

ARCHAEOLOGICAL AND HISTORIC RESOURCES ELEMENT

PURPOSE

The purpose of the Archaeological and Historic Resources Element is to set forth goals, policies, and programs intended to preserve the cultural heritage and historic traditions of the City of Cathedral City and its vicinity. It provides the basis for the identification and preservation of these valuable resources. The Element also references other information sources that provide detailed descriptions and evaluations of archaeological and historic resources within the General Plan planning area.

For the purpose of this element, archaeological and historic resources are divided into three separate discussions, prehistoric, historic and locally significant. These divisions are based on time periods, and the differing cultures and events of those times. While they represent different components of the City's history, they all are equally important to the preservation of the City's and Valley's unique heritage.

BACKGROUND

The Archaeological and Historic Resources Element is directly related to several other General Plan elements, including Biological Resources, Land Use, and Open Space and Conservation. It may also influence the Community Image and Urban Design Element.

The issues addressed in the Archaeological and Historic Resources Element are some of those identified in subdivision (b) of California Government Code Section 65560 and Public Resources Code Section 5076. The California Environmental Quality Act (CEQA), Section 21083.2(g), also requires the City to document, or cause to be documented, cultural resources when the potential for significant resources exists. The General Plan EIR contains a detailed discussion of prehistoric and historic settlement in the Coachella Valley, as well as identification of significant sites and features. The EIR also addresses potential impacts resulting from implementation of the General Plan.

Cultural traditions and artifacts serve as important links between the past, present, and future. They are an integral part of community life and provide a meaningful sense of heritage and history. Numerous archaeological sites, established by Cahuilla Indians as early as 1500 years ago, have been identified throughout the Coachella Valley. The region also contains important historic features, including roads and trails, which were used by early European settlers beginning in the late eighteenth century.

Eight structures in the planning area are listed in the California Office of Historic Preservation's Historic Property File for Riverside County. They were established during the early 1900's, as Cathedral City was beginning to define itself as a resort and residential community.

Prehistoric Times

The prehistoric period refers to the time prior to the arrival of non-Indians, when native lifestyles and traditions remained essentially undisturbed, strong and viable. The prehistoric period in the Coachella Valley is generally divided into the Late Prehistoric and Archaic Periods. The transition between these two periods is generally considered to be around AD 1000, and is identified by the introduction of ceramics into the region from the Colorado River cultures. For this reason, the Archaic Period is generally referred to as the "pre-ceramic" period. Also significant during prehistoric times was the introduction of the bow and arrow, approximately around AD 500, and the change from burial practices to cremations, around 500 BC.

The Cahuilla

The Cahuilla people were the first known inhabitants that settled in the Coachella Valley. According to archaeologists, the Cahuilla came from the north approximately 2,000 to 3,000 years ago. They are thought to have migrated south from the Great Basin region of Nevada, Utah, and eastern California. The descent of these native peoples has been derived from linguistic relationships, which has offered traces of their ancestral past. The Cahuilla belong to the Uto-Aztecan language family, and are a Takic speaking people. Other people that belonged to the Takic group are the Serrano, Luiseño, and Gabrieliño people, who are located within the surrounding regions of southern California.

The Cahuilla are generally divided into three groups by anthropologists, according to their geographic locations in the region; the Pass Cahuilla of the San Gorgonio Pass/Palm Springs area; the Mountain Cahuilla of the San Jacinto and Santa Rosa Mountains and the Desert Cahuilla of the eastern Coachella Valley. All three groups spoke the Cahuilla language, had similar lifestyles and practiced the same traditions. The following discussion provides general information on their environment, way of life and society, as well as historical and present day information.

The Cahuilla and Their Environment

The range of the Cahuilla people today is in the same general location within the Coachella Valley that was inhabited by their ancestors 2,000 to 3,000 years ago. The Coachella Valley provided the people tall mountains, deep valleys, rocky canyons, passes and arid desert land for sustenance, shelter and places to escape the heat or the cold. Many of the Desert Cahuilla lived around ancient Lake Cahuilla, which was located where the Salton Sea is today, and at times extended as far north as the City of La Quinta. Remains indicate that these people ate fish, shellfish, water plants and birds as well as land animals and plants. However, when the lake dried out around AD 1500, these people had to rely more heavily on the nearby hills and mountains for water, food and shelter.

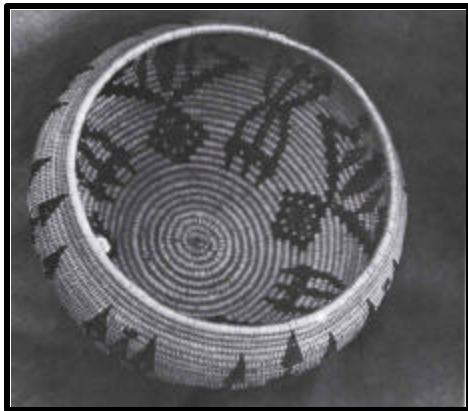
Plants were very valuable to the Cahuilla, as they provided the majority of materials necessary for shelter, clothing, and tools, as well as the majority of the people's food. The most important Cahuilla food plant was the mesquite tree, which offered blossoms and beans for sustenance.

Dried bean pods would be ground into a meal for cake or gruel, while the ripened pods were crushed and made into a beverage. The Cahuilla also used over sixty different plants in their diet, including cacti, agave, yucca, fan palm trees, pinyon trees and other seed or fruit producing plants. In more recent times, the Cahuilla also grew crops of corn, squash, beans and melons, which they acquired from the tribes of the Colorado River.

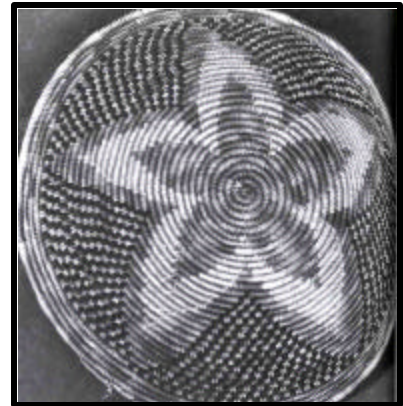
Although there was a great deal of emphasis on plant foods, many animals were also hunted and trapped for food and other raw materials. Large game animals, including mule deer, mountain sheep and pronghorn were favored because of the quantity of food and materials that could be collected from them. While they were hunted throughout the year, they were often hard and dangerous to kill. For that reason, small game animals including squirrels, rabbits and mice provided the bulk of the meat protein in the Cahuilla diet, because of their large numbers and ease of capture. In addition to food, the large and small game also provided hides and fur for blankets and clothes, as well as bones for tools and utensils.

Settlements and Manufactures

Cahuilla settlements usually were clustered around hand dug wells and water holes, and many were near streams that flowed from canyons at the base of the San Jacinto and Santa Rosa Mountains. Communities were permanent as long as water supplies lasted. Cahuilla dwellings consisted of substantial rectangular structures with forked mesquite posts that held roof beams. Along the sides and on the beam tops were arranged lengths of palm fronds and brush, which were held in place by horizontal poles fastened to the thatches. On some houses the brush was smeared with a coat of mud, and a layer of dirt was added to the roof. At the front of the house was a porch, which was constructed like a house but walled only on the windward side. Settlements also included a bathhouse that was framed with posts and poles, and built into a shallow pit. The social and ceremonial leader occupied the dance house, which was forty feet in diameter with walls of fitted boards and a palm-thatched roof. At the back of the house was a room where the sacred bundle was kept, and at the front of the structure was a fenced enclosure.



An aboriginal house stayed relatively cool even in the hottest weather, the inside staying dark, with natural light filtered in only through the doorway. Toward the center of the structure was a fireplace that was encircled by cooking pots. At the back of the house, blankets and animal skins served as mattresses. Attached to the roof beams were bundles of plants or dried meat for future



use. Most artifacts around a settlement were made from plant fibers. Baskets of varied sizes and shapes were fashioned for use as utensils and food storage containers. Inside the settlements were grinding stones, which consisted of a concave stone called metate and a smaller, hand held stone called a mano.

Cahuilla Indian Baskets

Social Structure and Organization

The broadest level of social identification and organization for the Cahuilla was the overall group of persons speaking the Cahuilla language and recognizing a commonly shared cultural heritage. However, there is no indication that the Cahuilla as a whole united for any activity as a single unit prior to European contact, but some organization did take place shortly after that time. The Cahuilla culture was seen as distinct from other Takic speaking people, and cultural nationality was determined by birth, language and socialization.

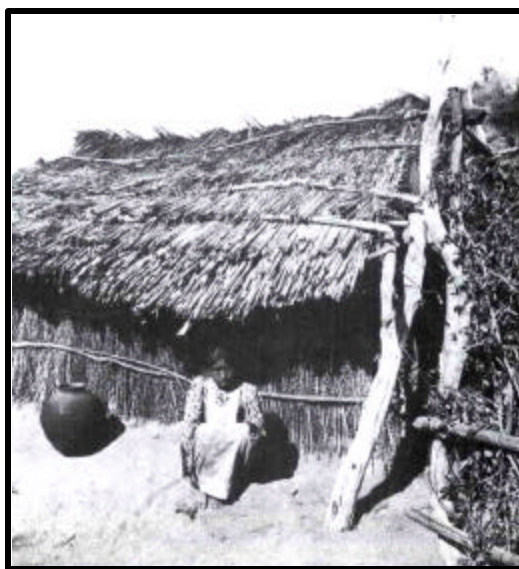
The next level of organization was the moiety, which was a social entity that had more precise definitions of membership. The Cahuilla were divided into two moieties, the wildcats (*Mukat*) and the coyotes (*Tamaioit*), which were important entities of Cahuilla mythology. Every Cahuilla was a member of his or her father's moiety. The function of this division of social organization was to regulate marriage and ritual reciprocity and continuity. The members of one moiety could only marry a member of the opposite moiety. The moieties also served an economic and ceremonial function at most Cahuilla rituals, at which inter-moiety cooperation was mandatory.

The 'sib' is the next unit of organization, and was composed of a number of lineages, varying from three to ten. Each group was named and claimed a common ancestor to which all others were related to varying degrees. The sib was a political unit, an economic-corporate unit, and a ceremonial unit. The leader (*net*) of a sib directed subsistence activities, was the mediator in intra-sib disputes, and was responsible for the correct performance of ceremonies. The sib also united for the protection of its resources; when large communal hunting activities were undertaken; or at times of impending or real disaster (floods, droughts or earthquakes).

The social organization of the Cahuilla had many adaptive and advantageous functions. The moiety principle set up a reciprocal social system. It regulated marriage, requiring that each Cahuilla lineage exchange women with another lineage of the opposite moiety. This helped to ensure the expansion of economic and political alliances to several other groups. The lineage principle defined group membership and food-producing areas. The delineation of the groups within geographical areas minimized the possibility of conflict over food resources, and guaranteed that food-producing areas were exclusively available to particular groups of people.

Historic Changes in Cahuilla Life

The first Europeans to meet the Cahuillas were a group of Spaniards who came to the territory in the company of Indians from Mexico, under the direction of Juan Bautista de Anza. In 1774, Anza and his men set out to look for a good, easily passable land route between the state of Sonora in Mexico and the Monterey Peninsula of California, where one of the earliest missions was established. However, because the Valley was inland and isolated from Spanish



Cahuilla Indian Structure

outposts, the Cahuilla at first had little contact with the Spanish soldiers, priests and civilians. However, in the early 1800s, the Cahuilla began to hear more about mission life, and many began visiting them and returning with new material goods. By 1819, several missions were established, including those near San Bernardino, Santa Ysabel and Pala, and many Cahuilla were learning to speak Spanish. In addition, the Cahuilla were learning European farming techniques, raising cattle and using horses for farming, herding and transportation. Although the Cahuilla were acquiring new skills and abilities from the Spanish, they used them only to supplement their traditional practices. Despite all the changes that were brought by the Spanish, the Cahuilla remained economically and politically independent.

In 1822, the Mexicans succeeded in driving the Spanish forces out of Mexico and California. This change in power also brought change to the inland area. Mexicans began exploiting land for agriculture and ranching, including Cahuilla land. Many of the Cahuillas began working as skilled laborers on the ranches, and the Mexicans relied on them for ranch labor and management. By 1848, the United States had gained control over California, and was taking up much of the land. In the same year, gold was discovered and Americans began passing through the area in increasing numbers on their way to the gold fields. They also began taking choice hunting and food gathering lands, away from the Cahuillas. By the 1850s, the relationship between the Cahuilla and the non-Indians had become tense. The non-Indians viewed Cahuilla territory as desirable land, and conflicts arose over who had the right to own and use the land. In 1862 and 1863 a small pox epidemic killed many Cahuilla. The Cahuilla population, which had been as high as 6,000 to 10,000, was diminished to only 2,500. The Cahuilla could no longer make a strong stand against outsiders, whose populations in the area were growing rapidly.

In the late 1870s the first reservations were established for the Cahuilla people. These included the Cahuilla, Torres-Martinez, Cabazon and Morongo reservations. However, land on these reservations was not very well protected by the law, and many settlers continued to use Indian land for themselves. Therefore in 1891, the Mission Indian Relief Act was enacted, which formally established reservation land for the Indians of southern California. For Indians in and around the Palm Springs and Cathedral City area, the act set aside 32,000 acres for reservation land in a checkerboard pattern. While setting up reservations and defining boundaries, the Act actually took land away from the Cahuilla. After the reservation act went into effect, the Cahuillas were left with two-thirds of the land they had controlled prior to 1891. Reservation life also changed Cahuilla traditions, more so than their first contact with the Spanish and the Mexicans had. Traditional hunting and harvesting techniques were no longer sufficient to feed people. Instead, Cahuillas became more reliant on farming, cattle ranching, land rentals, wage labor and employment on the reservations.

Cahuilla Life in Present Times

Conflicts over land rights continued into more recent times. However, as more laws were enacted the Cahuilla were able to adapt more efficiently to the changing times. In 1959 two bills passed that helped to provide the Cahuillas with more economic stability. The equalization bill allotted land to all tribe members who had not receive land allotments, and ensured that the allotments were to be based on 1957-1958 appraised land values. The second bill provided that reservation lands could be leased for a period not exceeding ninety-nine years. The first large enterprise on leased land was the Palm Springs Spa Hotel complex. The spa was completed in 1960 at a cost

of \$1.8 million. In the 1970s, a court decision found that Indians have control over the zoning of their lands within a city. As a result, the City of Palm Springs and local Indian planning commissions began to work together for mutual benefit. Similar arrangements have been negotiated with both Cathedral City and Rancho Mirage.

In recent times, the Cahuilla have turned increasingly toward an emphasis on their heritage. Cahuilla work as consultants to cultural anthropologists and on archaeology field crews. Efforts are also being undertaken to preserve the Cahuilla language and other traditional aspects of their culture. Consequently, the Agua Caliente Band have opened a museum that teaches about the traditional lifestyles and practices of their ancestors, establishes a sense of roots for modern day Cahuilla, and helps to revitalize their heritage.

Prehistoric Resources in the Planning Area

Several research methods were utilized to help identify archaeological resources in the planning area. A records search was conducted at the Eastern Information Center (EIC), University of California, Riverside. The EIC maintains records and maps of previously recorded archaeological resources. For information on possible sites of Cahuilla traditional cultural value, research was also done in the current scholarship on Cahuilla culture and history. A field reconnaissance was also conducted to inspect the current conditions of previously recorded properties.

According to the EIC, the Cathedral City area has not been extensively surveyed for cultural resources. In all, less than one-third of the planning area has been covered by project-related studies. The majority of the studies took place in the northern portion of the planning area on the valley floor and in Indio Hills. In the southern portions of the planning area, several relatively small-scale studies have taken place around Cathedral City's urban core and no archaeological sites were recorded.

In the planning area, only one prehistoric site has been recorded into the California Historical Resource Information System. This site consists of a rock ring feature. Members of the Coachella Valley Archaeological Society report the presence of another prehistoric site in the vicinity of Willow Hole, but the site has never been recorded. There are however, six locations within, or in close proximity to the planning area that have been identified by Cahuilla cultural authorities to be of potential cultural significance. Four of the six are found along the foot of the San Jacinto Mountains, near the southern end of the planning area, while the fifth is situated in the Whitewater River bed in the same general vicinity. All five of these locations are associated with the various streams or canyons where water sources were available. The sixth location is situated in the Edom Hill area, in the northwestern portion of the planning area. None of the six sites are located on the valley floor. The six locations of cultural value are listed in the table below. Sites are shown in Exhibit IV-8.

**Table IV-2
Sites of Cahuilla Cultural Value in the Planning Area**

Name	Location	Remarks
<i>Ca wish is mal</i>	In Cathedral Canyon	"Painted rock," named by Cahuilla cultural hero <i>Evon ga net</i>
<i>Hou wit s sa ke</i>	Near the mouth of Eagle Canyon	"a bear-skin blanket," named by <i>Ca wis ke on ca</i> , a legendary Cahuilla leader
<i>Kick ke san lem mo</i>	Convergence of Palm Canyon Wash and Tahquitz Creek	"The place where the white flowers grow," named by <i>Ca wis ke on ca</i>
<i>Pa hal ke on a</i>	Edom Hill	Named by <i>Ca wis ke on ca</i>
<i>Pa ute em</i>	Whitewater Wash	Named by <i>Evon ga net</i> at the "ground squirrel's home"
<i>Taupakic</i>	Cathedral Canyon	Named by <i>Hiwinut</i> , the legendary "great net (chief)," "where they gathered the mescal"

Insert Exhibit IV-6, Sites of Cahuilla Cultural Value

Given the above findings, certain locations within the planning area are regarded as highly sensitive for prehistoric and archaeological sites. The foothills and canyons area along the base of the Santa Rosa Mountains, and the mesquite dunes between Seven Palms Valley and Edom Hill are highly sensitive for prehistoric archaeological resources. The balance of the planning area on the valley floor, in contrast, contains a low sensitivity for prehistoric archaeological resources (see also Exhibit IV-9).

Historic Period

The Historic Period in the Coachella Valley refers to the period of time of the first European contact, which is around the late 1770's. This period ends about the time of World War II, and therefore historic resources generally refer to significant sites that are more than forty-five years of age. Historic resources and sites generally consist of structures or buildings, permanent trails or highways.

History of the Coachella Valley

The primary route through the Coachella Valley was a trading route, known as the Cocomaricopa Trail, which connected the coast to the Colorado River. The route, originally used by the native peoples of the area, was used by early European explorers as early as 1815. In 1862, the Trail was rediscovered by William Bradshaw, and became known as the Bradshaw Trail. It became the primary access between the Los Angeles basin and gold mines in Arizona, until the completion of the Southern Pacific Railroad in 1877. The Bradshaw Trail was once again used in the early 20th Century, to create a portion of the "Ocean to Ocean" highway. In the Coachella Valley, Highway 111 today closely follows the Bradshaw Trail, known as East Palm Canyon Drive in Cathedral City.

The Southern Pacific Railroad brought non-Indian settlement in the Coachella Valley in the 1870s, when stations were established, and spread further in the 1880s, after public land was opened for claim under the Homestead Act, the Desert Land Act, and other federal land laws. Traditionally, farming was the dominant economic basis in the valley, thanks in part to the development of groundwater resources. In particular, the completion of the Coachella Canal in 1948-1949, provided an adequate and reliable water supply. The main agricultural staple in the Coachella Valley was the date palm, which was first introduced around the turn of the century. By the late 1910s, the date palm industry had firmly established itself. Starting in the 1920s, the Coachella Valley developed a new industry that consisted of equestrian camps, resort hotels, and eventually country clubs. This industry gradually spread throughout the Valley, transforming the area to a very popular winter retreat.

Historic Resources in the Planning Area

In the early 1980s, the Riverside County Historical Commission commissioned a countywide historical resources reconnaissance, which led to the recordation of eight historic-era buildings within the planning area. All of these were located in Cathedral City's old downtown area, and their construction dates ranged between the mid-1920s and the late 1930s.

Insert Exhibit IV-9, Sensitivity Map of Pre-Historic and Historic Resources

Another historic building, located in the northern portion of the planning area has been added to the California Historical Resource Information System since the original survey. It was a 1930s highway service station on Varner Road, formerly a part of the original Ocean-to-Ocean Highway. The site was reported to be in ruins at the time of its recordation. A field survey performed in 2001 found that the majority of the buildings recorded during the 1980s survey have been removed. All of the recorded historical sites are listed in the table below.

**Table IV-3
Recorded Historic-Era Buildings in the Planning Area**

Property Number	Property Name	Location	Property Type	Year Built
33-5627	Senior Citizen Center*	68-715 A Street	Community Center	1939
33-5628	None	68-537 B Street	Single-family dwelling	1925
33-5629	Desert Exteriors*	68-821 B Street	Residential/commercial	1930s
33-5630	None	37-236 Cathedral Canyon Drive	Single-family dwelling	1920s
33-5631	None**	68-773 D Street	Single-family dwelling	1930s
33-5632	None*	68-918 Dawes Street	Single-family dwelling	1931
33-5633	None*	68-681 Grover Street	Single-family dwelling	1930s
33-5634	Bargain Center*	68902 Highway 111	Commercial building	1920s
33-6885	Ruins of "Old Stone"	Varner Road, east of Mountain View Road	Commercial building	1930s

*These buildings are no longer present today
** This building has been significantly altered

Locally Significant Resources

Because the City of Cathedral City is a relatively new community, the number of historical resources is limited. However, the City does have some sites which are considered locally significant, and worthy of protection. These sites are generally those that contribute to the City's image, culture and integrity. This section focuses on local history and the development and founding of Cathedral City.

The Founding of the City of Cathedral City

The City of Cathedral City was founded in 1925 by four developers, John Grove, George Allen, Glenn Plumley and M.V. Van Fleet, whose names were given to some of the original streets in the subdivision they created. The name of the town was derived from nearby Cathedral Canyon, which had been known by that name since at least the turn of the century. Created to provide affordable low-to moderate-income housing, the town was characterized by its narrow streets lined by small and often odd-shaped lots, and became known as the "blue-collar neighbor" of Palm Springs.

With the upgrading of present-day Highway 111 in 1927, several motels and restaurants were constructed along the newly paved state highway. At that time the highway was known locally as Broadway, and it formed the core of Cathedral City's downtown commercial district. During the

1930s, the Cathedral City attracted Palm Springs visitors with the opening of two prominent gambling casinos, the Dune Club and 139 Club.

The 1940s and the early 1950s marked a period of relatively rapid growth for Cathedral City. During World War II, the town served as a bedroom community to the military installations established in the vicinity as a part of the war effort. By the mid-1950s, residential development had expanded from the original townsite southward into the cove area, westward along Highway 111, and northward to the Ramon Road corridor. The rural northern portion of the planning area also saw significant growth in the early and mid-1950s. In this area, five-acre parcels were patented by the U.S. government, under the so-called "Baby Homestead Act," to residents of the Los Angeles basin who were looking for weekend retreats in southern California's desert.

During the post-WWII era, Cathedral City and the other cities along Highway 111 became the fastest growing communities in the Coachella Valley, and began to play an increasingly important role in the regional economy. In 1981, Cathedral City was incorporated as the 18th city in Riverside County. With a population over 42,000, it is currently (2001) the third largest city in the Coachella Valley.

Areas of Sensitivity for Historic Resources

Although the locations identified in Table IV-3 have been in many cases either lost or altered, certain areas of the City can be considered sensitive for historic resources, parts of the City still contain buildings dating back from the 1910s through the 1950s. These include the downtown area, in the lettered streets; the Cree Road/Palm Valley School Road neighborhood, on the north side of East Palm Canyon, at the western City limit; the area along 20th Avenue, in the northern end of the planning area, which was used for ranching; and the Cove neighborhood and the flatlands at Edom Hill and Flat top Mountain, which may contain 1950s era structures. Although none of these areas contain sufficient coherent historic significance to be designated a historic district, individual structures may prove to have significance. Exhibit IV-9 shows sensitivity areas for historic cultural resources.

Historic Preservation Programs

Federal Programs

The National Park Service and the State Historic Preservation Officers (SHPO) of each state administer the Certified Local Government (CLG) program, which allows local governments to take a much more active role in historic and prehistoric preservation efforts in their communities. Local governments must meet certain requirements to qualify as a CLG, including local ordinances which establish systems and standards for the preservation of resources. CLGs can also take advantage of technical assistance, professional assistance, and other state-wide programs.

The National Register of Historic Places is maintained by the Secretary of the Interior. It provides a national inventory of districts, sites, buildings, structures, objects and other features of national, state or local significance. Properties eligible for listing must meet certain pre-defined criteria. There are no properties within the planning area currently listed on the National Register.

A number of other federal statutes provide programs for the preservation of historic and prehistoric resources, including tax credits for the certified rehabilitation of historic buildings, Community Development Block Grants, and the historic building reservation program which is part of the Transportation Equity Act of 1998.

State Programs

The State Office of Historic Preservation manages California's CLG program, as described above, and provides a number of services to participating local governments. In addition, the state established the California Register of Historical Resources in 1992, which is California's equivalent to the National Register. Two other registers are managed by the Office of Historic Preservation – the California Historical Landmarks register, which identifies properties of statewide historic importance; and the Points of Historical Interest register, which inventories properties of regional importance. Properties which are listed on these registers are eligible for property tax reductions, benefits provided by the California Heritage Fund, alternative building regulations under the Historic Building Code, seismic retrofit tax credits, and historic preservation bond measures. There are no properties in Cathedral City on either register at this time.

FUTURE DIRECTIONS

The lack of identified and recorded resources in Cathedral City does not mean that the City is devoid of these resources. The City's modest beginnings may not have resulted in the high profile development of resort hotels and "movie star hangouts" which have been well documented elsewhere in the Valley, but the City's history is no less significant. Structures and properties within the City may bear preserving, and must be identified early in the development process.

The City of Cathedral City has a rich and interesting history that provides a meaningful sense of heritage to residents and visitors. As the city continues to grow and develop, every effort should be made to identify and preserve the artifacts, places and resources, which have a relation to the City's history. Although many historic structures have already been lost, the City should search for ways to revitalize its past. Furthermore, many present day structures, resources and traditions play a role in the City's cultural values. These resources should be identified and preserved as well for their importance to the City.

GOAL, POLICIES, AND PROGRAMS

Goal

Identification, preservation, and revitalization of significant cultural, historical and archaeological resources that are valuable to the City of Cathedral City's heritage.

Policy 1

The City will ensure that sites in archaeologically and historically sensitive areas are surveyed prior to development.

Program 1.A

Develop and maintain a database of archaeological and historic resources, incorporating information from the Eastern Information Center (EIC) at the University of California-Riverside, General Land Office Survey, site surveys conducted in the planning area, and other data sources.

Responsible Agency: Planning Department; Cathedral City Historical Society

Schedule: 2003-2004

Program 1.B

City staff shall require, early in the project review process, the preparation of focused cultural resource surveys in areas of known sensitivity.

Responsible Agency: Planning Department

Schedule: Ongoing

Program 1.C

The City shall adopt specific standards for the identification, preservation and maintenance of archaeological and historic sites. These standards shall include professional qualifications for persons performing site-specific surveys.

Responsible Agency: Planning Department

Schedule: 2002-2003

Program 1.D

As part of the development review process, the City shall transmit development applications to the Eastern Information Center for comment.

Responsible Agency: Planning Department

Schedule: Ongoing

Program 1.E

In the event that archaeological resources are identified during construction, the City shall require that development cease, and a professional archaeologist shall be employed to examine and document the site to determine subsequent actions.

Responsible Agency: Planning Department

Schedule: Ongoing

Policy 2

The City shall make every effort to protect sensitive archaeological and historic resources from vandalism and illegal collection.

Program 2.A

Mapping and site-specific information shall be kept confidential, and access shall be given only to those with appropriate professional credentials.

Responsible Agency: Planning Department

Schedule: Ongoing

Program 2.B

The preservation of sensitive sites or artifacts in-situ should be considered whenever feasible.

Responsible Agency: Planning Department

Schedule: Ongoing

Policy 3

The City shall encourage the Cathedral City Historical Society to establish a program to qualify and list locally significant resources on available state and federal registers.

Program 3.A

The City and Historical Society shall cooperate to complete a city-wide cultural resource inventory to include both prehistoric and historic resources.

Responsible Agency: Planning Department; Cathedral City Historical Society

Schedule: 2002-2003

Program 3.B

The City will consider participating in the Certified Local Government program in order to secure better local control over the management of cultural resources.

Responsible Agency: Planning Department; City Council

Schedule: 2003-2004

Policy 4

Encourage public participation and appreciation of archaeological and historic resources.

Program 4.A

Continue to coordinate and cooperate with the Agua Caliente Band of Cahuilla Indians in the identification and preservation of sensitive Cahuilla Indian sites and resources, and the continued expansion of the tribal Cultural Museum.

Responsible Agency: Planning Department

Schedule: Ongoing

Policy 5

Consider offering economic incentives, such as low-interest loans from all possible sources, and application/permitting fee reductions or waivers, to property owners to encourage the maintenance of significant historical and cultural buildings and sites.

Program 5.A

Provide property owners with information and guidance on property rehabilitation measures and financing alternatives.

Responsible Agency: Planning Department; Redevelopment Agency

Schedule: Ongoing