A
PHASE I CULTURAL RESOURCE SURVEY SOUTH ALLEN ROAD AND PENSINGER, CITY OF BAKERSFIELD, CALIFORNIA

Submitted to:
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2001 Wheelan Court
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Management Summary

At the request of McIntosh and Associates, a Phase I Cultural Resource Survey was conducted on approximately 80 acres. The property lies at the northeast corner of Pensinger and south Allen Roads, in the City of Bakersfield, California. The Phase I Cultural Resource Survey consisted of a pedestrian survey of the 80-acre site and a cultural resource record search.

No cultural resources were identified. No further work is required. If archaeological resources are encountered during the course of construction, a qualified archaeologist should be consulted for further evaluation.

If human remains or potential human remains are observed during construction, work in the vicinity of the remains will cease, and they will be treated in accordance with the provisions of State Health and Safety Code Section 7050.5. The protection of human remains follows California Public Resources Codes, Sections 5097.94, 5097.98, and 5097.99.

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1.0 Introduction

At the request of McIntosh and Associates, *Hudlow Cultural Resource Associates* conducted a Phase I Cultural Resource Survey on 80 acres for a proposed residential development. The site lies at the northeast corner of Pensinger and south Allen Roads, in the City of Bakersfield, California. This project is being undertaken in accordance with the California Environmental Quality Act. The Phase I Cultural Resource Survey consisted of a pedestrian survey of the site and a cultural resource record search.

2.0 Survey Location

The project area is in the City of Bakersfield. It is the W ½ of the NW ¼ of Section 24, T.30S., R.26E., Mount Diablo Baseline and Meridian, as displayed on the United States Geological Survey (USGS) Stevens 7.5-minute quadrangle map (Figure 1). The proposed residential development lies at the northeast corner of Pensinger and south Allen Roads, in the City of Bakersfield, California.

3.0 Record Search

A record search of the project area and the environs within one-half mile was conducted at the Southern San Joaquin Information Center. Scott M. Hudlow conducted the record search, RS# 22-432 on November 9, 2022. The record search revealed that sixteen cultural resource surveys have been conducted within one mile of the project area. One project has directly addressed the parcel in question (Hudlow 2005). Nine cultural resources have been located within one half-mile of the current project area, including two historic sites which are located within the project area. One of these two sites is a historic structure, a pair of oil tanks and the second is a historic trash scatter.

4.0 Environmental Background

The project area is located at elevations between 345 and 350 feet above mean sea level in the Great Central Valley, which is composed of two valleys-- the Sacramento Valley and the San Joaquin Valley. The project area is located in the southeastern portion of the southern San Joaquin Valley. The project area was covered in commercial agricultural crops, particularly alfalfa and corn (Figures 2 and 3).

5.0 Prehistoric Archaeological Context

Limited archaeological research has been conducted in the southern San Joaquin Valley. Thus, consensus on a generally agreed upon regional cultural chronology has yet to be developed. Most cultural sequences can be summarized into several distinct time periods: Early, Middle, and Late.

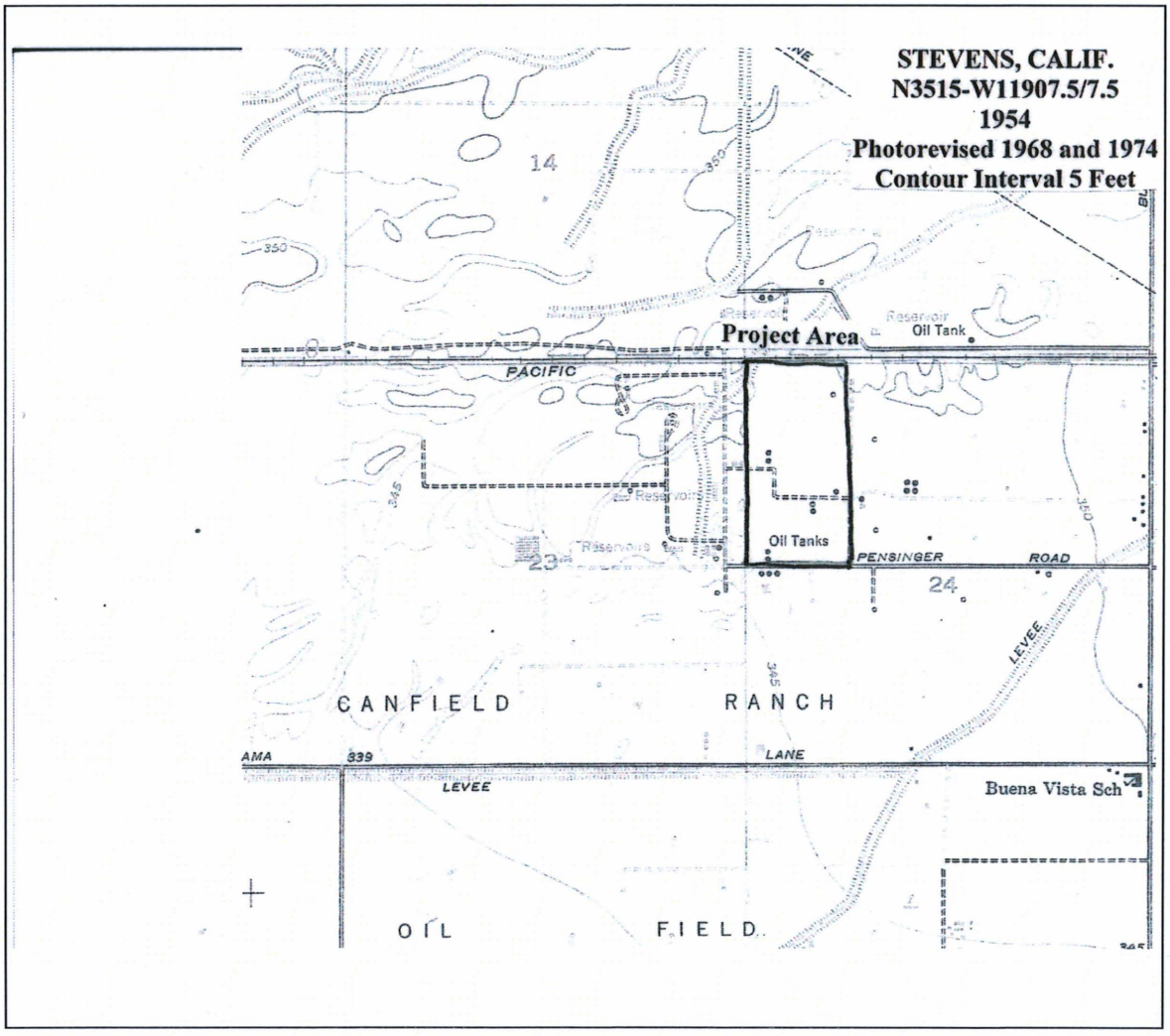

Figure 1
Project Area Location Map

Sequences differ in their inclusion of various "horizons," "technologies," or "stages." A prehistoric archaeological summary of the southern San Joaquin Valley is available in Moratto (Moratto 1984).

Despite the preoccupation with chronological issues in most of the previous research, most suggested chronological sequences are borrowed from other regions with minor modifications based on sparse local data.

The following chronology is based on Parr and Osborne's Paleo-Indian, Proto-Archaic, Archaic, Post-Archaic periods (Parr and Osborne 1992:44-47). Most existing chronologies focus on stylistic changes of time-sensitive artifacts such as projectile points and beads rather than addressing the socioeconomic factors, which produced the myriad variations. In doing so, these attempts have encountered similar difficulties. These cultural changes are implied as environmentally determined, rather than economically driven.

Paleo-Indians, whom roamed the region approximately 12,000 years ago, were highly mobile individuals. Their subsistence is assumed to have been primarily big game, which was more plentiful 12,000 years ago than in the late twentieth century. However, in the Great Basin and California, Paleo people were also foragers who exploited a wide range of resources. Berries, seeds, and small game were also consumed. Their technology was portable, including manos (Parr and Osborne 1992:44). The paleo period is characterized by fluted Clovis and Folsom points, which have been identified throughout North America. The Tulare Lake region in Kings County has yielded several Paleo-Indian sites, which have included fluted points, scrapers, chipped crescents, and Lake Mojave-type points (Morratto 1984:81-2).

The Proto-Archaic period, which dates from approximately 11,000 to 8,000 years ago, was characterized by a reduction in mobility and conversely an increase in sedentism. This period is classified as the Western Pluvial Lake Tradition or the Proto-Archaic, of which the San Dieguito complex is a major aspect (Moratto 1984: 90-99; Warren 1967). An archaeological site along Buena Vista Lake in southwestern Kern County displays a similar assemblage to the San Dieguito type-site. Claude Warren proposes that a majority of Proto-Archaic southern California could be culturally classified as the San Dieguito Complex (Warren 1967). The Buena Vista Lake site yielded manos, millingstones, large stemmed and foliate points, a mortar, and red ochre. During this period, subsistence patterns began to change. Hunting focused on smaller game and plant collecting became more integral. Large stemmed, lancelote (foliate) projectile points represent lithic technology. Millingstones become more prevalent. The increased sedentism possibly began to create regional stylistic and cultural differences not evident in the paleo period.

The Archaic period persisted in California for the next 4000 years. In 1959, Warren and McKusiak proposed a three-phase chronological sequence based

on a small sample of burial data for the Archaic period (Moratto 1984:189; Parr and Osborne 1992:47). It is distinguished by increased sedentism and extensive

Figure 2
Project Area, View to the Southeast

Figure 3
Project Area, View to the Northeast

seed and plant exploitation. Millingstones, shaped through use, were abundant. Bedrock manos and metates were the most prevalent types of millingstones (Parr and Osborne 1992:45). The central valley began to develop distinct cultural variations, which can be distinguished by different regions throughout the valley, including Kern County.

In the Post-Archaic period enormous cultural variations began manifesting themselves throughout the entire San Joaquin Valley. This period extends into the contact period in the seventeenth, eighteenth and nineteenth centuries. Sedentary village life was emblematic of the Post-Archaic period, although hunting and gathering continued as the primary subsistence strategy. Agriculture was absent in California, partially due to the dense, predictable, and easily exploitable natural resources. The ancestral Yokuts have possibly been in the valley for the last three thousand years, and by the eighteenth century were the largest pre-contact population, approximately 40,000 individuals, in California (Moratto 1984).

6.0 Ethnographic Background

The Yokuts are a Penutian-speaking, non-political cultural group. Penutian speakers inhabit the San Joaquin Valley, the Bay Area, and the Central Sierra Nevada Mountains. The Yokuts are split into three major groups, the Northern Valley Yokuts, the Southern Valley Yokuts, and the Foothill Yokuts.

The southern San Joaquin Valley in the Bakersfield and associated Kern County area was home to the Yokuts tribelet, Yawelmani. The tribelets averaged 350 people in size, had a special name for themselves, and spoke a unique dialect of the Yokuts language. Land was owned collectively and every group member enjoyed the right to utilize food resources. The Yawelmani inhabited a strip of the southeastern San Joaquin Valley, north of the Kern River to the Tehachapi Mountains on the south, and from the mountains on the east, to approximately the old south fork of the Kern River on the west (Wallace 1978:449; Parr and Osborne 1992:19). The Yawelmani were the widest ranging of the Yokuts tribelets. One half dozen villages were located along the Kern River, including *Woilo* ("planting place" or "sowing place"), which was located in downtown Bakersfield, where the original Amtrak station was located. A second village was located across the Kern River from *Woilo*, on the west bank.

The Southern Valley Yokuts established a mixed domestic economy emphasizing fishing, hunting, fowling, and collecting shellfish, roots, and seeds. Fish were the most prevalent natural resource; fishing was a productive activity throughout the entire year. Fish were caught in many different manners, including nets, conical basket traps, catching with bare hands, shooting with bows and arrows, and stunning fish with mild floral toxins. Geese, ducks, mud hens and other waterfowl were caught in snares, long-handled nets, stuffed decoys, and brushing brush to trick the birds to fly low into waiting hunters.

Mussels were gathered and steamed on beds of tule. Turtles were consumed, as were dogs, which might have been raised for consumption (Wallace 1978:449-450).

Wild seeds and roots provided a large portion of the Yokuts' diet. Tule seeds, grass seeds, fiddleneck, alfilaria were also consumed. Acorns, the staple crop for many California native cultures, were not common in the San Joaquin Valley. Acorns were traded into the area, particularly from the foothills. Land mammals, such as rabbits, ground squirrels, antelope and tule elk, were not hunted often (Wallace 1978:450).

The Yokuts occupied permanent structures in permanent villages for most of the year. During the late and early summer, families left for several months to gather seeds and plant foods, shifting camp locations when changing crops. Several different types of fiber-covered structures were common in Yokuts settlements. The largest was a communal tule mat-covered, wedge-shaped structure, which could house upward of ten individuals. These structures were established in a row, with the village chief's house in the middle and his messenger's houses were located at the ends of the house row. Dance houses and assembly buildings were located outside the village living area (Nabokov and Easton 1989:301).

The Yokuts also built smaller, oval, single-family tule dwellings. These houses were covered with tall mohya stalks or with sewn tule mats. These small houses were framed by bent-pole ribs, which met a ridgepole held by two crotched poles. The Yokuts also built a cone-shaped dwelling, which was framed with poles tied together with a hoop and then covered with tule or grass. These cone-shaped dwellings were large enough to contain multiple fireplaces (Nabokov and Easton 1989:301). Other structures included mat-covered granaries for storing food supplies, and a dirt-covered communally owned sweathouse.

Clothing was minimal; men wore a breechclout or were naked. Women wore a narrow fringed apron. Rabbitskin or mud hen blankets were worn during the cold season. Moccasins were worn in certain places; however, most people went barefoot. Men wore no head coverings, but women wore basketry caps when they carried burden baskets on their heads. Hair was worn long. Women wore tattoos from the corners of the mouth to the chin; both men and women had ear and nose piercings. Bone, wood or shell ornaments were inserted into the ears and noses (Wallace 1978:450-451).

Tule dominated the Yokut's material culture. It was used for many purposes, including sleeping mats, wall coverings, cradles, and basketry. Ceramics are uncommon to Yokuts culture as is true throughout most California native cultures. Basketry was common to Yokuts culture. Yokuts made cooking containers, conical burden baskets, flat winnowing trays, seed beaters, and necked water bottles. Yokuts also manufactured wooden digging sticks, fire

drills, mush stirrers, and sinew-backed bows. Knives, projectile points, and scraping tools were chipped from imported lithic materials including obsidian, chert, and chalcedony. Stone mortars and pestles were secured in trade. Cordage was manufactured from milkweed fibers, animal skins were tanned, and awls were made from bone. Marine shells, particularly olivella shells, were used in the manufacture of money and articles of personal adornment. Shells were acquired from the Chumash along the coast (Wallace 1978:451-453).

The basic social and economic unit was the nuclear family. Lineages were organized along patrilineal lines. Fathers transmitted totems, particular to each paternal lineage, to each of his children. The totem was a bird or animal that no lineage member would kill or eat; the totems were dreamed of and prayers were given to the totems. The mother's totem was not passed to her offspring, but was treated with respect. Families sharing the same totem formed an exogamous lineage. The lineage had no formal leader nor did it own land. The lineage was a mechanism for transmitting offices and performing ceremonial functions. The lineages formed two moieties, East and West, which consisted of several different lineages. Moieties were customarily exogamous. Children followed the paternal moiety. Certain official positions within the villages were associated with certain totems. The most important was the Eagle lineage from which the village chief was appointed. A member of the Dove lineage acted as the chief's assistant. He supervised food distribution and gave commands during ceremonies. Another hereditary position was common to the Magpie lineage, was that of spokesman or crier.

7.0 Field Procedures and Methods

Between November 21 and December 14, 2022, Scott M. Hudlow (for qualifications see Appendix I) conducted a pedestrian survey of the entire proposed project area. Hudlow surveyed in both north/south and east/west transects at 10-meter (33 feet) intervals across the entire parcel. All archaeological material more than fifty years of age or earlier encountered during the inventory would have been recorded.

8.0 Report of Findings

No cultural resources were identified.

9.0 Management Recommendations

At the request of McIntosh and Associates, a Phase I Cultural Resource Survey was conducted on approximately 80 acres. The property lies at the northeast corner of Pensinger and south Allen Roads, in the City of Bakersfield, California. The Phase I Cultural Resource Survey consisted of a pedestrian survey of the 80-acre site and a cultural resource record search.

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Appendix I

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Education

The George Washington University
M.A. American Studies, 1993
Specialization in Architectural History,
American Material Culture, and Folklife

University of California, Berkeley
B.A. History, 1987
B.A. Anthropology, 1987
Specialization in Colonial History
and Historical Archaeology

Public Service

3/94- *Historic Preservation Commission.* City of Bakersfield, Bakersfield, California 93305.

7/97- *Newsletter Editor. California History Action,* newsletter for the California Council for the Promotion of History.

Relevant Work Experience

8/96- *Adjutant Faculty.* Bakersfield College, 1801 Panorama Drive, Bakersfield, California, 93305. Teach History 17A, Introduction to American History and Anthropology 5, Introduction to North American Indians.

11/95-*Owner, Sole Proprietorship.* Hudlow Cultural Resource Associates. 1405 Sutter Lane, Bakersfield California 93309. Operate small cultural resource management business. Manage contracts, respond to RFP's, bill clients, manage temporary employees. Conduct Phase I architectural and archaeological surveys for private and public clients; including the survey, documentary photography, measured drawings, mapping of structures, filing of survey forms, historic research, assessing impact and writing reports. Evaluated properties in lieu of their eligibility for the National Register of Historic Places in association with Section 106 and 110 requirements of the National Historic Preservation Act of 1966 and CEQA (California Environmental Quality Act).

Full resume available upon request.