief's house was often the largest dwelling, encompassing his extended household and providing for his hospitality duties. Villages often contained storehouses, one or more subterranean sweat lodges, and a semi-circular dance ground and associated sacred ceremonial enclosure, with a nearby game field surrounded by low walls (McCall and Perry 1986). Satellite gathering or processing areas included earth ovens used to roast yucca and other foods, rockshelters, quarries, and bedrock mortars for processing acorns and similar plant resources (King 1994).

Each Chumash village had a formal cemetery, generally separate from the village proper. Ethnographic records indicate that cemeteries were marked by tall painted poles and frequently had an entrance area where ceremonies were performed. Within the cemetery, stone, wood, or bone markers identified burial sites. Occasionally, individual burials were marked by painted boards with markings indicating the occupation or clan of the deceased (Gamble et al. 2001). Prior to burial, a wake was held in a sacred enclosure. Individuals were then interred face down in a flexed position with personal objects including effigies, steatite pipes, bowls, ollas, beads, and other grave goods. Social differentiation and hierarchy are inferred from archaeological studies that identified distinct areas appearing to denote high- and low-status families within the cemetery grounds (King 1969).

Chumash society was organized into craft guilds including canoe building, bead making, basketry making, woodworking, and weapon making, among others (Miller 1988). Being a guild member had strong economic advantages. Membership was primarily open to the upper class, and ranking members of the guilds were *'antap* society members. Chumash society was divided into three classes (McCall and Perry 1986). Upper class members held the important social and religious positions, including chief, canoe builders and owners, and members in the *'antap* society. The middle class contained about half the population, mainly hunters, gatherers, and general workers, and social outcasts and unproductive people populated the lower class. Unlike their southern neighbors, the Chumash did not have a lineage organization and most elite marriages were matrilocal.

Every village had a chief, or *wot*, who was usually male, but hereditary rights to this role were passed down matrilineally (Johnson 1987). The *wot* had both political and religious ceremonial duties to perform; his assistant, the *paha*, helped officiate at rituals. Other officials known as *ksen* were "messengers who traveled from place to place, making announcements and gathering news for the *wot*" (McCall and Perry 1986:40). A large village usually had three to four chiefs, one of whom would be the head chief (Brown 2001). Other portions of Chumash territory were organized into provinces, or groups of villages that were ruled by a single chief.

Chumash subsistence practices varied somewhat between coastal and inland groups based on available resources, but like many indigenous Californian groups, the acorn was a dietary staple. Acorns were gathered in the autumn and stored in villages, where they were ground to a meal, leached, and then cooked daily. In addition to acorns—mainly from the coast live oak (*Quercus agrifolia*)—other nuts, such as pine nuts and walnuts, were collected. Chumash diet also included cattail roots, fruits, and pads from *Opuntia* cactus, along with bulbs and tubers (Miller 1988; Timbrook 2007). Yucca stalks were harvested and roasted, and the buds and flowers were also gathered and consumed. Staples included small hard seeds of several annual and perennial plants such as grass, chia and other sages, and buckwheat. Seasonal resources included berries (blackberry, elderberry, grape, madrone, laurel, and wild cherry), mushrooms, and cress.

Seeds were processed using various grinding implements including wooden and stone mortars, pestles, bedrock mortars, and hand stones. Tools used to gather plant foodstuffs consisted of at least several forms of gathering and winnowing baskets, woven seed beaters, and sharpened digging sticks. A variety of basket styles were manufactured for the processing and serving of foods, including straining and leaching acorn meal, and processed meal and other foods were cooked in water-tight baskets (Miller 1988). Other baskets were made for storing grains, acorns, meal, prepared foods, and other dietary resources. Carved steatite bowls, ollas, and comals also were used for cooking, and meals were sometimes served on wooden plates and bowls.

On the coast, shellfish was harvested from intertidal habitats and fishing was conducted from shore as well as from wooden plank canoes (*tomol*), which may also have been employed for marine mammal hunting. The *tomol* not only facilitated marine resource procurement but also facilitated interaction between the mainland and the Channel Islands. Seals, sea lions, otters, porpoises, and whales were hunted with harpoons. Deep-sea fish such as bonito, sea bass, halibut, barracuda, yellowtail, and shark were caught with hooks and lines, harpoons, and deep or shoreline nets. Digging sticks were used to procure clams and scallops from the beach sands, and flat bone or wood wedges were used to pry mussels and abalone from intertidal rocks during low tides.

Local Chumash populations captured mule deer, antelope, cottontail, jackrabbit, mice, and wood rats; mountain and valley quail, dove, and resident and migratory waterfowl, among other birds; and various types of reptiles, amphibians, and insects. Larger animals, such as mule deer, coyote, and fox, were hunted with the bow and arrow; smaller game was captured with traps and snares. Hunting was accomplished by various means, with the bow and arrow, spears, slings, throwing sticks, traps, and deadfalls (Hudson and Blackburn 1979). Hunting parties were comprised of up to eight people; communal hunting groups used large nets and clubs, and individuals used throwing sticks to kill smaller prey like rabbits and hares (Brown 2001). Bone and shell were used to produce a wide range of utilitarian and nonutilitarian items, such as eating utensils, ornaments, whistles, gorges, fishhooks, harpoons, awls, and antler wedges. The steatite industry was especially developed in the southern areas, manifested in a variety of ornaments, vessel forms, and ceremonial objects.

Trade was an integral component of Chumash subsistence, and trade relationships among inland, coastal, and island groups were well established, though the specifics of what was traded between island and

mainland groups is less clear. Coastal Chumash traded with their inland Chumash neighbors, who in turn traded with their Yokut, Tataviam, Kitanemuk, and Gabrielino neighbors to the north, east, and south (Miller 1988). Extensive trade network increased the diversity of goods available throughout Chumash territory, encouraged craft specialization, and established the coastal villages as middlemen. The coastal villages were well positioned with their access to abundant marine resources; they built and kept the boats that moved trade goods across the channel and likely profited from this exchange.

The Chumash are well known for their material culture, which included highly decorated utilitarian tools and ceremonial items, as well as rock art (Grant 1978a–b; Hudson and Blackburn 1984, 1986). Carved steatite items included bowls decorated with beads, medicine tubes, effigies, beads, pipes, and charmstones. Rock paintings are found in sheltered locations near the coast and inland to the farthest reaches of the Chumash sphere. In the interior region inhabited by the Cuyama Chumash who spoke the Ineseño dialect, archaeological and ethnographic evidence strongly suggest a Chumash affiliation with the Carrizo Plain rock art, where the rock paintings—mostly pictographs comprised of polychrome abstract designs and some petroglyphs—reach a high degree of development. Despite being recognized as the location of the most extensive rock art, the Carrizo Plain area is among the least studied of Chumash regions. The remote location of the majority of Chumash rock art suggests the paintings may represent shrines or sacred areas.

Chumash religion was well developed and integrated into everyday life. Rituals and ceremonies were observed throughout the year; the most important was performed at the Winter Solstice, when a large festival was held in honor of the Sun. Astronomers carefully marked the shortest day of the year to know when to begin the rites and dances and used the observation to recalibrate their calendar. The *Hutush* autumn harvest festival, a time of thanksgiving, celebrated the Earth Goddess as provider of all foods (McCall and Perry 1986). Ceremonies were performed in everyday life and to mark special occasions; rituals were performed to name children, cure the sick of various ailments, and initiate young men into the mysteries of religion. The *'antap* society, restricted to the upper class, was also the federation of shamans who controlled ceremonial observances.

### *Gabrielino/Tongva*

The name Gabrielino (sometimes spelled Gabrieleno or Gabrieleño) denotes those people who were administered by the Spanish from Mission San Gabriel Arcángel. By the same token, Native Americans in the sphere of influence of Mission San Fernando Rey de España were historically referred to as Fernandeño (Kroeber 1925). This group is now considered to be a regional dialect of the Gabrielino language, along with the Santa Catalina Island and San Nicolas Island dialects (Bean and Smith 1978). In the post-Contact period, Mission San Gabriel included natives of the greater Los Angeles area, as well as members of surrounding groups such as Kitanemuk, Serrano, and Cahuilla. There is little evidence that the people we call Gabrielino had a broad term for their group; rather, they identified themselves as an inhabitant of a specific community through the use of locational suffixes (e.g., a resident of Yaanga was called a Yabit, much the same way that a resident of New York is called a New Yorker) (Dakin 1978:222).

Native words that have been suggested as labels for the broader group of Native Americans in the Los Angeles region include Tongva (or Tong-v) and Kizh (Kij or Kichereno); although there is evidence that these terms originally referred to local places or smaller groups of people within the larger group that we now call Gabrielino (Heizer 1968). Many present-day descendants of these people have taken on Tongva as a preferred group name because it has a native rather than Spanish origin and one group of descendants prefers the term Kizh (King 1994). The term Gabrielino/Tongva, which combines the most commonly used group names, is used in the remainder of this study to designate native people of the Los Angeles Basin and their descendants.

Gabrielino/Tongva lands encompassed the greater Los Angeles Basin and three Channel Islands—San Clemente, San Nicolas, and Santa Catalina. Their mainland territory was bounded on the north by the Chumash at Topanga Creek, the Serrano at the San Gabriel Mountains in the east, and the Juaneño on the south at Aliso Creek (Bean and Smith 1978:538; Kroeber 1925:636).

The Gabrielino/Tongva language, as well as that of the neighboring Juaneño/Luiseño, Serrano, and Tatataviam/Alliklik, belongs to the Takic branch of the Uto-Aztecan language family, which can be traced to the Great Basin area (Mithun 2004:539, 543–544). This language family's origin differs substantially from that of the Chumash to the north and the Ipai, Tipai, and Kumeyaay farther south. The language of the Ipai, Tipai, and Kumeyaay is derived from the California-Delta branch of the Yuman-Cochimi language family, which originated in the American Southwest (Mithun 2004:577). The Chumash language is unlike both the Yuman-Cochimi and Uto-Aztecan families, and may represent a separate lineage (Mithun 2004:390). Linguistic analysis suggests that Takic-speaking immigrants from the Great Basin area began moving into southern California around 500 B.C. (Kroeber 1925:579). This migration may have displaced both Chumashan- and Yuman-speaking peoples, but the timing and extent of the migrations and their impact on indigenous peoples is not well understood. The Gabrielino/Tongva language consisted of two main dialects, Eastern and Western; the Western included much of the coast and the Channel Island population (King 2004). Lands of the Western group encompassed much of the western Los Angeles Basin and San Fernando Valley, northward along the coast to the Palos Verdes Peninsula (McCawley 1996:47).

Gabrielino/Tongva society was organized along patrilineal non-localized clans, a characteristic Takic pattern. Clans consisted of several lineages, each with their own ceremonial leader. The chief, or *tómyaar*, always came from the primary lineage of the clan/village. One or two clans generally made up the population of a village. Even though the Gabrielino/Tongva did not have a distinctly stratified society, there were two general classes of individuals: elites and commoners. The elites consisted of primary lineage members, other lineage leaders (who maintained a separate ceremonial language), the wealthy, and the elite families of the various villages who commonly married among themselves. The commoner class contained those from "fairly well-to-do and long-established lineages" (Bean and Smith 1978:543). A third, lower class consisted of slaves taken in war and individuals, unrelated to the inhabitants, who drifted into the village.

The Gabrielino/Tongva established large, permanent villages in the fertile lowlands along rivers and streams, and in sheltered areas along the coast, stretching from the foothills of the San Gabriel Mountains to the Pacific Ocean. A total tribal population has been estimated of at least 5,000 (Bean and Smith 1978:540), but recent ethnohistoric work suggests that a number approaching 10,000 seems more likely (O'Neil 2002). Several Gabrielino/Tongva villages appear to have served as trade centers, due in large part to their centralized geographic position in relation to the southern Channel Islands and to other tribes. These villages maintained particularly large populations and hosted annual trade fairs that would bring their population to 1,000 or more for the duration of the event (McCawley 1996:113–114).

Houses constructed by the Gabrielino/Tongva were large, circular, domed structures made of willow poles thatched with tule that could hold up to 50 people (Bean and Smith 1978). Other structures served as sweathouses, menstrual huts, ceremonial enclosures, and probably communal granaries. Cleared fields for races and games, such as lacrosse and pole throwing, were created adjacent to Gabrielino/Tongva villages (McCawley 1996:27).

The Gabrielino/Tongva subsistence economy centered on gathering and hunting. The surrounding environment was rich and varied, and the tribe exploited mountains, foothills, valleys, and deserts as well as riparian, estuarine, and open and rocky coastal eco-niches. Like most Native Californians, acorns were the staple food (an established industry by the time of the early Intermediate period). Acorns were

supplemented by the roots, leaves, seeds, and fruits of a wide variety of flora (e.g., islay, cactus, yucca, sages, and agave). Fresh- and saltwater fish, shellfish, birds, reptiles, and insects, as well as large and small mammals, were also consumed (Bean and Smith 1978:546; Kroeber 1925:631–632; McCawley 1996:119–131). Groups residing near the ocean used ocean-going plank canoes (known as a *ti'at*) and tule balsa canoes for fishing, travel, and trade between the mainland and the Channel Islands. The ocean-going canoes were capable of holding six to 14 people and were also used for travel and trade between the mainland and the Channel Islands. The tule balsa canoes were used for near-shore fishing (Blackburn 1963; McCawley 1996:117–127).

The Gabrielino/Tongva participated in an extensive exchange network, trading coastal goods for inland resources. They exported Santa Catalina Island steatite products, roots, seal and otter skins, fish and shellfish, red ochre, and lead ore to neighboring tribes, as well as people as far away as the Colorado River. In exchange, they received ceramic goods, deer skin shirts, obsidian, acorns, and other items. This burgeoning trade was facilitated through craft specialists, a standard medium of exchange (*Olivella* bead currency), and the regular destruction of valuables in ceremonies, which maintained a high demand for these goods (McCawley 1996:112–115).

Deceased Gabrielino/Tongva were either buried or cremated, with inhumation being more common on the Channel Islands and the neighboring mainland coast and cremation predominating on the remainder of the coast and in the interior (Harrington 1942; McCawley 1996:157). Cremation ashes have been found in archaeological contexts buried within stone bowls and in shell dishes (Ashby and Winterbourne 1966:27), as well as scattered among broken ground stone implements (Cleland et al. 2007). Archaeological data such as this correspond with ethnographic descriptions of an elaborate mourning ceremony that included a wide variety of offerings, including seeds, stone grinding tools, otter skins, baskets, wood tools, shell beads, bone and shell ornaments, and projectile points and knives. Offerings varied with the sex and status of the deceased (Johnston 1962:52–54; McCawley 1996:155–165; Reid 1926:24–25). At the behest of the Spanish missionaries, cremation essentially ceased during the post-Contact period (McCawley 1996:157).

European contact with the Gabrielino/Tongva occurred as early as 1542 with the Spanish expedition led by Juan Rodriguez Cabrillo, followed by Sebastián Vizcaíno in 1602, who both visited Santa Catalina Island. Colonization of Gabrielino/Tongva lands did not begin in earnest until after the inland expedition led by Gaspar de Portolá in 1769. By 1771, four missions had been constructed in the region, including Mission San Gabriel, founded in Los Angeles County in September 1771 (Bean and Smith 1978:540–541; Engelhardt 1927a; McCawley 1996:3–6).

In the early twentieth century, Gabrielino/Tongva who still lived in San Gabriel neighborhoods near the old mission joined the Mission Indian Federation and sought redress from the federal government over lost lands. A generation later, partly as an outgrowth of the Civil Rights Movement, Gabrielino/Tongva started to form political organizations of their own to affect handling of ancestral remains discovered at construction sites and to seek federal acknowledgement of their tribe. There are currently five such organizations with total membership approaching nearly a thousand people. They are still struggling to receive federal recognition.

### *Tataviam*

The Tataviam lived in the upper drainage of the Santa Clara River between the San Fernando Valley to the south and the top of Pastoria Creek in the Tehachapi Mountains to the north. To the east, their ancestral lands extended to part of the southern fringe of Antelope Valley. The core Tataviam population centered on the south sides of the Liebre, Sawmill, and Sierra Pelona Mountains. Neighboring groups include the Ventureño Chumash to the west, Emigdiano Chumash to the north, Kitanemuk to the

northeast, Vanyume Serrano to the east, and Western Gabrielino to the south in the San Fernando Valley (Grant 1978c; Johnson and Earle 1990:193; King and Blackburn 1978:535).

The Tataviam language is a part of the Takic branch of the Uto-Aztecan language family, also spoken by the Western Gabrielino and Kitanemuk (Mithun 2001:540). This language family can be traced to the Great Basin area, which represents an origin different from the Chumash. According to Bright (1975), the Tataviam language may be "the remnant, influenced by Takic, of a language family otherwise unknown in southern California" or the language was probably Takic but not from the Serrano or Cupan branches like Kitanemuk and Vanyume, respectively. The Tataviam language probably began to differentiate itself from the others around 1000 B.C. (King and Blackburn 1978:535). The name "Tataviam" itself is derived from the Kitanemuk's designation for this group (King and Blackburn 1978:535). Kroeber (1925:614) referred to them as the "Alliklik," named by the Ventureño Chumash to separate them from the Beñeme Serrano in the western Mojave Desert and Antelope Valley.

Information about Tataviam social organization and political structure is relatively limited, but there is no evidence that would substantially differentiate them from the Kitanemuk and Western Gabrielino. Tataviam villages ranged from large centers of around 200 individuals to small settlements of 10 to 15 people (King and Blackburn 1978:536). Intermediate-sized villages were dispersed between the larger centers, with smaller villages spaced around the larger villages. Tataviam villages and placenames closest to the project site are *Achoicominga*, *Ceegenga* and *Passenga* (Fernandeño Tataviam Band of Mission Indians 2022; Hackel et al. 2015; Johnson 1997; King 2011). Figure A-5 shows the estimated locations of each former village site, which range from 2.3 to 8 kilometers (km) (1.4 to 5 miles) from the project site.

King and Blackburn (1978:534) estimate the total Tataviam population at the time of historic contact at no more than 1,000 people, with the widest possible territorial extent considered. Mortuary practices probably included cremation, as well as a mourning ceremony practiced in late summer or early fall (King and Blackburn 1978:535).

Archaeological data, the primary source of information available, indicate broad similarities among the Tataviam, Chumash, and Gabrielino (King and Blackburn 1978:536). Considering their environment and available data, it is probable that Tataviam relied more heavily on yucca as a staple than neighboring groups. Additional plant foods most likely included acorns, sage seeds, juniper seeds, and islay berries. Animal resources included small mammals such as rabbits and rodents, as well as deer and possibly antelope. Extensive trade networks developed between inland groups of the desert regions. They traded lithic material and large game animals with coastal groups for marine resources, shell, asphaltum, and steatite.

The first European visit to the general Tataviam area occurred in A.D. 1769, when Lieutenant Colonel Gaspar de Portolá led an overland expedition from the newly established settlement at San Diego in an attempt to find Monterey Bay. They traversed the San Fernando Valley in August 1769, passing to the north of where Mission San Fernando would be founded 28 years later. From there, they entered Tataviam territory in the Newhall-Saugus area through the Freemont Pass (Portolá 1909). The general vicinity was probably crossed again during the second Portolá expedition in 1770 and by the Friar Francisco Garces expedition in 1776 (Beck and Haase 1974:15). The Mission of San Fernando was founded in 1798 on the southern fringe of Tataviam lands, and by 1820, most of the population had been baptized at the mission. During this time, Tataviam often intermarried with surrounding Native American groups, most notably the Kitanemuk, and often attended and participated in Chumash ceremonies.

Following the Spanish period, interest in the Santa Clara Valley grew as fur trappers in the early 1800s, the discovery of gold in Placerita Canyon in 1842, and provisioning of miners heading for the gold strikes in the 1850s led to Euro-American settlement, ranching, and agriculture within the valley. Beef, grain, and other foodstuffs in demand by the miners resulted in an economic windfall for the ranches in the

valley. As a consequence, the ranchers expanded their range into Tataviam hunting grounds and harvesting fields. Tataviam families and communities intermarried with and were absorbed into other Native American settlements in southern California during the late nineteenth century (Johnson and Earle 1990:209). Several Tataviam descendant families lasted into the twentieth century, but by 1916, there were no longer any Tataviam speakers (King and Blackburn 1978:536).

### *Native American Communities in the San Fernando Valley*

In general, it has proven very difficult or impossible to establish definitively the precise location of Native American villages occupied after Spanish contact (McCawley 1996:31–32). Native American place names recorded during this period did not necessarily represent continually occupied settlements within discrete locations. Instead, in at least some cases, the communities were represented by several smaller camps scattered throughout an approximate geography, shaped by natural features subject to change over generations (Johnston 1962:122). In fact, many of the villages had long since been abandoned by the time ethnographers, anthropologists, and historians attempted to document any of their locations, at which point the former village sites were affected by urban and agricultural development, and Native American lifeways had been irrevocably changed. Kroeber remarked on the subject as follows:

> Many of the latter (i.e., place-names) no doubt originally denoted villages; but it is usually impossible to determine. The Indians of this region, Serrano, Gabrielino, and Luiseño, have long had relations to the old ranchos or land grants, by which chiefly the country was known and designated until the Americans began to dot it with towns. The Indians kept in use, and often still retain, native names for these grants. Some were the designations of the principal village on the grant, others of the particular spot on which the ranch headquarters were erected, still others of the camp sites, or hills, or various natural features. The villages, however, are long since gone, or converted into reservations, and the Indians, with all their native terminology, think in terms of Spanish grants or American towns. Over much of southern California—the "Mission Indian" district—the opportunity to prepare an exact aboriginal village map passed away 50 years ago. (Kroeber 1925:616)

Efforts at relocating former settlements have been further complicated by the frequency with which alternative names and spellings for communities were used, and that there are conflicting reports on the meaning or locational references in the names. Although the precise location of any given village is subject to much speculation, it is clear the San Fernando Valley and greater Los Angeles area once contained many Gabrielino settlements, including several concentrated along the banks of major waterways, near the coast, and along the base of foothills.

The closest ethnographically documented villages to the project site are *Atavsanga* (also known as *Ataguama* or *Totongna*) located approximately 2 miles to the southwest, *Momonga* located 3.5 miles to the north (near present-day Chatsworth), and *Siutcanga* located approximately 8.4 miles to the southeast (near present-day Encino). As described above by Kroeber (1925) and later noted by others (e.g., Harrington 1986 [cited in McCawley 1996]), the settlements and placenames are often correlated with the later Spanish and Mexican period ranchos. This appears to be because the ranchos developed around existing Native American settlements, partly because Native Americans intentionally established rancherias near the Spanish and Mexican ranch houses, and also because the ranchos were the most common means by which geographic locations were historically described. For example, *Atavsanga* and *Siutcanga* are both believed to have been located within the boundaries of Ranchos El Escorpion and Encino, respectively. The project site is located approximately 0.7 miles north of Rancho El Escorpion (Figure A-6). The town of El Escorpion in Bell Canyon was one of the larger Native villages in the San Fernando Valley during the period of recruitment from the area by the San Fernando Mission (McLendon and Johnson 1999). According to McLendon and Johnson (1999), 75 people were baptized from

El Escorpion, many of whom had native names with ending characteristic of names in Chumash languages (McLendon and Johnson 1999). Mission registers indicate that kinship links with non-Escorpion people were through close ties and marriages with people born in adjacent Chumash speaking villages, as well as kinship links documented with the Tongva-speaking towns including *Momonga* in present day Chatsworth (McLendon and Johnson 1999).

Trails and travel corridors between settlements shared a similar association so that the roads established by the Spanish between the missions, presidios, and pueblos likely followed existing footpaths used by Native Americans, some of which have been retained by contemporary street alignments. Some of these early trails are depicted in nineteenth century maps (see Figures A-6 and A-7). The closest such trail to the project site—labeled "Road from Ventura to Los Angeles" in Figure A-6—is plotted approximately 2.5 miles south of the project site. This is typically understood to have been the route taken by the first Spanish land expedition, and then maintained as part of the network of roads connecting the major settlements of the Mission system, known as El Camino Real (lit. "The Royal Road"). The "road," however, was never a single trail. Many of these early travel routes were likely established along the trails previously used by Native Americans for foraging, communication, travel, and trade. Though foot trails can be ephemeral and completely change course from year to year, such trails are known to have existed between significant Gabrielino settlements, and temporary camps or other types of Native American features (such as burials) would have been common along these paths, especially where they intersect water sources or are located near other natural resources and culturally significant landmarks, including favorable viewsheds. The earliest survey maps created after California's annexation into the United States offer some indication of the trail system operating prior to this time. Unfortunately, as with the location of settlements, maps of Native American trails were never drawn after Spanish contact and the routes described in ethnographic sources refer only to generalized travel corridors.

George W. Kirkman's 1937 map (known as Kirkman-Harriman's pictorial and historical map of Los Angeles County) captures many of the prominent routes, including El Camino Real, and plots several Native American "village sites" (Figure A-8). Kirkman's map includes several of the ethnographically documented settlements described by scholars (shown in Figure A-5) as well as others of uncertain origin, some of which can be traced to the archaeological sites recorded in the early nineteenth century. For example, the location frequently given for *Siutcanga* is identified in the Kirkman map as having a village site, which is a reasonable distance from the location reported in other sources (e.g., Hackel et al. 2015; Johnston 1962; King 2011; McCawley 1996). Conversely, other of the "village sites" mapped by Kirkman do not correlate with other ethnographically documented sources or archaeological sites mapped in the CHRIS, and it is not clear where Kirkman got his information, and he does not list his primary sources. One such site was identified approximately 1 mile southwest of the project site on the east side of a Los Angeles River tributary and approximately 4 miles northwest of the point plotted for Canoga Park. As with the other sites in Kirkman's map that could not be corroborated by other evidence, the location of a Native American settlement in this location is certainly plausible. It should be noted that the Kirkman map and others like it (e.g., Gumprecht 2001:30; Johnston 1962) are understood by most scholars to convey a general sense of where significant sites and features were located but are intended as a representational rather than explicit geographic points. Even with archaeological evidence, it can be difficult to conclusively establish whether any given assemblage represents the remains of the former village site.

## Historic Overview

The post-Contact history of California is divided into three periods that are defined by the ruling national government: the Spanish period (1769–1822), the Mexican period (1822–1848), and the American period (1848–present). Each period is briefly described below. Some chronologies include the Mission period (1769–1834), defined by the active span of those Spanish, and later Mexican, Catholic institutions.

The Protohistoric period is used here to refer to the era of initial interaction between Native Americans and European explorers and settlers, ranging from 1542 through the early 1800s in outlying areas, where a mixture of native and nonnative cultural traits can be observed archaeologically.

### *Spanish Period (1769–1822)*

The first Europeans to observe what became southern California were members of the 1542–1543 expedition of Juan Rodriguez Cabrillo. When sailing past Santa Monica Bay, Cabrillo noted the numerous campfires of the Gabrielino/Tongva and thus named the area the Bay of Smokes. Cabrillo and other early explorers sailed along the coast and made limited expeditions into Alta (upper) California between 1529 and 1769. Although Spanish, Russian, and British explorers briefly visited Alta California during this nearly 250-year span, they did not establish permanent settlements.

Gaspar de Portolá and Franciscan Father Junípero Serra established the first Spanish settlement in Alta California at San Diego in 1769. Mission San Diego de Alcalá was the first of 21 missions built by the Spanish between 1769 and 1823. Portolá continued north, passing near the project site in August of 1769, and reaching San Francisco Bay on October 31. The process of converting the local Native American population to Christianity through baptism and relocation to mission grounds was begun in this region by the Franciscan padres at the San Gabriel Mission, which was established in 1771 (Engelhardt 1927a). The San Fernando Mission was founded 26 years later, its location chosen as a stopping point between the San Gabriel and San Buenaventura missions (Englehardt 1927b). Most Native Americans from the Los Angeles Basin were persuaded to settle in the vicinity of the two missions. These included the Eastern Gabrielino of the plains as far south as the Santa Ana River and west to the Los Angeles River. The padres also proselytized the Serrano of the San Gabriel and San Bernardino Mountains, as well as the Vanyume Serrano of the Mojave Desert; many of the western Cahuilla in the Coachella and San Jacinto Valley; some Luiseño of the San Jacinto Valley; and Western Gabrielino of the plains west of the Los Angeles River, San Fernando Valley, and the southern Channel Islands. The missions were charged with administering to the Native Americans within their areas. Although mission life gave the Native Americans the skills needed to survive in their rapidly changing world, the close quarters and regular contact with Europeans transmitted diseases for which they had no immunity, decimating their populations (McCawley 1996).

### *Mexican Period (1822–1848)*

After the end of the Mexican Revolution against the Spanish crown (1810–1821), all Spanish holdings in North America (including both Alta and Baja California) became part of the newly formed Mexican Empire, and shortly thereafter, a constitutionally based United Mexican States. Under Mexican rule, the authority of the California missions gradually declined, culminating with their secularization. Events leading up to the secularization of the California missions spanned many years and much political upheaval, after which the Mexican Congress passed the Secularization Act in August 1833. Not only did the action divest the Franciscans of property, it also opened both of the Californias to colonization. The first 10 of the missions were secularized in 1834, San Gabriel among them.

Historical documents suggest that what followed was a period of intrigue, revolution, and lawlessness. With a disruption in trade came an increase in the number of American interlopers. Political resistance erupted on every front as Mexican citizens in California (*Californios*) vied for control of their ranchos against American intruders and Mexican authority. Although the Mexican government directed that each mission's lands, livestock, and equipment be divided among its neophytes, the majority of these holdings quickly fell into non-Indian hands. As mission landholdings passed into private hands, neophyte workers, who had become dependent on the missions, were left to fend for themselves.

If mission life was difficult for Native Americans, secularization was worse. After two generations of dependence upon the missions, they were suddenly disenfranchised. After secularization, "nearly all of the Gabrielinos went north while those of San Diego, San Luis and San Juan overran this county, filling the Angeles and surrounding ranchos with more servants than were required" (Dakin 1978[1939]:282).

Former mission lands were quickly divided and granted to private citizens for use as agricultural and pastoral land. Most of the land grants to Californios were located inland, a policy intended to increase the population away from the coastal areas where the Spanish settlements were concentrated (Dakin 1978[1939]:282). With no work at the mission, there was a far greater labor force in the region than could be employed.

After years of surreptitious commerce, the first party of American immigrants arrived in Los Angeles in 1841, including William Workman and John Rowland, who soon became influential landowners. As the possibility of a takeover of California by the United States loomed large in the 1840s, the Mexican government increased the number of land grants in an effort to keep the land in Mexican hands (Wilkman and Wilkman 2006). Governor Pío Pico and his predecessors made more than 600 rancho grants between 1833 and 1846, putting most of the state's lands into private ownership for the first time (Grumprecht 2001). Trade in the region changed as well. British and American trade displaced supply ships from Mexico and, in 1841, the first party of American immigrants arrived at the Pueblo de Los Angeles.

### *American Period (1848–Present)*

The United States took control of California in 1846, seizing Monterey, San Francisco, San Diego, and Los Angeles with little resistance. Los Angeles soon slipped from American control, however, and was retaken in 1847. Approximately 600 U.S. sailors, marines, Army dragoons, and mountain men converged under the leadership of Colonel Stephen W. Kearney and Commodore Robert F. Stockton in early January of that year to challenge the California resistance, which was led by General Jose Maria Flores. The American party scored a decisive victory over the Californios in the Battle of the Rio San Gabriel and at the Battle of La Mesa the following day, effectively ending the war and opening the door for increased American immigration (Harlow 1992).

The 1848 Treaty of Guadalupe Hidalgo formally ended the war and required that legitimate land grants be honored. California was admitted as the 31st state on September 9, 1850. Pursuant to the Land Act of 1851 requiring claims be filed with the United States Public Lands Commission, Eulogio de Celis filed his claim in 1852; it was granted in 1873. After de Celis died in 1869, San Fernando Mission land was sold in 1874 to California State Senator Charles Maclay and his partner George K. Porter. Maclay founded the community of San Fernando in 1874 on his eastern section, and included land for the Southern Pacific Railroad (SPRR) that would eventually construct a tunnel through the pass at San Fernando.

In 1903, George Porter sold his share of the land to Leslie Brand's newly syndicated San Fernando Mission Land Company. One of their major shareholders was Moses Sherman, who sat on the city water commission board that in 1905 approved plans for the Los Angeles Aqueduct and later exercised their option to buy Porter's land (Roderick 2001). The aqueduct was constructed between 1908 and 1913, which was preceded by a real estate boom in the San Fernando Valley, leading to the founding of several modern-day cities and communities, including Owensmouth in March of 1912—renamed Canoga Park in 1931. Around 1911, the Pacific Electric Railway had extended its lines from Hollywood to Van Nuys, sharing portions of track with SPRR, and connecting passenger rails to the northwest portion of the San Fernando Valley. The San Fernando Valley was annexed to Los Angeles County in 1917, and the region's economy slowly began shifting from agricultural to light industrial and commercial.

### *Historical Development of the Project Site*

The project site is located in the West Hills neighborhood of Los Angeles. Geographically, the project is in the western San Fernando Valley, 4 miles north of the Santa Monica Mountains and 2 miles southwest of Chatsworth Reservoir, which is formed on the eastern margin of the Simi Hills. The project site is located within an area designated as former San Fernando Mission Lands, which were established after the Spanish missions were secularized and converted into large-scale ranchos. Amongst the many large-scale ranchos in the San Fernando Valley is Rancho El Escorpion, located less than a mile south of the project. In 1845, the El Escorpion land was granted to Odon Chijuya, Urbano, and Manual of the Fernandeño and Ventureño Chumash, who were claimants of 1,110 acres, patented on September 16, 1876 (McLendon and Johnson 1999). Espiritu Chijuya, the eldest daughter of Odon Chijuya and sole surviving grantee of Rancho El Escorpion, married the Basque immigrant, Miguel Leonis. Through this marriage, Leonis, who was known as "The King of Calabasas," acquired Rancho El Escorpion, increasing his land holdings in the west end of the San Fernando Valley (California State University, Northridge 2023). When Leonis died in 1889, interest in San Fernando Valley real estate was increasing, and Leonis' relatives started selling portions of the land. Espiritu Chijuya continued to live at the Leonis Adobe until she died in 1906, and what remained of the rancho—along with 44,000 additional acres of the Valley—was purchased by the Los Angeles Suburban Home Company in anticipation of the construction of the Owens River Aqueduct. The expectations of investors notwithstanding, the western edge of Canoga Park was slow to develop relative to the rest of the Valley. The project site, for example, appears to have been vacant unused land or land used for agriculture from 1903 to 1944. This continued until at least 1959 when the area was graded for development, with residential buildings increasingly being developed in the vicinity of the project site. The Rancho El Escorpion lands became the town of Owensmouth, which was eventually renamed Canoga Park. In the 1980s, the homeowners in the shadow of El Escorpion peak petitioned the City of Los Angeles to be recognized as the separate community of West Hills (*Los Angeles Times* 2017).

## METHODS

Although not all tribal cultural resources are archaeological in nature, those likely to be preserved below the surface are likely to fit the definition of an archaeological and tribal cultural resource. Similarly, the evaluation of a tribal cultural resource must consider the cultural values to a California Native American tribe, in addition to scientific and archaeological considerations. This section assesses the potential (i.e., sensitivity) for tribal cultural resources that are archaeological in nature to be preserved below the surface of the project site. This sensitivity assessment considers archaeological, ethnographic, historical, environmental, and other archival data sources. Evidence from these sources is used to estimate whether the location was favorable for Native American habitation, the environmental setting within the last 13,000 years, land uses within region, and any alterations to the physical setting within the project site that may have occurred from natural causes or Historic period developments and influenced the potential for preserving buried materials.

Where sites are fully paved or otherwise developed and directly testing through archaeological excavation for such buried materials is not feasible, indirect evidence is used. For this reason, the resulting sensitivity assessment is qualitative by nature—ranging along a spectrum of increasing probability—designated here as low, moderate, and high. Indicators of favorable habitability for Native American sites are proximity to certain natural features (e.g., perennial water source, plant or mineral resource, animal habitat), flat topography, and historically dry conditions (i.e., not directly within standing water). The assessment also considers whether the general location is described in ethnographic studies and oral histories, and whether the area of interest is similar to the physical setting in which other Native American archaeological sites have been identified. Next, the sensitivity assessment considers whether the location is capable of containing buried deposits, including whether there are natural or Historic period developments that have

eroded, displaced, or otherwise destroyed any potential materials that may have once been present. Areas with a favorable setting for habitation or temporary use, soil conditions capable of preserving buried material, and little to no disturbances are considered to have a high sensitivity. Areas lacking these traits are considered to have low sensitivity. Areas with a combination of these traits are considered as having moderate sensitivity.

Historical maps drawn to scale were georeferenced using Esri ArcMAP v.10.5 to show precise relationships to the project site. Sources consulted included the following publicly accessible data sources: City of Los Angeles Office of Historic Resources (OHR) (SurveyLA); City of Los Angeles Department of Building and Safety (building permits); David Rumsey Historical Map Collection; Huntington Library Digital Archives; Library of Congress; Los Angeles Public Library Map Collection; Sanborn Fire Insurance Company Maps (Sanborn maps); USGS historical topographic maps; University of California, Santa Barbara, Digital Library (aerial photographs); and University of Southern California Digital Library.

## RESULTS

### Archival Research

SWCA's archival research included a review of historical maps for the project site and vicinity and focused on documenting modifications to the physical setting and identifying any potential natural or artificial features with relevance to use by Native Americans (e.g., stream courses, vegetation, historical topography, roads, habitation markers) or use of the location by non–Native American people in the Historic period. Historical topographic maps show the project area appears to be used for agriculture or is vacant unused land from 1903 to 1944. A review of historical aerial photographs beginning in 1947, the earliest available year, shows the entire project site was being used as agricultural fields. This continued until 1959, as shown on an aerial photograph from that year. Sometime between 1959 and 1967, the area was graded for the construction of the Chaminade College Preparatory high school and shopping mall where the proposed North Campus will be developed. An aerial photograph from 1967 shows the high school and shopping mall fully built by then (Historic Aerials 2021). The original buildings are still present on the project site, though it appears to have been subject to several alterations. The multi-tenant mini shopping center within the proposed North Campus area that is slated for demolition was built between 1962 to 1964, and expanded in 1981 to its current size. Also between 1959 and 1967, residential development started on parcels immediately adjacent to the south and southwest boundaries of the project site, with residences showing in the parcels between Chaminade Avenue and Cohasset Street, between Cohasset Street and Valerio Street, and west of Platt Avenue. By 1977, the entire neighboring areas were developed with residences.

### CHRIS Records Search

On August 23, 2021, SWCA submitted a CHRIS records search request at the SCCIC on the campus of California State University, Fullerton, to identify previously documented archaeological resources within a 0.8-km (0.5-mile) radius of the project site. The SCCIC maintains records of previously documented archaeological resources (including those that meet the definition of a tribal cultural resource) and technical studies; it also maintains copies of the California Office of Historic Preservation's (OHP's) portion of the Historic Resources Inventory. Confidential CHRIS results include specific information on the nature and location of sensitive archaeological sites, which should not be disclosed to the public or unauthorized persons and are exempt from the Freedom of Information Act. The information included in a confidential CHRIS records search is needed to assess the sensitivity for undocumented tribal cultural resources and inform the impact analysis. The search included any previously recorded archaeological

resources (i.e., excluding historic buildings) within the project site and surrounding 0.8-km (0.5-mile) area. Results of the CHRIS records search are included in Appendix B.

Results of the CHRIS records search indicate that six previous cultural resources investigations have been conducted within 0.5-mile of the project site. None of these studies were conducted directly within the project site or included an assessment of tribal cultural resource sensitivity relevant to the current study.

No archaeological sites, including any that could qualify as a tribal cultural resource, were identified within a 0.5-mile (0.8-km) radius of the project site.

## Sacred Lands File Search

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

SWCA submitted an SLF search request for the project site to the NAHC on August 23, 2021. The NAHC emailed a response to SWCA's SLF search request on September 24, 2021, indicating that the results for the SLF search was positive. In addition, the NAHC provided a list of tribes affiliated with the area and requested that the associated tribal organizations should be contacted for more information. The NAHC provided a contact list of 14 Native American individuals or tribal organizations that may have knowledge of cultural resources in or near the study area (Table 1). SWCA provided the contact list to CAJA on October 11, 2021, since they were in coordination with the City. The SLF results letter and contact list are included in Attachment C.

**Table 1. Summary of Native American Individuals and Groups Culturally Affiliated with the Project Area.**

| Name and Title | Affiliation |
|---|---|
| Andrew Salas, Chairperson | Gabrieleño Band of Mission Indians–Kizh Nation |
| Anthony Morales, Chairperson | Gabrieleño/Tongva San Gabriel Band of Mission Indians |
| Julie Tumamait-Stenslie, Chairperson | Barbareño/Ventureño Band of Mission Indians |
| Christina Conley, Tribal Consultant and Administrator | Gabrielino Tongva Indians of California Tribal Council |
| Charlez Alvarez | Gabrielino-Tongva Tribe |
| Jairo Avila, Tribal Historic Preservation Officer | Fernadeño Tataviam Band of Mission Indians |
| Sandonne Goad, Chairperson | Gabrielino Tongva Nation |
| Robert F. Dorame, Chairperson | Gabrielino Tongva Indians of California Tribal Council |
| Rudy Ortega, President | Fernadeño Tataviam Band of Mission Indians |
| Julio Quair, Chairperson | Chumash Council of Bakersfield |
| Mariza Sullivan, Chairperson | Coastal Band of the Chumash Nation |
| Fred Collins, Spokesperson | Northern Chumash Tribal Council |
| Mark Vigil, Chief | San Luis Obispo County Chumash Council |
| Kenneth Kahn, Chairperson | Santa Ynez Band of Chumash Indians |

## TRIBAL CULTURAL RESOURCES SENSITIVITY ANALYSIS

No resources that could qualify as tribal cultural resources were identified in a CHRIS records search within the project site or 0.5-mile radius. The results of the SLF search conducted by the NAHC indicated that there are known tribal cultural resources in the vicinity of the project site. The NAHC provided a contact list of tribal representatives who may have more information about these known resources. Review of ethnographic literature and historical maps document significant Native American villages and sites nearby. The Chumash village known as *Atavsanga* (also known as *Ataguama* or *Totongna*) is the closest ethnographically documented village to the project site, located approximately 3.2 km (2 miles) to the southwest. The Tatavian village known as *Momonga* is located 5.6 km (3.5 miles) to the north (near present-day Chatsworth), and the Gabrielino village known as *Siutcanga* is located approximately 8.4 miles to the southeast (near present-day Encino) of the project site. These villages are often correlated with the later Spanish and Mexican period ranchos, as ranchos developed around existing Native American settlements. *Atavsanga* and *Siutcanga* are both believed to have been located within the boundaries of Ranchos El Escorpion and Encino, respectively.

The project site is located approximately 1.1 km (0.7 mile) north of Rancho El Escorpion, which was one of the larger Native villages in the San Fernando Valley during the period of recruitment from the area by the San Fernando Mission. The El Escorpion land was granted to Odon Chijuya, Urbano, and Manual of the Fernandeño and Ventureño Chumash in 1845. Odon Chijuya's eldest daughter Espiritu Chijuya inherited the Rancho El Escorpion. Miguel Leonis, who was known as "The King of Calabasas", acquired the Rancho El Escorpion through his marriage to Espiritu Chijuya, thus increasing his land holdings in the west end of the San Fernando Valley. After his death in 1889, Leonis' relatives started selling portions of the land. Espiritu continued to live at the Leonis Adobe until she died in 1906, and the remains of the rancho—along with 44,000 additional acres of the Valley—was purchased by the Los Angeles Suburban Home Co. in anticipation of the coming of the Owens River Aqueduct. The Rancho El Escorpion was eventually renamed Canoga Park. The western edge of Canoga Park was slow to develop relative to the rest of San Fernando Valley. The project site, for example, appears to have been vacant unused land or land used for agriculture from 1903 to 1944. This continued until at least 1959 when the area was graded for development, with residential buildings increasingly being developed in the vicinity of the project site.

The project site (both the Main and proposed North Campuses) was developed in the early 1960s with the Main Campus buildings and sports field, and a multi-tenant mini shopping center and paved parking lot within the proposed North Campus. The shopping center was expanded in 1981 to its current size. The development of the project site and its prior use as agricultural fields is likely to have substantially compromised the integrity of the physical setting and likely destroyed or displaced any tribal cultural resources that may have been deposited on the surface or shallowly buried. Furthermore, the surficial geology of the site has been identified as late to middle Pleistocene old alluvial fan deposits, undivided (Qof) and late Miocene Modelo Formation, undivided (Tm). According to the paleontological resources study conducted for this project, the depth to the underlying, previously undisturbed sediments is unknown, but likely very shallow (e.g., 3 feet below ground surface) (Carson 2022). These types of sediments are naturally less likely to contain buried archaeological resources.

Archaeological remains that are tribal cultural resources can occur below paved surfaces within developed urban settings. While the CHRIS records search results did not identify any such archaeological resources within the project site or vicinity, most of the project site was not inspected for archaeological resources before being developed. SWCA considers the greater region of the project site as having moderate sensitivity for tribal cultural resources. However, the project site consists of a comparatively small area within the greater region and has been subject to multiple episodes of ground disturbances. As a result, archaeological materials once located on the surface or in shallow deposits are very unlikely to have been preserved within the project site, and though more deeply buried deposits

could exist, SWCA considers the sensitivity for archaeological resources to decrease within the project site. Based on the Historic period developments within the project site and SWCA's interpretation of the sediment profiles, across the entire project site, the sensitivity for tribal cultural resources within the near-surface is considered low.

While there are known significant Native American village sites located in the general vicinity of the project site, such as *Atavsanga* and *Momonga*, the project site is not located near or in a comparable environmental setting to suggest an increased likelihood for associated tribal cultural resources to be discovered within the project site. The project site is set within what has been a broad floodplain of the Los Angeles River for which there are only generalized indicators of former use by Native Americans such that substantial material deposits are likely to have occurred. These generalized indicators include a reasonable proximity to former stream courses and important natural resources that occur in higher densities near waterways. Two intermittent streams are located in the vicinity of the project site: Dayton Creek formed approximately 0.6 mile to the north, and Bell Creek is approximately 0.7 miles to the south. Dayton Creek connects to Chatsworth Creek, which is located approximately 0.7 miles east of the project site. Both Chatsworth and Bell Creeks connect to the south-flowing Los Angeles River, currently located approximately 2.1 miles southeast of the project site. The proximity to these streams could suggest the area was more intensively used by Native Americans, such that there would be a corresponding increase in the potential for a tribal cultural resource to be present.

Late to middle Pleistocene old alluvial fan deposits below the artificial fill within the project site are naturally less likely to contain buried archaeological resources. The depth to the depth to the underlying, previously undisturbed sediments is unknown, but likely very shallow (e.g., 3 feet below ground surface). Additionally, the impacts to the near-surface from Historic period agricultural use and developments further decreases the likelihood of encountering any buried archaeological resources due to the compromised integrity of the physical setting. **Based on these findings, the sensitivity for tribal cultural resources is considered low.**

## RECOMMENDATIONS

There were no tribal cultural resources identified within the project area, and SWCA finds that the project area is not likely to contain undocumented tribal cultural resources beneath the surface obscured by pavement. Therefore, no mitigation measures are recommended for impacts to known tribal cultural resources. Standard mitigation measures related to the unanticipated discovery of archaeological resources and human remains are recommended for the project, as indicated below. SWCA recommends that the proposed project will have no impact to tribal cultural resources with the implementation of the following mitigation measures:

- If an archaeological resource is encountered, the City and Project Proponent shall be immediately notified and construction activities in the area of the discovery shall cease until a qualified archaeologist—one who meets the Secretary of the Interior's Professional Qualification Standards for archaeology (36 Code of Federal Regulations 61)—can be consulted to assess the discovery in accordance with CEQA. Should any prehistoric or ethnohistoric archaeological resources be identified within the Project Area, Native American consulting parties shall be contacted regarding the disposition and treatment of these resources. If the discovery proves to be significant under CEQA and avoidance is not possible, the qualified archaeologist shall coordinate with the City to develop and implement a data recovery plan data recovery to reduce potential impacts to less than significant.
- In the event of the unanticipated discovery of human remains, work in the immediate vicinity of the find shall stop and no further disturbance shall occur until the County Coroner has made a determination of origin and disposition pursuant to State of California Health and Safety Code

> Section 7050.5 and PRC Section 5097.98. The County Coroner shall be notified of the find immediately. If the human remains are determined to be Native American or "ancient," the Coroner shall notify the NAHC, which will designate and notify a Native American most likely descendant (MLD). The MLD shall complete the inspection of the site within 48 hours of notification and make recommendations regarding the treatment and disposition of human remains and items associated with Native American burials.

It should be noted that this study has not assessed impacts or sensitivity relevant to other types of (non-tribal) cultural resources, including built environment, historic archaeological resources, or paleontological resources. Additional mitigations measures may be appropriate related to these other types of resources.

## STUDY CONSTRAINTS AND DISCLAIMER

In creating the category of tribal cultural resources, the legislative intent of AB 52 is expressly stated as seeking to consider "the tribal cultural values in addition to the scientific and archaeological values when determining impacts and mitigation" and "recognize that California Native American tribes may have expertise with regard to their tribal history and practices, which concern the tribal cultural resources with which they are traditionally and culturally affiliated" (Gatto 2014). Analysis of tribal cultural resources in the absence of information provided by local tribes, therefore, is considered to be constrained insofar as the evidence considered may be confined to published, academic, and archaeological sources, and the conclusions can only be considered as representing scientific and archaeological values. The analysis and conclusions stated herein are based on the expertise and professional judgement of SWCA's qualified archaeologists and are intended to present information that can be used in assessing the potential for tribal cultural resources under CEQA, and should not be considered a replacement for tribal expertise or assumed to represent tribal cultural values.

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# APPENDIX A

# Report Figures

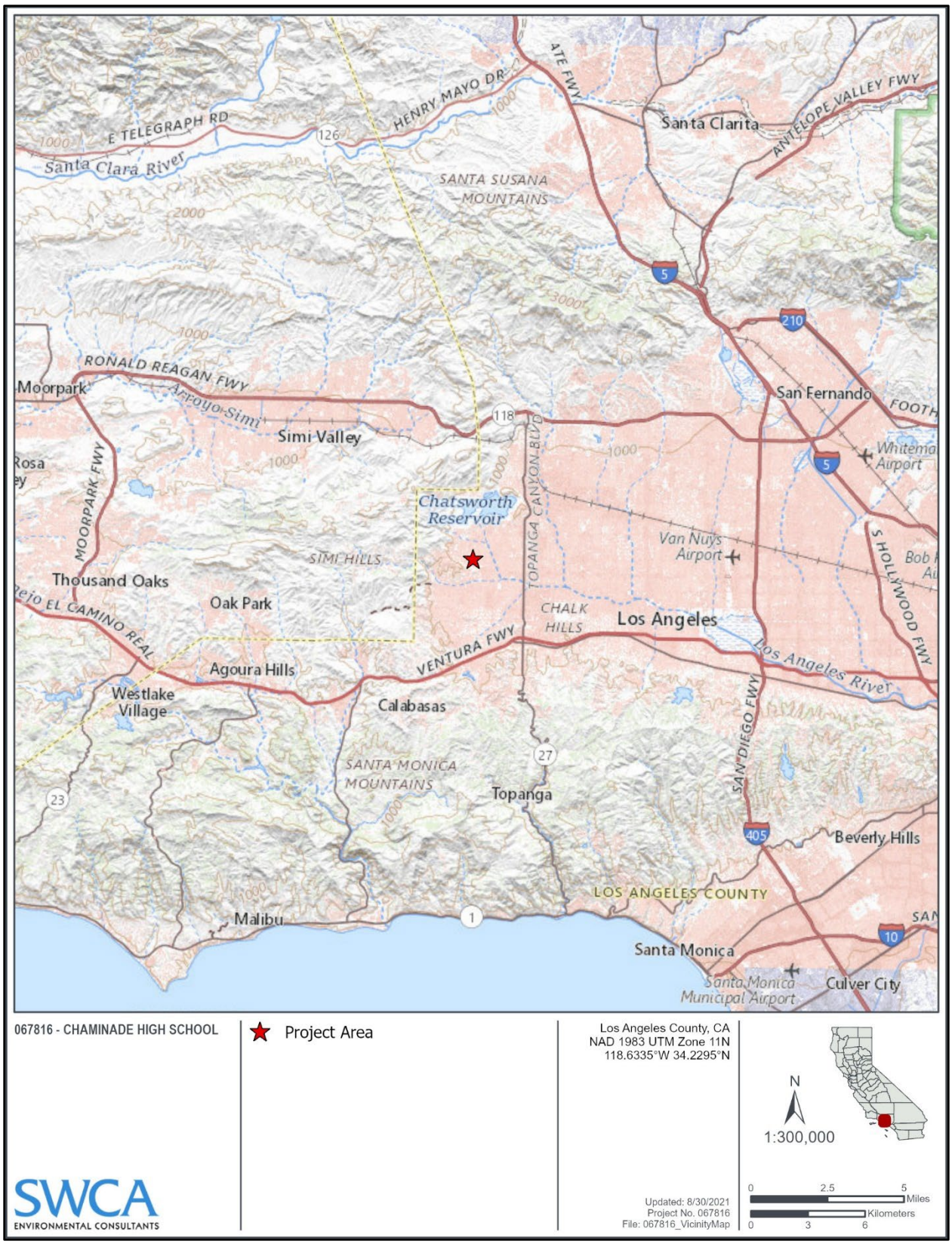


**Figure A-1. Project vicinity.**

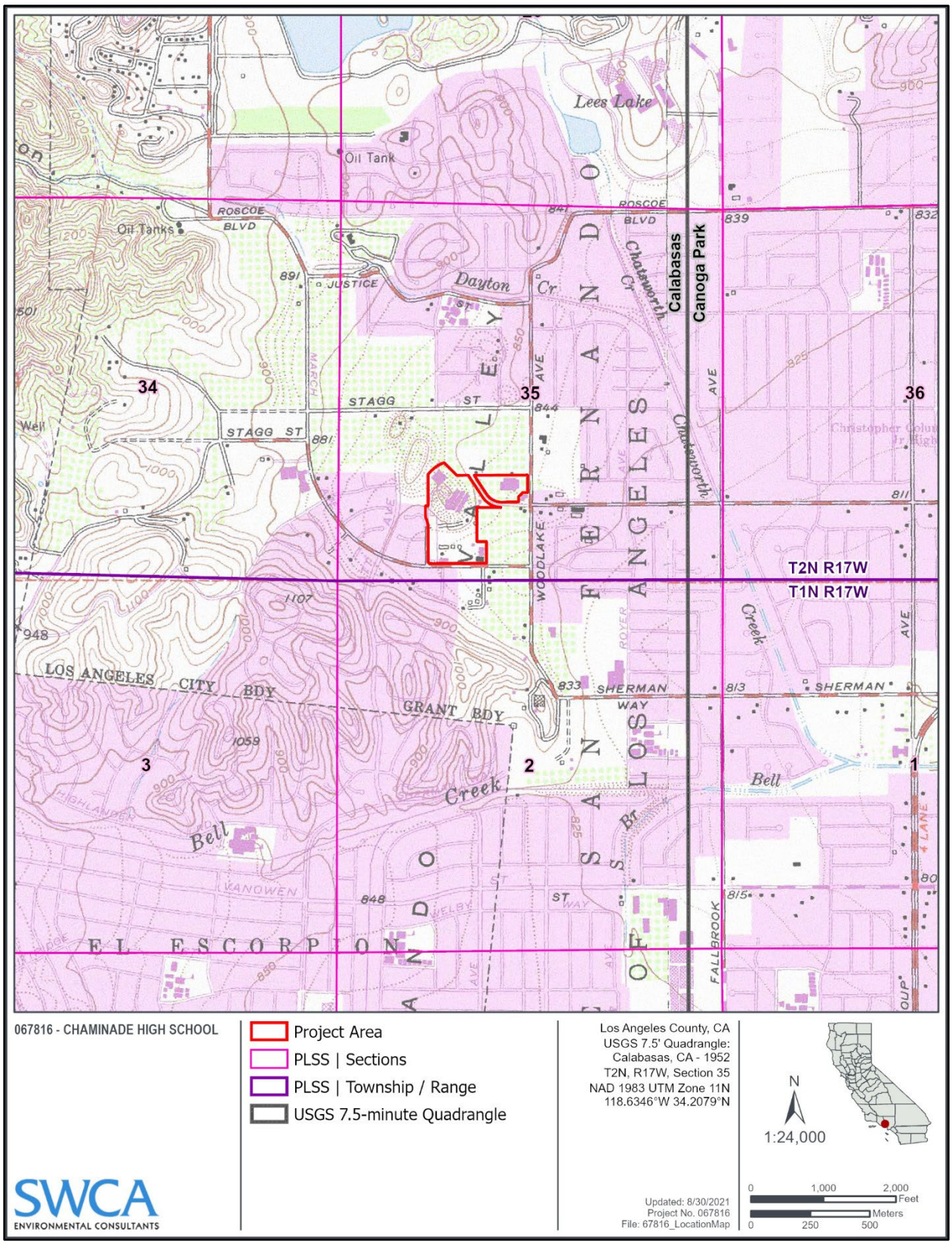


**Figure A-2. Project site shown on the USGS Calabasas, California, 7.5-minute quadrangle.**


**Figure A-3. Project site shown on a 2021 aerial photograph.**


**Figure A-4. Native American territorial boundaries based on ethnographic and tribal sources.**

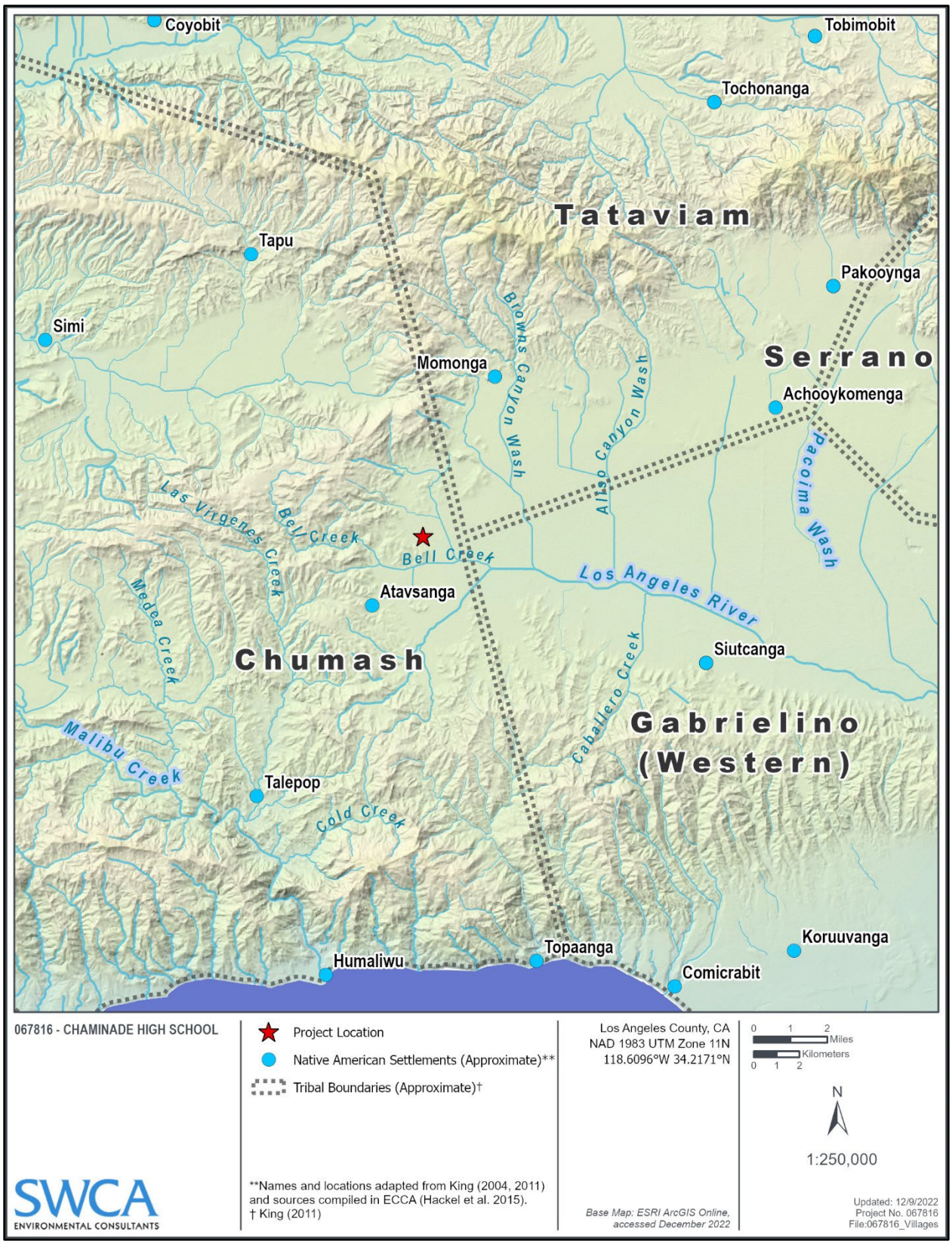


**Figure A-5. Native American villages and place names (based on Fernandeño Tataviam Band of Mission Indians [2022], Hackel et al. [2015], Johnson [1997], and King [2011]).**

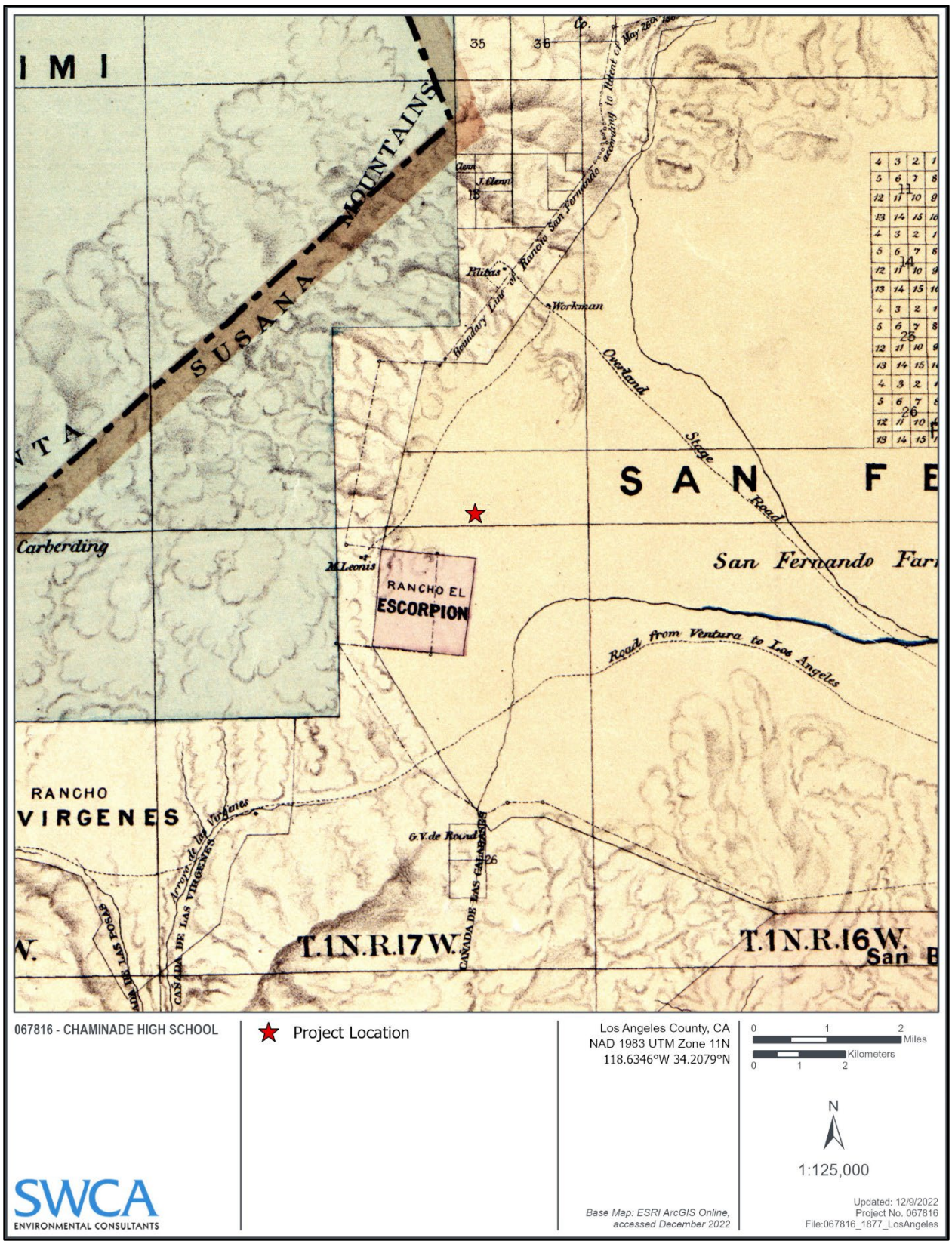


**Figure A-6. Historical topographic maps showing the project site in 1877.**

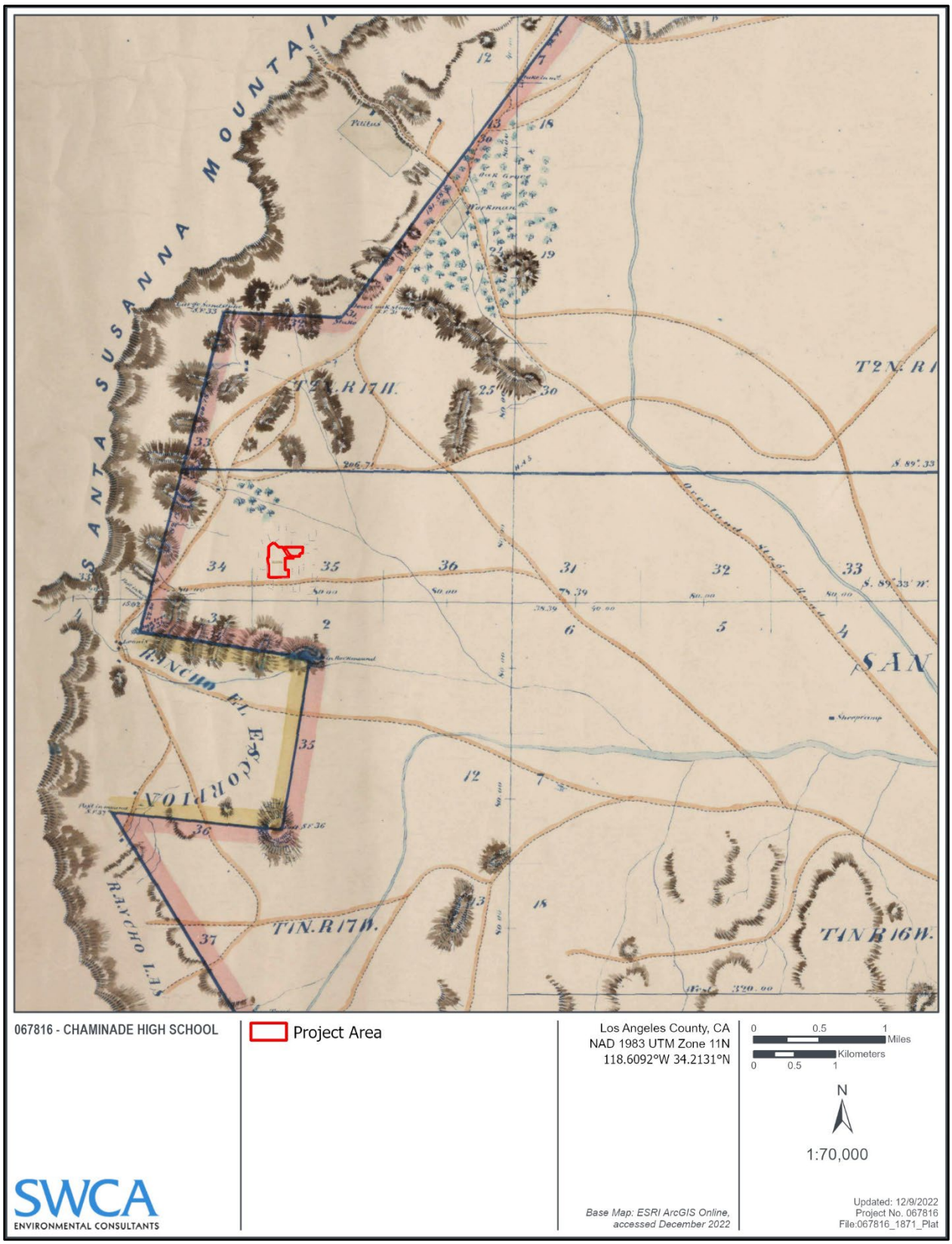


**Figure A-7. Plat of the former Mission de San Fernando lands ca. 1871, annotated with the Historic period ranchos located nearest to the project site.**

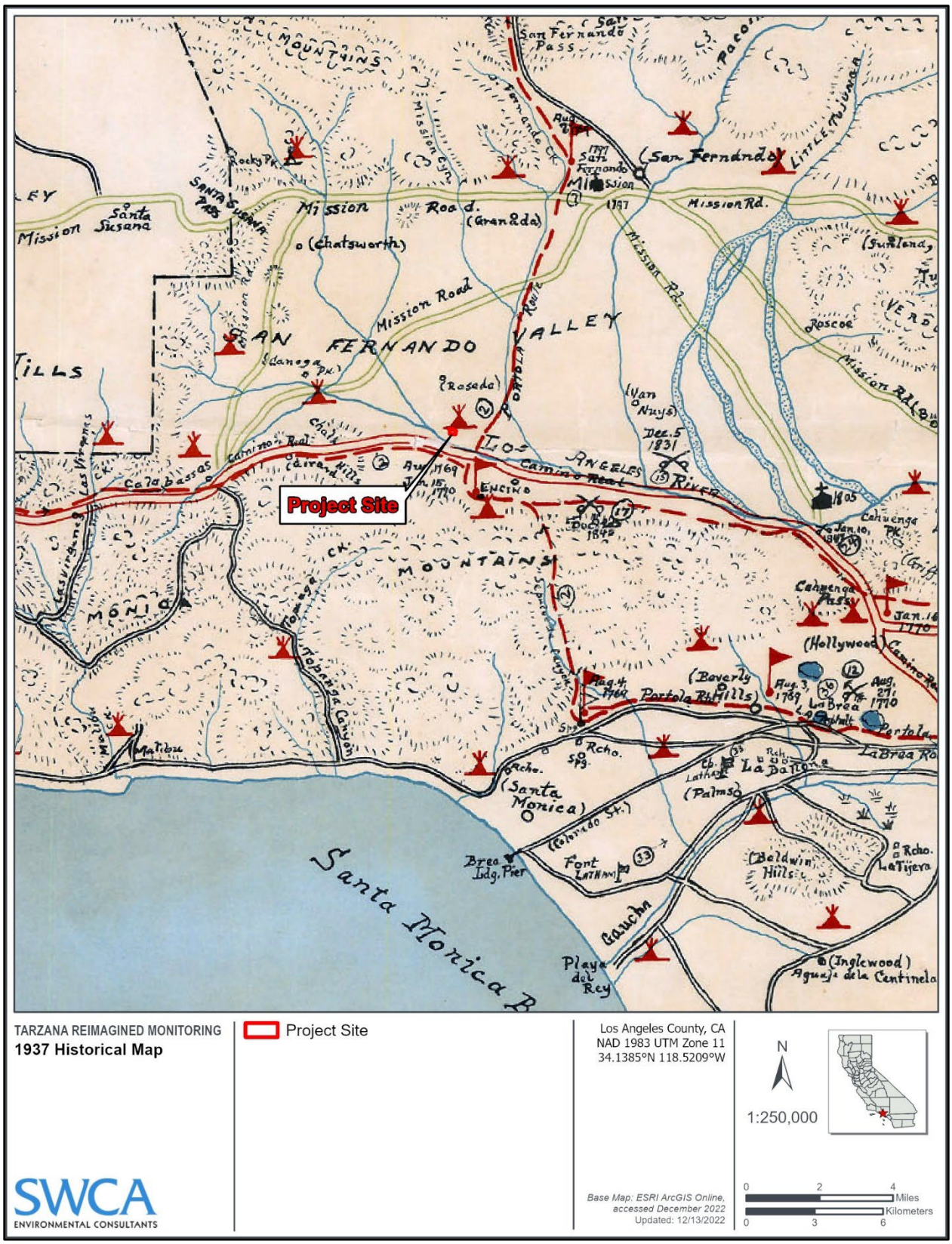


**Figure A-8. Kirkman-Harriman's pictorial and historical map of Los Angeles County: 1860–1937.**

# APPENDIX B

## South Central Coastal Information Center Records Search Results

**Table B-1. Previous Cultural Resources Studies within 0.5 Mile of the Project Area**

| Report No. | Author (Affiliation) | Year | Study Title | Relationship to Project Area |
|---|---|---|---|---|
| LA-00475 | Hector, Susan M. (University of California, Los Angeles Archaeological Survey) | 1978 | An Archaeological Resource Survey and Impact Assessment of Tract 34924 (sanger), Los Angeles County | Outside—within 0.5 mile |
| LA-01953 | Singer, Clay A., and John E. Atwood (C.A. Singer & Associates, Inc.) | 1989 | Archaeological Monitoring at Tentative Tracts 34924, 41060, and 41062, Near Bell Canyon in the Community of West Hills, Los Angeles County, California | Outside—within 0.5 mile |
| LA-02011 | McIntyre, Michael J. (Northridge Archaeological Research Center, CSUN) | 1976 | Assessment of the Archaeological Impact by the Development of Tentative Tract No. 27795 | Outside—within 0.5 mile |
| LA-02014 | McIntyre, Michael J. (Northridge Archaeological Research Center, CSUN) | 1976 | Assessment of the Archaeological Impact by the Development of Woodlake Avenue Between Leadwell Street to Bell Creek Channel (70 W.v) | Outside—within 0.5 mile |
| LA-03753 | Anonymous (Department of Public Works) | 1977 | Historic Property Survey Woodlake Avenue and Bridge - Sherman Way to Bell Creek W.o. 61480 Woodlake Avenue - N/o Leadwell Street to Sherman Way W.o. 61825 | Outside—within 0.5 mile |
| LA-09507 | Bonner, Wayne H. and Sarah A. Williams (MBA) | 2009 | Cultural Resources Records Search and Site Visit Results for T. Mobile USA Candidate SV11662A (Fernando Monopalm), 7531 Fallbrook Ave, Los Angeles, Los Angeles County, California | Outside—within 0.5 mile |

# APPENDIX C

## Sacred Lands File Search Results