Attachment A
Response to Data Request #1
TDS Class III Cultural Resource Survey for a Proposed Buried Telecommunications Fiber-Optic Line in Happy Valley, Shasta County, California

Tierra Right of Way
A LAND SERVICES COMPANY

A Class III Cultural Resource Survey for a Proposed Buried Telecommunications Fiber-Optic Line in Happy Valley, Shasta County, California

Prepared by:
Joseph Howell, M.A.
Chance Copperstone, M.A.

Tierra Archaeological Report No. 2015-021
March 26, 2015
Revised May 16, 2017

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ABSTRACT

PROJECT TITLE:	A Class III Cultural Resource Survey for a Proposed Buried Telecommunications Fiber-Optic Line in Happy Valley, Shasta County, California
LAND STATUS:	Shasta County
AGENCY:	California Public Utilities Commission (CPUC)
PROJECT DESCRIPTION:	A Class III cultural resource survey of approximately 24.6 linear km (15.3 linear miles) was conducted in anticipation of a proposed buried fiber-optic telecommunications line installation.
TIERRA PROJECT NO.:	14T0-133
TIERRA REPORT NO.:	2015-021
DATES OF FIELDWORK:	February 24–26, 2015
PROJECT LOCATION:	The project area is located in Sections 27, 34, and 35 of Township 31 North, Range 6 West; Sections 1 and 2 of Township 30 North, Range 6 West; and Sections 5–11, 14–17, 19–24, 26, and 27 of Township 30 North, Range 5 West, Mount Diablo Meridian, on the Igo (1979), Ono (1981), and Olinda (1964, photoinspected 1976) 7.5-minute U.S. Geological Survey quadrangles, in Shasta County, California.
AREA SURVEYED:	Approximately 182.3 acres (73.8 ha)
NO. OF SITES RECOMMENDED AS NRHP ELIGIBLE:	0
NO. OF SITES RECOMMENDED AS NRHP INELIGIBLE:	1
NO. OF ISOLATED OCCURRENCES:	10
MANAGEMENT RECOMMENDATIONS:	One previously recorded site, 1 historic building, 10 isolated occurrences, and 1 historic cemetery were encountered during the current survey. The site consists of a historic ditch, the Happy Valley Ditch (CA-SHA-3382H). The historic building consists of the Igo Inn.

The fiber line will be rerouted from its originally planned route to the opposite side of the road across from the Igo Inn. It is anticipated that the ditch and structure will remain unaffected by the proposed construction activities and therefore there will be No Adverse Effect to these resources. Tierra recommends that the proposed undertaking be allowed to proceed; however, a reroute of the buried fiber-optic line is recommended in the vicinity of the Cloverdale Cemetery. TDS Telecommunications Corporation has agreed to reroute the line to the opposite side of the road across from the cemetery. However, if a reroute is not possible, monitoring by a qualified archaeologist is recommended during construction work in the vicinity of the cemetery.

The clients and all subcontractors are reminded that if human remains or funerary objects are uncovered during future ground-disturbing activities, California Environmental Quality Act Statute 15064.5(e) requires that all work must be stopped in the area of discovery and that the coroner of the County in which the remains are discovered be contacted to determine that no investigation into the cause of death is required. If the coroner determines the remains to be Native American, notification will be sent to the Native American Heritage Commission, which will identify the person or persons it believes to be the most likely descendents of the deceased Native American. The most likely descendent may make recommendations to the landowner or the person responsible for the excavation work as to the means of treating or disposing of the human remains and any associated grave goods with appropriate dignity, as provided in Public Resources Code Section 5097.98.

INTRODUCTION

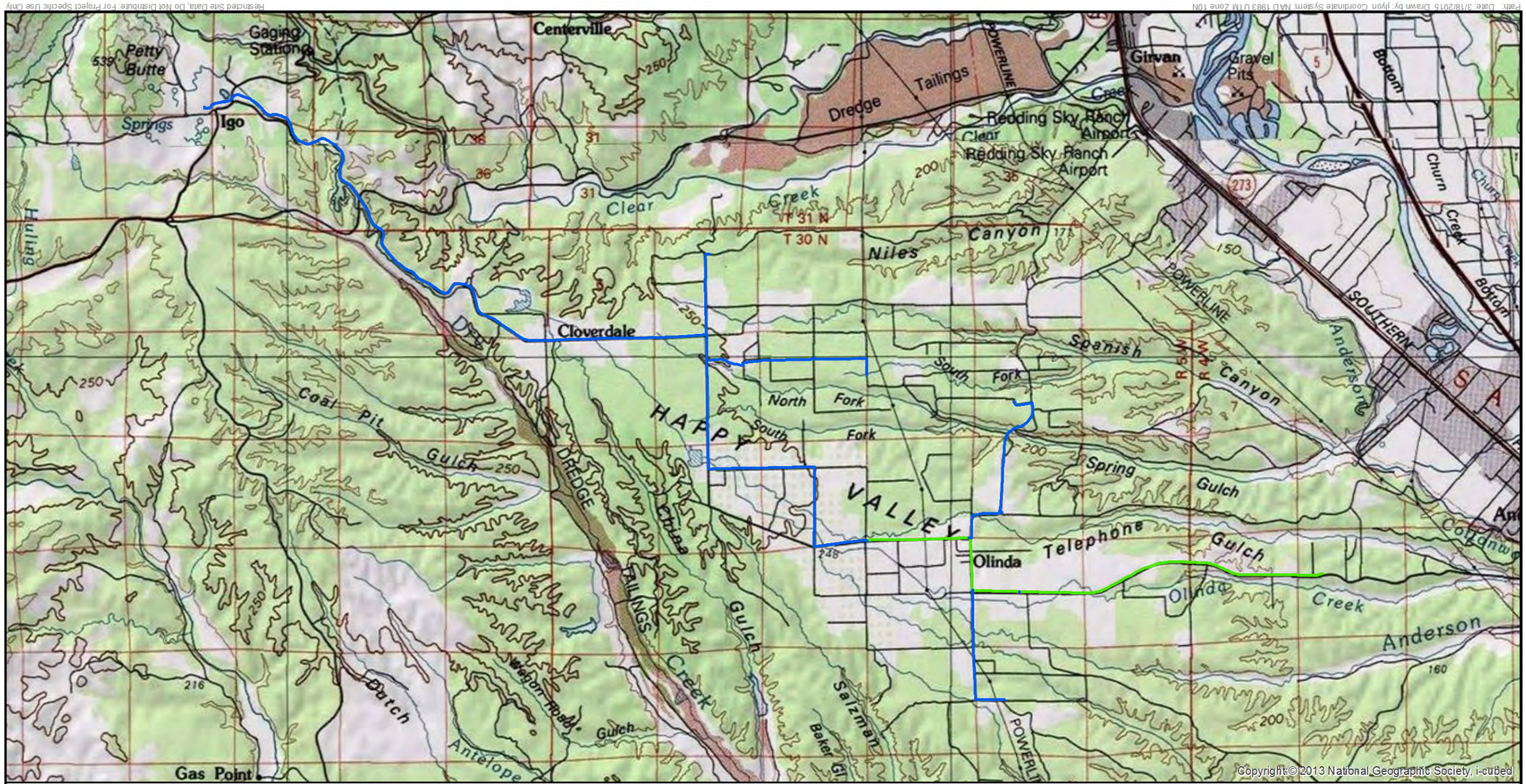
At the request of Nate Stanislawski of TDS Telecommunications Corporation (TDS), Tierra Right of Way Services, Ltd. (Tierra), performed a Class III cultural resource survey of approximately 24.6 linear km (15.3 linear miles) in anticipation of the installation of buried fiber-optic telecommunications lines and seven nodes between the towns of Igo and Olinda, in Shasta County, California. TDS is proposing to upgrade their existing network using California Advanced Services Fund funds. Because the project is a public utility, it falls under the regulation of the California Public Utilities Commission (CPUC). Because the fiber-optic project is being permitted through the CPUC, the survey was conducted according to the environmental permitting guidelines for cultural resources mandated by the California Environmental Quality Act (CEQA) (California Public Resources Code 21000–21177).

The survey was conducted by Ben Curry (field director) and Chance Copperstone, M.A. (field technician), on February 24–26, 2015. A total of approximately 4.75 person-field-days was required to complete the survey. Barbara K. Montgomery, Ph.D., was principal investigator for the project. Tom Euler served as project manager.

THE PROJECT AREA

The project area consists of approximately 24.6 linear km (15.3 linear miles) of proposed buried utility corridors. Previously installed utilities, in the form of copper telephone cable and other utilities, already exist within the corridors. However, fiber-optic line has not been previously installed in any of the surveyed corridors, and all trenches excavated within the project area will be new. About 7.8 linear km (4.8 linear miles) of the project area already contains buried fiber-optic line and will not be subjected to trenching; except for the locations of two nodes, this portion of the project area was not surveyed. The plow insertion of the fiber-optic lines requires trenches measuring between 0.3 and 0.6 m (1 and 2 feet) in width and approximately 1.2 m (4 feet) in depth. The width of the project area, which corresponds to the surveyed area, was 30 m (98 feet). In total, the project area is approximately 73.8 ha (182.3 acres). The project area is located in Sections 27, 34, and 35 of Township 31 North, Range 6 West; Sections 1 and 2 of Township 30 North, Range 6 West; and Sections 5–11, 14–17, 19–24, 26, and 27 of Township 30 North, Range 5 West, Mount Diablo Meridian, on the Igo (1979), Ono (1981), and Olinda (1964, photoinspected 1976) 7.5-minute U.S. Geological Survey (USGS) quadrangles, in Shasta County, California (Figure 1). The project area is located entirely within Shasta County jurisdiction.

The project area is located in Shasta County, in north-central California within the northern portion of the Sacramento valley where the valley meets the Cascade Range. The utility corridors follow existing roads, and most are located between road shoulders and open fields. The major roads paralleled by the project corridor/project area include South Fork Road, Cloverdale Road (Photo 1), Oak Street (Photo 2), China Gulch Drive, Craig Lane, Laverne Lane (Photo 3), Serendipity Lane, Scout Avenue (Photo 4), Olive Street (Photo 5), Palm Avenue (Photo 6), Happy Valley Road (Photo 7), and Treat Avenue (Photo 8). Most of the surface area of the 30-m-wide (98-foot-wide) corridor is covered by asphalt, extends onto private or otherwise fenced-off land, and has been leveled and graded during road construction.



T30N, R04W; T30N, R05W; T30N, R06W; T31N, R06W
Shasta County, California
Igo, Ono, & Olinda USGS 7.5' Quadrangles

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Proposed Fiber
Existing Fiber

N
0 2,500 5,000
Feet
Meters
0 625 1,250

Figure 1. Location of the project area.

Photo 1. Cloverdale Road (with Happy Valley Ditch). View is to the northwest.

Photo 2. Oak Street, from Hawthorn Avenue. View is to the north.

Photo 3. Laverne Lane. View is to the east.

Photo 4. Scout Avenue. View is to the west.

Photo 5. View to the north along Olive Street, from Palm Avenue.

Photo 6. Palm Avenue, from Monte Vista Road. View is to the west.

Photo 7. View to the north along Happy Valley Road, from Coyote Lane (southernmost end of project area).

Photo 8. Treat Avenue. View is to the west.

CULTURE HISTORY

Because only American Period cultural resources were found during the survey, only a brief account of the prior periods of the project area is provided here.

Prehistoric Period (ca. 6000 B.C.–A.D. 1539)

The earliest prehistoric sites in northern California are associated with the Borax Lake pattern (ca. 6000–3000 B.C.), which is defined by large projectile points, manos, and millingstones (Fredrickson 1984:485; Sundahl 1992:99–100). This was followed gradually by the Squaw Creek pattern (ca. 3000–1000 B.C.), defined by Squaw Creek Contracting Stem points, leaf-shaped points, unifaces, cobble spalls, and bowl and slab mortars and pestles (Sundahl 1992:102). The subsequent pattern is known as the Whiskeytown pattern (ca. 1000 B.C.–A.D. 200). It is characterized by large and medium-sized corner- and side-notched projectile points, manos, millingstones and notched-pebble net-weights. This period is also associated with a greater reliance on riverine resources and the possible use of basketry for cooking (Sundahl 1992:100, 103). The Tehama pattern (A.D. 100–450) slightly overlaps with the earlier period and is associated with the introduction of the bow and arrow, as evidenced by smaller side- and corner-notched projectile points (Sundahl 1992:104). Settlement during these early periods consists of seasonal camps associated with Hokan-speaking groups.

Wintu groups appear to have arrived in the area around A.D. 450, pushing Hokan-speaking groups further east (Sundahl 1992:104; ENPLAN 2007:5). Wintu sites are assigned to the Shasta complex, which is characterized by permanent settlements near streams, a riverine-oriented hunter-gatherer economy, semi-subterranean houses, and hopper mortars and pestles (Chase-Dunn and Mann 1998:81; ENPLAN 2007:6; Sundahl 1992:100, 104–105). These characteristics are common of Wintu sites into the Historic period.

Spanish Period (A.D. 1539–1821)

The Spanish had very little direct influence in the Sacramento River valley, as they focused on the coastal and southern areas of California. The mission system was never attempted in the region. The first documented exploration of the valley was undertaken by Gabriel Moraga in 1808, but it does not appear to have reached as far north as the Happy Valley area (Chapman 1939; Cutter 1957). Local groups appear to have continued patterns exhibited in the prehistoric period, though trade goods were likely acquired from Tribes in direct contact with the Spanish, Russians, and Americans.

Mexican Period (A.D. 1821–1848)

Mexican influence on this portion of the Sacramento River Valley was similarly inconsequential and largely limited to a small number of American trappers and explorers. The northernmost Mexican land grant in California was awarded to Pierson Barton Reading in 1844. The grant became known as Rancho Buena Ventura and covered almost 27,000 acres, including land from Cottonwood Creek on the south to Salt Creek on the north. Reading and a partner began working the land in 1845 (Beauchamp 1973:14). He would later discover gold in the area (described below).

American Period (A.D. 1848–1940)

The Igo and Ono mining districts are two adjacent districts named after their respective towns (Igo is about 6.4 km (4.0 miles) east of Ono) in southwestern Shasta County, about 24 km (15 miles) southwest of Redding. Placer mining in the area began soon after the California Gold Rush, which commenced in earnest following the discovery of gold at Sutter's Mill in 1848 and had ended by 1855.

From the 1860s through the 1880s, hydraulic and drift mining was highly productive, particularly at the Hardscrabble and Russell mines near Igo. Many Chinese miners were here during this period, and one local tradition has it that the names "Igo" and "Ono" derive from the pidgin expressions "I go?" and "oh no!" spoken by the Chinese when they were told to move on (Vaughan 2002b:6).

Reading's Bar, a sand bar landform at the mouth of the canyon of Clear Creek associated with Major Pierson B. Reading (not to be confused with Benjamin B. Redding, a railroad man after whom the town of Redding was named), was the location of the first gold discovery in Shasta County. The settlement that grew up at the location eventually became known as Horsetown (Southwest Shasta Historical Group 2011). It was claimed that as many as 52 ounces of gold were recovered per day (Amy Huberland, personal communication December 18, 2014). Large-scale mining operations in the region began in 1851. Although a number of Chinese were present in Shasta County in the 1850s, the influx of Chinese laborers increased in the area around Igo in the 1860s as hydraulic mining and the need for water control grew. Most of the ditches in the area were constructed by Chinese labor. During the 1860s, many Chinese persons accumulated their own capital and started their own mining operations (Ritter 1986:7–8).

The town of Piety Hill, originally established in 1849, was a precursor to the town of Igo. By around 1860, the town had approximately 1,500 residents, roughly 600 of whom were Chinese (Vaughan 2002b:7). As the Hardscrabble Mine steadily increased its operations, Piety Hill was found to be situated in the way of the expanding mine. It was proposed that the town be moved across Conger Gulch, which—in terms of mineral resources—was an unproductive location. The town was relocated in 1866, becoming known as Igo (perhaps named according to the account related above). Some of the houses and buildings, including the structure that is now the Igo Inn (see the Results section, below), were moved to the new location. Many of the Chinese residents stayed behind when the Euro-American population relocated, and by 1888 Piety Hill had become a predominately Chinese settlement (Ritter 1986:9).

Elsewhere in the region, the old California Oregon Road near Anderson is a historic landmark. Elias Anderson was one of Shasta County's first non-Native settlers. In 1856, Elias purchased the American Ranch, and the town of Anderson, a stopping place on the Oregon to California Trail, developed around it (Amy Huberland, personal communication December 18, 2014; Clark 1970).

Mining continued to be the predominant industry in Shasta County until about 1900, by which time the region's placer deposits had been largely depleted. Settlers and miners turned increasingly to farming and ranching, and many mining settlements were depopulated as people relocated to the Redding area. During the 1930s, there was a resurgence in mining, with power shovels and dragline dredges being the primary technology by which gold was extracted. The dredging produced large amounts of waste material in the form of rocks and sand, which was collected into tailings that visible in the area today (Vaughan 2002b:8).

ETHNOGRAPHIC SETTING

Three Native American groups, the Pit River Tribe, the Wintu, and the Yana, have known connections with the project area.

Pit River Tribe

Ethnography

The Achumavi, or Pit River Tribe, traditionally inhabited a large swath of land along the Pit River drainage to the northeast of the project area. The Achumavi language is a part of the Palahnihan branch of the Hokan language group (Olmsted and Stewart 1978:225). The term Achumavi has come to be applied to the entire group, which is itself a conglomeration of smaller tribelets, but it traditionally referred only to the tribelet located along the Fall River (Olmsted and Stewart 1978:235). The Tribe is more commonly referred to as the Pit River Tribe, which is said to originate from the use of pits to trap deer (Olmsted and Stewart 1978:235). The Achumavi, along with the Yana and other Hokan-speaking groups, may be affiliated with some of the earlier prehistoric sites within the northern Sacramento River Valley. They are also closely associated with the Atsugewi, who also speak a Palahnihan language and form another two bands of the modern Pit River Tribe.

Territory, Traditional Lands, and Settlement

The traditional territory of the Achumawi varies greatly with high peaks, plains, and river valleys. Mount Shasta in the northwest and Lassen Peak in the southwest form the western boundary, while the Warner Range forms the eastern boundary, Montgomery Creek forms the southern boundary, and Goose Lake forms the northern boundary. The Pit River drainage formed the heart of the Achumawi lands, with the areas away from the river and its tributaries utilized to a lesser degree (Kroeber 1976:305; Olmsted and Stewart 1978:225).

The current territory of the Tribe, as recognized by the Indian Claims Commission in 1959, is a 259-square-km (100-square-mile) area including the XL Ranch, Montgomery Creek, Roaring Creek, Big Ben, Burney, Lookout, and Likely Rancherias; 13 additional acres deeded by the State of California; and two Modoc County Assessor's parcels (Pit River Tribe 2017).

Sociopolitical organization within the Achumawi consists of nine smaller tribelets, including the Madesiwi, Itsatawi, Ilmawi, Ajumawi, Atwamsini, Atariwawi, Hammawi, Qosalektawi, and Hewisedawi (Olmsted and Stewart 1978:230). Each group was autonomous and maintained a restricted territory, though they were connected through intermarriage and a common language.

The Achumawi were seasonally mobile, with winter villages and temporary summer camps. Villages were largely located along the main Pit River drainage and its tributaries (Kroeber 1976:305). Villages were particularly clustered in the southwestern portion of their territory, particularly where Burney Creek meets the Pit River (Olmsted and Stewart 1978:226, Figure 1). Within villages, winter houses were large, semi-subterranean structures roughly 15 feet square. Poles and split logs formed a base for the structure, with a covering of grass, tule, bark, and earth (Olmsted and Stewart 1978:229). Entry and exit was through a central smoke hole in the ceiling, though draft holes were created near the base that could be used by children to access the interior. Summer structures consisted of smaller, conical or hemispherical huts covered in tule mats (Olmsted and Stewart 1978: 227). Similar structures were constructed as menstruation huts throughout the year. Kroeber (1976:311) notes shades or windbreaks were also utilized during the summers. A larger structure, referred to by Kroeber (1976:312) as a "sweat house," was a much larger semi-subterranean structure up to 30 feet in diameter with a similar construction to that of the winter houses. These were used alternatively as dance houses, chief's homes, or the dwellings of multiple families, and some villages contained more than one of the large structures.

Material Culture

Basketry was the primary vessel used by the Achumawi for cooking and storage. Achumawi baskets were generally twined with a white overlay of *Xerophyllum*, or bear grass (Kroeber 1976:310). Willows and grasses were the main materials used to construct these baskets, but maidenhair fern, pine roots, and redbud bark were often used for decorative purposes (Olmsted and Stewart 1978:229).

Obsidian was the primary material used by the Achumawi for lithic tools, including projectile points, knives, and scrapers. It was largely acquired from sources at Little Glass Mountain and Glass Mountain on the northern edge of their territory. Obsidian projectile points were attached to arrowshafts of rosewood, cane, serviceberry, and willow. Bows were manufactured from yew, mahogany, or juniper band backed with sinew and colored with local minerals. Chert and chalcedony were also utilized, though primarily as expedient tools (Olmsted and Stewart 1978:229).

The Achumawi also had a relatively extensive industry focused on riverine resources. This included the use of five different types of nets, including three different types of dip-nets, one type of gill-net, and one seine. A basket trap constructed of willow rods and pine-root weft was also used to catch fish (Olmsted and Stewart 1978:225). Harpoons were used to take salmon (Kroeber 1976:309). Dugout canoes of juniper and pine are also associated with the Achumawi (Kroeber 1976:310; Olmsted and Stewart 1978:229). Kroeber (1976:310) describes these as "longer, narrower, scarcely modeled and little more than punts for poling" relative to the Yurok redwood boats.

Subsistence

Riverine Animals

A large proportion of the Achumawi subsistence was reliant on food collected from rivers, lakes and swamps. Salmon, bass, catfish, lamprey, pike, suckers, trout, minnows, crawfish and mussels were all collected from local streams (Olmsted and Stewart 1978:225). Salmon were abundant for the western Achumawi groups, but less so for the eastern groups as the fish were not found beyond Fall River. Salmon was sun-dried, roasted, or smoked and then stored in large baskets (Kroeber 1976:309). Goose Lake and Eagle Lake were both used for fishing, with Eagle Lake particularly known for an abundance of trout (Olmsted and Stewart 1978:225). Salmon were caught using a harpoon, seines, or in nets, while the dip-net was used to catch trout and suckers (Kroeber 1976: 309). Otter and turtles were also collected from the waterways (Olmsted and Stewart 1978:228). Beaver were hunted as food and for their furs, though they also represented good luck in gambling (Olmsted and Stewart 1978:228). Waterfowl were commonly hunted within the swamps for food and feathers (Olmsted and Stewart 1978:226). The birds were caught using nets or clubbed to death (Olmsted and Stewart 1978:227).

Land Animals

Beyond waterfowl, birds were a particularly important resource for the Achumawi. Sage hen eggs were collected in the spring from areas such as the Madeline Plains, and adult birds were hunted with arrows, snared, or captured with nets. Ruffled grouse, short-tailed grouse, pine hens, crows, hawks, magpies, and eagles were also utilized as food. Hummingbirds, another source of good luck in gambling, were captured for their feathers, though not consumed (Olmsted and Stewart 1978:228).

Larger game animals were also important to Achumawi subsistence (Olmsted and Stewart 1978:228). Antelope and jackrabbits were also hunted in the Madeline Plains, and mountain sheep and elk were procured from the mountain peaks, particularly Mt. Shasta. Elk hide was used to create body armor and shields for Achumawi warriors. Antelope were used not only for food, but their hides were used

for quivers, caps, and other garments, while their hoofs and antlers were also used as tools. Deer were captured using the large pitfalls from which the Pit River name for the Achumawi is derived, and by driving them with fire in the fall. Venison was a staple of the Achumawi diet, and deer hide was used for a variety of textiles. Badgers and bears were also utilized for food and furs, while bear also conveyed supernatural powers. Chipmunk, fox, gopher, various rodents, mountain lions, porcupines, raccoons, and other small-to-medium-sized mammals were also hunted. Rattlesnake venom was used to tip projectile points and reptiles were thought to bestow supernatural powers (Olmsted and Stewart 1978:229).

Gathered Foods

Tule was gathered from swamps and eaten during the first sprouts of the spring, but was otherwise used in the construction of houses, baskets, textiles and rafts. From the grasslands, wild parsley, camas, various bulbs, sunflowers, clover, thistle, and wild onions were collected and eaten (Olmsted and Stewart 1978:227). Wild tobacco and grasses were also collected for numerous uses. Grasslands were commonly burned in the late fall, as burned areas produced a greater abundance of tobacco and grasses (Olmsted and Stewart 1978:228). Forest foods included berries and nuts, as well as pine sap. Acorns were an important staple of the Achumawi diet and could be dried, pounded, and leached to be used in a soup (Olmsted and Stewart 1978:229). Many of these gathered plants also had important medicinal uses (Olmsted and Stewart 1978:230).

Sacred Places

In 1956, a likely incomplete list of important locations in the Achumawi territory was identified as a list of "power places," or areas that individuals would go to seek supernatural powers (Olmsted and Stewart 1978:234). These places include many of the peaks, springs, swamps, and other water sources in their traditional lands (Olmsted and Stewart 1978:226, Figure 1).

Wintu

Ethnography

The project area falls within the traditional lands of the Wintu, a collective name for nine groups of related people who inhabited an area that includes portions of what are now Shasta, Siskiyou, and Tehama Counties (LaPena 1978:324). Although these people were encountered by Euroamerican explorers as early as the 1820s, the Tribal name *Wintu* does not appear to have been reported until the 1850s (in the orthographic form "Win-toon"). The term Wintu derives from *wint^{h}u'h*, or "person" (LaPena 1978:339). The Wintu people discussed here have been referred to by anthropologists as the Northern Wintu, as distinguished from two closely related and neighboring groups, namely the Patwin (or Southern Wintu) and the Nomlaki (or Central Wintu), to whom they were closely related linguistically, possibly only speaking different dialects (Goldschmidt 1978:341).

Territory, Traditional Lands, and Settlement

The traditional territory of the Wintu extends from the upper Trinity River valley and Mt. Shasta on the north to about 9.7 km (6.0 miles) south of Cottonwood Creek on the south. To the east and southeast, the boundary is defined by Cow Creek. To the northeast, east of Squaw Creek, is a hunting and gathering area that is held in common by the Wintu and the Achumawi people. To the southwest, the land extends to the South Fork Trinity River, continuing north-northeast past Junction City (LaPena 1978:324, Figure 1).

Nine Tribal groups make up the Wintu as a whole (LaPena 1978:324); however, some sources state that there are six groups (McTavish 2010:8). Regardless, these groups are identified by the names of the geographical locations that they traditionally inhabited. The names of the groups and their corresponding territories can be found in Table 1. The project area lies specifically within the territory of the *dawpom* or Stillwater Wintu. Unfortunately, little information specific to this subgroup of people is available; one ethnographic study refers to them as a "minor band" (Merriam 1967:261). The present ethnographic summary therefore focuses upon aspects of Wintu culture that are better known in the northern part of the Wintu territory, particularly those of the *wenemem* (Winnemem, or McCloud) Wintu.

Little information is available regarding the characteristics of early Wintu settlement. Villages consisted of 20–150 people who inhabited bark houses (LaPena 1978:325–326). The dwellings were conical and constructed of lashed poles covered with bark or evergreen boughs. Wintu houses appear to have been, at least prehistorically in the McCloud River valley, semisubterranean pit structures (Sundahl 1998:95). Villages of about 20–70 families might have had earth lodges (Du Bois 1935:28). An earth lodge consisted of a 4.6–6.1-m-diameter (15.0–20.0-foot-diameter) pit with a roof supported by a single pole and a smoke hole that also functioned as the entrance. Earth lodges functioned as places for men's gatherings, sweating, and initiations. Also, unattached men slept in the earth lodges in winter (LaPena 1978; Du Bois 1935:122–123).

It is difficult to reconstruct a typical (Northern) Wintu village layout, but it appears to have been a form of rancheria. The layout of a Nomlaki (Central Wintu) village may be taken as a model. The Nomlaki village, generally constructed adjacent to a waterway, consisted of individual family dwellings surrounding the chieftain's house, which was larger than the other houses (Goldschmidt 1978:343).

Table 1. Names of Wintu Tribal Groups and Their Locations

Place Name/Name of Group[a]	Translation	Location/Region
nomtipom	"in the west ground"	upper Sacramento Valley
wenemem	"middle water"	McCloud
dawpom	"front ground"	Stillwater
ʔelpom	"in ground"	Keswick
λ'abal-pom	"good (or peaceful) ground"	French Gulch
nomsuˑs	"those being west [people]"	upper Trinity Valley
dawnom	"front west"	Bald Hills
norelmaq	"south uphill [people]	Hayfork
waymaq	"north [people]"	upper McCloud River Valley

[a] The orthography of these names follows Schlichter 1981a. Non-English consonants in the above table are as follows: *ʔ* signifies an unaspirated glottal stop, λ' is a glottalized dental affricate, and *u* is a high back vowel. Other characters signify sounds similar or identical to English sounds.

In addition to being the chieftain's home, the chieftain's house was used as a men's gathering place, a center of village social life, and a sweat lodge, similar to the earth lodges of the Wintu (Goldschmidt 1978:347). It faced the stream, and men would plunge into the water at the conclusion of sweating rituals. Other houses were oriented toward the chieftain's house. The menstrual hut was located diametrically opposite from the village water supply. Following the arrival of the Ghost Dance in the 1870s, large dance houses were constructed at some distance from the village. The dance houses were based on smaller houses that had been constructed in precontact times for secret society initiations. It is unclear if the Northern Wintu used an analogous structure.

History and Early Sources

Members of the expeditions of Jedediah Smith and Peter Ogden, in 1826 and 1827, respectively, were the first known Euroamericans to contact the Wintu. During subsequent visits by John Work of the Hudson Bay Company in 1833 and the U.S. Exploring Expedition in 1841, the Wintu were described, but their Tribal name was apparently not recorded (LaPena 1978:339). Malaria was introduced into the region from Oregon between 1830 and 1833, presumably brought by the Hudson Bay trappers (LaPena 1978:324). The ensuing malaria epidemic decimated an estimated 75 percent of the Wintu population, which LaPena (1978:325, Table 1) estimates at 14,250 persons in precontact times. The long-term consequences of the epidemic were that the Wintu were unable to effectively deal with the coming incursions of Euroamericans into their traditional territories.

In 1846, a Mexican land grant to Pearson B. Reading in the upper Sacramento valley led to an influx of settlers who brought cattle and sheep that destroyed many of the natural resources traditionally used by Wintu people. After this time, the Wintu suffered numerous abuses at the hands of Euroamericans, including massacres and the pollution of waterways following the discovery of gold. In 1850, following the establishment of Shasta County, a notorious massacre of about 150 Trinity and *wenemem* Wintu occurred when they were served poisoned food during a "friendship feast" hosted by Euroamerican settlers (LaPena 1978:325). A year later, another massacre near the town of Old Shasta involved the burning of the Wintu council house and the killing of about 300 people by miners.

Following the 1851 massacre, the so-called Cottonwood Treaty (informally known as the Treaty of Friendship and Peace) was drafted, allotting the Wintu 90.6 square km (35.0 square miles) of land and designating Pearson Reading as their agent (LaPena 1978:325). In 1852, Fort Reading was established, but this did little to diminish hostility toward the Wintu. The six-month "Wintoon War" of 1858–1859 resulted in about 100 Natives being killed and another 300 being sent to the Mendocino Reservation, a large reservation that operated from 1856–1866. Depredations against the Wintu continued through the 1860s, and many people were forcibly placed on the coastal reservations.

The railroad arrived in 1875, bringing additional increases in the non-Native population. In the face of this influx of Euroamerican people, industry, and commerce, a religious revival took place wherein many traditional practices were modified or replaced. In the 1880s and 1890s, the final episodes of several Wintu traditions (such as the communal fish drive at Baird) occurred. Simultaneously, copper mining in the region was adversely impacting the environment, killing large numbers of trees and other vegetation, affecting not only Natives but all farmers in the area.

The Wintu were granted American citizenship under the Snyder Act of 1924, but this did not have the effect of elevating them to a status of equality. During the 1920s, the *wenemem* Wintu took the lead in addressing problems such as land issues, Tribal rolls, and grievances. In 1938, construction began

on the Shasta Dam, located on the Sacramento River above Redding. Construction was completed in 1945. This was the first dam project in Wintu territory that flooded traditional Wintu lands and blocked salmon runs. Dam construction and the flooding of traditional Wintu lands is an issue that continues to the present day, most recently in regard to a proposed raising of the Shasta Dam an additional 5.6 m (18.5 feet), which would result in the inundation of 40 locations considered sacred by the Wintu (LaPena 1978:325; Winnemem Wintu Tribe 2015a; McTavish 2010).

Today, the Wintu lack Federal Tribal recognition. One branch, the Winnemem Wintu, are actively struggling for such recognition. The Cottonwood Treaty of 1851 was not ratified by Congress, who capitulated to the demands of settlers that the Indians in Shasta County be removed (Smith 2009; Winnemem Wintu Tribe 2015) (although LaPena [1978:325] states, apparently mistakenly, that the treaty was ratified in 1852). However, despite the lack of a formal reservation, they received Federal health, housing, and education benefits until 1985, the year in which the U.S. government determined that the Wintu do not meet the criteria for recognition as a Tribal government (Winnemem Wintu Tribe 2015c). The Winnemem Wintu believe that the Cottonwood Treaty gives them Federal recognition and that the Federal government does not consider this binding due to land interests in the region, most recently pertaining to the proposed raising of Shasta Dam (Winnemem Wintu Tribe 2015b). The Tribe also asserts that not only does the Cottonwood Treaty provide them with Federal recognition but that they were recognized in 1978, when the Office of Federal Acknowledgement was created by the Bureau of Indian Affairs to establish a formal process for Tribes to establish Tribal governments (Winnemem Wintu Tribe 2015b, 2015d).

The displacement of Native peoples and the consequential paucity of early ethnographic data describing lifeways that were practiced at the time of contact is a common pattern in California (McTavish 2010:22–23). Some of the earliest work among the Wintu was conducted by Stephen Powers in the 1870s. Powers was not a trained ethnographer; however, his work is considered pioneering (LaPena 1978:339; McTavish 2010:38). Although initial contact with the Wintu occurred in the 1820s and was followed by a long and largely abusive cultural relationship, the most substantial ethnographic work was not accomplished until the 1930s (LaPena 1978:325, 339–340). The seminal study of Wintu culture was *Wintu Ethnography*, published by Cora Du Bois in 1935. Du Bois and Dorothy Demetracopoulou also presented important accounts of the Wintu cultural mythos in 1931 and 1932. Other studies have been concerned primarily with linguistics (e.g., Schlichter 1981a, 1981b) and political issues, such as dam construction and water and fishing rights (e.g., Dallman et al. 2013; Yoshiyama and Fisher 2011).

Subsistence

The Wintu were nonagriculturalists whose environment provided an abundance of resources for food, shelter, tools, and other necessities of life. Fishing, hunting, and gathering vegetable foods were all important aspects of Wintu subsistence. Their utilization of some of these resources is discussed below.

Fish

Chinook salmon *(Oncorhynchus tshawtyscha)* were once plentiful in the McCloud and Sacramento Rivers. Salmon (called *nur* by the Wintu) ran in the spring and summer from May until October and in fall and winter from October to December. Salmon were a staple among the Wintu (especially among the *wenemem*, or Winnemem Wintu, along the McCloud River), not only because of their plentitude but also because of their role in the creation of humans. When the first people emerged from the sacred

spring at Mt. Shasta, they were without the ability to speak, but the Nur—the salmon—took pity on humans and gave them the power of speech. In return for the gift of the Nur, the people promised to always speak for the salmon (Winnemem Wintu Tribe 2015e).

Fishing techniques were both communal and individual. Communal drives could involve several villages, with the fish caught in nets (participants used dip-nets during small drives). The catch was divided by the village leaders and distributed among adult males. Individuals fished with harpoons from the bank or from salmon houses. The Wintu salmon house *(nur qewel)* was constructed on two cross poles that were set in deep water and accessed by a log extending from the shore. Although individual fishermen had fishing rights at certain locations, anyone had the right to visit a man when he was fishing and expect to receive part of his catch as a gift. It was prohibited for women to fish, although they could accompany their husbands.

In addition to salmon, steelhead trout *(Oncorhynchus mykiss)*, suckers *(Catostomus occidentalis)*, whitefish *(Prosopium williamsoni)*, and shellfish were also commonly caught. On the McCloud River, children were provided with small harpoons and encouraged to fish for suckers, presumably as training for becoming fishermen as adults.

Land Animals

Deer and bear were the large animals commonly hunted by the Wintu (LaPena 1978:336–337). Individuals sometimes hunted deer, but often deer hunting was a communal task. Communal hunts lasted about three days and included women, children, and unskilled hunters, as well as trained dogs. Noose snares were used to trap deer, but cliff drive kills were also common. Several rules and specific prohibitions regulated the consumption of the deer. For example, the head was roasted separately, and young women could not eat meat taken from it, although elderly women could partake if it was not eaten with water, salt, or acorn mush. Deer meat was processed and cooked in various ways, such as being roasted in strips over hot coals or steamed. If cooked in the field, whole sides or quarters were roasted over a fire.

Brown bears were hunted individually, or by a small group of friends. A bear would be smoked out of its den and slayed with an arrow. Bear hides were stretched on a frame by the younger men, and women defleshed it with scrapers. This was a time for dancing and making requests to the bear's spirit. Both brown and grizzly bear hides were used as burial shrouds.

Grizzly bears were hunted for hides but were not eaten. Because grizzly bears ate humans, eating a grizzly was risking cannibalism. Grizzlies were feared, and "may the grizzly bear eat you!" and "may the grizzly bear bite your father's head off!" were powerful Wintu curses. Among most Wintu groups, the killing of a grizzly bear called for the head of the animal to be laid in front of a singer, surrounded by people in a circle, while the kill was reenacted. It was unwise to boast of killing any bear, for a bear would kill the boastful hunter in the future.

Smaller game was also taken (LaPena 1978:337). Rabbits, gophers, mice, wood rats, and squirrels were all hunted or trapped. Small animals were singed; had their limbs, head, larger bones, and entrails removed; and were pounded and then roasted. Quail were caught in nets; other birds were usually hunted by young boys.

Gathered Foods

As is the case with a number of California Tribes, acorns were the primary gathered staple among the Wintu (LaPena 1978:338–339). Acorn gathering was carried out by families or local groups. One tree or two small trees usually amounted to a day's work. The men would shake the tree to detach the acorns, either by climbing the tree or with a hooked stick, and the women would pick up the acorns and collect them in burden baskets to be carried back to camp. Although the men assisted, the gathering and processing of acorns were considered to be the responsibility of women. Acorns were pounded by young women, and the meal was sifted by older women. Acorns were pounded by pestles and leached in sand pits. The resulting flour was used to make soup or bread that would keep for several months. Buckeye was also an important gathered food throughout the Wintu region, butit was especially plentiful in the north (LaPena 1978:339). Numerous other plants were used for food, as well as glue, pigment binder, medicine, and fibers. Different materials were used to make different types of specialized baskets, including baskets for storage and baby baskets, as well as those for general use (Merriam 1967:264).

Sacred Places

Central to the Wintu worldview are sacred places—topographical features that are imbued with meaning outside of the domestic sphere of the village. These features include pot and seepage holes, rocks in the shape of animals, caves, river whirlpools, and knolls, each associated with a particular spirit. These locations are further identified by the sound of a buzzing noise in their vicinity. Spirits may include coyotes, suckers, and deer; less common are wolves, grizzlies, and a mythical person named Suptcit (Du Bois 1935:79–80). An example of one such location in the Stillwater area was a rock outcrop shaped like a bear and sacred to Grizzly Bear. This outcrop was destroyed by mining activities (Du Bois 1935:80). Sacred places are sources of supernatural power and (at least when Du Bois was writing) were generally off-limits to women, with the exception of the places sacred to Coyote. Both shamans and lay persons visited these places to obtain a spirit as a guardian or as a familiar. The person so inclined would leave the village without speaking to anyone, travel alone to the location, perform a ritual, and wait for a dream to be sent from the spirit. If the spirit of the place was well-disposed to the supplicant, the person might become a shaman (if he was not already one). Young men also petitioned sacred places for luck in gambling and success in hunting. Other skills and forms of assistance were also sought; a woman may, for example, seek skill in basketry, and attempts may be made to counter the effects of witchcraft (Du Bois 1935:80–82).

Yana

Ethnography

Yana populations were small, and a relatively recent expansion by Wintu pushed them further east from their former territory, though the southern Cascades are considered their homelands (Sundahl 1992:89). The Yana traditionally inhabited lands on the eastern side of the Sacramento River valley and to the east of the current project area. Yana is a Hokan language and the word Yana means "people." Historically, they have been referred to as Nozi. Based on linguistic differences, the Yana are subdivided into four groups, including the Northern, Central, Southern, and Yahi Yana. The Northern and Central Yana are referred to as Nozi historically, though the Northern Yana call themselves Gari'i and the Central Yana name themselves Gata'i. No known names are documented for the Southern or Yahi groups, though the name Yahi came into use after the famous Yahi man Ishi was encountered (Johnson 1978:361). Euroamericans had a particularly devastating impact on the Yana, as their already small population was reduced from 1,900 to 100 individuals during a 20-year

period from the 1840s through the 1860s because of conflict with early colonizers (Johnson 1978:362). Yana people are currently members of the Redding Rancheria.

Territory, Traditional Lands, and Settlement

The Yana traditionally inhabited the eastern part of the upper Sacramento River valley and the adjacent foothills, but the Wintu claimed the banks of the river itself. Early ethnographic work suggests that the Yana may have had villages, or at least fishing camps, along the river. The southern boundaries of Yana territory have variously been described as Rock Creek or Pine Creek, and the northern boundary was along the Pit River and Montgomery Creek. Lassen Peak is near the eastern edge of the traditional lands (Johnson 1978:361).

Within the four Yana linguistic groups, there were numerous tribelets. Each consisted of a major village with a principal chief, along with several associated villages. Each village had its own chief and territories, though private ownership of lands appears to have been practiced (Johnson 1978:364).

Much like the Pit River Tribe, the Yana maintained winter villages and temporary summer camps. The Northern and Central Yana constructed earth-covered multi-family dwellings and assembly houses. These structures had a single center post, and entrance and exit was through a smoke hole in the roof. Southern Yana created conical, single-family bark houses made of long slabs of cedar or pine bark on top of a pole frame. These structures were built in a shallow, oval depression approximately 3.0–3.6 m (10.0–12.0 feet) in diameter, with an embankment around the perimeter of the depression to prevent water from entering the structure. Southern groups also appear to have used single-family, dome-shaped pole structures that were covered with branches, brush, or skins. Temporary summer shelters and menstrual lodges were also constructed. The Yahi regularly used caves as shelter (Johnson 1978:367).

Material Culture

Basketry was important for both storage and cooking. The Northern and Central Yana used a twining method overlaid with *Xerophyllum tenax,* while the Yahi used this method as well as coiling and twining without overlay. It is unknown which method the Southern Yana preferred, though one twined basket without overlay has been identified from Southern Yana territory. Yanan baskets tend to lack symmetry, loose weaving, and non-carefully finished edges. Hazel switches, willow, split pine roots, and sedge were used to craft the baskets and they tended to be flexible. Bold design elements are common on the outside of the baskets, including diagonals and zig-zags. Other textiles include cords, ropes, and nets often constructed of milkweed and hemp. Fishing nets as long as 61 m (200 feet) are known (Johnson 1978:365).

Wooden tools were also constructed for various tasks. Digging sticks were made of mahogany and oak and used to gather roots and bulbs. Fire drills made of buckeye are commonly associated with the Yana. Hunting bows were made of mahogany, juniper, hazel, and yew and with back with sinew. Arrows of hazel, buckeye, wild currant, cane, and serviceberry were used.

Lithic tools included two types of projectile points made of obsidian or basalt. Blunt points were made for use on birds and small game, while small serrated points were used on larger animals (Johnson 1978:366). Obsidian appears to have been acquired from the Achumawi and Shasta groups (Johnson 1978:363). Grinding tools included the flat slab hopper mortar; shaped flat-ended pestle; unshaped,

unifaced mano; and boulder metates. Bone and antler were used to create flakers, awls, harpoon toggles, fish gorges, and gambling pieces (Johnson 1978:366).

Subsistence

Riverine Animals

Fishing was not a primary subsistence activity for the Yana. However, salmon, trout, and suckers were utilized by the group to some degree. Spears and harpoons were used to catch salmon, while gorges, seine, traps, and poisons were used to collect trout and suckers. Salmon were broiled using boiled rocks and occasionally dried and stored for later use (Johnson 1978:364). River mussels were acquired when available, particularly along the Pit River (Johnson 1978:365).

Land Animals

Deer were possibly the most important source of meat for the Yana and were communally hunted. Deer hunters used deer-head decoy, bow and arrow, and dogs to pursue the animal. The Northern Yana also used pits and deadfalls, while the Yahi used deer licks to ambush the deer. Communal rabbit hunts were also undertaken, while quail, rodents and insects were also consumed (Johnson 1978:364–365).

Gathered Foods

Acorns were gathered in the early fall and served as the main food source for the Yana throughout the year. Acorns of the black oak variety were preferred over the numerous others that occur within Yana territory. Acorns were shelled and dried, and then used in soup, mush, and bread. Roots, tubers, and bulbs were also collected, and buckeye nuts were eaten in the fall. Seeds, berries, and fruits were consumed to a lesser degree (Johnson 1978:365).

Sacred Places

No information on important places to the Yana is available. It is likely that natural features, such as streams, springs, and peaks, are of significance to the Yana.

PREVIOUS RESEARCH

Prior to fieldwork, a Class I records search was performed. The Class I search examined all previously conducted surveys and previously recorded sites and historic properties within a 0.8-km (0.5-mile) buffer zone extending from the project footprint. The Class I research was completed through consultation with the California Historical Resources Information System via the Northeast Information Center (NEIC). The NEIC request was received on December 18, 2014. In addition, a Sacred Lands File request was filed with the California Native American Heritage Commission (NAHC) on December 2, 2014. The NAHC indicated that no known sacred sites or Traditional Cultural Properties are located in the project area. To ensure the protection of archaeological sites and historic properties, previous project and site locations depicted on maps are placed as a detachable appendix at the end of this report (Appendix A). Appendix A has been removed from the client copy of this report, but all agency copies are intact. The results of the Class I search are discussed below.

The Class I search found that 32 surveys have been previously conducted, and 19 sites have been previously recorded within the 0.8-km (0.5-mile) buffer (Tables 2 and 3; see Appendix A, Figures A.1–A.10).

Table 2. Previous Surveys within a 0.8-km (0.5-Mile) Radius of the Project Area

Project No. (NEIC-Report Detail)	Performing Institution	Report Reference
001743	Jensen & Associates	Jensen 1996
004107	unknown	Burcell 1996
004897	Coyote & Fox Enterprises	Vaughan 2002a
004916	unknown	Barnes 2001
005011	Coyote & Fox Enterprises	Vaughan 2003
005021	unknown	Ritter 2003
005066	Coyote & Fox Enterprises	Vaughan 2002b
005117	Bureau of Land Management	Ritter 2000
005449	Jensen & Associates	Jensen 2003
006232	Coyote & Fox Enterprises	Vaughan 2005a
006313	Coyote & Fox Enterprises	Vaughan 2005b
006314	Genesis Society	S. Jensen 2005
006537	Coyote & Fox Enterprises	Vaughan 2006a
006624	North State Resources	North State Resources 2005
007018	ENPLAN	Dalu 2006
007071	ENPLAN	Wiant and Tuttle 2006
007072	Genesis Society	S. Jensen 2006
008484	Cultural Research Associates	Harrington 2007
008485	Coyote & Fox Enterprises	Vaughan 2006b
008697	Jensen & Associates	Jensen 1993a
009165	Jensen & Associates	Jensen 1990
009167	Jensen & Associates	Jensen 1993b
009170	Jensen & Associates	Jensen 1991
009182	ARK II; Jensen & Associates	Dotta 1980; Jensen 1982
009654	EarthTouch	Billat 2008
010215	Genesis Society	S. Jensen 2007
010891	Coyote & Fox Enterprises	Vaughan 2008
010961	Coyote & Fox Enterprises	Vaughan 2010
011271	Coyote & Fox Enterprises	Vaughan 2011
011699	North State Resources	Crawford 2012
012045	ENPLAN	Brown 2011
012349[a]	Far Western Anthropological Research Group	Meyer 2013

[a] This survey was indicated as being present within the Class I buffer but was not depicted on any maps or in any shapefiles provided by the NEIC.

Table 3. Previously Recorded Sites within a 0.8-km (0.5-Mile) Radius of the Project Area

Site No. (Smithsonian or Primary Trinomial)	Site Name or Description	Temporal Placement	Register Status/Whose Opinion
CA-SHA-1194	structural remains and stage road alignment	ca. 1910	not recorded
CA-SHA-1197	mining ditch and associated mine tailings	ca. 1860s–1880s	not recorded
CA-SHA-3373H	Landfill Mining Complex	ca. 1850s–1940s	not eligible/recorder
CA-SHA-3382H	Happy Valley Ditch	possibly 1853–1880	ineligible contributing segment/recorder
CA-SHA-4221H	Ditch Fragment 2 (mining ditch segment)	Historic (unspecified)	not recorded
CA-SHA-4231H	Phillip Martin Home Site and similar properties; ACID-NFR Canal (segment); NFR Dredge Mining; flaked stone scatters (one with ground stone)	Home Site component (1894–1912+); Irrigation period (ca. 1917–1920); Mining component (1938–1942); recent (1945–present); Prehistoric period to ca. 2000 years B.P.	not eligible, except segment of ACID canal is a contributor to the canal as a whole under Criteria A and C/recorder
CA-SHA-4232H	NFR Olive Tree Home Site	late 1890s	not eligible/recorder
CA-SHA-4239H	Pair Mining and Dining	1914–1945; post-1945	not eligible/recorder
CA-SHA-4304H	Oak Street (wagon road alignment)	before 1869-present	not eligible/recorder
CA-SHA-3477	Horsetown-Piety Hill Road Segment	1850s–1870s+	not recorded
CA-SHA-3779	Grandell Old House	1930s	not recorded (inferred not eligible)
CA-SHA-4222	schoolhouse scatter	Historic (unspecified)	not recorded (inferred not eligible)
CA-SHA-4412	isolated bottle fragment	Historic (unspecified)	not available
CA-SHA-4416	pumphouse, walnut trees, refuse deposit	Historic (unspecified)	not available
CA-SHA-4580	Cloverdale Cabin	late 19th century	not recorded
CA-SHA-4581	Canyon Rim Midden	late Prehistoric	not recorded
CA-SHA-4583	reroute cabin	Historic (unspecified)	not recorded
CA-SHA-4602	NW Section 5 ditches	ca. 1850s–1860s	not recorded
CA-SHA-4629	shack and refuse deposit	Historic (unspecified)	not available

Of the 19 sites, 17 are historic, 1 is prehistoric, and 1 has both historic and prehistoric components. In addition, the project area is located in the historic Igo-Ono Gold District (see Culture History section above). Portions of the project area intersect with the Happy Valley Ditch (site CA-SHA-3382H), a historic water conveyance system that parallels Cloverdale Road. Although previously recorded, the ditch will be described in greater detail in the Results section.

During a survey conducted by Coyote & Fox Enterprises (CFE) in 2002, Cloverdale Road served as the eastern boundary of a newly recorded historic mining site, CA-SHA-3373H (Vaughan 2002a: 10). The purpose of CFE's survey was a cultural resource assessment of a property owned by Shasta County for a proposed landfill (Vaughan 2002a:1). The newly recorded site was named the Landfill Mining Complex; it incorporated several previously recorded mining sites, as well as new features. The eastern boundary of the site was defined by the limits of the property rather than by the extent of historic mining features (Vaughan 2002a:12). According to the report map (Vaughan 2002a:3, Figure 2), the easternmost boundary of the project area (and therefore the site) is Cloverdale Road. As such, it incorporates the Happy Valley Ditch, although this segment of the ditch was recorded as a separate site and not incorporated into the Landfill Mining Complex. Although not discussed directly in CFE's report, the Landfill Mining Complex presumably was associated with the Piety Hill townsite, which was located along Cloverdale Road in the immediate vicinity.

As discussed in the Culture History section above, Piety Hill had become a predominately Chinese settlement by the late 1880s. Today, the Piety Hill townsite has the status of Point of Historical Interest, one of four classifications of historic properties recognized by the California Office of Historic Preservation (OHP); the other classifications are National Register of Historic Places (NRHP) properties, California Historical Landmarks, and California Register properties. For descriptions of these designations and the status of Piety Hill and other historic properties, see the OHP website (OHP 2015). Apparently, the exact extent of Piety Hill has not been defined, although it is depicted on the north side of what would become Cloverdale Road on a General Land Office (GLO) map from 1876 (see Figure 2.B). It is unknown how much, if any, of Piety Hill was incorporated within the Landfill Mining Complex. Although Cloverdale Road passes by or through the townsite (a historical marker is present at its location), no indication of the townsite was observed in or near the project area, and it was probably located well south of the project area. Because the Piety Hill townsite was not encountered during the survey and may not have existed at all within the project area, no recordings or assessments were made during the current project.

In addition to the Class I records search, three other sources of information were used to locate possible historic properties within the project area and the Class I buffer. First, archival material at the Shasta Historical Society (SHS) in Redding was checked. Tierra archaeologists visited the SHS on February 26, 2015. Relevant information obtained at the SHS is presented in the Results section, below.

The second source of information was the NRHP online database, which lists individual historic properties and historic districts included on the NRHP. No listed properties or districts are present in the project area or within the Class I buffer.

Finally, GLO maps were checked for historic properties that were once—and may still be—present in the project area (Figures 2.A–2.J). Maps for Township 31 North, Range 6 West, dated June 16, 1876; Township 30 North, Range 6 West, dated June 5, 1857; Township 30 North, Range 5 West, dated January 19, 1870; and Township 30 North, Range 4 West, dated January 19, 1870, were reviewed. A few properties are indicated as being present within the 0.8-km (0.5-mile) Class I buffer, most of which are discussed elsewhere in this report (e.g., the Piety Hill townsite). According to the maps, the project area itself does not encroach on any historic properties other than roads.

TRIBAL CULTURAL RESOURCES

Assembly Bill 52 requires that the consideration of Tribal Cultural Resources (TCR) must be considered as part of the CEQA process. TCR are defined as:

- A site feature, place, cultural landscape, or sacred place or object which is of cultural value to a Tribe *and* is either:
    - On or eligible for the California Historic Register or a local historic register, or
    - The lead agency, at its discretion, chooses to treat the resource as a TCR.

A Sacred Lands File request was filed with the California Native American Heritage Commission (NAHC) on December 2, 2014. The NAHC indicated that no known sacred sites or TCRs are located in the project area. The NAHC response included a list of 14 Native American individuals/organizations that may have knowledge of cultural resources in the proposed project area. Letters were sent to each of the 14 listed Native American individuals/organizations seeking consultation. No TCRs were identified by CPUC or relayed to Tierra as a result of the consultation process.

SURVEY EXPECTATIONS

Because the project area was known to follow road shoulders, and because previously existing buried utilities (particularly copper telephone cable) were known to be present in the road rights-of-way, surface indications of archaeological sites were not expected. The presence of isolated occurrences (IOs) and historic structures such as waterways and possibly buildings was thought to be more likely.

SURVEY METHODS

The survey was conducted in accordance with standards established by the BLM for pedestrian surveys. According to these standards, 100 percent coverage of an area can be claimed if the entire area is surveyed by crews walking transects spaced no more than 15 m (50 feet) apart. The current project corridors were a width of 29.9 m (98 feet) and therefore could be surveyed in compliance with these standards by having an archaeologist walk a transect down and back along the length of each corridor segment offset 7.5 m (25 feet) from the center line. Trimble and Garmin handheld global positioning system (GPS) units were used for spatial control, and the project area was photodocumented.

Cultural properties identified during any survey are evaluated in accordance with standards established by the California Office of Historic Preservation (OHP) (OHP 1995), which in turn follow the NRHP standards defined by the National Park Service (National Park Service 1990).

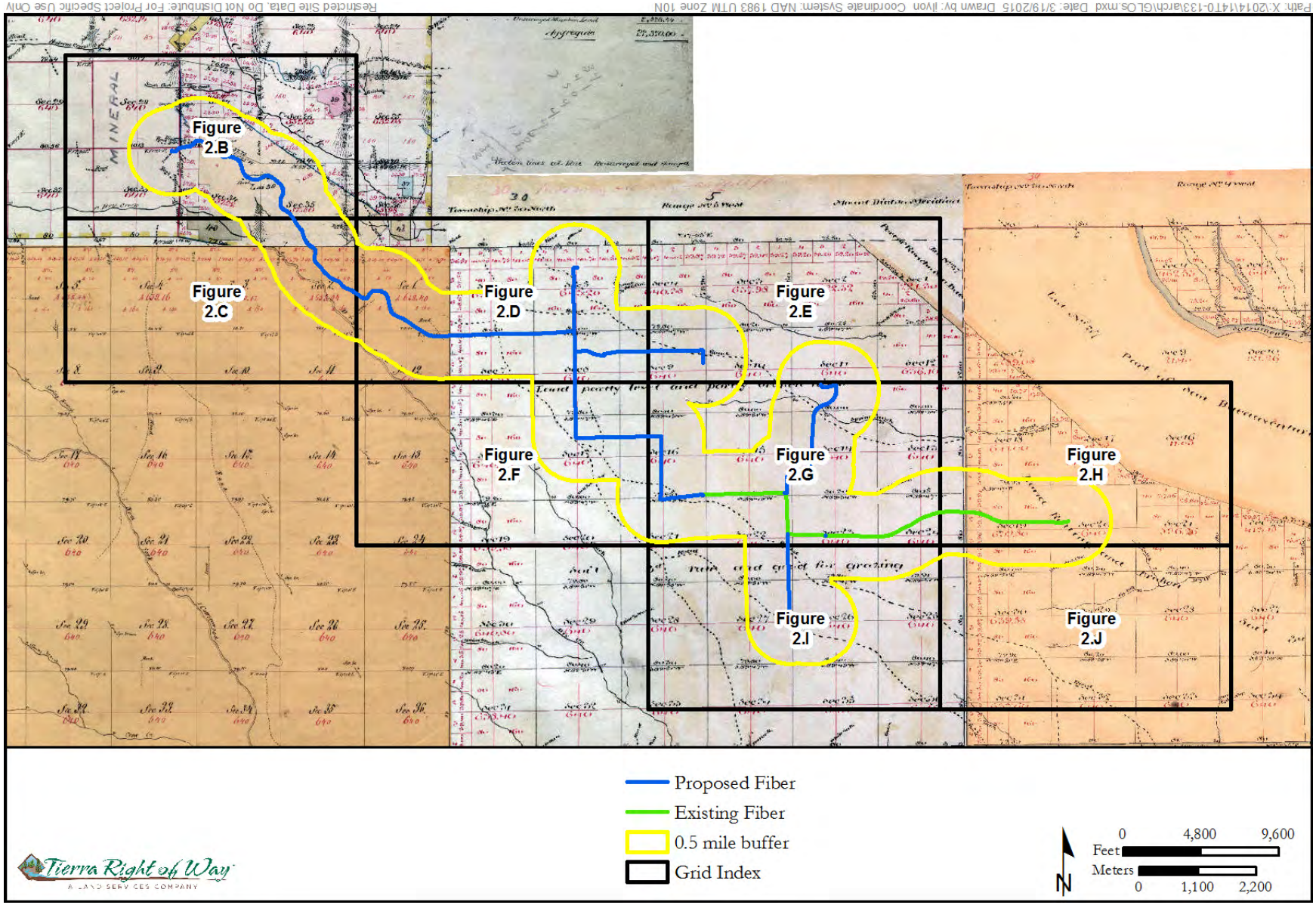

Figure 2.A. Index map of GLO maps showing location of the project area.

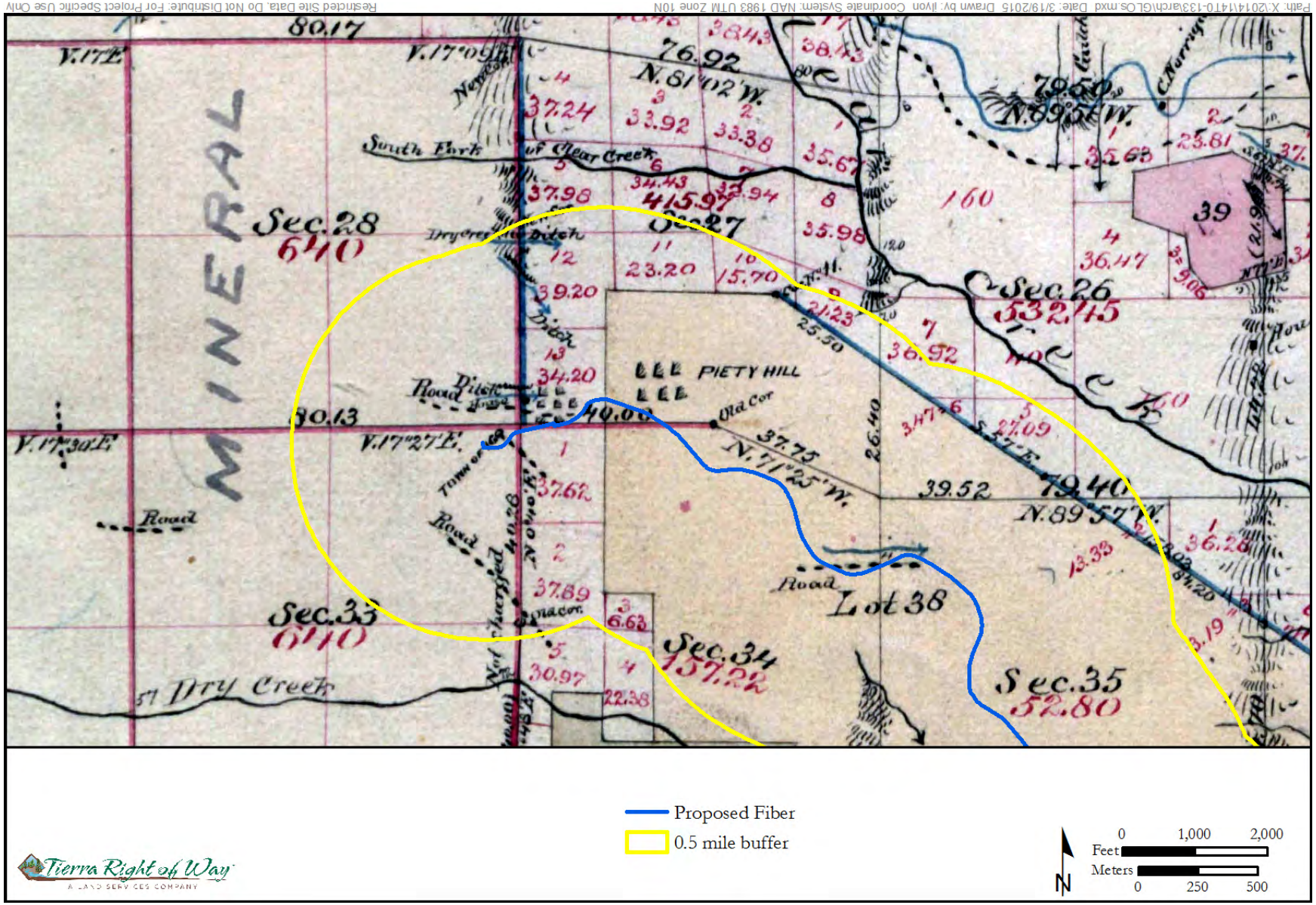

Figure 2.B. GLO map (1876) showing location of the project area.

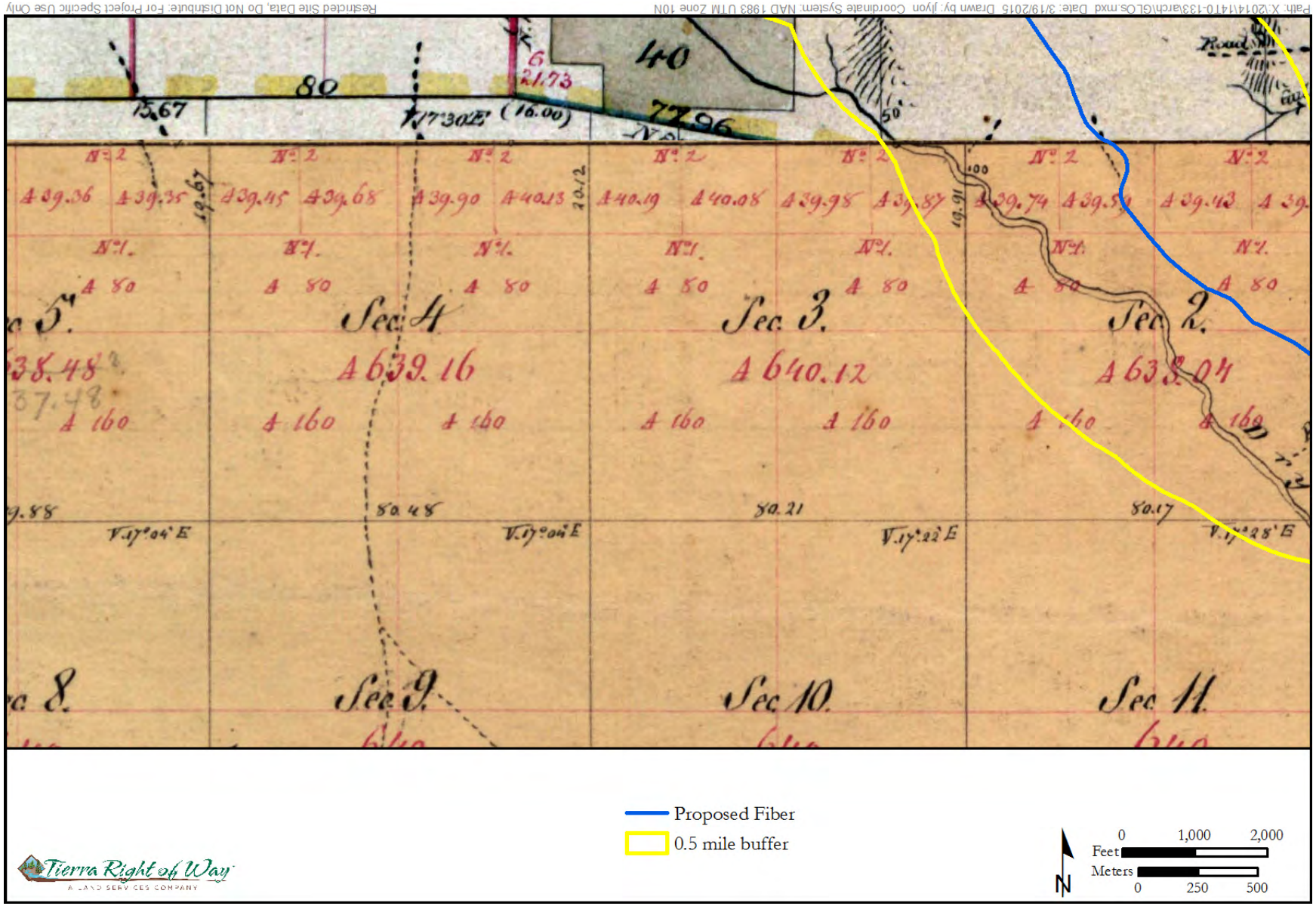

Figure 2.C. GLO maps (1876 and 1857) showing location of the project area.

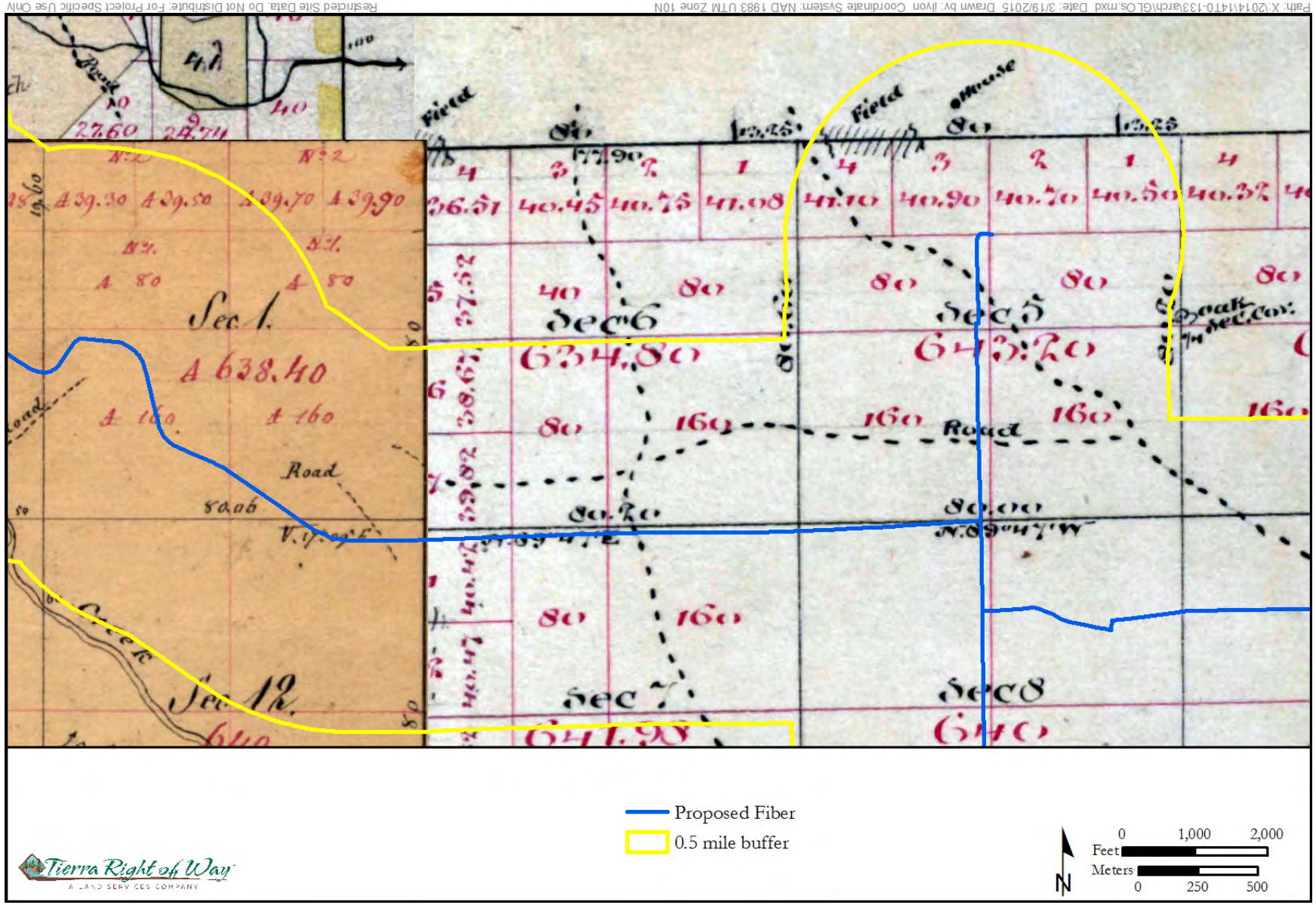

Figure 2.D. GLO maps (1857 and 1870) showing location of the project area.

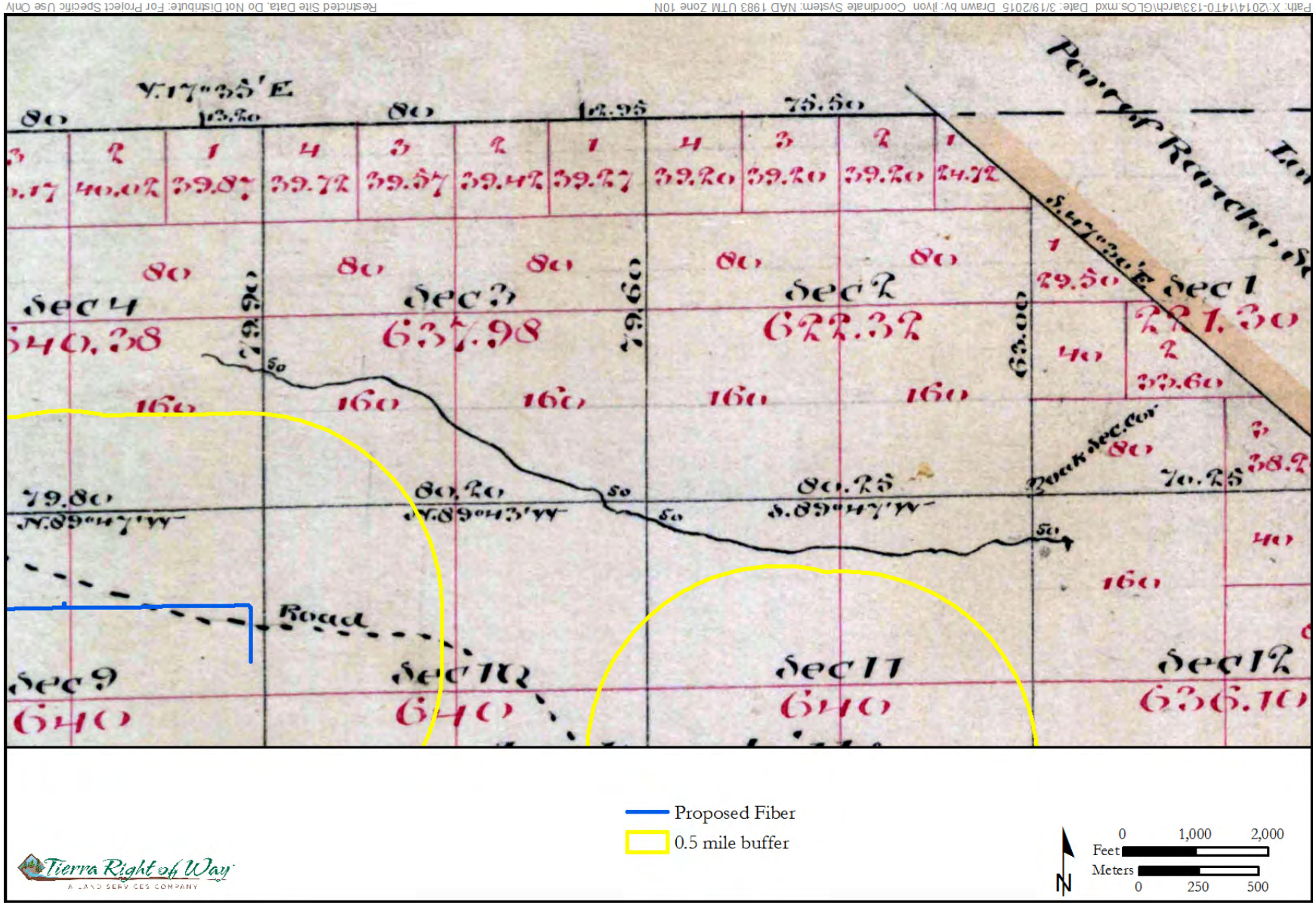

Figure 2.E. GLO map (1870) showing location of the project area.

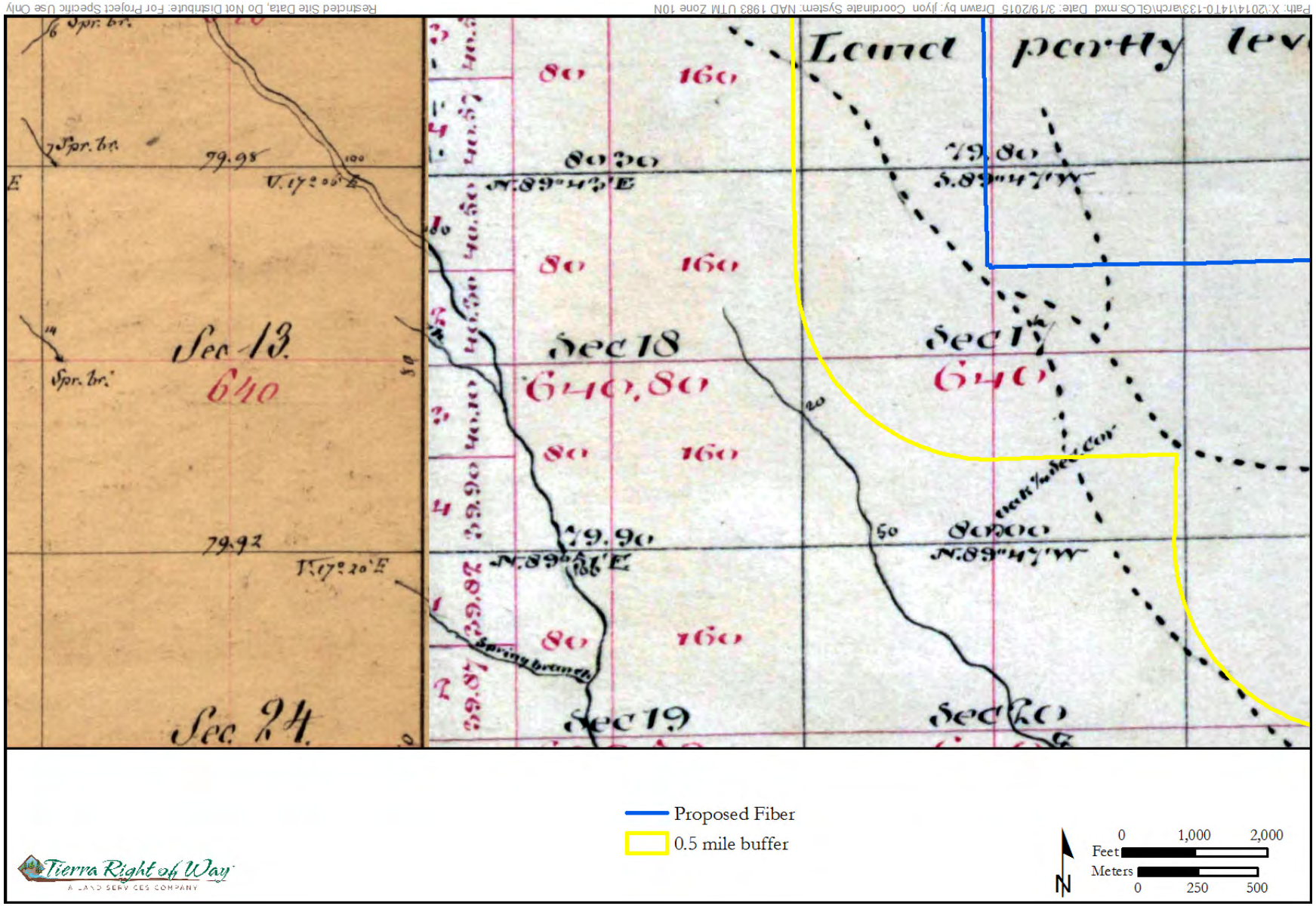

Figure 2.F. GLO map (1857 and 1870) showing location of the project area.

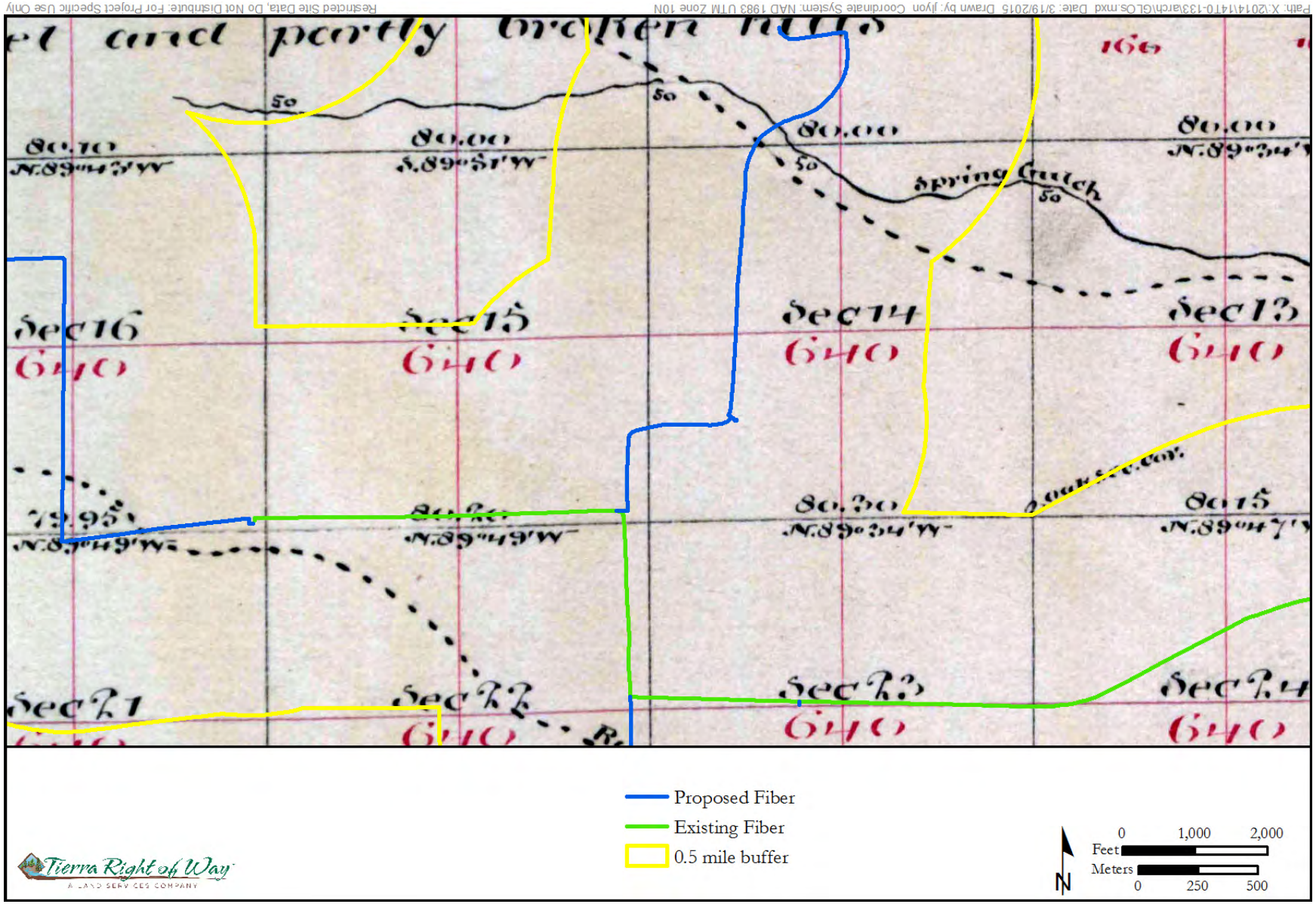

Figure 2.G. GLO map (1870) showing location of the project area.

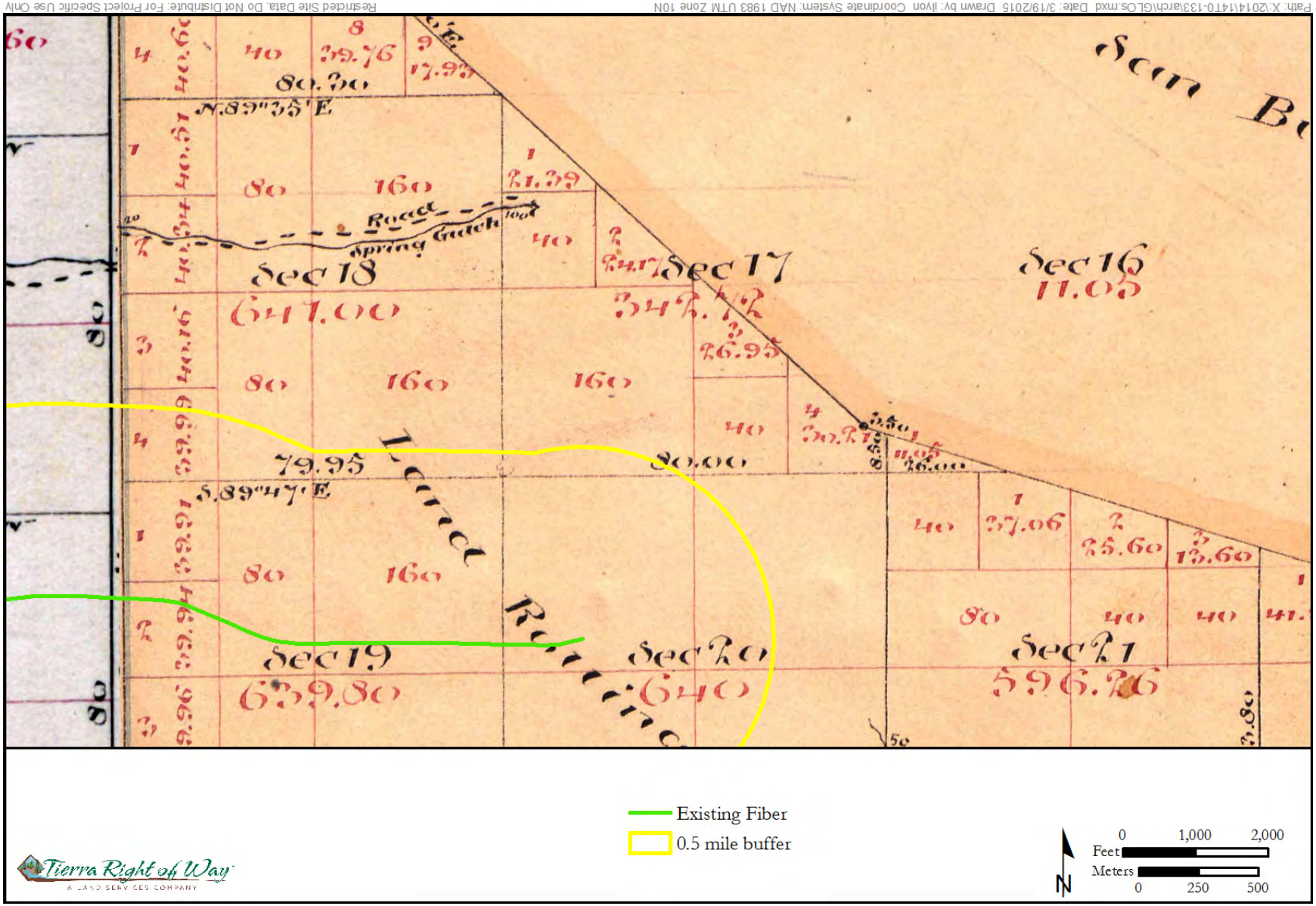

Figure 2.H. GLO map (1870) showing location of the project area.

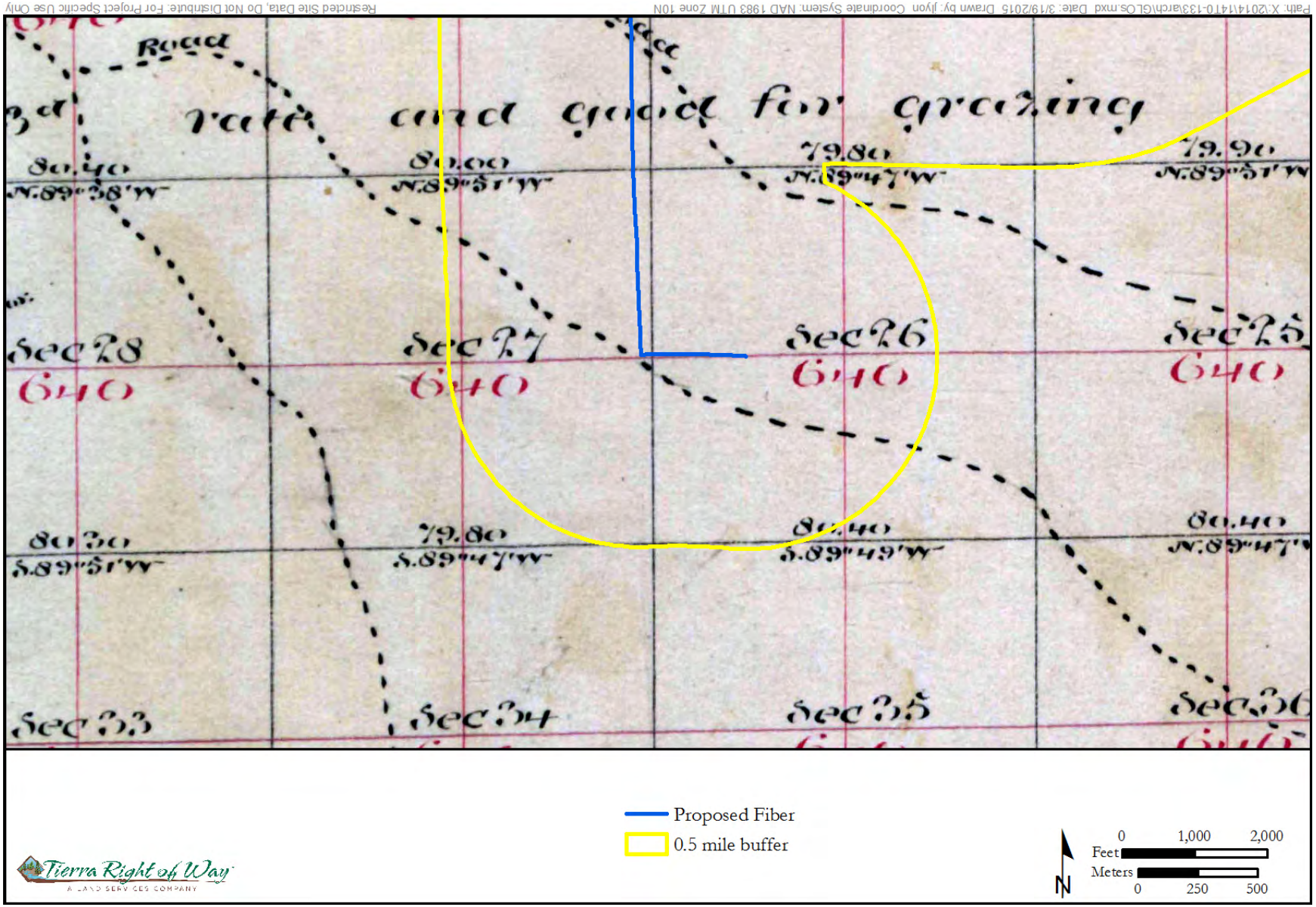

Figure 2.I. GLO map (1870) showing location of the project area.

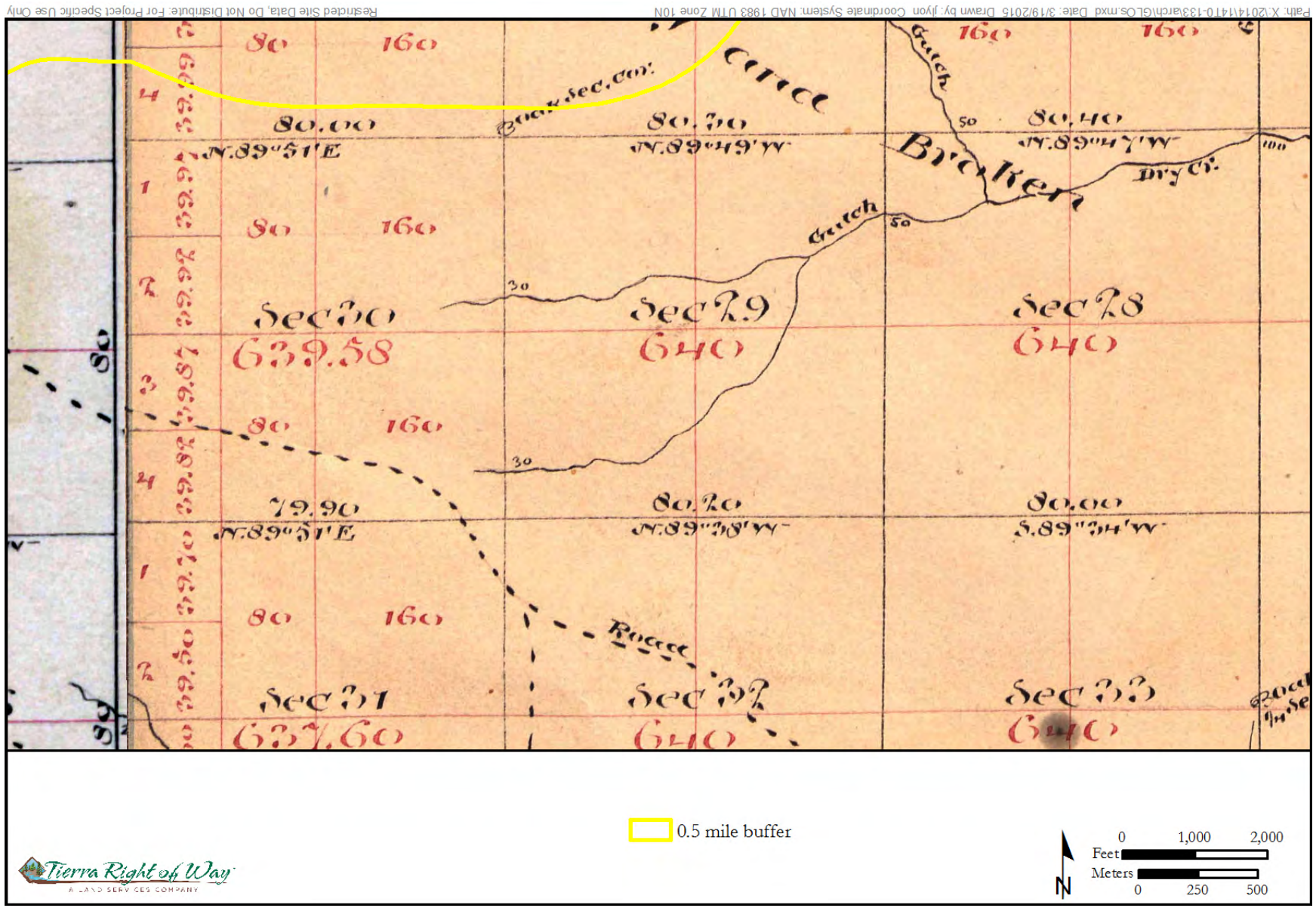

Figure 2.J. GLO maps (1870) showing location of the project area.

These standards generally require a property to be at least 45 years old. The 45-year criterion accounts for a typical 5-year lag between the recording of a resource and the implementation of planning decisions (OHP 1995:2). In some circumstances, a property less than 45 years old may be recorded. For a property to be recorded as a historical resource, it must conform to one of the following resource categories:

> **Building**: A building, such as a house, barn, church, hotel, or similar construction, is created principally to shelter any form of human activity. "Building" may also be used to refer to a historically and functionally related unit, such as a courthouse and jail or a house and barn.
>
> **Structure**: The term "structure" is used to distinguish from buildings those functional constructions made usually for purposes other than creating human shelter.
>
> **Object**: The term "object" is used to distinguish from buildings and structures those constructions that are primarily artistic in nature or are relatively small in scale and simply constructed. Although it may be, by nature or design, movable, an object is associated with a specific setting or environment.
>
> **Site**: A site is the location of a significant event, a prehistoric or historic occupation or activity, or a building or structure, whether standing, ruined, or vanished, where the location itself possesses historic, cultural, or archaeological value regardless of the value of any existing structure.
>
> **District**: A district possesses a significant concentration, linkage, or continuity of sites, buildings, structures, or objects united historically or aesthetically by plan or physical development.

A property that cannot be readily classified as one of the five NRHP types defined above may be recorded as a "minor resource" (OHP 1995:3). These resources will be referred to herein as *isolated occurrences (IOs)*. However, if such a property is considered to be of particular interest for some other reason, it may also be recorded as a site. Examples of such IOs would include rare types of projectile points or isolated but significant historic features.

Cultural properties are further evaluated with regard to significance, which is assessed largely in terms of a property's eligibility for inclusion on the NRHP. As defined by Code of Federal Regulations Title 36, Part 60.2 (36 CFR 60.2), the NRHP is "an authoritative guide to be used by Federal, State, and local governments, private groups and citizens to identify the Nation's cultural resources and to indicate what properties should be considered for protection from destruction or impairment" (36 CFR 60.2).

Pursuant to 36 CFR 60.4, these are the criteria by which properties are evaluated:

> The quality of significance in American history, architecture, archeology, engineering, and culture is present in districts, sites, buildings, structures, and objects that possess integrity of location, design, setting, materials, workmanship, feeling, and association, and

> **A.** That are associated with events that have made a significant contribution to the broad patterns of our history; or
>
> **B.** That are associated with the lives of persons significant in our past; or
>
> **C.** That embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or
>
> **D.** That have yielded or may be likely to yield, information important in prehistory or history (National Park Service 2004).

The definition and evaluation of prehistoric and historic properties was furthermore guided by the 2014 CEQA guidelines and statutes (California Association of Environmental Professionals 2014). According to §21083.2:

> **(g)** [a] "unique archaeological resource" means an archaeological artifact, object, or site about which it can be clearly demonstrated that, without merely adding to the current body of knowledge, there is a high probability that it meets any of the following criteria:
>
> (1) Contains information needed to answer important scientific research questions and that there is a demonstrable public interest in that information.
> (2) Has a special and particular quality such as being the oldest of its type or the best available example of its type.
> (3) Is directly associated with a scientifically recognized important prehistoric or historic event or person.
>
> **(h)** As used in this section, "nonunique archaeological resource" means an archaeological artifact, object, or site which does not meet the criteria in subdivision (g). A nonunique archaeological resource need be given no further consideration, other than the simple recording of its existence by the lead agency if it so elects.

SURVEY RESULTS

The entire project area was inspected for cultural remains. No prehistoric archaeological sites or IOs were observed during the survey. A portion of a historic waterway, the Happy Valley Ditch (previously recorded site CA-SHA-3382H), was recorded (see Appendix B; Appendix B has been removed from the client copy of this report, but all agency copies are intact). The Primary Record and Linear Feature Record forms for the Happy Valley Ditch were updated. The project area passes by the Igo Inn, a historic structure that originally housed fraternal groups (see Appendix B). Building Structure Record and Object Record forms were completed for the building. Locations of sites and isolated occurrences can be seen in Appendix C, Figures C.1–C.9.

The project area also passes along the northeastern edge of CA-SHA-3373H, the Landfill Mining Complex site. The majority of this site is located on the other side of Dry Creek, but the site boundary was apparently extended to include the Happy Valley Ditch, which is a site in its own right, during a 2002 survey (Vaughan 2002b). No other indications of CA-SHA-3373H were observed within the project area (Photo 9).

Cloverdale Cemetery was also noted as an important cultural landmark in proximity to the project area. The project area footprint lies outside the cemetery; however, the cemetery is close to the utility corridor, and its presence suggests a potential for buried remains.

In addition to the ditch, building, and cemetery, several IOs dating to the historic era were recorded. Except for site CA-SHA-3373H, which is adjacent to but not within the project corridor, each of the foregoing properties are described below, beginning with the IOs.

Isolated Occurrences

Ten IOs were observed (Table C.1; Figure C.1). Each is historic in age. More than half (n=6) of the IOs consist of isolated features. These include a culvert (IO 1; Photo 10); a concrete "box" (IO 3; Photo 11); concrete pipes (IOs 4 and 5), one of which is inscribed "1942" (IO 4; Photo 12); a historic benchmark (IO 9; Photo 13); and a concrete structure the function of which is unknown but probably related to water management (IO 10; Photo 14). Isolated artifacts include a glass and white earthenware scatter (IO 2) and several metal cans (IOs 6–8).

Photo 9. View towards site CA-SHA-3373H. View is to the south.

Photo 10. IO 1. Aggregate concrete/metal culvert.

Photo 11. IO 3. Concrete "box."

Photo 12. IO 4. Concrete pipe with 1942 inscription.

Photo 13. IO 9. 1949 survey benchmark.

Photo 14. IO 10. Concrete structure.

Happy Valley Ditch

The Happy Valley Ditch (CA-SHA-3382H) begins in Igo and extends to the community of Olinda, Shasta County, California (see Figures C.2–C.4). The feature was inspected within Shasta County right-of-way along Cloverdale, Palm, Olive and Happy Valley Roads (Photos 15–17). The portion of the ditch within the project area is earthen, except at one location where the ditch passes under Cloverdale Road via a culvert (Photos 18 and 19).

The Happy Valley Ditch, also known as the Happy Valley Irrigation Canal, runs parallel to and crosses Cloverdale Road. It extends from Igo to Olinda and includes concrete culverts at each of the locations where it crosses roads. Near Cloverdale, the ditch branches off into a number of arterials located primarily on private lands. The ditch is generally U-shaped, with a depth of approximately 0.9–1.2 m (3–4 feet), measured from the top of the earthen embankments that are located to either side of the ditch, and a width of 0.6–0.9 (2–3 feet). The ditch is probably part of and extending from the Dry Creek Tunnel and Fluming Company's Hardscrabble Mine ditch which also served the mining community of Piety Hill from 1853 to 1880 (Moravec 1997).

To date, an official NRHP designation for the Happy Valley Ditch as a whole does not appear to have been made. However, records obtained from the California OHP for the Class I records check indicated that a portion of the ditch has been previously recommended as an ineligible contributing segment. Although the Primary Site Record was not available, this assessment presumably was made during a survey for a proposed fuel break on Bureau of Land Management lands (Ritter 2000). Tierra similarly recommends that the portion examined as part of this survey is an ineligible contributing segment.

Photo 15. Happy Valley Ditch, along Cloverdale Road. View is to the northwest.

Photo 16. Happy Valley Ditch, crossing Cloverdale Road. View is to the north.

Photo 17. Happy Valley Ditch, crossing Cloverdale Road. View is to the south.

Photo 18. Concrete-lined portion of Happy Valley Ditch.

Photo 19. Concrete-lined portion of Happy Valley Ditch.

Igo Inn (Independent Order of Odd Fellows Welcome Lodge No. 209)

This building, now known as the Igo Inn, was formerly the Independent Order of Odd Fellows (I.O.O.F.) Welcome Lodge No. 209, located in Igo, California. The building consists of a two-story meeting hall constructed, or possibly moved from Piety Hill, in 1885, with a single-story dance hall addition at the rear of the building. The addition was constructed in the 1920s, while the building was still in use as a fraternal meeting hall. The building was restored beginning in 1992, and a front porch was added to the structure sometime after 2002 (Photos 20 and 21), based on photos found at the Shasta Historical Society. The building was additionally constructed as a meeting hall for both the I.O.O.F. and a Masonic body, presumably Clinton Lodge No. 119, which is known to have operated in Piety Hill in 1871 and earlier (Grand Lodge of California 1871:722), although another source (Southwest Shasta Historical Group 2010) gives a conflicting date of 1877, when the lodge was moved to Piety Hill from Horsetown. Clinton Lodge is listed in the 1910 edition of the Proceedings of the Grand Lodge of California as located in Igo, indicating it had moved by that time (Grand Lodge of California 1910:264), although it is unclear if the building itself was moved (in 1885) from Piety Hill or if just the lodge as an organization moved. The Masons left the building in 1935 and the building was eventually deemed unsafe for public use until remodeling efforts in the 1990s (Walsh 1999). The building consists of wooden, horizontal sidings on top of a coursed stone foundation (Photo 22).

Photo 20. Igo Inn, front. View is to the southwest.

Photo 21. Igo Inn, southeastern side. View is to the north-northwest.

Photo 22. Igo Inn, detail of northeast foundation corner.

Cloverdale Cemetery

It was noted that the project area passes near the Cloverdale Cemetery, located along the west side of Oak Street. The project area does not encroach directly upon the cemetery; however, the proposed fiber-optic line footprint passes very close to its boundary. Land for the cemetery (three acres for $40.00 in gold coin) was purchased in 1887, and became an "official" cemetery in 1892 (Morevec 1997). The cemetery remains in use today. Because it is possible that buried remains could extend beyond the present-day boundaries of the cemetery, it has been noted here to recommend the implementation of either a reroute of the project area or monitoring in the vicinity during the construction work (see Conclusions and Recommendations below).

CONCLUSION AND RECOMMENDATIONS

Tierra's Class III survey of 24.6 linear km (15.3 linear miles) of buried fiber-optic telecommunications line corridor recorded 10 IOs dating to the historic period. No new or previously recorded prehistoric sites or IOs were encountered. A portion of one previously recorded historic site, the Happy Valley Ditch (CA-SHA-3382H), was re-recorded. Tierra recommends that the portion of the ditch examined as part of this survey is an NRHP-ineligible contributing segment of the site. The historic Cloverdale Cemetery and the Igo Inn building are located close to the proposed fiber-optic line footprint, but not directly impinged upon by it. It is assumed that if the proposed line crosses the Happy Valley Ditch at any point, the line will be routed beneath the ditch via directional boring. For the Igo Inn and the Cloverdale Cemetery, TDS has concurred that rerouting the line to the opposite side of the road, thereby avoiding these properties, is the most effective management strategy. All three of these properties have been in continuous service or occupation since their inception and are regularly maintained. The proposed project is not expected to adversely impact any of the properties (Table 4).

Table 4. Management Recommendations

Property/Site Designation	Eligible	Criteria	Recommended Treatment	Effect
Happy Valley Ditch (CA-SHA-3382H)	no	n/a	avoidance, if necessary, by subsurface boring	no adverse effect
Cloverdale Cemetery	not assessed	n/a	avoidance by reroute	no adverse effect
Igo Inn	not assessed	n/a	avoidance by reroute	no adverse effect

The IOs are considered to be "nonunique" archaeological resources as defined by CEQA §15064.5(c)(4) and §21083.2(h). According to these statutes, a "nonunique archaeological resource need be given no further consideration" and "the effects of the project on those resources shall not be considered a significant effect on the environment. It shall be sufficient that both the resource and the effect on it are noted in the Initial Study or Environmental Impact Report, if one is prepared to address impacts on other resources, but they need not be considered further in the CEQA process" (California Association of Environmental Professionals 2014:35, 134). As such, the documentation of the IOs is considered complete.

Because the Happy Valley Ditch and the Igo Inn are not expected to be impacted by construction assuming that the line will be rerouted at these locations, and because it is unlikely that the IOs can yield any additional information beyond that recorded during the survey, Tierra recommends that the proposed undertaking be allowed to proceed. There will be No Adverse Effect to these 12 cultural resources as a result of project activity (see Table 8 for a summary of management recommendations). However, it is recommended that the proposed fiber-optic line be rerouted to the southeast side of South Fork Road, with a 50 feet buffer on either side of the building, to allow for adequate avoidance of the Igo Inn. In addition, a reroute of the proposed buried fiber-optic line to the eastern side of Oak Street, also with a 50 feet buffer on either side of the cemetery, is recommended during construction work in the vicinity of the Cloverdale Cemetery. If rerouting is not possible, monitoring by a qualified archaeologist is recommended. Although human remains may not be present outside the cemetery boundary, monitoring will ensure proper treatment of these remains if they exist.

The clients and all subcontractors are reminded that if human remains or funerary objects are uncovered during future ground-disturbing activities, California Environmental Quality Act (CEQA) Statute 15064.5(e) requires that all work must be stopped in the area of discovery and that the coroner of the County in which the remains are discovered be contacted to determine that no investigation into the cause of death is required. If the coroner determines the remains to be Native American, notification will be sent to the Native American Heritage Commission, which will identify the person or persons it believes to be the most likely descendents of the deceased Native American. The most likely descendent may make recommendations to the landowner or the person responsible for the excavation work as to the means of treating or disposing of the human remains and any associated grave goods with appropriate dignity, as provided in Public Resources Code Section 5097.98.

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APPENDIX A

Class I Research

CONFIDENTIAL

This appendix contains information on the locations of cultural properties discussed in the report:

A Class III Cultural Resource Survey for a Proposed Buried Telecommunications Fiber-Optic Line in Happy Valley, Shasta County, California

[Appendix A Redacted]

APPENDIX B

California Office of Historic Preservation Forms

CONFIDENTIAL

This appendix contains information on the locations of cultural properties discussed in the report:

A Class III Cultural Resource Survey for a Proposed Buried Telecommunications Fiber-Optic Line in Happy Valley, Shasta County, California

State of California — The Resources Agency
DEPARTMENT OF PARKS AND RECREATION

PRIMARY RECORD

Primary #
HRI #
Trinomial
NRHP Status Code

Other Listings
Review Code | Reviewer | Date

***Resource Name or #:** Happy Valley Ditch CA-SHA-3382H

P1. Other Identifier:

***P2. Location:** ☐ **Not for Publication** ☒ **Unrestricted** ***a. County:** Shasta

and (P2b and P2c or P2d. Attach a Location Map as necessary.)

***b. USGS 7.5' Quad:** Igo **Date:** 1979 T31N, R6W, portions of Secs 27, 34, 35; M.D. **B.M.**

USGS 7.5' Quad: Ono **Date:** 1981 T30N,R6W, Secs 1, 2, 12 M.D. **B.M.**

USGS 7.5' Quad: Olinda **Date:** 1964 T30N,R5W, Sec 6 M.D. **B.M.**

c. Address: n/ a City: n/ a Zip: n/ a

d. UTM: Zone: 10 ; 540833 mE/ 4482760 mN (G.P.S.)

e. Other Locational Data: (e.g., parcel #, directions to resource, elevation, etc., as appropriate) Elevation:

The feature begins in Igo and extends to the community of Olinda, Shasta County, California. The feature was inspected within Shasta County right-of-way (ROW) along Cloverdale, Palm, Olive, and Happy Valley Roads.

***P3a. Description:** (Describe resource and its major elements. Include design, materials, condition, alterations, size, setting, and boundaries)

This is the Happy Valley Ditch, also known as the Happy Valley Irrigation Canal, which runs parallel to and crosses Cloverdale Road. It extends from Igo to Olinda and includes concrete culverts at each of the locations where it crosses roads. Near Cloverdale, the ditch branches off into a number of arterials located primarily on private lands. The ditch is generally U-shaped, with a depth of approximately 0.9–1.2 m (3–4 feet), measured from the top of the earthen embankments that are located on both sides of the ditch, and a width of 0.6–0.9 m (2–3 feet). The ditch is likely part of and extends from the Dry Creek Tunnel and Fluming Company's Hardscrabble Mine ditch, which also served the mining community of Piety Hill from 1853–1880 (Moravec 1997).

***P3b. Resource Attributes:** (List attributes and codes) (AH6)-- Water conveyance system

***P4. Resources Present:** ☐Building ☒Structure ☐Object ☐Site ☐District ☐Element of District ☐Other (Isolates, etc.)

P5a. Photo or Drawing (Photo required for buildings, structures, and objects.)

P5b. Description of Photo: (View, date, accession #) Happy Valley Ditch along Cloverdale Road ROW, looking northwest. February 25, 2015.

***P6. Date Constructed/Age and Sources:** ☒Historic ☐Prehistoric ☐Both

***P7. Owner and Address:**

***P8. Recorded by:** (Name, affiliation, and address)

Chance Copperstone, Tierra Right of Way Services, Ltd., 1575 East River Road, Ste. 201, Tucson, AZ 85718

***P9. Date Recorded:** 2/ 25/ 15

***P10. Survey Type:** (Describe)

Class III, intensive, non-collection pedestrian survey

***P11. Report Citation:** (Cite survey report and other sources, or enter "none.")

Moravec, F.W. "Bud"
1997 A Place Called Happy Valley. *The Covered Wagon* 1997:62–63.

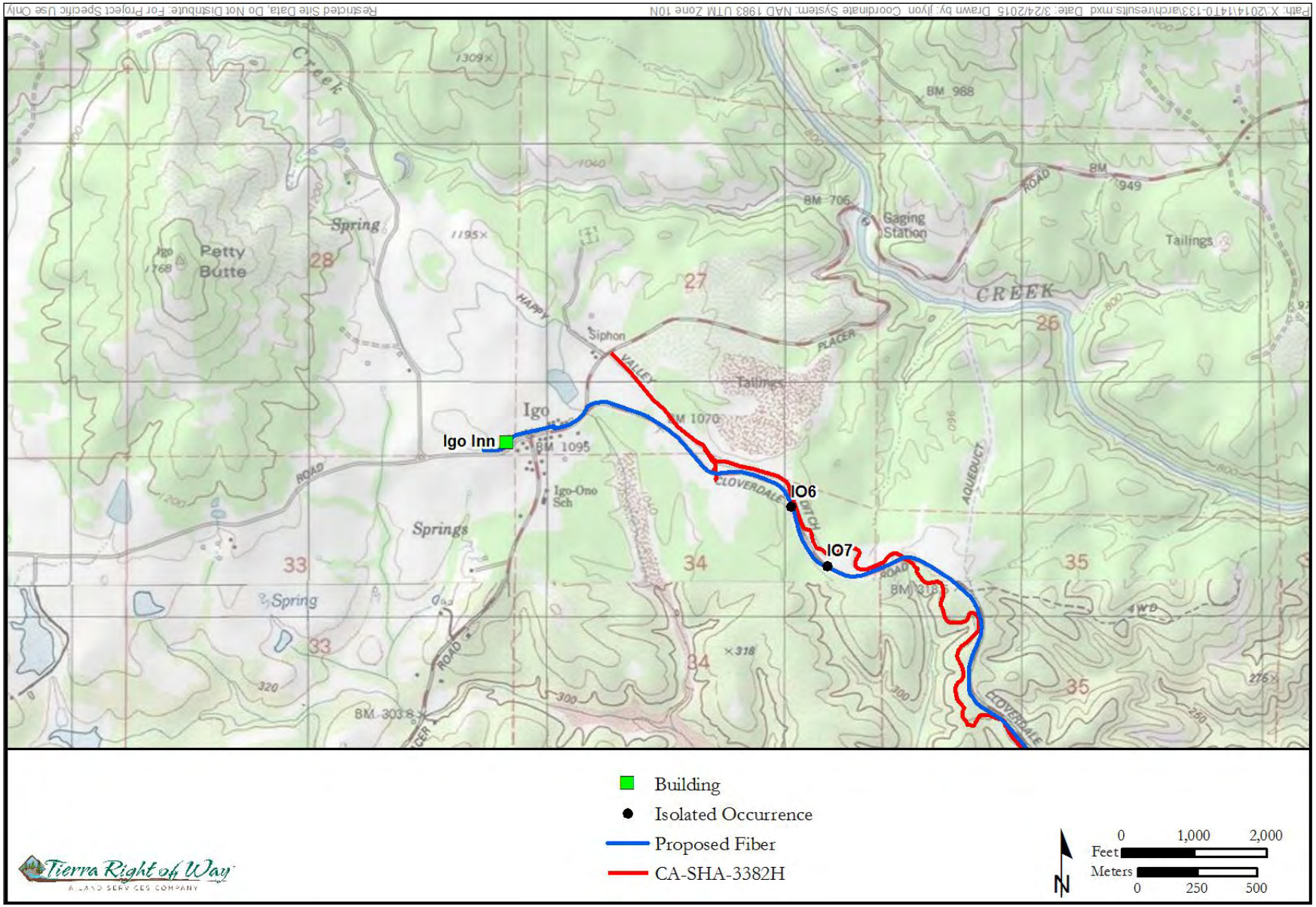


Figure B.1. Location of segments of the Happy Valley Ditch (CA-SHA-3382H) adjacent to the project area, western segment.

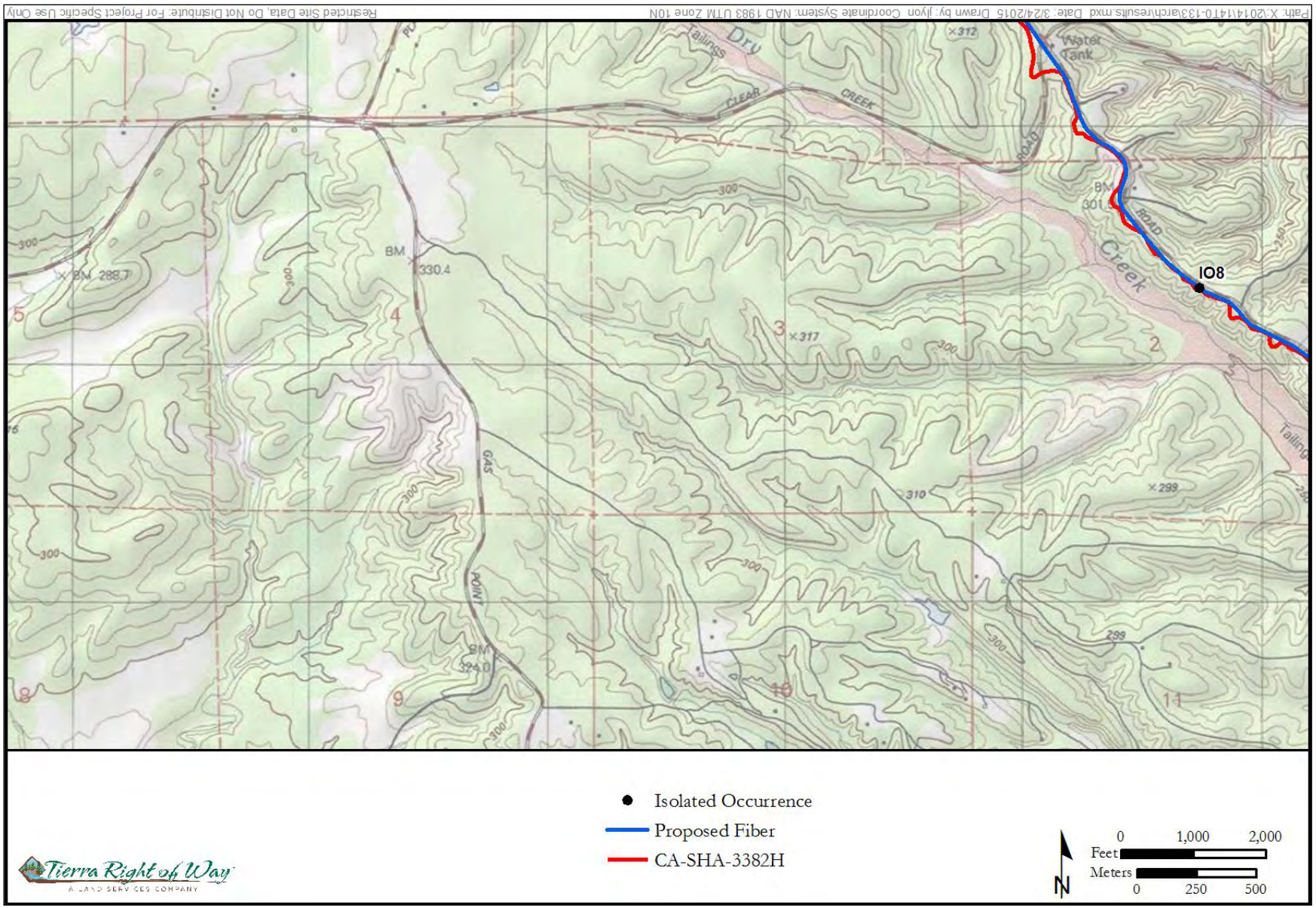


Figure B.2. Location of segments of the Happy Valley Ditch (CA-SHA-3382H) adjacent to the project area, central segment.

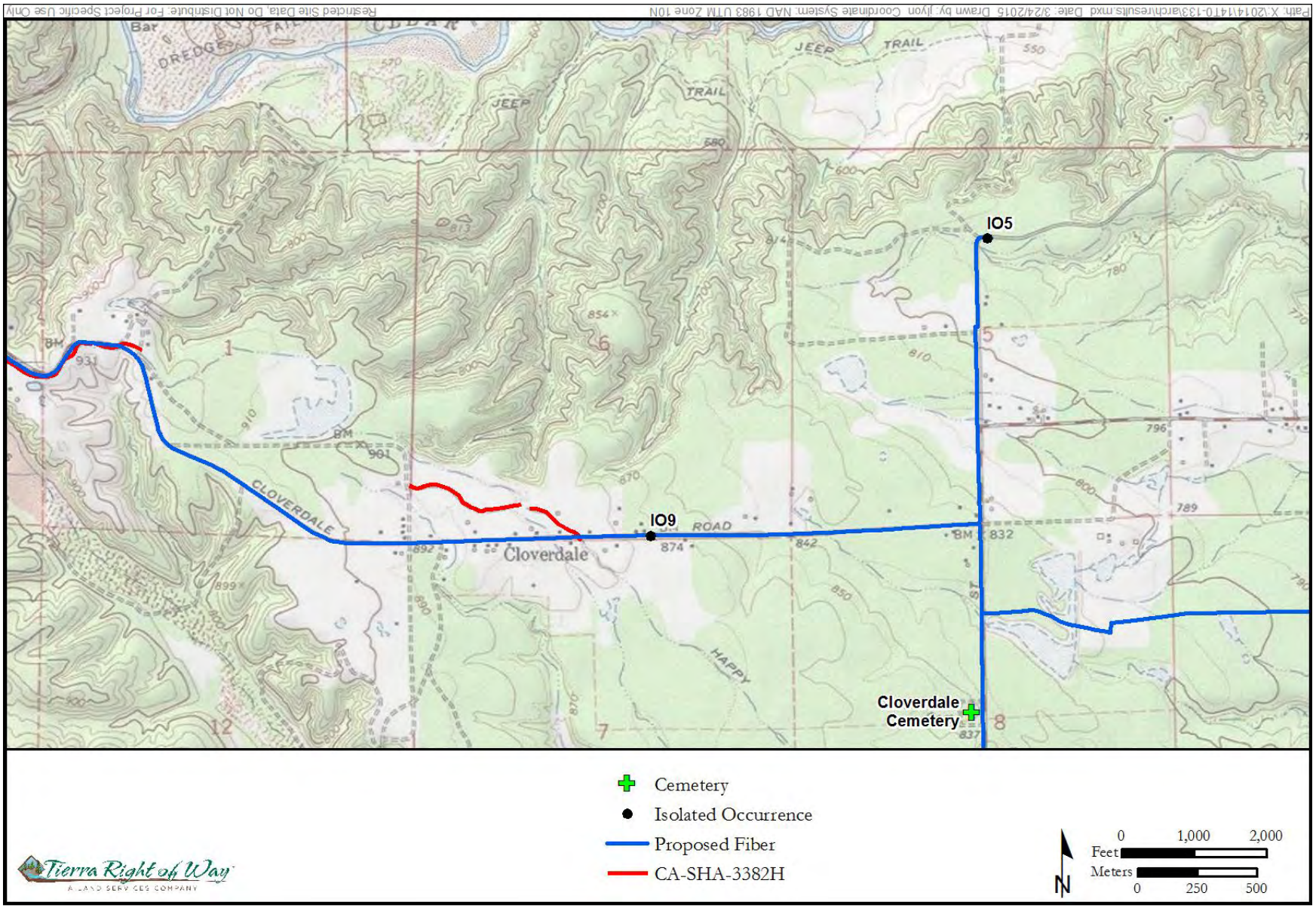


Figure B.3. Location of segments of the Happy Valley Ditch (CA-SHA-3382H) adjacent to the project area, eastern segments.

State of California — The Resources Agency
DEPARTMENT OF PARKS AND RECREATION

PRIMARY RECORD

Primary #
HRI #
Trinomial
NRHP Status Code
Other Listings
Review Code Reviewer Date

 ***Resource Name or #:** Igo Inn

P1. Other Identifier: Independent Order of Odd Fellows Welcome Lodge No. 209

***P2. Location:** ☐ **Not for Publication** ☒ **Unrestricted** ***a. County:** Shasta

and (P2b and P2c or P2d. Attach a Location Map as necessary.)

***b. USGS 7.5' Quad:** Igo **Date:** 1979 **T** 31 North **R** 6 West, SE¼ **of** SE¼ **of Sec** 28**;** M.D.**B.M.**

c. Address: 13976 South Fork Road

City: Igo, California Zip:96047

d. UTM: Zone: 10 ; 538746 mE/ 4483929 mN (G.P.S.)

e. Other Locational Data: (e.g., parcel #, directions to resource, elevation, etc., as appropriate) Elevation: 1,100 feet above mean sea level

Located on north side of South Fork Road, in Igo.

***P3a. Description:** (Describe resource and its major elements. Include design, materials, condition, alterations, size, setting, and boundaries)

This building, now known as the Igo Inn, was formerly the Independent Order of Odd Fellows (I.O.O.F.) Welcome Lodge No. 209, located in Igo, California. The building consists of a two-story meeting hall constructed or possibly moved from Piety Hill in 1885 with a single-story dance hall addition at the rear of the building. The addition was constructed in the 1920s while the building was still in use as a fraternal meeting hall. The building was restored beginning in 1992, and a front porch was added to the structure sometime after 2002, based on photos found at the Shasta Historical Society. The building was additionally constructed as a meeting hall for both the I.O.O.F. and a Masonic body, presumably Clinton Lodge No. 119, which is known to have operated in Piety Hill in 1871 and earlier (Grand Lodge of California 1871:722). Clinton Lodge is listed in the 1910 edition of the *Proceedings of the Grand Lodge of California* as located in Igo, indicating it had moved by that time (Grand Lodge of California 1910:264), although it is unclear if the building itself was moved from Piety Hill or if just the lodge, as an organization, moved. The Masons left the building in 1935, and the building was eventually deemed unsafe for public use until remodeling efforts in the 1990s (Walsh 1999). The building consists of wooden, horizontal sidings on top of a coursed stone foundation.

***P3b. Resource Attributes:** (List attributes and codes) HP13 Community Center/ Social Hall

***P4. Resources Present:** ☒Building ☐Structure ☐Object ☐Site ☐District ☐Element of District ☐Other (Isolates, etc.)

P5a. Photo or Drawing (Photo required for buildings, structures, and objects.)

P5b. Description of Photo: (View, date, accession #) View is to the southwest. February 25, 2015. Photo 109.

***P6. Date Constructed/Age and Sources:** ☒Historic ☐Prehistoric ☐Both

***P7. Owner and Address:**
Private, 13976 S Fork Rd
Igo, CA 96047

***P8. Recorded by:** (Name, affiliation, and address)
Chance Copperstone, Tierra Right of Way Services, Ltd., 1575 East River Road, Ste. 201, Tucson, Arizona 85718

***P9. Date Recorded:** 2/ 25/ 15

***P10. Survey Type:** (Describe)
Class III, intensive, non-collection pedestrian survey

***P11. Report Citation:** (Cite survey report and other sources, or enter "none.")

Grand Lodge of California
1871 *Proceedings of the M.W. Grand Lodge of Free and Accepted Masons of the State of California*. Frank Eastman, Printer, San Francisco.

1910 *Proceedings of the M.W. Grand Lodge of Free and Accepted Masons of the State of California*. Conmy Printing Company, San Francisco.

Walsh, Madge Richardson
1999 *A Tour of Some Historic Sites in Shasta County*. The Covered Wagon 1999:74-91.

***Attachments:** ☐NONE ☒Location Map ☐Sketch Map ☐Continuation Sheet ☒Building, Structure, and Object Record ☐Archaeological Record ☐District Record ☐Linear Feature Record ☐Milling Station Record ☐Rock Art Record ☐Artifact Record ☐Photograph Record ☐ Other (List):

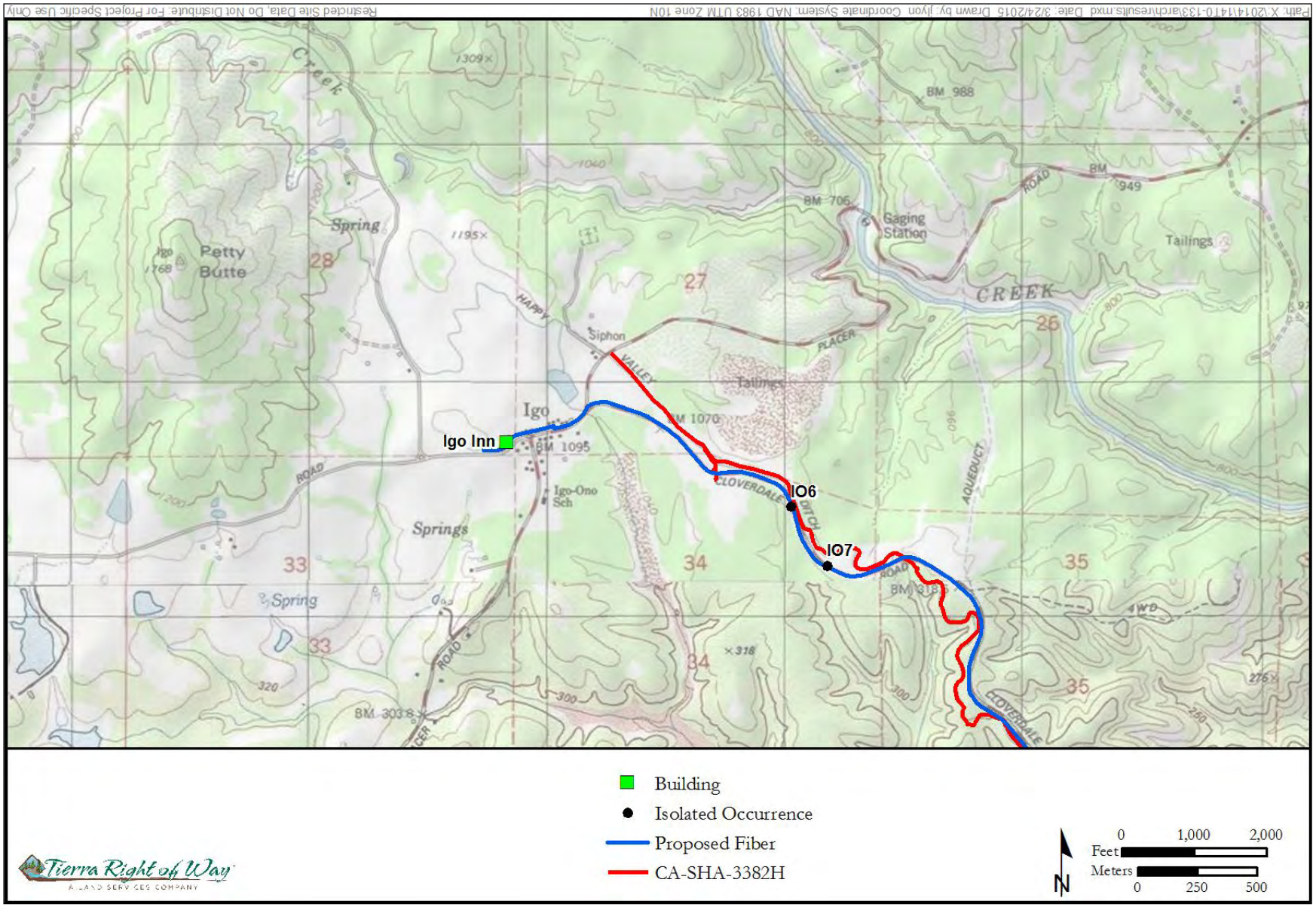


Figure B.4. Location of the Igo Inn.

State of California — The Resources Agency
DEPARTMENT OF PARKS AND RECREATION

Primary #
HRI#

BUILDING, STRUCTURE, AND OBJECT RECORD

*NRHP Status Code

*Resource Name or # Igo Inn

B1. Historic Name: Independent Order of Odd Fellows (I.O.O.F.) Welcome Lodge No. 209
B2. Common Name: Igo Inn
B3. Original Use: Fraternal lodge
B4. Present Use: Private residence/ restaurant
***B5. Architectural Style:** Folk Victorian
***B6. Construction History:** (Construction date, alterations, and date of alterations)
Constructed in 1885. Dining/ dancing hall added to rear (west) end in 1920s. Restored in 1990s. Front porch constructed after 2002. Aluminim roof added at some unknown point. The rear dance hall has been significantly modified to accommodate the recent use of the building as a bar/ restaurant. Doors are likely a recent addition as well.

***B7. Moved?** ☐No ☐Yes ☒Unknown **Date:** Possibly 1885 **Original Location:** Possibly Piety Hill, California
***B8. Related Features:** None

B9a. Architect: Unknown
b. Builder: Unknown
***B10. Significance: Theme:** Fraternal organization
Area: Igo
Period of Significance: 1885–1940s **Property Type:** Meeting hall **Applicable Criteria:** N/ A
(Discuss importance in terms of historical or architectural context as defined by theme, period, and geographic scope. Also address integrity.)
The building represents an early example of an I.O.O.F. and Masonic meeting hall within the State of California. However, recent remodeling efforts and the transition of the structure into a restaurant/ bar impacted the integrity of the structure. The architecture itself does not appear to be particularly representative and the building is not associated with any specific architects or builders. The building itself is unlikely to yield any further information significant to the history of Igo or to the period in question.

B11. Additional Resource Attributes: (List attributes and codes)

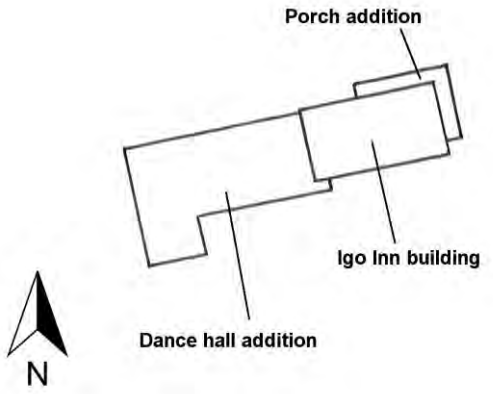
***B12. References:**

Grand Lodge of California
1871 *Proceedings of the M.W. Grand Lodge of Free and Accepted Masons of the State of California.* Frank Eastman, Printer, San Francisco.

1910 *Proceedings of the M.W. Grand Lodge of Free and Accepted Masons of the State of California.* Conmy Printing Company, San Francisco.

(This space reserved for official comments.)

(Sketch Map with north arrow required.)



*Required information

BUILDING, STRUCTURE, AND OBJECT RECORD

Walsh, Madge Richardson
1999 *A Tour of Some Historic Sites in Shasta County*. The Covered Wagon 1999:74–91.

B13. Remarks:
This building was the I.O.O.F. Welcome Lodge No. 209, now known as the Igo Inn, located in Igo, California. The building consists of a two-story meeting hall constructed in 1885 (or moved from Piety Hill that year), with a single-story dance hall addition at the rear of the building. The addition was constructed in the 1920s, while the building was still in use as a fraternal meeting hall. The building was restored beginning in 1992, and a front porch was added to the structure sometime after 2002 based on photos found at the Shasta Historical Society. The building was additionally constructed as a meeting hall for both the I.O.O.F. and a Masonic body, presumably Clinton Lodge No. 119, which is known to have operated in Piety Hill in 1871 and earlier (Grand Lodge of California 1871:722), later relocating to Igo (Grand Lodge of California 1910:264). The Masons left the building in 1935, and the building was eventually deemed unsafe for public use until remodeling efforts in the 1990s (Walsh 1999). The building consists of wooden, horizontal siding on top of coursed stone foundation. The roof is gabled with a steep pitch, although it has been modified to accommodate an aluminum roof. Windows are 6/ 6; two of these may be original in the front dining hall according to Walsh (1999). The main door is French-style but is likely a recent addition. An. I.O.O.F.-emblazoned glass window sits above this door. The building includes two interior chimneys, one of which is likely original, as it is constructed of brick and plaster. The other is a metal addition. The foundation is stacked sandstone with an unknown mortar. A small drainage runs underneath the point where the dance hall addition abuts the two-story meeting hall.

***B14. Evaluator:** Chance Copperstone, Tierra Right of Way Services, Ltd., 1575 East River Road, Ste. 201, Tucson, Arizona 85718

***Date of Evaluation:** 2/ 25/ 15

State of California — The Resources Agency Primary #
DEPARTMENT OF PARKS AND RECREATION HRI #

LINEAR FEATURE RECORD

Trinomial

L1. Historic and/or Common Name: Happy Valley Ditch

L2a. Portion Described: ☐ Entire Resource ☒ Segment ☐ Point Observation **Designation:** CA-SHA-3382H

b. Location of point or segment: (Provide UTM coordinates, legal description, and any other useful locational data. Show the area that has been field inspected on a Location Map)

USGS 7.5' Quad: Igo Date: 1979 T31N, R6W, portions of Secs 27, 34, 35; M.D. B.M.
USGS 7.5' Quad: Ono Date: 1981 T30N,R6W, Secs 1, 2, 12 M.D. B.M.
USGS 7.5' Quad: Olinda Date: 1964 T30N,R5W, Sec 6 M.D. B.M.

The feature begins in Igo and extends to the community of Olinda, Shasta County, California. The feature was inspected within Shasta County right-of-way (ROW) along Cloverdale, Palm, Olive, and Happy Valley Roads.

L3. Description: (Describe construction details, materials, and artifacts found at this segment/point. Provide plans/sections as appropriate.)
The feature consists of a U-shaped ditch with a width that varies between 0.6–0.9 m (2–3 feet) and a depth that varies between 0.9–1.2 m (3–4 feet), measured from the top of the associated embankments along either side. Earthen embankments line the ditch on both sides and measure as much as 0.9 m (3 feet) wide. The feature is almost entirely earthen, although concrete and aggregate culverts are located along the ditch at points where it crosses the roads mentioned above. An indeterminate wooden structure, possibly a demolished sluice, is located at the point at the Bureau of Land Management's (BLM's) Cloverdale trailhead where the ditch crosses onto the county ROW from BLM land.

L4. Dimensions: (In feet for historic features and meters for prehistoric features)

a. Top Width: 3 feet
b. Bottom Width: 2 feet
c. Height or Depth: 3–4 feet
d. Length of Segment: 200 feet

L5. Associated Resources: None, except for general associations with historic mining and agricultural activities in the vicinity.

L4e. Sketch of Cross-Section (include scale) **Facing:**
Cross-section varies so would not be representational.

L6. Setting: (Describe natural features, landscape characteristics, slope, etc., as appropriate.)
The feature parallels Cloverdale Road starting in Igo and continues until a point in Cloverdale where it branches away from the road and cuts diagonally through the communities of Cloverdale and Olinda. The feature generally slopes downward to the southeast, following the general topography. In general, the area consists of agricultural land and private residences, although the feature crosses onto undeveloped BLM land for a short length just east of Igo.

L7. Integrity Considerations: The feature has been impacted by construction of the Cloverdale Road, by fencing of properties along the ditch, and by the previous installation of utilities. The feature has also been breached in several locations, making it non-functional. Also, the ditch has been obliterated in a number of places by construction on private property.

L8b. Description of Photo, Map, or Drawing (View, scale, etc.)
Happy Valley Ditch along Cloverdale Road ROW, looking northwest. February 25, 2015.

L9. Remarks:
The ditch is probably part of and extends from the Dry Creek Tunnel and Fluming Company's Hardscrabble Mine ditch, which also served the mining community of Piety Hill from 1853–1880 (Moravec 1997). That original ditch was constructed by Chinese workers from Piety Hill and used to supply water to the community and to local mining operations. After the closure of the Hardscrabble Mine, the ditch was extended to the communities of Cloverdale and Olinda to supply local orchards and farms. In 1905, the Happy Valley Land and Water Co. was formed to manage the ditch and extended it through a number of arterials and side ditches. The system largely degraded after World War II following the departure of many of the local farmers to larger communities. The ditch is completely dry from Igo to Cloverdale, but water is present in the ditch as it passes out of Cloverdale and into Olinda.

L10. Form Prepared by: (Name, affiliation, and address)
Chance Copperstone, Tierra Right of Way Services, Ltd., 1575 East River Road, Ste. 201, Tucson, AZ 85718

L11. Date: 3/ 2/ 15

L8a. Photograph, Map or Drawing

APPENDIX C

Results

CONFIDENTIAL

This appendix contains information on the locations of cultural properties discussed in the report:

A Class III Cultural Resource Survey for a Proposed Buried Telecommunications Fiber-Optic Line in Happy Valley, Shasta County, California

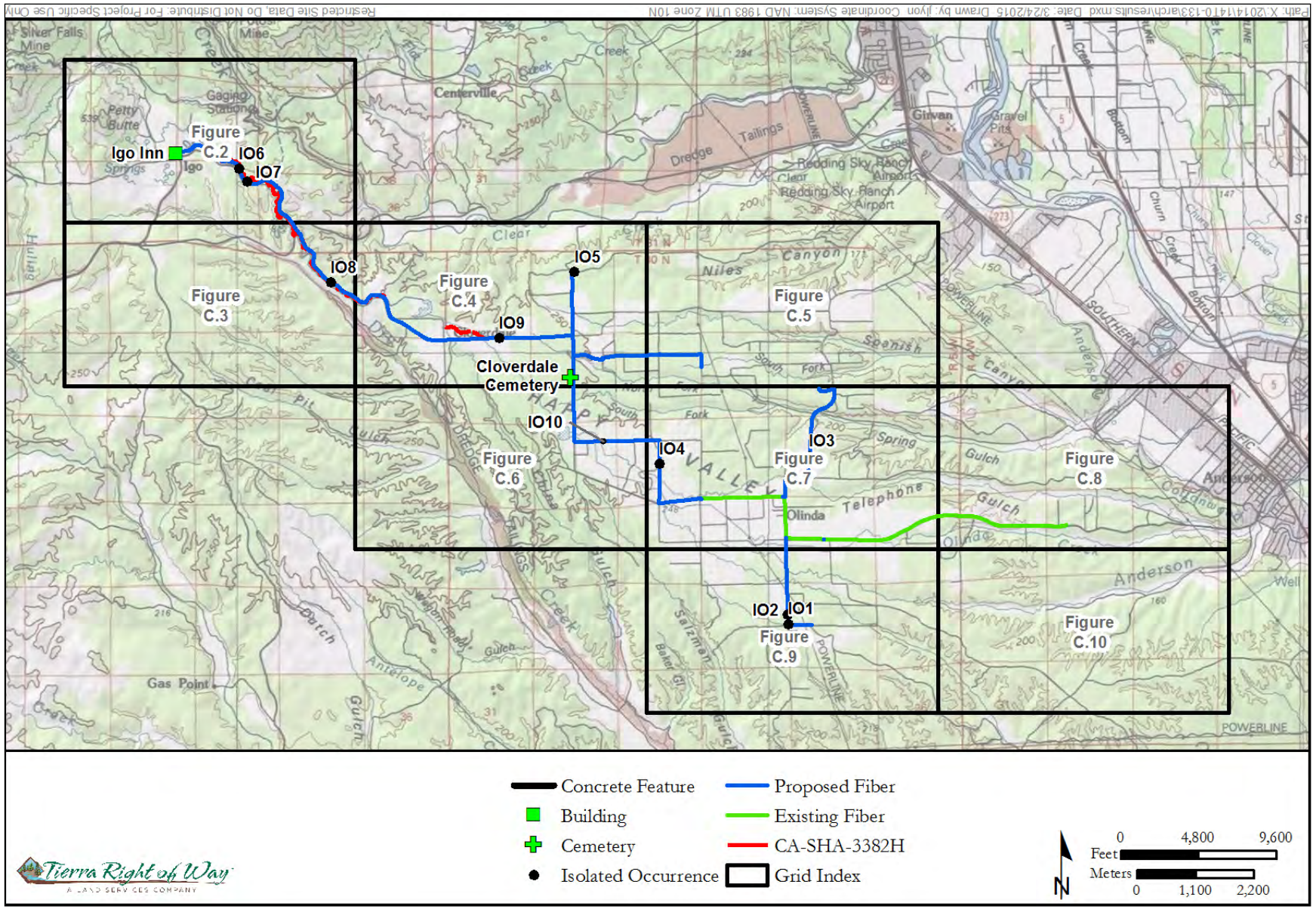


Figure C.1. Index map for maps of archaeological sites and IOs identified within the project area.

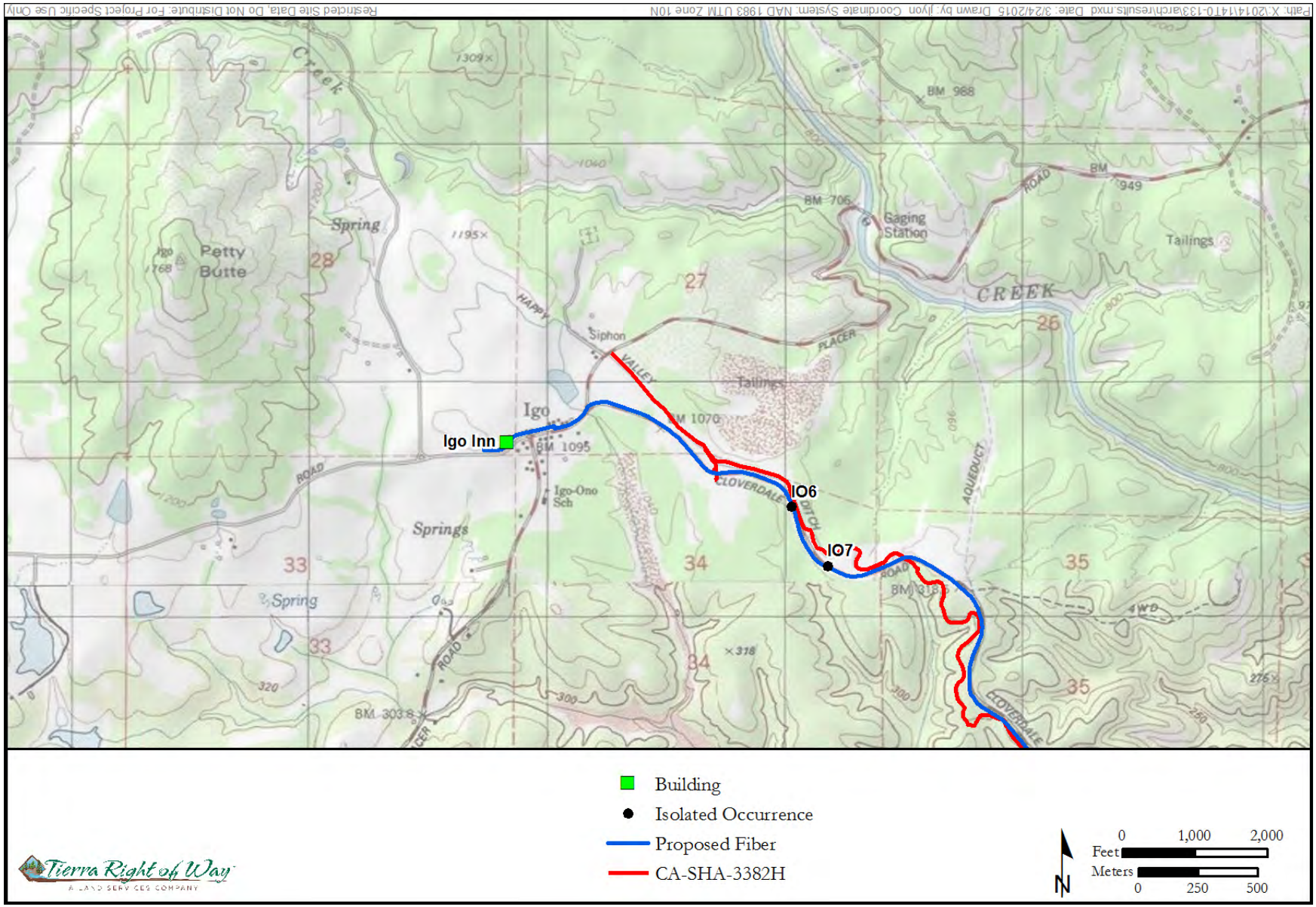


Figure C.2. Location of archaeological sites and IOs identified within the project area.

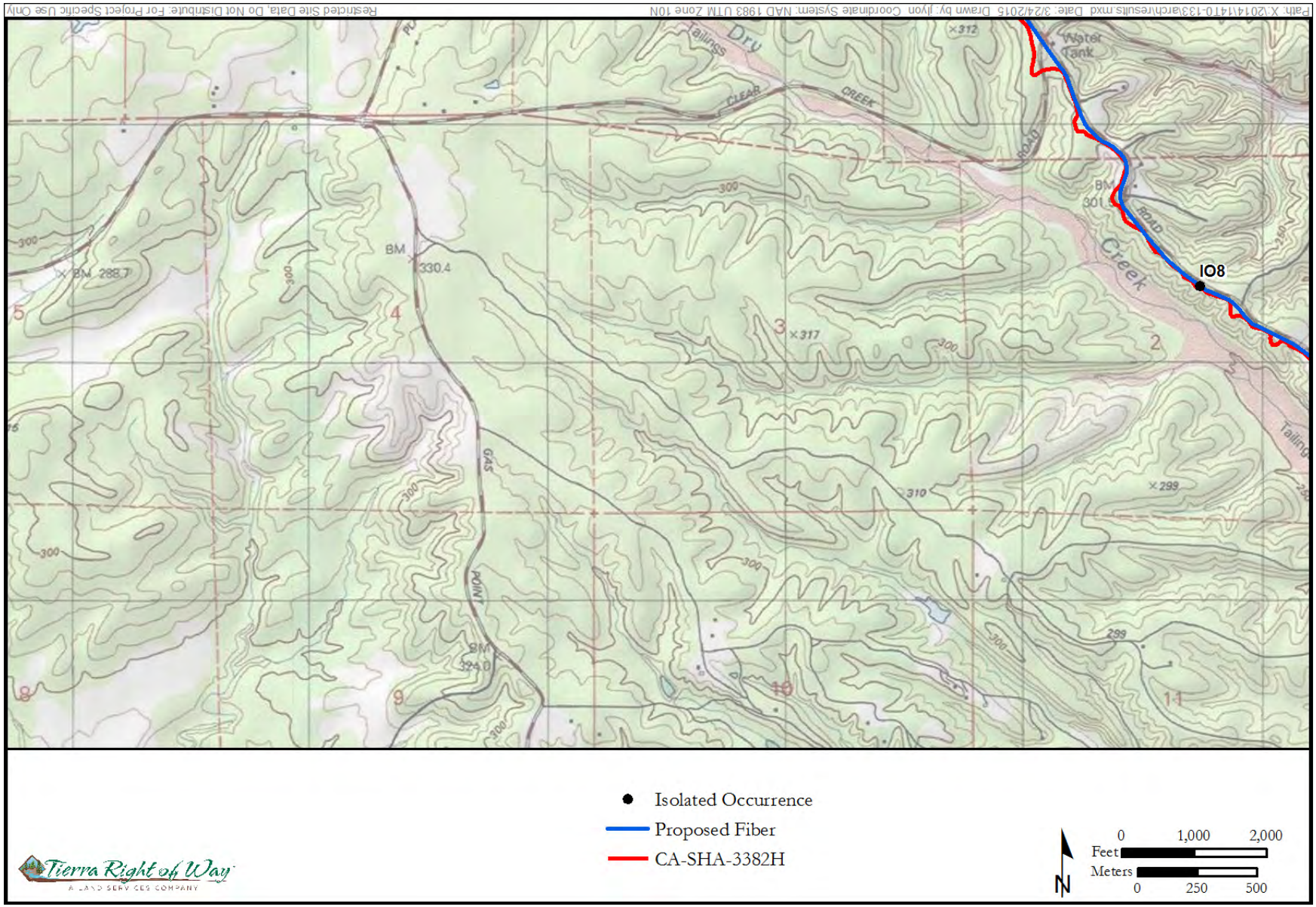


Figure C.3. Location of archaeological sites and IOs identified within the project area.

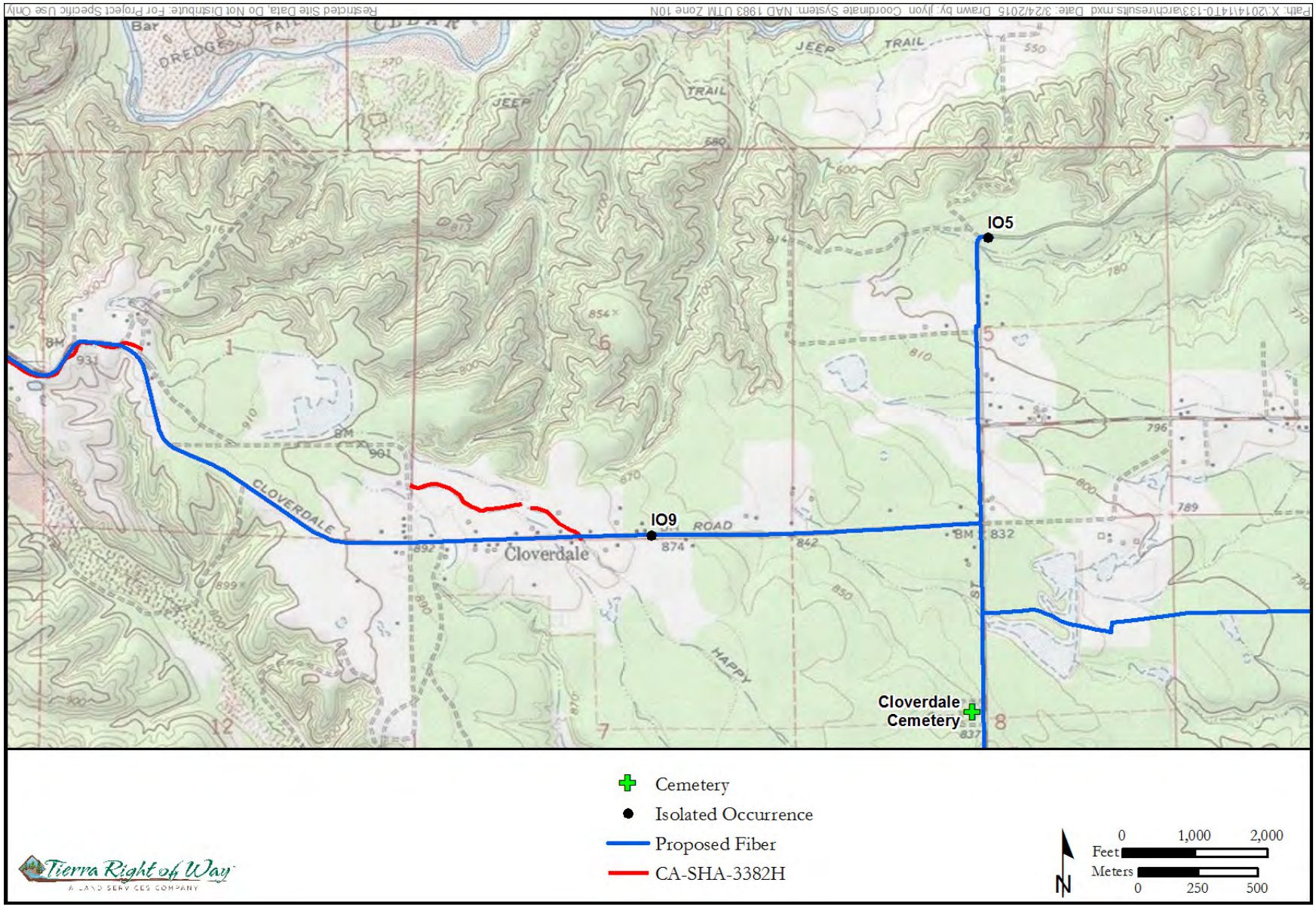


Figure C.4. Location of archaeological sites and IOs identified within the project area.

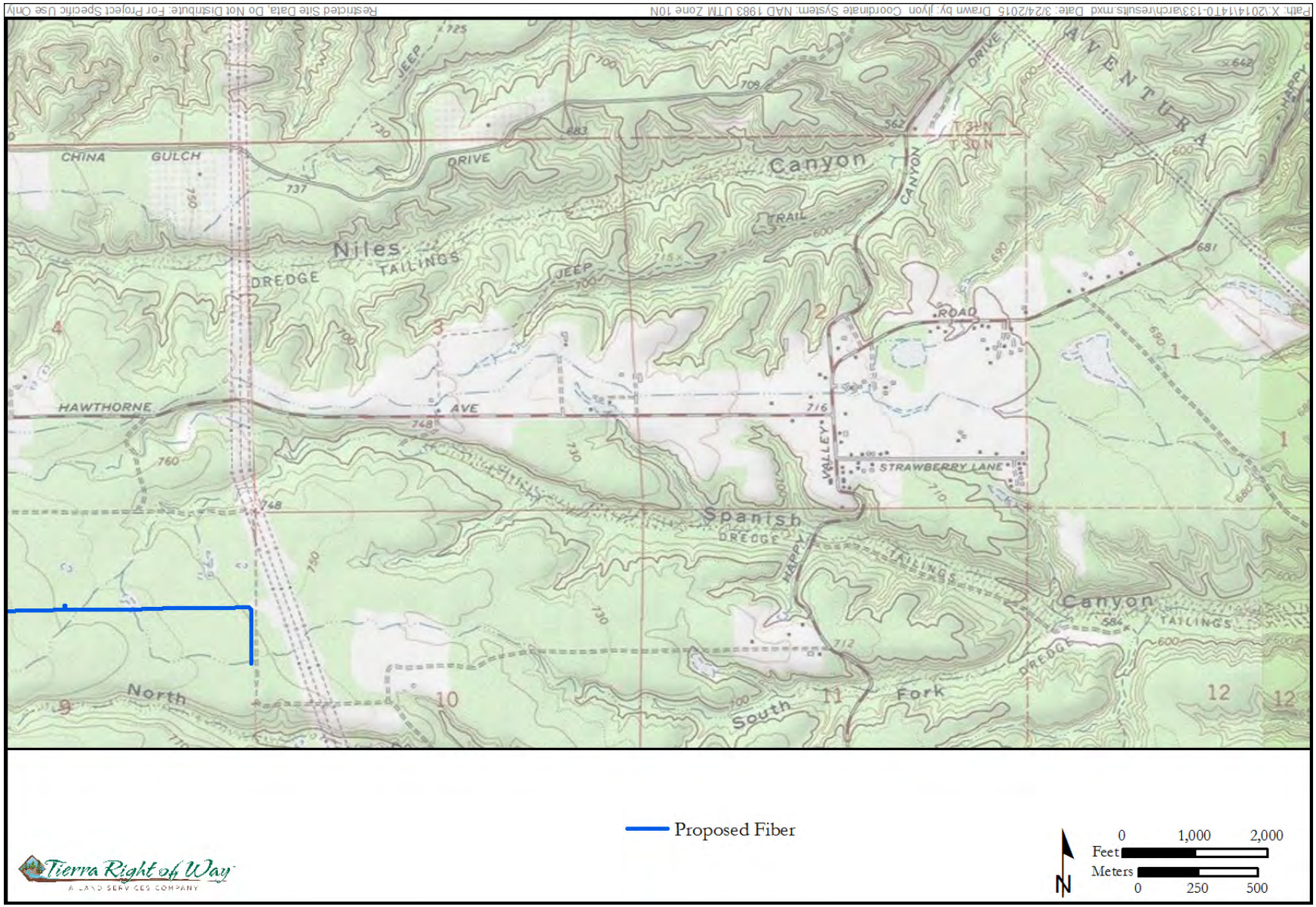


Figure C.5. Location of archaeological sites and IOs identified within the project area.

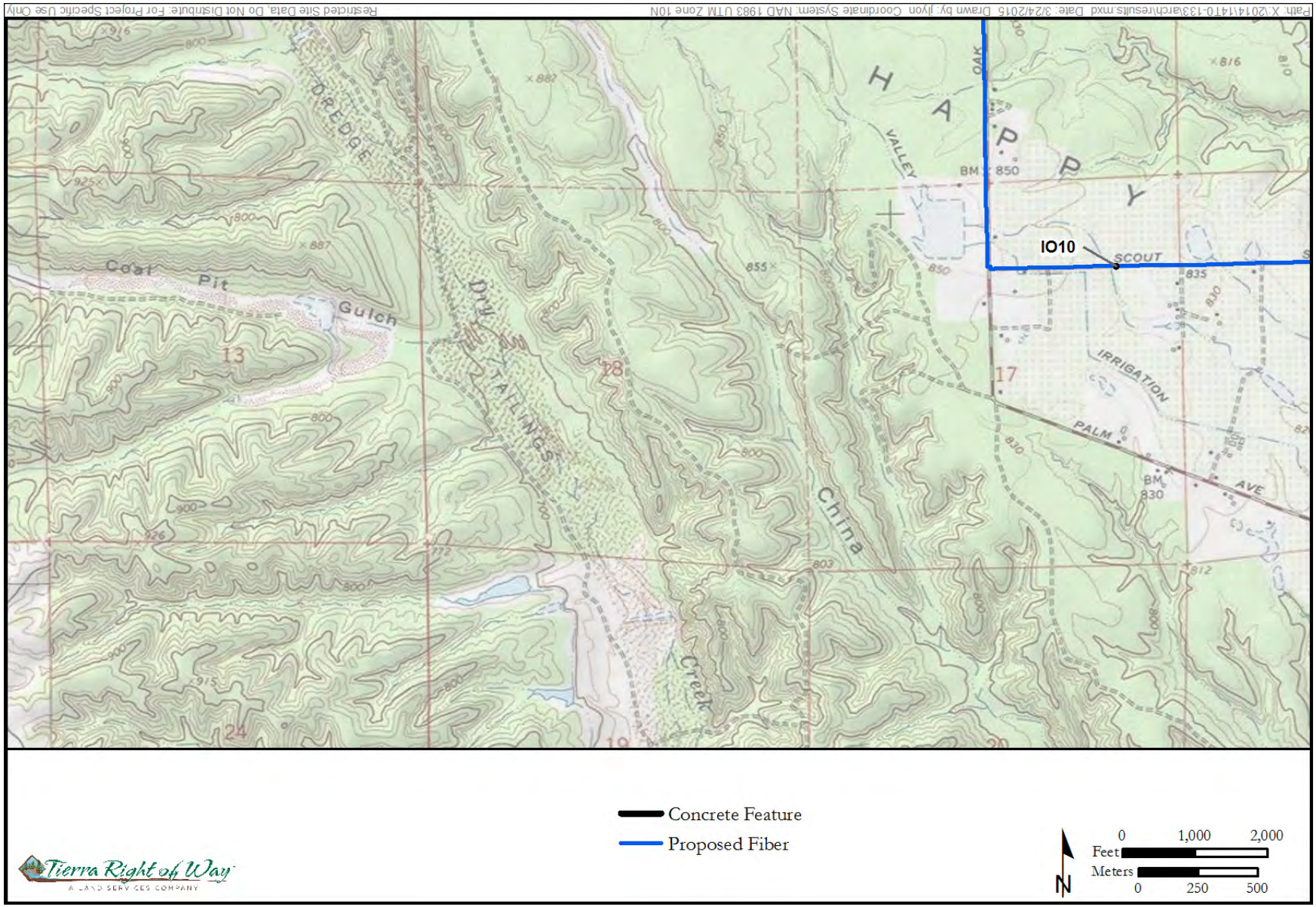


Figure C.6. Location of archaeological sites and IOs identified within the project area.

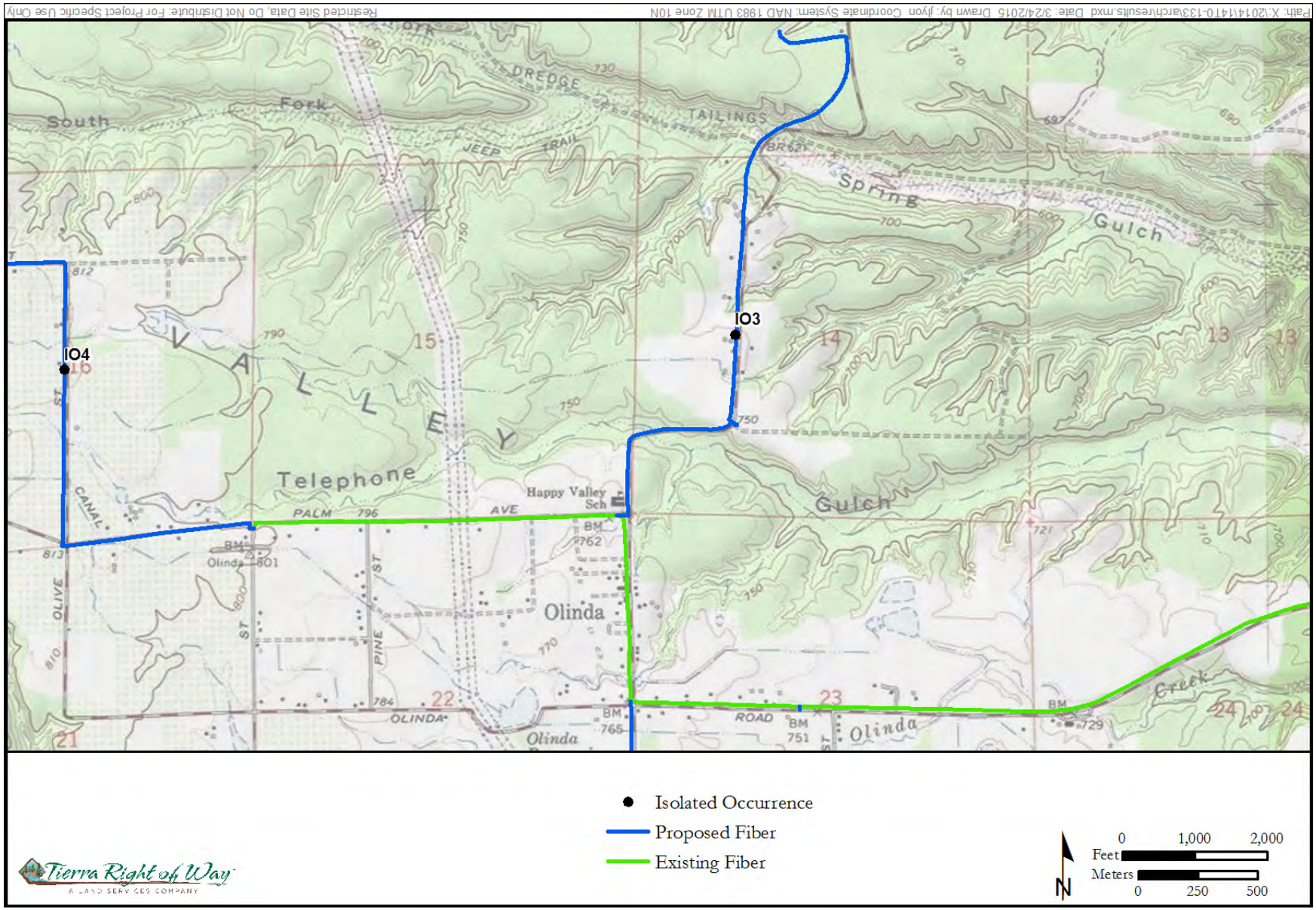


Figure C.7. Location of archaeological sites and IOs identified within the project area.

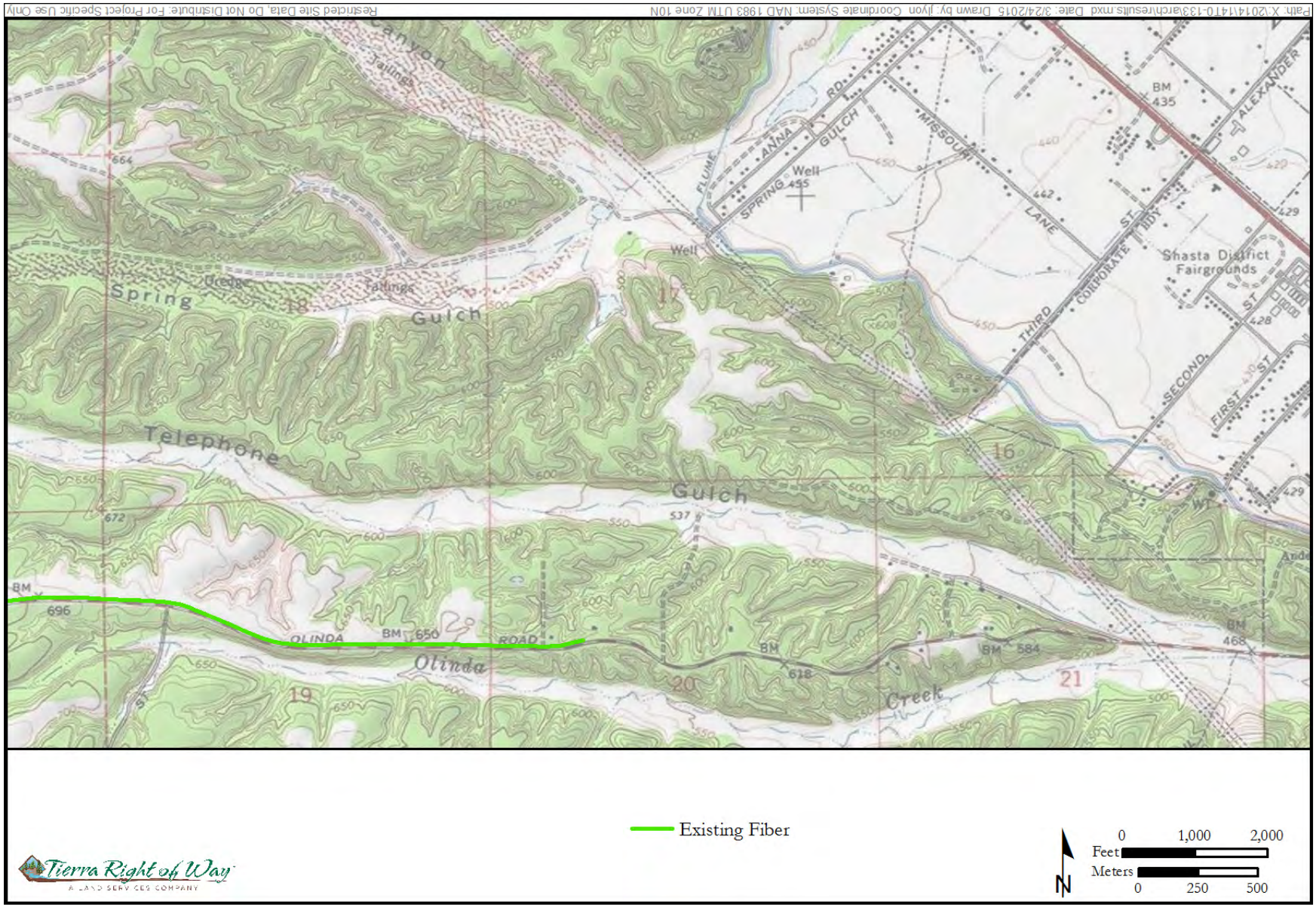


Figure C.8. Location of archaeological sites and IOs identified within the project area.

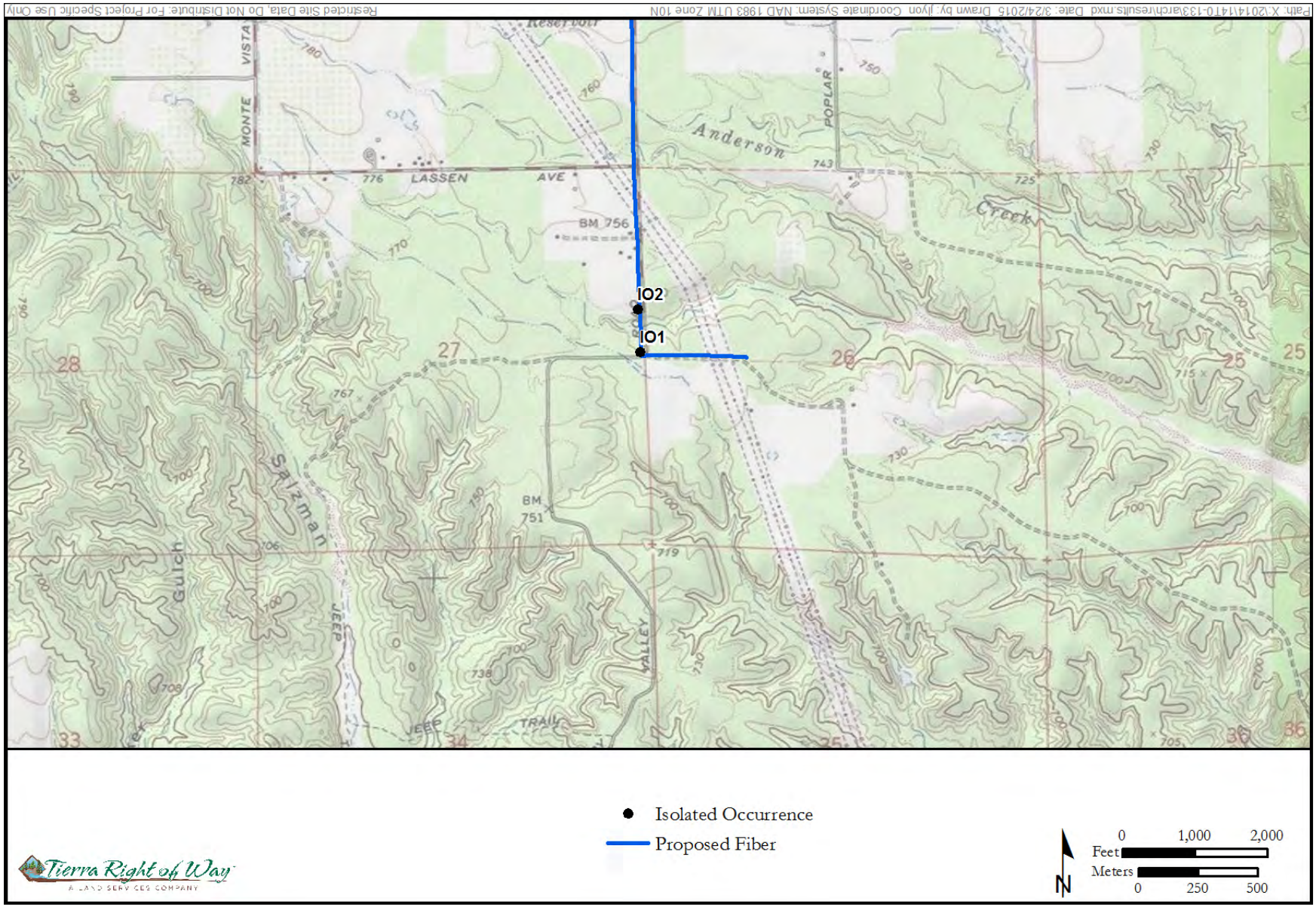


Figure C.9. Location of archaeological sites and IOs identified within the project area.

Table C.1. Description and Location of IOs

IO No.	UTM (Zone 11; NAD 83)		Description	Remarks
	Northing	Easting		
1	4475094	550277	metal and aggregate concrete culvert	possibly part of an old irrigation system; not in situ
2	4475273	550267	white earthenware/glass scatter	on west side of Happy Valley Road
3	4478249	550677	concrete box, 4 feet × 4 feet × 9 inches	on south side of Palm Avenue
4	4478102	547855	concrete pipe with 1942 date, 3 feet high/30 inches diameter	-
5	4481720	546254	concrete pipe, 32 inches high/27 inches diameter	on east side of China Gulch Drive
6	4483661	539941	2 beverage cans with locked seams	on south side of Cloverdale Road
7	4483411	540094	hole-in-top can, 3¾ × 2$^{7}/_{8}$ inches	on south side of Cloverdale Road
8	4481517	541663	2 beverage cans, 4¾ × 2½ inches	on south side of Cloverdale Road
9	4480468	544837	U.S. Coast and Geodetic Survey benchmark, dated 1949	-
10	4478529	546793	concrete structure, possibly related to an irrigation ditch; only a small portion in situ	located along Scout Street

Attachment B
Response to Data Request #1
TDS Happy Valley Paleontology Setting

Paleontology Setting

Portions of Shasta County are underlain by sedimentary rocks that are known to produce valuable, scientifically significant vertebrate and invertebrate fossils (Shasta County 2004). Geologic units present in the project area include the surficial Red Bluff Formation (Qrb), the sedimentary Tehama Formation (Tte), and subjacent Copley Greenstone (Dcg) (Fraticelli et al 2012). These geologic units can be expected to be encountered in the project area at the ground surface or below road fills which vary from approximately 0.6 to 12.2 m (2 to 40 feet) deep. The only geologic unit of these three that does not have the potential to yield paleontological deposits is Copley Greenstone, which is located at the extreme northwest of the project area in the vicinity of Igo, (Figure 1).

The Red Bluff Formation is chiefly composed of weakly consolidated Pleistocene gravels of metamorphic composition that have eroded from the Klamath Mountains. It is a widespread unit in the northwestern portion of the Redding Basin and laps onto the southeastern edge of the Klamath Mountains. It ranges in thickness from a few feet to more than 200 feet in the Redding Basin. In the Klamath Mountains, Red Bluff sands and gravels occur on many terrace levels at diverse elevations. In Shasta County, this unit occurs as a flat-lying and partially indurated well rounded boulder, cobble, and pebble conglomerate with a deep reddish-brown matrix of sand, silt, and clay. The conglomerate is locally well cemented. Lithologically, the clasts are similar to the older underlying Tehama Formation. The brick-red matrix is poorly sorted and contains varying percentages of sand, silt, and clay. Red Bluff gravel is distinguished from younger stream gravels mainly by its distinctive reddish color and by its position on elevated river terraces and benches that are well above the present stream levels (Dupras 1997).

The non-marine Tehama Formation is composed of various proportions of river-deposited sediments that range in size from clay to boulders. Within southwestern Shasta County this unit varies in thickness from less than 6 m (20 feet) where it laps on top of the Klamath Mountains, to more than 91 m (300 feet) near the center of the Redding Basin. Outcrop exposures of the Tehama Formation within Shasta County are commonly less than 23 m (75 feet) in thickness. Farther south of the Redding Basin near Yolo and Sacramento counties, this unit thickens to about 610 m (2,000 feet). Vertebrate fossil evidence from the Tehama Formation suggests a late Pliocene age (Dupras 1997).

Copley Greenstone dates from the early Devonian and consists mainly of andesitic and basaltic volcanic breccia, tuff, and pillow lavas. Its thickness is at least 1,128 m (3,700 feet) and may be as much as 1,829 m (6,000 feet). The upper portion of the Copley Greenstone interbeds with the rhyolitic tuff and grades into the overlying Balaklala Rhyolite. This unit rests on the Trinity Ultramafic Sheet, but the contact is not exposed and may occur as a fault. The Copley Greenstone is unfossiliferous and has been metamorphosed to gneiss and amphibolite in areas adjacent to the Shasta Bally Batholith (Dupras 1997).

Impacts and Mitigation Measures

APM CR-5: In the event that fossil remains are encountered by construction personnel, qualified paleontological specialists will be contacted. Construction within 30.5 m (100.0 feet) of the find in

non-urban areas and 15.2 m (50.0 feet) in urban areas will be temporarily halted or diverted until a qualified vertebrate paleontologist examines the discovery.

Impact CR-3: Directly or Indirectly Destroy a Unique Paleontological Resource or Site or Unique Geologic Feature (Less Than Significant).

There is the potential for undiscovered paleontological resources to be present in the portions of the proposed project area located on the Red Bluff and Tehama Formations. Any vertebrate or invertebrate fossils discovered in the project area during construction would have the potential to be scientifically significant. However, with the implementation of APM CR-5, any potential impacts to these resources resulting from construction would be kept to less than significant level. The proposed project would have no impact on unique geologic features because none are present in the project area.

References

Dupras, Don
1997 *Mineral Land Classification of Alluvial Sand And Gravel,Crushed Stone, Volcanic Cinders, Limestone, and Diatomite within Shasta County, California.* DMG Open-File Report 97-03. California Department of Conservation Division of Mines and Geology, Sacramento.

Fraticelli, L,A, Albers, J.P., Irwin, W.P., Blake, M.C., Jr., and Wentworth, C.M.
2012 Digital geologic map of the Redding 1° x 2° quadrangle, Shasta, Tehama, Humboldt, and Trinity Counties, California. U.S. Geological Survey Open-File Report 2012-1228, scale 1:250,000. Available at: http://pubs.usgs.gov/of/2012/1228.

Shasta County
2004 *Shasta County General Plan*. County of Shasta Planning Division, Redding.

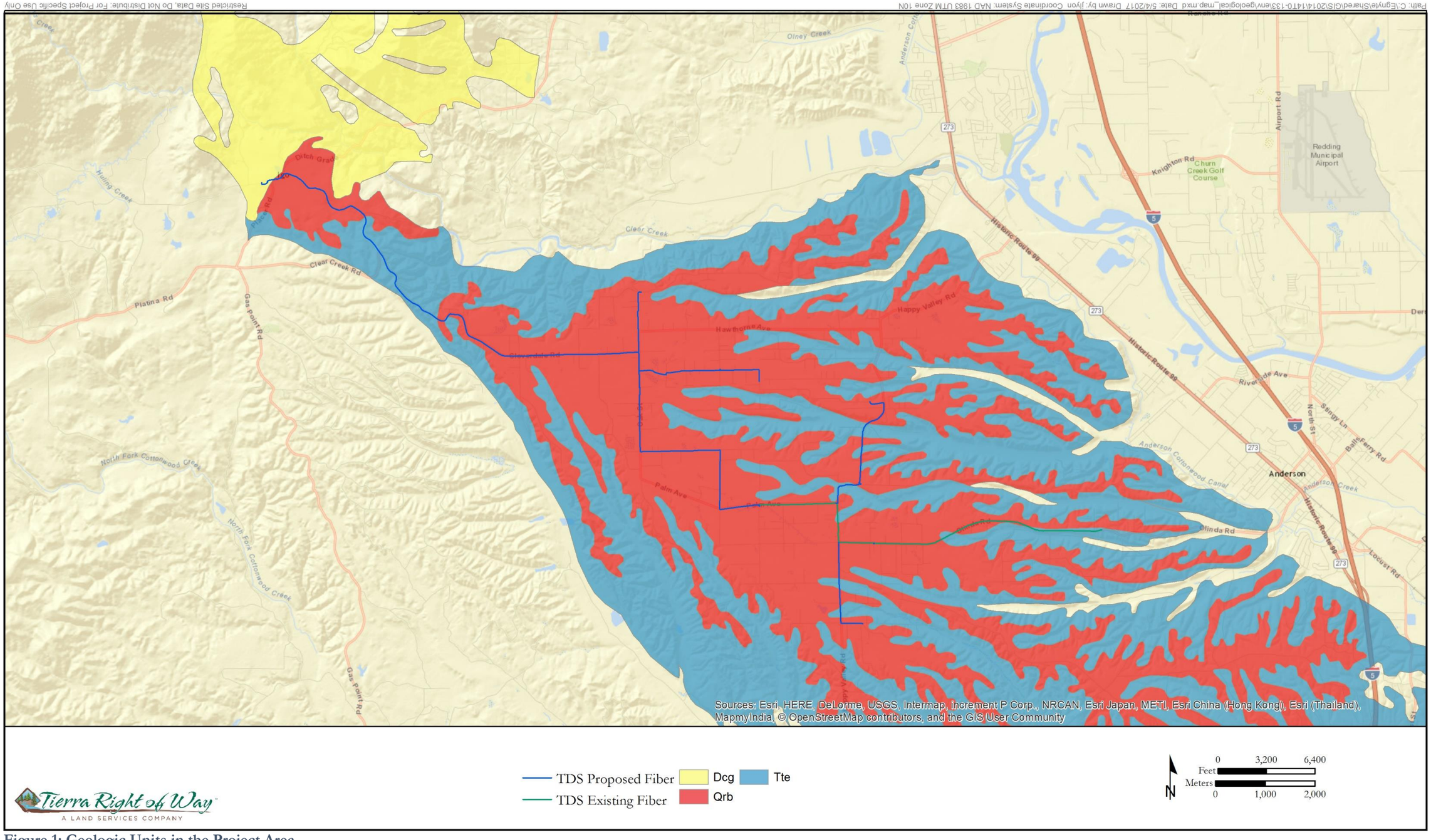


Figure 1: Geologic Units in the Project Area