

Public Version

Draft
Ethnographic Overview of the Native
American Communities in the
Simi Hills and Vicinity

Prepared for
National Aeronautics and Space Administration

April 2017

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**Ethnographic Overview of the Native American Communities in
the Simi Hills and Vicinity**

Prepared for

**National Aeronautics and Space Administration
George C. Marshall Space Flight Center
Marshall Space Flight Center, AL 35812**

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and the local Native American Communities

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Statement of Confidentiality

Stipulation II.B of the 2014 Programmatic Agreement (PA) (Appendix A) requires the National Aeronautics and Space Administration (NASA) to conduct an ethnographic history, which was completed in March 2017. This stipulation also requires NASA to post a public version of this report on its website at <https://ssfl.msfc.nasa.gov/default.aspx>. The confidential report on the results of the ethnographic study, *Ethnographic Overview of the Native American Communities in the Simi Hills and Vicinity* (NASA, 2017), identifies the locations and details of sensitive cultural resources. Disclosure of this information to the public may be in violation of both federal and state laws. Applicable United States (U.S.) laws include, but may not be limited to, Section 304 of the National Historic Preservation Act (16 U.S. Code [U.S.C.] 470w-3) and the Archaeological Resources Protection Act (16 U.S.C. 470hh). California laws that apply include, but may not be limited to, Government Code Sections 6250 et seq. and 6254 et seq. Furthermore, disclosure of site location information to individuals other than those meeting the U.S. Secretary of the Interior's professional standards or California State Personnel Board criteria for Associate State Archeologist or State Historian II violates the California Office of Historic Preservation's records access policy.

Because of the sensitive nature of the cultural resources described in the ethnographic study, it is a confidential document and should be withheld from public distribution, in accordance with Title 43 *Code of Federal Regulations* 7.18(a)(1) and Section 304 of the National Historic Preservation Act.

This public version of the *Ethnographic Overview of the Native American Communities in the Simi Hills and Vicinity* does not include any of the sensitive information, including locational information, which is contained in the confidential version. The confidential version of this report, including the appendixes, will be sent to the South Central Coastal Information Center of the California Historical Resources Information System.

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Acronyms and Abbreviations

| | |
|--------|--|
| Boeing | The Boeing Company |
| CFR | <i>Code of Federal Regulations</i> |
| DOE | U.S. Department of Energy |
| EIS | Environmental Impact Statement |
| ha | hectare(s) |
| LanVen | Los Angeles-Ventura Cultural Research Alliance |
| n.d. | not dated |
| NASA | National Aeronautics and Space Administration |
| SSC | Sacred Sites Council |
| SSFL | Santa Susana Field Laboratory |
| TCP | Traditional Cultural Property |
| U.S. | United States |

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SECTION 1

Introduction

Santa Susana Field Laboratory (SSFL) consists of 2,850 acres of open, rocky terrain above the Simi Valley in southeastern Ventura County, California, roughly 30 miles northwest of Los Angeles (Figure 1). SSFL is situated within a relatively undeveloped, continuous corridor of the Simi Hills. Ownership of the property is divided between The Boeing Company (Boeing), which leases 90 acres to the United States (U.S.) Department of Energy (DOE), and the federal government. The National Aeronautics and Space Administration (NASA) has administered the approximately 450 acres owned by the federal government since the 1970s. Activities at SSFL have included the research, development, and testing of liquid-fueled rocket engines and components since 1948. From the mid-1950s through 1988, DOE conducted nuclear energy and liquid metal research in Area IV of SSFL. In 2009, NASA determined that the property and structures within NASA-administered areas (Area I Liquid Oxygen and Area II) were no longer required to support its mission and reported it as excess to Congress in accordance with federal procedures.

The primary goals of this study are to gain a greater understanding of the historic Native American uses and associations of the Burro Flats Site Complex, SSFL, and the Simi Hills and to prepare a cohesive narrative that describes the area from Native Americans' perspective. This report examines the ethnographic history of the entire SSFL property and the vicinity and includes information from the present-day Native American community.

Cultural resources can include physical evidence left behind of past human activity, such as archeological sites or objects, but also includes landscapes, structures, or natural features of significance to a group of people who are traditionally associated with that place. They can include ethnographic resources and traditionally important places. Cultural resources present at SSFL include architectural and archeological resources, as well as traditional cultural properties (TCP) and cultural landscapes. In addition, the NASA-administered portion of SSFL has been formally designated by the Santa Ynez Band of Chumash Indians as an Indian Sacred Site under Executive Order 13007.

The proposed demolition and cleanup activities on the NASA-administered portion of SSFL are detailed in an environmental impact statement (EIS) prepared to analyze the impacts of NASA's remedial actions at SSFL. Structures within the three historic districts would be demolished. As indicated by research and archeological surveys of the NASA-administered area at SSFL, demolition and cleanup activities would result in a significant impact to archeological resources, a TCP, and the Indian Sacred Site. A 2010 Administrative Order on Consent obligates the parties to clean up all areas that have levels of contamination that exceed background values, but it allows for exceptions when "Native American artifacts" are present.

In April 2014, NASA entered into a Programmatic Agreement with the California State Historic Preservation Office and Advisory Council on Historic Preservation regarding the demolition and soil and groundwater cleanup at SSFL. This ethnographic study has been completed in accordance with Stipulation II.B of the Programmatic Agreement.

SSFL is located in a border area, which was inhabited ethnographically by several Native American groups, generally identified by language group, and including the Chumash, the Fernandeño, the Gabrieleño/Kizh, and the Tataviam. These groups are represented in this study by the Barbareño, the Ineseño and Ventureño, Chumash; the Fernandeño Tataviam Band of Mission Indians; the Gabrieleño Band of Mission Indians; and the Kizh Nation. Groups are presented in alphabetical order throughout the document for consistency only.

When NASA completed the EIS for the cleanup of its portion of SSFL, it committed to forming a Native American Advisory Board for the purpose of providing ongoing advice and insight to NASA during the cleanup process. The Sacred Sites Council (SSC) was created in 2014 and includes members of the local

Native American communities. Current participants in the SSC include Native Americans from the local Chumash, the Fernandeano Tataviam, the Gabrieleño, and the Kizh.

The primary goals of this study are to gain a greater understanding of the historic Native American uses and associations of the Burro Flats Site Complex, the SSFL area, and the Simi Hills and to prepare a cohesive narrative that describes from Native Americans' perspective on the area.

Project personnel included principal investigator Natalie Lawson, M.A., RPA, and senior cultural resources specialist Clint Helton, M.A., RPA, who provided senior technical review. Ethnographers Dorothea Theodoratus, Ph.D., and Jennifer Whiteman, M.A., of Northwest Cultural Resource Consultants also contributed. Appreciation is extended to all of the Native American consultants who participated in the interviews, provided written accounts and insight into SSFL, and offered their knowledge of the area. Al Knight provided several documents related to the rock art of the area, as well as transcripts for oral interviews with members of the Sage and Silvernale families. Dr. Gary Stickel, Tribal Archeologist for the Kizh Nation, provided additional information related to the Kizh. Personnel qualifications are provided in Appendix A.



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Research Design

Authored by Jennifer Whiteman, M.A., and Dorothea Theodoratus, Ph.D.

Previous studies in the SSFL area focused on archeological sites and the landscape. A study that focuses on the modern native perspective of the project area with the incorporation of memory culture had not been completed.

The main goal of an ethnographic study is to understand what a place means to a group of people and the value it holds in a contemporary cultural perspective (an emic point of view). While an ethnographer will review past cultural research to obtain a historic view, they are required to be a novice going in and asking tribal representatives to provide a contemporary view about a place. No previous ethnographic studies of this nature have been conducted at this well-known cultural site.

Ethnography is an intricate science, which requires time and patience. At SSFL, the ethnographers are working with people who have been forcefully removed from their traditional culture for multiple generations. The Native American consultants may or may not have detailed information on what the archeological sites or artifacts meant to the people who once lived at this place. They do know what the place means to them today and the modern cultural values associated with the area. This knowledge and value is based on the information they have received from their antecedents who have expressed these through stories and descriptions of past events in the area. Based on this historical knowledge, they have expressed modern concerns with the protection of the area.

An ethnographer most often works with a list of topics relevant to open-ended questions posed by the research problem. This enhances a conversation about a topic, which guides the ethnographer and allows the consultant to discuss the topic from their cultural view rather than the interviewer's perspective on the topic. This "relative" approach is designed to provide a Native cultural view, which is usually the purpose of the ethnographic interview. This approach is used rather than a questionnaire because the more direct approach does not expand the cultural perspective. A questionnaire is a direct approach that usually does not elicit the consultant's cultural expression; rather, it brings forth staccato responses that do not expand the cultural perspective. When designing an approach to an ethnographic study, it is important to be aware of the impact of the questions on the consultant. The questionnaire intent may be to question about astronomy represented in pictographs, but the impact of the direct questioning may lead the consultant to feel that they lack knowledge that will be useful. The ethnographer has found that responses are more forthcoming using a conversation approach with a planned direction, which results in an informed conversation.

Five general conversational themes were identified to guide this study. These themes were developed from research and interviews from the initial TCP study and review of previous studies in the project vicinity. These five conversational themes are: (1) the general area, (2) habitation in the area, (3) caves and rock art, (4) special events, and (5) significance of the area. These themes attempt to direct conversations to gather a cultural aspect of tribal living that can be further developed after ethnographic research is conducted. It is notable that in parts of Los Angeles and Ventura Counties, the traditional peoples have been severed from the traditional ways of life for an extensive period of time as a result of forced missionization, the establishment of ranchos, forced labor, attempted cultural annihilation, and government practices. Therefore, collecting substantial ethnographic data for this study was expected to be challenging. When a group has been severed from traditional cultural practices, cultural memory may be primarily a general cultural identity memory rather than a recollection of specific economic, social, political, and ceremonial practices.

The importance of face-to-face interviews cannot be stressed enough, because the interviewer must be able to follow a consultant's body language and comfort to determine which aspects of cultural memory an individual may have knowledge to share. Establishing a trust relationship with tribal members is vital; this can be achieved by attending multiple cultural committee or tribal meetings and becoming a familiar, interested researcher to the tribes.

Methods

The identification of prospective participants (hereafter referred to as consultants) in this study was started through the SSC. The SSC includes members of the local Native American communities: the local Chumash, the Fernandeano Tataviam, the Gabrieleño, and the Kizh. At a meeting of the SSC in March 2016, project personnel solicited interest in the study by presenting a brief synopsis of the study, the five themes described in Section 2, and the interview questions to the SSC. Names and contact information were collected and the contact information for the primary author, Ms. Lawson, was provided to all who attended this meeting. Several people were invited to participate; interested parties contacted Ms. Lawson. Once interviews began, additional names were collected from the Native American consultants who participated in the interview process. Archival research was conducted to review the literature on the area's prehistory, ethnography, and history, which provided insight into the area's professional historians and potential additional Native American consultants. Information from interviews conducted in 2013 at the start of an initial TCP study was also included in this report.

Ultimately, eight individuals participated in the interview process for this study and four local researchers provided additional archival information pertinent to the research themes. Four additional individuals gave information during the 2013 TCP interviews that provided insight into the research themes. Participants included members of the Ventureño, Barbareño, and Ineseño Chumash; the Fernandeano Tataviam Band of Mission Indians; the Gabrieleño Band of Mission Indians; and the Kizh Nation. Michelle Covello and Ray Vincent, local historians, provided archival information of the area.

3.1 Interview Methods

Consultants were contacted by email to arrange a time for the interview and to determine if the consultant preferred an in-person interview or a phone interview. Interviews conducted in 2013 for the TCP study were completed over the phone.

Most of the interviews completed in 2016 were conducted in person. One interview and one follow-up interview were conducted over the phone. Two follow-up interviews were completed, as well, in late 2016 and early 2017. Full disclosure of the purpose of the interview and how the information was being used was given to each consultant. If the conversation was recorded, permission was confirmed to make a recording of the conversation. Not every interview question listed in Section 3.2 was asked of each consultant. Native American access to the Burro Flats Site Complex and other important areas in the Simi Hills has been restricted to the community and because of this, it was anticipated that the cultural memory of the area has been impacted. General questions about the area were asked, and if the consultant offered specific information or indicated an interest in a topic, specific follow-up questions about that topic were asked. Only one interview was recorded, and the remaining consultants declined to be recorded. Ms. Lawson made notes during the remaining interviews, typed a summary of the conversation, and sent the summary to the consultant to verify accuracy. Consultants were given the opportunity to make updates and changes to the summaries before any information was added to this report. Consultants were provided the opportunity to comment on this report prior to the completion of the final document.

3.2 Interview Questions

The following interview questions were taken from the research guide prepared by Ms. Whiteman and Dr. Theodoratus for use in this study.

A. General Area

1. What can you tell me about this area?
2. Have you ever heard people talk about that area?
Have you been there? How old were you?
Can you explain or describe what it was like?
Do you remember elders who talked about the “old days”?
Going there? Being there?
3. Did your family ever talk about the place?
Parents? Grandparents? Others?
Did they go there? When? (time of year) How long of a stay?
What did they do there? Why choose here over someplace else?
Did they ever talk about these trips? What did they say?
Were other people there when you/they went?
4. Was there a time when people couldn’t go there? Do you know why?
Was there a different place they went instead?
5. Do you know of people in your Tribe who go there now?
What do they do there?
6. Have you heard of other people going there?
Other cultural groups? Chumash? Fernandeano Tataviam? Tongva? Gabrieleño? Kizh?
Anyone else?
What did they do there?

B. Habitation in the Area

1. Did you ever hear about people living there? Who? Your people? Others?
2. Where? What about the location? Did people describe it? How?
3. Think about what they would do for a livelihood there?
What would be there to live on?
4. Plants? (could mention some specifically)
Did you/family/others use these plants?
Where did they get them (here? Other areas? Best areas?)
[for example: elevation/location best for best plants]
Were there plants that were used for other purposes – than food, what would they have been?
(for example, Datura and sage)
5. Animals? (mention some said to be there)
Same questioning as for plants

C. Caves and Rock Art

1. Have you ever heard about caves or pictures on the rocks there?
2. Have you seen them? (talk about them)

3. Are there different kinds? (pictographs, petroglyphs, ...)
What are/were they like?
What did people say about them? Parents? Grandparents? Others?
4. What do you think about them?
Why would they be there? Did anyone ever say?

D. Special Events

1. Do you know about special events that might have happened/still happen there?
2. Has anyone ever talked about them?
3. Have you ever heard of solstice events?
Summer? Winter?
Fall *Hutash* (harvest ceremony)?
Mourning ceremony?
4. What do you know about the solstice time of year for your tribe?
Other tribes around the area?
5. Have you heard of special areas/ceremonial areas before the Spanish came, and after for that matter?
6. Who would come to such an event (ceremonial)?
Other tribal groups?
7. Do people in your group ever talk about people getting together in the old days for such events?
How about now? How many days?
8. Do you know, or do people ever refer to special people who understand how the seasons are related to social events.
How does this affect the community and their ceremonies?

E. Significance of the Area

1. What is the significance of this area to you? To your family? Friends? Group?
Explain.

F. Conclusions

1. Do you have any questions for me?

3.3 Archival Research

A visit was made to the Leonis Adobe Museum in Calabasas. The adobe was once the residence of J.P. Harrington's consultant, Juan Menendez (Photos 1 and 2), a descendant of the last Native American residents of the El Escorpión and who provided much of the information Harrington gathered about Native Americans that had lived in and around the project area prior to the 1900s. The archives of the museum were reviewed with the assistance of museum staff to find information related to Native American occupation of the area.

The Los Angeles-Ventura Cultural Research Alliance (LanVen) was also contacted to inquire about local history as it pertains to Native American occupation of the area. The LanVen conducts primarily archeological research in the general area around SSFL and several members, including Al Knight, John Luker, and Ray Vincent, were able to provide additional information regarding resources in the area that are directly related to Native American stories, as well as transcripts of interviews with landowners of the SSFL area prior to its conversion from ranchland to a rocket engine test facility.

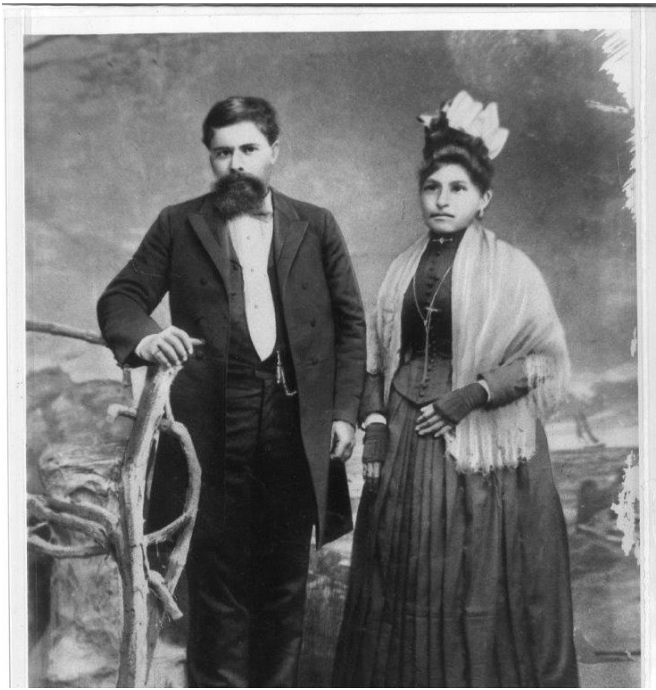


Photo 1. *Juan and Juana Menendez*. (Undated). Leonis Adobe Museum Archives, Calabasas, California.

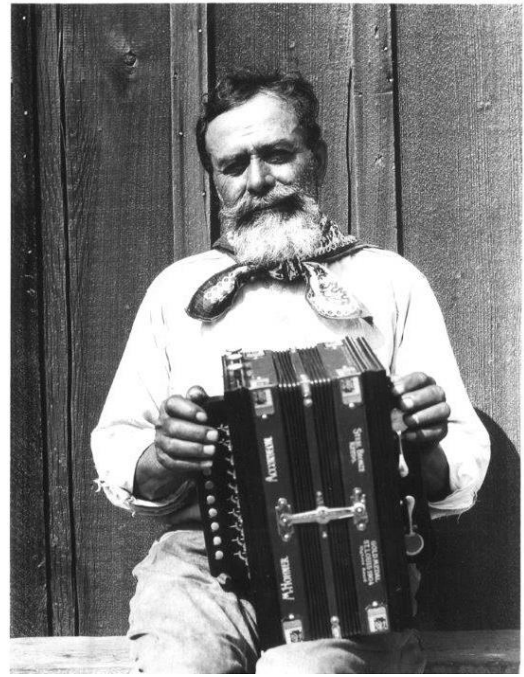


Photo 2. *Juan Menendez*. 1918. Leonis Adobe Museum Archives, Calabasas, California.

Data collected from the interviews are interspersed throughout this report. As much as possible, the original cadence of the words from the consultants has been kept. None of the Native American consultants are personally cited in the text or identified with specific statements, unless the consultant asked to be included. When a statement or idea from an interview is used in the text, the source is noted as a Native American consultant or consultants, and occasionally, the specific group with whom the individual(s) identify.

History of Research

The first accounts of Native Americans in California were written by early explorers and were limited to accounts of coastal groups. Juan Rodríguez Cabrillo's expedition recorded limited information about the early coastal Chumash. Editors Rose Marie Beebe and Robert M. Senkewicz collected several early writings related to California history, particularly about the Native American experience in early California, and published them in 2001. These accounts include a translated official account of Cabrillo's 1542 voyage, which provided the earliest observations of Chumash groups. Other early accounts of the local Native American groups were written when European explorers first crossed into the San Fernando Valley. Don Gaspar de Portola searched Alta California for suitable mission sites in 1769. A member of his party, Pedro Fages, recorded information about Native Americans, specifically the Chumash, as the exploration party traversed southern California. Miguel Costansó and Juan Crespí, members of the Portola expedition, kept diaries. Translations and reprints of these documents are available from a variety of sources. Pedro Fages' "The Chumash Indians of Santa Barbara" is included in *The California Indians: A Source Book* (Heizer, 1971). Between 1838 and 1842, ethnographer Horatio Hale recorded ethnographic information about multiple cultures traveling with an exploring expedition within the U.S. under the command of Charles Wilkes, U.S.N. His observations were published in 1846 in Volume VI (Hale, 1846).

In 1846, Alfred Robinson translated Friar Geronimo Boscana's *Chinigchinich*, an account of the culture and religion of the Native Americans living near San Juan Capistrano. The friar died in 1831 and the *Chinigchinich* document was found among his possessions (Boscana, 1846). In 1908, A.L. Kroeber published "A Mission Record of the California Indians," an annotated version of a survey of the California missions completed by the Spanish government in 1811 (Kroeber, 1908). An account of Mission San Fernando in 1815 by a Russian trapper who spent time as a captive at the mission was included in Beebe and Senkewicz's collection of writings (2001).

Hugo Reid was a Scottish-born immigrant who lived in Los Angeles County in the 1800s. Reid married a Gabrieleño woman and recorded descriptions of local Native American celebrations, lifeways, customs, oral histories, and religion. His letters are available in a series of newspaper articles printed after Reid's death which are available in Susanna Bryant Dakin's *A Scotch Paisano in Old Los Angeles: Hugo Reid's Life in California, 1832 to 1852* (1939) and Robert F. Heizer's edited collection, *The Indians of Los Angeles County: Hugo Reid's Letters of 1852* (1968).

C. Hart Merriam recorded information about the San Fernando Gabrieleño, the Alliklik (also called the Tataviam), and the Chumash from the San Fernando Valley between 1898 and 1938. Information in the Merriam papers related to the California Indians (1850-1979), specifically the Gabrieleño and the Fernandeseño, also referred to as the Tongva, primarily includes vocabulary and brief descriptions of villages. The handwritten and typed notes are available online (Merriam, 2014).

Edward D. Castillo wrote about the effect of early exploration on Native Americans (Castillo, 1978). Friar Zephyrin Engelhardt wrote about the missions in the early 1900s, including the Mission San Fernando (Engelhardt, 1912, 1927). Constance Goddard Du Bois, working in the early 1900s, wrote several accounts of the Luiseño communities, located south and east of Gabrieleño territory. Although primarily about Native Americans outside SSFL and the Simi Hills area, her 1908 manuscript, "The Religion of the Luiseño Indians of Southern California," provides some additional information about the Luiseño's neighbors, the Gabrieleños (Du Bois, 1908).

J.P. Harrington appears to have begun working with Chumash consultants in 1912 (Blackburn, 1975). Several collected oral histories relating to the area around SSFL were told by María Solares, who was a Chumash speaker who had lived in Chumash villages, specifically in the Santa Ynez Valley, and also had spent a significant amount of time with the Yokuts, Native Americans from the Central Valley, and had visited Tejon.

Fernando Librado, another of Harrington's Chumash consultants, was originally from Santa Cruz Island, and lived in and around Ventura for much of his life and spoke Ventureño Chumash (Photo 3).



Photo 3. John Peabody Harrington. *Fernando Librado during place name trip*. August 1913. Papers of John Peabody Harrington, Series: Photographs, neg. 91-30603. National Anthropological Archives, Smithsonian Institution.

Stories and histories that could be related to physical features in the Simi Hills are available in Thomas C. Blackburn's *December's Child*, an anthology of stories collected by Harrington, several of which are told by María Solares and Fernando Librado. In 1916, Harrington recorded interviews with two local Native Americans: Juan Menendez and Séptimo López. Juan Menendez was the son of Espíritu, whose father lived at El Escorpión near Burro Flats. See Photos 4 and 5. Juan Menendez's wife, Juana, also contributed to the interviews. Séptimo López, also called Séptimo Morada, lived in the ruins of the Mission San Fernando and ran a business of wagon hauling between the San Fernando Valley and Ventura. He is the son of the last family that lived at the mission (Johnson, 2013, pers. comm.). Harrington's Reel 106 is available online, as well as in print (Harrington, 1986).

A.L. Kroeber (1925: 621-635) published information about the Gabrieleño, the Alliklik (also called the Tataviam) (Kroeber, 1925: 555, 577, 613-614, 883), and the Chumash (Kroeber, 1925: 550-568). *California*, Volume 8 of *Handbook of North American Indians* (Heizer, 1978a) includes articles about the Interior Chumash (Grant, 1978: 530-534), the Tataviam (King and Blackburn, 1978: 535-537), and the Gabrielino (Gabrieleño) (Bean and Smith, 1978: 538-549).



Photo 4. *Espíritu*. (Undated). Leonis Adobe Museum Archives, Calabasas, California.



Photo 5. *Espíritu*. (Undated). Leonis Adobe Museum Archives, Calabasas, California.

S.F. Cook studied and published several articles about Native American demographics, including *The Population of the California Indians 1769-1970* (1976); “Migration and Urbanization of the Indians of California” (Cook, 1971a: 551–561) from *The California Indians: A Source Book* (Heizer and Whipple, 1978), and “Historical Demography” (Cook, 1978: 91–98) from *California*, Volume 8 of *Handbook of North American Indians* (Heizer, 1978b). S.F. Cook also wrote about the Native American experience in American culture (Cook, 1971b: 561–571). Documents about government policies and treaties with Native Americans in California include Johnston-Dodds’ legal summaries of early California laws and policies regarding Native Americans (Johnston-Dodds, 2002) and Heizer’s “Treaties” in *California*, Volume 8 of *Handbook of North American Indians* (Heizer, 1978a, 1978b: 701–704).

Research conducted in the Simi Hills area focuses primarily on archeological explorations and includes works by Charles Rozaire (Rozaire, 1959; Rozaire, 1960 a-j), F. Fenega (Fenega, 1973), John Romani (Romani, 1978, 1981; Romani and Larson, 1985; Romani and Tartaglia, 1978), Al Knight (Knight, 1991a-f, 2012, 2016a, 2016b), Chester King (King, 1971, 2000, 2003, 2012), and Bob Edberg (Edberg, 1985). Dr. Edwin C. Krupp, a noted expert on indigenous astrological sites and the head of the Griffith Observatory, has written about the solstice sites at Burro Flats (Krupp, 1983). The Kizh/Gabrieleño requested that interpretations of the art at the site by Edberg (1985) and information about the solstice events at the site by Krupp (1983) be included in this document. John Johnson of the Santa Barbara Museum has extensively researched familial lines among Native American communities from mission records and has traced familial lines to specific villages in the region (Johnson, 1997, 2006; Johnson and Earle, 1990; McLendon and Johnson, 1999). The early accounts form the foundation of what is known about Native Americans in California prior to the establishment of the Missions. Ethnographers working in the 19th and early 20th centuries recorded information directly from Native American recollections, despite the impacts of the European explorers, the Mission system, and the influx of non-native settlers in the late 19th century.

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Environmental Setting

SSFL is located in southeastern Ventura County near the crest of the Simi Hills between the Simi and San Fernando Valleys in a continuous area that is largely undeveloped. SSFL is bordered by Bell Canyon to the south and Meier and Runkle Canyons to the northwest. The Simi Hills are part of the Santa Monica Mountains, which run east-west across southern California and form part of the California Coast Range of the Pacific Mountain System physiographic region, also referred to as the Transverse Ranges. The mountains consist mainly of late-middle to early Tertiary sedimentary rocks (8 to 70 million years old) and are low in elevation, which results in mild, rainy winters and warm, dry summers.

The elevation at SSFL ranges from 503 to 663 meters (1,650 to 2,175 feet) above mean sea level and the landscape consists of a diverse terrain of ridges, canyons, and sandstone rock outcrops. The geology of the area is composed of the Chatsworth Formation, which consists of sediments that range from hard sandstone bedrock to clay, shale, and crushed sandstone; topsoil is alluvial sand deposits, silt, and clay from erosional processes. Natural caves and rock shelters are scattered throughout the area. Many of these caves and rock shelters exhibit fossils in the rock. The Santa Susana formation is also found within SSFL.

Several consultants discussed the number of caves found around SSFL and within the Simi Hills. Several caves and rock shelters with rock art are recorded in the area. Any rock art within these caves is the written history of the local Native American community (Consultant Data, 2013; Salas Teutimes et al., 2013a). Some caves and rock shelters may simply hold a position, among sacred mountains or springs, associated with a particular settlement, or may be positioned in a way amenable to astrological observation (Hudson et al., 1977). The fossiliferous sandstone caves contain another important aspect, as the marine fossils in the rock formations of the caves are the bones of the First People (Native Americans' ancestors) and connected to the time when animals were people. The elevations of the Simi Hills are also closer to the Creator (Consultant Data, 2013). Specific stories related to the Simi Hills when animals were people are included in Section 7.

During the interview process, one consultant discussed a small cave located on the SSFL property. He noted that the mountains at SSFL are the highest in the area and that there are a lot of caves. He accredited the height of the mountains as a desirable location for rock art. Spiritual people went into the caves after important ceremonies such as solstice ceremonies, mourning ceremonies, and harvest ceremonies (Consultant Data, 2016). When the consultant visited SSFL in April 2015, there was only a small amount of rain because of the drought, and the area was dry. By the test stands near the top of the hills, there is a small cave, and at 2 p.m., the temperature of the cave was about 40 degrees. That morning there was a small amount of snow on the ground. The lower areas were hot, but the high point was much cooler (Consultant Data, 2016).

Vegetation includes several biotic communities, including Venturan coastal sage scrub, chaparral, oak woodland, and the riparian woodlands. The banks of ephemeral streams are lined with western sycamore (*Platanus racemosa*). Several local creeks have headwaters at SSFL. At least one ethnographic account mentions a cloudy spring on the SSFL property, similar in nature to sulfur springs known at Cave of Munits, and the sulfur spring known at the Chatsworth Academy, the location of an ethnographic village with rock art; however, the spring on SSFL was not relocated in the modern era (Harrington, 1986, Reel 106: Frame 220). Sulfur springs are important as they are frequently associated with cleansing and rituals (Romani, 1981).

Animals native to the area include mule deer, bobcats, mountain lions, coyotes, gray foxes, eagles, condors, turkey vultures, hawks, California quail, owls, bats, and ring-tailed cats. Historically, bears also inhabited the area. Although not native, burros are mentioned in ethnographic accounts describing the area (Harrington, 1986).

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Archeological Overview

The Simi Hills are included generally in the northern California bight chronology (Glassow et al., 2007), which includes coastal and inland areas between the Palos Verdes Peninsula and Point Conception. The study area is located interior to the southern extension of the central coast, and the Glassow and others (2007) chronology includes data from studies in the Santa Monica Mountains and the Los Angeles Basin. Because SSFL is located in a transitional area, information from the chronologies presented in Wallace (1955) and Moratto (1984) are also included in this overview.

The earliest archeological data for occupation in California date to the Paleo-Coastal Period, also referred to as the Paleo-Indian Period, and cover the interval from the late Pleistocene until approximately 8000 BC. Clovis-like fluted points have been found along the California coast, as well as inland, but often as isolated finds that cannot be well dated. Likely, the points date between 11500 and 9000 BC (Erlandson et al., 2007). Closer to SSFL, a fluted point, which has been associated with the Clovis culture, was found at the Farpoint archeological site. The fluted point was found associated with a midden that is between 13,500 and 13,000 years old (Stickel, 2008).

Early archeological data are also included in the Early Period (also known as the Hunting Period), which covers the interval from the first presence of humans in southern California until post-glacial times (5500 to 6000 BC) (Wallace, 1955; Moratto, 1984). Artifacts and cultural activities from this period represent a predominantly hunting culture; diagnostic artifacts include extremely large, often fluted bifaces associated with use of the spear and the atlatl. Populations appeared to have been relatively small and highly mobile, living in temporary camps near readily available water. Evidence for Paleo-Indian occupation in California exists in two clusters along the California coast (Glassow et al., 2007; Moratto, 1984)..

The Millingstone Period, also called the Early Archaic, dates from the early Holocene and covers a wide variety of topographic and environmental zones; sites occur near remnant pluvial lake basins, fossil stream channels, springs or seeps, and in upland areas and coastal plains. Between 7000 and 6500 BC, populations along the coast, as well as those living inland, began to increase and the artifacts associated with the more permanent sites is markedly different from the earlier period (Glassow et al., 2007). Wallace's Millingstone Period extends to approximately 3000 BC (Wallace, 1955). Near SSFL, CA-LAN-225, a Millingstone site at Las Virgenes Creek has a component that may date prior to 5000 BC (Glassow et al., 2007). Large Millingstone sites with deep middens and a wide range of artifact types appear to correlate with stable water sources. The groups of this period are described as hunters and gatherers with specialized bifacial projectile points, well-made scrapers, knives, and many other tools designed for subsistence-related tasks (e.g., food processing). Groups with coastal territories used marine resources such as shellfish, fish, sea lions, and dolphins for food, shelter, clothing, and as ornaments (TKC and SRI, 2005). Artifacts recovered from the Santa Monica Mountains dating to this period include collections with a high number of plano-convex core tools, also called scraper planes. Projectile points are found in lower numbers at these sites, perhaps indicating some specialized resource collection or production (Glassow et al., 2007). Among the more enigmatic artifacts from this period are discoids and cogged stones. Discoids are round to ovoid ground stones with flat or slightly convex faces and edges, while cogged stones are discoids with serrated edges resembling the teeth on gears. Both types of artifacts appear sometime around 4000 BC and are dated to the Millingstone Period; their use remains unclear (Moratto, 1984). Millingstone Period settlements were larger and were occupied for longer periods of time than those of the Early Period, and mortuary practices included both flexed and extended burials as well as reburials. Grave offerings were few, although rock cairns were sometimes placed over the bodies (Wallace, 1955).

Wallace's Intermediate Period dates between 3000 BC and 500 AD (Wallace, 1955). Glassell and others (2007) note the addition of the mortar and pestle to the archeological record around 4000 BC. At about the

same time, a significant increase in the number of projectile points is noted in excavated site deposits. There is not a corresponding increase in the remains of large game at sites, so it is not clear if there was a shift in subsistence strategies or manufacturing strategies (Glassow et al., 2007). Similarly, Wallace's Intermediate Period is also marked by the appearance of the mortar and pestle (although the mano and metate continued in use) and small projectile points (Wallace, 1955). It is possible that these changes in technology are associated with shifts in subsistence strategies and resources. The increased dependence on the mortar and pestle is generally attributed to a rise in acorn processing over small seed harvesting. Settlements become more sedentary during this period. Burial customs begin to show greater complexity and elaboration, as variability among grave goods likely reflects differences in wealth and status. The most substantial residential bases dating to this period have been found in interior locations along drainages that provided good access routes to the coast (Glassow et al., 2007). Intermediate Period burials were generally by interment in a flexed position, face down, although a site at Big Tujunga Wash in the San Fernando Valley contained both reburials under stone cairns and cremations (Elsasser, 1978; Wallace, 1955). Recent analysis of the artifact assemblage recovered from early excavation investigations at SSFL suggests that occupation of the Burro Flats Site Complex has been ongoing for approximately 7,000 years (King, 2012). A village or rancheria located along lower Bell Creek may have had a Middle Holocene occupation component (Romani, 1981).

Glassow and others (2007) identify the start of the transition from the Middle Holocene cultures discussed previously to the Late Holocene around 2000 BC. Populations increased and several important new technologies were developed, including the plank canoe and the bow and arrow. Most data presented, however, are concentrated along the coast. For sites further inland, the Late Prehistoric Period includes the time between 500 AD (Wallace, 1955; Moratto, 1984) and the start of the Historic Period in 1769. The Late Prehistoric Period, both along the coast and inland, is marked by an increase in population size and cultural complexity (Glassow et al., 2007; Lebow, 2006; Moratto, 2004). The increase in population is not only represented by larger material assemblages, but also by the diversity of items and the rise in use of non-utilitarian objects. A rise in use of non-utilitarian artifacts often indicates craft specialization, which is associated with larger and more sedentary populations. Notable artifacts from this period include Desert side-notched points, Cottonwood points, bifacial bead drills, bedrock mortars, hopper mortars, and steatite disk beads. Late Period sites are more abundant inland and are frequently characterized by midden deposits associated with bedrock mortars (Glassow et al., 2007). Cremation was the preferred method of burial in the Los Angeles Basin during the Late Period, and elaborate mortuary customs with abundant grave goods were common. Other cultural traits diagnostic of the Late Period include increased use of the bow and arrow, steatite containers, circular shell fishhooks, asphaltum (as an adhesive), bone tools, and personal ornaments of bone, shell, and stone (Wallace, 1955:195; Bean and Smith, 1978; Elsasser, 1978:56; Moratto, 1984:159).

6.1 Archeology from a Native American Perspective

SSFL and the surrounding area contain physical locations of places named in the few remaining oral stories recorded by early ethnographers. These places have been visited by the various consultants for this study, and the majority have been recorded as archeological sites. The Native American consultants who participated in this study discussed the archeological sites in the area and indicated that the presence of these sites was important to them. The following is a summary of the prehistoric or protohistoric sites that are important to the various consultants interviewed for this project.

The Burro Flats Painted Cave (within the Burro Flats Site Complex) is well known for its many panels of pictographs, or rock art paintings, and for petroglyphs, which are rock art that has been scored or incised into the rock surface in sandstone rock shelters. The site also includes many bedrock milling features that may have been used for grinding acorns, and smaller cupules that may have been used for processing food or pharmaceuticals, grinding materials for paints, or served an aesthetic function. Much of the site consists of midden, the debris associated with human habitation. While documenting the middens at the site, Rozaire (1959, 1960a) noted that they consisted of debitage, burned bone, and shell fragments. The site at

Burro Flats was used for celebrations such as the winter and the summer solstices, as well as life, death, and birth ceremonies (Consultant Data, 2016). Occupation seems probable at the area near the pictographs, where a midden was noted by archeologists. The probability of burials remains under debate. Sites with burials often have signs the area has been sanctified. One view proposes that the Burro Flats area lacks good indications that there are burials on the property (Consultant Data, 2016). The Kizh, however, propose that there is a connection between the cave art and the possibility of burials. The Kizh describe *Kutu'mit* poles in the art at Burro Flats and a comet depicted over the top of each pole. Comets are former chiefs. Edberg (1985) also describes these figures as *Kutu'mit* poles of the Mourning Ceremony and noted that the Gabrieleño/Kizh and the Luiseño recognized comets as former chiefs. *Kutu'mit* poles were placed at the cemetery, with stacked baskets on the pole, on the last day of the Mourning Ceremony and left in place. Chumash had similar poles that were also placed within cemeteries and the chiefs' graves had the tallest poles (Edberg, 1985).

Romani (1981) compared the sites at Burro Flats with another site, which is considered the most likely location of the ethnohistoric village of *Momonga*, located northeast of SSFL. Each site has midden, sandstone outcrops with cupule concentrations on both horizontal and vertical surfaces, small pictograph panels, and one larger, elaborate pictograph main panel (Romani, 1981). Site orientation varies at the sites; Burro Flats is situated within a small canyon, surrounded by vertical rock, and the other is located on a wide terrace at the base of the Santa Susana Mountains, with views in all directions. Solstice viewing locations have been proposed at both sites. At Burro Flats, a dagger of sunlight shines through an opening in the rock at sunrise and runs along a series of paintings, specifically five concentric circles, in the cave on and around the winter solstice; this event has been observed many times in the last 40 years by various Native Americans (Consultant Data, 2016) and researchers (Benson, 1980; Romani, 1981; Krupp, 1983; Edberg, 1985). Romani (1981) recorded events at the other site, but a winter solstice event there is more difficult to identify definitively, because, unlike the rock art at Burro Flats which contains celestial symbols, specifically comets and possibly the sun (Consultant Data, 2016), the rock art is not clear enough to discern specific symbols associated with astronomy. Romani also recorded a summer solstice event at Burro Flats. Consultants confirmed the presence of art and features associated with a summer solstice event (Consultant Data, 2016). A series of cupules are carved into the top of a large upright rock outcrop. The cupules are aligned with a natural notch of a clifftop some distance from Burro Flats. The sun shines through this notch as it rises on and around the summer solstice, casting a shadow on flat outcrop with a series of mortars that create a "bear paw." The shadow points to the center of the largest of the mortar holes in the "bear paw" (Salas Teutimes et al., 2013b: 21). Alignments at Burro Flats are associated with each solstice sunrise. The winter solstice is marked by sunlight and warmth, while the summer solstice is marked by a shadow and shade, or coolness from the summer sun (Salas Teutimes et al., 2013b). More than 30 percent of the ecofacts recovered from the midden at the other site were marine resources and the percentage of artifacts related to tool maintenance, such as abraders and chipped stone waste, was lower than the percentage associated with habitation sites elsewhere (Romani, 1981).

The Northern Buffer Zone at SSFL borders the American Jewish University Brandeis-Bardin Campus, referred to locally as the Jewish Center. This campus contains the remains of an archeological site, which has cupules, mortars, and springs. Just above the center of the site, there is a large rock formation with large deep mortars. One of the consultants made a point to describe bedrock mortars as their ancestors' kitchens. Trails are located in the area, with vantage points where a person can see for miles. Many of the trails are still in use. The area also has a connection to the Tejon Pass (Consultant Data, 2016). A pedestrian survey of the Boeing property identified several hidden sites, according to one Native American consultant who participated in the pedestrian surveys, including one under a huge boulder consisting of a crawl space reached by sliding under the rock. The site had lots of debitage, including Franciscan chert, jasper, and fused shale. Another site is accessed by climbing under a boulder to reach a cave with a space 3.5 feet tall from its base to the top of the boulder. At the back of the cave is a crevice measuring about 1 foot deep. The interior of the crevice is black with charcoal and lithics on the cave floor (Consultant Data, 2016).

Shrines were sacred places visited by people on pilgrimages or when they sought protection, good health, rain, or resources. Spanish priests noted these shrines were clean and contained offerings of beads and seeds. These shrines were often atop mountains, which were considered concentrated places of power. A mountain shrine, *Tswaya tsuqe*, which translates into “the feather banner is waving,” was documented by early ethnographers near the village of *Huwam* on the western end of the San Fernando Valley in lower Bell Canyon (Romani, 1981: 91). Shrines were also located near sacred trees, caves, or springs. The Upper World of the Chumash is important to the creation of the Middle World and many ceremonial places are higher and closer to the Creator. Out in the Simi Hills, any ceremonial places are closer to the Creator because they are at the higher elevations (Consultant Data, 2013).

Shrine bead casting sites are located in the vicinity of *Kas’elew* (Castle Peak over the Cave of Munits). No specific stories are associated with this set of sites; however, the ethnographic record indicates that these places are designed to ensure the perpetuation and renewal of traditional California native cultures. King (2000) notes that the mountain *Kas’elew* appears to represent a path that connects the world below, the middle world where man lives, and the world above of the sun, planets, and stars. There is a bead shrine site at *Kas’elew*, which indicates ceremonial use of *Kas’elew*. The beads are contemporaneous with the occupation of *Huwam*. Romani (1978) noted the bead shrine site was associated with winter solstice ceremonies based on the observed alignment of the winter solstice sunset from *Huwam* to *Tswaya tsuqe*. Use of the bead site continued through the Mission Period, as glass trade beads dating from 1830 to 1850 were found.

Gavilan’s Cave is located approximately 5 miles northeast of SSFL. This small cave is associated with the story of Gavilan, who follows his deceased wife to the Land of the Dead, only to lose her again. A winter solstice event was observed at this cave by Dr. Edwin C. Krupp from the Griffith Observatory, and John Luker, local historian (Luker, 2016, pers. comm.). The cave and associated story were described during the interview process for this project (Consultant Data, 2016).

Another well-known rock art site at SSFL is the burro, or horse, pictograph. The burro pictograph depicts a donkey or burro or horse, as described by local Native Americans and researchers alike. The following discussion of the pictograph of the burro at SSFL is summarized from Al Knight (2016b). The burro and the pictographs near the burro are located outside of the Burro Flats site. The burro indicates the pictographs were done after Spanish contact, but no additional information could be gleaned from the paintings. In 2016, additional information was found that indicates the burro and seven additional paintings were likely made by people of Native American or possibly Native American-French or French-Basque descent during the 19th Century. This new source is the drawings of other images made by Walter Brinkop, a local resident, sometime between 1914 and 1920. Brinkop was part of the community that included Miguel Leonis and Pierre Domec and their Native American wives, Espíritu and Maria Delores. One set of sketches depicts some of the paintings in the Burro Flats main panel and another set of sketches, which includes a burro, are likely of the pictographs around the burro. Six of the paintings that Brinkop sketched were photographed or sketched by a researcher in 1983 and are known to be from the site with the burro. The various other pictographs include a design that is thought to indicate spiritual power; a polychrome figure with a head, a body, a vertical line, and two feet; a body with a vertical line and two feet; another figure with a head, two arms, two legs, and two feet; a woman wearing a dress or skirt; two concentric circles; and a panel similar to some Chumash mandala-like paintings. Several of these panels have a strong similarity to paintings in the Santa Barbara Painted Cave. One image is described as possibly a North Star image. The vertical line on the figures could have possibly been done to attempt to kill either the shaman or the power of the image (Knight, 2016b).

One of the more intriguing aspects of the art at the Burro Flats burro pictograph is the similarity of the rock art to the Santa Barbara Painted Cave, which is located many miles away from the Simi Hills, and its dissimilarity to the rock art at the Burro Flats Painted Cave, which is located much closer to the burro site. Harrington (1986, Reel 106) relays Juan and Juana Menendez’ discussion of a place with tracks of the savior and tracks of a small burro, saying the tracks in the rock are a result of a visit made by God, called El Señor

by Menendez, right after he made the world and before it had dried. The place is described by the Menendez as “a place of first class importance and interest” (Harrington, 1986, Reel 106: Frame 152).

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Ethnographic Overview

7.1 Language Identification and Synonymy

SSFL is located in a border area that was occupied by several different Native American groups: the Chumash, the Fernandeano, the Kizh/Gabrielesno, and the Tataviam. These groups are primarily lingual divisions, as Native Americans in the area were associated with specific villages and familial lines, rather than larger tribal groups. The Fernandeano and Gabrieleño, including the historically named Kizh, languages are closely related. Native Americans currently living in the area often identify with more than one of these groups and the boundaries of the groups' original lands are ambiguous and may have fluctuated over time. Specifically, the Fernandeano and the Tataviam, originally two distinct lingual groups, are now combined into one group, the Fernandeano Tataviam, having banded together and intermarried after secularization of the Mission (Consultant Data, 2016). Villages in the immediate area included El Escorpión and *Momonga*. El Escorpión was among the larger villages in the San Fernando Valley and was one of the villages written in the old registers of the Mission San Fernando. A total of 75 people from this village were baptized at the Mission San Fernando and many of these people possessed characteristically Chumash language names. By the end of the 1700s, mission records show that familial ties and marriages between the residents of El Escorpión were most numerous among the following Chumash speaking villages: *Ta'lopop*, *Hipuk*, *Shisholop*, and *Ta'apu*. Similar, albeit fewer, ties were identified at the following Fernandeano speaking villages: *Momonga*, *Giribit*, and *Komixroyvet* (McLendon and Johnson, 1999). Researchers have suggested that because of the multiple village names and the above connections, that the villages closest to SSFL and in the Simi Hills may have represented a bilingual population (Romani, 1981; Johnson, 1997).

John Wesley Powell used the term 'Chumash' to describe several groups who spoke related languages along the coast and on the nearby islands in 1891. These languages, while distinct and separate, were related to each other and not related to the neighboring languages of Fernandeano, Gabrieleño, Kitanemuk, Tataviam, or Yokuts (McLendon and Johnson, 1999).

The Fernandeano language belongs to the Takic sub-family of the Uto-Aztecan language stock; however, the Fernandeano referred to the Gabrieleño as *shivaviatam*, which translates to the people who lived on the San Gabriel and Santa Ana Rivers (King, 2003), thus indicating that the Fernandeano appear to be distinct from Gabrieleño. Johnson (1962) noted that Fernandeano was distinct from Gabrieleño. Harrington's consultant, Juan Menendez, stated that although there are differences in the Fernandeano and Gabrieleño languages, the two languages are quite similar (Harrington, 1986).

The Gabrieleño are named after the Mission San Gabriel and include the speakers of a language that belongs to the Takic sub-family of the Uto-Aztecan language stock. Tongva is another name that some of the tribal members prefer to use (King, 2003), and Kizh, a term which predates Tongva, is also used to describe this language group (Consultant Data, 2016; Salas Teutimes et al., 2013a.). Principal villages associated with this language group typically ended in *gna* or *na* and the chief of each village or "Lodge," as called by Hugo Reid (Dakin, 1939: 221), would use the same base as their name and follow this with *ic*. Kizh spellings of place names end with 'nga' (Consultant Data, 2017). Kizh was first recorded as a term for the native populations in the Los Angeles area by ethnologist Horatio Hale in 1846 and described both the language and the people (Consultant Data, 2016; Hale, 1846).

Far less is known about the Tataviam language. C. Hart Merriam wrote down several Tataviam words, noted as Alliklik Chumash, which Bright proposed has many similarities to the Ventureño branch of the Chumash language (Bright, 1975). Later research, however, identified Tataviam as a Takic branch of Uto-Aztecan stock, closely related to the Serrano (Johnson and Earle, 1990; Solis, 2008). The "People Who Face the Sun" as the Tataviam refer to themselves (Consultant Data, 2016) could have migrated into the Santa Clara River

area approximately 1,500 years ago and were possibly an offshoot of the Serrano, although there is some debate on this point (Solis, 2008). A.L. Kroeber suggested that the three languages spoken at the Mission San Fernando, according to the friars in 1811, were Serrano and Gabrieleño, and possibly Chumash (Kroeber, 1908). Based on the previous discussion, this list of languages could easily have represented the modern groups which remain in the area.

7.2 Traditional Territories and Cultural Perspectives of Simi Valley

The Chumash people occupied the territory between San Luis Obispo and Malibu, including three of the Channel Islands. Chumash territory ranged from the coasts and islands, to the interior and mountains. The abundance of resources within ethnohistoric Chumash territory supported large trade networks that webbed into south central California (King, 1971). The Chumash economic and procurement activities, as well as advances in technology, produced great wealth and possibly allowed for population increase; the largest villages of the pre-contact Chumash reportedly contained one thousand members (Moratto, 1984). The various Chumash groups together occupied a region consisting of nearly 25,000 square kilometers. Nearly 70 percent of the population estimated at time of contact, appear to have occupied the coastal region (McLendon and Johnson, 1999). This would indicate that at contact, 30 percent of the Chumash population occupied an inland area of more than several thousand square kilometers, including the Simi Hills (Arnold, 2004). Reports by Fages and Anza estimate a total of 3,000 Chumash at the time of contact. However, a Chumash village survey by Kroeber documented 41 villages on the coast and 25 villages in the interior (Cook, 1976).

According to Menendez, the Fernandeseño traditional territory included the Tujunga and Mujunga Mountains (Harrington, 1986); however, the Fernandeseño are often included in discussions of the Gabrieleño. Similar to the mainland Chumash, the territory of the mainland Gabrieleño was composed of inland valleys and coastal plains.. Kizh, also included in discussion of the Gabrieleño, was used to describe the Gabrieleño local community around the mission several times during the 19th Century, including the San Fernando, the San Gabriel, and the San Bernardino valleys (Consultant Data, 2016; Salas Teutimes et al., 2013a). Pre-European contact population numbers are difficult to assess because of discrepancies in the record. In 1852, a Scottish-born Los Angelino, Hugo Reid, who married a Gabrieleño woman, published a series of letters about the Gabrieleño. Reid believed there were as many as 68 villages attributed to the Gabrieleño. Twenty-eight of these were in Los Angeles County (Dakin, 1939; McCawley, 1996). Mission baptismal records (1797-1834) indicate an average population of 90 members per village.

Of the three groups who occupied the area in pre-contact times, the Tataviam are the least known of the Native California groups (Johnson, 2006; Los Angeles County, 2008). The written information that survives references the Tataviam in generalizations and comparisons to their neighbors. Population estimates are less than 3,000 at the time of contact, but there is no feasible manner to accurately verify that information. When it comes to population estimates at the time of contact by Europeans, these numbers are approximations and no reliable data exist (Johnson, 2006). Little was recorded about the Tataviam culture during Spanish exploration and later missionization in the 1770s; the Tataviam appeared to have intermarried with other groups and moved to new locations when Europeans settled near the Santa Clara River. Mission records and other historical documents often failed to distinguish the Tataviam as an individual group when multiple tribes and languages were encountered; often ethnic affiliation was not distinguished or commented upon. Many of the Tataviam were relocated to the San Fernando Mission during historic times and were assimilated with other groups into an indistinct neophyte culture (Native Languages of the Americas, 2009; Regents of the University of California, 2010).

In the opinion of some Tataviam, including Native American consultants interviewed for this project, Tataviam have been in the area at least 2,500 years, if not longer. It is possible they separated from the Serrano as a result of a dispute over resources (Consultant Data, 2016). The extent of Tataviam territory is

under debate. Their core area was identified in the early 1900s as stretching from Piru to Soledad Canyon, over much of the upper Santa Clara Valley (Bright, 1975)

Several Native American villages, or settlements, have been identified near SSFL by consultants and in the ethnographic and archeological record (Figure 4). These villages were the basic political groups in the area and the local residents identified themselves by the village names, rather than by the terms given to them by the Spanish, such as Chumash or Fernandeano (Gamble, 2008). Many had at least two names in two different languages, which were used by the residents of the villages, according to mission registers. The village of El Escorpión was called *Huwam* in Chumash and *Jucjauybit* in Fernandeano (Romani, 1981). It is assumed that the village may have had residents who spoke at least these two languages and possibly identified with both the Chumash and the Fernandeano cultures. *Momonga*, which may have been referred to as *Las Piedras* by the Spanish, also possibly had a bilingual population (Romani, 1981). Located farther from SSFL was the village of Ta'apu. Mission records indicate that the residents of this village had kinship ties to both El Escorpión and *Momonga* (Ciolek-Torello et al., 2006), although according to Juan Menendez, this village was likely occupied by Ventureño Chumash (Harrington, 1986). Menendez's mother, Espíritu, spoke Ventureño Chumash and Gabrieleno. Menendez was familiar with both languages (Harrington, 1986).

7.3 Trade Routes and Trails

SSFL and the surrounding area sit above several valleys: Simi Valley and the Conejo Valley, to the east is the San Gabriel Valley, and to the northwest is the Cuyama Valley (Consultant Data, 2016).

These locations served as travel and trade routes to what we know today as the S.S.F.L. The Santa Susana site was also known for its water resources. Many of the river ways connected to this site supplied the villagers and wildlife with fresh spring water. This ridgetop mesa was a vantage point to escape from the low lying valleys for the purpose of ceremony and seasonal gatherings. I believe this place was a centralized Sacred Site for the people of the North, East, West and Southern Chumash. The passes or gateways to and from these regions were once utilized as native trails and now serve as our roadways and hiking trails. North of SSFL is the Tejon Pass, where Interstate 5 leads to Bakersfield. This is just one of many routes that cover our area and connected us to the people of the North, the Kawaiisu and Yokuts. [Consultant Data, 2016]

7.4 Subsistence and Settlement Patterns

Coastal Chumash marine resource procurement was heavily dependent on the seaworthiness of fishing vessels; the Chumash were master plank canoe, or *tomol*, builders (Gamble, 2002). Plank canoe building is credited with establishing the socio-political power the Chumash held among their neighbors (Gamble, 2002; McCawley, 1996). Additionally, the Chumash constructed a tule reed balsa, a lighter weight watercraft used along the coastline or in calm waters, possibly inland. Fages noted that the Chumash used tridents made of bone with barbs and fish hooks for fishing. Rivers were fished for trout, spine backs, *machuros*, and turtles (Fages, 1971). Along with marine resource procurement, control of waterways provided the Chumash with a command of transportation and goods distribution to the interior, resulting in the Chumash controlling various trade networks (Gamble, 2002). Plank canoe ownership appears to have been limited to the higher status Chumash. Building a plank canoe was an expensive endeavor, both in time and in materials. The owners of the canoes, in part, controlled trade between the mainland and the islands, likely acting as middlemen between goods manufacturers and tribal chiefs, or *wots* (Gamble, 2008).

The Chumash moved seasonally, primarily in the summer, to optimize their resource use. It is reported that they kept permanent winter villages, confining the seasonal camps to temporary occupancy during resource procurement, harvesting, and hunting (Arnold, 2004; King, 1971). These villages consisted of family houses,

shaped like half globes with doors on the east and west sides and an opening in the ceiling at the middle of the structure (Fages, 1971). Four or five related families resided in each house. Villages were well populated. Fages estimated at least one village contained about 600 men considered able to bear arms. To the Spanish, the village chief appeared to function primarily as a military commander (Fages, 1971). Fages described the Chumash's mother of pearl work, which was inlaid onto the sides and rims of their stone mortars, and various other utensils. They also decorated cloaks and headgear with shells and small stones. This was accomplished using a knife and punch. A bone awl was made from the shin bone of a deer. Men used a tongue-shaped flint knife, which was sharp and worked on both sides, and affixed to a handle with mother of pearl inlay. Fages noted that there were at least eight bitumen springs found within a 2-league area around the San Luis Obispo mission which were used. These springs produced a thick, black liquid called *chapopote* by the local Chumash, which was used to caulk small water craft and to pitch vases and pitchers that had been made for holding water. Fages' expedition observed that the residents of each village had distinctive patterns painted on their bodies, each village had its own chief, and villages located even short distances apart spoke different languages (McLendon and Johnson, 1999).

Subsistence strategies of the Fernandeano, as well as the Kizh/Gabrielesno, are often included in discussions referring to the Gabrieleño, which were similar to the Chumash strategies, incorporating seasonal procurement of resources, both terrestrial and marine. Throughout the year, individual Gabrieleño families would move to temporary encampments for hunting, harvesting, and collecting; depending on the season and resources that could be harvested, travel would occur through various ecological zones. In the interior, where primary habitation was thought to take place in the summer, deer and rabbit were significant resources amongst the Gabrieleño, who were expert hunters. Men hunted large and small game, including deer, rabbits, and sea mammals, and fished. Women collected plants, including acorns and chia (McCawley, 1996). In spring and summer, temporary camps would be established to gather roots, seeds, and bulbs; in the fall, acorns and other wild seeds were gathered as staples in the diet. In coastal areas that were less exposed to the elements, wintertime villages were occupied; satellite or temporary campsites would be erected near the shore to collect shellfish and other marine resources. In addition to being expert terrestrial hunters, the Gabrieleño were adept at maritime subsistence and procurement, building planked canoes called *ti'ats* (*te'aat*; McCawley, 1996) that were sealed with pine pitch or asphalt, and hunting sea otters and other marine mammals with harpoons, (Langenwaller et al., 2001). Fiber rope and thread were made from nettles and then made into nets, fishing lines, and thread. Needles, fish hooks, and awls were made from bone or shell. Granite was the preferred material for mortars and pestles. Baskets were made of split rushes. Bitumen or pitch was plastered on the outside of baskets for water proofing (Dakin, 1939).

Among the Gabrieleño, boys traveled between villages carrying messages between chiefs. The Gabrieleño currency, shell beads—thick, rounded shells that measured approximately 15 mm in diameter and were strung—were used when bartering was not possible. A *pucú ponco* consisted of a length of strung shell beads that extended from the knuckles of the left hand to the point of a middle finger, back to the wrist, back to the finger, and then to 1-inch above the wrist. Barter and trade was conducted between the interior and the coastal communities. Items traded to the interior included shell money, fish, sea otter skins, and soapstone pots, where the soapstone was acquired from the Native Americans of Santa Catalina Island. Items traded from the interior included deer skins and seeds (Dakin, 1939). One major trading route was between the Santa Susana hills and the Los Angeles River (Consultant Data, 2016). Kizh abalone and other shell pieces were used and prized as jewelry by the Hopi and other Pueblo Indians (Consultant Data, 2016; Keoke and Porterfield, 2005).

Distribution of settlements did not fall into a consistent pattern throughout the Fernandeano, Gabrieleño, or Kizh/Gabrielesno territory; this was in large part a result of the diverse ecological zones within Gabrieleño territory, which was composed of coastal areas, islands, valleys, and foothills. However, there was a patterning to larger settlements; the archeological record in southern California contains abundant data regarding large village site distribution and function. Villages were placed where there was access to varying types of environments and resources, and a system of satellite camps stemming from main villages was then

established for the specific procurement of resources. The level of use of these satellite campsites was in direct response to population and village size, as well as distance from the main village to the campsite (Earle and O'Neal, 1994).

The Tataviam were hunter-gatherers who alternately occupied permanent villages in winter and temporary campsites used for resource gathering of plant foods such as acorns, seeds, berries, yucca, piñon nuts, and hunting deer and rabbit during the spring, summer, and fall months (Solis, 2008). Permanent villages consisted of familial dwellings, a *ki'j*, which was dome-shaped and consisted of small saplings or branches affixed to a willow frame and covered with bulrush or cattails. Villages also had a sweat lodge, a *Sehé*, which consisted of a dug out area with a frame similar to the *ki'j*. Sweat lodges were also used as meeting places and for dances (Solis, 2008). Johnson and Earle (1990) identified and confirmed several Tataviam villages through genealogical research and review of Harrington and Kroeber's early interviews with local Native Americans, including *Cuecchao*, *Piru*, *Tochonanga*, *Siutasegena*, and *Tochaborunga*.

7.4.1 Culturally Important Plants and Animals

The study area consists primarily of the chaparral community, and several plants found in this specific area are not found elsewhere, despite the prevalence of the chaparral community in the Los Angeles-Ventura area. The Humboldt Lily, which can reach up to 10 feet tall, is described by the Kizh as showing the Creator's blessing over the area. It only grows in certain areas in their origin story and the plant is associated with the Mourning Ceremony, which is practiced to send off the souls of the deceased. Other important plant resources in the area include the several oak trees. There is also wild onion and wild garlic. The chaparral community contains very aromatic foods. Sages, too, give off an earthy unique aroma and flavor. When the Mission friars were greeted, they were offered ready to eat seeds and other foods that the friars noted had a pleasurable flavor. This area would have provided access to good food, which could have been shared with visiting groups, including the Chumash (Teutimes, pers. comm., 2016).

One Native American consultant commented on the number of resources in the area.

There was plenty of water, shelter and wild game to survive the many changing seasons to come during their occupation. This location had all of the resources to survive; oak trees, deer, quail, rabbit, and fresh spring water, wells, etc. The area provided sandstone rock shelters, hunting blinds, Tule grass and all of the provisions to build an *apa* (hut like dwelling). For other provisions they often traded with other neighboring tribes. I have witnessed and counted as many as seven bucks grazing in the tall grass in the meadow on a warm spring day. It is said that this area may have been a migration corridor for the wildlife, because of the natural springs and grassy meadows. The Oak trees provided acorns for the bread and shade for the hot summer months. [Consultant Data, 2016]

According to consultants, the bear was considered a wise animal, as it was able to inhabit the same areas as people. The animal was not eaten due to its status as a wise animal. Animals like the bear were studied because they took excellent care of their young, they survived in areas where they were not welcome, and they were very smart. There were stories about shamans who could turn into bears. A consultant said that it was possible that this could have meant that the shaman showed the essence of the bear, which included strength and wisdom. However, the consultant added that some stories and ceremonies are not explainable (Consultant Data, 2016). The souls of wizards could travel into the bodies of animals, especially bears (Dakin, 1939). One consultant mentioned an ancestor who had been killed by a bear near Lancaster, California (Consultant Data, 2016).

In the area is a field of *Datura* or jimsonweed, known as *Momoy* by the Chumash. Researchers noted that *Datura* grew densely in the area (Larsen, 2013, pers. comm.; Romani, 1978) and possibly was cultivated. *Datura* was used in ceremonies, including those involved with the winter solstice. The plant was used by the

’alchuklash to see the outcome of the peon game between the Sun and Sky Coyote (Krupp, 1983). The legend of Momoy tells of an old woman who becomes a *Datura* plant at the time of the great flood. This legend suggests that *Datura* has long been a part of Chumash culture; similar legends have not been recorded or known among other southern California groups (Blackburn, 1975). The Cave of Munits is notable in that more than 50 *Datura* plants were found in the area near the cave (Romani, 1981; Larsen, 2013, pers. comm.). Beads found at this site indicate it was contemporarily used with *Kas’elew* and *Huwam* after the arrival of the Spanish (Romani, 1981). More interestingly, a fragment of steatite pipe also indicates a use of *Datura*, which was ethnographically used by pipe (Consultant Data, 2013). A consultant provided information about another way to use *Datura*, which they called jimson. The consultant said that Momoy, who is also called a grandmother, would bathe herself with jimson. One could bathe oneself as Momoy did. First, one would dip hands into the jimson water, and then, rinse the forearms. There was a specific formula for the jimson bath water and there was a story that illustrates this formula. There are reasons and probably prescriptions. One would not use the hand dip measurements needed for a bath if internal jimson was needed. There are women who still understand how to use herbs (Consultant Data, 2013).

Mission friars recorded their observations of several medicinal plants and their uses. Anise was used for purging. Chuchupate root, called *cayat* by the Native Americans, was chewed for pain and headaches. Wild tobacco was mixed with lime and urine, fermented, and taken internally for stomach pains and wounds. *Buddleja americana*, called *del pasmo* by the Native Americans, was used for toothaches (Kroeber, 1908). At the Mission San Fernando, the Native Americans employed *Datura* for hunting deer. They drank saltwater and ate a plant with large dark green leaves, sharply pointed with a flower similar to a white lily. The Spaniards called it *toluache*. The Native Americans ingested the plant to become strong, to overcome fear, to prevent snakes from biting, and to prevent darts and arrows from piercing their bodies (Geiger, 1976). Simplicio Pico of Ventura observed that *toluache* gave a person visions. That person would pray in his vision to *toluache* and it would ask what he needed. The person would reply with his request. *Toluache* would give good luck (Applegate, 1974). Applegate also noted that the Chumash relied entirely on Momoy (*Datura*) on their quest for a dream helper, as the *Datura* was believed to be the source of supernatural power. *Datura* drinkers could see the spirits of the dead and supernatural creatures (Applegate, 1974).

Eagles were revered. Hugo Reid relayed in his letters that this may be because a chief of a large village told his people that he would become an eagle after death. Eagle feathers were sacred and used at festivals. Toypurina, a shaman, a leader of a Kizh/Gabrieleño uprising during the Mission Era, and daughter of a chief has been depicted in eagle feathers to show her high status (Consultant Data, 2017). Dolphins were considered very intelligent and were the guardians of the world, traveling around the world to keep it safe. Owls were thought to predict death by screeching near the residence of the person about to die. Owls were not hunted (Dakin, 1939).

7.5 Social Identification

The Chumash had a strict hierarchy which recognized higher status for different positions in the villages; for example, only the chief could have multiple wives (Fages, 1971; McCawley, 1996). It is theorized that there was an interdependent relationship between those who specialized in craft production and the elites, who managed the distribution of goods (Arnold, 2004). Chester King (1971) reported that the Chumash economy was a market economy in which shell beads were the exchange medium. Reciprocal ceremonial exchange was also employed during feasts and celebrations. Open intervillage exchange was also likely (Gamble, 2008).

Large Chumash villages had an *’antap* society, a prestigious organization of 12 members that oversaw religious, ceremonial, and other business of the village. Chiefs and their families were required to join this group. Other members of the *’antap* included the *’altip’atishwi*, which was the village herbalist, specifically, the keeper of the poisons; the *’alchuklash*, which was the village shaman, who also practiced astrology and studied astronomy; and the *shan* or *san*, who were assistants. Members of these *’antap* societies used deer

tibia whistles during their religious ceremonies (Gamble, 2008). The '*alchuklash*' was responsible for observing celestial forces and how they affected the natural world (Hudson and Underhay, 1978). An example of the '*alchuklash*'s responsibilities would be to relate the results of the gambling game between Sun and Sky Coyote on the eve of the winter solstice. The winner of the game would indicate whether the following year would be prosperous or arduous (Hudson and Underhay, 1978). The '*alchuklash*' was also responsible for curing the sick and naming children based on what heavenly bodies were visible in the sky when the child was born. They also participated in puberty rites and advised the village leaders, or *wots*, as to when and where to harvest, and hold meetings and rituals (Hudson and Underhay, 1978).

The Gabrieleño had a patrilineal system. Consultants indicated the Kizh/Gabrieleno also had a patrilineal system (Consultant Data, 2016). Members of the lineage were given access to diverse resources held by the families within their lineage, allowing the Gabrieleño to exploit multiple ecologies. The heavily hierarchical Gabrieleño social system included elites, commoners, middle-class, the poor, and slaves. The elites were the only ones to possess access to religious items and the middle-class supported the elites. As described previously, each village was led by a chief. The chief had up to three wives; all other men in the village had one wife. Reid wrote that the chief's oldest son was called *Tomear* and his oldest daughter was called *Manisar* (Dakin, 1939); however, *Tomear* refers to the chief himself (Consultant Data, 2017). Each village which Hugo Reid saw and recorded in his letters in the mid-1800s supposedly contained 500 to 1,500 huts (Dakin, 1939).

Among the Gabrieleño, the *A-hubsu-voi-rot* were the seers and medical men in the village. They both cured and created disease through a variety of methods, including herbal remedies and ceremonies. They also could make it rain, could consult with the spirits, change themselves into animals, and foretell the future. Fever, for example, could be cured by ingesting tobacco, which grows wild in the area and would cause vomiting. Herbs would be administered and the seer would also perform a song to aid in curing the fever. The seers also were responsible for collecting the poison that was put on arrow tips (Dakin, 1939: 236).

7.6 Mythology, Religion, and Ceremony

The Chumash '*antap*' was similar to the *Yivar* among the Fernandeno. Both groups were small sub-sects of the main religion and appeared to recognize the sun as a central figure of worship. Both groups practiced well-developed Mourning Ceremonies and both groups practiced solstice rites. Bull roarers and deer bone whistles were used during ceremonies for both, as well (Romani, 1981). The Kizh refer to their belief system as the *Yovaar* Religion. The *Yovaar* refers to a large circular enclosure used for worship. Each village had at least one shaman or spiritual leader who was in charge of religious ceremonies and events.

Our religion was a sacred belief system that provided us with a bond between ourselves and the Spirit world, a bond between us and our natural world, a bond between our different communities (villages), and a bond between our peoples and other peoples. The bonds were sustaining and long lasting. [Salas Teutimes et al., 2013a]

There is a Chumash story about a great flood and the only survivor of this flood was Woodpecker. All the other ancestors were turned to stone. Woodpecker's uncle, the Sun, created man after the flood. The bones of the ancestors, called the First People, can still be seen in the rock in the Simi Hills. The ancestors were animals (Consultant Data, 2013).

The Chumash recognized three worlds, including the middle world, where people lived, an upper world, and a lower world. Two giant serpents held up the middle world and when they moved, earthquakes occurred. The upper world was held in place by *Slo'w*, the eagle (Blackburn, 1975). Edberg (1985) included information about the three worlds in his analysis of the rock art at Burro Flats and suggested that the concentric circle motifs may have represented these three worlds. Edberg noted that the Fernandeno may also have recognized the three-tiered worlds, similar to the Chumash (Edberg, 1985).

The Kizh/Gabrieleño worshiped a Great Spirit – a principal Creator God, named *Quaoar*, the giver of life, and recognized another manifestation of the Creator named *Chinigchinich* (Robinson, 1846). Other supernaturals that were recognized were *Tamet* (Sun Father also called *Ta' a met*) and *Chukit* (Earth Mother) (Boscana, 1846; Dakin, 1939). The name *Qua-o-ar* was not frequently used, and when it was used, it was said in a slow voice. Another name, more commonly employed, was *Y-yo-ha-rivg-nain*, roughly translated as the “Giver of Life” (Dakin, 1939: 227). The world was settled on the shoulders of seven giants to control the original chaos and when one of the seven moved, earthquakes occurred. Animals were created first, then, the first man, *Tobohari*, and the first woman, *Pabavit* (Dakin, 1939). Every village had a *Yobagnar*, a circular hut. This functioned as the religious center and was consecrated before any ceremony was conducted in the building. Ceremonies included requests for vengeance upon enemies, offers of thanks for victories, and funerals. Seers, chiefs, adult male dancers, boy dancers, and female singers were allowed inside the building for all ceremonies. Family members were allowed inside the building for funerals (Dakin, 1939). All the religious ceremonies took place within the Yovaar (Consultant Data, 2017).

7.6.1 Oral Histories and Stories Associated with the Project Vicinity

SSFL is part of a continuous portion of the Simi Hills that is open and undeveloped. Several locations that are featured in Chumash, Fernandeseño, Gabrieleño, and Kizh oral histories and stories exist and are located in the Simi Hills. Some are accessible by the public, some are unknown to the general public but remain accessible, some have limited access, and some are completely inaccessible by the Native American community. But, they remain extant, and some consultants said that they still represent sanctity and are still places of power, which is not truly understood (Consultant Data, 2013, 2016). These places still look very much as they did before the Europeans arrived and they have not been torn out or built over and they are a part of the local Native American identity that has endured into the 21st Century.

Suntree (2010) proposed that Story #30, which is the story of the Coyote and the Centipede, from Blackburn’s collected Chumash stories, may be the basis for the rock art in the area. Schupp (1983) notes a correspondence between the tale of *‘Khra’wiyawi* and the story of the Coyote and the Centipede. This is of interest, as the *‘Khra’wiyawi* is definitely associated with the Simi Hills. The son of the chief, *‘Khra’wiyawi*, who dies at the hands of Munits, a locally recognized evil shaman, is dismembered and his flesh removed, leaving only bones, which the saddened villagers collect after Munits throws them out of the cave. It is also possible that Munits is consuming the boy, in a ritual cannibalism, as Coyote once ate Wiyot’s (the first person) heart in Juaneño mythology (Boscana, 1846). Edberg (1985) notes the presence of several centipede motifs on the main panel at Burro Flats. The story of Coyote and Centipede is summarized as follows:

This story occurred when animals were still people. Boys used to spend all their time trying to climb a smooth pole to see who could do it best and Centipede always won. The other boys got angry at Centipede and so they complained to old man Coyote. Coyote agreed to take action. After dark he put his *takulšoxšinaš* (downy cord) at the pole’s base to bewitch it. The following day only Centipede could climb the pole, but the higher he climbed, the taller the pole grew under Coyote’s spell. Centipede climbed and climbed. He encountered strong winds which nearly blew him off the pole. He came to another area with strong winds, but above him, he could see a door into the sky. He reached the door, but when he entered the doorway, the pole shrank away. Centipede was stuck. Then, he heard the buzzing of giant mosquitos which stung him and sucked away his blood until all that was left of Centipede was bones. Meanwhile, Coyote felt sad about the spell he cast on Centipede and he told everyone that he would go look for Centipede. Coyote climbed the pole, passing the windy places, and went through the doorway. He found Centipede singing sadly that he was nothing but bones. Coyote cured Centipede but although Centipede appeared

mostly as before, he was now a very ugly color. Coyote and Centipede searched for a way back down to the ground. Coyote convinced *Slo'w*, the Eagle, to transport them back to the earth. On the way down, though, Eagle caught the tip of his wing on the pole and Coyote crashed to the ground breaking into bits. Centipede gathered all the pieces together and joined them to revive Coyote. Coyote was fine, but Centipede stayed the ugly color he had become. [Blackburn, 1975: 202-204]

Juan Menendez, one of Harrington's consultants, talked about a cave creature that lived in the hills near the *Huwam* village (Harrington, 1986). The creature had been described to Menendez as having the body of a *coruga* (a snake), but was much larger, had legs, and was called El Escorpión. Menendez also tried to show other landmarks in the hills, including the *La Lechuza* (the Owl) Cave and hills of *Los Judios* and *Las Pilitas* (the fountains). Menendez also identified the Cave of Munits, the sorcerer; the *Cueva de los Chuchos* (Cave of the Dogs); the *Cueva de las Pulgas* (Cave of the Fleas); a rock where one could see footprints of the Savior; and a painted burro (Harrington, 1986).

A cave was supposed to connect the *Cueva de los Chuchos* and the Cave of Munits (Knight et al., 2016). The following is a summary of the story of The Serpent Woman, Story #63, which could be related to the story of the creature of El Escorpión:

The people of *Kalawašaq* had a custom of playing *pa'yas*. There was a man of a poor family who had a bad gambling habit and lost all the *ɔikɔimiš* and *mucucu* that his mother had. When he lost everything, he decided to do away with himself because he was ashamed. He took a trail to an area where he knew there were bad animals and when he reached the place where the lime deposit was located he laid down and went to sleep. He did not care if the animals killed him or not. Nothing happened. He laid there all night and all the following day, night, and the day after that, too. Near midnight on the third night, he thought he heard something coming, maybe a bear or a mountain lion. Someone said, "What are you doing here?" The man looked to the voice and saw an old woman. She told him, "Don't be afraid of me - I won't hurt you." She entreated him to not be sad. He replied that he was not sad. The woman told him that she had plenty of money and plenty of food to eat and to not worry about what he had lost. She left when daylight came and said she would return that evening. She left. The man heard a noise and when he looked he saw a gigantic snake a foot in diameter. The woman had become the snake. The man decided to stay.

The following night, the woman returned and they talked the entire night. She told him not to worry and that he could accompany her to her house, which was close. The man did not reply and when the woman left she became the gigantic snake and crawled to a cave. The man decided to return home and told everyone what he had seen. He did not live long after. [Blackburn, 1975: 254-255]

Maria Solares, Harrington's consultant, did not know the origin of the story, only that it had been known for centuries that a snake lived in the cave. She explained that this story tells how the people knew that a huge snake lived in that place near the lime deposit. This happened before the Native Americans of the place were Christianized. The huge snake that lived in the cave where the lime was dug was the same serpent two lime pit workers saw in the sky (Blackburn, 1975).

Versions of the following story were provided by consultants of different groups during their interviews and the groups to whom this story is important connect this story to a recorded archeological site in the Simi

Hills (Sales Teutimes et al., 2013a; Consultant Data, 2016). The following was told by Menendez to Harrington in the Fernandeano Reel #106.

This is the legend of Sparrow Hawk, or Gavilan, and his wife. *Koo-neet's* (Sparrow Hawk's) beloved wife died and she was burned on a pyre. When the corpse was consumed, Sparrow Hawk saw a small whirlwind of ashes swirl and move away. He knew that this was the spirit of his dead wife and he followed the spirit across the sea to the land of the dead. The girl took pity on her grieving husband and agreed to return to him to the land of the living provided he would hold a ceremony when they arrived back home that would last for nine days. During that time, he was not allowed to touch her or she would leave him forever. Sparrow Hawk promised to follow all of her instructions. For eight nights he kept his word, but finally on the last night, he could not restrain himself any longer. He took hold of her. She said to him in anger "What do you want with me?" she demanded, "Is this what you want?" She then pulled out her vulva and flung it at him. The organ struck a rock and imprinted itself on a stone. The woman disappeared forever, but her genitals remained imprinted in the stone in the hills above Chatsworth. [Harrington, 1986, Reel 106: Frames 233-240]

Juan Menendez, Harrington's consultant, stated that his grandmother said there was a very large Rancheria at *Potrero Los Burros*. There was also a place near *El Potrero*, a place with burros, called *campana del coyote*. The place had a big stone sitting on top of three other stones, and the coyote would come to the place, go under the rock, and "ring the bell" by hitting the stone from underneath (Harrington, 1986, Reel 106: Frame 220). Coyote, often depicted as an old man, is either a culture hero or a trickster, possibly representative of man who can be wise or foolish, good or evil, rash or careful. His apparent old age does not affect his agility and he is not really a part of the high born elite (Blackburn, 1975).

Juan Menendez also told Harrington about a shrine that could be associated with the *Siete Viejos* or the Seven Old Ones. Menendez also said that people threw chia so there would be good crops the following year. When they were done grinding chia or acorns, they would throw the last little bit into the fire for the *Siete Viejos*. One of Harrington's consultants told the following story about the islands and the *Siete Viejos*:

One time when he [Harrington's consultant] was hunting, either on Anacapa or Santa Rosa, he and his companions saw the *Siete Viejos* down a deep pit without water, shoulders hunched and heads bent. He and his companions threw clothes and food down as offerings. [Harrington, 1986, Reel 106: Frame 215]

The *Khra'wiyawi* story is the most complete of the known Fernandeano, Gabrieleño, or Kizh oral histories. Nearly all of the places in this story are located in the Simi Hills (Schupp, 1983). Harrington recorded the story from his consultant, Juan Menendez (Harrington, 1986). Hugo Reid recorded a slightly different version of the same story among the Gabrieleño who lived a little farther south (Dakin, 1939). Schupp (1983) notes that the story was sung at the Mourning Ceremony. The story contains elements of Chumash mythology, as well. Identification of important and sacred events and landscape and geography is a way of making a place sacred. This story parallels the story of the Chumash god of the sun, who was thought to capture people and take them home to eat. Bones surrounded Sun's house. The tale also includes warnings of taboos, including gluttony, visiting relatives, specifically a woman visiting her parents after marriage, incest, murder, and political assassination. A daughter's gluttony starts the chain of events that leads to the destruction of the entire family.

Schupp (1983) notes that the paths taken by the characters in the *Khra'wiyawi* story could be symbolic of different things—possibly marking territory or delineating villages allied politically, ritually, or by kinship with Tujunga and El Escorpión.

Juan and Juana Menendez (Harrington, 1986) spoke of songs branching off here and there when they described their territory to Harrington. Schupp (1983) notes that the three villages that '*Khra'wiyawi* visits, the one where women are preparing cactus fruits, the one where women are in a place underground where they gather to make baskets, and the one where a fiesta is taking place, could represent the three main Fernandeano festivals celebrating harvest, puberty, and mourning. In both the Fernandeano version and the Hugo Reid version, the father (the chief) becomes an eagle at the end of the tale. In the Fernandeano story, the chief may still be an eagle when he goes into the mountains and becomes stone. Several similarities exist between the Fernandeano story and Chumash belief, such as the journey '*Khra'wiyawi* takes; the Chumash say that 3 days after a person is buried, the soul comes up out of the grave. Between day 3 and day 5 after death, the soul wanders around and visits places it frequented in life.

Schupp (1983) notes there are three parallels with this story and the Chumash story of the soul's journey. First, the Land of the Widows in the Chumash story is similar to the first two villages that '*Khra'wiyawi* visits; second, the act of poking out his eyes with thorns and awls is similar to the two Chumash ravens who peck out the eyes of the soul; and third, '*Khra'wiyawi* turns to stone, never reaching the Land of the Dead, just as murderers and evil people turn to stone before the final bridge in the Chumash legend. Schupp (1983) further proposes that this mixing of Chumash and Shoshonean elements is expected of a border area. She also suggests that this version of the story might be slightly influenced by Christianity, as '*Khra'wiyawi* asks for and receives pardon from the God and king of them all. The following is a summary of the tale of '*Khra'wiyawi*:

'Khra'wiyawi was the captain of Tujung. He had two children, a girl and a boy. The daughter married the captain of the village on the San Fernando Valley side of the mountains. She had a baby son. The husband asked her one day if she wanted to see her parents. She agreed and he sent men out to hunt a deer for her to take to her parents. He asked that she take a girl to help carry the deer. She refused saying she could carry the deer and her son. She took both of them and walked until she reached a place with mortars in the stones and water. She ate the entire deer. The next morning, she pounded the bones and ate those with *pinole*. She did not go see her parents but returned home. They were very surprised to see her so soon. She told her husband that she returned because her parents are very poor and only had cactus to eat. A couple weeks later, her husband suggested that she go see her parents again and take a deer. The woman did the same as previously. This time, no one believed her. The husband called all his people together and asked advice. They decided to make her take a girl with her so they could find out the truth. The woman did as previously and told the girl to lie for her. Upon their return, though, the girl was made to tell the truth. The captain asked his people how he could punish his wife. The people suggested that they empty out all the water bottles, as the woman always drank a lot of water, especially at night. All the men in the Rancheria were to sleep naked in the room with the captain and his wife. Only one bottle would have any liquid in the entire village and that bottle would be filled with urine. That night the woman woke up and reached for her bottle. It was empty. So, she crawled out of the tent, over all the naked men, looking for water. When she found the one jug with liquid, she drank it quickly without noticing what it was and returned to bed.

The next morning, she woke up to find that she had lost all her hair. She rolled the hair into a ball and tucked it under her arm, took her baby son with her. She walked and walked. The baby was hungry and she was hungry. She dashed the baby's head against a rock, killing it. Then, she went back to

her parent's house and hid in the cave where they kept provisions. Her mother found her and told her to stay hidden because of her baldness.

'Khra'wiyawi's son had a special spring where he bathed. No one else ever used the pool. The mother told the daughter that if she bathed in the spring, her hair would grow back. She told her to be careful so that her brother did not see her. The son immediately knew someone was using his spring. He came earlier the next day to catch the person using his spring. Each morning the daughter got up earlier to use the spring. Finally, he caught his sister using his spring. He kicked her out and she ran away crying. She wandered by the edge of another pool and saw her baby. Forgetting that he was dead, she picked the baby up and put him at her breast. But, it was the Mother of the Waters, not her baby, and the daughter was swallowed up. They found her hair, and her net, and her basket, so they knew what happened to her. The mother cried for the loss of her daughter. *'Khra'wiyawi* asked his wife why she was crying and she told him. The captain was very angry. He paid Munits, an evil shaman, to kill his son. Munits gave the son a burrowing owl, which was also a sorcerer. The son took the owl, but the owl escaped and the people of the village chased him. Thus, Munits was able to capture the son and take him away. Munits lived in a big cave near El Escorpión and he took the son there. The people of the village followed asking for the captain back. Munits threw pieces of the son out of the holes in the rock of his cave. The villagers gathered up the bones of the son and returned to the village to show the captain what had happened.

The villager's sadness made *'Khra'wiyawi* sad, also, and he planned to kill Munits. Munits was lying on top of his rock. He had eaten a lot of clover and his stomach was very large. The captain paid the *gabilan* (a gabilan, a hawk) to kill Munits. So, the hawk flew close and tore open Munit's stomach. When the captain's wife heard what he had done, she walked into the hills and turned to stone.

'Khra'wiyawi had lost all of his family so he also went into the hills to die. The first Rancheria he came to was full of women cleaning cactus fruit. They asked how he was and he replied that he was making his death. He wanted them to put the thorns from the cactus into his eyes. Some refused, but some obliged. But, all the thorns that they flung at the captain flew back at them and blinded them. And they died there because they could not find their way home. At the next Rancheria, the women had an underground room to make baskets. They asked how he was and he replied that he was making his death. He asked two of the women to stab his eyes out with their awls. Finally, two women agreed. As they stabbed him, the eyes of all the women in the room burst out and they were blind. Then, he turned into an eagle and flew off. At the next Rancheria, the villagers were planning a fiesta. At this village, a woman saw the eagle approach and said not to kill it because animals do not approach people. But, the rest of the villagers said to put up a tent because at that time it was a custom to put a caught eagle onto a skin and throw chia, corn, etc. until the eagle was buried up to its neck. Then, it would be killed. They did not have to tie down this eagle. He sat while they threw corn and chia at him. The woman who said not to kill the bird left with her two grandchildren. And when they shot the eagle in

the head, they all fell down dead. But, the woman and her grandchildren lived. Satisfied with what he had done, *'Khra'wiyawi* left. As soon as he left, the mockingbird saw what had happened and told the stag, who was the king of the area. The stag went down the coast to meet *'Khra'wiyawi* and asked what he was doing. *'Khra'wiyawi* said that it was not the business of the stag. Then, he recognized the stag as the king and god of them all and asked for forgiveness. The stag agreed and said he would do no more harm. So, *'Khra'wiyawi* was also turned to stone. And he sits with his wife and they both face the Rancheria of Tujunga. [Harrington, 1986, Reel 106: Frames 188–194]

The trail between the girl's village and Tujunga runs over the Simi Hills. The cave of the shaman Munits is located near SSFL. The hills where *'Khra'wiyawi* goes to die appear to be the Simi Hills, and thus, the rancherias he visits could also be in the Simi Hills. The rocks where *'Khra'wiyawi* and his wife sit are also purportedly located in the Simi Hills (Consultant Data, 2016). Hugo Reid recorded a version of this story and specifically named the village of as one of the villages in this story (Dakin, 1939).

Consultants describe the area as significant. It is a place that can be used for education and it is a spiritual place. The Simi Hills have cultural significance because there are stories about the hills and there are oral traditions that talk about the Simi Hills and these stories are culturally important. Also, these stories have been preserved despite attempts to remove the Native Americans from the area throughout the years. The landscape, discussed in these stories, is still there and will continue to be there forever (Consultant Data, 2013). The previous stories include places that still exist and could be visited in the present day by the modern Native American community. Some of these places are inaccessible or have limited access to the community because of modern property boundaries and restrictions by current landowners. Because so much of the original landscape outside these hills has been modified and so much of the original Native American culture has been impacted by European and American immigration, any remaining areas where modern people can visit or use to conduct ceremonies or teach about their ancestors are extremely valuable to the modern Native American community.

7.7 Astronomy and Solstice Ceremonies

The ethnohistoric record of astronomy in the Simi Hills available in current literature is incomplete. Chumash astronomers made and used star maps, made of shells held in place on asphaltum (Hadingham, 1984). Different groups throughout southern California observed the solstices (Williamson, 1987). Among the Luiseño, a nearby group, comets were thought to be deceased chiefs or shamans (DuBois, 1908). According to consultants interviewed for this study, this belief also existed among some of the Kizh/Gabrieleño (Salas Teutimes et al., 2013a). By their nature, the *'antap* practiced secrecy. This reluctance and secrecy was fortunate, for they are the likely reasons any old knowledge survived into the modern era (Gamble, 2008; Blackburn, 1975). By the time the Franciscans were well established, local Native Americans had learned to keep sacred rituals and ceremonies secret and out of sight of the priests. Some ceremonies, such as fall harvest, or *Hutash* (Earth, or goddess), and winter solstice were still celebrated, albeit shifted or superimposed by a Christian holiday. In the early 1810s, the Spanish government requested responses on a set of questions of their missions in California. Notably, the fathers at Mission San Buenaventura responded to questions regarding religion with the statement that none of their neophytes worshipped the sun or the moon. Considering at least a portion of the population at the mission at that time were likely Tataviam, the People Who Face the Sun, this response seems, at best, naïve. The Chumash, as well, revered *Kakunupmawa*, which in Ventureño Chumash meant “the radiance of the child born on the winter solstice” (Blackburn, 1975: 97).

Hudson and Underhay (1978) have discussed in detail the possible importance of astronomy, particularly the sun, to the Chumash and Chumash ritual practitioners. Elite ritual practitioners consisted of *paha* or head

ritual assistant to the chief (*wot*), 12 *'antap*, and 8 *shan* or assistants to those healers. In proto-historic and historic periods, these specialists, who helped integrate the political and religious aspects of Chumash society, formed a secret society created to preserve aspects of Chumash religious belief vis-à-vis missionization in southern California (Bean, 1974; Hudson and Underhay, 1978; White, 1957). Among the Fernandeño, the *yivar* may have served the same purpose as the *'antap* (Romani, 1981; Hudson and Underhay, 1978). Members of the *'antap* and *yivar* had important duties, including tracking the solstices via the rising and setting of the sun to aid in calendrical issues, and facilitating the *toloache* (*Datura*) trance rituals associated with sun ceremonies, cave use, and the creation of cave paintings (Hudson and Underhay, 1978: 30). The Kizh term for *Datura* is *manit*. The “House of Two Suns” is a Chumash rock art site located in inland Santa Barbara County. Like the site at Burro Flats, the House of Two Suns is situated near a year-round stream. This site is thought to mark both the summer and winter solstices, as does Burro Flats (Hammond, 2003; Consultant Data, 2016; Salas Teutimes et al., 2013b; Krupp, 1983).

Some rock art, likely painted by the *'alchuklash*, appears to represent astronomical phenomena (Romani, 1981). Circles, divided into parts, have been suggested to represent the sun. A completely black circle and a completely black circle surrounded by a white border may have represented a solar eclipse. The moon has been drawn as a red or black crescent. Small bodies with many rays may represent stars, and stars and constellations have been represented in sand paintings as dots or circles. Cupules have been suggested to show stars or constellations. Circles with rays and tails are thought to represent comets (Romani, 1981).

The *'alchuklash* were believed to be able to make rain or stop storms (Williamson, 1987). The sand dollar was symbolic of the sun. It had a sun shape, and the design on a sand dollar resembled rays of sunlight. And, as such, it also figured in stories of the sun’s travels during the day. The sun followed a cord that ran around the world, taking care not to break it, and rested three times a day in a sand dollar hole (Williamson, 1987). The Chumash symbol for the setting sun was the hole in the top of a sand dollar. According to Harrington’s notes (Hudson and Underhay, 1978: 51), his consultant Fernando stated that the “[the sand dollar] was called *chakwitil loka kakunupmawa*, ‘the shadow of the child of the winter solstice.’” Hudson and Underhay (1978: 52) summarize that “Fernando also related (Blackburn, 1975: Narrative #11) that the spirits of the dead follow the sun, entering (as does the sun) the sand dollar to rest during their daily travels.”

Bower’s Cave is a locally important site north of Simi Hills, known to have been used during the historic era. The cave, when found by local ranchers in the 1800s, contained headdresses, baskets, and other items likely used for Native American ceremonies, including sun sticks and deer tibia bone whistles (Bowers, 1885). This site appears to be well-situated for observing the setting sun at winter solstice, and it is possible that the presence and symbolic meaning of sand dollars among the fossil deposits of the cave did not escape the practitioners who likely stored the regalia in this locale and may have been culturally and ritually significant. Beneath the cave was a small seep and Hudson et al. (1977: 65) note that:

Another aspect of sun ritual associated with winter solstice involves water symbolism... Chumash astrologers were operating under the belief that rain was a gift from the sun. The pipe doctor’s prayers illustrate this quite well, as do the rituals performed at sacred springs. One example... from the ‘Deer-urine Spring,’ a shrine used for curing purposes. Its water was called ‘Tears of the Sun’, and its use required shaman-priests to make offerings and prayers to the sun.

One ethnographic account of tracking the winter solstice is noted in Blackburn (1963). An old man living near Satcoy would watch the sun in late December and track the winter solstice and new year by noting when the sun passed mountain peaks that could be seen from his house. He would then notify everyone that the new year had begun.

The following is a summary of the solstice celebrations provided for this study (Consultant Data, 2016):

Winter and summer solstices were a time to celebrate, a time to gather and welcome dawn (the breath of the rising sun), a time for song and dance, a time to celebrate a new day a new life and the setting of the Sun. Chumash people and many other cultures around the world would congregate and hold these special events. These events range from celebrating a new birth to the passing of a[n] elder. Marriage between a neighboring villager and a young woman of the tribe and young boy passing into Manhood would be celebrated. They even had sporting events where a wooden ball and a stick was used striking the ball across a[n] open field.

According to Blackburn (1975), the Chumash remained inside on the day of the winter solstice. The short days could indicate Sun was angry and, on the shortest day, Sun could take them and consume them. The shamans would perform rituals to aid the sun's rebirth for another year. The winter solstice ceremony was held to entice the sun, which was at its southernmost position, to start moving back north (Hudson and Underhay, 1978). Rain prayers were also made at this time. Debts were settled so that the new year would start fresh. The ritual of erecting the sunstick, a wooden shaft with a painted stone disc set atop the shaft, was one of the most important aspects of the solstice ceremony (Romani, 1981). These sunsticks were hand-held, the stone disc measuring approximately 4 cm in diameter, and the shaft approximately 10 to 12 inches long, and were among the most important aspects of the solstice ceremony (Romani, 1981). These sunsticks were likely used by the Chumash, the Gabrieleño, and the Tataviam; four sunsticks were found in Bowers Cave in the late 1800s (Bowers, 1885). During the winter solstice ceremony, the sun priest and two helpers would erect the sunstick. The sunstick was used to release supernatural power. Hudson and Underhay (1978: 63) argue that sunsticks may have been used in these contexts to record the angle of the sun in the sky at certain periods. Blackburn (1974; cited in Hudson and Underhay, 1978: 63) notes that on the second day of the winter solstice ceremony, "[the sun priest or *paha's*] twelve '*antap* assistants were '*Splendors of the Sun,*' or '*Rays of the Sun.*' It was on this day that these officials erected a sunstick—a device—to '*pull*' the sun back toward earth again."

Feathered poles were also erected at a sacred place or shrine during the solstice celebration. Unlike the sunsticks, which were used only at solstice celebrations, the feathered poles would remain up during the entire year (Romani, 1981). The priest could use them to make predictions about the upcoming year. The 12 '*antap* would dance and everyone would leave, returning that night to make offerings to the sun (Hudson and Underhay, 1978). The ceremonies continued for 2 days. Dancing and dramatizations of the soul's journey along the Milky Way to the land of the dead were activities performed at the ceremonies (Hadingham, 1984). Funerary rites were performed at the winter solstice, including the Dance of the Widows (Romani, 1981). The public ceremony occurred sometime between December 20 and December 26 and lasted 5 to 6 days.

The following excerpt from Krupp (1983: 130) describes the winter solstice event at Burro Flats:

As our vigil began, the dawn grew brighter. The upper ledges caught the sun, and a golden sheet of light gradually edged down the ridge. At about 7:35 a.m., Pacific Standard Time, the first direct sunlight fell upon the "window" and produced a momentary image of a bright white triangle of light. It cut across a set of five concentric rings, painted in white, and pointed toward the center of the rings. Gradually, as the sun rose higher, the image shrank back from the rings to the base of the panel. For the rest of the day sunlight remained below this prepared rock surface and all of its most prominent paintings. [Krupp, 1983]

Researchers later observed that this phenomenon can be seen 1 week before and 1 week after the solstice, but not during the rest of the year (Krupp, 1983). Krupp (1983) also noted that the viewing area at Burro

Flats was small and that the shaman likely waited for sunrise alone, or with only a few others, as there was no room for a large gathering.

It may be significant that the Chumash understood “mountaintops [to be] ... locations at which power may be concentrated” (Hudson and Underhay, 1978: 40). This was reiterated by consultants for this project, when discussing caves in the area (Consultant Data, 2016). Hudson and Underhay (1978: 40) cite Harrington’s unpublished interview with a Kitanemuk consultant who described the ‘*antap* rituals associated with this mountainous area, which was thought to be the center of the “Middle World” in Chumash belief: “You hear bullroarers, [instruments], and [shouting]—dogs barking—many people in there—it is like a fiesta. And in a cave [underground], the ‘*ichunash* [sacred deer bone whistles used by the ‘*antap*] are kept.” At the end of winter solstice ceremonies, “[t]he people then gathered with the feathered poles, in preparation for their erection at various Chumash sun-shrines. These shrines were located on mountain tops... such locations were held to be places of concentrated supernatural power throughout much of native California” (Bean, 1976: 415).

Consultants noted that the Kizh recognized a supernatural being called *Tamet*, the Sun Father. They described their belief that the sun provides everything and the summer solstice is an important day. They give the sun thanks for the growth of everything and life (Consultant Data, 2016).

The summer solstice ceremony also occurred at Burro Flats on an outcrop that has several mortar holes arranged in the shape of a bear paw. On and around the date of the summer solstice, morning light from a crack in the rock above the bear paw outcrop crosses the bear paw and shines on rock art. One of the purposes of the solstice ceremony was to give thanks to the sun for life. There was prayer conducted at sun up and prayer conducted at sun down. Sun symbols, or cogstones, were placed on sticks and put into the mortar holes. The cogstones were painted for the ceremony (Consultant Data, 2016).

7.8 Other Special Events

At the close of the *Hutash*, the end of summer/autumn harvest festival, a meeting was held which a small group of commoners and ‘*antap* attended. *Hutash* has several meanings to the Chumash. It was the name of the evening star, the fall harvest festival, the month of the fall harvest festival, a coffeeberry plant, and the earth (Williamson, 1987). The purpose of this meeting was to announce the time of the winter solstice ceremony (Hudson and Underhay, 1978). A Chumash story about the winter solstice explains that every night for a year, Sun played the game Peon, a guessing game played by two or more, with others of the Upper World. Sun and the great eagle, *Slo’w*, played against Sky Coyote and the Morning Star, while Moon refereed. On the winter solstice, the results of the yearlong game were tallied. If Sun won, a debt would be paid with human lives; if Sky Coyote won, the year would be rainy and plenty of food would be available (Blackburn, 1975).

Among the Gabrieleño, marriages were important ceremonies. If a person wanted to marry, and the other party was amenable, all relations were notified. On the day of the marriage, the men of the village, as well as other male relations from other villages, would collect shell money beads and pool them. This was a gift to the bride’s family, who would split it among themselves. The bride’s female relatives would reciprocate by taking chia meal to the groom’s family, who would divide it among themselves. A day would be appointed for the marriage to take place. The bride would be dressed in beads, feathers, animal skins, and paint and would be carried by one of her relatives towards the groom’s residence. She was accompanied by relatives and friends, who would scatter seeds and foods along the route. Halfway, this party would be met by the groom’s relations, who would carry the bride the rest of the way to the groom’s residence, where she would be placed at his side. The couple would be blessed and baskets of seeds would be dumped on their heads. A dance followed where all were well dressed. The warriors and the hunters of the villages would participate in the dance, as did the older women of the villages. Young women and older men would be the singers. After marriage, a woman would never travel back to her old village to see her relatives, although it was acceptable for them to visit her (Dakin, 1939).

Every few years, Mourning Ceremonies were held to honor the deceased. These festivals were large affairs that attracted many participants from different groups throughout southern California. The host village would prepare for a long time in advance of the festival, which was a series of Mourning Ceremonies held over the course of a year, and then there would be no more ceremonies for a few years. A Ventureño Chumash festival could have attendees from the Santa Ynez Valley, Tejon, or the Central Valley. Yokuts dancers were included among the performers (Blackburn, 1974). The location of the festival migrated. One might be near Castac Lake, the next at El Piru, and the next in the San Fernando Valley (Blackburn, 1974). During Mourning Ceremonies, black ash was used to cover the faces of the mourners. Mourners would also cut their hair. Schupp (1983) noted that hair was an important feature, which was why the length and quality of hair was described in local stories (Dakin, 1939; Harrington, 1986). Cutting one's hair during mourning was symbolic of grief. One consultant noted that cut hair also showed the grief of the people for the general decline of their culture, especially during times when plague was prevalent and many people died (Consultant Data, 2016).

When an important chief or captain died among the Gabrieleño, several villages would meet and there would be a large festival with dancing and eating that lasted for 3 days. The body was either buried or burned and the ashes buried (Kroeber, 1908).

When a Chumash died, the body would be taken to the part of the village dedicated to their gods. Family would watch the body all night, gathered around a huge fire, and then the rest of the village would join them for the remainder of the ceremony. Four men would perform the ceremony. One man would smoke tobacco in a large stone pipe, passing three times around the body. The other three men would follow, lifting the animal skin covering the body every time they reached the head. Three mouthfuls of smoke were blown on the head. When they reached the feet, they would stop and sing. Once completed, the family of the deceased would each approach and offer a string of beads to the first man. There would be a lamentation and then the four men would take the body to the cemetery. The body was interred with objects made by the deceased. A long, painted rod would be put into the earth. At the base of the rod, items would be left that represented the man's occupation. Boxes and baskets were strung and put onto the rod if the deceased were a woman (Fages, 1971).

7.9 Caves of the Simi Hills

Analyses of caves or rock shelters in the Chumash area tend to focus more on the elaborate paintings found in the inland zones and less on the geographic and geologic contexts of the caves. Campbell Grant (1976: 74), however, notes that "pictograph sites are always found near permanent water, either a spring or a running stream," although almost entirely inland some distance from the coast. This assertion is confirmed by Greenwood (1978: 523), who argues that culturally significant caves are found "away from the immediate coast, apart from large or permanent villages, and suggest ritual or special purpose activities." Grant (1976) goes on to say that most of the known caves are located in the "chaparral belt" on "sandstone reefs of more mountainous country" in arid portions of the Chumash area.

Several Native Americans worked at Charles A. Bell's ranch, which included land in Bell Canyon, and the area was described by other Native Americans as haunted. Charley Bell told Harrington the story of an acquaintance who came to Bell's ranch during the day but refused to stay overnight because of the ghosts (Harrington, 1986, Reel 106: Frame 117). Bell discusses one cave with Harrington and describes exploring that cave. The cave was described as dark and Bell noted he had gone about 200 yards into the cave before turning around. According to the local Native Americans, the cave led under the ridge and opened on the other side of the ridge into Los Virgenes Canyon (Harrington, 1986). When Charles Bell's widow sold the ranch in 1919, it was noted in the Van Nuys News that the old ranch near these caves was a big Indian rendezvous long before Mexican, Spanish, or white men ever saw the San Fernando Valley (Cohen, 1989). The caves near Charley Bell's house may be the caves described in the Chumash story about the woman who turns into a serpent, Story #63, The Serpent Woman (Blackburn, 1975) in Section 7.4.1, as indicated by Juan

Menendez (Harrington, 1986). Several caves and rock shelters are known to be located within SSFL. Many are recorded as archeological resources, because they contain art or artifacts. The presence of caves was mentioned by several consultants as an important part of the landscape because they would have been used by their ancestors for shelter, storage, or ceremonies (Consultant Data, 2016).

7.10 Cultural Perspectives on Rock Art

The following was written by one of the Native American consultants interviewed for this project:

The shelters were also used by the Shaman or Medicine Man, during a ceremonial ritual they would often paint the walls of the cave as part of the ceremony. Some of the figures resembled man, Condors, Frogs, Comets, and small insects. The source of paint used was from the natural resources such as hematite {rock art pigment}. Hematite came in various colors. Yellow, orange and red were common. The pigment was mixed with water, bear fat, squirrel fat or rattlesnake fat and bird egg white as a binder. The colors varied by geographical location and the resources available.
[Consultant Data, 2016]

The following written excerpt was provided by a Native American consultant for this project. In it, the term “shelters” refers to the numerous rock shelters identified at SSFL during the pedestrian surveys, as well as other rock shelters known throughout the Simi Hills. The geology of the area is such that the hills have many rock shelters. Also, the rock art described by the consultant may or may not be extant any longer.

The Santa Susana site was chosen by the Native Chumash people because of its location and resources. I think that the leader of the tribe would look at the landscape and its surroundings and assess whether or not the resource could provide enough for a family to grow. This site sits on a[n] apex of four directions that met the needs of the other surrounding tribes and was utilized as part of the trade routes from the Malibu Coast to the Mohave Desert and Mexico to Utah. This site has one of the most intact Ceremonial paintings in California, the Burro Flat Paintings. These Shaman drawings are the Rembrandts of the art world and have survived hundreds of years of climate change. We are blessed that it is still here. It is our responsibility as Keepers of the Land to protect what Mother Earth has left behind and share it with those who care. The significance of the site is the Spirit and Unity of the Indigenous People. [Consultant Data, 2016]

The following written excerpt was provided by a different Native American consultant interviewed for this project:

The cave paintings of the Chumash are believed to be done by shamans or medicine men, the tribal practitioners of magic. More than mere decoration, they are symbolic and religious in their meaning. They are believed to have been used on ceremonial and ritual occasions. One such occasion might have been puberty.

The designs are highly stylized and usually not painted in a realistic manner. Historians have noted that the more nomadic a people or tribe was that their art was more realistic and centered around the hunt. Many nomadic people painted bison or their food source on the inside of caves to presumably provide good hunting for their hunters and warriors.

Since the Chumash cave paintings do not represent animals that were hunted for food suggest the figures in the paintings were used for ceremonies and ritual purposes.

Chumash cave paintings combine elements of known creatures in very creative and stylized creations. The cave paintings usually are in mountainous areas and seem to be some distance from villages supporting the thinking that the paintings were used for ceremonies and other rituals. In the higher elevations, the designs become increasingly complex and are often done in polychrome; black, red, white and yellow. Blue and green are used but it is more rare as those colors were probably difficult to find. Smaller cave painting sites were probably used for a particular regional group while larger sites were probably used for villages.

The swordfish headdresses that have been recovered by archeologists along the Santa Barbara coast [coast] may indicate the practice of wearing masks. The swordfish headdresses are quite elaborate. The swordfish is indicated in Chumash cave paintings and it is thought to be that the 'antennae' which for some of the tops of heads of life forms may be representations of prayer plumes that were commonly stuck in the hair of Northern California tribes for ceremonies and rituals. Some of the quadriped [quadruped] forms of the cave paintings could represent costumed humans. The designs on the tops of the heads also seem to resemble crowns. Perhaps they represented feathers on the headdresses.

The colors the Chumash used were red, black and white. Three forms are very common: 1) a circle with a line going through it which could have symbolized fertility, 2) a horizon zigzag line which could have symbolized water and 3) a rake-like form that could have symbolized rain.

I recently read that the shamans could have been smoking jimson, which could have acted as a hallucinogen which might have affected the highly stylistic and, to me, almost unworldly cave painting figure. Many of the painting designs seem to have existed, perhaps, only in the mind of the painter as they are so stylistic they cannot be interpreted. When I first saw the paintings in Simi Valley the phrase "alien beings" came to mind they are so fanciful, creative and stylistic.

Or perhaps the painters of some of designs had a great imagination and sense of humor. There are bug-like creatures with multiple legs that resemble centipedes or millipedes. There are creatures that have pinwheel heads and tails that look like fireworks.

Some of the symbols seem to represent objects, creatures or phenomenon such as the water or rain symbols. There is only one element that seems to be found throughout the entire Chumash cave paintings. It is a double-end design with a split-tail effect at each end. It varies from one area to another but is very similar. It seems to be a marine-type of animal.

The paintings in the caves are very simple and very crude and realism is only seen in a swordfish in the Purisemeño area, 4 horsemen in the Ventureño area and the pink burro in Burro Flats in the Simi Valley area.

Criss-crosses, rakes, herringbone patterns and sun disks are usually done in red. It is believed that the cosmos entered heavily into the Chumash beliefs.

I have visited one cave where there is a hole that directly corresponds to winter solstice where the light shines on a distinct spot in one of the painted caves. It probably was used to celebrate winter solstice and painted in the rituals celebrated by the shaman of the Chumash.

The cave painting that I have seen in the Simi Valley low-hanging eave cave is very similar to the painting in the Painted Cave in the San Marco Pass that I first observed in 1968 before it was marred by graffiti and subsequently protected by iron bars. [Consultant Data, 2016]

Another statement relayed during the interviews with Native American consultants describes the two figures in the main panel at Burro Flats as chiefs or shamans.

These figures have rake-like hands and feet and are not as consistent with Chumash drawings, as they are Kizh. The imagery of the art is completely Kizh. The two figures are wearing headdresses and one is possibly wearing an eagle feather cape, which would be worn by a chief or shaman, unlike Chumash pictograph designs. The two tall stalk-like things can be interpreted as *Kutu-mit* poles, which are part of the Kizh *Kutu-mit Kahia* ceremony. It is the most important ceremony and is performed to mourn the dead. They would cut down a pine tree, strip the branches, polish it with pumice, and paint with bands of color. Then, they would stack up beautiful baskets to honor the dead and that is what the strange protuberances are at the top of the poles. They are very likely hemispherical inverted baskets with a spray of feathers. On top of the *Kutu-mit* pole are comets. Comets figure into Kizh mythology. Chiefs and shamans turn into comets. The five concentric rings are for the sun dagger, which is the light that goes into the cave. The light represents the world of the Kizh. [Consultant Data, 2016]

The previous descriptions of the rock art in the Simi Hills and in other places in California were provided by consultants for this study. While there is not complete agreement on meaning, all consultants involved with this study agree that the rock art is significant to the Native American community and that the art is deserving of protection. Additionally, consultants agreed that Native American access to the Burro Flats site is important (Consultant Data, 2016).

Ethnohistory

The Spanish explorer, Juan Rodriguez Cabrillo, encountered the coastal Chumash in the 1540s. Cabrillo noted of a Chumash village near the ocean, large houses like houses he had observed in New Spain and many canoes (Cabrillo, 1542). The earliest accounts of the first contact with the various Native American communities in the San Fernando Valley and nearby Simi Hills date primarily to the Spanish and Mission Period, which began in 1769 with the founding of the El Presidio Real de San Diego. The Portola expedition passed into the San Fernando Valley in 1769 and the Spanish explorers wrote about a village or villages that exhibited similarities to Channel villages (Romani, 1981). The recorders noted similarities in the arrangement of the village and buildings, in the political structure of multiple chiefs, and with specific items, including wood flutes.

In the mid-1800s, Hugo Reid recorded what the Gabrieleños told him of the arrival of the first Spanish in Los Angeles County. Reid's original letters were published in 1852. Reid married a Gabrieleño woman before 1839 and gathered the material presented in his letters from her and her relatives. His information is otherwise undated. The Native Americans were at first afraid of the Spaniards on their horses. The women hid and the men put out their fires. They were impressed with the Spaniards' ability to create fire with flint. They also observed one of the Spaniards shoot a bird and kill it and decided that the Spaniards were mortal like them because they killed as the Native Americans did. A second encounter that was described to Reid was more violent. The Spaniards took some of the women on threat of violence to the entire community. The women had to purify themselves through sweating and drinking herbs when they returned to their village. Any presents received from the Spaniards consisting of durable goods were used, but food was always buried and not consumed. For a time, any white child born among the Native Americans was strangled and buried (Dakin, 1939; Salas Teutimes et al., 2013b).

According to ethnohistoric accounts, settlements near SSFL included *Huwam* (Chumash), also known as *Jucjauybit* (Gabrieleño), *Juncjuanga* (Kizh/Gabrieleño) and *El Escorpión* (Spanish), which was located in Bell Canyon at the western end of the San Fernando Valley. *El Escorpión* was also known as *Hukxa'oynga* (McLendon and Johnson, 1999). The village of *Momonga* is also near SSFL (Ciolek-Torello et al., 2006). *El Escorpión* was mentioned by the Santa Barbara Presidio journal, which recorded in September 1783 that "it was decided to postpone an attack on Conejo and Escorpión Rancherías, who have stolen cattle" (Bancroft, 1884: 566). Several Native American consultants indicated that a village site was likely located near the rock art at Burro Flats (Harrington, 1986; Knapp, 1977).

8.1 Mission Period

Military outposts were built as expeditions travelled north. During this period, 21 missions were built in California (San Buenaventura Mission, 2006). The Franciscans viewed the local populations as child-like individuals who would benefit from their European instruction and Christianization (We Are California, 2008). Forcibly removed from their villages, the indigenous peoples were brought to the missions. By recording information provided by older Native Americans who remembered life at the San Gabriel Mission, Hugo Reid preserved Native American accounts of the missions. In one notable event, soldiers from San Gabriel went out to Rancho del Chino, several miles inland, and captured an entire village and drove many of the captives back to the mission. When arriving back at the mission, the men were made to surrender their bows and arrows, the children were baptized, and the mothers were kept away from their children until they agreed to baptism. The men were kept away from their families until they also agreed to baptism (Dakin, 1939).

Once removed from their villages, Native Americans pressed into the missions were taught new occupations that benefitted the mission, such as vaqueros, tanners, shoemakers, carpenters, blacksmiths, cooks,

servants, fishermen, brick and tile-makers, tallow-melters, and saddle-makers. Industrial-sized soap works and large spinning and weaving rooms were built at the missions. Native Americans were kept at their assigned tasks and subdued by physical punishment (Dakin, 1939). Physical punishment was also used as a deterrent for running away from the mission. Many perished because of ill treatment and the introduction of European diseases (McCawley, 1996; We Are California, 2008). Mainland Chumash settlements started disappearing once the missions were established. The collapse of society occurred on the islands even earlier than on the mainland. Rapid migration of Chumash island communities appears to have occurred between 1814 and 1816, largely caused by depopulation, recruitment to the missions, the collapse of the trade routes between the mainland and the islands, and impacts to their resources.

In 1784, Francisco Reyes applied to Pedro Fages, the Mexican governor, for a grant to El Encino in the San Fernando Valley, which abuts the Simi Hills. Although no record of this grant was found, Reyes stayed in the area, built a house, and grew crops. When missionaries from San Buenaventura arrived in the San Fernando Valley in 1795, looking for a place in the 75 miles between San Buenaventura and San Gabriel to construct a new mission, they reportedly found Reyes. The new mission site was located near Reyes' rancho (Ciolek-Torello, 2006).

In notes from the original site reconnaissance for future Mission San Fernando in 1795, Friar Vicente de Santa Maria of Mission San Buenaventura observed many Native Americans at the Rancho San Jose of Francisco Reyes, the site eventually selected for the mission. They took care of the corn, beans, and melons, all belonging to Reyes. They also were the cattlemen, irrigators, bird-catchers, foremen, and horsemen (Engelhardt, 1927). Later that same year, Fr. Vicente de Santa Maria noted the 'pagans' in shoes, with sombreros and blankets, serving as muleteers to the settlers and rancheros (Engelhardt, 1927). As Johnson (1997) points out, by the time the Mission San Fernando had been founded, the Native Americans of the area had already had their lifestyle changed significantly. The traditional hunting and gathering economy of the local Native Americans was supplemented with crop growing, and many were spending their days working for the owners of the ranchos.

The Mission San Fernando was officially founded on September 8, 1797 at the village site of *Achoicominga*. Village residents became known as Fernandēños. The first 10 children baptized on the day the mission was established were from the Rancho San Jose of Francisco Reyes; subsequent mission registers indicate that these children were originally from villages other than *Achoicominga* and included speakers of several different languages. The Friars' own observations suggest that the people from *Achoicominga* were likely Chumash and Tataviam and all were native Valley residents. Three languages were noted by the friars as the primary language spoken at the mission: Gabrielino, Tataviam, and Chumash. A fourth language, Serrano, was noted as well (Engelhardt, 1927).

Establishment of the missions resulted in the removal of many Native Americans from their traditional areas to the mission lands and the subjugation of the Native Americans by the mission system. Families were broken up and communities were dissolved. For the first three decades of the Mission Period, the friars concentrated on the Native Americans who lived immediately around the missions. This included the communities that traditionally lived in the Simi Hills (Cook, 1978). Native American groups located farther from the mission lands were able to retain their traditional lifeways longer than the Native American groups located directly within the missions' spheres of influence. The Missions San Gabriel Arcángel, San Fernando Reyes, and Buenaventura created a sphere of influence that impacted all of the cultures involved in the present study. An account from a Russian otter hunter who spent time captive at Mission San Fernando described Native Americans living in terrible conditions. The Russian crew and the Aleuts, who crewed the Russian ships (not willingly), had been captured with them, were made to work in the fields alongside the Native American neophytes. One night, some of the Native Americans left the mission. Several soldiers arrived at the mission shortly thereafter and hunted down the runaway neophytes. The neophytes who had run away were punished in various ways: some were beaten with sticks and some were beaten with leather straps. One of the neophytes, identified as a chief, was sewn into the skin of a recently dead calf and kept tied to a stake. He died quickly and his corpse was left tied to the post (Tarakanoff, 2001).

By the late 1700s, economic conditions at the missions were quite poor and the friars decided to supplement their agriculture with traditional Gabrieleño subsistence methods. Revolts and protests among the neophytes were common (Bean and Smith, 1978). In 1785, a Kizh/Gabrieleño shaman led a revolt against the friars of the Mission San Gabriel, in the Los Angeles Basin. Toypurina was also a daughter of a Kizh/Gabrieleño chief. The Spanish, via the missions, were actively eradicating native cultures, their languages, and their religions; breaking apart families; and moving Native Americans from their traditional lands to the missions as slave labor for the Spanish. “Toypurina recognized all of this and the severity of her peoples’ plight. This is why she organized and led a revolt against the brutal conquering system” (Salas Teutimes et al., 2013b: 32). Toypurina enlisted at least six villages, possibly more, to aid in the revolt. In October, 1785, Toypurina, assisted by Nicolas José, a high-ranking and well respected Gabrieleño, and at least two Gabrieleño chiefs, Chief Temejasaquichi of Juvit and Chief Ajiyivi of Jajomovi, led Kizh/Gabrieleño warriors into the Mission San Gabriel. The attack did not succeed in freeing neophytes inside the mission or in ridding the area of the Spanish. Toypurina was sent by the Spanish to the furthest mission from San Gabriel, the Mission San Carlos Borromeo de Carmelo, forcibly divorced from her Gabrieleño husband, and remarried to a Spanish soldier (Salas Teutimes et al., 2013b). By 1810, nearly all of the Tataviam had been removed to the Mission San Fernando and baptized (King and Blackburn, 1978). Disease remained the main cause of declining populations.

In the 1790s, the Spanish government awarded land grants to soldiers and other Spanish Californios (*Ventura Weekly*, 2005); vast tracts of land were used for livestock and farming. In 1795, the Pico family was granted 45,729.6 hectares (ha) (113,000 acres) in the area now known as Simi Valley, and the rancho was named El Rancho Simi (Simi History, n.d.). Like other parts of California, use of large areas of land for herds negatively impacted the local flora and fauna, and thus, the Native Americans who lived in the area. In the early 1800s, much of the Chatsworth area was abandoned, largely as the result of the rapid spread of smallpox among native populations (Knapp, 1977).

8.2 Rancho Period

Mexico became independent of Spain in 1821. In 1824, the Mexican government passed the Colonization Act in an effort to raise much needed funds by selling unoccupied lands in California. This law invited immigrants to settle in Mexico, including California (Texas State Historical Association, 2012). However, much of the land in California belonged to the 21 missions and could not be sold by the new Mexican government and unoccupied lands were often part of traditional Native American territory. Through the Secularization Act of 1834, the governor secularized the missions of California, and mission land was placed under civil jurisdiction. This Act relegated the missions to retain only enough acreage for the church and its associated buildings and for land to support those who lived on mission property. The Secularization Act of 1834 effectively ended the Mission Period in California. Native Americans who had lived at the missions were to receive their share of the land, gardens, and stock of the missions when they were secularized; however, rather than carrying out this edict, the Act was abolished and most Native Americans did not receive anything (Dakin, 1939). The following years were marked by the proliferation of cattle ranching throughout the region, as the Mexican governor, Pío Pico, granted vast tracts of land to Mexican and some American settlers. The proliferation of herd animals on traditional Native American lands greatly changed the landscape of California as non-native grasses and other non-native species were rapidly spread by cattle ranching and sheep herding (Moratto, 1984). Ranchos, and the grazing of horses, sheep, and cows, on the traditional aboriginal lands is largely credited with the destruction of native California flora and the destruction of traditional plants and native animal habitat (Douglass and Stanton, 2010).

In 1842, Jose de la Guerra y Noriega acquired the Pico family’s Rancho Simi (California State Military Museum, n.d.). De la Guerra Y Noriega was one of the most prolific landowners and claimed more than 202,343 ha (500,000 acres), with ownership of land extending from the southern end of San Luis Obispo County to the southern end of Ventura County (California State Military Museum, n.d.). Other ranchos located in the San Fernando Valley that were started in the same decade include El Escorpión, El Encino,

Tujunga, Cahuenga, and La Providencia. El Escorpión consisted of approximately 1½ leagues and was located on the far west side of the valley, reaching into the Santa Susana Mountains. Chijuya Odon, a former mission Native American, probably lived on the El Escorpión rancho from 1836 until his death in the 1880s. His daughter, Espíritu, and her son, Juan Menendez lived in the Leonis Adobe in Calabasas (McLendon and Johnson, 1999). Rancho El Encino consisted of 4,460 acres and was originally granted to Native Americans, Ramon, Francisco, and Roque, who are noted as selling the rancho to Vicente de la Osa, the grantee of La Providencia, in 1849 (Ciolek-Torello, 2006). According to local recollection, Bell Canyon was often the headquarters of Spanish and later Mexican occupation of the western part of the San Fernando Valley. Even during droughts, Bell Canyon had water (Knapp, 1977), making it an ideal headquarters. Occupation of the area by soldiers would have made access to the Burro Flats area more difficult for local Native Americans, as relations between soldiers and Native Americans were frequently hostile.

8.3 Treaty Making

Following the signing of the Treaty of Guadalupe Hidalgo in 1848, the United States took possession of California. Between 1848 and 1860, the state of California was overrun with emigrants from other parts of the U.S., particularly after the discovery of gold in 1849. Land where precious metals were found was valuable; more Native Americans were moved off this land or killed outright and groups whose traditional lands were located in mining districts were nearly obliterated (Cook, 1971a).

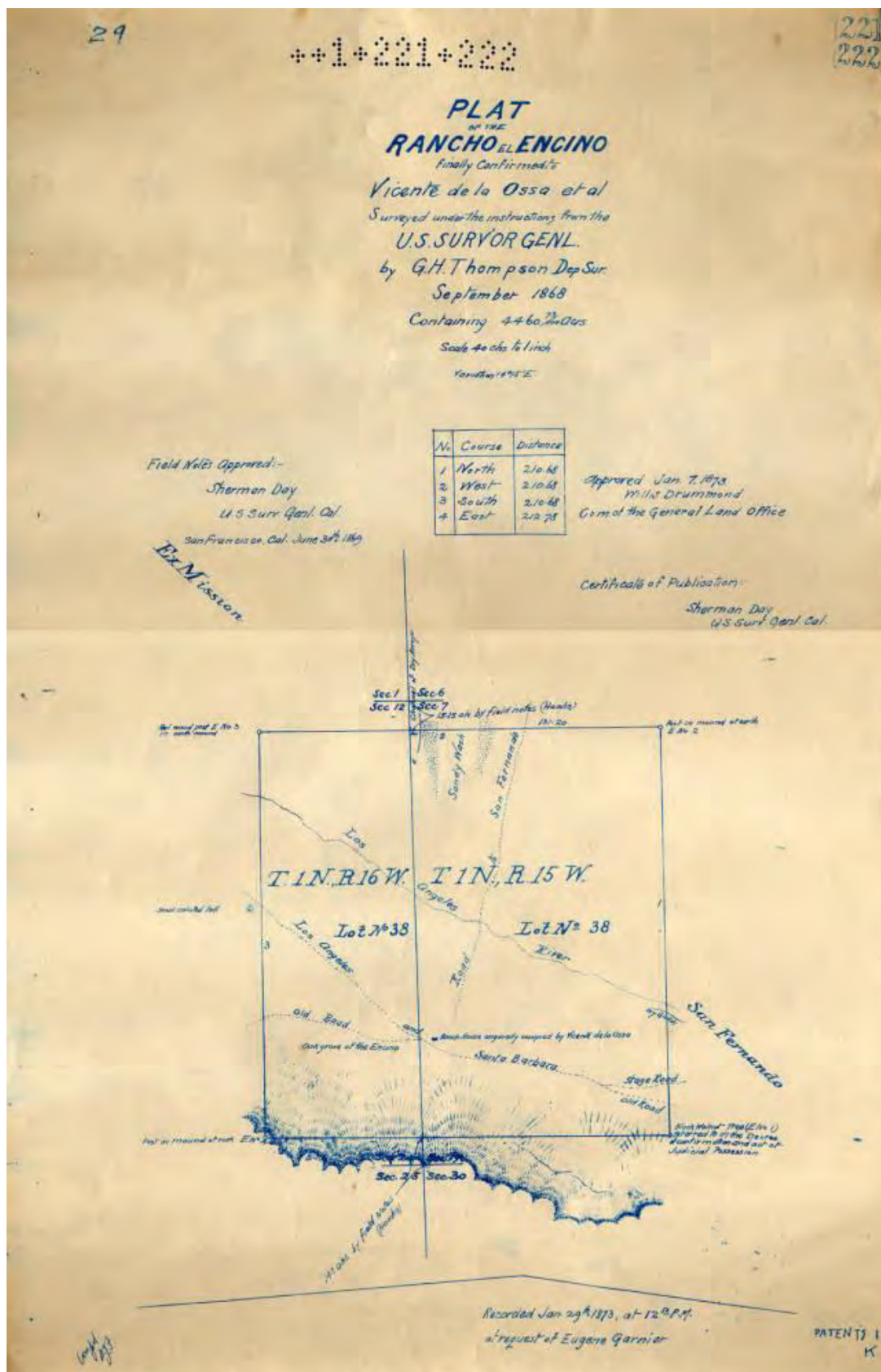
From the mid to the late 1800s, the U.S. Government did little to assist struggling Native Americans. The Bureau of Indian Affairs was largely corrupt, and although the government spent time and money moving many U.S. Native Americans to reservations, tribes in California were largely left alone and neglected. More than 10,000 Native Americans were captured and removed from their homes under the California indenture act in 1850 (Castillo, 1978). Native Americans and gold miners frequently and violently clashed over land. Three Indian agents were sent to California to attempt to negotiate peace between the numerous miners and the local native populations. In 1851 to 1852, 18 treaties were proposed to set aside land and provide aid in the form of farm animals, agricultural equipment, seed, clothing, and the like if the Native Americans would relinquish claims to their traditional lands. The U.S. Senate refused to ratify the treaties, as the California legislature objected (Heizer, 1978a). The lands ceded were not specified. Tribes were not clearly described; the names on the treaties that can be identified include 67 tribelets, 45 village names, 14 duplicates, and 13 unidentifiable or personal names. None of the promises made to the Native Americans were ever fulfilled (Heizer, 1978a). The treaties were kept secret for 50 years (Johnston-Dodds, 2002). Violent confrontations between miners and Native Americans did not stop and the native populations were further drastically reduced (Heizer, 1978a).

The California legislature passed a bill in 1927 that authorized the attorney general to bring suit against the United States for the 18 broken treaties. The California Indians Jurisdictional Act became a law in 1928 and a suit was filed, K-344, on behalf of the Indians of California, as defined by the Act. In 1944, the United States Court of Claims awarded the Indians of California over 17 million dollars for the 18 reservations promised in 1851–1852. The government deducted money for services provided and delayed payment. Funds were not completely distributed until 1971 (Stewart, 1978). One consultant noted that the only money they ever received from the government was a payment from this settlement (Consultant Data, 2016).

8.4 Effects of Contact

Ethnicity of the Native American villages of the Simi Hills after secularization was quite different than before the Europeans arrived. Writing in the mid-1800s, Hugo Reid observed that Native Americans who were originally from as far away as Santa Ynes and San Diego now lived in scattered groups in the Los Angeles area (Dakin, 1939). Some Native American settlements appear to have been continuations of the earlier pre-Mission communities, and notably, people from El Escorpión in Mission times appeared to be descended from people who lived at El Escorpión before the mission was established (Johnson, 1997). Many Native Americans from the San Fernando area stayed near the mission; others, particularly those with Tataviam ancestry, moved closer to the former mission rancho of San Francisco Xavier, northeast of the project area in modern-day Valencia and closer to their ancestral lands. Many Castac Chumash, Kitanemuk (Native Americans from the Tehachapi Mountains and Antelope Valley, north of SSFL), and Yokuts moved to the Tejon area, north of the Simi Hills. Santa Monica Mountains Chumash moved down the Santa Clara River valley to Saticoy and Mission San Buenaventura (King and Blackburn, 1978).

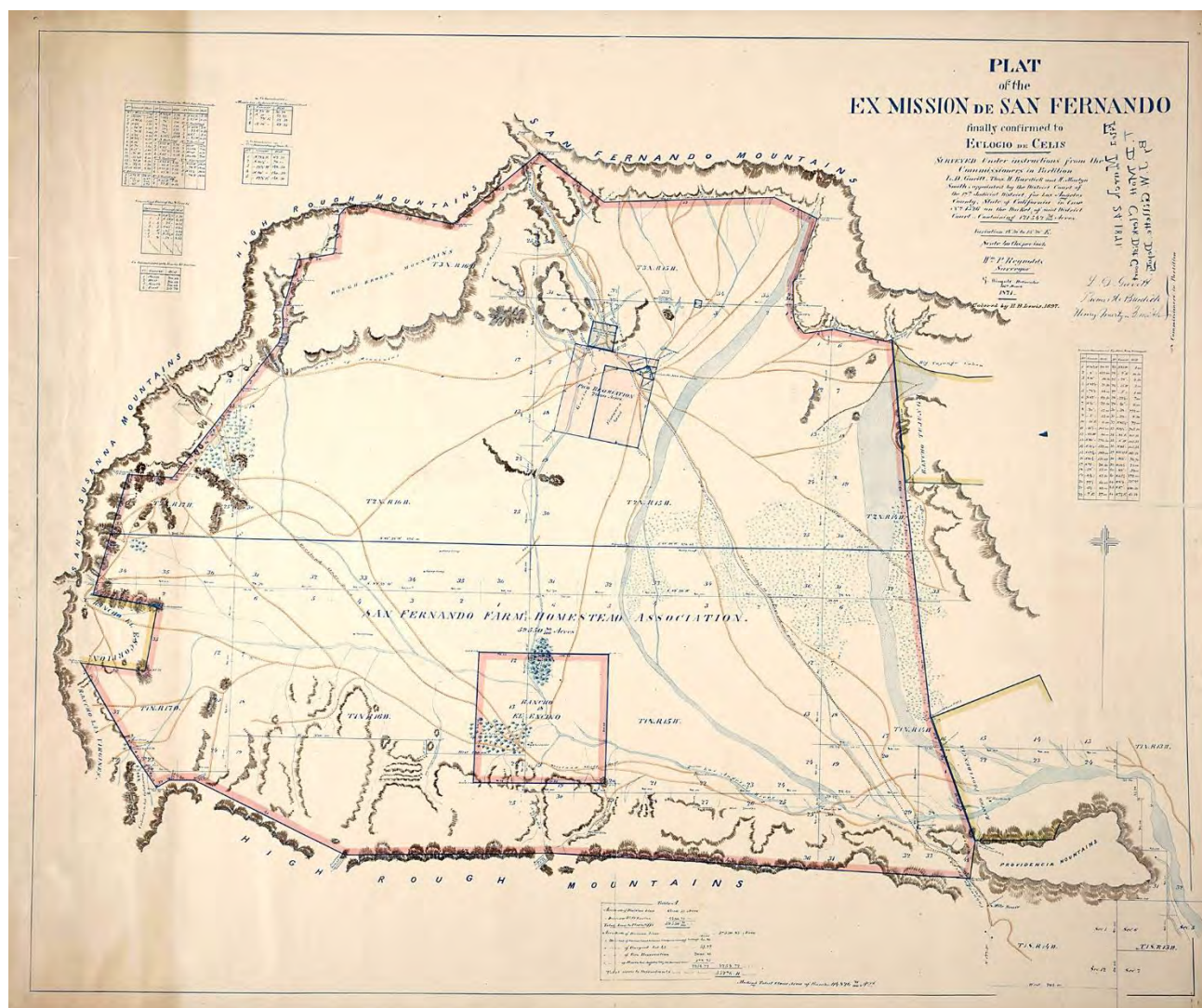
Despite the Secularization Act, after secularization, many Native Americans never received the land promised. Others received land, only to lose it when those grants were not recognized by the Mexican government. For example, Maria Rita Alipaz, a Fernandeano Indian, received part of Rancho El Encino land grant originally given to three Fernandeano Indians, one of which was her father Francisco Papabubaba. Alipaz took in Native Americans who had nowhere else to go and let them stay on her property (Consultant Data, 2016). One of the Fernandeano Tataviam consultants said that his great-grandfather, Antonio Maria Ortega, a neophyte and son of Maria Rita Alipaz, was well-known and liked by the friars at Mission San Fernando. He was given a plot to plant in the El Encino grant, which was a part of Rancho El Encino. Eventually, Spanish settler Vicente de la Osa, who owned the neighboring Rancho Providencia, removed the natives from their land through sharp business practices. Other Fernandeano Tataviam consultants who share ancestry to Antonio Maria Ortega remember their grandfather roaming the Simi Hills often. In 1843, 40 Fernandeano Indians, some of whom were living in or near Simi Hills, combined efforts to protect Mission Indian lands. Chijuya Odon, who petitioned for emancipation and could apply for land after meeting Mexican qualifications for citizenship, was among those Fernandeano petitioners (John Johnson: Mission Indians of San Fernando, 1997: 258). Like Francisco Papabubaba at Encino, Odon also passed on the land received after secularization to his daughter, Espiritu. This land was a part of the El Escorpión grant, located near SSFL. In 1860, Espiritu's husband, Miguel Leonis, a Basque settler, built several adobes on the site of the old village at El Escorpión. In 1861, Joaquin Romero, who also owned part of the El Escorpión grant, sold his part (Escorpión Viejo) to Leonis. Espiritu lost the land that had originally been hers when Miguel Leonis passed away. Although Espiritu eventually won her right to her land in court, many years passed between the judgement in her favor and the restoration of the land to her. She died shortly after gaining her land back. See Figures 7 and 8.



Source: Rancho Los Encinos, Encino, Los Angeles, California. Public Domain.

FIGURE 7

Survey Map for the Vicente de la Ossa Holdings at Rancho El Encino (1868)



Source: Reynolds, William P. 1871. "Plat of the Ex Mission de San Fernando finally confirmed to Eulogio de Celis." The Huntington Library, Art Collections, and Botanical Gardens. Manuscripts Department: Solano-Reeve Collection, Maps, Huntington Digital Library.

FIGURE 8
Map of El Escorpión and El Encino (1871)

Many members of the local Native American community lived on the El Escorpión grant until 1877, when new owners of the El Escorpión, Charles MacClay and George Porter, sued for rent. Jose Odon said he had occupied the land since 1836 and his right to live on the land was written into Pío Pico's 1846 sale of the San Fernando Ranch Eulogio de Celis. In 1880, Native Americans were still on the land in the U.S. census, but this was the last census showing them in this location. One of the last Native Americans who lived on the El Escorpión grant was Rogerio Rocha. Rogerio Rocha was a Fernandeano silversmith and blacksmith and a Fernandeano captain (Photo 6; Consultant Data, 2016). His father was also a previous Fernandeano Coalition captain and Tataviam. He lived on 10 acres of the El Escorpión grant until 1885, when he and his wife were forcibly ejected during a rainstorm. From the *Los Angeles Herald* (*Los Angeles Herald*, 1896), an associate of Rocha said, "The day that was selected to eject Rogerio Rocha was such a day as Monday afternoon. The rain was pouring down in perfect sheets. That was the time these philanthropists selected to have the old Indian and his bed-ridden wife moved from under their roof." Sheriff's deputies carried Rocha's wife outside and laid her down in the road, in the rain and left her there. All of the Rochas' personal possessions and their livestock, primarily chickens, were dumped into the road, as well. Senator Refugio F. Del Valle told the

Herald, that the reason Rocha was forcibly removed was due to the presence of a fine spring on his land. MacClay secured the water rights and land and removed the Rochas. Rocha's wife died several days after the eviction (*Los Angeles Herald*, 1896).



Photo 6. Pierce, C.C. *Rogerio Rocha picking prickly pear*. 1898. Los Angeles Public Library Photo Collection, Los Angeles Public Library, Los Angeles, California.

By 1900, the remaining Native Americans had been pushed off the land by various court cases and claims against the original land grant, and only Espiritu and her son, Juan Menendez, remained close to the area, at the Leonis Adobe in Calabasas.

By the middle of the 19th Century, population estimates of Native Americans in California totaled around 100,000 (Cook, 1978). Post-secularization communities were varied, but generally conditions for Native Americans did not improve. In California, although reservations were established, much of the native population was left where they had lived when the missions were secularized. Photo 7 shows two Native American women still living near the old mission at the turn of the last century. One consultant noted that their family stayed around the San Fernando Mission (Consultant Data, 2016). One Native American consultant noted that when her great-grandmother died in 1889, her grandmother, who was 4 years old, was adopted by a non-Native American woman in Santa Barbara where her grandmother had been born. The woman adopted Chumash orphans. More than one consultant noted that their ancestors had married outside the Native American community. One consultant noted that his grandmother's birth certificate, from sometime around the turn of the last century, says "Caucasian." Native American birth certificates were deliberately not labeled "Indian," and there were only two other options: "Caucasian" and "Negro" (Consultant Data, 2016).



Photo 7. C.C. Pierce. *Native American women at San Fernando Rey de España Mission*. Circa 1880s. Felicita Lopez and her mother, sister and mother of Séptimo Lopez, one of Harrington's consultants.

The detrimental effects of the Mexican occupation of California to the Native American community were numerous. The impacts of the large herds of stock animals on the environment of the Native Americans were significant. They consumed the resources native species depended upon and hastened the spread of invasive species by moving the pods and seeds of the invasive species in their coats. Spanish punitive expeditions of the previous period hunted fugitive neophytes and destroyed villages, and the number of these types of expeditions rose during the 1840s, causing an even further decline in Native American populations (Cook, 1971b).

8.5 American Period

In broad strokes, the start of the American Period was possibly more detrimental to the local native communities than the mission system. Prior to the discovery of gold, estimates of Spanish and Mexican occupants of California range around 4,000 persons (Cook, 1971b). Stock animals including cattle, sheep, and horses numbered approximately 152,000, 200,000, and 20,000, respectively, in 1822, and numbered 1,000,000, 1,000,000, and 200,000 in 1860. Effects from the huge increases in stock animals further impacted the local environment. In 1848, California became part of the United States, and shortly thereafter, gold was discovered in the state. Americans poured into the state by the thousands. Americans' history with Native Americans was primarily an outwardly contentious one. Unlike the Spanish, who had sought to use Native American labor to conserve the Spanish labor pool, the Americans segregated or exterminated Native Americans. Under Spanish rule, Native Americans could own property or testify in court. This was not the case in American courts. Also, Americans could not be brought to trial for the crime of killing a Native American (Cook, 1971b). Further, the sheer number of non-native settlers who occupied the traditional lands of the Native Americans, post-1848, meant that the native populations were further marginalized. One of the primary results of this influx was that Native Americans were forced to adapt to their new environment and lost much of their old social structure in the process (Cook, 1971b).

8.6 Government Policies

The California Constitutional Convention convened in 1849 to write California's constitution. Native Americans were denied the ability to vote under this constitution. The state constitution was never amended to allow Native Americans the right to vote, and after 1870, when the 15th amendment was ratified, Native Americans still were not able to vote in California until the passage of the Citizenship Act of 1924 (Johnston-Dodds, 2002).

In 1850, the Act for the Government and Protection of Indians was passed by the California state legislature. This act allowed white landowners to apply for the removal of Native Americans from lands in the white landowner's possession. The Act also allowed a person to obtain a Native American child as an indentured servant. A Justice of the Peace would determine if the child were obtained legally and without coercion and could issue a certificate that left the child as a servant until they reached adulthood. The Act also allowed a white person to pay for a convicted Native American's fines and court costs in return for a bond that put the Native American in servitude to the payer. Work was compelled until the fine was discharged. The Act also allowed for the arrests of Native Americans on charges of vagrancy. If found to have been vagrant, the Native American was hired out to the highest bidder for a term not exceeding 4 months. This Act put all decisions on a Justice of the Peace and did not allow for appeals to other courts. Native Americans were only allowed to put their complaints before a Justice of the Peace. Several amendments were made to this Act, including allowing Native Americans to be considered competent witnesses and lengthening the amount of time a Native American could be an indentured servant. The first of these amendments proved to be generally useless, as Native Americans were not allowed to be witnesses in court under other laws, and although the sections that dictated how Native Americans became indentured servants were repealed in 1863, the system appeared to have continued. Many Native Americans were caught in this system, not because they had been convicted of anything, but rather because they were kidnapped and sold when they were children (Johnston-Dodds, 2002).

The Land Act of 1851 established a Board of Land Commissioners to review these records and adjudicate claims, and the board charged the U.S. Surveyor General with surveying confirmed land grants. In order to investigate and confirm titles of California, American officials acquired the provincial records of the Spanish and Mexican governments that were located in Monterey. Those records, most of which were transferred to the U.S. Surveyor General's Office in San Francisco, included land deeds and sketch maps (Gutierrez et al., 1998).

From 1852 to 1856, the Board of Land Commissioners established the validity of grant claims. The commissioners rejected many of the original rancho claims, which then became public domain and fair game for squatters. Although the claims of some owners eventually were substantiated, many of the original owners lost their land to the United States. Unsurveyed land boundaries created a loophole for squatters to occupy plots on the fringes of land grants. The squatters who occupied the land eventually came to own those plots through squatters' rights (Gutierrez et al., 1998). These claims frequently resulted in a loss of traditional lands for Native Americans.

Between 1850 and 1859, the governors of California sent the California militia on several expeditions against Native Americans in California. In 1850, 1851, and 1852, the state government spent nearly 850,000 dollars on these expeditions, ostensibly to protect the lives and property of California citizens (Johnston-Dodds, 2002). The Sebastian Military Reserve at Tejon was established in 1853 and many San Fernando Native Americans moved to the area. The Sebastian Reservation closed in 1864. Some Native Americans left and some stayed on, working for the rancho's new owner, Edward F. Beale (Johnson, 1997). Juan Menendez told Harrington that his grandmother said there was a very large rancheria at Potrero Los Burros and that he knew of painted caves near there (Harrington, 1986). This evidence placed at least some Native Americans in the area of Burro Flats in the late 1800s.

In 1887, the Dawes Severalty Act was signed into law by President Grover Cleveland. The Dawes Act, also referred to as the General Allotment Act, divided Native American reservations that were held communally into small privately owned units held by private individuals, as the Act also changed the legal status of Native Americans from tribal members to private individuals. Tribal affiliations were dissolved and tribal sovereignty was all but destroyed. The main idea behind the Act was Native American assimilation into mainstream American culture. Not only was the Act detrimental to Native American communities, but many Native Americans, now living off their former homelands and confined to reservations, were cut off from any government support. Native Americans who received land were expected to farm or ranch on the land, and if they were unable to succeed at this endeavor, the land reverted back to the government and was frequently then offered for sale, often to white settlers. Land which was left over after the original allotment was considered surplus and sold off to non-native people. Between 1887 and 1900, approximately 60 million acres of Native American land was sold off to non-native people. The Act also provided for the creation of the federally funded assimilation schools for Native American children. Although the Act did not apply to some groups of Native Americans, notably those in Oklahoma, none in California were exempt from the Dawes Act (1887).

Native American education programs were established in California, including a day school, a boarding school, and a public school that allowed Native American attendance. The schools were viewed by tribal elders as a threat to their culture and as an attempt to assimilate the younger generation into American culture. Therefore, many Native Americans did not want their children attending these schools. In fact, the boarding schools were designed to assimilate Native American children into mainstream America (see Photo 8). However, boarding schools were traumatic to Native American children because they were separated from their families, forced to assimilate into American culture, and forced to abandon their traditional ways of life. Disease was also common at the schools (Castillo, 1978).



Photo 8. *Sherman Institute Class of 1919*. 1919. Los Angeles Public Library Photo Collection, Los Angeles Public Library, Los Angeles, California. The Sherman Institute was a boarding school in Riverside, where Native Americans from the SSFL area may have been sent.

8.7 Contemporary

By the turn of the 20th Century, the Native Americans in the SSFL area and the Simi Hills were scattered and living in small groups and were not concentrated in any area. No reservations were designated for the local communities around SSFL. The local languages were no longer spoken, and by the early 1900s, the last Tataviam speaker passed away. Many Native Americans decided to claim they were not Indian (Cook, 1978).

In April 1900, Charles A. Bell, an American, acquired a large tract of land near the current day SSFL. Bell was a rancher and he hired local Native Americans to work for him. Charles Bell told Harrington that every stream that came down from the mountains north of his ranch had a Native American rancheria at the mouth (Harrington, 1986). The location of Bell's house and barns (Figure 3) overlooked a canyon that started at Burro Flats and was separated by a narrow ridge from Los Virgenes Canyon, which was located to the west and coincides with the location of Bell Canyon. Early records refer to this canyon as *Los Escurpiones*. Approximately 1 mile north of Bell's house, up the same canyon, there was a flat area with several *encinos*, or coast live oak trees. This area is the reported location of a rancheria. At a different time, Bell said that the next rancheria north of his property was La Calera, which could possibly refer to the location with several oak trees 1 mile north of his house (Cohen, 1989) and possibly indicate that Native Americans were still living in the Burro Flats area into the early 1900s.

During the 1920s and into the 1940s, the Simi Hills and the SSFL area were used by Hollywood as movie locations. Several films were made at Burro Flats. Crash Corrigan, a western actor, set up a movie ranch in the area. Films were made here and an old west ranch was created for visitors (Vincent, 2016). One Native American consultant noted that his first memory of visiting this area was a trip to Crash Corrigan's movie ranch. He said that he still has a photo of his sister from about 1942 and she is 6 years old. If one went to Crash Corrigan's Ranch, one got a photo on a small pony or small horse as a kid. Anyone over about 60 years old that went there likely has that horse photo (Consultant Data, 2016). In the 1930s, Henry Silvernale bought over 1,000 acres in the area and raised cattle on the land. Interviews conducted through the local historical society in Chatsworth with the descendants of Henry Silvernale and Orrin Sage indicated that no

one still alive remembers Native Americans visiting or working in the area during the 1930s and 1940s (Knight, 2016c). Although several movies were made at Burro Flats, many of which were westerns that included Native American characters, most of the Native American parts were played by white actors in wigs and paint. Jay Silverheels, the actor who played Tonto in the television show “The Lone Ranger,” which was filmed primarily in and around SSFL, was notably a Native American from the Six Nations Indian Reservation in Ontario, Canada.

The Great Depression and World War II had further negative impacts on local Native American populations. There was a lack of work during the Depression and Native Americans had a harder time finding work because Native Americans were not popular and were discriminated against (Consultant Data, 2016). One consultant said that his uncles got into construction and his dad was a plasterer. He also relayed that, in spite of prejudices, his dad instructed officials to put “Indian” on his children’s birth certificates. His dad’s birth certificate also says, “Indian,” which the consultant said was unusual for the period (Consultant Data, 2016). Under Indian Commissioner Collier in the 1930s, tribes were offered the chance to reestablish corporate governments under certain regulations, the Dawes Act was repealed, and allotments were stopped. Several California groups attempted to organize under these new policies. Native Americans fought during World War II and many of the reservations’ economies improved; however, compared to non-Native Americans, incomes were still low (Castillo, 1978). One consultant recounted that between the Great Depression and the middle of the last century, many Native American people were assimilated into mainstream culture. This was the beginning of the real disconnect of the spiritual side of the Native American cultures (Consultant Data, 2016). One consultant noted that his father, who had been a soldier during World War II, was heavily discriminated against because he was a Native American (Consultant Data, 2016).

In the late 1940s, the U.S. Government and Northrop American Aviation had acquired the SSFL land and began the research, development, and testing of liquid-fueled rocket engines. None of the consultants interviewed remember going to this area in the 1940s or remember anyone they knew going to this area once Rocketdyne took over the area at that time. Access for the Native American community to the area was denied (Consultant Data, 2016). “For the past 50 years, the Santa Susana Field Laboratory (S.S.F.L) has been occupied by Boeing, NASA, and the DOE for the purpose of rocket testing and is not being restored to its natural glory” (Consultant Data, 2016). “When Boeing and the other decided to utilize this land for their research they made the decision to cut it off from the general public for security reasons.” (Consultant Data, 2016). One consultant interviewed in 2013 worked at the Rocketdyne facility as an archeological monitor during the 1950s for the installation of the Alfa, Bravo, and Coca test stands. He was on site for construction in the bowl area and for the construction of the pill boxes on the hillside, which were built to house the cameras to photograph rocket testing. He also worked as a monitor for pipeline installation and the cleanup inside in the control halls. He said that no one was really interested in the Native American resources or knowledge at the time (Consultant Data, 2013).

During the 1950s, attempts were made to provide better schools for Native Americans; Title 1 was intended to provide money for education. Title 1 funds proved hard to track because corruption during implementation was widespread. Also, federal and state Native American education generally focused on assimilation (Castillo, 1978). Native Americans living in the areas around SSFL remained scattered into the 1950s. One consultant said that while some of his family remained near the Mission San Fernando, his family moved many times in the 50s and 60s following work (Consultant Data, 2016).

In 1967, Rudy Ortega Sr., a local Native American leader of the Fernandeño Tataviam, was contacted by Rocketdyne about the cave and rock art at Burro Flats. Mr. Ortega Sr. was the head of a group within the Native American community, consisting of people whose ancestors had been either of Fernandeño and/or Tataviam ancestry, and were now one group, the Fernandeño Tataviam. Rocketdyne contacted him regarding the rock art because he was known to the Bureau of Indian Affairs (BIA) and local Los Angeles city agencies as Native American. Thus, a small group of local Native Americans were able to visit the area in 1968, 1969, and 1972. On the first visit, one member of the group performed a blessing of the area

(Consultant Data, 2016). Between 1967 and 1970, the press was included when local Native Americans were invited to visit the site. At that time, preservation and care of the area was discussed. A group of Fernandeano Tataviam, led by Mr. Ortega Sr., filed a formal request with the State Historic Preservation Officer to designate the area as a sacred site. In 1971, the group requested the SSFL area as reservation land. They have advocated to have the site formally listed on the NRHP. The group has not been allowed access frequently. There are rumors that some would sneak onto the property and go to Burro Flats (Consultant Data, 2016).

In 1969, the United States used the Saturn V rocket, developed and tested at the Rocketdyne facility, to transport the Apollo 11 astronauts to the moon (de Grasse Tyson, 2012). The Rocketdyne facility was vital to the success of the moon landing and became important to the study of space and the stars. Several consultants mentioned the connection of the astrological aspect of the Burro Flats rock art and the importance of the study of astronomy to their ancestors to the test stands built by Rocketdyne, which sent man to the moon (Consultant Data, 2016).

In the late 1990s, access to another important site, the Cave of Munits (Bat's Cave), was cut off from the native community. Although the site was not accessible to the public, the fencing around the site was frequently cut through and the local public, including Native Americans in the community, freely visited the site. In the late 1990s, the security and the fencing were increased and currently there is no access to this site (Crosby, 1996). The Cave of Munits is the cave where a Chumash or Fernandeano shaman was reported to live. The story is discussed at length in Section 7.6.1. The shaman who murdered 'Khra'wiyawi son is said to haunt the cave.

During the 2000s, all of the consultants interviewed had visited the Burro Flats site at SSFL at least once. One consultant noted on their first visit to SSFL, they parked at a helicopter pad near the site. They said that one could feel the ancestors and smell all the vegetation, like the sage. Two deer walked by. There are lessons hidden in every rock and something new to see and learn each time one visits the site at Burro Flats (Consultant Data, 2016). Another consultant described watching the solstice event at the main rock art panel at Burro Flats. There were cupules in a row that the anthropologist hypothesized were significant. The result was shadow casting from the sunlight which passed through a crack in the rock. The site visit and watching the shadow casting was not quite what the consultant had expected. That morning was a beautiful morning to see a place that was left to itself, as it was restricted. The conditions were right and they said it was a good experience. The consultant remembered wondering what protection (spiritual) one would need to be at one of those places, but just being at the site put one at ease. The consultant believes now that there needs to be a reason to do certain things like visit these sites and said there are certain places that foster power, of which people now have no understanding (Consultant Data, 2013).

Another consultant discussed how any work or visits to the rock art at Burro Flats had to be arranged through Rocketdyne (Consultant Data, 2013). At present, NASA allows Native Americans to visit the rock art site at Burro Flats; however, official requests must be made and visitors are accompanied. No one goes up there alone now. A consultant relayed that once, when visiting the site, they wanted to go and see something, but the archeologist leading the group said no one could leave the NASA property and cross onto the Boeing property. Even with some access, parts of the site remain partitioned off and are out of bounds (Consultant Data, 2013).

One consultant discussed attending pow wows at a park near SSFL (likely the Sage Ranch Park) twice many years ago. The pow wows, the consultant said, were arranged by Jimmy Garcia, a Native American who was Chumash and Gabrieleño, as well as a security guard at Rocketdyne. According to other consultants, Mr. Garcia is Chumash. The park belonged to Rocketdyne, though, and 8 or 9 years prior to the interview in 2013, Rocketdyne stopped allowing the pow wows. It was a convenient place to hold the pow wows. Attendees could overnight camp and the pow wows sometimes started on Friday and would go until Sunday. They would celebrate and dance and honor the spirit of the ancestors. There was good spiritual energy at the pow wow and a positive connection (Consultant Data, 2013, 2016).

Conclusions

The primary goals of this study were to gain a greater understanding of the historic Native American uses and associations of the Burro Flats Site Complex, SSFL, and Simi Hills and to describe them from the Native American perspective. Several themes were explored during the interviews to accomplish these goals. The importance of the Burro Flats site, the local trails, having access to the Burro Flats site, and the use of the site were discussed by the consultants. Consultants also discussed the landscape of SSFL and the surrounding Simi Hills and the importance of the landscape and its various features, including caves, rock shelters, and springs. The landscape of SSFL and the Simi Hills is important to all of the participants. Several features on the landscape, such as rocks, caves, trails, and mountains are included in Chumash, Fernandeño, Gabrieleño, and Kizh oral histories.

The area also reminds consultants of their ancestors (Consultant Data, 2016). Several of the consultants offered interpretations of the rock art of the area and of the ceremonies that likely occurred at sites with this art. Burro Flats, in particular, was used by their ancestors to mark and celebrate the summer and winter solstices. Even if they do not know exactly how their ancestors celebrated the solstices and used the area, they can continue to use this area for the same celebration even if it is not practiced in exactly the same way (Consultant Data, 2016).

Two consultants stated that their communities are now trying to recapture and rebuild the practices of their ancestors. The consultants discussed gaps in their collective memory due to the missions and U.S. government programs which disrupted and destroyed their culture and lament that many of the Native American communities in California have lost much of their oral history. Various consultants described the natural beauty and resources of Burro Flats and talked of it as a “gateway” between the past and present, largely because the solstice celebrations can occur today in the same place they did for their ancestors. One consultant noted that the Burro Flats area is a place to revisit their (Native American) past and to leave the “modern clutter” behind. All the consultants suggest that it would be good for Native Americans to have open access to a place like the Burro Flats area (Consultant Data, 2016).

The Burro Flats site and the greater landscape surrounding SSFL have a continuing cultural and historical importance to the heritage of all of the consultants who participated in this study, and therefore, to the local Native American community. Access to SSFL has been very restricted and to sites on SSFL, including Burro Flats, since the 1940s. No one can travel to the site alone; visitors must obtain permission and be escorted. Despite the limited access, all of the consultants have visited the area and relayed at least one reminiscence that is important to them. All of the Native American consultants interviewed for this project indicated that the area of Burro Flats is significant to them. Despite the occupation of the area by Rocketdyne, NASA, Boeing, and DOE and the construction of the test stands and support buildings, all of the consultants said that the area where the cave paintings are located, as well as large parts of the surrounding area, remain important to them and to their communities. They and the Native American community consider the area and access to the area important to who they are as Native Americans in the present day.

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Appendix A

Glossary

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| Astronomy | Study of celestial objects |
| Chaparral community | Plant community characterized by the large number of chaparral plants |
| Chinigchinich | Deity |
| Cultural identity | Identity as a part of a group; that group can be related to ethnicity, religion, social class, age, or any social group with its own culture |
| Cultural memory | Collective and/or social memory; oral histories, important stories, monuments, ritual, conversational remembering, historiography, or cultural knowledge may fall under this term |
| Debitage | Debris from the manufacture of stone tools, such as projectile points |
| Ecofact | Organic material, such as bone or shell, found at an archaeological site |
| Ethnography or Ethnographic Study | A systematic study of culture, society, and people, where the researcher attempts to view the culture from the perspective of the members of the society. The ethnography documents this effort in writing. |
| Hutash | Chumash earth goddess; also a Chumash harvest festival |
| Lingual divisions | Divisions between peoples who speak different languages |
| Mission Period | Period in California history between the founding of the first mission in 1769 until the passage of the Mexican Secularization Act of 1833 |
| Missionization | Imposition of the Christian religion by missionaries; in California, this was accomplished by forcibly moving Native Americans into the Franciscan missions, separating families, and destroying villages |
| Mourning Ceremony | Ceremony to grieve for the deceased |
| Neophyte | In California, Native Americans who converted or were forcibly converted to Christianity |
| Petroglyphs | Pictures created by incising, picking, carving, or abrading a rock surface |
| Pictographs | Paintings or drawings placed on the face of a rock |
| Pre-contact | In California, prior to the arrival of the Spanish |
| Prehistory | Prior to written history. In California, before Spanish explorers arrived. |
| Protohistoric | Between prehistory and history, where a culture or civilization that does not yet have writing to record its own history, but that culture has been observed by other cultures; in California, this is the period between when Spanish explorers first arrived and the mission was established in 1769 |
| rancheria | Small, rural settlement; in southern California, a Native American village |
| Ranchos | Large tracts of land, two or more square leagues, in Alta California granted by the Spanish government, and later the Mexican government, to prominent men |
| Rock art | Art created on a rock surface |
| Rock shelters | Natural overhang of rock, large enough for at least one person |
| Shrine | A sacred place of worship, dedicated to a deity, ancestor, hero, martyr, saint |

GLOSSARY

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|-----------------|---|
| Solstice events | Observable light or shadow alignments at archaeological sites on or near the Winter or Summer solstices |
| Sulfur spring | Mineral spring |

Appendix B
Project Personnel Qualifications

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Natalie Lawson, MA, RPA

Cultural Resources Specialist

Education

California State University, Fullerton, California, M.A., Anthropology

Arizona State University, Tempe, Arizona, B.S., Chemistry, minor in Anthropology

Professional Registrations

Registered Professional Archaeologist (RPA)

Distinguishing Qualifications

- Meets Secretary of Interior Professional Qualification Standards (36CFR61)
- Experienced in cultural resource management and Section 106 of the National Historic Preservation Act consultation
- Experienced in the National Environmental Policy Act (NEPA) and California Environmental Quality ACT analyses (CEQA)

Representative Project Experience

Confidential Pipeline Project, Orange, Los Angeles, San Diego, Kern, Ventura, Santa Barbara, San Luis Obispo, Kings, San Bernardino, Riverside, and Fresno Counties - 2013 to Present. Principal Investigator. Ms. Lawson is the principal investigator for cultural resources support for this project and has completed literature reviews, archaeological surveys, Native American consultation, and test excavations at different locations throughout California. Ms. Lawson has also conducted Native American consultation on behalf of SoCalGas, and prepared testing plans, monitoring plans, Native American consultation plans, survey reports, testing reports, and monitoring reports in support of this work.

East Bay Hills, Alameda and Contra Costa Counties, California. Field crew, October thru November 2012. Ms. Lawson assisted with the archaeological survey for FEMA work within the East Bay Hills.

Walnut Creek Energy Project. Los Angeles County, CA. Cultural Resources Specialist, June 2011 thru January 2013. Ms. Lawson was the designated Cultural Resources Specialist for the WCEP project. Ms. Lawson was the primary author on the WCEP CRMMP. Ms. Lawson oversaw monitoring activities at the construction site and prepared monthly reports for all monitoring activities and completed the final Cultural Resources Report.

Francisco Boulevard, Marin County, California. Principal Investigator. November thru December 2013. Ms. Lawson was the principal investigator for the Francisco Boulevard project in Caltrans ROW in Marin County. Ms. Lawson assisted in the preparation and final review of the technical reports for this project.

I-680 Improvements, Contra Costa County, California. Principal Investigator, November and December in 2013. Ms. Lawson was the principal investigator for the I-680 Improvement project in Caltrans ROW in Contra Costa County. Ms. Lawson prepared the technical reports for this project.

Santa Susana Field Laboratory, Los Angeles and Ventura Counties, California. Researcher, Ethnographer. May to December in 2013, starting again in September 2015 (ongoing). Ms. Lawson conducted archival research and telephone interviews to start the identification process for a potential Traditional Cultural Property within the NASA owned portion of the field laboratory. Ms. Lawson also

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wrote the initial report identifying a potential TCP. In the next phase of work, Ms. Lawson is part of the team preparing an ethnography for the SSFL.

Proposition 50. Principal Investigator, March, April, May, June, and September 2015. Ms. Lawson was the Principal Investigator for cultural studies conducted related to the drilling of several new wells within the ACID, FWD, RD108, Sutter Mutual Water Company, Pelger Mutual Water District, and Meridian Farms Water Company in Northern California. Studies were completed in Colusa, Sutter, Shasta, and Yolo Counties. Ms. Lawson conducted pedestrian surveys and prepared a total of five technical reports. Ms. Lawson also recorded several resources and evaluated impacts for each resource related to these projects.

Southern California Edison Canyon Power Plant, Cultural Resources Monitor, 1 month. Ms. Lawson was the Primary Monitor of construction activities for the construction of the Southern California Edison Canyon Power Plant in Orange County, California.

Hidden Hills Ranch Solar Generation Station, Inyo County, California and Clark and Nye Counties, Nevada, June to October 2011. Field Director. Ms. Lawson assisted with the archaeological evaluation of a solar farm project in Inyo County and the associated 100 mile long transmission line corridor within Clark and Nye Counties, Nevada. Ms. Lawson conducted the literature search for the transmission line corridor and assisted with the preparation of the research design for the pedestrian survey. Ms. Lawson also participated in the pedestrian survey for both the solar project and the transmission line corridor. She assisted with site recordation in both California and Nevada on CA Department of Parks and Recreation and IMACS forms. Ms. Lawson was an author on the final reports and conducted additional archival research for the CEC Data Adequacy Phase.

ISEGS-Roads Mitigation, San Bernardino County, California: Field Director. Work was done in December 2012 and January 2013. Ms. Lawson conducted the archaeological evaluation of several roads on BLM land in San Bernardino County. Ms. Lawson conducted the pedestrian survey, directed site recordation, and led in the preparation of the technical report and site evaluation. Ms. Lawson was the primary author on the final reports. .

Darrah Road Bridge Widening, Mariposa County, CA. Principal Investigator, October 2008 and February 2009. Ms. Lawson prepared the final Historical Property Survey Report (HPSR, Caltrans) for the widening of the Darrah Road Bridge as well as updating appropriate site records, conducting the Native American consultation, and updating the literature search.

Chiquita Canyon Landfill, Bowers Cave, Los Angeles County, California. Field Director, November and December of 2012, and January 2013. Ms. Lawson conducted the literature search and prepared the testing plan for the evaluation phase of the well-known archaeological site, Bower's Cave. Ms. Lawson also directed the evaluation phase field studies. Additional research, Native American consultation, artifact analysis, and preparation of the final technical report are ongoing.

Alamitos Energy Center, Los Angeles County, CA. Ms. Lawson assisted in the completion of the literature search and the archaeological survey for the AEC. She also prepared the cultural resources section of the AFC for the AEC and the responses for the Data Adequacy phase.

Redondo Beach Energy Project, Los Angeles County, CA. Ms. Lawson prepared the cultural resources section of the AFC for the RBEP. She was also the primary author on all Data Requests for cultural resources.

Huntington Beach Energy Project, Orange County, CA. Ms. Lawson prepared the cultural resources section of the AFC for the HBEP. She was also the primary author on all Data Requests for cultural resources.

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Williams Expansion Pipeline, Washington State. Crew chief. Ms. Lawson participated in the pedestrian survey of nearly 200 miles of pipeline survey in western Washington. Ms. Lawson acted as crew chief for this project.

Contra Costa Generating Station. Ms. Lawson conducted cultural studies for the preparation of the AFC license for the new construction of the Contra Costa Generation Station in Contra Costa County. Ms. Lawson conducted the literature search, Native American consultation, cultural pedestrian survey, and prepared the final technical memo and wrote the cultural section of the AFC application.

National Ecological Observation Network (NEON), U.S., including AK and HI, Puerto Rico. Researcher, report author. The NSF is building several observation towers throughout the greater U.S. and Puerto Rico to study climate change and threatened species. Ms. Lawson conducted literature searches and archival research for the following states: Alaska, Washington, Wyoming, California, Massachusetts, and Florida. Ms. Lawson also is an author for the cultural sections of the following states: VA, FL, GA, TN, AL, WI, MI, WA, CA, AK, KS, MA, NH.

Lodi Energy Center Project, Lodi, CA. Field Director. Ms. Lawson conducted cultural studies for the preparation of the AFC license for the expansion of the Lodi Energy Plant in Lodi, CA. Ms. Lawson conducted the literature search, Native American consultation, cultural pedestrian survey, and prepared the final technical memo and wrote the cultural section of the AFC application.

Monte Vista Solar Project, PV 12, Edison Mission Energy. Field Director. Ms. Lawson conducted cultural studies for the construction of a solar farm near Mojave, California. Ms. Lawson conducted the Native American consultation, directed the cultural pedestrian survey, and prepared the final technical memo and prepared site records.

California Border Patrol-Indio Station, Indio, CA. Report Author. Ms. Lawson conducted cultural studies for the expansion of the CA Border Patrol station in Indio, CA including the initial literature search, Native American consultation, Phase I pedestrian survey, and preparation of the final report.

Fort Irwin Solar Project, CA. Field director. Ms. Lawson conducted cultural studies for a proposed solar farm at Fort Irwin, CA including the Phase I pedestrian survey and preparation of the final report.

Port Hueneme, California. Principal Investigator. Ms. Lawson conducted cultural studies for at the Naval Construction Battalion Center at Port Hueneme in Ventura County, California. Ms. Lawson conducted the pedestrian survey and evaluation of several historic rail lines.

Fort Irwin Expansion, Baker and Barstow, CA. Ms. Lawson participated in fieldwork for this project for approximately 4 months. She served as an Archaeology Technician and performed Section 106 Phase I surveys of BLM land at Avawatz near Fort Irwin, CA. She also assisted in site recordation of several prehistoric and historical sites as well as limited Extended Phase I surveys, including surface collection. This survey of approximately 24, 000 acres was conducted to supplement previous surveys related to the expansion of the National Training Center at Fort Irwin.

PG&E Humboldt WaveConnect Hydrokinetic Pilot Project FERC License Application. Principal investigator. Ms. Lawson conducted cultural studies for the construction of a pilot wave farm near Eureka, California. Ms. Lawson conducted a search of the State Land Commission Shipwreck Database, completed the Native American consultation and the cultural pedestrian survey for the terrestrial facilities, and prepared the final cultural section for the FERC License Application. Additionally, Ms. Lawson prepared site records for the cultural section.

Clint Helton, RPA

Senior Cultural Resources/Cultural Heritage Specialist

Education

M.A., Anthropology, Brigham Young University

B.A., Language and Literature, University of Utah

Professional Registrations

Registered Professional Archaeologist (1999, No. 11280)

Distinguishing Qualifications

- 16 years of experience conducting environmental impact evaluations, with particular expertise in conducting cultural resources studies in California, Arizona, Nevada, and Utah
- Extensive experience in regulatory compliance, cultural resources, National Environmental Policy Act (NEPA) and National Historic Preservation Act (NHPA) compliance activities
- Highly experienced managing cultural resources studies for large linear utility, energy, and transportation projects
- International experience directing Cultural Heritage analysis as part of Environmental and Social Impact Assessment (ESIA) and World Bank and International Finance Corporation regulations.

Relevant Experience

Mr. Helton has more than 16 years of environmental management experience in the United States. He has a strong background in environmental impact evaluations, having directed technical studies; negotiated with lead agencies, responsible agencies and clients; and has written, edited, and produced a substantial number of environmental review and technical documents. Mr. Helton frequently acts as a senior technical advisor and senior reviewer for projects and clients throughout the United States, with particular expertise in Arizona, California, Nevada, and Utah.

His knowledge of regulatory compliance and cultural and paleontological resources enables him to manage National Environmental Policy Act (NEPA) and National Historic Preservation Act (NHPA) compliance activities and document preparation. Mr. Helton is a particularly skilled practitioner of federal regulations governing treatment of cultural resources, especially Section 106 of NHPA (36CFR800) and the Native American Graves Protection and Repatriation Act (NAGPRA) (43CFR10). Mr. Helton has significant expertise conducting consultation with State and Federal agencies, as well as facilitating formal government-to-government consultation with Native American groups and tribes throughout the western U.S. Mr. Helton has authored numerous environmental technical reports, cultural resources management plans, cultural resources studies, Programmatic Agreements, Memorandums of Understanding (MOU), and contributed to many NEPA documents for a variety of private and public sector clients.

Mr. Helton is experienced with the challenges of preparing environmental documentation for large linear utility and transportation projects and is familiar with the process and guidelines of the California Energy Commission (CEC) and Federal Energy Regulatory Commission (FERC), Western Area Power Administration (WAPA), Bureau of Land Management (BLM), US Forest Service, Bureau of Indian Affairs (BIA) among others.

Additionally, Mr. Helton has conducted Cultural Heritage environmental impact assessment and contributed as a Senior Advisor to technical teams for projects in Mexico, Saudi Arabia, Iraq and Algeria. Mr. Helton is also native-level bilingual in Spanish and has extensive knowledge of many Spanish-speaking countries; he performed graduate research in Mexico and Guatemala, studied at the University of Salamanca, Spain, and lived in central Chile.

Clint Helton, RPA

Representative Projects

United States

Historic Preservation Lead, EHP Review of HMGP Applications for FEMA Region IX in California: Currently leading historic preservation component of EHP review of HMGP grant applications in California for FEMA Region IX. Led completion of 6 Historic Property Findings Reports under Section 106 of the National Historic Preservation Act.

Cultural Resources Specialist, Phase I ESA, NEPA Documentation, and Environmental Studies Support for Facilities Expansion, CBP, TX, USACE Mobile District, AL: Preparation of 14 ESAs and 10 EAs. Led preparation of numerous cultural resources studies in support of NEPA EAs and Phase I Environmental Site Assessments in support of US Border Patrol facility expansion projects along the US/Mexico border. Included investigations for facilities in New Mexico, Texas, Arizona, and California. Received “Exceptional” rating for cultural resources study supporting Blythe, CA EA.

Cultural Resources Specialist, EA, Air Tour Management Plan for Volpe Center at Golden Gate National Recreation Area, San Francisco, CA: Cultural Resources Specialist, Environmental Assessment for an Air Tour Management Plan at Golden Gate National Recreation Area (GGNRA), Muir Woods National Monument, and Point Reyes National Seashore, California. Responsible for preparation of the Historic, Architectural, Archaeological, and Cultural Resources analysis at this National Park. There are a total of 739 documented historic structures within the GGNRA, including five National Historic Landmarks, 12 National Register-listed properties, and nine cultural landscapes. National Historic Landmarks comprise the Presidio, Fort Point, San Francisco Point of Embarkation, Alcatraz Island, and the San Francisco Bay Discovery Site.

Cultural Resources Specialist, Multi-Site EA, NEON, National Science Foundation, Nationwide; (AL, AZ, CA, CO, KS, MA, MD, MI, MN, NH, NM, FL, GA, OK, TX, WA, WI, VA) and Hawaii, Alaska, and Puerto Rico: Preparation of a multi-site EA. Provided overall management of a large national cultural resources study in support of NEPA EA. Analyzed environmental impacts of a large and comprehensive network of scientific infrastructure located in a variety of ecological zones designed to monitor environmental conditions and to provide data on climate change. Performed archival research, field visits, and coordination with applicable state archives and preparation of correspondence to multiple SHPOs. The project was completed on schedule and with minimal public comments.

Principal Investigator, U.S. Army National Guard Facility Redevelopment, Tustin, CA: Conducted an environmental review to specifically address potential impacts to historic properties for the Tustin US Army Reserve Center (USARC) Military Construction project. Since the Project has been defined as a federal undertaking, an assessment of potential impacts to historic properties is required, in compliance with Section 106 of the National Historic Preservation Act.

Team Principal, U.S. Navy Southwest Division Naval Facilities Engineering Command (NAVFACENGCOM), On-Call Cultural Resources Support, OR, WA, CA, AZ, NV, NM: Valued at over \$15.1 million, Mr. Helton authored the winning proposal, and was the overall team leader for this multi-year contract to provide cultural resources services at all U.S. Navy facilities in Oregon, Washington, California, Arizona, Nevada, and New Mexico.

Principal Investigator, Cultural Resources Study for the Remediation Activity, Environmental Cleanup Activities and Demolition at National Aeronautics and Space Administration (NASA) Santa Susana Field Laboratory (SSFL), NASA Areas I and II, CA: Currently assisting NASA with preparation of a cultural resources study of the Santa Susana Field Laboratory in support of a NEPA EIS. Study includes analysis of prehistoric, historic, and architectural resources, outreach to Native Americans and consulting parties, and developing mitigation measures.

Senior Technical Advisor, Fort Douglas National Historic Landmark Archaeological Resources Management Plan, UT: CH2M HILL is completing a cultural resource investigation for the United States Army Reserve 88th Regional Support Command (88th RSC) to support an archaeological resource management plan that will set forth a comprehensive approach for assessing and managing the archaeological resources at Fort Douglas National Historic Landmark in Salt Lake City, Utah, in compliance with Section 106 of the National Historic Preservation Act (36CFR800). The plan will set forth a process for managing the surface and subsurface archaeological resources

that contribute to Fort Douglas' National Landmark status, while at the same time maintaining the Fort's operational mandate as part of the 88th RSC. The management plan will present a strategy for evaluation, management, and treatment of cultural resources.

Project Manager, Army National Guard Cultural Resources Support Contracts, UT: Managed cultural resources services from Army National Guard for all 29 facilities within the State of Utah. Primary goal was to assist National Guard with bringing facilities into compliance with Section 106 of NHPA. Managed archaeological survey, testing, and data recovery projects. Assisted with Native American consultation. Authored an Integrated Cultural Resources Management Plan (ICRMP) to assist the Guard in complying with Department of Defense Instructions 4715.3 and Army Regulation 200-4.

Historic Preservation Lead, EHP Review of HMGP Applications for FEMA Region IX in California: Currently leading historic preservation component of EHP review of HMGP grant applications in California for FEMA Region IX. Led completion of 6 Historic Property Findings Reports under Section 106 of the National Historic Preservation Act.

Task Manager, US Border Patrol; Customs and Border Protection, Facilities Expansion, Multiple Locations along United States Southern Border. Lead preparation of numerous cultural resources studies in support of NEPA Environmental Assessments and Phase I Environmental Site Assessments in support of US Border Patrol facility expansion projects along the US/Mexico border. Included investigations for facilities in New Mexico, Texas, Arizona, and California. Received "Exceptional" performance rating.

Task Manager/Principal Investigator, SolarReserve, Rice Solar Energy Project, San Bernardino County, California. Assisted with preparation of AFC for CEC in support of a large proposed solar power generation facility covering over 4,000 acres of land managed by the Bureau of Land Management in San Bernardino County, California. Lead Federal agency is WAPA and also included BLM coordination. Responsible for preparation of cultural resources component of project, including archival research, field surveys, report preparation, and conducting Native American consultation.

Project Principal; Parker to Blythe Transmission Line Project; Western Area Power Administration; Imperial County, California. Provided overall management of cultural resources services for the Parker-Blythe #1 161-kilovolt (kV) transmission line project. The inventory extended from Blythe, California, to Parker, Arizona. A total of 147 sites (136 in California and 11 in Arizona) were recorded.

Task Manager, BrightSource Energy, Ivanpah Solar Electric Generating System Project, San Bernardino County, California. Assisted with preparation of AFC for CEC in support of a large proposed solar power generation facility covering over 4,000 acres of land managed by the Bureau of Land Management in San Bernardino County, California. Responsible for preparation of cultural resources component of project, including archival research, field surveys, report preparation, and conducting Native American consultation.

Task Manager, Terra-Gen LLC Alta Wind Project, Kern County, California. Task Lead, quality control manager, and overall management of cultural resources studies for this 5,000-acre-plus alternative energy development project near the City of Tehachapi, Kern County, California. Provide regulatory guidance, regional technical expertise in cultural resources and coordination with Kern County. Supervised inventory for cultural resources, technical report preparation, and conducted Native American Consultation.

Task Manager, Iberdrola Renewables, Multiple Solar Energy Development Projects, Arizona, California, New Mexico, and Nevada. Led preparation of cultural resources assessments for solar power generation facilities in Arizona, New Mexico, Nevada, and California. Mr. Helton is acting as principal investigator for several critical issues analyses as well as full permit preparation of solar energy development projects in Arizona, California, Nevada, and New Mexico. Project acreages range from 5,800 acres to 35,000 acres.

Task Manager, PPM Energy, Solar Energy Development, Arizona, Nevada, California. Cultural resources assessments for solar power generation facilities in Arizona, Nevada, and California. Mr. Helton is acting as

Clint Helton, RPA

principal investigator for literature searches and field visits for several proposed solar energy projects in Arizona, California, and Nevada. Project acreages range from 2,000 acres to 25,000 acres.

Senior Cultural Resources Specialist, Chevron Richmond Refinery Power Plant Replacement Project, Contra Costa County. Management of cultural resources studies for this major refinery facility reconfiguration and renewal project located in Richmond, California. The approximately 2,900-acre refinery occupies most of the Point San Pablo Peninsula. Responsible for preparation of cultural resources component of project, including field surveys, report preparation, and conducting Native American consultation.

Senior Cultural Resources Specialist, Turlock Irrigation District Almond 2 Power Plant, Stanislaus County, California. Task Lead and overall management of cultural resources studies for the construction of a simple-cycle peaking facility rated at a gross generating capacity of 174 megawatts. Responsible for preparation of cultural resources component of project, including field surveys, report preparation, and conducting Native American consultation. Approved as Designated Cultural Resources Specialist during construction phase of project.

Senior Cultural Resources Specialist, Russell City Energy Center, Calpine, Alameda County, California. Cultural Resources Specialist for the AFC license amendment for a 600-MW power plant located in Hayward, CA. Prepared cultural resources analysis including archival research, field survey, and report preparation. Approved as Designated Cultural Resources Specialist during construction phase of project.

Senior Cultural Resources Specialist, Mariposa Energy Project, Alameda County, California. Task Lead and overall management of cultural resources studies for the construction of a simple-cycle generating facility with a nominal capacity of 200-megawatts. Responsible for preparation of cultural resources component of project, including field surveys, report preparation, and conducting Native American consultation. Approved as Designated Cultural Resources Specialist during construction phase of project.

Project Manager; Sacramento Municipal Utility District (SMUD) Cosumnes Power Plant and Gas Pipeline Project, Environmental Compliance, Sacramento, CA. Managed interdisciplinary team of over 20 environmental specialists including archaeologists, biologists, and paleontologists during construction of 26-mile gas pipeline and associated power generation plant.

Senior Cultural Resources Specialist; Lodi Energy Center, NCPA, San Joaquin County, California. Cultural Resources Task Lead for the licensing of this 255-MW combined cycle power plant. Prepared cultural resources analysis including archival research, field survey, and report preparation. Approved as Designated Cultural Resources Specialist during construction phase of project.

Senior Cultural Resources Specialist; GWF Energy Tracy Combined Cycle Conversion Project, San Joaquin County, California. Task Lead and overall management of cultural resources studies for this conversion of an existing peaking plant to a combined-cycle baseload facility in San Joaquin County, California. Responsible for preparation of cultural resources component of project, including field surveys, report preparation, and conducting Native American consultation.

Designated Cultural Resources Specialist (CRS), Humboldt Bay Repowering Project, Humboldt County, California. Task Lead and California Energy Commission (CEC) approved Designated Cultural Resources Specialist (CRS) during construction of the Humboldt Bay Repowering Project (HBRP). The project consisted of construction of a load-following power plant consisting of ten natural-gas fired reciprocating engine-generator sets and associated equipment with a combined nominal generating capacity of 163 MW. The project repowers the existing 105 MW Humboldt Bay Power Plant Units 1 and 2. Responsible for ensuring implementation of the cultural resources Conditions of Certification (COCs) and Cultural Resources Monitoring and Mitigation Plan (CRMMP), directly supervising on-site construction monitors, reporting to the CEC's CPM and Cultural Resources Staff, and response to cultural resources discoveries during construction. Prepared Worker Environmental Awareness Program (WEAP) training material and ensured that compliance monitors, contractors, and construction crews met the requirements described in the projects COCs. Prepared daily and monthly reports, and a final monitoring report.

International

Senior Technologist/Task Leader, Punta Colonet Port Development, Baja, Mexico. Preparation of a management plan for cultural resources impact assessment for this proposed new port construction project in Baja, Mexico. Supervised preparation of subcontractor scope of work.

Senior Technical Advisor, SEIA for Two Seismic Surveys, Confidential Oil & Gas Client, Algeria. Cultural Heritage advisor for two Social and Environmental Impact Assessments (SEIA) for a seismic survey in the Zerafa block (22,000 km²) and Djebel Hirane-Reganne block (9,500 km²) in Algeria for a confidential oil & gas client.

Senior Technologist/Task Leader, ESIA for Confidential Clients, Iraq and Saudi Arabia. Cultural Heritage Lead for two Social and Environmental and Social Impact Assessments (ESIA).

Professional Organizations/Affiliations

Association of Environmental Professionals
Register of Professional Archaeologists
Society for American Archaeology
American Anthropological Association

Training and Certifications

CEQA Training
NEPA Training
Section 106/NHPA Training
U.S. Federal Antiquities Permits (Principal Investigator): Arizona, California, Colorado, Oregon, Washington, Utah, and Nevada

JENNIFER BURNS WHITEMAN, M.A.

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PERTINENT SKILLS

- Professional Cultural Resource Specialist, focusing on ethnographic studies and heritage resources since 1995.
- Specializes in ethnographic studies including archival genealogical research and ancestral lineage studies, Tribal recognition documentation, restored land determination assistance, and ethnographic research and consultation.
- Experienced Principal Investigator for Cultural Resource Management projects and ethnographic research. Exceeds the professional standards described in *Archaeology and Historic Preservation: Secretary of the Interior's Standards and Guidelines* for Principal Investigator.
- Knowledgeable on ethnographic, archaeological, and educational projects that involve identification and management of heritage resources as dictated by federal laws including but not limited to Section 106 of the National Historic Preservation Act of 1966 as amended (NHPA) and its implementing regulations (36 CFR Part 800), the National Environmental Policy Act of 1969 as amended (NEPA), Native American Graves Protection and Repatriation Act (NAGPRA), Archaeological Resource Protection Act (ARPA), American Indian Religious Freedom Act (AIRFA), and state laws including the California Environmental Quality Act (CEQA), numerous Senate Bills including SB 18 and Assembly Bill 978.
- Experienced leader of cultural resource inventory projects. Managed projects designed to satisfy environmental requirements specified in CEQA and its guidelines (Title 14 CCR 15064.5) and Section 106 of NHPA (36CFR800) by identifying and recording cultural resources within a project area, providing eligibility evaluations of identified cultural resources, assessing potential impacts to cultural resources resulting from the implementation of proposed project activities, and offering recommendations designed to protect resource integrity, as warranted with Tribal consultation and involvement at all stages of proposed projects. Managed projects involving the determination of eligibility of sites to the California Register of Historic Resources (CRHR), the National Register of Historic Places (NRHP), Traditional Cultural Properties, and discerning cultural values associated with archaeological sites.
- Accomplished technical writer. Experienced in writing successfully funded grant proposals, skilled in preparing cost estimates and scopes of work, proficient in archival and ethnographic research, and a specialist in professional and quality report writing.
- Completes projects on time and within budget, sometimes under budget.
- Diplomatic in interacting with clients and Tribal representatives, professional in Native American consultation and taking part in Tribal cultural committee meetings.
- Extensive experience working with Native American tribal governments in cultural resource management projects, assisting in repatriation of Native American items of cultural patrimony, and for the development and implementation of Cultural Monitor Training Seminars and educational programs that targeted Native American youth.

EDUCATION

- 2000 M.A. Anthropology (Emphasis Public Archaeology). Northern Arizona University, Flagstaff, Arizona. Graduated *Magna Cum Laude* and Phi Kappa Phi honors society.
- 1998 MNA / NAU Field School. Northern Arizona University, Flagstaff, AZ.
- 1995 B.A. Anthropology (Emphasis Ethnography). University of North Texas, Denton, TX. Graduated with high honors, President's List.
- 1992 High School. The Hockaday School, Dallas, TX.

PROFESSIONAL EXPERIENCE

10/2005-Present: Principle Investigator/Owner: *Northwest Cultural Resource Consultants.* Owner of DBE and SWBE, a woman-owned small business, that focuses on Ethnographic Research and Cultural Resource Management projects. Responsible for project management; developing proposals and cost estimates; building client and Tribal relationships; budget tracking; archival genealogical research and ancestral lineage studies; Tribal recognition documentation; restored land determination assistance; ethnographic research; Native American consultation; conducting archaeological fieldwork; site record production; determinations of eligibility to the NRHP, CRHR, and as Traditional Cultural Properties; and report writing.

3/2003 – 3/2013: Project Supervisor: *Pacific Legacy, Inc.* Duties include project supervision, developing proposals, cost estimates and reports, building client and Tribal relationships, budget tracking, directing archaeological field work, conducting large scale ethnographic research projects in a team with Dorothea Theodoratus, Native American consultation, attending Tribal cultural committee meetings, graphics department supervision, and maintaining computer network systems. Projects located throughout California, Oregon, and Nevada.

6/15/2006 – 3/1/2010: Senior Research Associate: *Humboldt State University, Center for Indian Community Development, Cultural Resources Facility.* The Cultural Resources Facility (CRF) is a branch of the HSU foundation, a non-profit organization, which focuses on training for HSU anthropology and Native American students. Duties included office management, building client relationships, developing scopes of work and cost estimates, Native American consultation, attending Tribal cultural committee meetings, working closely with clients and Tribal representatives, field work and student training, ethnographic research, determinations of eligibility to the NRHP and CRHR, Phase III data recovery, report writing, and graphics design. Projects were located throughout California.

1/15/2007 – 5/30/2008: Lecturer: *Humboldt State University, Department of Anthropology.* Professor of upper division Cultural Resource Management course (ANTH 374, Fall 2007), Ethnography course (ANTH 318, Spring 2007), and Introduction to Archaeology and World Prehistory (ANTH 105, Spring 2008).

10/2002 – 3/2003: Archaeologist: *Western Shore Heritage Services.* Ensured section 106 compliance processes through management of survey projects, monitoring, records research, computer graphics, report writing, and laboratory analysis in Washington State.

7/2001 – 8/2002: Field Director: *Tribal Conservation Corps.* Responsibilities include leading archaeological compliance prescribed burn survey, crew management, outdoor and environmental education, and supervision of seven 15-18 year old crew members from the Arapaho/Shoshone Wind River Reservation in Wyoming and Northern Ute reservation in Utah. The work focuses on heritage preservation through conservation archaeology, wildlife biology, education, and related projects.

5/2001 – 8/2002: Project Assistant: *Tribal Conservation Corps*. Main duties included grant researching and writing, environmental and archaeological education curricula development, crew coordination, and office assistance to field crews.

10/2001 – 5/2002: Ethnographer/Archaeologist: *SWCA inc. Environmental Consultants*. Main duties included research and preparation of tribal consultation requirements for the section 106 compliance process. Assisted a large-scale project designed to identify eligible Traditional Cultural Properties in Nevada. Performed archaeological survey for fire rehabilitation, wildlife enhancement, and land exchange in Northern Nevada.

1/1999 – 5/2001: Public Archaeology Coordinator: *Arizona Natural History Association*. Educator for The Elden Pueblo Project, Flagstaff, AZ. Duties included teaching elementary, high school, and college students about archaeological methods, research, artifact analysis, survey, mapping, and excavation techniques.

6 - 10/2000: Archaeological Technician GS-102-05: *Flagstaff Area National Monuments*. Monitoring of prehistoric and historic sites at Wupatki and Walnut Canyon National Monuments. Responsible for GPS, mapping, photographing, artifact analysis for relative site dating, and analyzing site condition based on natural and human impacts.

8 - 12/2000: Project Co-Developer and Graphics Supervisor: *Northern Arizona University*. Responsible for curricula development and implementation for upper level undergraduate students; accountable for computer graphics, and web-site development.

8/1999 – 12/2000: Graduate Assistant, Grant Writer: *Northern Arizona University and the Partnership for Public Archaeology*. Responsible for project development, grant writing and developing proposals for various projects including the Interactive Archaeology CD-ROM series. Grants awarded include: GM and Internal Research funding at NAU for a total of \$450,000.

8/1998-5/1999: Graduate Assistant at Wupatki National Monument: *Northern Arizona University*. Assistant at Wupatki National Monument, Flagstaff, AZ. Duties included photo database management, analysis of mortar in walls at Wupatki, Wukoki, Citadel, Lomaki, Nalakihu, and Walnut Canyon.

8/1997 – 5/1998: Project Collaborator and Videographer: *University of Arizona*. Collaborated with students and computer specialist in order to form a web site featuring photographs and short video productions by Anthropologists.

8/1997 – 12/1997: Project Assistant: *Tohono O'odham Tribe*. Assistant on video project that focused on educating tribal children about the dangers of drug and alcohol abuse.

8/1995 – 5/1996: Research Assistant: *University of North Texas*. Gathered and edited video footage on project studying Hispanic migrants in urban Texas communities and in rural outskirts.

8/1995 – 12/1995: Teaching Assistant: *University of North Texas*. Teaching assistant for Sociocultural Anthropology class, main duties included compiling lecture notes, meeting with students, grading assignments, and review lectures.

SPECIALIZED TRAINING

2008: 10 Hour OSHA Safety Training.
2008: 40 Hour HAZWOPER Certification.
2007: National Preservation Institute's seminar on NAGPRA and ARPA.
2007: California Environmental Quality Act (CEQA) and Native American Consultation Seminar.
2006: Understanding and Applying SB 18.
2005: National Preservation Institute's seminar on Traditional Cultural Properties and Native American Consultation.
2004: California Environmental Quality Act (CEQA) training seminar.
2001, 2002: Outdoor environmental education training seminars focusing on Native American students.
1999: Topcon total station operation.
1998: Project Archaeology training seminar for K-12 education.

SELECTED KEY PROJECTS

The following is a list of key projects and does not include all completed projects:

Ethnographic Overview of the Yokuts Culture

In 2014 and 2015 Jennifer Whiteman (as Northwest Cultural Resource Consultants) and Dorothea Theodoratus collaborated on a project for Applied Earthworks, under contract with PG&E to provide a general ethnographic overview and identify areas of cultural sensitivity within a linear project area and surrounding vicinity.

Reflections of Japanese Farming along the Pecho Coast of California Ethnographic Study

Northwest CRC was under contract to Far Western Anthropological Group, Inc. from December 2012 to October 2013 to conduct ethnographic research and oral interviews as part of a larger Historic Properties Management Plan for a project by the Pacific Gas and Electric Company (PG&E). The HPMP will guide PG&E in implementing specific management practices and measures designed to address effects to historic properties that may result from DCP's continued operation and maintenance. The ethnographic study provided context for understanding the Asian-American settlement along the Pecho Coast and laid the ground work for evaluation, interpretation, and treatment of effects. Oral testimonies from those who worked and lived on the Pecho Coast were invaluable in documenting the lives of the Japanese before World War II.

Extended Phase I Investigation at CA-SHA-128 along State Route 299 in Shasta County, California

Jennifer Whiteman served as Project Manager at Pacific Legacy, Inc. from August 2012 to March 2013 for a project by the California Department of Transportation (Caltrans). The purpose of the Extended Phase I investigation was to determine if significant archaeological deposits were present within the Area of Direct Impact (ADI) defined for the project and which would warrant Phase II site evaluation. CA-SHA-128 is within the Lake Britton Aboriginal District and is considered a contributing site by Tiley and Pierce (2004), eligible for inclusion in the National Register of Historic Places (NRHP) established at 36 CFR § 60.4, Criterion A. Results of the Extended Phase I investigation concluded that the site boundary within the ROW is located outside of the ADI for the proposed rehabilitation work along SR and no adverse effects to the site are anticipated.

Traditional Cultural Property Evaluation of Site CA-SHA-625 in Whiskeytown National Recreation Area, Shasta County, California

From November 2010 to July 2011 Jennifer Whiteman was a Co-Project Manager/Ethnographer with Dorothea Theodoratus for a Caltrans Project that included cultural resource survey, ethnographic research, and consultation with the Nor Rel Muk Wintu Nation to evaluate a sacred hunting site for eligibility as a traditional cultural property.

Archaeological and Rare Plant Survey for the Salmon Habitat Restoration Project

Jennifer Whiteman served as Project Co-Manager from April 2006 to August 2009, on a contract with the California Department of Fish and Game to conduct Archaeological and Rare Plant Survey for the Salmon Habitat Restoration Project. Ms. Whiteman was responsible for Native American consultation, project oversight, and scheduling with private land owners, project proponents, and archaeological and botanical survey crews. The contract involved more than 40 projects per year along the California coast line, including Trinity County. Contract deliverables authored by Ms. Whiteman included numerous CEQA documents.

Yontocket Historic District and South Restoration Area

Experience working with the California Department of Parks and Recreation, North Coast Redwoods District includes archaeological investigations conducted at the Yontocket Historic District and South Restoration Area in Tolowa Dunes State Park. Jennifer Whiteman served as Project Manager from October 2008 to April 2009 to conduct an archaeological inventory of portions of Tolowa Dunes State Park, north of Crescent City, California. The investigations resulted in updating nine previously recorded sites, including the ethnohistoric Tolowa villages of Yontocket and Sweetwater, and three newly recorded sites. Ethnographic research was conducted to determine eligibility of three sites as Traditional Cultural Properties.

Archaeological Investigations at Tuluwat

On a contract with the Table Bluff Wiyot Tribe, Jennifer Whiteman served as Project Manager from August 2008 to December 2009 for archaeological investigations conducted at the ethnohistoric site of Tuluwat (CA-HUM-67). Ms. Whiteman coordinated safety training, equipment, and excavation of over 13 cubic meters of contaminated soil at the Wiyot village site of Tuluwat.

Cultural Monitor Training for Trinidad Rancheria

In March 2009, Jennifer Whiteman prepared materials and conducted training with Janet P. Eidsness. for Trinidad Rancheria. This was part of an on-going program to provide cultural resource management training to Native American representatives.

Clarke Museum Board of Directors Meeting

Jennifer Whiteman teamed with Caltrans representatives from District 1 to present archaeological background of the North Coast of California with a specific focus on ground and polished stone assemblages as part of a NAGPRA meeting concerning the repatriation of the zoomorph collection from Indian Island (Tuluwat).

Confusion Hill Bypass Project

Between 2006-2009, Jennifer Whiteman was employed at Pacific Legacy and worked on the Caltrans contract to provide both an archaeologist and up to two Native American representatives to serve as monitors at prehistoric site P-23-003969 within the project Area of Potential Effect (APE) during construction. The Confusion Hill Bypass Project was on Highway 101 in Mendocino County. The site was assumed eligible to the National Register of Historic Places. Monitoring required an archaeologist familiar with the nature of local and regional Northern

California archaeology, and involved working with the InterTribal Sinkyone Wilderness Council and the Eel River Nation of Sovereign Wailaki as Native American monitors during construction work at the site.

Ethnographic and Ethnohistoric Overview of the Buena Vista Rancheria

Conducted extensive ethnographic research and consultation with Native American tribes as part of a team led by Dorothea Theodoratus in 2005 and 2006. Three volumes were produced to provide a comprehensive archaeological, historic, and ethnographic overview with genealogy of the Buena Vista Rancheria of Miwok Indians.

Middle Fork Relicensing Project

In August 2005, Ms. Whiteman worked in collaboration with Dorothea Theodoratus to produce a preliminary ethnographic overview of the Nisenan, Washoe, and Northern Sierra Miwok for the PCWA Middle Fork American River Relicensing Project.

Klamath Ethnographic Overview

Jennifer Whiteman and Dorothea Theodoratus performed extensive ethnographic research from November 2004 to April 2005. Data concerning culture change and subsistence activities of the Klamath, Modoc and Yahooskin Tribes of Oregon and Northern California was presented to a panel of lawyers.

BLM – Ethnographic Overview of Northern Nevada

While employed at SWCA in November 2001 through May 2002, Jennifer Whiteman assisted Ginny Bengston in a comprehensive overview of ethnographic/ethnohistoric resources in Northern Nevada to identify Traditional Cultural Properties.

SELECTED PUBLICATIONS AND ACCOMPLISHMENTS

This list merely includes some selected works, presentations and accomplishments in order to highlight a range and assortment of Mrs. Whiteman's completed works, and not the entire collection.

Burns (Whiteman), Jennifer

4/2001 *Interactive Archaeology of Peru: Understanding Complex Societies* presentation at SAA National Conference, New Orleans, LA.

2000 *Interactive Archaeology of Peru: Understanding Complex Societies*. Master's Thesis. Northern Arizona University.

Burns (Whiteman), Jennifer with contributions by Jerry Rohde

2009 *A Phase I Cultural Resources Investigation of the Tolowa Dunes State Park South Restoration Project Del Norte County, California*. Prepared for the North Coast Redwoods District of California State Parks.

Bengston, Ginny with contributions by Jennifer Burns (Whiteman)

2003 *Northern Paiute and Western Shoshone Land Use in Northern Nevada: A Class I Ethnographic/Ethnohistoric Overview*. Prepared for the BLM Nevada

Hildebrandt, William, Jennifer Burns (Whiteman), James Roscoe, and Allika Ruby

2009 *Draft Report of the 2008 Archaeological Investigations Conducted at Tuluwat (CA-HUM-67/H), Humboldt County, CA*. Prepared for the Table Bluff Wiyot Tribe.

Jackson, Rob, Jennifer Burns (Whiteman), and Doug Edwards

2005 *Extended Phase I/II Archaeological Investigations at CA-SIS-3965/H, Lost River Bridge Replacement Project 02-SIS-161, State Route 161*. Prepared for the California Department of Transportation, North Region, District 2, Redding.

Schumacher, James, Reana Ballentyne, Jennifer Burns (Whiteman), Brett Lenz, R. Lee Lyman, and Erik Whiteman

2003 *Evaluations of 28 Archaeological Sites within the Lower Monumental Reservoir of the Snake River, Washington*.

Schumacher, James and Jennifer Burns (Whiteman)

2004 *Yuetswabic (45KI263): Preliminary Analysis of the Archaeological Collection*. King County Facilities Management Division, Washington.

Theodoratus, Dorothea, and Jennifer Burns (Whiteman)

2005 *Ethnographic and Ethnohistoric Overview of the Klamath, Modoc, and Yahooskin Tribes of California and Oregon*. Presentation to panel of lawyers, historians, fisheries biologists, and economists.

2006 *Ethnographic Overview of the Middle Fork American River*. Report section prepared for The Eldorado and Tahoe National Forests. Report in Press.

Theodoratus, Dorothea, and Jennifer Burns (Whiteman), Kathleen McBride, and Ann Johnson

2006 *Ethnographic, Ethnohistoric, and Historic Overview of the Buena Vista Rancheria of Me-wuk Indians*. Prepared for the Buena Vista Rancheria of Me-wuk Indians, Sacramento, CA.

Whiteman, Jennifer with contributions from Sharon Waechter, Marjorie Yoshida Fiske, and Grace Yoshida

2013 *Reflections of Japanese Farming along the Pecho Coast of California*. Prepared for PG&E, Sacramento, CA.

RESUME

Dorothea J Theodoratus, Ph.D.

May 2015

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Fair Oaks, CA 95628

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Status

Senior Ethnographer, Pacific Legacy, Cultural Resources Consultants, Eldorado Hills, CA

Professor of Anthropology (Emeritus), Native American Studies, and Canadian Studies, California State University, Sacramento, CA, 1967-1994, part time instructor 1994, 1995.

Consultant

Tsi Akim Maidu Tribe of Taylorsville Rancheria, Taylorsville, CA. 2010-current; genealogy

Enterprise Rancheria, Oroville, CA, history, issues, 2012

Ione Miwok Tribe, Plymouth CA: Fee to Trust Case (work with attorneys and tribe), 2004-10;

Various research on tribal history and issues 2008-2010

Tubatulabal Tribal Consultant, Caltrans Environ. Justice Grant; Fed. Acknowledgement 2007-

Taylorsville (Plumas Co) Maidu, Federal Acknowledgement Research, 2009-

Sheehan Law Firm, Ocean Springs, MI (work with Timbisha Shoshone, Death V. CA) 2007-

Caltrans District 4, Oakland, CA, Kashaya Cultural Landscape Study, 2007-2009

West Point Band of Miwok Indians (federal recognition), West Point, CA 2007-2008

Perkins Coie Law Firm, Portland, OR, through Pacific Legacy, Cameron Park, CA 2005

Federal Acknowledgment Cases, California Indian Legal Services, Oakland, CA, 1992-2000

NorRelMuk Nation (Wintu), Admin. for Native Americans Grant, Fed. Recognition 1999-2002

El Dorado Miwok Tribe, Administration for Native Americans Grant, Fed. Recognition, 2002-03

Turtle Bay Museum (Wintu) (Village reconstruction, Salmon exhibit), Redding, CA 1999-2002

Mooretown Rancheria, Oroville, CA, Administration for Native Americans Grant, 1998, 1999

Salinan Nation, CA, Admin. for Native Amer. Grant & other sources. 1995-1996, 1997-1998, 1999-

Federated Coast Miwok, NAGPRA Research, Point Reyes National Seashore, 1988-1998

The Central Sierra Me-Wuk Cultural & Historic Preservation Com., Tuolumne Tribe, 1991-1998

Konkow Cultural Org., Oroville, CA, Administration for Native Americans Grant, 1998-1999

MHA Environmental Consulting, Inc. on Fourmile Hill Geothermal Project, 1996, 1997-1998, 1999

LSA Associates, Inc., Timbisha NAGPRA Project, Death Valley NP, 1997-1998

Tuolumne Tribe with Univ. California, Berkeley, Hearst Museum, NAGPRA Grant, 1996-1998

Mendocino County Inter-Tribal NAGPRA Documentation Project, 1996-1998

Hoonah Tlingit NAGPRA Documentation Project, 1996-1997

California State Native American Heritage Commission, Sacramento, 1988-1999

Tongass National Forest, Chatham District, Sitka, AK, 1993, summer

Sitka Tribe Historic Preservation, Sitka, AK, 1994-1995

Federated Coast Miwok Tribes, Tomales and Bodega Bays, CA. (Fed. Acknowledgment), 1993-5

Paskenta Band of Nomlaki Indians, Williams, CA. ANA Grant. 1995-1996; Cont'd. consultation

Auburn Rancheria, Fed Recognition, for California Indian Legal Services, Oakland Office

1990 Vice President of CSUS Archaeological Institute (Fall 1994 - part time)

Senior Ethnographer, Pacific Legacy, an Environmental firm, Eldorado Hills, CA, 2005--

Private Consultant 1996-ongoing

President, Theodoratus Cultural Research, Fair Oaks, CA 1978-1996

Tribal Expertise: Work with tribes as a consultant, and on legal issues, cultural resources, federal recognition, heritage preservation, NAGPRA: **Pomo:** Graton, Point Arena, Northern, Central, Coast Central (Point Arena), Southwest (Kashaya), Southern (Dry Creek), Eastern (Robertson), Mendocino County Inter-

Tribal NAGPRA Documentation Project (for Pomo, **Yuki, Cahto, Wailaki, Huchnom**); **Chimariko**; **Miwok**: Ione, Buena Vista, El Dorado, Tuolumne, Wilton, West Point, Auburn, general Central Sierra Miwok Cultural Preservation Committee; **Washoe**; **Maidu**: Tsi Akim Tribe, Enterprise, Oroville Konkow, Mooretown, Greenville (northern), Susanville; **Wintu** (incl. Nomlaki): NorRelMuk, Sacramento River, McCloud, Paskenta; Grindstone, general work with all northern groups; **Shasta**; **Klamath**; **Modoc**; **Pit River** (all groups); **Yurok**; **Karuk**; **Tolowa**; **Hupa**; **Western Mono** (North Fork, Auberry, Cold Springs); **Salinan Nation**; **Costanoan** groups; **Yokuts**; **Tubatulabal**; **Paiute/Shoshone**: Bishop, Big Pine, Independence, Lone Pine; Shoshone: Timbisha; **Sitka Tlingit**; **Hoonah Tlingit**; **Kootenay** (Montana); various non-Indian persons for local history.

Education

Ph.D., 1971 Anthropology, Maxwell Graduate School of Citizenship and Public Affairs, Syracuse University, Syracuse, New York. Dissertation: Identity Crises: Changes in Life Style of the Manchester Band of Pomo Indians, Point Arena, CA.

Undergraduate: University of Washington, Seattle, 1953-1956; California State University, Sacramento, 1959-1962, BA 1961 (Anthropology, Geography, Art).

Certificate, Historic Preservation Law, University of Nevada, Reno, Cultural Resources Management Program, 1992.

Professional Societies (no longer active)

American Anthropological Association, Fellow (-1994) Associate Editor for *Applied Anthropology*, 1983 Annual Meetings, Chicago. Committee to Investigate Anthropological Concerns on the Peripheral Canal, 1982

Southwestern Anthropological Association, Fellow; President 1987; Executive Board 1980-1982; Chair, Women in Anthropology Committee 1981-1982; Chair, Publications Committee 1980 -1991

Society for Applied Anthropology, Fellow; Ethics Committee 1981-1982; Presidential Nominee 1981-1982; Chairperson 40th Annual Meeting, 1980 Denver; Social Impact Committee 1977-1980; Annual Meeting Committee 1977-1978; Chairperson 37th Annual Meeting, 1977 San Diego (1990)

American River Natural History Association, Board of Directors, 1979-1991

Publications. Reports. Video Tapes (a partial list)

2015 Contributor and Editor of "Ethnographic Overview of Yokuts Culture for the PG&E Valley Power Connect Project. Prepared by Jennifer Whiteman for Applied Earthworks, Inc., Fresno, CA

2014 Historical Context; genealogy report. With Kathleen McBride for The Kashaya Pomo Cultural Landscape Project: A Community Based Approach. June 2015. Anthropological Study Center, California State University. Rhonert Park, CA

2013 Lecture/Panel: On The Front Lines-Remembering Lyng V Northwest Indian Cemetery Association.(1988). November 8, 2013. UC Davis School of Law, Davis, CA

2012 Genealogy Report, Tsi Akim Maidu Tribe of Taylorsville Rancheria. 3 Vols, With Louella Ryberg Giordano and Star AndersonHicks. On file, Tribal Office, Grass Valley, CA

- 2011 Puccinuella Enhancement Project. With Jennifer Burns, For Caltrans, State of California and Whiskey Town National Recreation District. Pacific Legacy, Eldorado Hills, CA

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Publications, Reports, Video (continued)

- 2010 Survey and inventory of Northern Miwok Cultural and Historical Sites. For Ione Miwok Tribe, Plymouth, CA
- 2009 An Essay on Environmental Justice Strategies. For Kern County of Governments (Eight San Joaquin Valley Councils of Government). For Tubatulabal Tribe, Lake Isabella, CA
- 2009 California Central Valley Tribal Environmental Justice Transportation Collaboration Project. For Kern County of Governments, Eight San Joaquin Valley Councils of Government. For Tubatulabal Tribe, Lake Isabella, CA.
- 2007 Fee to Trust Feasibility Study, Timbisha Shoshone. With Kathleen McBride. For Sheehan Law Firm, Ocean Springs, MS. October, 2007.
- 2007 Tribal Genealogy. Ione Band of Miwok Indians, with Kathleen McBride. August 2007, Ione, CA
- 2006 Ethnographic and Ethnohistoric Overview for the Buena Vista Rancheria of Me-Wuk Indians, Amador County, CA. Prepared for the Buena Vista Rancheria, Sacramento, CA. With Robert Jackson, Kathleen McBride, Jennifer Burns, Pacific Legacy, Inc. Cameron Park, CA.
- 2004 Ethnohistorical Overview of the Ione Band of Miwok Indians (for Fee to Trust), with Kathleen McBride. Prepared for Ione Band of Miwok Indians, September 2004, Ione, CA.
- 2003 The El Dorado Miwok, Background Information Concerning Tribal Restoration. With Jean E. Starns. Report prepared for the El Dorado Miwok, Placerville, CA and California Indian Legal Services, Oakland, CA.
- 2000 Place Names and Annotated Bibliography. Hoonah Tlingit Use of Glacier Bay National Park and Preserve, AK. for National Park Service, Anchorage, through Cooperative Park Studies Unit, College of Forest Resources, University of Washington, Seattle, WA.
- 1999 Point Reyes National Seashore, Cultural Affiliation Report. Tim Campbell, Project Coordinator; Co-authors Sylvia Thalman, Geri Emberson. National Park Service. Point Reyes, CA. Report of the Federated Coast Miwok Cultural Preservation Association, Novato, CA.
- 1999 Death Valley National Park Cultural Affiliation Study. D. Theodoratus, P.I., with G. Emberson, D. White, D. McLean, S. Conkling. Prepared by LSA Associates, Inc., Irvine, CA.
- 1998 Gasquet-Orleans” in Lyng v. Northwest Indian Cemetery Protective Association. Pp 302-311, In Readings in American Indian Law; Recalling the Rhythm of Survival. Edited by Jo Carrillo, Philadelphia, Temple University Press.
- 1998 *Ethnographic Report on the Medicine Lake Highland* (Pit River Bands/Nation and Modoc Tribe. Co-Author with Geri Emberson, Tom Jackson, and Andrea Gaut. Fourmile Hill Geothermal Project, MHA Environmental Consulting, San Mateo, CA. (Original Report 1997;

Additional fieldwork and revisions, 1998)

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Publications, Reports, Video (continued)

- 1997 *The Federated Indians of Graton Rancheria; Background Information Concerning Tribal Restoration.* Co-author and Research Coordinator. California Indian Legal Services, Oakland, CA and Graton Tribal Council, Petaluma, CA. (attachment to HR 946, US Congress, Graton Rancheria Restoration Act)
- 1995 *Sitka Tribe of Alaska, Historic Preservation Plan.* Published by USDI, National Park Service, Anchorage, AK. August, 1995 [revised from 1993 report].
- 1994 *Wintu Sacred Geography of Northern California.* Co-author, Frank LaPena. In, *Sacred Sites, Sacred Places*, edited by David L. Carmichael, Jane Hubert, Brian Reeves and Auchild Schanche. One World Archaeology Series. Pp. 20-31. London: Routledge.
- 1994 *The Paskenta Band of Nomlaki Indians; Background Information Concerning Tribal Restoration.* Co-author, Geri Emberson. California Indian Legal Services for H.R. 4180, 103rd Congress, 2d Session (Passed). Washington, D.C.
- 1994 *The United Auburn Indian Community; Background Information Concerning Tribal Restoration.* Co-author, Geri Emberson. California Indian Legal Services for H. R. 4180, 103rd Congress, 2d Session (Passed). Washington, D.C.
- 1993 *Sitka Tribe of Alaska, Historic Preservation Plan.* USDI, National Park Service Historic Preservation Grant, Washington, D.C., Sitka, Alaska.
- 1993 *Traditional Places and Archaeological Sites.* World Archaeological Congress Papers on Sacred Sites. University of South Dakota Press.
- 1993 *Me-Wuk Ethnography.* In, *Waterscapes in the Sierra: Cultural Resources Investigations for the Angels (FERC 269) Project*; Pacific Gas and Electric Co. Infotec Research, Inc., Sonoma, CA.
- 1992 *Wintu Sacred Geography.* Co-author, Frank LaPena. In, *California Indian Shamanism*, edited by Lowell John Bean. Pp. 211-226. Menlo Park, CA: Ballena Press.
- 1991 *Statement of Findings, Native American Interview and Data Collection, Study of Mt. Shasta, California.* USDA, Shasta-Trinity National Forests, Redding, California.
- 1991 *Klamath River Canyon Ethnology Study,* In, *Klamath River Canyon Prehistory and Ethnology.* USDI, Bureau of Land Management, Cultural Resource Series No. 8, Oregon State Office, Portland, Oregon.
- 1991 *Indian Uses of Sea Products on the North Coast of California.* With Anne Poitras. California State Department of Parks and Recreation, Sacramento, CA.
- 1990 *Wintu Sacred Geography.* Invited paper for Conference on California Indian Shamanism, May 1990 at California State University, Hayward. (Also presented at the 1991 California Indian

Conference, Riverside, CA; Women In Anthropology Conference, CSUS, 1992)

- 1990 *Mirage of Honor; The 1851 Treaty at Camp Barbour, California*, (Video) Associate Producer with Producer Sandra Helland. University Media Services, California State University, Sacramento (12 minutes).

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Publications, Reports, Video (continued)

- 1990 *Cultural Background Information on Case No. 7909* (The People of the State of California, Plaintiff, vs., DDK, Defendant), for Gehrke's Investigative Services, Fresno, CA and Eric Green, Attorney at Law, Fresno, CA. Theodoratus Cultural Research, Fair Oaks, CA
- 1989 *Solano Woman*, Associate Producer, Video tape program produced for the Vacaville Museum, Vacaville, CA. Theodoratus Cultural Research (21 minutes).
- 1989 *Klamath River Canyon Study*. Report for the USDI, Bureau of Land Management, Portland, Oregon .BioSystems Analysis, Inc., Santa Cruz, CA (To be published in Portland BLM Anthropology Series).
- 1989 *Susanville Rancheria Arts Program* A Video Presentation for the Lassen Arts Council, Associate Producer with Producer Sandra Helland. Theodoratus Cultural Research.
- 1989 *Historical Overview, Yuba River Basin, Project Alternatives*, (Historical Section with Dian Self). Report for the Department of the Army, Corps of Engineers, Sacramento District, Sacramento, CA. BioSystems Analysis, Inc., Santa Cruz, CA
- 1989 "Update on Point Arena Roundhouse, with Richard Jenkins, News From Native CA, March/April 1989, p. 13.
- 1988 *Frank LaPena, Artist and Wintu Traditionalist*, A Video Program produced with Carla Hills. Theodoratus Cultural Research (12 minutes).
- 1987 *G-O Road: Northwest California Religion Case to be Reviewed by Supreme Court*. News From Native California, Vol. 1, No. 5, November/December 1987.
- 1987 *Preserving the Point Arena Roundhouse*. News From Native California, Vol. 1, No. 4, September/October 1987.
- 1985 *A Walk Through Yesterday*. Video tape program produced for the Vacaville Museum, Vacaville, CA. Theodoratus Cultural Research (21 minutes).
- 1985 *The Extension of Tradition: Dedication*. Video tape program produced in cooperation with the Crocker Museum, Sacramento, CA. Theodoratus Cultural Research (20 minutes).
- 1985 *Tradition: A Contemporary Perspective*. In, *The Extension of Tradition: Contemporary Northern California Native American Art in Cultural Perspective*, pp. 38-43, Co-author. Frank R. LaPena and Janice T. Driesbach, editors. The Crocker Art Museum, Sacramento, CA.
- 1985 *Central California Indians. Co-author*. In, *Masterkey 59(2,3):4-11 Summer/Fall, Special Issue: People of California*. Southwest Museum, Los Angeles, CA.
- 1985 *Black Butte Lake: An Oral History Sampler*. Video tape program prepared for the U.S. Army

Corps of Engineers, Sacramento District. Theodoratus Cultural Research. (21 minutes)

- 1982 *Ethnography and History in Preservation Research: Views of CRM in California*. In, Contract Abstracts, Vol. 3, No. 1.

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- 1980 *Ethnography in Cultural Resources Management*. In, Third National Conference, Task Force on Recreation Use and Resource Management of the Edison Electric Institute. Washington, DC: Edison Electric Institute.
- 1978 *Western Pomo and Northeastern Pomo*, (co-author, Lowell J. Bean) In, Handbook of North American Indians, Volume 8: California. Edited by Robert F. Heizer. Washington, DC: Smithsonian Institution.
- 1974 *Cultural and Social Change Among the Coast Central Pomo*, California Journal of Anthropology, Volume 1, Number 1.

Conference Presentations and Participation (a partial list)

Active participant in professional meetings, presenting papers on topics such as ethics and cultural resource studies, anthropologists as expert witnesses, development and CRM, religious freedom, burial/reburial issues, methodological problems in heritage preservation, Native American tradition, ethnicity and heritage conservation, dilemmas in data integration, and social impact assessment.

- 1993 *A Retrospective on Thirty Plus Years as a California Ethnographer*. In, Plenary Session, The Past is But the Beginning of a Beginning. Eight California Indian Conference, Berkeley, CA.
- 1993 *Off Reservation Land Rights: A Comparative Analysis*. Invited Session, The Politics of Heritage: Native American Issues in Contemporary America. Eighth California Indian Conference, Berkeley, CA.
- 1992 *A Perspective on Traditional Sites*. Invited speaker, Plenary Session, Society for California Archaeology, Pasadena, California, April.
- 1991 Invited Statement, Participant, *Legacy Resource Management Program*, Department of Defense Working Group on Traditional Places and Archaeological Sites. Washington, DC, November.
- 1987 *C. Hart Merriam's View of the California Indian Condition, 1898-1935*. Invited paper, Session: California Indian Ethnohistory, American Society for Ethnohistory, Nov. 6, 1987, Berkeley, CA.
- 1987 *Cultural Resource Training Session*. USDA, Sequoia National Forest, Porterville, CA.
- 1987 Program Committee: *The Third California Indian Conference*, October 16-18, 1987. Santa Barbara Museum of Natural History, Santa Barbara, CA.
- 1987 Session Organizer: *Indians and Anthropologists Working Together*. The Third California Indian Conference, October 16, 1987. Santa Barbara Museum of Natural History, Santa Barbara, CA.
- 1987 *Cultural Resource Training Session*. USDA, Sequoia National Forest, Porterville, CA.

- 1985 *Removal and Reburial of Human Remains from CA-TEH-10, Black Butte Lake, Tehama County, California.* (co-author) Invited paper, Session: Ethnoarchaeology, Society for California Archaeology, San Diego, March 29, 1985.
- 1985 *Cultural Resources in the Assessment of Development Projects.* Sacramento Association of Applied Sociologists, March 26th, 1985.

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Conference Presentations and Participation (continued)

- 1984 Workshop organizer with Omer Stewart and Florence Shipek: *Anthropologist as Expert Witness.* Annual Meeting of the Society for Applied Anthropology, Toronto, Canada, March 14, 1984.
- 1983 Organizer with Benita Howell: *Recent Perspectives, The American Indian Religious Freedom Act (PL 95-341).* Invited Symposium for the Committee of Anthropologists in Environmental Planning, American Anthropological Association Annual Meeting, Chicago, Nov. 17-20, 1983.
- 1983 Paper presented: Gasquet-Orleans: *View from the End of the Road.* For, Invited Symposium, Recent Perspectives, The American Religious Freedom Act. American Anthropological Association Annual Meeting, Chicago, Nov. 18, 1983
- 1983 Invited Organizer and Discussant: *Development and Archaeological Sites in the West.* Conference: "Reusing Old Buildings: Preservation Law and the Development Process," June 26-28, 1983, San Francisco, CA. Sponsored by The Conservation Foundation, The National Trust for Historic Preservation, and the American Bar Association.
- 1982 Paper presented: *The Dutch Gulch Lake Project: A View of Methodological Approaches to the Study of Prehistoric Populations through Great Depression Populations.* (with Jerald J. Johnson) for Symposium, "Cultural Resource Management and the U.S. Army Corps of Engineers," Society for American Archaeology, Annual Meeting, Minneapolis, MN.
- 1982 Invited Paper: *Cultural Conservation: A Case Study in the Sierra Nevada.* For Symposium, "Cultural Conservation and Environmental Planning" (Library of Congress Folklife Center), American Anthropological Association, Annual Meeting, Washington, DC.
- 1983 Discussant: Symposium, *Native American Religious Freedom: Conflicts and Accommodations.* American Anthropological Association, Annual Meeting, Washington, DC.
- 1982 Symposium Organizer: *Recent Findings in Sierran Anthropology.* Southwestern Anthropological Association, Annual Meeting, Sacramento, CA.
- 1982 Symposium Organizer: *Employment of Women in the Public Arena.* For Women in Anthropology Committee, Southwestern Anthropological Association, Annual Meeting, Sacramento, CA.
- 1982 *California Anthropology and Native American Tradition.* Paper Presented for the Ethnic Studies Lecture Series, California State University, Sacramento, CA.
- 1981 Invited Paper: *The Present Status of California Ethnohistory: Tradition as Change,* University of Uppsala, Sweden, Department of Cultural Anthropology, June, 1980.

- 1981 Paper Presented: *Tradition and Ethnicity in Heritage Conservation*. In Symposium, Conservation Ethnology, 1981 Annual Meeting of the American Society for Ethnohistory, Colorado Springs, CO.
- 1981 Workshop Facilitator with three other professionals: *Social Impact Assessment: Scope and Potential*. For American Anthropological Association Committee on Anthropology as a Profession, 80th Annual Meeting of the American Anthropological Association, Los Angeles.

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Consultant Work, Cultural Resource Management (continued)

- 1981 Workshop Facilitator: *Ethnographic Research and the U.S. Forest Service*, for USDA, Forest Service, Regional Office, San Francisco (full day workshop, October, Sacramento, CA).
- 1981 Paper Presented: *Dilemmas in Data Integration*. In Symposium, Cultural Studies at Warm Springs Dam--7 years: \$2,000,000. 80th Annual Meeting of the American Anthropological Association, Los Angeles, CA.
- 1981 Discussant, Invited Session: *Collaborative Research on Scientific Method*. For the Society for Applied Anthropology, 80th Annual Meeting of the American Anthropological Association, Los Angeles, CA.
- 1980 Invited Paper: *Ethics and Cultural Resource Studies*. Workshop Conference on, Ethical Problems of Fieldwork, National Science Foundation, Springhill, Minnesota.
- 1980 Co-Chair, Symposium: *Indian Heritage Preservation Issues*. Paper Presented: *Methodological Problems of Heritage Preservation: A Case Study*, Society for Applied Anthropology, Annual Meeting, Denver, CO.
- 1980 Paper Presented: *Ethnography in Cultural Resources Management*. Symposium, Cultural Resources Management, Third National Conference, Task Force on Recreation Use and Resource Management, Edison Electric Institute, Portland, OR.
- 1978 Symposium Organizer: *Native California Indians and World Ethnology I: Current Research*. Paper Presented: *Coso Hot Springs: Traditional Healing or Geothermal Energy?*; Discussant in Part II: *Spiritual Sites*, 77th Annual Meeting, American Anthropological Association, Los Angeles, CA.
- 1978 Chairperson, Symposium: *Contemporary Ethnology*, Southwestern Anthropological Society, Annual Meeting, San Francisco, CA.
- 1977 Participant, 2-day Symposium: *Restoration of Equality in Indian-Anglo Decision-Making*. Society for Applied Anthropology, Annual Meeting, San Diego, CA.
- 1976 Symposium Organizer: *Contract Ethnographic Team Research*. Paper Presented: *Administration of Projects*. Southwestern Anthropological Society, Annual Meeting, San Francisco, CA.
- 1973 Paper Presented: *From Rancheria to Pre-Industrial Cooperative: An Analysis of the Cultural and Social Change Among the Coast Central Pomo*. 72nd Annual Meeting, American

Anthropological Association, New Orleans, LA.

- 1973 Participant, Smithsonian Institution Symposium: *Economic Development on American Indian Reservations*. Southwestern Anthropological Society, Annual Meeting, San Francisco, CA.

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Consultant Work, Expert Witness (continued)

Consultant Work, Cultural Resource Management, Expert Witness:

As Principal Investigator of Theodoratus Cultural Research (TCR), I saw extensive research projects to their completion (report list available on request). I directed large research teams in separate and combined studies of ethnographic, archaeological, and historical investigations. TCR reports included the impacts of hydroelectric power plants, gas plants, geothermal power plants, transmission lines, roads, pipelines, water systems, flood control, timber harvests, and city redevelopment. Studies ranged from general overviews (reconnaissance, inventory, evaluation) to specific problem solving, and included cumulative impacts, burial relocation, native consultations, organizing native involvement programs, and cultural brokerage tasks. I have continued research in these areas after TCR. The TCR work included over 95 research contracts from the following:

Federal

- U.S. Army Corps of Engineers, Districts:
 - Sacramento, San Francisco, Los Angeles Districts
- U.S. Department of Agriculture, Forest Service:
 - Shasta-Trinity National Forest, Redding, CA
 - Sierra National Forest, Fresno, CA,
 - Six Rivers National Forest, Eureka, CA
 - Stanislaus National Forest, Sonora, CA
 - Sequoia National Forest, Porterville, CA
- U.S. Department of Defense, Washington, DC
- U.S. Department of the Interior:
 - Bureau of Land Management, Redding, Susanville, Medford Districts
 - Inter-Agency Archaeological Service, Washington, DC
 - Heritage Conservation and Recreation Service, Washington, DC
 - National Park Service, Western Region, San Francisco

States

- California Public Utilities Commission, San Francisco
- California State Water Resources Control Board, Sacramento
- California, Office of Historic Preservation
- Montana Dept. Natural Resources and Conservation, Helena

Counties

- Calaveras County Museum, San Andreas, CA
- Calaveras County Water District, San Andreas, CA
- Plumas County, Department of Public Works, CA

Cities

- San Jose, CA, Redevelopment Agency
- Sacramento City Redevelopment Agency

Utilities

Pacific Gas and Electric, San Francisco
Kings River Conservation District, Fresno, CA
Sacramento Municipal Utility Company, Sacramento
San Joaquin Power Authority, Turlock, CA
Southern California Edison, Rosemead, CA

Private Companies

Dames & Moore, San Francisco
David J Powers & Associates, San Jose, CA Ecological Analysts, Concord, CA
Environmental Science Associates, San Francisco
Envirosphere Company, Division of EBASCO Services, Inc., Sacramento

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Consultant Work, Expert Witness (continued)

ESCA-Tech Corporation, Costa Mesa, CA
Fredericksen, Kamine & Associates, Sacramento, CA
Gehrke's Investigative Services, Fresno, CA
Gilbert/Commonwealth, Englewood, Colorado and Chicago
Jones & Stokes Associates, Inc., Sacramento
Pacific Legacy, Santa Cruz and Cameron Park
R. W. Beck and Associates, Seattle
Southern Pacific Pipelines, Inc., Los Angeles
Tuolumne Me-Wuk Tribal Council, Tuolumne, CA
Wirth Associates, San Diego, CA

Consultant to South Asian American Education Association, Stockton, CA. 1981-1982.
Administration of National Institute of Education funded study in Yuba City, CA. 1981-1982.

Expert Witness

Legal work, Upper Lake Pomo Association, et al. v. Gale A. Norton, et al. for Dickstein & Merin, Attorneys at Law, Sacramento. Attorney contact: Tony Cohen
Expert Witness, Pomo Interment Case, Mendocino County Court, Ukiah, 1993.
Expert Witness (Mono Indian culture), Fresno Superior Court, California, 1990.
Expert Witness (Indian religious freedom), U.S. District Court, San Francisco, Northern District of California, Docket No. C-82-4042, March 14, 15, 1983. (Cited by Supreme Court of the United States, Lyng, Secretary of Agriculture, et al. v. Northwest Indian Cemetery Protective Assn. et al., No. 86-1013. Argued Nov. 30, 1987--Decided April 19, 1988.)
Expert Witness (ethnic minorities), Superior Court, County of Sacramento, Department of Social Welfare, June 1980.

Museum Associations

Involvement with museums has been in the public presentation of research through lecturing, writing, and video production (3/4 inch broadcast quality) for the following:
CA State University, Sacramento, Anthropology Museum, Director, 1993-1994
Taught the Anthropology Department courses in museology.
Turtle Bay Museums, Redding, CA (both outdoor and indoor exhibits).
Calaveras County Museum, San Andreas, CA. (two NEH grants).
Chaw'Se State Historic Park (Museum), Pine Grove, CA. Lectures.
Crocker Art Museum Association, Sacramento. Lecture, publication, video.
DeYoung Museum, San Francisco. Lectures.
Redding Museum and Art Center, Redding, CA. Executive Council, Laboratory for cultural

Resources Conservation and Research, speaker, NEH grant application.
Southwest Museum, Los Angeles. Writing.
Vacaville Museum, Vacaville, CA. Videos.
Pit River Tribal Committee assist in the establishment of a Tribal Curation Facility.
Hearst Museum of Anthropology, University of California, Berkeley, Preparator.
Territorial Museum of Alaska, Assistant Curator.

Theo bio statement

Dr. Theodoratus, Professor Emeritus at California State University, Sacramento (Anthropology and Native American Studies) has been actively working with Native people throughout the west for the past fifty years. She has been actively involved in Cultural research (CRM) studies since 1974, when she conducted the first such study in the nation, which actively involved Native people in the research and process. Since that time she has accomplished the full range of such studies. In addition, she has participated as an expert witness in the courts and worked with the Department of Defense for their Legacy Management Program. She spent many years as a consultant to the California Indian Legal Services and the California State Native Heritage Commission. Her work on heritage preservation, repatriation, and federal acknowledgement is extensive. She has worked with tribes throughout the west from Southern Alaska to Southern California. Dr. Theodoratus main interest is Native concepts of landscape, but her primary concerns are centered on cultural preservation and change, and particularly in the presentation of data to the general public so they can experience present and former Native domains with appreciation and sensitivity.