A PHASE I CULTURAL RESOURCES SURVEY FOR THE FIRST PALM SPRINGS COMMERCE CENTER PROJECT

CITY OF PALM SPRINGS, CALIFORNIA

APNs 666-320-010, -011, -012, -015, and -019

Project Site Location: Sections 10, 11, 14, and 15 of Township 3 South, Range 4 East, on the *Desert Hot Springs, California* USGS Quadrangle Map

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Fieldwork Performed: February 16, February 17, and March 2, 2023
Key Words: 236 acres and approximately 1,300 linear feet off-site algnment; Site Temp-1 historic artifact scatter; not CEQA-significant; monitoring of initial grading recommended

Archaeological Report Summary Information

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Report Date:	March 22, 2023; Revised June 16, 2023; Revised June 23, 2023; Revised August 21, 2023
Report Title:	A Phase I Cultural Resources Survey for the First Palm Springs Commerce Center Project, City of Palm Springs, Riverside County, California
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Prepared for:	City of Palm Springs 3200 East Tahquitz Canyon Way Palm Springs, California 92262
Assessor's Parcel Numbers:	APNs 666-320-010, -011, -012, -015, and -019
USGS Quadrangle:	Sections 10, 11, 14, and 15, Township 3 South, Range 4 East, of the *Palm Springs, California* USGS quadrangle.
Study Area:	236-acre study area and approximately 1,300-linear-foot off-site alignment
Key Words:	Archaeological survey; positive; Dillion Highway (P-33-008410); historic-period artifact scatter (P-33-028015); historic-period artifact scatter (Site Temp-1); no CEQA-significant resources; City of Palm Springs; *Desert Hot Springs, California* USGS Quadrangle; monitoring of initial grading recommended.

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2.0 INTRODUCTION

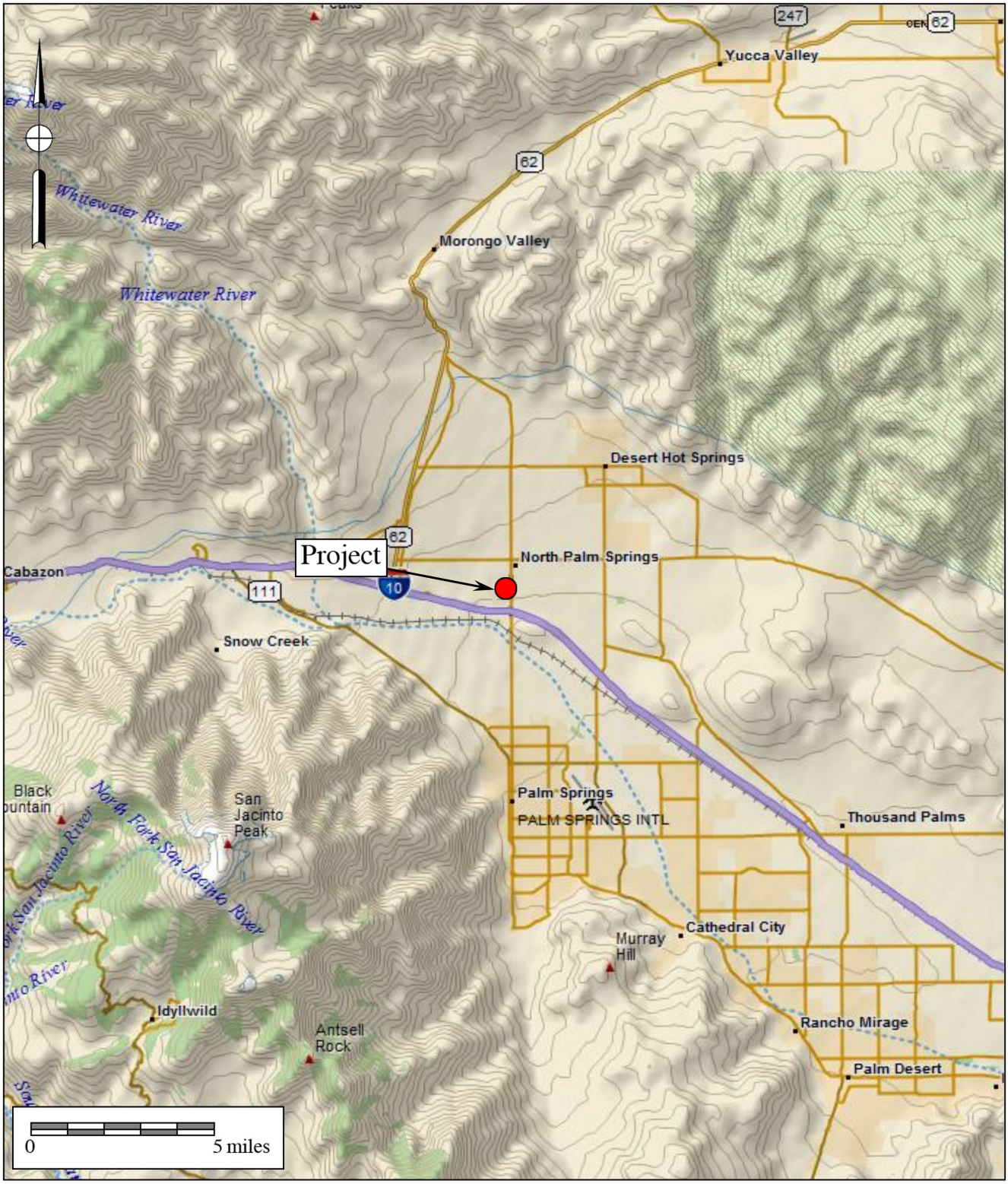

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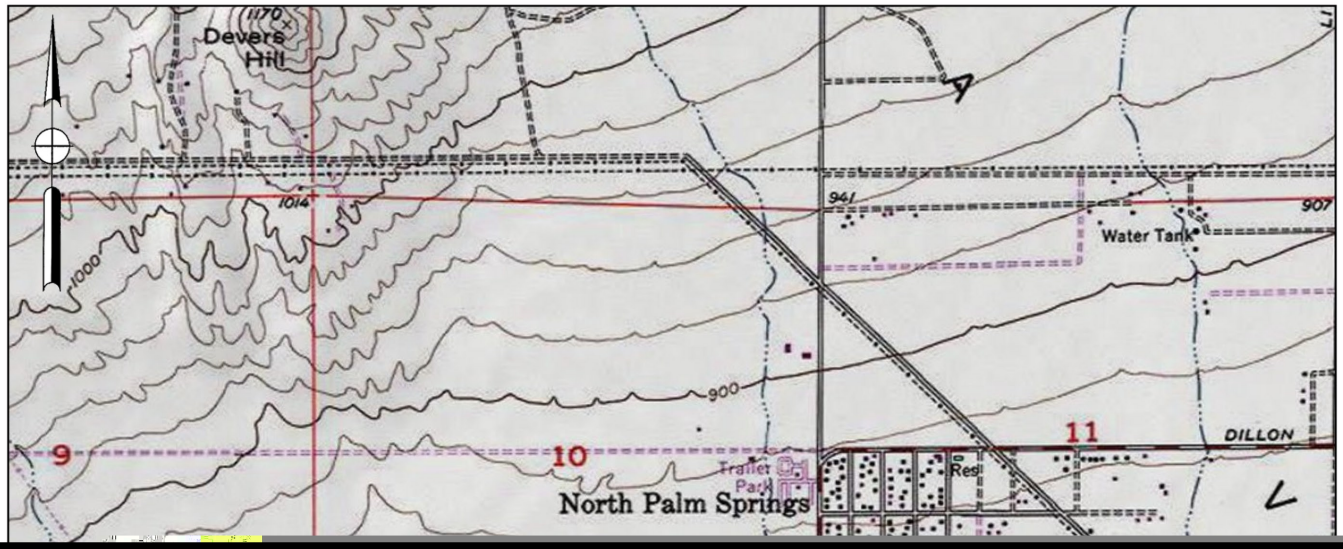
Figure 2.0–1

General Location Map

The First Palm Springs Commerce Center Project

DeLorme (1:250,000 series)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Water Tank
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DILLON
Trailer Park
Res
North Palm Springs

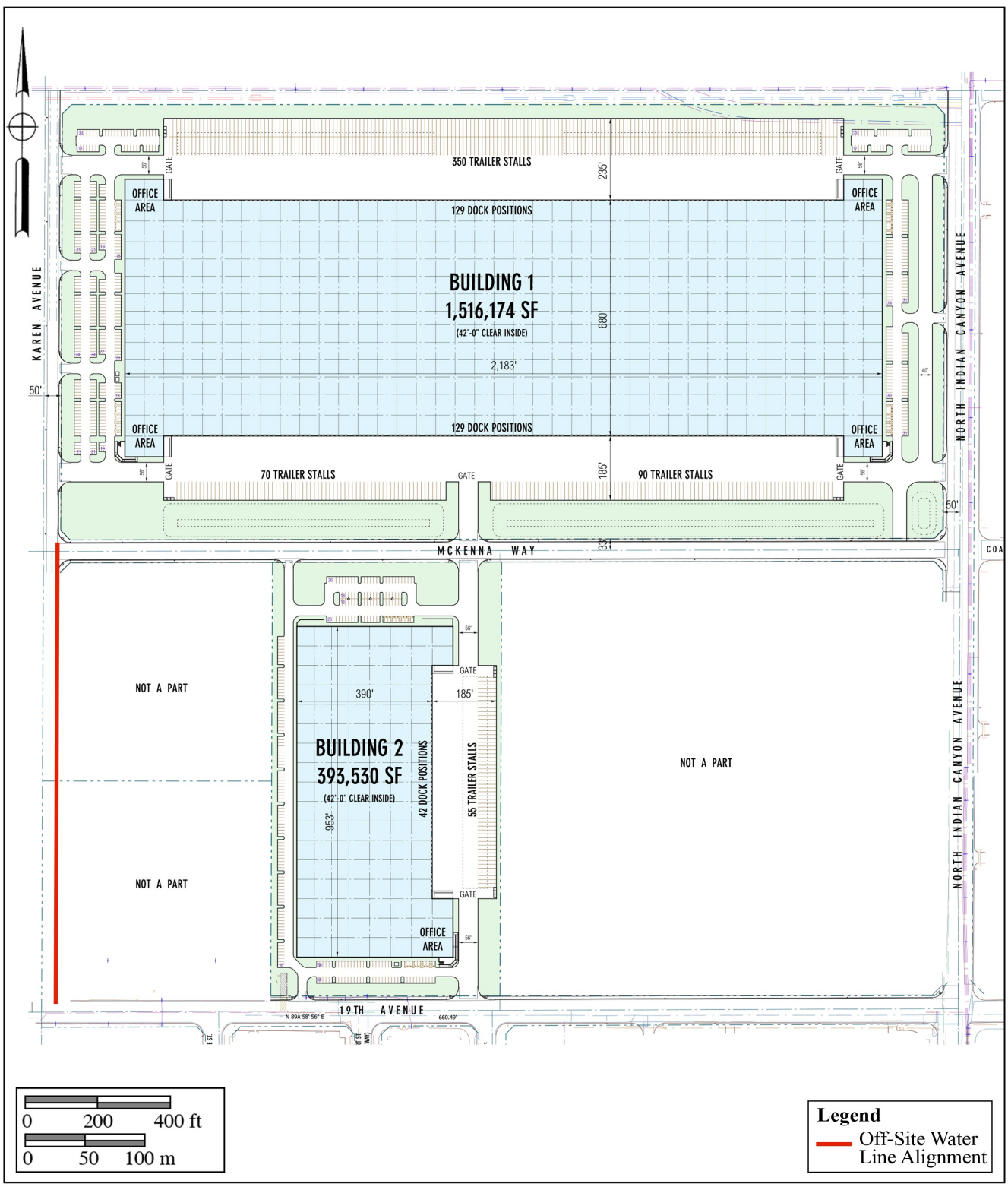

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Figure 2.0–3
Conceptual Site Plan
The First Palm Springs Commerce Center Project

2.2 Project Setting

The subject property is located in the Peninsular Ranges Geologic Province of southern California. The range, which lies in a northwest-to-southeast trend through the county, extends approximately 1,000 miles from the Raymond-Malibu Fault Zone in western Los Angeles County to the southern tip of Baja California. The project is located within the northern portion of the city of Palm Springs along the base of the mountains that define the southwestern limits of the Coachella Valley. The majority of the project area contains a relatively flat desert topography associated with the wide erosional fan emanating from the higher elevations to the north.

Geologically, the surficial sediments in the area are all very young (late Holocene) alluvial outwash sands and gravels derived from the mountainous areas to the north and northwest (San Bernardino and Little San Bernardino Mountains) and deposited across the upper Coachella Valley along distributary channels of Mission Creek, Garnet Wash, and Morongo Wash. Lithologically, the sands and gravels are rich in quartz and feldspar, as well as other minerals derived from the granitic and metamorphic source areas (Dibblee and Minch 2004). The specific soil types found within the project are mapped as Carsitas fine sand, 0 to 5 percent slopes (CkB), Carsitas gravelly sand, 0 to 9 percent slopes (CdC), and Carsitas cobbly sand, 2 to 9 percent slopes (ChC) (NRCS 2023).

Presently, the property contains various dirt roads and pedestrian paths and, until recently, contained a line of nine large wind turbines and a connection facility utilized to generate electrical power. The areas along the periphery of the project parcels within the 500-foot buffer are more developed and contain paved streets, fences, and various structures. The project setting is generally a wide, gently sloping desert wash topography with elevations ranging between approximately 815 to 770 feet above mean sea level. Several north-to-south trending dirt roads and pedestrian paths interweave across the property. The closest natural sources of water are the Whitewater River and seasonal Garnet Wash to the west and southwest. Vegetation across the project consists of Sonoran creosote bush scrub. Mammals within the region can potentially include mule deer, pronghorn antelopes, bighorn sheep, coyotes, bobcats, mountain lions, rabbits, hares, ground squirrels, kangaroo rats, and a variety of other small rodents and lizards; birds include raptors, quail, mourning doves, geese and ducks, heron, crows, finches, and sparrows.

Prehistorically, the project was also situated about 10 to 15 miles north, along the Whitewater River, from the ancient Lake Cahuilla which covered much of the Salton Basin. Based upon stratigraphic studies, complemented by radiocarbon (14C) dating, basin flooding and the creation of an inland freshwater lake occurred several times during the latter half of the Holocene Epoch. Flooding of the enclosed Salton Basin occurred multiple times during the late Pleistocene and early Holocene, subsequent to the blockage of the natural drainage pattern to the Gulf of California by the development of the Colorado River fan. The last versions of the lake existed as late as during the first half of the seventeenth century and during the middle of the eighteenth century (Ross 2020). Coarser-grained fluvial sediments are more prevalent along the basin margins, whereas finer-grained lacustrine sediments (silts and clays), derived from suspended Colorado River sediment, dominate the central areas of the basin. The thickness of Lake Cahuilla

sediments ranges from only a few feet along its margins to as much as approximately 300 feet (90 meters) in deeper parts of the original basin (Norris and Webb 1990).

2.3 Cultural Setting – Archaeological Perspectives

The archaeological perspective seeks to reconstruct past cultures based upon the material remains left behind. This is done using a range of scientific methodologies, almost all of which draw from evolutionary theory as the base framework. Archaeology allows one to look deeper into history or prehistory to see where the beginnings of ideas manifest via analysis of material culture, allowing for the understanding of outside forces that shape social change. Thus, the archaeological perspective allows one to better understand the consequences of the history of a given culture upon modern cultures. Archaeologists seek to understand the effects of past contexts of a given culture on *this* moment in time, not culture in context *in* the moment.

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

To that point, the culture history offered herein is primarily based upon archaeological (etic) and ethnographic (partially emic and partially etic) information. It is understood that the ethnographic record and early archaeological records were incompletely and imperfectly collected. In addition, in most cases, more than a century of intensive cultural change and cultural evolution had elapsed since the terminus of the prehistoric period. Coupled with the centuries and millennia of prehistoric change separating the "ethnographic present" from the prehistoric past, this has affected the emic and etic understandings of prehistoric cultural settings. Regardless, there

remains a need to present the changing cultural setting within the region under investigation. As a result, both archaeological and Native American perspectives are offered when possible.

2.3.1 Introduction

Paleo Indian, Archaic Period Milling Stone Horizon, and the Late Prehistoric Takic groups are the three general cultural periods represented in Riverside County. The following discussion of the cultural history of Riverside County references the San Dieguito Complex, Encinitas Tradition, Milling Stone Horizon, La Jolla Complex, Pauma Complex, and San Luis Rey Complex, since these culture sequences have been used to describe archaeological manifestations in the region. The Late Prehistoric component present in the Riverside County area was primarily represented by the Cahuilla, Gabrielino, and Luiseño Indians; however, the project does also fall within an area likely occupied by the Serrano.

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

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

Archaeologically, the Paleo Indian Period is associated with the terminus of the late Pleistocene (12,000 to 10,000 YBP). The environment during the late Pleistocene was cool and moist, which allowed for glaciation in the mountains and the formation of deep, pluvial lakes in the deserts and basin lands (Moratto 1984). However, by the terminus of the late Pleistocene, the climate became warmer, which caused the glaciers to melt, sea levels to rise, greater coastal erosion, large lakes to recede and evaporate, extinction of Pleistocene megafauna, and major vegetation changes (Moratto 1984; Martin 1967, 1973; Fagan 1991). The coastal shoreline at 10,000 YBP, depending upon the particular area of the coast, was near the 30-meter isobath, or two to six kilometers further west than its present location (Masters 1983).

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

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

Archaeological data indicates that between 9,000 and 8,000 YBP, a widespread complex was established in the southern California region, primarily along the coast (Warren and True 1961). This complex is locally known as the La Jolla Complex (Rogers 1939; Moriarty 1966), which is regionally associated with the Encinitas Tradition (Warren 1968) and shares cultural

components with the widespread Milling Stone Horizon (Wallace 1955). The coastal expression of this complex appeared in southern California coastal areas and focused upon coastal resources and the development of deeply stratified shell middens that were primarily located around bays and lagoons. The older sites associated with this expression are located at Topanga Canyon, Newport Bay, Agua Hedionda Lagoon, and some of the Channel Islands. Radiocarbon dates from sites attributed to this complex span a period of over 7,000 years in this region, beginning over 9,000 YBP.

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

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

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

By 5,000 YBP, an inland expression of the La Jolla Complex is evident in the archaeological record, exhibiting influences from the Campbell Tradition from the north. These

inland Milling Stone Horizon sites have been termed "Pauma Complex" (True 1958; Warren et al. 1961; Meighan 1954). By definition, Pauma Complex sites share a predominance of grinding implements (manos and metates), lack mollusk remains, have greater tool variety (including atlatl dart points, quarry-based tools, and crescentics), and seem to express a more sedentary lifestyle with a subsistence economy based upon the use of a broad variety of terrestrial resources. Although originally viewed as a separate culture from the coastal La Jolla Complex (True 1980), it appears that these inland sites may be part of a subsistence and settlement system utilized by the coastal peoples. Evidence from the 4S Project in inland San Diego County suggests that these inland sites may represent seasonal components within an annual subsistence round by La Jolla Complex populations (Raven-Jennings et al. 1996). Including both coastal and inland sites of this time period in discussions of the Encinitas Tradition, therefore, provides a more complete appraisal of the settlement and subsistence system exhibited by this cultural complex.

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

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

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

Greven Knoll Phase II is associated with a period between 4,000 and 3,000 YBP. Artifacts common to Greven Knoll Phase II include manos and metates, Elko points, core tools, and

discoidals. Pestles and mortars are present; however, they are only represented in small numbers. Finally, there is an emphasis upon hunting and gathering for subsistence (Sutton and Gardner 2010:8).

Greven Knoll Phase III includes manos, metates, Elko points, scraper planes, choppers, hammerstones, and discoidals. Again, small numbers of mortars and pestles are present. Greven Knoll Phase III spans from approximately 3,000 to 1,000 YBP and shows a reliance upon seeds and yucca. Hunting is still important, but bones seem to have been processed to obtain bone grease more often in this later phase (Sutton and Gardner 2010:8).

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

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

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

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

Cottonwood series points. Other hallmarks of the Late Prehistoric Period include extensive trade networks as far-reaching as the Colorado River Basin and cremation of the dead.

2.3.5 Protohistoric Period (Late Holocene: 1790 to Present)

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

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

Cahuilla: An Archaeological and Ethnographic Perspective

According to Bean (1978) and Kroeber (1976), at the time of Spanish contact in the sixteenth century, the Cahuilla occupied territory that included the San Bernardino Mountains, the Orocopia Mountains, and the Chocolate Mountains to the west, Salton Sea and Borrego Springs to the south, Palomar Mountain and Lake Mathews to the west, and the Santa Ana River to the north. According to Bean et al. (1992) the Cahuilla were centered around the San Jacinto and Santa Rosa mountains. While Milanovich (2021), quoting the Late Cahuilla elder Alvino Siva, states, "The Cahuilla boundaries existed as far west as Colton, north to the San Bernadino Mountains, east to the Chocolate Mountains, and south to Palomar Mountain."

The Cahuilla are a Takic-speaking people closely related to their Gabrielino and Luiseño neighbors, although relations with the Gabrielino were more intense than with the Luiseño. They differ from the Luiseño and Gabrielino in that their religion is more similar to the Mohave tribes of the eastern deserts than the Chingichngish religious group of the Luiseño and Gabrielino. The following is a summary of ethnographic data regarding this group (Bean 1978; Kroeber 1976).

Subsistence and Settlement

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

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

Social Organization

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

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

Marriages were arranged by parents from opposite moieties. When a child was born, an alliance formed between the families, which included frequent reciprocal exchanges. The Cahuilla kinship system extended to relatives within five generations. Important economic decisions,

primarily the distribution of goods, operated within this kinship system (Bean 1978; Kroeber 1976).

Material Culture

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

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

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

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

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

Luiseño: An Archaeological and Ethnographic Perspective

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

Subsistence and Settlement

The Luiseño occupied sedentary villages most often located in sheltered areas in valley bottoms, along streams, or along coastal strands near mountain ranges. Villages were located near water sources to facilitate acorn leaching and in areas that offered thermal and defensive protection. Villages were comprised of areas that were publicly and privately (by family) owned. Publicly owned areas included trails, temporary campsites, hunting areas, and quarry sites. Inland groups had fishing and gathering sites along the coast that were intensively used from January to March when inland food resources were scarce. During October and November, most of the village would relocate to mountain oak groves to harvest acorns. The Luiseño remained at village sites for the remainder of the year, where food resources were within a day's travel (Bean and Shipek 1978; Kroeber 1976).

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

Social Organization

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

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

Material Culture

House structures were conical, partially subterranean, and thatched with reeds, brush, or bark. Ramadas were rectangular, protected workplaces for domestic chores such as cooking. Ceremonial sweathouses were important in purification rituals; these were round and partially subterranean thatched structures covered with a layer of mud. Another ceremonial structure was the wámkis (located in the center of the village, serving as the place of rituals), where sand paintings and other rituals associated with the Chingichngish religious group were performed (Bean and Shipek 1978; Kroeber 1976).

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

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

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

Gabrielino: An Archaeological and Ethnographic Perspective

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

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

Subsistence and Settlement

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

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

Social Organization

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

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

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

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

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

Material Culture

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

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

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

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

2.3.6 Ethnohistoric Period (1769 to Present)

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

archaeologists, as ethnohistory is directly concerned with the study of indigenous or non-Western peoples from a combined historical/anthropological viewpoint, which employs written documents, oral narrative, material culture, and ethnographic data for analysis.

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

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

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

Through the mission system, the Spanish gained power through the support of a large, subjugated Native American workforce. The subjugation also included assigning labels to the Native population as it relates to the mission they were located at. As such, many of the names used for the Native groups in the area and later by ethnographers are not the original names the people had called themselves. As the missions grew, livestock holdings increased and became increasingly vulnerable to theft. In order to protect their interests, the southern California missions began to expand inland to try and provide additional security (Beattie and Beattie 1939; Caughey 1970). In order to meet their needs, the Spaniards embarked on a formal expedition in 1806 to

find potential locations within what is now the San Bernardino Valley. As a result, by 1810, Father Francisco Dumetz of Mission San Gabriel had succeeded in establishing a religious site, or capilla, at a Cahuilla rancheria called Guachama (Beattie and Beattie 1939). San Bernardino Valley received its name from this site, which was dedicated to San Bernardino de Siena by Father Dumetz. The Guachama rancheria was located in present-day Bryn Mawr in San Bernardino County.

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

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

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

> We have suffered incalculable losses, for some of which we are in part to be blamed for because many of us have abandoned the Mission … We plead and beseech you … to grant us a Rev. Father for this place. We have been accustomed to the Rev.

> Fathers and to their manner of managing the duties. We labored under their intelligent directions, and we were obedient to the Fathers according to the regulations, because we considered it as good for us. (Brigandi 1998:21)

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

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

During the same decade, the Native Americans of southern Riverside County, including the Cahuilla, Cupeño, Luiseño, and Serrano, thought they had signed a treaty resulting in their ownership of all lands from Temecula to Aguanga east to the desert, including the San Jacinto Valley and the San Gorgonio Pass. Milanovich (2021) notes that "The treaty commissioners told the tribal leaders to sign the treaties, or face annihilation through war, settlement, relocation, and forced removal." The Treaty of Temecula was signed on January 5, 1852, while a similar treaty known as the Treaty of Santa Ysabel was signed with the Kumeyaay two days later (Milanovich 2021). However, Congress never ratified these treaties, and the promises laid out in them were rejected during a "secret session" (Brigandi 1998; Milanovich 2021). As a result, Native Americans were able to be evicted from their lands which were desired by American citizens. "The United States chose not to act on the issue until twenty-three years later when President Ulysses S. Grant began to establish reservations through executive orders in Southern California" (Phillips 2014; Milanovich 2021). With the completion of the Southern Pacific Railroad in 1869,

southern California saw its first major population expansion. The population boom continued circa 1874 with the completion of connections between the Southern Pacific Railroad in Sacramento to the transcontinental Central Pacific Railroad in Los Angeles (Rolle 1969; Caughey 1970). The population influx brought farmers, land speculators, and prospective developers to the region. As the Jurupa area became more and more populated, circa 1870, Judge John Wesley North and a group of associates founded the city of Riverside on part of the former rancho.

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

Shortly thereafter, with the start of World War I, the United States began to develop a military presence in Riverside County with the construction of what would become March Air Reserve Base. March Air Reserve Base was established on March 1, 1918 as the Alessandro Flying Training Field after the United States entered World War I (Gunther 1984). The name was officially changed to March Field on March 20, 1918 in honor of Peyton C. March, Jr., who had been killed in a training plane crash in Fort Worth, Texas, earlier that year. The air field continued to change names, including: March Army Air Field in 1941; March Army Air Base in 1942; March Army Air Force Base (to reflect the establishment of the United States Air Force) in 1947; and March Air Reserve Base in 1996 (March Field Air Museum n.d.).

In the decades that followed, populations spread throughout the county into Lake Elsinore, Corona, Norco, Murrieta, and Wildomar. However, a significant portion of the county remained largely agricultural well into the 1970s. Following the 1970s, Riverside saw a period of dramatic population increase as the result of new development, more than doubling the population of the county with a population of over 1.3 million residents (Patterson 1971).

General History of the Palm Springs Area

The earliest residents of the Coachella Valley, where Palm Springs is located, were the Cahuilla Indians, who settled in the palm-lined mountain canyons around the valley in the summers and moved to thatched shelters near the mineral hot springs during the winters. The Cahuilla name for the region is "Sec-he," which means "boiling water," in reference to the mineral hot springs that are located in what is currently the Palm Springs business district. In the early 1860s, the Bradshaw stagecoach line passed through Palm Springs as it traveled between Banning, California, and the Arizona territories; during this time, the area was referred to as "Agua Caliente" (hot water). The name "Palm Springs" was adopted in the late 1860s after the U.S. Government surveyed the area and noted that the local mineral spring was located at the base of "two bunches

of palms" (Historic Resources Group 2015).

John McCallum, an attorney from San Francisco, was Palm Springs' first Anglo settler. McCallum relocated to Palm Springs upon the advice of his son's doctor, who had advised the family to move to a dry climate to heal their eldest son's tuberculosis. After seeing his son's health improve, McCallum began promoting the area as "an absolute cure for all pulmonary and kindred diseases" (Historic Resources Group 2018). In 1886, McCallum persuaded Dr. Welwood Murray, a Scottish immigrant, to move from the Banning area to Palm Springs to establish a health resort. The Palm Springs Hotel, the area's first hotel, was constructed across the street from the mineral hot springs. After some health-seekers in the region decided to settle permanently in the area, a small town started to develop (Historic Resources Group 2018).

In 1893, an unusually heavy rain season caused flooding that completely destroyed Palm Springs' fields and orchards, followed by 11 years of drought which entirely dried up the area's water sources in Whitewater and Tahquitz canyons. Many Palm Springs residents left during this time; however, a few early settlers to the region, including the McCallums and the Murrays, continued to reside and develop the Palm Springs townsite, which attracted new residents to the area. By the early 1900s, Palm Springs had a sanatorium, a general store, a feed and grocery store, a small postal station, and additional hotels and health resorts (Historic Resources Group 2018).

One notable development, the Desert Inn and Sanatorium, was established by Nellie Coffman, who moved to the area in 1909. The Desert Inn and Sanatorium served as a health resort for respiratory patients, and Coffman's husband, Dr. Harry Coffman, served as the on-site physician; however:

> By 1915, with the growing understanding that tuberculosis was a communicable disease caused by microbes rather than "unhealthy" climates, Nellie recognized that her Inn would be more successful hosting tourists rather than consumptives; beginning that winter season, tuberculosis patients were no longer permitted at the Desert Inn […][The Coffmans] dropped "Sanatorium" from the boarding house's name and over the next decade set about expanding and reconstructing the Desert Inn into a first-class resort hotel, a "vast grassy haven" occupying the entire block between Andreas and Tahquitz and extending west into the foothills of Mount San Jacinto. (Historic Resources Group 2018)

During World War I, Palm Springs, with its mineral hot springs and sweeping desert views, began attracting wealthy American tourists who were unable to travel to Europe due to the conflict overseas. The status of the town as a luxury destination was further cemented when Hollywood discovered Palm Springs, and the surrounding desert was used to shoot silent films. By the late 1920s, the town became a favored weekend retreat for the film industry with its proximity to Los Angeles, warm winter weather, and the privacy it provided. During this time, many famous actors, including Marlene Dietrich, Clark Gable, and John Wayne, traveled to and constructed weekend houses in the area (Historic Resources Group 2018).

Throughout the twentieth century, Palm Springs developed its own character with respect to the specific climatological, topographical, cultural, and economic foundation. In the same vein as regional architectural trends, structures were mostly designed in historical revival styles, such as Spanish Colonial Revival, adobe, Ranch, and Modern. Modernism was particularly popular, as the role of Palm Springs as a luxury resort community had an influence on the architectural designs, emphasizing the leisure and recreational aspects of the style. In the 1920s, community leaders started to hire Modernist architects from Los Angeles to design houses and resorts. Modernist architects, such as Frank Lloyd Wright, Irving Gill, and Richard Neutra, experimented with forms, materials, and spatial plans to address specific environmental conditions of Palm Springs:

> Beginning in the 1930s, a number of talented architects began to migrate to Palm Springs to establish their offices. This trend grew after World War II, resulting in a strong local architectural community designing every building type required for an expanding community, including schools, churches, apartments, single family homes, commercial, and civic buildings. As elsewhere in California, Modern architecture predominated in these designs in this period. (Historic Resources Group 2018)

The notable talent of these architects, combined with the opportunities to experiment with various forms and materials, created an extraordinary body of work within the city. While the development of Palm Springs continued into the 1970s, it started to slow down as "down valley" communities, such as Cathedral City, Rancho Mirage, La Quinta, and Palm Desert, started to develop (Historic Resources Group 2018).

2.4 Research Goals

The primary goal of the research design is to attempt to understand the way in which humans have used the land and resources within the project area through time, as well as to aid in the determination of resource significance. For the current project, the study area under investigation is the central portion of Riverside County. The scope of work for the archaeological program conducted for the First Palm Springs Commerce Center Project included the survey of an approximately 236-acre property. Given the area involved and the narrow focus of the cultural resources study, the research design for this project was necessarily limited and general in nature. Since the main objective of the investigation was to identify the presence of and potential impacts to cultural resources, the goal is not necessarily to answer wide-reaching theories regarding the development of early southern California, but to investigate the role and importance of the identified resources. Although survey-level investigations are limited in terms of the amount of information available, several specific research questions were developed that could be used to guide the initial investigations of any observed cultural resources. The following research questions take into account the size and location of the project.

Research Questions:

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

Data Needs

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

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

3.0 METHODOLOGY

The archaeological program for the First Palm Springs Commerce Center Project consisted of an intensive pedestrian survey by a qualified archaeologist that included the project site, the 500-foot buffer, and the approximately 1300 linear foot off-site water line alignment, all of which collectively measures 236 acres. The archaeological program also consisted of institutional records searches and the preparation of this report. This archaeological study conformed to County of Riverside Cultural Resource Guidelines and the statutory requirements of CEQA, Section 15064.5. Specific definitions for archaeological resource type(s) used in this report are those established by the State Historic Preservation Office (SHPO 1995).

3.1 Archaeological Records Search

The records search for the property was requested from the EIC at UCR on February 21, 2023. The records search results are discussed in Section 4.1. BFSA reviewed the NRHP index, historic USGS data, and historic aerial photographs. In addition, land patent records, held by the BLM and accessible through the BLM GLO website, were reviewed for pertinent project information, and the BFSA research library was consulted for any relevant historical information.

3.2 Field Methodology

The archaeological surveys of the project and off-site alignment were conducted on February 16, February 17, and March 2, 2023, and consisted of a series of parallel transects spaced at approximately 15-meter intervals covering the entire project,500-foot buffer, and off-site alignment. Photographs were taken to document project conditions during the surveys (see Section 4.2). Ground visibility throughout the property was generally good. Rodent spoil piles and patches of turned soil were closely inspected for evidence of subsurface archaeological materials.

3.3 Report Preparation and Recordation

This report contains statutory requirements for the project, a brief description of the setting, research methods employed, and the overall results of the survey. The report includes all appropriate illustrations and tabular information needed to make a complete and comprehensive presentation of these activities, including the methodologies employed and the personnel involved. A copy of the final technical report will be placed at the EIC at UCR. Any newly recorded sites or sites requiring updated information will be recorded on the appropriate Department of Parks and Recreation (DPR) forms, which will be filed with the EIC.

3.4 Native American Consultation

BFSA requested a review of the SLF by the NAHC on February 21, 2023, to determine if any recorded Native American sacred sites or locations of religious or ceremonial importance are present within the project vicinity. The search results were negative. All correspondence is provided in Appendix E.

4.0 RESULTS

4.1 Records Search Results

An archaeological records search for the project and the surrounding area within a one-mile radius was completed by BFSA utilizing data from the EIC at UCR (Appendix D). The EIC search identified 54 resources (eight prehistoric and 46 historic) within one mile of the project (Table 4.1–1).

Two of the historic resources are recorded within the study area (P-33-008410 and P-33-028015) (see Appendix D). Both of these resources are situated within the eastern portion of the 500-foot buffer portion of the project. Site P-33-008410 is the historic Dillion Highway which, within the study area, is the North Indian Canyon Drive Alignment. The resource was evaluated in 2015 as not eligible for the NRHP or CRHR by Applied Earth Works (Smallwood 2015). Site P-33-028015 is a historic trash scatter that was found during grading monitoring of the parcel on the east side of North Indian Canyon Drive. The site was removed during the development of the adjacent property (Rodriguez and Harvey 2017). As such, the recorded resources within the project either have been removed or have already been evaluated as neither NRHP nor CRHR eligible and, therefore, do not require any further study. Of the remaining resources identified during the records search, the prehistoric resources consist of two ceramic scatters, one lithic scatter, and five isolates. The remaining historic resources consist of a series of foundations with an associated trash scatter, a railroad alignment, 12 additional trash scatters, 22 isolates, two transmission lines, five additional roads, and one substation.

Table 4.1–1
Cultural Resources Recorded Within One Mile of the Project

Site	Description
P-33-001808 and P-33-019935	Prehistoric ceramic scatter
P-33-028014	Prehistoric lithic scatter
P-33-018094, P-33-026706, P-33-028969, P-33-028970, and P-33-029418	Prehistoric isolate
P-33-003441	Historic foundations and associated trash scatter
P-33-009498	Historic Southern Pacific Railroad/Union Pacific Railroad alignment
P-33-018169, P-33-018186, P-33-024715, P-33-024848, P-33-028015*, P-33-028574, P-33-028591, P-33-028592, P-33-028595, P-33-028598, P-33-029139, P-33-029326, and P-33-029740	Historic trash scatter
P-33-015035 and P-33-029140	Historic transmission line
P-33-024716	Historic substation

Site	Description
P-33-012922, P-33-015298, P-33-018665, P-33-018666, P-33-024717, P-33-026707, P-33-026872, P-33-026873, P-33-026874, P-33-026875, P-33-028585, P-33-028586, P-33-028587, P-33-028593, P-33-028594, P-33-028596, P-33-028597, P-33-028599, P-33-028600, P-33-029331, P-33-029333, and P-33-029417	Historic isolate
P-33-008410*, P-33-024705, P-33-024713, P-33-024714, P-33-029420, and P-33-029421	Historic road

** Recorded within study area*

The records search also identified 59 previously conducted studies within one mile of the project, eight of which overlap portions of the study area (Bass 2001; Bodmer et al. 2008; Daniels 2011; Eckhardt et al. 2015; Hogan 1992; Mason 2005; Tang 2016; Tang and Quinn 2008). These studies primarily cover the portions of the 500-foot buffer of the study area. As such, the core of the project has not previously been studied for cultural resources. The results of the records search can be found in Appendix D.

BFSA reviewed the following sources to help facilitate a better understanding of the historic use of the property:

- The NRHP index
- BLM GLO Records (patents and maps)
- Historic USGS maps
    - 1901 *San Jacinto* 30-minute quadrangle map
    - 1940 *Palm Springs* 15-minute quadrangle map
    - 1956, 1961, and 1973 *Desert Hot Springs* 7.5-minute quadrangle maps
- Historic aerial photographs (1953, 1972, 1979, 1984, 1996, 2002, 2005, 2009, 2020)

No properties listed on the NRHP were identified within the subject property. The BLM GLO records list a 1905 patent for the property to the Southern Pacific Railroad Company. This was a large land grant encompassing 109,318.23 acres. The associated plat maps (1856 and 1920) do not show any potential historic features within the property. However, the 1856 map does show an "Indian Trail" mapped south of the subject property (BLM GLO N.d.). The historic USGS maps and aerial photographs also indicate that no structures were historically located within the subject property. The buildings that are currently situated along the periphery of the project acreage, within the 500-foot buffer, appear to have been constructed between 1984 and 1996. The wind turbines within the project were constructed between 1996 and 2002. The wind turbines are

still visible on the most recent aerial photographs, but the survey found that they had been removed from the property.

BFSA also requested a SLF search from the NAHC. The search results did not identify the presence of any recorded Native American sacred sites or locations of religious or ceremonial importance within the project vicinity. All correspondence is provided in Appendix E.

4.2 Survey Results

Consulting Archaeologist Brian F. Smith conducted the archaeological surveys of the Project, 500-foot buffer, and off-site alignment on February 16, February 17, and March 2, 2023, with assistance from Kathy Smith. Vegetation across the landscape consisted primarily of Sonoran creosote scrub (Plates 4.2–1 and 4.2–2). The archaeological surveys of the property consisted of a series of parallel survey transects spaced at 15-meter intervals. The entire property was accessible; however, access to some portions of the 500-foot buffer were limited by existing fences, late twentieth-century structures discussed within the historic photograph review, and other associated improvements.

During the survey, visible signs of modern trash dumping, and fragments of wind turbine blades and housing were encountered within the property (Plate 4.2–3). Ground visibility during the survey was considered good; however, visibility and access were limited by wind-swept soil accumulated at the base of creosote bushes, portions of the project impacted by past development, recent removal of wind turbines, and various existing developments within the 500-foot buffer. In addition, some isolated cans were noted; however, many were actively being blown in and out of the property during the survey. The pattern of wind-blown cans across the region north of Interstate 10 is well documented and is a consequence of the winds that blow strongly across the area. These consistent winds account for the hundreds of wind turbines in the vicinity of the property.

No prehistoric resources were identified during the survey; however, the survey did result in the identification of what appears to be an ephemeral camp or limited historic dump site consisting of two concentrations of wooden boards surrounded by a sparse scatter of historic trash and building materials (Plate 4.2–4 and Figure 4.2–1). The site was labeled Temp-1 at the time of the survey and has been recorded on the applicable 523 Series DPR forms (see Appendix B).

Plate 4.2–1: Overview of the project, facing south.

Plate 4.2–2: Overview of the project, facing west.

Plate 4.2–3: Overview of the modern dumping found within the project.

Plate 4.2–4: Overview of Site Temp-1.

Figure 4.2–1
Site Temp-1 Location Map

(Deleted for Public Review; Bound Separately)

4.2.1 Site Temp-1

Site Temp-1 was identified in an area measuring 44 feet by 62 feet situated east of a dirt access road, approximately 50 feet east and 720 feet south, respectively, of the western and northern parcel boundary of APN 666-320-019. Site Temp-1 contains a concentration of material comprised of disarticulated lumber, broken ceramic pot fragments, and a brick (see Plate 4.2–4). The site also extends to the east, consisting of a smaller concentration of lumber and a sparse artifact scatter containing a Wildroot Cream Oil glass bottle, limited amounts of glass fragments, a vent hole/hole-in-top can, a sanitary can, and a paint can. Based upon the location of the wooden boards and a shallow 20 by 35-foot rectangular cleared area, it is possible a shed or shack may have existed at this location. However, archival research demonstrated no evidence of any such structure on historic aerial photographs. Further, BLM GLO records did not show any patents beyond the large Southern Pacific Railroad Company grant at this location. Site Temp-1 is located in an area that is highly wind-scoured demonstrating that there is no evidence of any subsurface materials or associated buried historic features or deposits. Evidence of impacts from modern dumping including plywood siding and a folding table were also noted within the site vicinity.

Noted diagnostic artifacts identified at Temp-1 consist primarily of a Wildroot Cream Oil glass bottle, a vent hole/hole-in-top can, and a sanitary can (Plate 4.2–6 and Plate 4.2–7). Wildroot Cream Oil was a hair product popular between the 1940s and 1960s (pasteurshaving.com N.d.; WFBO.org 2018). The vent hole/hole-in-top cans allowed for excess moisture to be heated off filled containers through the small hole (Rock 1984). Although earlier iterations of these cans became popular in the 1880s, they were used more extensively by 1900, especially for condensed milk (Rock 1984; Reno 2012; Merritt 2014). By 1920, condensed milk was sold almost exclusively in vent hole/hole-in-top cans, which continued to be utilized through the mid-1980s (Rock 1984; Reno 2012; Merritt 2014). Sanitary cans were first produced around 1904 and became prevalent around the 1920s replacing the vent hole/hole-in-top design for most applications during the mid-1930s (Rock 1984; Merritt 2014). As such, the limited diagnostic material found at Temp-1 indicates a date range for deposition between the 1940s and early 1960s.

Based on the review of the historic materials, Site Temp-1 represents a single episode of disposal between the 1940s and early 1960s that has been impacted by more recent disposal of modern materials. The lack of historic occupation of the property and the frequency of transient rural dumping in the region indicate that Site Temp-1 cannot be directly associated with any historic events or individuals. Site Temp-1 is not considered eligible for the CRHR as the scatter does not retain any additional research value given the observable lack of a subsurface component, the overall lack of integrity, and the limited information the historic resource can provide.

Plate 4.2–5: Overview of the lumber found in the eastern portion of Site Temp-1.

Plate 4.2–6: Close up of the Wildroot Cream Oil bottle found at Site Temp-1.

Plate 4.2–7: Close up of the vent hole/hole-in-top can found at Site Temp-1.

5.0 RECOMMENDATIONS

The Phase I archaeological assessment for the First Palm Springs Commerce Center Project was negative for the presence of significant cultural resources. The survey resulted in the identification of one marginal historic site, documented as Site Temp-1. However, Site Temp-1 consists of a small scatter of historic material and lacks context and integrity. Therefore, the site is evaluated as not eligible for the CRHR. Further, despite Sites P-33-008410 and P-33-028015 being recorded within the study area, these resources either have been removed or have already been evaluated as not NRHP or CRHR eligible. Therefore, no "historical resources" as defined by CEQA will be impacted by the development of the project.

Although no known significant resources will be impacted by the project, ground visibility was hindered at times by existing development and soil accumulation around the creosote bushes within the property. In addition, the project is located near multiple natural water sources. The Whitewater River would have been an advantageous resource for prehistoric inhabitants of the region as ancient Lake Cahuilla receded during the late prehistoric period. Further, given the presence of Site Temp-1 within the property coupled with the, at times, limited access and visibility, there still remains potential for previously unidentified resources to be inadvertently discovered during the development process. Therefore, it is recommended that the project be allowed to proceed with the implementation of a cultural resources monitoring program conducted by an archaeologist during the initial clearing and grading of the property (first five feet). However, during the project, the consulting archaeologist shall have the authority to modify and reduce the monitoring program to either periodic spot-checks or suspension of the monitoring program should the potential for cultural resources appear to be less than anticipated.

6.0 CERTIFICATION

I hereby certify that the statements furnished above and in the attached exhibits present the data and information required for this archaeological report, and that the facts, statements, and information presented are true and correct to the best of my knowledge and belief.

Andrew J Garrison — August 21, 2023

Andrew J. Garrison, M.A., RPA — Date
Project Archaeologist
County of Riverside Registration #319

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APPENDIX A

Qualifications of Key Personnel

Andrew J. Garrison, M.A., RPA

Project Archaeologist

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

Education

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

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

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

Professional Memberships

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

Experience

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

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

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

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

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

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

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

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

Reports/Papers

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Presentations

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

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

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

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

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

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

APPENDIX B

Site Record Form

(Deleted for Public Review; Bound Separately)

APPENDIX C

Confidential Maps

(Deleted for Public Review; Bound Separately)

APPENDIX D

Archaeological Records Search Results

(Deleted for Public Review; Bound Separately)

APPENDIX E

NAHC Sacred Lands File Search Results

(Deleted for Public Review; Bound Separately)