

APPENDIX G
CULTURAL SURVEY



Center for Archaeological Research
California State University, Bakersfield

**A CULTURAL RESOURCES ASSESSMENT OF 60 ACRES
FOR THE CITY OF HUGHSON WASTEWATER TREATMENT
PLANT, STANISLAUS COUNTY, CALIFORNIA**

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CAR Project No. 06-52

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EXECUTIVE SUMMARY

In April of 2007, a cultural resources assessment was conducted on approximately 60 acres of land on behalf of Quad Knopf, for the proposed expansion of the City of Hughson Wastewater Treatment Plant in Fresno County, California. This assessment, the purpose of which was to satisfy California Environmental Quality Act (CEQA) and National Environmental Protection Act (NEPA) requirements regarding cultural resources on lands proposed for the Hughson Wastewater Treatment Plant project consisted of a cultural resources records search performed at the Central California Historical Resources Information Center located at California State University, Stanislaus, and a Phase I survey of the subject property. No prehistoric or historical cultural resources were identified within the subject property. We recommend that a qualified archaeologist and a Native American monitor (per Ms. Perez' request; see discussion following) be present to identify cultural resources that may be discovered on the property during construction activities.

INTRODUCTION

At the request of Quad Knopf, the Center for Archaeological Research (CAR) at California State University, Bakersfield (CSUB), conducted a cultural resources assessment of approximately 60 acres of land for proposed expansion of the City of Hughson Wastewater Treatment Plant in Fresno County, California. This assessment consisted of a records search for, and pedestrian survey of the Project Area. This study was performed in order to satisfy California Environmental Quality Act (CEQA) and National Environmental Protection Act (NEPA) requirements regarding the identification and protection of significant archaeological resources on lands proposed for development.

PROJECT LOCATION

The subject property is located north of the City of Hughson, California. The property occupies portions of Section 33, T3S, R10E and Section 3, T15S, R23E, as shown on the Denair and Hughson, CA, USGS 7.5' series topographic quadrangles (Fig. 1). The project area is located at 125 ft. elevation while the Tuolumne River and the associated flood plain are located at 65 ft. above sea level.

RECORDS SEARCH

A cultural resources records search (RS No. 6694N; CAR Project No. 06-52) was conducted for the above-referenced project on April 23, 2007, at the Central California Information Center at California State University, Stanislaus. The results of the records search indicated that one cultural resource study (ST-925; Peak and Associates, 1979) has been conducted within the subject property, but results were negative for cultural resources. The closest recorded site is located 0.35 miles northeast of the project area on the north bank of the Tuolumne River (P-50-000277, recorded May 1982). The archaeological record notes that the recordation was performed as a "public service" based on the landowners report of ground stone implements observed previously, but the site was not examined in the field by the recorder.

NATIVE AMERICAN CONSULTATION

A Sacred Lands File Search (per requirements related to California S. B. 18 regarding Native American consultation for certain projects) was requested by Rebecca S. Orfila of the Center for Archaeological Research in December of 2006 (see Appendix A). The results of that file search, conducted by Debbie Pilas-Treadway of the Native American Heritage Commission, indicated that no Native American cultural resources were located in the immediate project area. Ms. Pilas-Treadway also provided a list of Native American individuals/organizations for contact purposes.

Per requirements related to California S. B. 18 regarding Native American consultation for certain projects, letters explaining the purpose of this project to were sent to Katherine Erollinda Perez (Ohlone/Costanoan, Northern Valley Yokuts, and Bay Miwok), Kevin Day (Tuolumne Band of Me-Wuk) and Stanley Cox (Tuolumne Band of Me-Wuk). The only response received was from Ms. Perez via email (Appendix A). Ms. Perez requested that given the sensitivity of the area around the Tuolumne River, it might be wise to pursue testing to avoid inadvertent discovery. She also stated that "there are no sure methods" including a full scale excavation that provide

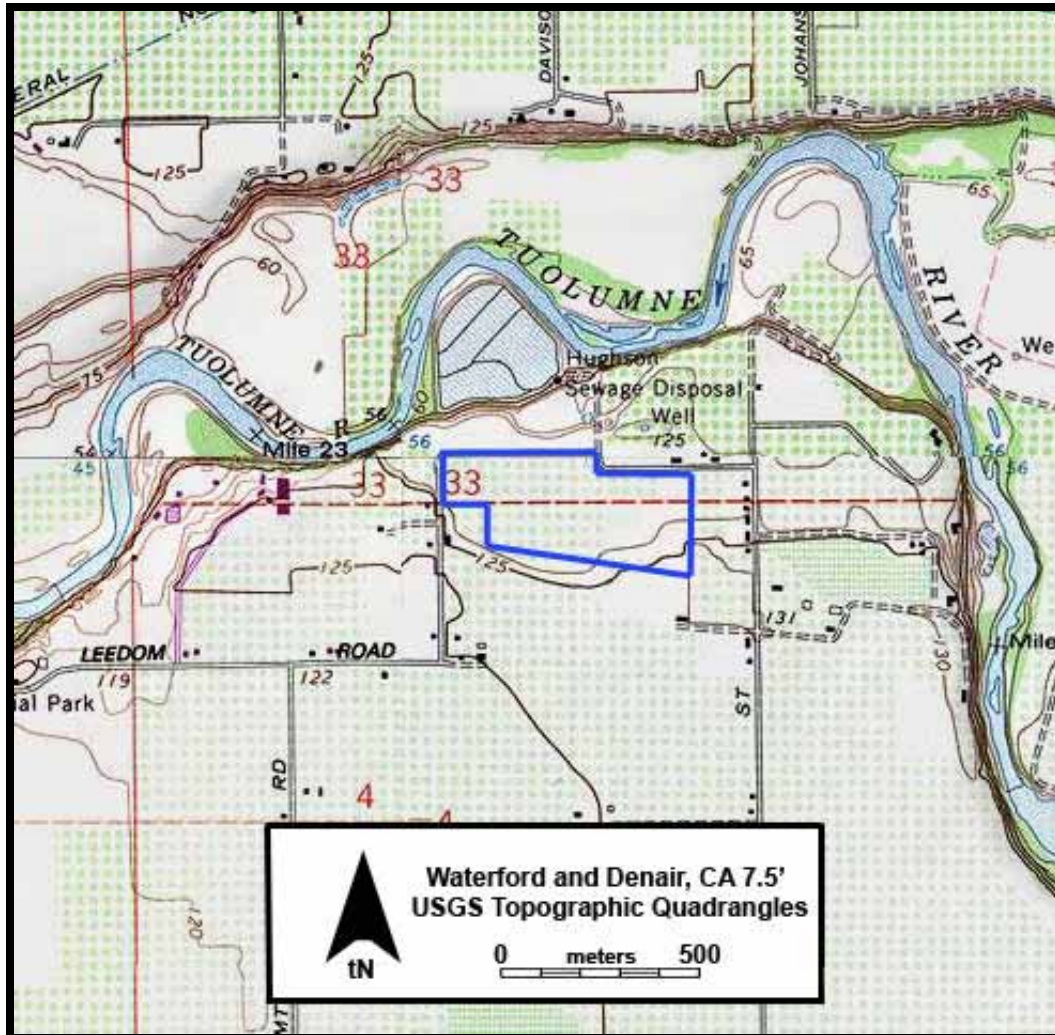


Figure 1. Pedestrian survey coverage (area within the blue line). Adapted from the Denair and Hughson, CA, USGS 7.5' series topographic quadrangle.

assurances against discoveries. Ms. Perez did recommend that qualified archaeologists and “perhaps a Native American [be] on board during . . . field investigations.”

CAR’s response to Ms. Perez stated that representatives of the Native American groups contacted would be welcome to join the crew during the field survey portion of the project. All of the contacts identified in the response from the Native American Heritage Commission were notified by overnight mail that the survey would take place on April 24, 2007 at 9:00 a.m. (Appendix A). None of the representatives attended the survey.

ENVIRONMENTAL BACKGROUND

The Project Area is located on the flat plain comprising the east side of the northern San Joaquin Valley. The Tuolumne River flows along approximately 100 meters north of the northern end of the project boundary. Prior to the emergence of modern agriculture in the region, the San Joaquin Valley had a vastly different landscape, at one time dominated by a network of interconnecting lakes, rivers, streams, and sloughs (e.g., Sutton 1997:3) and featured large

expanses of “tule-choked marshes” (Wallace 1978:462) and immense plains. Today, the plains are much more arid due to the reduction of permanent water sources, although many species common to the region prior to contact still exist to a much lesser degree. As a result, up until the late nineteenth century, the valley was home to number of biotic communities typically associated with a more mesic environment, such as large tracts of grassland and freshwater marsh communities (Twisselmann 1967). Many of the plants that make up these communities were important to the prehistoric inhabitants of the area, including tule, grassnut root, grass seed, clover, mustard greens, and saltgrass (Powers 1877; Latta 1976; Osborne 1992:57).

An extensive variety of animals was also represented in the valley, although many species are either extinct locally, or have experienced a dramatic decline in population subsequent to Euroamerican contact. Extant mammal species associated with the valley faunal community include coyotes, foxes, badgers, California jackrabbits, cottontail rabbits, ground squirrels, wood rats, pocket gophers, and a variety of mice, among others (Osborne 1992:52; Sutton 1997:6). Waterfowl and other birds that also reside in the valley—although in greatly reduced numbers from prehistoric times—include teals, mallards, wood ducks, Canadian geese, American coots, grebes, hawks, and a variety of passerine (perching) birds, to list a few (Cogswell 1977). Fish species include, but are not limited to, Sacramento blackfish, Sacramento sucker, hitch, trout, perch, chub, and salmon, among others (Moyle 1976). Invertebrates, including freshwater mussels and clams, insects (e.g., grasshoppers, caterpillars, bees), reptiles (lizards and snakes), and amphibians (frogs and toads), were also once abundant in the valley.

The climate of the San Joaquin Valley is categorized as Mediterranean, which is characterized by hot, dry summers and mild, semiarid winters, with the greatest precipitation occurring in the winter (Felton 1965:114). The average yearly precipitation is 6.36 in., with approximately 70% falling between December and April. Felton (1965:114) wryly observed that the region has two distinct seasons, “the ‘wet’ season of winter and the ‘dry’ season of summer.” The Sierra Nevada acts as a barrier against much of the cold air that moves southward during the winter, while the Coast Ranges provide relief from marine weather patterns of the Pacific (Elford and McDonough 1964:2-4). Sea breezes blowing in from the Pacific Ocean ameliorate the sometimes extreme heat of the summer, bringing in cool marine air during the day (Felton 1965:114-115).

CULTURAL BACKGROUND

Native American groups have occupied the lake country of the San Joaquin Valley for at least the last 12,000 years. Although few sites of such age have been identified thus far, the most notable of these is the Witt site along the southwestern shore of Tulare Lake south of the Project Area (Fenenga 1993). Below is a general characterization of the Holocene prehistory of the San Joaquin Valley, utilizing the taxonomic system proposed by Beardsley (1954a, 1954b) and detailed by Moratto (1984:181-183) and Sutton (1997).

Cultural Chronology of the San Joaquin Valley

During the Early Period (8,000 to 4,000 B.P.), it is believed that people generally were nomadic and that their subsistence was based primarily on large game hunting and fishing. Common artifacts found at sites from this period include hand-molded baked clay net weights, *Olivella* and *Haliotis* shell beads and ornaments, charmstones, and heavy stemmed projectile points.

The Middle Period (4,000 to 1,500 B.P.) was characterized by a more diversified subsistence, with increased emphasis on seed processing, along with hunting, fowling, and fishing. Artifacts have included *Haliotis* shell ornaments in various geometric shapes, *Olivella* and *Haliotis* beads, distinctive spindle-shaped charmstones, cobble mortars, chisel-ended pestles, and large, heavy projectile points. There was extensive use of bone for tools, such as for awls, fish spear tips, saws, and pressure flakers.

In the Late Period (1,500 B.P. to Historic Contact), subsistence strategies increasingly focused on the processing of plant foods, with less emphasis on hunting, fowling, and fishing. Artifacts include *Olivella* beads, *Haliotis* ornaments, stone beads and cylinders, clamshell disk beads, tubular smoking pipes of stone, arrow-shaft straighteners, small side-notched projectile points, flat-bottomed mortars, and carefully crafted cylindrical pestles.

NORTHERN VALLEY YOKUT ETHNOGRAPHY

The historic Native American inhabitants of the northern San Joaquin Valley are known collectively as the Northern Valley Yokuts (Fig. 2). As little is known about any one specific Yokut group in the northern valley, this ethnographic background provides the broader description of Northern Valley Yokuts (also referred to as Northern Yokuts). Where appropriate, neighboring groups, including the Southern Valley Yokuts, are also discussed. The information presented in this section comes primarily from Gayton (1948), Kroeber (1925), Latta (1977), Powers (1877), and Wallace (1978).

Introduction

Not much is known ethnographically about the prehistoric populations of the northern San Joaquin Valley. This is due primarily to the rapid disappearance of native groups in the region as a result of a number of factors, including disease, missionization, and the encroachment of American miners and settlers after historic contact. As a result, much of what is known about these groups comes from Euroamerican sources such as explorers' diaries, mission records, travelers' accounts, and the like. In the last four decades, a relatively small amount of archaeological research has since augmented these sources.

Territory, Population, and Language

The territory of the Northern Valley Yokuts encompassed the San Joaquin Valley from "where the San Joaquin makes a big bend northward to a line midway between the Calaveras and Mokelumne rivers" (Wallace 1978:462). They also occupied the adjacent foothills of the Sierra Nevada (Kroeber 1925:475). At the northernmost end of their land is the border between the Yokuts and the Plains Miwok (Riddell 2002:55), a line that has been the subject of dispute regarding the classification and territories of these northern groups. It is likely that the crest of the Diablo Range delineated the western boundary of the Northern Yokuts, while the eastern boundary extended to the juncture of the broad plain of the valley with the foothills of the Sierra Nevada. To the east and the west, low hills border the plains that constitute the majority of Yokuts land. The east side of the valley was more suitable for human settlement than the west side, as the eastern margin was much more mesic during ancient times (Heizer and Elsasser 1980:16).

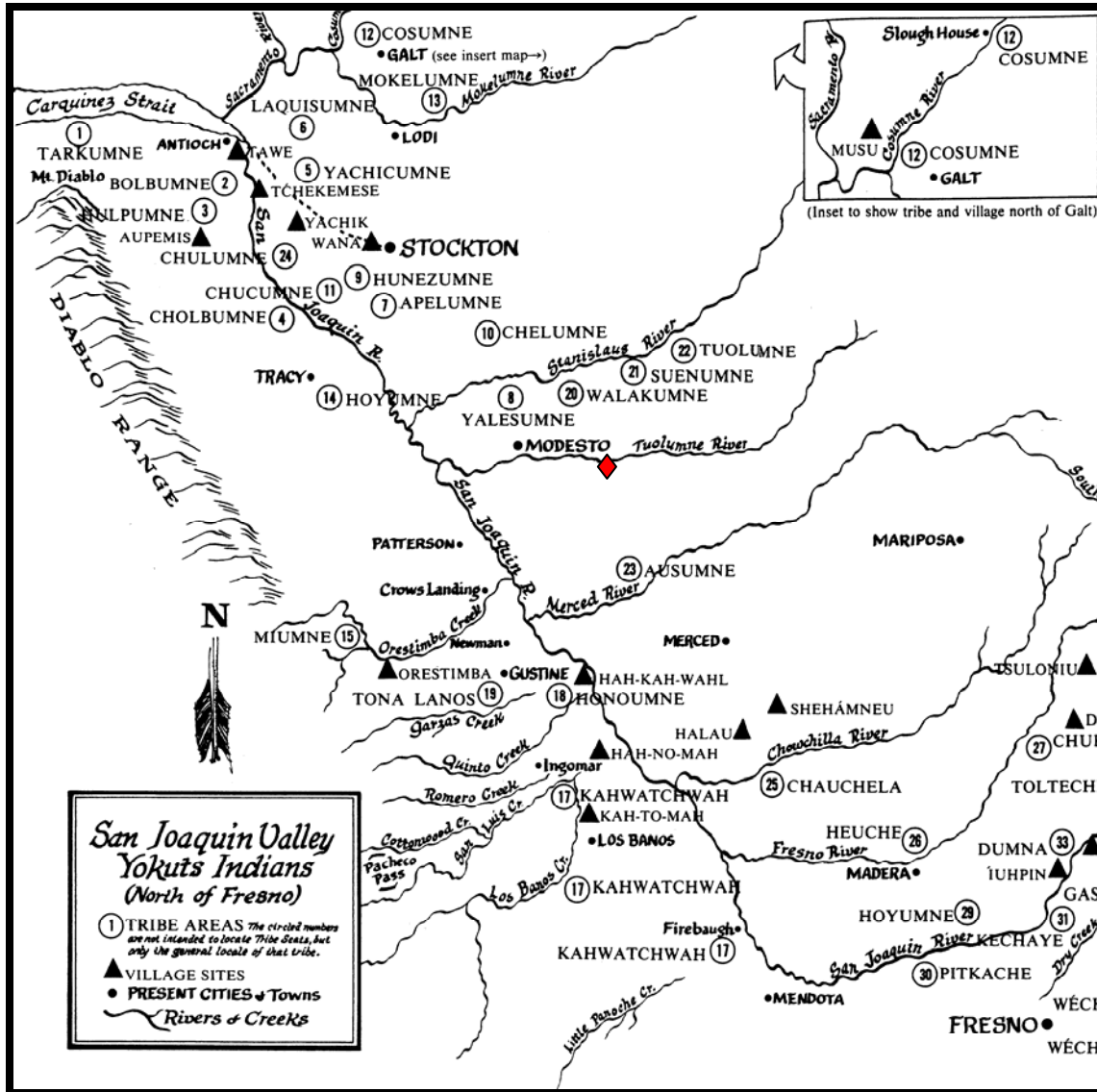


Figure 2. Map of Northern Valley Yokuts territory and tribal locations (Latta 1977: inside cover). Project area is identified by the red diamond east/southeast of Modesto, California.

The Yokuts were well-established in the northern valley prior to the influx of Spanish expeditions to the interior of California in the early nineteenth century. They were clustered around water sources such as the San Joaquin River and its tributaries. Accounts of Spanish explorers suggest that the Yokuts had significant populations and prosperous villages, some of which may have had hundreds of people (Riddell 2002:55). While no precise population estimates are available, based on these early Spanish accounts, Cook (1955a:70) placed the aboriginal populations from the upper San Joaquin River to the Merced River (which includes the Study Area) at 22,500, although natives living in the arid western end of the valley were not counted. Based on available food resources, a second calculation was provided by Baumhoff (1963:221), who placed the populations between the Merced and Kings rivers at 31,404. Interestingly, for the entire San Joaquin Valley, Cook (1955a:70; also see Cook 1976a, 1976b) estimated the aboriginal population to be 83,820.

The name “Yokuts” is derived from the native word for person or people, and sometimes appears as *yokoch* (Kroeber 1925:488). The Yokuts belong to the Penutian linguistic stock, which at one time was widely spread throughout western North America (Heizer and Elsasser 1980:14). The Penutian stock includes four language families (Wintuan, Maiduan, Yokutsan, and Utian), as well as one isolate language (Klamath-Modoc) (Moratto 1984:538). However, the genetic relatedness between these languages has never been clearly established, despite more than 60 years of linguistic research (Moratto 1984:538). While the relationship between these “Pen” languages has shown some similarities between Maiduan and Wintuan, “Yokutsan has resisted any such linkage” (Moratto 1984:538-539).

Moratto (1984:539) argued that the number of Penutian languages that once existed in California (perhaps as many as 38) suggested great time depth, second only to the Hokan languages. As of A.D. 1750, Penutian speakers occupied most of the Central Valley and central coast of California. The density of contiguous languages and wide distribution of Penutian languages led Kroeber (1955:102) to suggest that a Penutian entry into California took place some 35 to 40 centuries ago, precipitating an “explosive disruption” of the Hokan languages (also see Moratto 1984:539). Subsequent environmental degradation about 1,600 years ago may have forced these proto-Yokutsan peoples to abandon their lowland and foothill habitats in favor of more reliable water sources at higher elevations, or along streams and other waterways (Moratto 1984:563). As a result, the geographic distribution of these early Penutian speakers began to shrink, recovering only after the climate once again improved about 600 years ago.

Shipley (1978:83) postulated that there were anywhere between two and 12 Yokutsan languages among the 40 to 50 tribes. The various Yokuts dialects are closely related in their general structure, vocabulary, and phonetic systems. It is likely that Yokuts people from the Kern and Fresno rivers, for example, could have understood each other easily, although speakers of more widely divergent dialects “were almost certainly incapable of understanding each other” (Shipley 1978:83). The greatest differences in vocabulary seemed to have occurred on a geographical basis, where smaller groups may have been somewhat isolated from other groups (Kroeber 1907:169-170). The dialects generally fall into two major divisions that followed topographic lines, the valley proper and the foothills of the southern Sierra Nevada (Kroeber 1925:477, 1929; also see Shipley 1978).

Subsistence and Settlement

Although there certainly were cultural differences, generally speaking the northern valley tribes were similar in their subsistence and settlement patterns to Yokuts groups living in the southern half of the San Joaquin Valley. The differences stemmed primarily from the available food resources. Northern Valley Yokuts had greater access to salmon and acorns than did the southern groups, and thus placed greater reliance on these resources.

Fishing constituted the primary subsistence activity for the Northern Valley Yokuts, with salmon reportedly being the highest ranking species, followed by white sturgeon, river perch, western suckers, and Sacramento pike. Fish were generally captured by netting, either in large nets dragged by a tule raft (Fig. 3) or with small hand nets. There is some evidence for the use of bone- or antler-tipped harpoons as well, although harpoons “could not have been wholly effective in the San Joaquin’s frequently muddied waters” (Wallace 1978:464). Waterfowl (e.g., geese, ducks) were snared, netted, or shot with arrows. Large herds of pronghorn and elk were

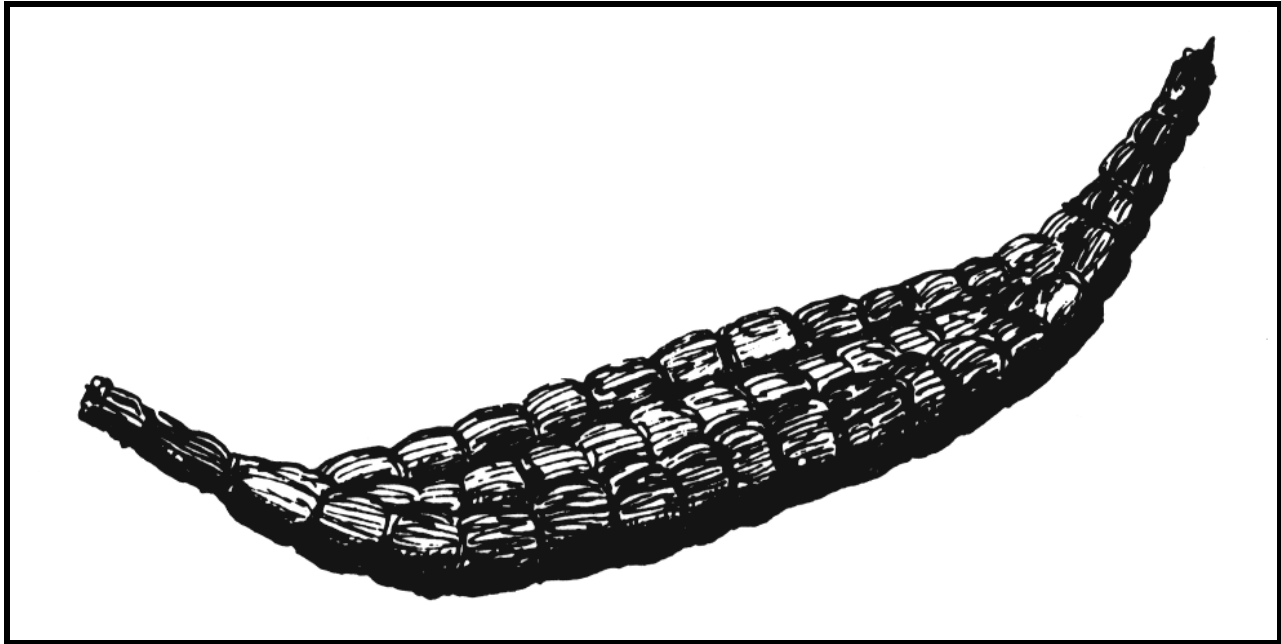


Figure 3. Tule raft (adapted from Kroeber 1922).

likely hunted, although it has been suggested that big game hunting was a marginal subsistence activity (Wallace 1978:464). Acorns were gathered in large quantities, ground into a meal, and prepared as a thick soup or gruel. Tule roots and seeds were also popular resources.

Social and Political Organization

As little evidence is available regarding the social organization of the Northern Valley Yokuts, much of the information pertaining to this group is drawn from what is known of other Yokuts peoples. As such, based on the organization of other Yokuts groups in California, the basic social unit was most likely the family. Marriages were frequently arranged and typically included a bride price (Kroeber 1925:492). Postmarital residence was matrilocal, despite the fact that most Yokuts groups practiced patrilineal descent (Kroeber 1925:493). They probably practiced a totemic moiety system based on such patrilineal descent, similar to other groups such as the Miwok, Chukchansi, and Wowol. One custom that bears comment is that of entertaining guests “generously and kindly, being warmly welcomed, provided with mats to sit on, invited to partake of food, and given presents” (Wallace 1978:466; also see Cook 1960:248-250). The well-known institution of the berdache was also a likely social trait.

According to Milliken (2001:23), the Yokuts and other groups in California were typically organized into “autonomous political communities of intermarried families” that engaged in a variety of activities, including cooperative dances, labor coordination, dispute resolution, and defense of territories. These political communities were first described by Kroeber (1925) as tribelets, consisting of perhaps 300 people, each guided by a headman. These tribelets were comprised of various family and household groups, including “parents, children, collateral, lineal, or affinal relatives, and sometimes non-relatives” (Bean 1978:673). The tribal members congregated into one main settlement, although smaller communities, “some mere hamlets containing two or three houses,” were also common (Wallace 1978:466).

Travel, Trade, and Conflict

Travel by water was via tule rafts (see Fig. 3) that were lashed together with bundles of tules (Wallace 1978:465; also see Gayton 1936:83). Travel by foot was also common, and the Northern Yokuts often journeyed to the territories of their neighbors. Aboriginal trails, such as those of the Valley Nisenan to the north of the Yokuts, often followed large streams (Kroeber 1929:255). Barrett and Gifford (1933:256) observed that Miwok trails were “almost airline in their directness, running uphill and down dale without zigzags or detours.” The Yokuts traveled on trails that entered Salinan territory to the southwest and also made regular visits to the Costanoans in Monterey Bay to the west. Such visitations were recorded ethnographically, and it is not known whether they occurred prior to contact. Nevertheless, it seems likely that the extent of the trails (see Davis 1961) attests to the long-term nature of such excursions.

Davis (1961:8) noted that the most popular type of trade in aboriginal California “appears to have been a simple exchange of goods considered to be of approximately the same value.” In addition, purchases were made through a monetary system based primarily on shell beads. The Northern Valley Yokuts maintained trade relations with several groups, including the Miwok and the Costanoans (Davis 1961:33). The Yokuts supplied dogs to the Miwok in return for baskets, bows, and arrows. The Costanoans supplied mussels and abalone shells to the Yokuts, although it is not known what was traded in return.

While warfare was not common for the Northern Valley Yokuts, hostilities sometimes arose. The tribes living around Tulare Lake to the south, for example, occasionally feuded with their northern neighbors on the lower San Joaquin River (Gayton 1930:59). Heizer (1971:482) noted that warfare among most California native groups was “usually a reaction to trespass by people of neighboring villages collecting food and had, therefore, a fundamentally economic motive.”

Inter- and intra-tribal conflict would also occur as the result of murder or the malicious actions of a shaman (Gayton 1930:59). The primary war weapon was the bow and arrow, carried in a skin quiver. Prior to the actual battle, the participants would hurl insults at each other, perhaps to gain a psychological advantage. Interestingly, Kroeber (1922:37) maintained that it is doubtful that the Yokuts took scalps or conducted a scalp dance, observing that, “if they did so, it was clearly with less zest than most of their neighbors.”

Material Culture and Technology

The Northern Valley Yokuts typically constructed dwellings with a framework of light poles covered with tule mats. Archaeological investigations indicate that these structures were typically round or oval, with hard-packed dirt floors, some of them 25 to 40 feet across and two feet below ground level (Olsen and Payen 1968, 1969; Pritchard 1970). The “condominium” type multifamily houses built by some Southern Valley Yokuts groups were not common in the northern valley. Individual residences were scattered about in seemingly random order (Gayton 1936:83).

There are few surviving ethnographic examples of native arts and crafts in the northern valley to illustrate the types of articles that were produced and the manufacturing techniques that were employed (Wallace 1978:465). Based on the well-known craft of basket weaving in other parts of the state, however, a variety of containers and other basketry items were undoubtedly

commonly used (Fig. 4). Limited evidence of basketmaking was demonstrated at the Menjoulet Site (Pritchard 1970), where carbonized fragments of baskets or textiles indicated use of the coiling technique and various twining techniques. Mats manufactured from tule stalks were probably also used for various purposes.

Although pottery was not widely manufactured in California, it was sometimes available to groups in central California, usually as trade pieces. However, basketry was the preferred technology because of its greater utility. As Heizer and Elsasser (1980:114, 116) so aptly put it, “a clay vessel is not nearly as handy for lugging a load of firewood or a half-bushel of acorns or buckeye nuts from the gathering place to the granary near the village.”

Spier (1978:473) noted that stone tools were manufactured primarily from obsidian, granite, quartz, and soapstone, although archaeological evidence indicates that igneous and cryptocrystalline materials (e.g., basalt, chert, chalcedony) were also utilized. Stone mortars and pestles were used to grind acorns, roots, seeds (e.g., Wallace 1978:465), and possibly small animals (e.g., Yohe et al. 1991). On occasion, wooden mortars were also used. Arrowpoints, knives, and scraping tools were manufactured primarily from chert, jasper, and chalcedony, all of which were local toolstone resources. Obsidian had to be imported, so its use was less common. Other stone tools included hammerstones and choppers. Mammal bones were used as raw material for bone tools, such as awls used to manufacture coiled baskets (Wallace 1978:465).



Figure 4. Basketry examples from central California, with cordage fishnet in the background (from Heizer and Elsasser 1980: Plate 7).

Religion and Ritual

Although little is known about the religious beliefs and practices of the Northern Valley Yokuts, statements from members of neighboring tribes suggest that they participated in two ritual systems that were widespread in California, the datura (or jimson weed) ritual and the Kuksu ceremony. Miwok informants maintained that their Yokuts neighbors on the Stanislaus River participated in a ceremony “centering around the drinking of a decoction prepared from the

roots of the datura plant," which produced stupor and visions (Wallace 1978:467; also see Kroeber 1925:502). However, evidence for participation by the Northern Yokuts in the Kuksu cult is unconvincing, and may have mistakenly been attributed to them. Some Northern Valley Yokuts also participated in the original Ghost Dance of 1870 (Gayton 1930).

While evidence is scarce, rituals associated with rites of passage, such as birth, puberty, and death, almost certainly were important aspects of the religion of the Northern Yokuts. The one ritual for which there is better information is the practice of disposal of the dead. When a Northern Yokuts individual died, the body was cremated or buried in a flexed position (Olsen and Payen 1969:39; Pritchard 1970:30-31; Wallace 1978:468). The difference in whether an individual was cremated or buried probably depended largely on the status of the deceased, with inhumation being the norm for most people and cremation being reserved for shamans, those who died away from home, and "persons of any consequence" (Wallace 1978:468; also see Kroeber 1925:499).

Although not much is known about shamanism among the Northern Valley Yokuts, it is presumed that it was a common practice, as it was in most parts of California. Shamans would typically cure their patients by sucking the illness out their bodies. Illnesses commonly treated by shamans included snakebites, bruises, ghost possession, and maladies caused by other shamans (Gayton 1948:205).

Ethnohistoric and Historical Accounts

Many scholars believe that the first Europeans to enter the San Joaquin Valley were deserting Spanish soldiers from San Diego (e.g., Magruder 1950:15; Smith 1939:1, 22), although there apparently is no documentation to that effect. The earliest recorded journey into the San Joaquin Valley by Europeans was by Spanish explorer, Captain Pedro Fages (governor of Alta California from 1782 to 1791), who entered the valley from the south in 1772, searching for the deserters (Magruder 1950:13; Smith 1939:1). Fages' journey is "a surprising story of an entirely unknown California expedition," two years before Anza and four years before Garcés (Magruder 1950:13; also see Bancroft 1966; Bolton 1930, 1935, 1966). At this time, no permanent settlements were established in the valley by the Spanish, partly because the climate and access to supplies were preferable along the coast, and partly due to hostilities between the Europeans and the native populations (Smith 1939:1).

For many native peoples in the northern valley, their first encounter with outsiders was in the first decade of the nineteenth century, when Spanish expeditions began to explore the delta and lower San Joaquin Valley. During these initial encounters, the Northern Yokuts "greeted the soldiers and padres warmly, though now and then, warily, or even with hostility." Many scholars believe that such encounters probably affected Yokuts culture only slightly (Wallace 1978:468).

The first American known to have entered the valley was Jedediah Strong Smith, a trapper, explorer, and trader who traveled north from southern California to the American River in Sacramento in 1826 and 1827 (Magruder 1950:25-26). Subsequently, a number of trapping and mining expeditions were led into the valley by entrepreneurs such as Ewing Young, Joseph Walker, and Peter Lebec (Magruder 1950:26-31). Smith, Young, and Walker "trapped beaver and otter on every stream between Stockton and Grapevine Pass" (Smith 1939:1). Another well-

known early explorer to the valley was Gen. John Charles Fremont, who made three major expeditions to the Far West in 1842, 1843, and 1845 (Magruder 1950:32; also see Wallace 1978:324, 362, 702), the latter of which culminated in the Bear Flag revolt against the Mexican authorities in Sonoma (e.g., see Hittell 1885).

While it is not clear what impact the early Spanish explorations had on the native populations of the valley, the effects on native groups by later Spanish, Mexican, and American incursions are much better known and documented. One of the most devastating periods for native populations in California occurred as the result of the establishment of Spanish missions in Alta California beginning in 1769. This process actually commenced during the sixteenth century, when Spanish friars first established missions in Baja California (Aschmann 1959). The intent and motivation of the missions were "conditioned by the desire of the invading or dominant race to convert the other to a new way of thinking, that is to say, to a new religion" (Cook 1976a:8). To be sure, economic and political factors were involved, but the main goal was religious conversion of a "savage" people.

The effects of missionization on Native Americans are evidenced by the drastic population decline during the mission period. The factors that contributed to this decline included disease and chronic ailments, food shortages, and cultural, physical, and psychological disruption. Among the most deadly diseases chronicled during the mission period were measles, smallpox, dysentery, fevers, malaria, typhus, pleurisy, pneumonia, viruses, and syphilis (e.g., Archibald 1978; Cook 1976a, 1976b; Stodder and Martin 1992). In addition, as native populations became exhausted, the missionaries "gathered converts from farther and farther inland," and many natives from the northern valley were taken to the San Jose, Santa Clara, Soledad, San Juan Bautista, and San Antonio missions. To acquire more converts and to reduce the threat of unchristianized natives, it was even proposed at one time to extend the mission system inland, but these efforts never materialized (Beattie 1929).

During the subsequent Mexican Period (beginning in 1821), Mexican authorities treated the native populations much the same as the Spanish had. They refused to recognize aboriginal right of ownership, but did allow them the right of occupancy (Castillo 1978:104). Native people continued to be seized for forced labor and their property was often confiscated. In northern California, native groups, including the Yokuts, were forced into the hacienda-peon society so common in Mexico. Interior tribes suffered extensively from brutality and violence at the hands of the Mexican colonists, especially if they resisted. This eventually led to guerrilla warfare tactics by native people, who "changed from peaceful, sedentary, localized groups to semiwarlike, seminomadic groups" (Castillo 1978:106). In the Central Valley, this native offensive continued to escalate until 1845, at which time hostilities rapidly decreased due to successful attacks by American colonists entering the valley (Castillo 1978:106).

It was during the Mexican Period that northern valley tribes suffered yet another devastating blow. In the summer of 1833, a terrible pestilence swept through the valley, resulting in the deaths of thousands of people and the disappearance of entire communities. It is believed by many scholars that this disease was malaria, likely transmitted by beaver trappers from the Columbia River (Cook 1955b). This decimation was observed by traders and trappers, including Joseph Walker, Zenas Leonard, and Kit Carson, and is also evident by numerous mass burials that have been discovered in the area (Latta 1977:109). Three of Latta's (1977:109) informants were children at the time of the epidemic, and verified the occurrence, sadly

observing the “burial of dead bodies until there were not enough survivors to make burials; abandonment of village sites, [and] fleeing to the mountains.” Interestingly, due to the depopulation brought about by this pestilence, there were few Yokuts remaining to occupy parts of their territory on the San Joaquin Valley floor and foothills, so the Miwok (and other groups) moved into these areas (Latta 1977:109, fn. 5), which could explain the difficulty in determining some of the cultural boundaries (see Section 8).

At the end of the Mexican Period, secularization of the missions began to take place. By this time, “most of the mission population consisted not of natives from unconverted villages, but of persons who had been born and raised in the missions” (Meighan 1987:195). Thus, the aboriginal lifeway was foreign to most of them, so returning to a hunting and gathering economy was not an option, not only because it was unfamiliar but also because ranchos had taken over most of the territory and resources and were now controlled “not by Indian tribes but by Spanish, Mexican, and (soon after) American landholders” (Meighan 1987:195). At the time of secularization, the Indians were made free citizens; however, this did little to improve their situation, as they really had nowhere else to go. Nevertheless, subsequent to secularization, many Native Americans did leave the missions, although some remained to establish pueblos, such as the ones in San Diego County (Farris 1994).

While mission recruitment and disease had severe impacts on the native populations of the San Joaquin Valley, the subsequent American occupation (beginning in 1848) proved to be even more disastrous. Following the American conquest of California, and especially during the gold rush years (1848 to 1865), native populations came under overwhelming and devastating assault. Although the northern San Joaquin Valley was not gold country, thousands of miners bound for southern mines crossed through it, “relentlessly pushing aside any natives in their path” (Wallace 1978:469). Areas that had once escaped direct contact with Europeans became more attractive to miners, such as the more remote valleys of the Sierra Nevada, Cascades, and Siskiyou (Cook 1978:93). Subsequently, the rich soils of the delta and valley began to be used for farming, causing the remaining Yokuts to be driven away from their traditional hunting and gathering lands. Ultimately, the destruction of native peoples in parts of the San Joaquin Valley “was so complete and done so early that many groups, especially on the west side, are almost totally unrecorded ethnographically” (Riddell 2002:55; also see Heizer 1974).

As part of this “process of dispossession” (Wallace 1978:469), a reservation system was developed in 1850, with the leaders of surviving groups signing treaties stripping them of all lands they owned in return for adequate reservation space. Three Northern Valley Yokuts tribes, the Hewchi, Chawchila, and Pitkachi, signed the treaty. However, these treaties were rejected by the new government of California, which “left nothing for the unfortunate little tribes to do except drift about, scrabbling for a living as best they could, since they had already been moved off the surrendered land” (Wallace 1978:469). Some worked as ranch laborers, for which they were poorly paid and housed. Conditions finally became so bad that federal authorities set aside some land for them on the Fresno and Tule River reserves. By the 1970s, most Northern Valley Yokuts were living among the general population or with other Indian groups.



Figure 5. View of melons being shipped out of Hughson depot, ca. 1915 or 1916 (Source: California State University, Stanislaus. University Library. Special Collections)

Hughson

The community of Hughson was “first settled by James and Will Hudelson and their sister, Sarah Browder. Arriving in 1851, the siblings purchased approximately “2,500 acres on the south bank of the Tuolumne River” (Tatum and Myers 1996:108). The San Francisco and San Joaquin Railway established their Hughson station in 1896 (Fig. 5). The community soon became known by the Hughson name, for Hiram Hughson, who donated that land for the depot.

FIELD PROCEDURES AND RESULTS

A field survey of the subject property was conducted on April 24, 2007, by Rebecca Orfila, Assistant Director of the Center for Archaeological Research, and Emily Magill, Assistant Environmental Planner with Quad Knopf, Inc. The survey was performed in and around the current Hughson Waste Water Treatment Plant where visibility was good with the exception of areas occupied by buildings or ponds. The survey of the proposed acquisition lands was generally low in visibility (less than 40%); it should be noted that the ground had been disturbed by orchard activities and there was significant evidence of bioturbation (rodent and reptile). The

orchard is currently irrigated by sprinklers, but the remains of flood irrigation technology were observed. No prehistoric or historical cultural resources were observed within the Project Area.

SUMMARY AND RECOMMENDATIONS

During the course of this survey, no prehistoric or historical cultural resources were identified on the subject property. Given the location of the project area on higher ground and its relationship above the flood zone of the Tuolumne River, if cultural resources were in the area, it is likely that such deposits are shallower than those under deep flood deposits (alluvial sediments transported from the Sierra foothills).

We recommend that a qualified archaeologist and a Native American monitor (per Ms. Perez' request) be present to identify cultural resources that may be discovered on the property during construction activities.

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Appendix A

Senate Bill 18 Materials

Sacred Lands Search

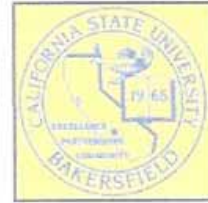
and

Correspondence with Native American Representatives



Center for Archaeological Research
California State University, Bakersfield
9001 Stockdale Highway, 24 DDH
Bakersfield, CA 93311

661/654-6161 office
661/654-2143 fax



May 14, 2007

Rob Wood
Native American Heritage Commission
915 Capital Mall, Room 364
Sacramento, CA 95814

RE: Sacred Lands File Search for property known as the Hughson Wastewater Treatment Plant Expansion Project located on Sections 4 and 33, T3S, R10E, as shown on the Waterford, CA, USGS 7.5' series topographic quadrangle.

Dear Mr. Wood:

This letter serves as a request for a Sacred Lands File Search for the above-named project which includes a cultural resource assessment conducted for the Hughson Wastewater Treatment Plant Expansion Project (60 acres) located on Sections 4 and 33, T3S, R10E, as shown on the Waterford, CA, USGS 7.5' series topographic quadrangle. A copy of the project map is enclosed (Figure 1).

The Center for Archaeological Research (CAR) at California State University, Bakersfield (CSUB) has will complete the historical records search (at the Central California Information Center at CSU, Stanislaus) and the survey for this project will be performed on December 20, 2006.

Sincerely,

Rebecca S. Orfila, M.A., RPA
Assistant Director

cc: Emily McGill, Quad Knopf, Inc.

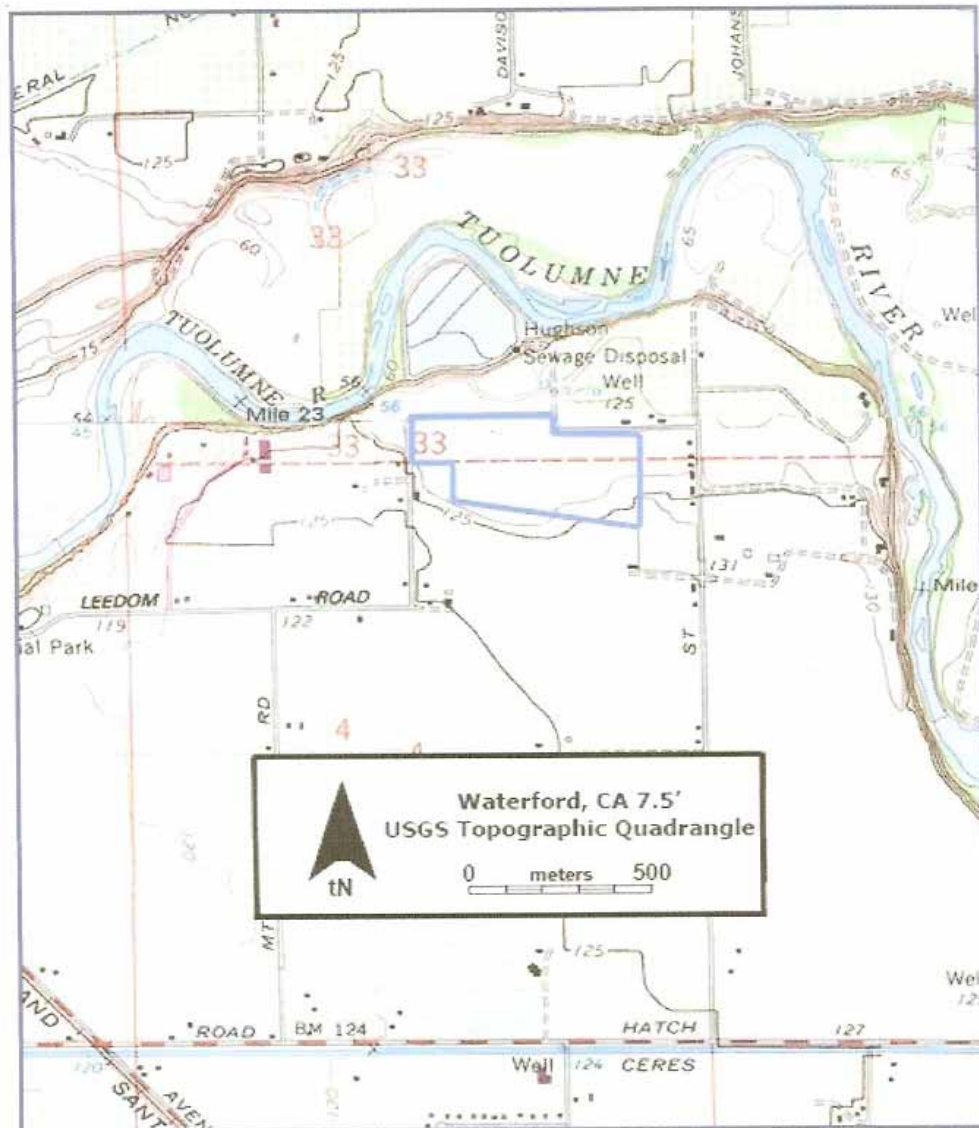


Figure 1. Project area (within blue lines) adapted from the Waterford, CA, USGS 7.5' series topographic quadrangle.

STATE OF CALIFORNIA

Arnold Schwarzenegger, Governor

NATIVE AMERICAN HERITAGE COMMISSION

815 CAPITOL MALL, ROOM 364
SACRAMENTO, CA 95814
(916) 653-4082
Fax (916) 657-5390
Web Site www.nahc.ca.gov



December 20, 2006

Rebecca S. Orfila
Assistant Director
CSUB

Sent by Fax: 661-654-2143
Number of Pages: 2

Re: Proposed Hughson Wastewater Treatment Plant, Stanislaus County

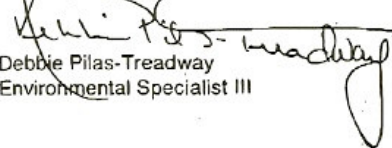
Dear Ms. Orfila:

A record search of the sacred land file has failed to indicate the presence of Native American cultural resources in the immediate project area. The absence of specific site information in the sacred lands file does not indicate the absence of cultural resources in any project area. Other sources of cultural resources should also be contacted for information regarding known and recorded sites.

Enclosed is a list of Native Americans individuals/organizations who may have knowledge of cultural resources in the project area. The Commission makes no recommendation or preference of a single individual, or group over another. This list should provide a starting place in locating areas of potential adverse impact within the proposed project area. I suggest you contact all of those indicated, if they cannot supply information, they might recommend others with specific knowledge. By contacting all those listed, your organization will be better able to respond to claims of failure to consult with the appropriate tribe or group. If a response has not been received within two weeks of notification, the Commission requests that you follow-up with a telephone call to ensure that the project information has been received.

If you receive notification of change of addresses and phone numbers from any of these individuals or groups, please notify me. With your assistance we are able to assure that our lists contain current information. If you have any questions or need additional information, please contact me at (916) 653-4038.

Sincerely,


Debbie Pitas-Treadway
Environmental Specialist III

Native American Contacts
Stanislaus County
December 20, 2006

Katherine Erolinda Perez
PO Box 717
Linden, CA 95236
canutes@comcast.net
(209) 474-2602

Ohlone/Costanoan
Northern Valley Yokuts
Bay Miwok

Tuolumne Band of Me-Wuk
Kevin Day, Chairperson
P.O. Box 699
Tuolumne, CA 95379
receptionist@mlode.com
(209) 928-3475 - Tribal Office
(209) 928-1677 - Fax

Me-Wuk - Miwok

Tuolumne Band of Me-Wuk
Stanley Cox, Cultural Resources Director
P.O. Box 699
Tuolumne, CA 95379
receptionist@mlode.com
(209) 928-3475 - Tribal Office
(209) 928-1677 - Fax

Me-Wuk - Miwok

This list is current only as of the date of this document.

Distribution of this list does not relieve any person of statutory responsibility as defined in Section 7050.5 of the Health and Safety Code, Section 5097.94 of the Public Resources Code and Section 5097.98 of the Public Resources Code.

This list is only applicable for contacting local Native Americans with regard to cultural resources for the proposed Hughson Wastewater Treatment Plant, Stanislaus County.



Center for Archaeological Research
California State University, Bakersfield
9001 Stockdale Highway, 24 DDH
Bakersfield, CA 93311

661/654-6161 office
661/654-2143 fax

April 19, 2007

Ms. Katherine Erollinda Perez
P. O. Box 717
Linden, CA 95236

Dear Ms. Perez:

By way of introduction, my name is Rebecca Orfila, and I am the assistant director of the Center for Archaeological Research (CAR) at California State University, Bakersfield.

The reason for this correspondence is to let you know that I am the field director for a small cultural resources survey on 60 acres in and around the Hughson Wastewater Plant in Hughson, California (see project area map). Briefly stated, the project is being conducted by Quad Knopf in order to expand the wastewater treatment plant at Hughson. This construction necessitates a cultural resource management undertaking, which is how CAR became involved.

A sacred lands recorded search with the Native American Heritage Commission (NAHC) has been performed. As part of their response, the NAHC included your name as a Native American contact that might have interest in this project.

As part of this project, CAR's task is to locate, inventory, and evaluate all cultural resources, including prehistoric and historical archaeological sites located within the project area, as well as to recommend mitigation/ preservation measures for sites eligible for the National Register of Historic Places and the California Register of Historic Resources.

The primary survey will be performed on April 24, 2007 starting at 9:00 a.m., and we would like to schedule an on-site meeting at that time to invite your comments on the project as it pertains to the cultural resources of your tribal history (per California Senate Bill 18). We will meet at the Hughson Wastewater Treatment Plant located at 6700 Leedom Road, Hughson, CA. I realize that this is short notice for this project notification, but we have only recently gained access to a portion of the project area. Would you be interested in attending?

If you have any questions, please feel free to contact me by telephone at 661-654-6161 or by email at rorfila@csub.edu.

Sincerely,

Rebecca S. Orfila, M.A., RPA
Assistant Director





Center for Archaeological Research
California State University, Bakersfield
9001 Stockdale Highway, 24 DDH
Bakersfield, CA 93311



661/654-6161 office
661/654-2143 fax

April 19, 2007

Mr. Kevin Day, Chairperson
Tuolumne Band of Me-Wuk
P. O. Box 699
Tuolumne, CA 95379

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By way of introduction, my name is Rebecca Orfila, and I am the assistant director of the Center for Archaeological Research (CAR) at California State University, Bakersfield.

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If you have any questions, please feel free to contact me by telephone at 661-654-6161 or by email at rorfila@csub.edu.

Sincerely,

Rebecca S. Orfila, M.A., RPA
Assistant Director



Center for Archaeological Research
California State University, Bakersfield
9001 Stockdale Highway, 24 DDH
Bakersfield, CA 93311

661/654-6161 office
661/654-2143 fax

April 19, 2007

Mr. Stanley Cox, Cultural Resources Director
Tuolumne Band of Me-Wuk
P. O. Box 699
Tuolumne, CA 95379

Dear Mr. Cox:

By way of introduction, my name is Rebecca Orfila, and I am the assistant director of the Center for Archaeological Research (CAR) at California State University, Bakersfield.

The reason for this correspondence is to let you know that I am the field director for a small cultural resources survey on 60 acres in and around the Hughson Wastewater Plant in Hughson, California (see project area map). Briefly stated, the project is being conducted by Quad Knopf in order to expand the wastewater treatment plant at Hughson. This construction necessitates a cultural resource management undertaking, which is how CAR became involved.

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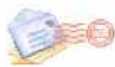
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If you have any questions, please feel free to contact me by telephone at 661-654-6161 or by email at rorfila@csub.edu.

Sincerely,

Rebecca S. Orfila, M.A., RPA
Assistant Director





Thursday, April 19, 2007 7:47:45 PM

Message

From: Katherine Perez <canutes@verizon.net>

Subject: Wastewater Plant

To: Rebecca Orfila

Cc: jdonabed@hughson.org

Attachments: Attach0.html

Nototomne Cultural Preservation, Inc.
P.O Box 717
Linden, CA 95236
Tel: (209) 887-3415
Fax: (209) 887-3415

April 19, 2007

Re: WWTP in the City of Hughson

Dear Ms. Rebecca S. Orfila:

I am in receipt of your letter dated April 16, 2007. I also received another letter that I believe maybe one in the same project. The letter comes from the City of Hughson and by a gentlemen by the name of Joseph E. Donald (City Manager). The description of his project is located approximately 2 miles north of the City at the corner of Charles Street and Leedon Road, Stanislaus County and it's a 30 acres. The WWTP is adjacent to the Tuolumne River. Can you tell me if this is related to the work you have been contracted to do under the name CAR for the City of Hughson. If so, let this letter served as a response to both agencies.

Based on the information provided it appears that caution should be taken in that the Tuolumne River is adjacent to the proposed project and the Tuolumne River is a highly sensitive area. Your agency should consider not only doing record searches and Field walks but testing in and near the area nearest the Tuolumne River to give some assurance that you've done your best to try and avoid an in-advert discovery. Even-though, we know that there are no sure methods (unless you digg up every inch of the land) that we can take to give any kind of assurances. It is well known that the tribe utilized these area's of where there was plenty of water. It is therefore, the recommendation of the tribe (Northern Valley Yokut/Bay Me-Wuk/Ohlone) to have a qualified archaeologists and perhaps Native American on board during your field investigations.

If you have any question please call and/or email.

Katherine Perez
Northern Valley Yokut/Bay Mi-Wuk/Ohlone



Friday, April 20, 2007 8:05:55 AM
Message

From:  **Rebecca Orfila**
Subject: Re: Wastewater Plant
To:  Katherine Perez <canutes@verizon.net>
Cc:  david young
 emily mcgill

Dear Ms. Perez,

Thank you very much for your email of yesterday regarding the Hughson WWTP project. Yes, the project area Mr. Donald from the City of Hughson wrote about is part of the current project. In addition, there are 30 more acres located south of Leedom Road that will be included in our survey. The additional 30 acres are still in private hands (orchard), but the property owners are allowing us this opportunity to survey that parcel but during a limited time frame before spraying commences.

Please rest assured that a records search will be performed prior to the survey and we are hoping that you and/or a representative of the Tuolumne Band of Me-Wuk will be available to join us on our survey on Tuesday, April 24 at 9:00 am. Representatives from Quad Knopf, Inc., will also be on site that day. We welcome your thoughts and comments on the project.

Again, I apologize for the very short notice on this survey. If you are unable to make the survey, I will email you a preliminary brief on our findings and hope you will be available to discuss the project with me by phone.

Thank you again for your prompt response,
Best regards,

Becky Orfila

Rebecca S. Orfila, M.A., RPA
Assistant Director
Center for Archaeological Research
California State University, Bakersfield
(661)654-6161 office
(661)654-2143 fax