A PHASE I CULTURAL RESOURCES SURVEY FOR THE HARVEST LANDING RETAIL CENTER & BUSINESS PARK PROJECT

CITY OF PERRIS, RIVERSIDE COUNTY, CALIFORNIA

Submitted to:

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Planning Division
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Archaeological Database Information

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Report Title:	A Phase I Cultural Resources Survey for the Harvest Landing Retail Center & Business Park Project, Perris, California
Prepared for:	EPD Solutions, Inc. 3333 Michelson Drive, Suite 500 Irvine, California 92612
Submitted to:	City of Perris Planning Division 135 North D Street Perris, California 92570
Submitted by:	BFSA Environmental Services, a Perennial Company 14010 Poway Road, Suite A Poway, California 92064
USGS Quadrangle:	Sections 18 and 19 of Township 4 South, Range 3 West on the USGS (7.5-minute) *Perris*, *California* Quadrangle
Study Area:	358.28 acres
Key Words:	USGS *Perris, California* Quadrangle (7.5-minute); archaeological survey; no CRHR-eligible archaeological resources; historic-era structures over 50 years old identified; evaluation of structures for CRHR eligibility recommended; monitoring of future grading recommended.

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I. INTRODUCTION AND MANAGEMENT SUMMARY

In response to a requirement by the City of Perris for the environmental assessment of the proposed Harvest Landing Retail Center & Business Park Project, BFSA Environmental Services, a Perennial Company (BFSA), conducted an archaeological survey of the proposed project area. The Harvest Landing Retail Center & Business Park Project is located east of Interstate 215, north of Nuevo Road, and south of West Placentia Avenue, within the city of Perris in Riverside County, California (Figure 1). The project site is situated within Sections 18 and 19 of Township 4 South, Range 3 West on the U.S. Geological Survey (USGS) *Perris, California* (7.5-minute) topographic quadrangle map (Figure 2) and consists of 358.28 acres (Figure 3). As proposed, the project would include a Specific Plan Amendment (SPA), which would alter the land use designations within the approved Harvest Landing Specific Plan to allow for increased commercial and additional business uses while removing previously proposed residential uses. Based on the SPA, the following land-use types are proposed: 252.73 acres for Multiple Business Use (MBU); 46.72 acres for commercial use, 13.08 acres for a Water Quality Management Plan basin, and 35.09 acres for roads. Within the SPA acreage, the project would include a MBU overlay over the 10.66-acre Val Verde Elementary School, which is included in this study but not surveyed at this time.

BFSA Archaeologists Wyatt Halbach and Sabrina Corcoran conducted a field review of the current conditions of the project site on December 5, 2023. The records searches and field investigation for the project did not identify any significant archaeological resources within the project site. However, four potentially historic built resources, consisting of single-family residences at 2304, 2334, and 2411 Indian Avenue, along with buildings at the Val Verde Elementary School, were identified during the study. As such, it is recommended that prior to any development of the properties containing structures older than 50 years, (2304 Indian Avenue, 2334 Indian Avenue, 2411 Indian Avenue, and Val Verde Elementary School) shall be studied and evaluated for inclusion in the California Register of Historical Resources (CRHR). The project applicant has indicated the additional study of these properties is currently being conducted. Further, based on the records search review and, at times, limited ground visibility during the survey, there remains the potential for buried archaeological resources within the project area. Therefore, cultural resource monitoring of ground disturbing activities is recommended as part of a Cultural Resources Monitoring Program (CRMP). This recommendation also applies to the four properties containing historic-era structures regardless of the pending CRHR evaluation of the properties.

Resumes of key BFSA staff involved in the preparation of this report can be found within Appendix A. As part of this study, a copy of this report will be submitted to the South Coastal Information Center (SCIC) at San Diego State University (SDSU). All investigations conducted by BFSA related to this project conformed to the California Environmental Quality Act (CEQA) and City of Perris environmental guidelines.

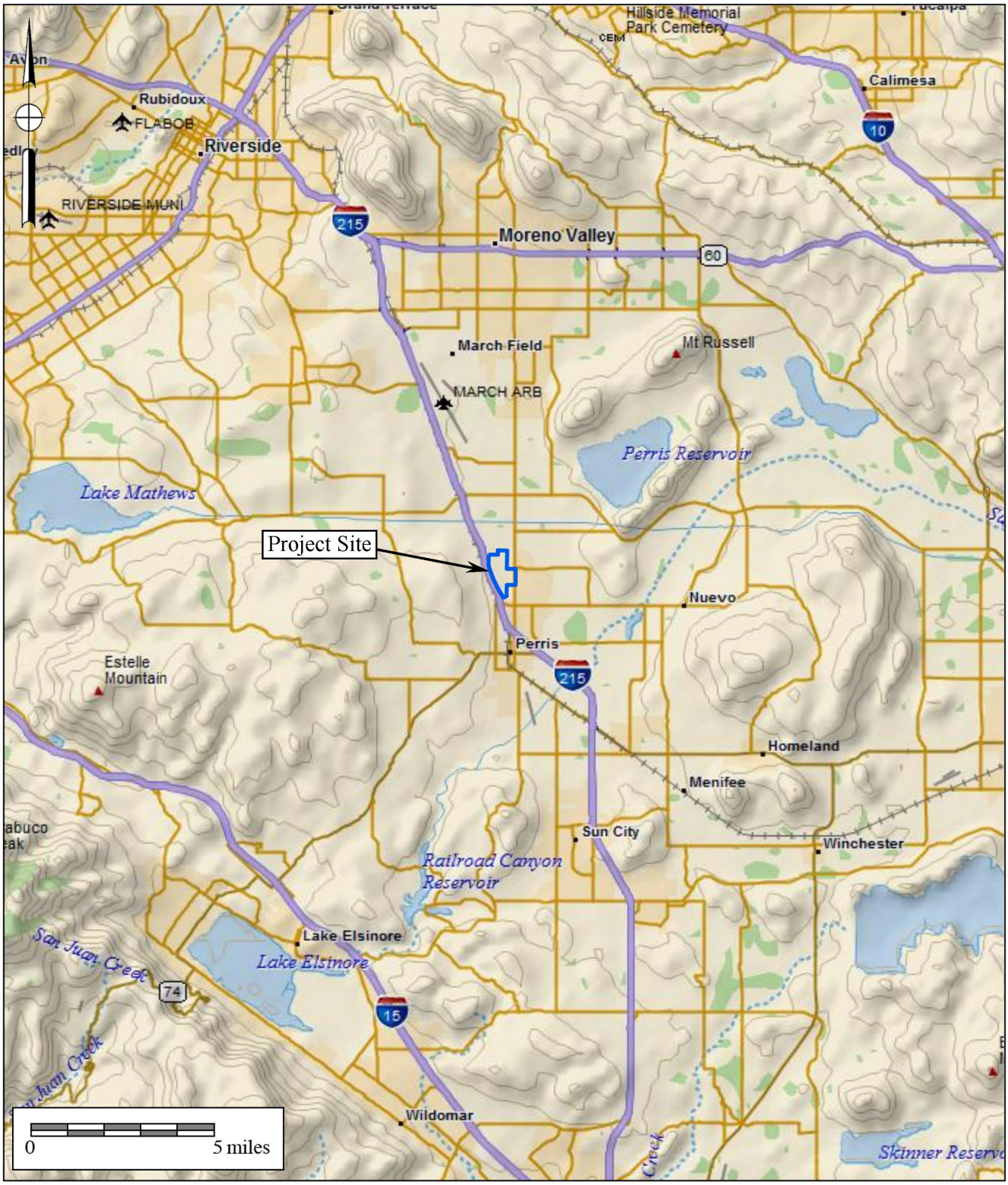

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Figure 1
General Location Map

The Harvest Landing Retail Center & Business Park Project

DeLorme (1:250,000 series)

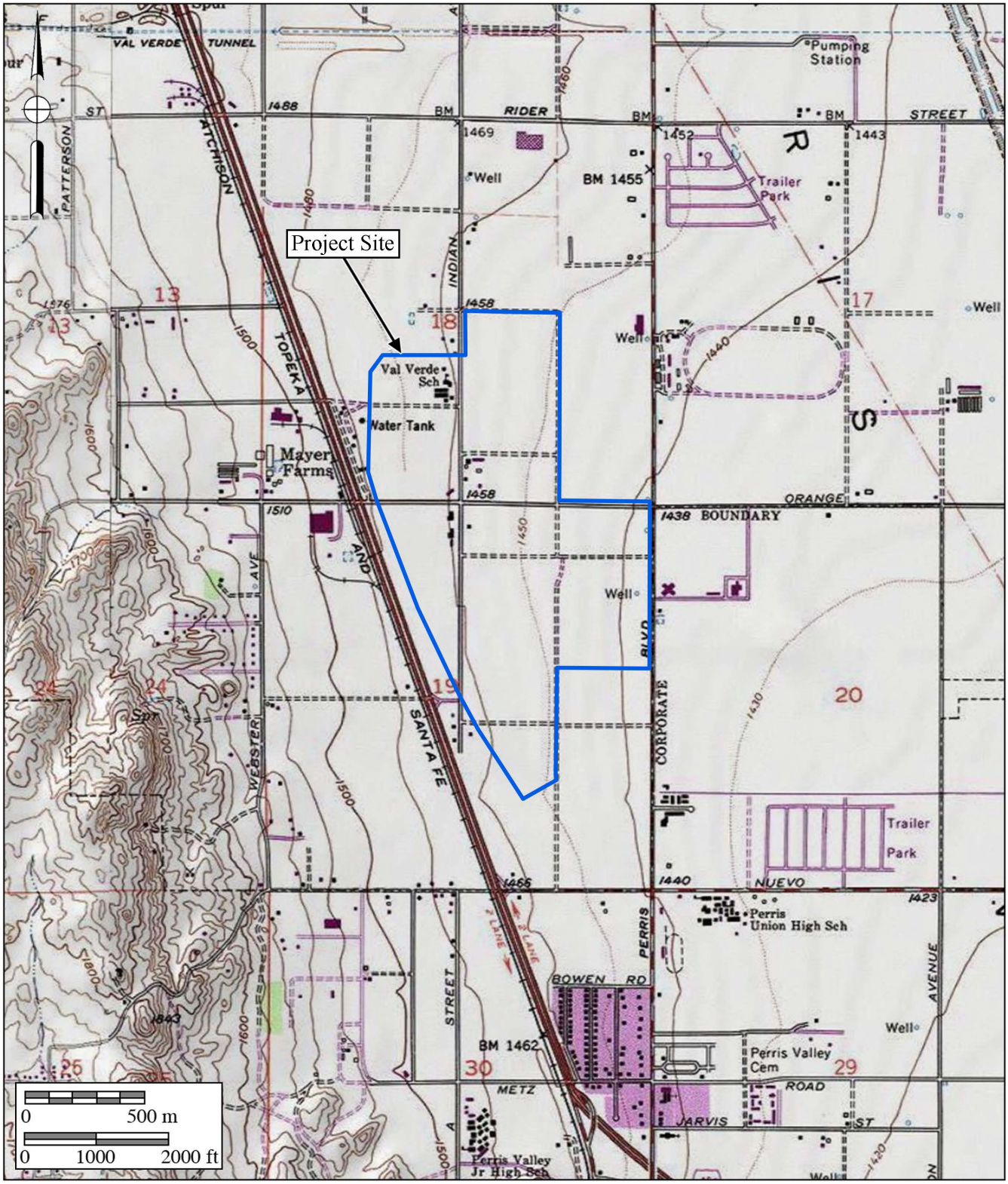

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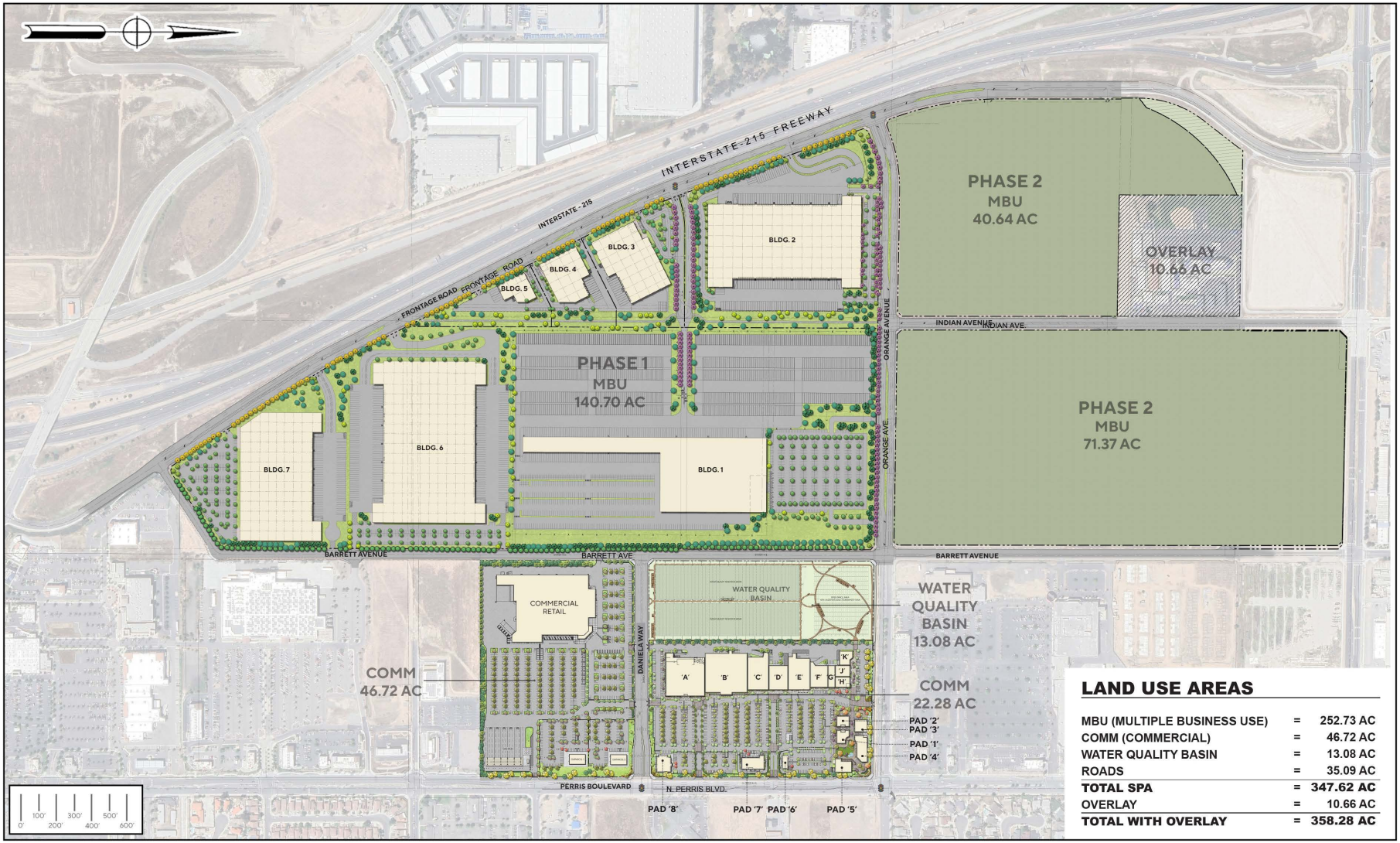
Figure 2
Project Location Map

The Harvest Landing Retail Center & Business Park Project

USGS *Perris* and *Steele Peak* Quadrangles (7.5-minute series)



LAND USE AREAS

MBU (MULTIPLE BUSINESS USE)	=	252.73 AC
COMM (COMMERCIAL)	=	46.72 AC
WATER QUALITY BASIN	=	13.08 AC
ROADS	=	35.09 AC
TOTAL SPA	=	**347.62 AC**
OVERLAY	=	10.66 AC
TOTAL WITH OVERLAY	=	**358.28 AC**

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Figure 3

Site Plan

The Harvest Landing Retail Center & Business Park Project

II. SETTING

Natural Environment

Riverside County lies in the Peninsular Ranges Geologic Province of southern California. This range, which lies in a northwest-to-southeast trend through the county, extends around 1,000 miles from the Raymond-Malibu Fault Zone in western Los Angeles County to the southern tip of Baja California. The project site is situated within the Perris Valley and is generally flat, with elevations within the project site ranging from approximately 1,440 feet above mean sea level (AMSL) to approximately 1,475 feet AMSL. Geologically, the project site is mapped as well-indurated, sandy, early Pleistocene-aged, very old alluvial fan deposits (Morton 2001, 2003). A miniscule area of Holocene and late Pleistocene-aged young alluvial valley deposits are mapped at the very east edge of the project site and are composed of unconsolidated gray silts and sands that overlie the very old alluvial fan deposits at a shallow, diminishing depth.

The Perris Valley originally contained perennial grasses, which have primarily been replaced by non-native weeds and grasses. Although not found within the subject property, the Riversidian sage scrub plant community is the most prevalent native vegetation found in the region. The Riversidian sage scrub is primarily found within the nearby Motte Rimrock Preserve, Lakeview Mountains, and Bernasconi Hills and includes desert encelia, brittle brush, sagebrush, black sage, white sage, buckwheat, foxtails, and cacti. Mammals within the region include mule deer, coyote, bobcat, mountain lion, ground squirrel, and quail; birds include hawks, eagles, owls, mourning dove, mockingbird, jay, heron, crow, finch, and sparrow.

During the prehistoric period, vegetation near the project site provided sufficient food resources to support prehistoric human occupants. Animals that inhabited the project site during prehistoric times included mammals such as rabbits, squirrels, gophers, mice, rats, deer, and coyotes, in addition to a variety of reptiles and amphibians. The natural setting of the project site during the prehistoric occupation offered a rich nutritional resource base. Fresh water was likely obtainable from seasonal drainages and the San Jacinto River located southeast of the project site. Historically, the project site was likely utilized for agriculture or ranching/grazing of livestock. Except for a few rural residences and Val Verde Elementary School, the project site currently consists of vacant fields interrupted by paved city streets and dirt access roads.

Cultural Setting – Archaeological Perspectives

The archaeological perspective seeks to reconstruct past cultures based upon the material remains left behind. This is done by using a range of scientific methodologies, almost all of which draw from evolutionary theory as the base framework. Archaeology allows one to look deeper into history or prehistory to see where the beginnings of ideas manifest themselves via analysis of material culture, allowing for the understanding of outside forces that shape social change. Thus, the archaeological perspective allows one to better understand the consequences of the history of

a given culture upon modern cultures. Archaeologists seek to understand the effects of past contexts of a given culture on this moment in time, not culture in context *in* the moment.

Despite this, a distinction exists between "emic" and "etic" ways of understanding material culture, prehistoric lifeways, and cultural phenomena in general (Harris 1991). While "emic" perspectives serve the subjective ways in which things are perceived and interpreted by the participants within a culture, "etic" perspectives are those of an outsider looking in hopes of attaining a more scientific or "objective" understanding of the given phenomena. Archaeologists, by definition, will almost always serve an etic perspective as a result of the very nature of their work. As indicated by Laylander et al. (2014), it has sometimes been suggested that etic understanding, and therefore an archaeological understanding, is an imperfect and potentially ethnocentric attempt to arrive at emic understanding. In contract to this, however, an etic understanding of material culture, cultural phenomena, and prehistoric lifeways can address significant dimensions of culture that lie entirely beyond the understanding or interest of those solely utilizing an emic perspective. As Harris (1991:20) appropriately points out, "Etic studies often involve the measurement and juxtaposition of activities and events that native informants find inappropriate or meaningless." This is also likely true of archaeological comparisons and juxtapositions of material culture. However, culture as a whole does not occur in a vacuum and is the result of several millennia of choices and consequences influencing everything from technology to religions, to institutions. Archaeology allows for the ability to not only see what came before, but to see how those choices, changes, and consequences affect the present. Where possible, archaeology should seek to address both emic and etic understandings to the extent that they may be recoverable from the archaeological record as manifestations of patterned human behavior (Laylander et al. 2014).

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

Introduction

Paleo Indian, Archaic Period Milling Stone Horizon, and the Late Prehistoric Takic groups are the three general cultural periods represented in Riverside County. The following discussion of the cultural history of Riverside County references the San Dieguito Complex, Encinitas Tradition, Milling Stone Horizon, La Jolla Complex, Pauma Complex, and San Luis Rey Complex, since these culture sequences have been used to describe archaeological manifestations in the

region. The Late Prehistoric component present in the Riverside County area was primarily represented by the Cahuilla, Gabrielino, and Luiseño Indians.

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

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

Archaeologically, the Paleo Indian Period is associated with the terminus of the late Pleistocene (11,500 to circa 9,000 YBP). The environment during the late Pleistocene was cool and moist, which allowed for glaciation in the mountains and the formation of deep, pluvial lakes in the deserts and basin lands (Moratto 1984). However, by the terminus of the late Pleistocene, the climate became warmer, which caused the glaciers to melt, sea levels to rise, greater coastal erosion, large lakes to recede and evaporate, extinction of Pleistocene megafauna, and major vegetation changes (Moratto 1984; Martin 1967, 1973; Fagan 1991). The coastal shoreline at 10,000 YBP, depending upon the particular area of the coast, was near the 30-meter isobath, or two to six kilometers further west than its present location (Masters 1983).

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

Archaic Period (Early and Middle Holocene: circa 9,000 to 1,300 YBP)

Archaeological data indicates that between 9,000 and 8,000 YBP, a widespread complex was established in the southern California region, primarily along the coast (Warren and True 1961). This complex is locally known as the La Jolla Complex (Rogers 1939; Moriarty 1966), which is regionally associated with the Encinitas Tradition (Warren 1968) and shares cultural components with the widespread Milling Stone Horizon (Wallace 1955). The coastal expression of this complex appeared in southern California coastal areas and focused upon coastal resources and the development of deeply stratified shell middens that were primarily located around bays and lagoons. The older sites associated with this expression are located at Topanga Canyon, Newport Bay, Agua Hedionda Lagoon, and some of the Channel Islands. Radiocarbon dates from sites attributed to this complex span a period of over 7,000 years in this region, beginning over 9,000 YBP.

The Encinitas Tradition is best recognized for its pattern of large coastal sites characterized by shell middens, grinding tools that are closely associated with the marine resources of the area,

cobble-based tools, and flexed human burials (Shumway et al. 1961; Smith and Moriarty 1985). While ground stone tools and scrapers are the most recognized tool types, coastal Encinitas Tradition sites also contain numerous utilized flakes, which may have been used to pry open shellfish. Artifact assemblages at coastal sites indicate a subsistence pattern focused upon shellfish collection and nearshore fishing. This suggests an incipient maritime adaptation with regional similarities to more northern sites of the same period (Koerper et al. 1986). Other artifacts associated with Encinitas Tradition sites include stone bowls, doughnut stones, discoidals, stone balls, and stone, bone, and shell beads.

The coastal lagoons in southern California supported large Milling Stone Horizon populations circa 6,000 YBP, as is shown by numerous radiocarbon dates from the many sites adjacent to the lagoons. The ensuing millennia were not stable environmentally and, by 3,000 YBP, many of the coastal sites in central San Diego County had been abandoned (Gallegos 1987, 1992). The abandonment of the area is usually attributed to the sedimentation of coastal lagoons and the resulting deterioration of fish and mollusk habitat, which is a well-documented situation at Batiquitos Lagoon (Miller 1966; Gallegos 1987). Over a 2,000-year period at Batiquitos Lagoon, dominant mollusk species occurring in archaeological middens shift from deep-water mollusks (*Argopecten* sp.) to species tolerant of tidal flat conditions (*Chione* sp.), indicating water depth and temperature changes (Miller 1966; Gallegos 1987).

This situation likely occurred for other small drainages (Buena Vista, Agua Hedionda, San Marcos, and Escondido creeks) along the central San Diego coast where low flow rates did not produce sufficient discharge to flush the lagoons they fed (Buena Vista, Agua Hedionda, Batiquitos, and San Elijo lagoons) (Byrd 1998). Drainages along the northern and southern San Diego coastline were larger and flushed the coastal hydrological features they fed, keeping them open to the ocean and allowing for continued human exploitation (Byrd 1998). Peñasquitos Lagoon exhibits dates as late as 2,355 YBP (Smith and Moriarty 1985) and San Diego Bay showed continuous occupation until the close of the Milling Stone Horizon (Gallegos and Kyle 1988). Additionally, data from several drainages in United States Marine Corps Base Camp Pendleton indicate a continued occupation of shell midden sites until the close of the period, indicating that coastal sites were not entirely abandoned during this time (Byrd 1998).

By 5,000 YBP, an inland expression of the La Jolla Complex is evident in the archaeological record, exhibiting influences from the Campbell Tradition from the north. These inland Milling Stone Horizon sites have been termed "Pauma Complex" (True 1958; Warren et al. 1961; Meighan 1954). By definition, Pauma Complex sites share a predominance of grinding implements (manos and metates), lack mollusk remains, have greater tool variety (including atlatl dart points, quarry-based tools, and crescentics), and seem to express a more sedentary lifestyle with a subsistence economy based upon the use of a broad variety of terrestrial resources. Although originally viewed as a separate culture from the coastal La Jolla Complex (True 1980), it appears that these inland sites may be part of a subsistence and settlement system utilized by the coastal peoples. Evidence from the 4S Ranch Project in inland San Diego County suggests that

these inland sites may represent seasonal components within an annual subsistence round by La Jolla Complex populations (Raven-Jennings et al. 1996). Including both coastal and inland sites of this time period in discussions of the Encinitas Tradition, therefore, provides a more complete appraisal of the settlement and subsistence system exhibited by this cultural complex.

More recent work by Sutton has identified a more localized complex known as the Greven Knoll Complex. The Greven Knoll Complex is a redefined northern inland expression of the Encinitas Tradition first put forth by Mark Sutton and Jill Gardner (2010). Sutton and Gardner (2010:25) state that "[t]he early millingstone archaeological record in the northern portion of the interior southern California was not formally named but was often referred to as 'Inland Millingstone,' 'Encinitas,' or even 'Topanga.'" Therefore, they proposed that all expressions of the inland Milling Stone in southern California north of San Diego County be grouped together in the Greven Knoll Complex.

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

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

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

Greven Knoll Phase III includes manos, metates, Elko points, scraper planes, choppers, hammerstones, and discoidals. Again, small numbers of mortars and pestles are present. Greven Knoll Phase III spans from approximately 3,000 to 1,000 YBP and shows a reliance upon seeds

and yucca. Hunting is still important, but bones seem to have been processed to obtain bone grease more often in this later phase (Sutton and Gardner 2010:8).

The shifts in food processing technologies during each of these phases indicate a change in subsistence strategies; although people were still hunting for large game, plant-based foods eventually became the primary dietary resource (Sutton 2011a). Sutton's (2011b) argument posits that the development of mortars and pestles during the middle Holocene can be attributed to the year-round exploitation of acorns as a main dietary provision. Additionally, the warmer and drier climate may have been responsible for groups from the east moving toward coastal populations, which is archaeologically represented by the interchange of coastal and eastern cultural traits (Sutton 2011a).

Late Prehistoric Period (Late Holocene: 1,300 YBP to 1790)

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

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

Protohistoric Period (Late Holocene: 1542 to circa 1769)

Ethnohistoric and ethnographic evidence indicates that three Takic-speaking groups occupied portions of Riverside County: the Cahuilla, the Gabrielino, and the Luiseño. The geographic boundaries between these groups in pre- and proto-historic times are difficult to place, but the subject property is located well within the borders of ethnographic Luiseño territory. This group was a seasonal hunting and gathering people with cultural elements that were very distinct from Archaic Period peoples. These distinctions include cremation of the dead, the use of the bow and arrow, and exploitation of the acorn as a main food staple (Moratto 1984). Along the coast, the Luiseño made use of available marine resources by fishing and collecting mollusks for food. Seasonally available terrestrial resources, including acorns and game, were also sources of nourishment for Luiseño groups. Elaborate kinship and clan systems between the Luiseño and other groups facilitated a wide-reaching trade network that included trade of Obsidian Butte obsidian and other resources from the eastern deserts, as well as steatite from the Channel Islands.

According to Charles Handley (1967), the primary settlements of Late Prehistoric Luiseño Indians in the San Jacinto Plain were represented by Ivah and Soboba near Soboba Springs, Jusipah near the town of San Jacinto, Ararah in Webster's Canyon en route to Idyllwild, Pahsitha near Big Springs Ranch southeast of Hemet, and Corova in Castillo Canyon. These locations share features such as the availability of food and water resources. Features of this land use include petroglyphs and pictographs, as well as widespread milling, which is evident in bedrock and portable implements. Groups in the vicinity of the subject property, neighboring the Luiseño, include the Cahuilla and the Gabrielino. Ethnographic data for the three groups is presented below.

Luiseño: An Archaeological and Ethnographic Perspective

When contacted by the Spanish in the sixteenth century, the Luiseño occupied a territory bounded on the west by the Pacific Ocean, on the east by the Peninsular Ranges mountains at San Jacinto (including Palomar Mountain to the south and Santiago Peak to the north), on the south by Agua Hedionda Lagoon, and on the north by Aliso Creek in present-day San Juan Capistrano. The Luiseño were a Takic-speaking people more closely related linguistically and ethnographically to the Cahuilla, Gabrielino, and Cupeño to the north and east rather than the Kumeyaay who occupied territory to the south. The Luiseño differed from their neighboring Takic speakers in having an extensive proliferation of social statuses, a system of ruling families that provided ethnic cohesion within the territory, a distinct worldview that stemmed from the use of datura (a hallucinogen), and an elaborate religion that included the creation of sacred sand paintings depicting the deity Chingichngish (Bean and Shipek 1978; Kroeber 1976).

Subsistence and Settlement

The Luiseño occupied sedentary villages most often located in sheltered areas in valley bottoms, along streams, or along coastal strands near mountain ranges. Villages were located near water sources to facilitate acorn leaching and in areas that offered thermal and defensive

protection. Villages were composed of areas that were publicly and privately (by family) owned. Publicly owned areas included trails, temporary campsites, hunting areas, and quarry sites. Inland groups had fishing and gathering sites along the coast that were intensively used from January to March when inland food resources were scarce. During October and November, most of the village would relocate to mountain oak groves to harvest acorns. The Luiseño remained at village sites for the remainder of the year, where food resources were within a day's travel (Bean and Shipek 1978; Kroeber 1976).

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

Social Organization

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

Marriages were arranged by the parents, often made to forge alliances between lineages. Useful alliances included those between groups of differing ecological niches and those that resulted in territorial expansion. Residence was patrilocal (Bean and Shipek 1978; Kroeber 1976). Women were primarily responsible for plant gathering and men principally hunted, although, at times, particularly during acorn and marine mollusk harvests, there was no division of labor. Elderly women cared for children and elderly men participated in rituals, ceremonies, and political affairs. They were also responsible for manufacturing hunting and ritual implements. Children were taught subsistence skills at the earliest age possible (Bean and Shipek 1978; Kroeber 1976).

Material Culture

House structures were conical, partially subterranean, and thatched with reeds, brush, or bark. Ramadas were rectangular, protected workplaces for domestic chores such as cooking.

Ceremonial sweathouses were important in purification rituals; these were round and partially subterranean thatched structures covered with a layer of mud. Another ceremonial structure was the wámkis (located in the center of the village, serving as the place of rituals), where sand paintings and other rituals associated with the Chingichngish religious group were performed (Bean and Shipek 1978; Kroeber 1976).

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

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

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

Cahuilla: An Archaeological and Ethnographic Perspective

At the time of Spanish contact in the sixteenth century, the Cahuilla occupied territory that included the San Bernardino Mountains, Orocopia Mountain, and the Chocolate Mountains to the west, Salton Sea and Borrego Springs to the south, Palomar Mountain and Lake Mathews to the west, and the Santa Ana River to the north. The Cahuilla are a Takic-speaking people closely related to their Gabrielino and Luiseño neighbors, although relations with the Gabrielino were more intense than with the Luiseño. They differ from the Luiseño and Gabrielino in that their religion is more similar to the Mohave tribes of the eastern deserts than the Chingichngish religious group of the Luiseño and Gabrielino. The following is a summary of ethnographic data regarding this group (Bean 1978; Kroeber 1976).

Subsistence and Settlement

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

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

Social Organization

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

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

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

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

Material Culture

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

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

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

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

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

Gabrielino: An Archaeological and Ethnographic Perspective

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

the San Joaquin Valley, as far east as the Colorado River, and as far south as Baja California (Bean and Smith 1978; Kroeber 1976).

Subsistence and Settlement

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

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

Social Organization

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

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

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

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

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

Material Culture

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

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

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

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

Ethnohistoric Period (1769 to Present)

Traditionally, the history of the state of California has been divided into three general periods: the Spanish Period (1769 to 1821), the Mexican Period (1822 to 1846), and the American Period (1848 to present) (Caughey 1970). The American Period is often further subdivided into additional phases: the nineteenth century (1848 to 1900), the early twentieth century (1900 to 1950), and the Modern Period (1950 to present). From an archaeological standpoint, all of these

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

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

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

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

Each mission gained power through the support of a large, subjugated Native American workforce. As the missions grew, livestock holdings increased and became increasingly vulnerable to theft. In order to protect their interests, the southern California missions began to expand inland to try and provide additional security (Beattie and Beattie 1939; Caughey 1970). In order to meet their needs, the Spaniards embarked on a formal expedition in 1806 to find potential locations within what is now the San Bernardino Valley. As a result, by 1810, Father Francisco Dumetz of Mission San Gabriel had succeeded in establishing a religious site, or capilla, at a

Cahuilla rancheria called Guachama (Beattie and Beattie 1939). San Bernardino Valley received its name from this site, which was dedicated to San Bernardino de Siena by Father Dumetz. The Guachama rancheria was located in present-day Bryn Mawr in San Bernardino County.

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

Mexico achieved independence from Spain in 1822 and became a federal republic in 1824. As a result, both Baja and Alta California became classified as territories (Rolle 1969). Shortly thereafter, the Mexican Republic sought to grant large tracts of private land to its citizens to begin to encourage immigration to California and to establish its presence in the region. Although a number of similar land grants originally were issued under the Spanish, the Mexican government greatly expanded the process, issuing 50 land grants between 1822 and 1832 (Library of Congress, General Collections 2021). Part of the establishment of power and control included the desecularization of the missions circa 1832. These same missions were also located on some of the most fertile land in California and, as a result, were considered highly valuable. The resulting land grants, known as "ranchos," covered expansive portions of California and, by 1846, more than 600 land grants had been issued by the Mexican government (Library of Congress, General Collections 2021). Rancho Jurupa was the first rancho to be established and was issued to Juan Bandini in 1838. Although Bandini primarily resided in San Diego, Rancho Jurupa was located in what is now Riverside County (Pourade 1963). A review of Riverside County place names quickly illustrates that many of the ranchos in Riverside County lent their names to present-day locations, including Jurupa, El Rincon, La Sierra, El Sobrante de San Jacinto, La Laguna (Lake Elsinore), Santa Rosa, Temecula, Pauba, San Jacinto Nuevo y Potrero, and San Jacinto Viejo (Gunther 1984). As was typical of many ranchos, these were all located in the valley environments within western Riverside County.

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

> We have suffered incalculable losses, for some of which we are in part to be blamed for because many of us have abandoned the Mission … We plead and beseech you

> … to grant us a Rev. Father for this place. We have been accustomed to the Rev. Fathers and to their manner of managing the duties. We labored under their intelligent directions, and we were obedient to the Fathers according to the regulations, because we considered it as good for us. (Brigandi 1998:21)

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

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

During the same decade, circa 1852, the Native Americans of southern Riverside County, including the Luiseño and the Cahuilla, thought they had signed a treaty resulting in their ownership of all lands from Temecula to Aguanga east to the desert, including the San Jacinto Valley and the San Gorgonio Pass. The Temecula Treaty also included food and clothing provisions for the Native Americans. However, Congress never ratified these treaties, and the promise of one large reservation was rescinded (Brigandi 1998).

With the completion of the Southern Pacific Railroad in 1869, southern California saw its first major population expansion. The population boom continued circa 1874 with the completion of connections between the Southern Pacific Railroad in Sacramento to the transcontinental Central Pacific Railroad in Los Angeles (Rolle 1969; Caughey 1970). The population influx brought farmers, land speculators, and prospective developers to the region. As the Jurupa area

became more and more populated, circa 1870, Judge John Wesley North and a group of associates founded the city of Riverside on part of the former rancho.

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

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

General History of the Project Area

The subject property is located within the Perris Valley, just west of the Rancho San Jacinto Nuevo y Portrero land grant, which was granted to Miguel Pedrorena by Mexican Governor Pío Pico in 1846 (Hoffman 1862). After Pedrorena's death in 1850, the land grant passed to his heirs under the guardianship of T.W. Sutherland (Gunther 1984). In 1881, the California Southern Railroad laid the tracks for the transcontinental route of the Santa Fe Railway through what was referred to at that time as the San Jacinto Plains. Surveying and construction of the railroad route was led by Frederick Thomas Perris, for whom the city of Perris was named. The railroad was completed in 1882, which allowed hundreds of settlers to enter the area for homesteading, most of them settling in Pinacate to the south (City of Perris n.d.). While still part of San Diego County, Rancho San Jacinto Nuevo y Portrero was patented to Sutherland in 1883 (Robinson 1997). In 1885, the citizens of Pinacate created a more conveniently located station along the railroad route and, in 1886, the town site of Perris was established (City of Perris n.d.).

The Perris Valley has traditionally been dominated by agricultural properties focusing upon grain, grapes, potatoes, melons, alfalfa, and green vegetables. However, the area suffered early on due to an inability to obtain a steady supply of water. In 1883, pioneer Frank E. Brown formed the Bear Valley Land and Water Company, which, by 1885, had successfully constructed the largest water reservoir in the county at the time (the Bear Valley Dam and Reservoir) to supply

water to the city of Redlands (City of Moreno Valley 2019). With its now-ample water supply, the city of Redlands flourished, and Brown soon began expanding the Bear Valley Land and Water Company's holdings in order to provide water to the surrounding areas. Among those regions slated to receive Bear Valley water was the town site of Perris and, in 1890, a group of investors formed the Perris Irrigation District and established an agreement with the Bear Valley Land and Water Company to provide water to the region (Hinton 1892). However, "Frank Brown had overestimated the Bear Valley Dam and Reservoir's capability to supply the Inland Empire," and due to a period of drought between 1891 and 1893, the reservoir failed to meet all of its obligations for water delivery (Berba 2017; *Redlands Daily Facts* 2008). The lack of water severely affected farmers who had developed an agricultural base of deciduous and citrus fruit trees, and residents of the region were forced to leave the area for a more habitable environment. Although the Perris Irrigation District was not as successful as originally predicted, traditionally, the area did remain agricultural throughout the twentieth century.

In 1911:

> […] residents of the then unincorporated community of Perris submitted a petition to Riverside County supervisors seeking incorporation. On April 18, 1911, the community voted on the petition; 101 votes were cast, a majority for cityhood.
>
> On May 26, 1911, Perris became an officially incorporated City. The best guess of the City population at incorporation was around 300 persons. By 1920, when the next U.S. Census took place, the City had grown to 499 residents. (City of Perris n.d.)

The general area also was influenced by the development of March Field during the twentieth century. March Field was originally established on March 1, 1918, as the Alessandro Flying Training Field following the United States' entry into World War I (Gunther 1984). The name was officially changed to March Field on March 20, 1918 in honor of Peyton C. March, Jr., who had been killed in a training plane crash in Fort Worth, Texas, earlier that year. The air field changed names many times throughout the 1940s. In 1941, the name was changed to March Army Air Field; in 1942, to March Army Air Base; in 1947, to March Army Air Force Base to reflect the establishment of the United States Air Force; and finally to March Air Reserve Base in 1996 (March Field Air Museum 2020). Although the official name changed multiple times, many residents have continued to refer to it as "March Field" (Gunther 1984).

The establishment of March Field was important to the region due to the role the local inhabitants would play during World War I and World War II. Farming continued to be important to the region which was aided by access to new water sources. A portion of the Colorado River Aqueduct was constructed through the region in 1939 to transport water from the Colorado river to nearby Lake Mathews. The alignment of the aqueduct within the Val Verde region was named

the Val Verde Cut and the Val Verde Tunnel. The Val Verde Cut was the only portion of the aqueduct that was unlined, running for approximately one mile (Gunther 1984). Further, during the mid- to late twentieth century, the Riverside County Flood Control and the Metropolitan Water District (MWD) began to establish storm drains and new modern water conveyance systems. The establishment of these modern water conveyance systems along with the Val Verde Tunnel allowed farmers to better manage water on their land (City of Perris n.d.; Environmental Science Associates 2018; MWD n.d.).

Although the Perris region generally remained agricultural throughout the twentieth century, in recent years, the city has seen a growth in residential and industrial development. Today, many of the large agricultural fields have been developed into large logistics centers and warehouses servicing the greater Southern California region.

III. PROJECT DESCRIPTION

The project site consists of 358.28 acres located east of Interstate 215, north of Nuevo Road, and south of West Placentia Avenue, within the city of Perris in Riverside County, California. As proposed, the SPA would alter the land use designations within the approved Harvest Landing Specific Plan to allow for increased commercial and additional business uses while removing previously proposed residential uses (see Figure 3).

IV. SCOPE OF WORK

In order to determine the presence of cultural resources within the project site, the archaeological investigation consisted of the following tasks:

1) An archaeological records search was conducted by BFSA at the Eastern Information Center (EIC) at the University of California, Riverside (UCR) to gather any information regarding recorded cultural resources within or adjacent to the project site.
2) A review of the Sacred Lands File (SLF) was conducted by the Native American Heritage Commission (NAHC) for the project site.
3) Additional archival research of the project site was conducted, including historic maps, Bureau of Land Management General Land Office records, County of Riverside Robert J. Fitch Archives records, Riverside County Assessor's data, and Riverside County Transportation and Land Management Agency (TLMA) records.
4) The initial archaeological survey of the project site was accomplished by conducting a systematic pedestrian survey that followed survey transects, which were spaced 15 meters apart and paralleled the existing street directions. All areas of disturbed ground and any rodent burrows were analyzed for evidence of buried archaeological deposits.

5) This archaeological technical report was prepared to present the results of the field survey, impact analysis, assessment of any identified resources, and presentation of any mitigation measures required for project approval.

Research Goals

The primary goal of the research design is to attempt to understand the way in which humans have used the land and resources within the subject property over time, as well as to aid in the determination of resource significance. For the current project, the study area under investigation is the west-central portion of Riverside County. The scope of work for the archaeological program conducted for the Harvest Landing Retail Center & Business Park Project included a survey of 347.62 acres. Again, the 10.66-acre Val Verde Elementary School site was not surveyed at this time. Given the area involved and the narrow focus of the cultural resources study, the research design for this project was necessarily limited and general in nature. Since the main objective of the investigation was to identify the presence of and potential impacts to cultural resources, the goal here is not necessarily to answer wide-reaching theories regarding the development of early southern California, but to investigate the role and importance of the identified resources. Although survey-level investigations are limited in terms of the amount of information available, several specific research questions were developed that could be used to guide the initial investigations of any observed cultural resources. The following research questions take into account the size and location of the project site.

Research Questions:

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

Data Needs

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

1) To identify cultural resources occurring within the subject property;

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

Applicable Regulations

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

California Environmental Quality Act

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

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

    a) Is associated with events that have made a significant contribution to the broad patterns of California's history and cultural heritage;

b) Is associated with the lives of persons important in our past;
c) Embodies the distinctive characteristics of a type, period, region, or method of construction, or represents the work of an important creative individual, or possesses high artistic values; or
d) Has yielded, or may be likely to yield, information important in prehistory or history.

4) The fact that a resource is not listed in, or determined eligible for listing in the CRHR, not included in a local register of historical resources (pursuant to Section 5020.1[k] of the Public Resources Code), or identified in an historical resources survey (meeting the criteria in Section 5024.1(g) of the Public Resources Code) does not preclude a lead agency from determining that the resource may be an historical resource as defined in Public Resources Code Section 5020.1(j) or 5024.1.

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

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

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

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

1) When a project will impact an archaeological site, a lead agency shall first determine whether the site is an historical resource, as defined in subsection (a).
2) If a lead agency determines that the archaeological site is an historical resource, it shall refer to the provisions of Section 21084.1 of the Public Resources Code, Section 15126.4 of the guidelines, and the limits contained in Section 21083.2 of the Public Resources Code do not apply.
3) If an archaeological site does not meet the criteria defined in subsection (a), but does meet the definition of a unique archaeological resource in Section 21083.2 of the Public Resources Code, the site shall be treated in accordance with the provisions of Section 21083.2. The time and cost limitations described in Public Resources Code Section 21083.2 (c-f) do not apply to surveys and site evaluation activities intended to determine whether the project location contains unique archaeological resources.
4) If an archaeological resource is neither a unique archaeological nor historical resource, the effects of the project on those resources shall not be considered a significant effect on the environment. It shall be sufficient that both the resource and the effect on it are noted in the Initial Study or EIR [Environmental Impact Report], if one is prepared to address impacts on other resources, but they need not be considered further in the CEQA process.

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

(d) When an initial study identifies the existence of, or the probable likelihood, of Native American human remains within the project, a lead agency shall work with the appropriate Native Americans as identified by the NAHC as provided in Public Resources Code Section 5097.98. The applicant may develop an agreement for treating or disposing of, with appropriate dignity, the human remains, and any items associated with Native American burials with the appropriate Native Americans as identified by the NAHC. Action implementing such an agreement is exempt from:

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

V. RESULTS OF THE STUDY

Background Research and Results of Records Searches

BFSA conducted a records search at the EIC at UCR (Appendix B). In addition, information on file with the City of Perris for the approved Harvest Landing Specific Plan was also reviewed. The records search identified 45 resources within one mile of the project site (24 prehistoric, one multi-component, and 20 historic), one of which, Site P-33-007648 is recorded within the project site. Site P-33-007648 was a former Camp Haan barrack that had been relocated to a farm/dairy complex at the northeastern corner of Orange and Indian avenues sometime, presumably, between 1945 and 1952 (Gust and Scott 2007). The building was recorded in 1982 by Betty Harmon. At the time of recordation, the structure was utilized for agricultural purposes. No other associated buildings at the complex were recorded with the barrack and the building, along with all associated agricultural structures, was removed from the property by 2000 (Gust and Scott 2007). Of the remaining 44 resources, the prehistoric resources are located primarily to the west and northwest and consist of 20 bedrock milling sites, one habitation site with pictographs, two pictograph sites, and one isolate. The multi-component site consists of prehistoric bedrock milling features with an artifact scatter and a historic trash scatter. The historic resources consist of six single family properties, four ranch properties, a Quonset Hut, the Colorado River Aqueduct alignment, one collection of farm equipment, one collection of foundations, one historic railroad alignment, three trash scatters, and one standpipe. The complete records search results can be found in Appendix B.

Table 1
Previously Recorded Cultural Resources
Within a One-Mile Radius of the Project Site

Site Number(s)	Site Description
RIV-114	Prehistoric habitation site with pictographs
RIV-984 and RIV-995	Prehistoric pictograph site
RIV-8530, RIV-8531, RIV-8533, RIV-8534, RIV-8535, RIV-8544, RIV-8546, RIV-8547, RIV-8548, RIV-8549, RIV-8550, RIV-8553, RIV-8554, RIV-8555, RIV-8730, P-33-016810, P-33-016811, P-33-017181, RIV-8954, and RIV-8955	Prehistoric bedrock milling feature site
P-33-029765	Prehistoric isolate
RIV-1057/H	Multi-component site
P-33-007629, P-33-007641, P-33-007646, and P-33-029443	Historic ranch property

Site Number(s)	Site Description
P-33-007628, P-33-007636, P-33-007645, P-33-007675, P-33-007676, and P-33-029196	Historic single-family property
P-33-007648*	Historic Camp Haan Barracks
P-33-007659	Historic Quonset Hut
RIV-6726H	Historic Colorado River Aqueduct
RIV-8389	Historic farm equipment
RIV-8536H, RIV-8545H, and RIV-10,114	Historic trash scatter
P-33-026720	Historic standpipe
P-33-026835	Historic railroad alignment
P-33-029857	Historic foundations

**Recorded within the subject property.*

The EIC search also identified 80 previously conducted studies within one mile of the project site, six of which overlap the project site (Harrison 2003; Gust and Scott 2007; Belcourt 2017; Fulton 2014; Hammond 1977; Knight and Scott 2019). The Gust and Scott (2007) and Knight and Scott (2019) were completed by Cogstone Resource Management Inc. (Cogstone) in support of the Harvest Landing Specific Plan.

When the project area was surveyed by Cogstone between 2005 and 2007 for the Harvest Landing Specific Plan, no archaeological resources were identified at Site P-33-007648 and the building had already been removed (Gust and Scott 2007). Foundational remains associated with the removal of the agricultural complex at the northeast corner of Orange and Indian avenues, along with a small cement water reservoir at the southwest corner of Barrett and Orange avenues, were noted. However, Cogstone evaluated these potentially historic features as not eligible for the CRHR and, therefore, not significant under CEQA criteria (Gust and Scott 2007).

The 2019 Cogstone study is an update to the previous study (Knight and Scott 2019). At that time, the records search results were consistent with those presented in 2007 (Gust and Scott 2007), with the only recorded resource within the project area being that of the nonextant Site P-33-007648. During the updated 2019 survey, the previously noted reservoir was no longer extant. However, the foundational remains at Orange and Indian avenues were again identified. No additional resources were identified at that time (Knight and Scott 2019). As such, both previous studies conducted by Cogstone (Gust and Scott 2007; Knight and Scott 2019) were negative for any significant cultural resources within the Harvest Landing Specific Plan area.

BFSA also reviewed the following historic sources:

- The National Register of Historic Places Index
- The Office of Historic Preservation (OHP), Archaeological Determinations of Eligibility
- The OHP, Directory of Properties in the Historic Property Data File

- The USGS *Elsinore* (30-minute) topographic map (1901)
- The USGS *Perris* (15-minute) topographic map (1942)
- The USGS *Perris* (7.5-minute) topographic maps (1953, 1967, 1980)
- Aerial photographs (1938 through 2024) available from the University of California at Santa Barbara library, Historicaerials.com, and Google Earth

The USGS *Elsinore* (30-minute) topographic map illustrates that, as early as 1901, at least three structures were present within the project site. By 1938, the aerial photographs show the farm/dairy complex at the northeastern corner of Orange and Indian avenues; one rural residential property was located just southeast of the intersection of Orange and Indian avenues; and one rural residential property was located just north of Orange Avenue and west of Indian Avenue. When studied by Cogstone, Gust and Scott (2007) attributed the farm/dairy complex and much of the surrounding fields to the Coudures family. A detailed history of the Coudures family's role in the Perris Valley can be found in the 2007 Cogstone study (Gust and Scott 2007) and the Harvest Landing Specific Plan (The Planning Center 2008).

Subsequent maps and photographs primarily illustrate the expansion of the farm/dairy complex at the northeastern corner of Orange and Indian avenues. By 1959, the residential property located just north of Orange Avenue and west of Indian Avenue is no longer extant. The construction of Val Verde Elementary School is first visible on the 1959 aerial photograph. By 1967, one new residence is visible at the northwest corner of Orange and Indian avenues while two residences are located southwest of the same intersection. By 1978, an additional residence had been added southwest of the intersection of Orange and Indian avenues. Between 1985 and 1997, the rural residential property located just southeast of the intersection of Orange and Indian avenues was removed. Again, the farm/dairy complex at the northeastern corner of Orange and Indian avenues was removed by 2000.

BFSA also requested a SLF search from the NAHC to search for the presence of any recorded Native American sacred sites or locations of religious or ceremonial importance within one mile of the project site. This request is not part of any Assembly Bill 52 Native American consultation. The NAHC returned positive results for the one-mile search radius, recommended contacting the Pechanga Band of Indians, and provided a list of Native American tribes who may also have knowledge of resources in the project area, which included the Pechanga Band of Indians. BFSA contacted the Pechanga Band of Indians and all those listed on the NAHC notification. As of March 21, 2025, only one response was received from this tribal outreach. The Cahuilla Band of Indians stated that the project site is located within the Cahuilla traditional land-use area but was unaware of any cultural resources within or near the project area. The Cahuilla Band of Indians requested all cultural materials associated with the project for review and would like tribal monitors from Cahuilla to be present during all ground-disturbing activities. Project materials should be provided by the lead agency to the Tribe during the AB-52 consultation process. All correspondence can be found within Appendix C.

Field Reconnaissance

BFSA staff archaeologists Wyatt Halbach and Sabrina Corcoran conducted a field review of the current conditions of the Harvest Landing Retail Center & Business Park Project site on December 5, 2023. Aerial photographs, maps, and a compass permitted orientation and location of project site boundaries. The survey was conducted in 15-meter-inverval transects where possible, and all exposed ground was inspected for cultural materials. Ground visibility was characterized as moderate to poor throughout the project site as a result of dense vegetation and previous development. Vegetation noted within the project site consists primarily of non-native weeds and grasses although commercial and residential landscaping was also observed. A survey form and photographs documented the survey work undertaken.

At the time of the survey, the project area was characterized as primarily vacant former agricultural fields which have been repeatedly cleared and disced (Plates 1 and 2). Although the existing Val Verde Elementary School property was included in the records search review presented above, given that it is an active elementary school site, it was not included in the survey. Regardless, due to the developed nature of the property, it is unlikely that any surface archaeological site or features exist within the school site. However, multiple buildings at Val Verde Elementary School are older than 50 years and potentially historic resources. Further, two residential structures (2304 Indian Avenue and 2334 Indian Avenue) were noted southwest of the intersection of Indian and Orange avenues, and one residential structure (2411 Indian Avenue) was noted northwest of the intersection of Indian and Orange avenues (Plates 3 through 5). The foundational remains of the former agricultural complex at the northeast corner of Orange and Indian avenues were also observed during the survey (Plates 6 and 7). Noted impacts found throughout the project site property include existing paved and dirt roadways, piles of pushed dirt, and modern trash (Plate 8).

As with the previous surveys of the project area, no prehistoric resources were identified. Further, the only archaeological resource identified during the survey consists of the foundational remains of the former agricultural complex at the northeast corner of Orange and Indian avenues, which has already been evaluated as not eligible for the CRHR (Gust and Scott 2007; Knight and Scott 2019). As such, these foundations do not require any further study. Conversely, based on the review of aerial photographs of the project site ranging from 1959 through 2024, the residences identified west of Indian Avenue and buildings within the Val Verde Elementary School campus appear older than 50 years in age. Additional study of these potential historic resources is recommended to determine their potential eligibility for the CRHR and what, if any, mitigation measures may be necessary to reduce the level of impact the proposed development of the project may have upon them. The project applicant has indicated this additional study of the built resources is currently being conducted independently of this cultural resources survey.

Plate 1: Overview of the project site, facing north.

Plate 2: Overview of the project site, facing southwest.

Plate 3: Overview of 2304 Indian Avenue, facing northwest.

Plate 4: Overview of 2334 Indian Avenue, facing southwest.
(Photo courtesy of Google)

Plate 5: Overview of 2441 Indian Avenue, facing northwest.

Plate 6: Overview of foundational remains at the northeast corner of Orange and Indian avenues, facing east.

Plate 7: Overview of foundational remains at the northeast corner of Orange and Indian avenues, facing east.

Plate 8: Overview of existing Indian Avenue and modern garbage, facing north.

VI. RECOMMENDATIONS

The cultural resources study for the Harvest Landing Retail Center & Business Park Project did not identify any significant archaeological resources within the project site. The only noted archaeological resources within the project site are the foundational remains of a former agricultural complex at the northeast corner of Orange and Indian avenues, which were previously assessed and found not eligible for the CRHR (Gust and Scott 2007; Knight and Scott 2019). However, four potentially historic built resources, consisting of single-family residences at 2304 Indian Avenue, 2334 Indian Avenue, and 2411 Indian Avenue, along with buildings at Val Verde Elementary School, were identified during the study. As such, it is recommended that prior to any development of the properties containing structures older than 50 years, (2304 Indian Avenue, 2334 Indian Avenue, 2411 Indian Avenue, and Val Verde Elementary School) the structures shall be studied and evaluated for inclusion of the CRHR.

In addition, based on the records search review and, at times, limited ground visibility during the survey, there remains the potential for buried archaeological resources within the Harvest Landing Retail Center & Business Park Project site. Based upon the potential to encounter buried archaeological deposits or artifacts within the project site property (*i.e.*, human remains, hearths, or historic deposits), archaeological and Native American monitoring of ground disturbing activities is recommended as part of a CRMP. This recommendation also applies to the four properties containing historic-era structures regardless of the pending CRHR evaluation of the properties. Specifics of the recommended monitoring program are provided below.

Recommended Cultural Resources Monitoring Program

As a condition of project approval, a CRMP is recommended to identify any cultural resources that may be uncovered during grading and subsequently to mitigate potential impacts to any discovered archaeological resources evaluated as significant. This program shall include, but not be limited to, the following actions:

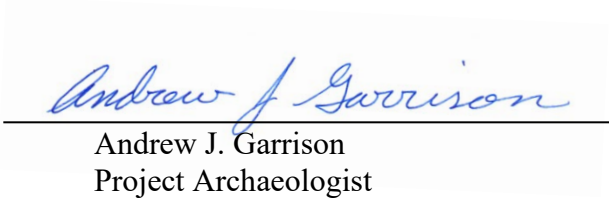
1) Prior to issuance of a grading permit, the applicant shall provide written verification that a certified archaeologist has been retained to implement the monitoring program. This verification shall be presented in a letter from the project archaeologist to the City of Perris.
2) The project applicant shall contact the appropriate Native American tribe to conduct monitoring in conjunction with the archaeological observation of grading. A preconstruction agreement with the Native American tribe shall be forwarded to the City. The certified cultural resources consultant and Native American monitor shall attend the pregrading meeting with the contractors to explain and coordinate the requirements of the monitoring program.
3) During the original cutting of previously undisturbed deposits, the archaeological and Native American monitors shall be on-site full time to perform periodic inspections of

the excavations. The frequency of inspections will depend on the rate of excavation, the materials excavated, and the presence and abundance of artifacts and features.

4) Isolates and clearly non-significant deposits will be minimally documented in the field so the monitored grading can proceed.
5) In the event that previously unidentified cultural resources are discovered, the archaeologist shall have the authority to divert or temporarily halt ground disturbance in the area of discovery to allow for the evaluation of potentially significant cultural resources. The archaeologist shall contact the lead agency at the time of discovery. The archaeologist, in consultation with the lead agency and the Native American representative, shall determine the significance of the discovered resources. The lead agency must concur with the evaluation before construction activities will be allowed to resume in the affected area. For significant cultural resources, a Research Design and Data Recovery Program to mitigate impacts shall be prepared by the consulting archaeologist and approved by the lead agency before being carried out using professional archaeological methods. If any human remains are discovered, the County coroner and lead agency shall be contacted. In the event that the remains are determined to be of Native American origin, the most likely descendant, as identified by the NAHC, shall be contacted in order to determine proper treatment and deposition of the remains.
6) Before construction activities are allowed to resume in the affected area, the artifacts shall be recovered and features recorded using professional archaeological methods. The archaeological monitor(s) shall determine the amount of material to be recovered for an adequate artifact sample for analysis.
7) All cultural material collected during the grading monitoring program shall be processed and curated according to current professional repository standards. The collections and associated records shall be transferred, including title, to an appropriate curation facility, accompanied by payment of fees necessary for permanent curation.
8) A report documenting the field and analysis results and interpreting the artifact and research data within the research context shall be completed and submitted to the satisfaction of the lead agency prior to the issuance of any building permits. The report will include State of California Department of Parks and Recreation Primary and Archaeological Site Forms.

VII. CERTIFICATION

I hereby certify that the statements furnished above and in the attached exhibits present the data and information required for this archaeological report, and that the facts, statements, and information presented are true and correct to the best of my knowledge and belief, and have been compiled in accordance with CEQA criteria as defined in Section 15064.5.



July 19, 2024; Revised March 31, 2025

Andrew J. Garrison
Project Archaeologist

Date

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True, Delbert L.
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1980 The Pauma Complex in Northern San Diego County. *The Journal of New World Archaeology* 3(4):1–39

Wallace, William J.
1955 A Suggested Chronology for Southern California Coastal Archaeology. *Southwestern Journal of Anthropology* 11:214–230.

Warren, Claude N.
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Warren, Claude N. and D.L. True
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Warren, Claude N., D.L. True, and Ardith A. Eudey
1961 Early Gathering Complexes of Western San Diego County: Results and Interpretations of an Archaeological Survey. *Archaeological Survey Annual Report 1960-1961.* University of California, Los Angeles.

APPENDIX A

Resumes of Key Personnel

Andrew J. Garrison, M.A., RPA

Project Archaeologist

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

Education

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

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

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

Professional Memberships

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

Experience

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

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

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

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

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

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

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

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

Reports/Papers

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

2019 A Phase I and II Cultural Resources Assessment for the Jack Rabbit Trail Logistics Center Project, City of Beaumont, Riverside County, California. Brian F. Smith and Associates, Inc.

2019 A Phase I Cultural Resources Assessment for the 10575 Foothill Boulevard Project, Rancho Cucamonga, California. Brian F. Smith and Associates, Inc.

2019 Cultural Resources Study for the County Road and East End Avenue Project, City of Chino, San Bernardino County, California. Brian F. Smith and Associates, Inc.

2019 Phase II Cultural Resource Study for the McElwain Project, City of Murrieta, California. Contributing author. Brian F. Smith and Associates, Inc.

2019 A Section 106 (NHPA) Historic Resources Study for the McElwain Project, City of Murrieta, Riverside County, California. Brian F. Smith and Associates, Inc.

2018 Cultural Resource Monitoring Report for the Sewer Group 818 Project, City of San Diego. Brian F. Smith and Associates, Inc.

2018 Phase I Cultural Resource Survey for the Stone Residence Project, 1525 Buckingham Drive, La Jolla, California 92037. Brian F. Smith and Associates, Inc.

2018 A Phase I Cultural Resources Assessment for the Seaton Commerce Center Project, Riverside County, California. Brian F. Smith and Associates, Inc.

2017 A Phase I Cultural Resources Assessment for the Marbella Villa Project, City of Desert Hot Springs, Riverside County, California. Brian F. Smith and Associates, Inc.

2017 Phase I Cultural Resources Survey for TTM 37109, City of Jurupa Valley, County of Riverside. Brian F. Smith and Associates, Inc.

2017 A Phase I Cultural Resources Assessment for the Winchester Dollar General Store Project, Riverside County, California. Brian F. Smith and Associates, Inc.

2016 John Wayne Airport Jet Fuel Pipeline and Tank Farm Archaeological Monitoring Plan. Scientific Resource Surveys, Inc. On file at the County of Orange, California.

2016 Historic Resource Assessment for 220 South Batavia Street, Orange, CA 92868 Assessor's Parcel Number 041-064-4. Scientific Resource Surveys, Inc. Submitted to the City of Orange as part of Mills Act application.

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

2015 Exploring a Traditional Rock Cairn: Test Excavation at CA-SDI-13/RBLI-26: The Rincon Indian Reservation, San Diego County, California. Scientific Resource Surveys, Inc.

2014 Archaeological Monitoring Results: The New Los Angeles Federal Courthouse. Scientific Resource Surveys, Inc. On file at the South Central Coastal Information Center, California State University, Fullerton.

2012 Bolsa Chica Archaeological Project Volume 7, Technological Analysis of Stone Tools, Lithic Technology at Bolsa Chica: Reduction Maintenance and Experimentation. Scientific Resource Surveys, Inc.

Presentations

2017 "Repair and Replace: Lithic Production Behavior as Indicated by the Debitage Assemblage from CA-MRP-283 the Hackney Site." Presented at the Society for California Archaeology Annual Meeting, Fish Camp, California.

2016 "Bones, Stones, and Shell at Bolsa Chica: A Ceremonial Relationship?" Presented at the Society for California Archaeology Annual Meeting, Ontario, California.

2016 "Markers of Time: Exploring Transitions in the Bolsa Chica Assemblage." Presented at the Society for California Archaeology Annual Meeting, Ontario, California.

2016 "Dating Duress: Understanding Prehistoric Climate Change at Bolsa Chica." Presented at the Society for California Archaeology Annual Meeting, Ontario, California.

2014 "New Discoveries from an Old Collection: Comparing Recently Identified OGR Beads to Those Previously Analyzed from the Encino Village Site." Presented at the Society for California Archaeology Annual Meeting, Visalia, California.

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

APPENDIX B

Archaeological Records Search Results

(Deleted for Public Review; Bound Separately)

APPENDIX C

NAHC Sacred Lands File Search Results

(Deleted for Public Review; Bound Separately)