

FINAL REPORT
CUYAPAIPE INDIAN RESERVATION
CULTURAL RESOURCE INVENTORY

Prepared for:

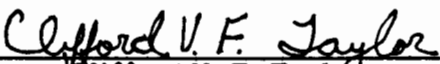
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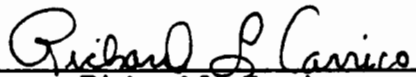

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TABLE OF CONTENTS

<u>Section</u>	<u>Title</u>	<u>Page</u>
	ABSTRACT	vii
I	INTRODUCTION	1
II	PROJECT SETTING	3
2.1	Location	3
2.2	Physical Description	3
2.3	Climate	7
2.4	Geology and Soils	7
2.5	Hydrology	8
2.6	Biology and Ethnobotany	9
III	CULTURAL, HISTORICAL AND REGIONAL BACKGROUND	13
3.1	Introduction	13
3.2	The Paleo-Indian: San Dieguito Phases	14
3.3	Early Milling Horizon: The La Jolla Complex	16
3.4	Late Prehistoric Cultures	18
3.5	Diegueno Ethnology	20
3.6	Southern Diegueno Ethnohistoric Overview	23
	Pre-Contact Period	23
	Hispanic and Mexican Period	25
	Anglo-American Period	26
3.6.4	Southern Diegueno Reservation Period	30
3.6.5	Twentieth Century	34
	Decline of Southern Diegueno Prosperity	38
	Southern Diegueno Today	38

TABLE OF CONTENTS (Continued)

<u>Section</u>	<u>Title</u>	<u>Page</u>
3.7	History of Cuyapaipe Indian Reservation	40
3.7.1	Pre-Contact Period	41
3.7.2	Hispanic Period	43
3.7.3	American Period	44
3.7.3.1	Early Settlement and Indian Conditions	44
3.7.3.2	Establishment of Cuyapaipe Indian Reservation and the Twentieth Century	50
3.7.4	Summary	66
3.8	Previous Fieldwork Within the Region	66
3.9	Record Search Data	73
3.10	Native American Participation, Interviews and Input	73
IV	RESEARCH DESIGN	75
4.1	Methodological Perspective	75
4.2	Hypotheses, Implications and Test Strategy	77
V	SURVEY TECHNIQUES	85
VI	SURVEY AND ANALYTICAL LIMITATIONS	87
VII	SURVEY RESULTS	89
VIII	ANALYSIS AND DISCUSSION	117
8.1	Introduction	117
8.2	Overview of Statistical Methods	119
8.3	Hierarchical Clustering and Hypothesis 1	120
8.4	Hypothesis 2: Probability of Early and Late Milling	124

TABLE OF CONTENTS (Continued)

<u>Section</u>	<u>Title</u>	<u>Page</u>
8.5	Hypothesis 3: Relationship of Site Types	125
8.6	Hypothesis 4: Maintenance Site Spatial Distribution	126
IX	SIGNIFICANCE OF CULTURAL RESOURCES IN THE STUDY AREA	137
9.1	Introduction	137
9.2	Archaeological Significance: General Observations	137
9.3	National Register Determination	141
9.4	Sites Potentially Eligible for the National Register Inclusion	152
9.5	Sites Not Eligible for National Register	155
X	POTENTIAL ADVERSE IMPACTS	155
10.1	Introduction	155
XI	MITIGATION MEASURES	157
11.1	Mitigation Associated With Construction of Church	157
XII	CONCLUSIONS	159
	REFERENCES CITED	161

LIST OF FIGURES

<u>Number</u>	<u>Title</u>	<u>Page</u>
2-1	The Cuyapaipe Indian Reservation within the State of California (Map taken from Heizer 1978)	4
2-2	Project Site in Relation to Western San Diego County	5
2-3	The Cuyapaipe Indian Reservation Surveyed by WESTEC Services Inc. as Depicted on the Mount Laguna and Sombrero Peak 7.5 Minute Quadrangles	6

TABLE OF CONTENTS (Continued)

LIST OF FIGURES (Continued)

<u>Number</u>	<u>Title</u>	<u>Page</u>
3-1	Diegueno Band Design	21
3-2	Cuyapaipe Indian Reservation, 1910 U.S. Government Survey Plat Map by William O. Owen on File at San Diego County Operations Center	49
4-1	Research Design Flow Chart	76
6-1	Delineated is the Portion of Study Area not Surveyed Due to Excessive Slopes Covered by Dense Chaparral	88
7-1	Site Attribute Check Sheet Used Prior to Key punching Data Into Computer	90
7-2	Plotted Relationship Between Slick Length (X) and Slick Width (Y) For 338 Observations	99
7-3	Cupule Pattern at SDi-8415 in Association with (M)ortar and (B)asin; Cupules at Upper Left and Upper Right are on Separate Adjacent Boulders	106
7-4	Cupule Pattern at SDi-8433, Locus 2, in Association with (B)asins and (S)licks	108
7-5	Cupule Patterns at SDi-8433, Locus 1, in Association with (S)lick	109
7-6	Cupule Patterns at SDi-8434, Locus 1 (A) and Locus 2 (B), in Association with (M)ortar and (B)asin	110
7-7	Rock Paintings at SDi-8434; Left Side of Panel. Hatchured Area Indicates Natural Dark Pigmentation in Rock Surface	111
7-8	Rock Paintings at SDi-8434; Right Side of Panel. Hatchured Area Indicates Natural Dark Pigmentation in Rock Surface	112
7-9	General Location of Isolated Artifacts Found within the Study Area	115
8-1	Dendrogram of Site Attributes Showing the Quantifiable Clustering of Attributes Into Site Types	122
8-2	Distribution of Plant Communities Within the Study Area	128
8-3	General Location of Southern Diegueno Villages and Camps Occupied by Cuyapaipe Indians (After Cline 1979)	134

TABLE OF CONTENTS (Continued)

LIST OF FIGURES (Continued)

<u>Number</u>	<u>Title</u>	<u>Page</u>
9-1	Potential National Register Multiple Resource Areas within Cuyapaípe Indian Reservation	146
10-1	Potential Areas for Future Construction Sites as Provided by the Cuyapaípe Tribal Council	156

LIST OF TABLES

<u>Number</u>	<u>Title</u>	<u>Page</u>
2-1	Native Uses of Plants at Cuyapaípe Indian Reservation	12
3-1	Chronological Model for San Diego County Prehistory and History	15
3-2	Manzanita Indian Reservation Agricultural Production Levels During 1937	37
3-3	Cuyapaípe Indian Reservation Census	55
3-4	Historic Sites on the Cuyapaípe Indian Reservation (November 1980 Survey)	63
3-5	Archaeological/Cultural Group Characteristics	68
7-1	Absolute and Relative Frequencies of Archaeological Remnants Found Among Cultural Resource Sites Within Cuyapaípe Indian Reservation	91
7-2	Descriptive Statistics for Mortar Depth (cm)	93
7-3	Frequency Distribution for Mortar Depth (cm)	93
7-4	Descriptive Statistics for Mortar Width (cm)	94
7-5	Frequency Distribution for Mortar Width (cm)	94
7-6	Descriptive Statistics for Mortar Length (cm)	95
7-7	Frequency Distribution for Mortar Length (cm)	95
7-8	Descriptive Statistics for Slick Length (cm)	96
7-9	Frequency Distribution for Slick Length (cm)	96

TABLE OF CONTENTS (Continued)

LIST OF TABLES (Continued)

<u>Number</u>	<u>Title</u>	<u>Page</u>
7-10	Descriptive Statistics for Slick Width (cm)	97
7-11	Frequency Distribution for Slick Width (cm)	97
7-12	Correlation & Linear Regression	98
7-13	Descriptive Statistics for Basin Length (cm)	100
7-14	Frequency Distribution for Basin Length (cm)	100
7-15	Descriptive Statistics for Basin Width (cm)	101
7-16	Frequency Distribution for Basin Width (cm)	101
7-17	Descriptive Statistics for Basin Depth (cm)	102
7-18	Frequency Distribution for Basin Depth (cm)	102
8-1	Site Numbers and Site Attributes	121
8-2	Descriptive Statistics for Water Distance (Meters)	129
8-3	Frequency Distribution for Water Distance (Meters)	129
8-4	Descriptive Statistics for Water Distance (Meters)	131
8-5	Frequency Distribution for Water Distance (Meters)	131
8-6	Descriptive Statistics for Water Distance (Meters)	132
9-1	Site Eligibility for National Register of Historic Places	144

APPENDICES

<u>Letter</u>	<u>Title</u>	<u>Page</u>
A	Cuyapaipe Indian Reservation Ethnography	A-1
B	Copy of Forms for the National Register of Historic Places	B-1
C	Project Participants	C-1

TABLE OF CONTENTS (Continued)

APPENDICES

<u>Letter</u>	<u>Title</u>	<u>Page</u>
D	General Correspondence	D-1
E	Contract No. CX8100-1-0002	E-1
F	Sample of Site Sketch Maps	F-1
G	Record Search Data	G-1

LIST OF PLATES

<u>Number</u>	<u>Title</u>	<u>Page</u>
3-1	A: "House at Wee-a-pi-pa. Jerky hanging out, 1903." Historical Photograph, Dubois Collection	51
	B: "Indian house at Wee-a-pi-pa, 1903." Historical Photograph, DuBois Collection	53
3-2	"Paayuun, the last Wiapaayp leader, 120 years old August 25, 1908" (Cline 1979:64)	58
3-3	A: CA-SDi-8410, Historical debris at the site—Thames oven door part and glass pieces	64
	B. CA-SDi-8433, The new Cuyapaipe Indian cemetery. Wooden structures stood in this area in 1904 (Lummis, 1904)	64
3-4	A: CA-SDi-8393-H, Granite rock alignment which was probably the foundation of a brush hut type structure	65
	B: CA-SDi-8394-H, Old Cuyapaipe Indian cemetery, fenced with 40 marked graves	65
7-1	A: Bedrock Grinding Feature with (M)ortars, (B)asins, and (C)upules at Site CA-SDi-8434	
	B: Large Pot Sherds and Rim Pieces at Site CA-SDi-8424	92
7-2	A: Quartz Side-Notched Projectile Point at Site CA-SDi-8433	104
	B: Rockshelter at Site CA-SDi-8434 with Pictographs and Milling	104

ABSTRACT

WESTEC Services, Inc. completed an intensive cultural resource survey of Cuyapaipe Indian Reservation in San Diego County, California. The study area consisted of approximately 4100 acres.

The archaeological survey was conducted under the supervision of Richard L. Carrico, Cultural Resource Manager and Clifford V.F. Taylor, Project Archaeologist. The seven person crew was comprised of undergraduate and graduate archaeology students and full-time WESTEC Services, Inc. archaeological staff.

Survey of the subject property occurred between November 7 and November 16, 1980. An approximate total of 720 field-hours was expended during survey activities. The average work day encompassed 11 hours. Seven to eight hours were used for on-foot visual survey and the remaining time applied to compiling field notes in a master log.

Results of the archaeological survey included recordation of 23 prehistoric and 2 historic cultural resources. Following the field survey, a computer assisted hierarchical cluster analysis of site attributes was implemented. Four types of prehistoric sites were discerned. These included three procurement types and one maintenance type. Subsequent to site reevaluation and data analysis, 3 prehistoric archaeological site areas consisting of 7 site loci have been determined potentially eligible for nomination to the National Register of Historic Places.

SECTION I

INTRODUCTION

Following requests by the National Park Service, Western Archeological Center, Cuyapaipe Indian Reservation, comprising approximately 4100 acres, was intensively surveyed for the presence of cultural resources by WESTEC Services, Inc. The archaeological survey was conducted under the supervision of Richard L. Carrico, Cultural Resource Manager and Clifford V.F. Taylor, Project Archaeologist. Project procedures included:

1. Locating prehistoric and historic sites.
2. Mapping site locations.
3. Recording materials associated with the sites on particular site forms.
4. Evaluating each site's significance.
5. Proposing appropriate sites to be nominated to the National Register of Historic Places.
6. Recommending mitigating measures for adverse effects which might occur to cultural resources within the boundaries of likely construction sites on Cuyapaipe Indian Reservation.

Results of the cultural resource survey were positive; 23 prehistoric sites and 2 historic sites were discovered. All cultural resources were recorded in the course of eight days of fieldwork conducted by seven qualified associate archaeologists.

SECTION II

PROJECT SETTING

2.1 LOCATION

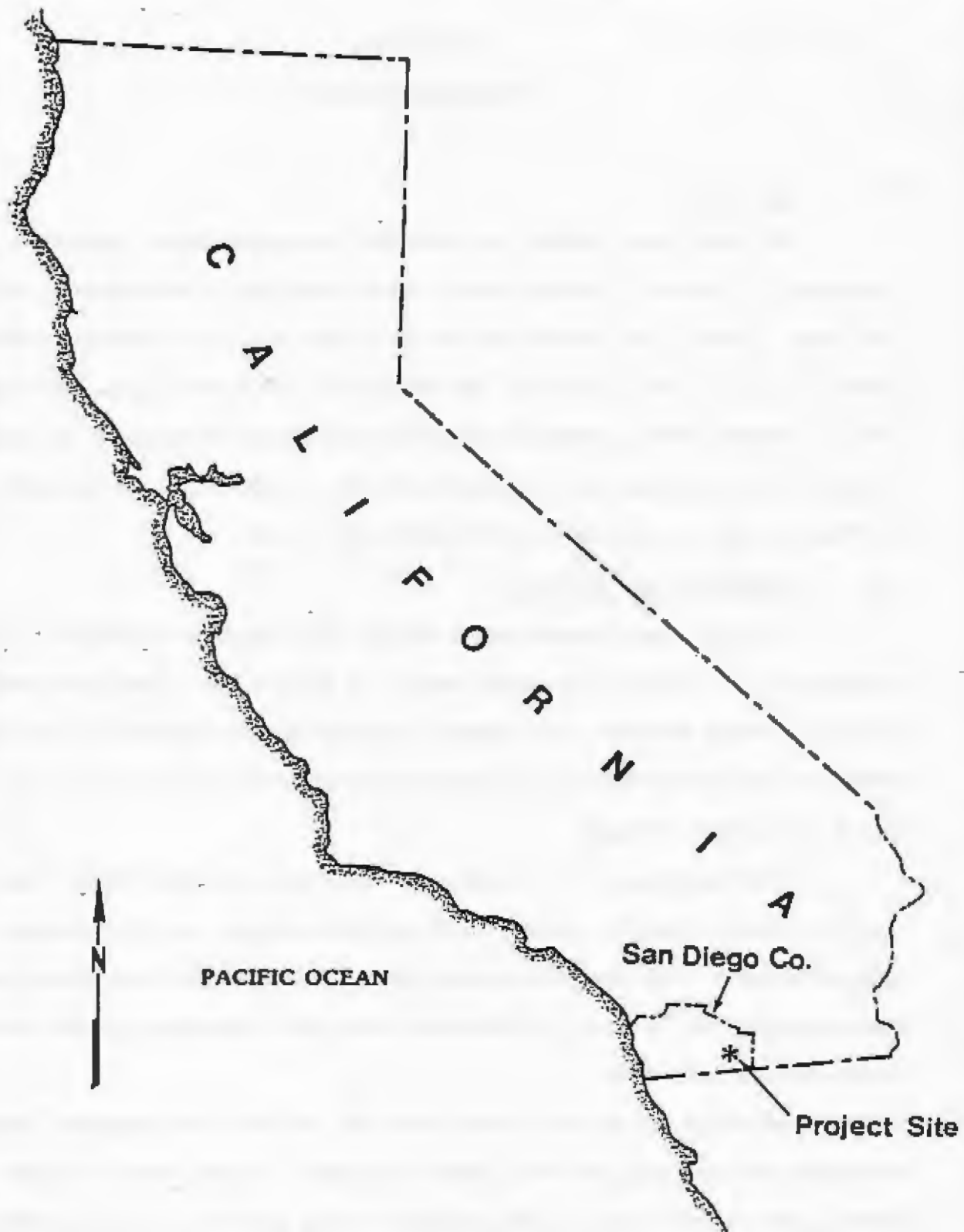
The study area consists of the entire Cuyapaipe Indian Reservation on an approximately 13 square kilometer tract of land located in the southeastern portion of San Diego County, 74 kilometers east of San Diego and 1.6 kilometers southeast of Mount Laguna (Figure 2-1 and 2-2). As depicted on the Mount Laguna and Sombrero Peak 7.5 minute USGS quadrangle maps, Cuyapaipe Indian Reservation is located in township 15 south, range 6 east and includes Sections 19, 20, 21, 28, 29, 33, south halves of 17 and 18, and the north halves of 30 and 32 (Figure 2-3).

2.2 PHYSICAL DESCRIPTION

Cuyapaipe Indian Reservation is situated upon rugged transmontane slopes and drainages of the Peninsular Mountain Range. La Posta Creek, which flows southeast and south through the study area, creates a steep-sided valley with only a few narrow sections of flat alluvial valley floor. Vegetation is primarily dense chaparral; oak woodland is restricted to drainages.

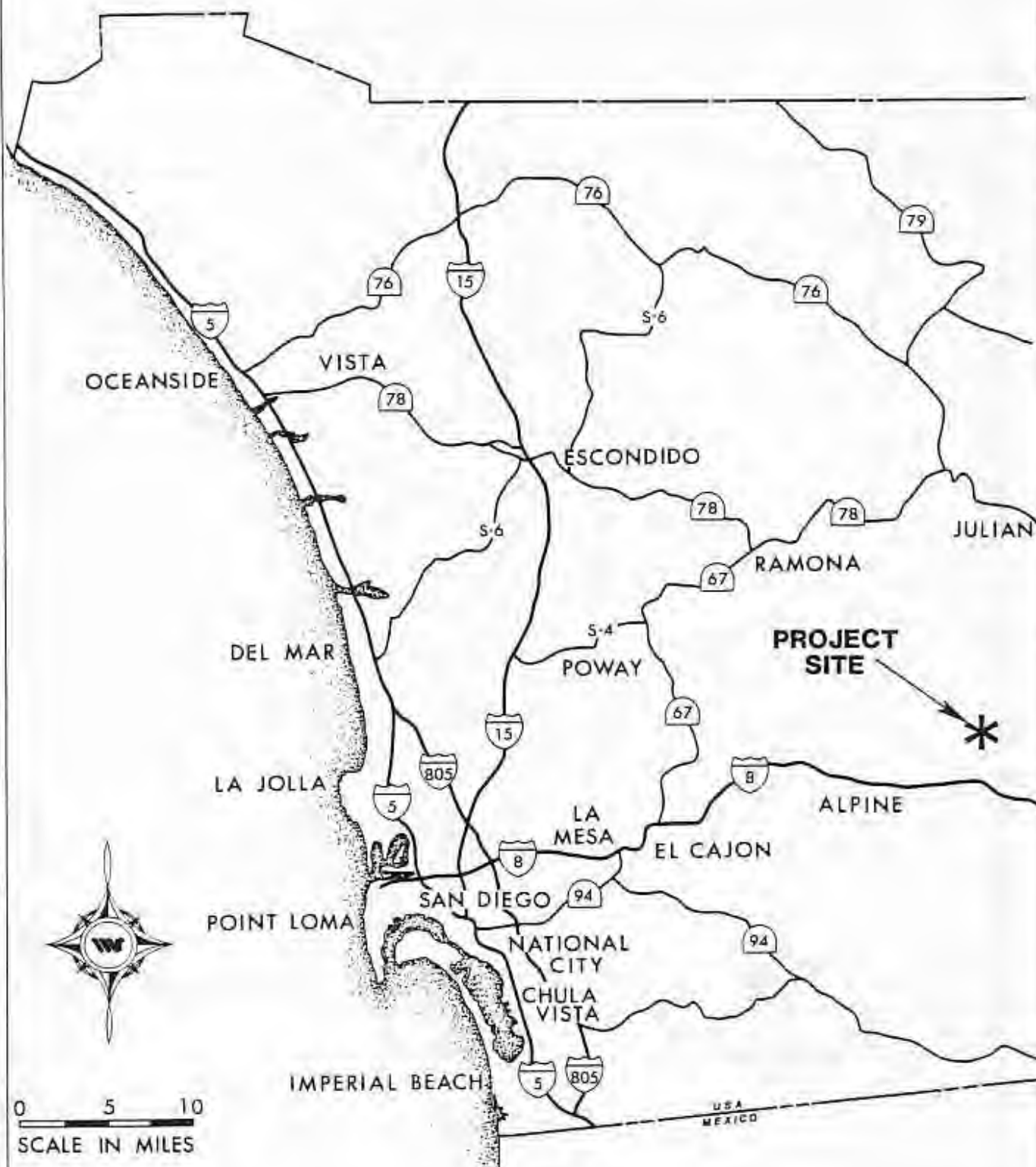
Elevations range from 1.4 kilometers above mean sea level (MSL) at the point La Posta Creek crosses the project area's southern boundary to 1.9 kilometers above MSL at Cuyapaipe Peak (San Diego County's third tallest mountain). Slopes are variable from approximately 3 percent to 125 percent with 40 to 60 percent grades occurring over a majority of the area.

Portions of the subject property with less than 40 percent slope are generally associated with drainages, benches, ridges and mesas. These areas lie within Thing Valley, upper Thunder Valley, upper Canebrake Valley and linking ridge top systems in the northern through southwestern portions of the subject property.



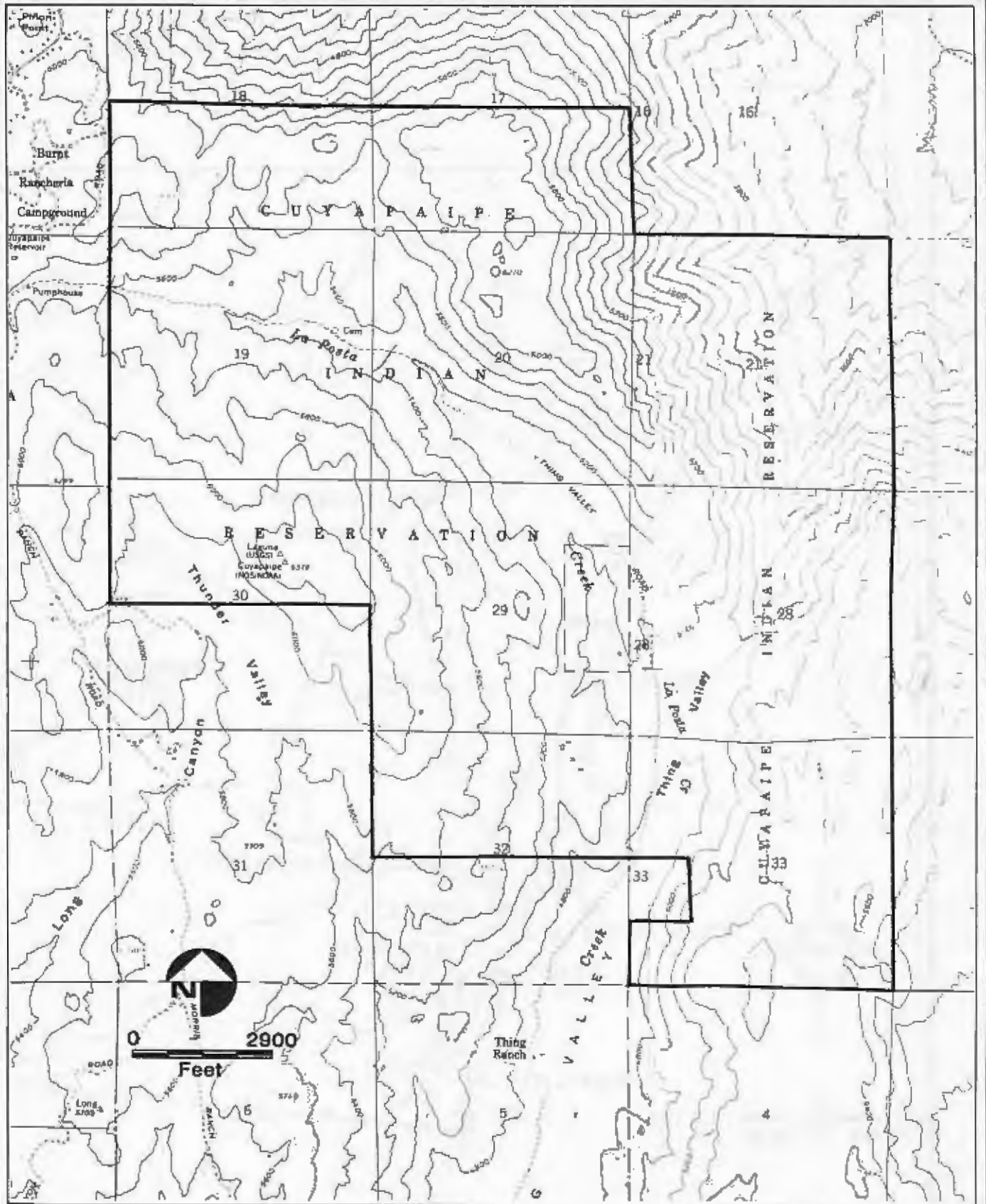
The Cuyapaipe Indian Reservation within
the State of California (Map taken from Heizer 1978)

FIGURE
2-1



Project Site in Relation to Western San Diego County.

**FIGURE
2-2**



The Cuyapaipe Indian Reservation Surveyed by
WESTEC Service, Inc. as Depicted on the Mount Laguna
and Sombrero Peak 7.5 Minute Quadrangles.

FIGURE 2-3

2.3 CLIMATE

Geographic location of the study area greatly influences the temperature, precipitation, cloud cover, and wind occurring at Cuyapaipe Indian Reservation. Throughout most of the year, when high pressure is centered off the Pacific Coast and prevailing winds are to the east, weather at higher elevations within the Peninsular Mountain Range is generally clear with warm temperatures in summer and cold temperatures in winter. Rain usually occurs in winter (October through April) when the high pressure system weakens and moves to the south allowing storm systems to move in from the north. Within these montane regions, average daily temperatures are generally low and amount of precipitation is higher than at lower elevations. This phenomenon is known as vertical zonation (Pryde 1976:29-32).

Cuyapaipe Indian Reservation lies within a relatively narrow transitional zone between mountain and desert environments just east of the Peninsular Mountain Range summit. Within this region the average annual precipitation is approximately 0.5 to 0.76 meters. Average annual temperature is approximately 13 degrees Centigrade with an average summer high of 30 degrees Centigrade and an average winter low of -1 degree Centigrade (Pryde 1976:33).

2.4 GEOLOGY AND SOILS

Large granitic bedrock and boulder outcrops are common on slopes, ridges and peaks. A vast majority of the property (80 to 90 percent) is geologically composed of pre-Cenozoic and Mesozoic granitic rock (Campbell 1973). A small portion of Section 18 and the west-central portion of Section 33 is composed of pre-Cretaceous meta-sedimentary rock. The remainder of the subject property, consisting of the Thing Valley floor encompassing Sections 28, 29 and 33, is composed of alluvial material.

Soils within the subject property can be categorized into five separate associations (USDA 1971). Tollhouse-La Posta Rock Land Association, which is excessively

drained coarse sandy loam over granitic rock, comprises approximately 50 percent of the study area. This soil association is located on mountain slopes southwest of La Posta creek and upon mountain slopes east of La Posta Creek in the eastern portions of Sections 21, 28 and 33. Rock Land Association, predominantly composed of exposed bedrock and large boulders, covers approximately 30 percent of the property, and is located on mountain slopes north and northeast of La Posta Creek in Sections 17, 18, 20 and the northwest portion of Section 21. A small portion of the Rositas-Carrizo Land Association, composed of well-drained coarse sands and alluvial fans, is located within Thing Valley in Sections 20, 28, 29 and 33.

2.5 HYDROLOGY

As described earlier, the region around the Cuyapaipe Indian Reservation receives approximately 0.5 to 0.76 meters of precipitation annually. This rain or melted snow may either wash over the ground surface or percolate through soils and fractured rock into the ground water table. In either case, precipitation which is not evaporated is eventually drained from this montane environment by means of creeks and smaller drainages at lower elevations to the west or east.

The study area is situated at the juncture between cismontane and trans-montane drainages. Over 50 percent of the area is within the La Posta Creek drainage which eventually flows into Cottonwood Creek and the Tijuana River. The extreme southwestern portion of the property drains into Long Valley which joins Kitchen Creek, Cottonwood Creek and eventually the Tijuana River at lower elevations.

East and north of La Posta Creek drainage precipitation finds its way into steep mountain slope drainages which eventually flows eastward toward the desert floor. These steep slope drainages lead to either Canebrake Wash or Bow Willow Creek.

Many of the smaller drainages within the property are seasonal or intermittent. La Posta Creek, however, is a major drainage and generally perennial. Standing

water in the form of ponds and lakes is not present within Cuyapaipe Indian Reservation.

2.6 BIOLOGY AND ETHNOBOTANY

Zoological and botanical populations of any region are inter-determinant as well as determinant by the existing climatic, hydrology, landform (including rain shadow) and geology conditions. The manifestation of all of these natural factors is the natural environment to which any human activity is closely tied.

Animal populations in mountainous San Diego County are relatively diverse and plentiful. Common mammal species found in the region today include mule deer, coyote, bobcat, skunk, racoon, cottontail rabbit, jackrabbit, bat, woodrat and many other rodent species. The California grizzly bear once roamed this area but was hunted to extinction by 1901. Opossum, which are now relatively common, were introduced to southern California from the eastern United States in the 1800s. Birds which are commonly seen in the study area include red-tail hawks, american kestrel (sparrow hawk), California quail, mourning dove, Anna's hummingbird, red-shafted flicker, acorn woodpecker, scrub jay, California thrasher, Audubon's warbler, house finch, brown towhee, Oregon junco, white-crowned sparrow, crows and ravens. The native observer has stated that eagles occupy granite boulders located near "Leaning Rock." Reptiles and amphibians are most frequently found include the western rattlesnake, garter snake, kingsnake, gopher snake, red racer, alligator lizard, western whiptail lizard, side-blotched lizard, western fence lizard, western toad and Pacific treefrog.

Botanists often group assemblages of plant species that occur in response to particular physical environments. Such a system of classification is useful in the identification of ecological zones. Within the study area there were found to exist, in either a dominant or subdominant condition, six ecologically-determined plant assemblages or communities (Thorne 1976). These are as follows:

1. Montane Chaparral

This plant community is most predominant in the study area and occurs in dense stands upon slopes and ridge tops. Species noted within this community include mountain mahogany, holly-leaf cherry, wild rose, manzanita, ceanothus, scrub oak and buckwheat.

2. Desert Transitional Chaparral

Species found within the desert transitional chaparral community include manzanita, ceanothus, scrub oak and yucca, which are generally located on dryer and more exposed slopes.

3. Southern Oak Woodland

Dominated by coast live oak, black oak and englemann oak, this community was generally restricted to small drainages and drainage valleys.

4. Riparian Woodland

This community, often found in association with oak species, also contains cottonwood and willow trees. Riparian woodland is restricted to areas of abundant water, primarily along La Posta Creek.

5. Southern California Grassland

Found primarily upon valley floors, this community is composed mostly of introduced grass species such as wild oats and foxtail.

6. Yellow Pine Forest

Only found in a subdominant condition at the higher elevations in the western portion of the project area, this community is identified by the presence of Jeffrey pine.

Native American inhabitants occupying the Cuyapaipe Indian Reservation area exploited their surroundings in a thorough and efficient manner by practicing hunting and gathering techniques. Knowledge of plants usable for food, medicine, clothing, shelter, ornamentation, and ceremonial functions were an integral part of southern California Indian culture. Table 2-1 briefly categorizes the usefulness of those plants noted during the field activities. Ethnobotanical information was collected from works by Ken Hedges (1967), Cline (1979), Barrows (1900), Bean and Saubel (1972) and Almstedt (1977).

Table 2-1

NATIVE USE OF PLANTS AT CUYAPAIPE INDIAN RESERVATION

<u>Scientific Name</u>	<u>Common Name</u>	<u>Food</u>	<u>Medicine</u>	<u>Clothing</u>	<u>Shelter</u>	<u>Other Construction</u>	<u>Misc.</u>
<u>Arctostaphylos</u> sp.	manzanita	*	*			*	*
<u>Ceanothus</u> sp.	ceanothus		*			*	*
<u>Cercocarpus minutiflorus</u>	mountain mahogany						
<u>Eriogonum fasciculatum</u>	buckwheat		*				
<u>Opuntia</u> sp.	prickly pear	*					
<u>Pinus jeffreyi</u>	Jeffrey pine	*			*	*	*
<u>Populus fremontii</u>	cottonwood		*		*	*	*
<u>Prunus ilicifolia</u>	hollyleaf cherry	*					
<u>Quercus agrifolia</u>	Coast live oak	*	*			*	*
<u>Quercus engelmannii</u>	Engelmann Oak						
<u>Rosa californica</u>	wild rose	*	*				
<u>Salix</u> sp.	willow		*	*	*	*	*
<u>Salvia apiana</u>	white sage	*	*				*
<u>Yucca schidigera</u>	spanish bayonet	*		*	*	*	*

SECTION III

CULTURAL, HISTORICAL AND REGIONAL BACKGROUND

3.1 INTRODUCTION

In the prehistoric past, the area now comprising San Diego County was densely occupied by Native American peoples including at least three major cultures. From roughly 12,000 to 8000 years ago, the San Dieguito people were the sole inhabitants of this region. Beginning about 8000 years ago and extending to about 3000 years ago, the La Jolla-Pauma culture was in existence, with the Pauma aspect being present in the inland regions. Commencing about 2500 years ago and 1000 years ago respectively, the Southern Diegueno (Kumeyaay) and Luiseno lived and hunted in the area. A broad overview of the three major cultural patterns is provided below.

The following cultural history is a means of outlining and briefly describing the known prehistoric cultural traditions. A primary goal of a cultural history is to provide a diachronic or developmental approach to past lifeways, settlement patterns and cultural processes.

Lacking a synthesis of valid, regionally specific data, we are forced to fall back on a geographically generalized accepted cultural history which is at best ill-defined. As perceived by recent scholars, at least three major cultural patterns have operated in San Diego County. There is also the possibility that a much older "Early Man" period may have existed in North America, if not San Diego County.

Recent research and experimentation with amino-acid dating (Bada 1974) has given new life to a decades-old assertion (Carter 1957) that humans were in the New World, and specifically along Mission Valley and the San Diego River, over 40,000 years ago. Although such a possibility exists, and continuing research seems to point in that direction, many scholars are unwilling to categorically state that humans occupied the

New World before approximately 30,000 years ago. Continued research in the Arctic region and within our own area should help in resolving the date of initial New World occupation.

3.2 THE PALEO-INDIAN: SAN DIEGUITO PHASES

The earliest documented inhabitants of San Diego County were the San Dieguito Paleo-Indians (Table 3-1). This cultural group was first recognized by Malcolm Rogers in 1929 when he called them the "Scraper Maker Culture." Subsequent to Rogers' (1929, 1939, and Rogers et al. 1966) discovery, fieldwork and research has led to a better understanding of San Dieguito cultural history.

San Dieguito cultural history has been divided into three phases based upon technical refinements in the manufacturing of tool types. The Phase I San Dieguito complex is not generally recognized as occurring west of the Laguna Mountain Range but encompassed the Mohave Desert and the area possibly as far north as Mono Lake (Davis 1964). Conversely, the San Dieguito Phase II and III are recognized as occurring throughout San Diego County. The general artifact assemblage associated with this cultural group has been summarized by Davis (1969:75) as follows:

- Heavy, "horse-hoof" planes.
- Rounded end-scrapers, retouched by light percussion and probably hafted.
- Side- and end-scrapers, probably hafted.
- Ovoid scrapers, probably hafted.
- Choppers, made on large and heavy primary flakes.
- San Dieguito Type 1 knife/points.
- San Dieguito Type 2 knife/points.
- Long-stemmed point/knives with weak shoulders.
- Crescents.

Table 3-1

CHRONOLOGICAL MODEL FOR SAN DIEGO COUNTY PREHISTORY AND HISTORY

<u>CLIMATE</u>	<u>TIME</u>	<u>CULTURAL SETTING</u>	<u>STAGE</u>
<u>Medithermal</u>			
Moderately warm; arid and semi-arid	1876 AD	Reservation Period	
	1850 AD	Anglo-European Era	
	1830 AD	Mexican Era	
	1769 AD	Hispanic Era	Historic
	1542 AD	Spanish Era Protohistoric	
	1000 AD	Late Prehistoric cultures	Late Milling
	3000 BP	La Jolla Complex termination	
<u>Altithermal</u>	4000 BP		
	6000 BP	Los Compadres (W-578) occupied	
Arid, warmer than present	7500 BP	La Jolla Complex	Early Milling
<u>Anathermal</u>	8000 BP	Harris Site (SDi-149) occupied	
Climate like present but growing warm, humid and subhumid	9500 BP	San Dieguito Complex	Paleo-Indian
<u>End of Glaciations</u>	10,000 BP		
	21,000 BP	Yuha Man	Early Man
	48,000 BP	Del Mar Man	Early Man

- Hammerstones.
- Macro-flakes.
- Thick primary flakes.
- Thin trimming and finishing flakes.

In a temporal context the San Dieguito Cultural Complex has been dated relative to the initial occurrence of a later cultural group called the La Jollans (Warren 1967). A termination date of approximately 8000 BP for the San Dieguito can be extrapolated from radiocarbon samples obtained from the Harris Site -- sometimes referred to as the San Dieguito Type site -- leaving the possibility that these people inhabited the San Diego region at least 10,000 years ago and maybe earlier. As a result of careful analysis of the San Dieguito artifact assemblage, most interpretations generally perceive this cultural group as game hunters (Warren 1967; Wallace 1962; Davis 1974:11-15). However, by 7500 BP -- the earliest date for the succeeding Early Milling Period (Warren 1968:2) -- the San Dieguito people had been assimilated or possibly evolved into the La Jolla Culture Complex (Moriarty 1967:555).

3.3 EARLY MILLING HORIZON: THE LA JOLLA COMPLEX

The Early Milling Horizon is characterized by grinding tools exemplifying these people's greater dependence upon exploiting plant resources. Locally, this culture group was first described and called the "Shell Midden People" by Malcolm Rogers in 1929 and later termed the La Jolla Culture (1945:170-173). Rogers' description included two phases, La Jolla I and II, which William Wallace (1955) later combined into a more comprehensive unit known as the Early Milling Horizon (also termed the Encinitas Tradition) which represented the archaeological cultures along California's southern coast. Subsequent to this definition, D.L. True (1958) defined the Pauma Complex as a result of survey data collected in the Pauma Valley region near the San Luis Rey River. This cultural group has the characteristics of the San Dieguito and the

La Jolla as exemplified by "crude chipped stone implements and grinding stones" (True 1958:255).

The La Jolla Complex is thus a local manifestation found along the coast and is a variant of the more dispersed cultural expression which includes the Pauma Complex group, the Encinitas Tradition (Warren 1964) and the more generic Early Milling Horizon. The La Jolla Complex is defined by the following attributes:

- Manos and metates for processing plants.
- Flexed inhumation as a burial technique.
- Shell middens.
- Large projectile points.
- Coarsely flaked stone tools.
- Fire hearth.
- No pottery.

As a result of carefully analyzing many artifacts taken from La Jollan sites excavated in recent years, the La Jolla cultural group can be interpreted as having made an ecological adaptation to shellfish and plant foods as a major source for subsistence. This has been extensively exemplified within those archaeological sites located near bays and lagoons which contained many large shell middens. This cultural complex has been divided into three phases, following recommendations by Dr. James Moriarty (1966:21-23), through use of radiocarbon dates collected from excavations with carefully controlled stratigraphy in conjunction with changes of artifact types. Consequently, the La Jolla Complex has been placed in a temporal context of approximately 7500 BP to 3000 BP.

During the era of the La Jolla people's existence, significant changes were occurring in the local environment. One such outcome was sea fluctuations which raised the water level and covered previously exposed dry land. This inundated many

archaeological sites situated near the coast (Hudson 1976). A classic La Jolla site located near the La Jolla Beach and Tennis Club and recorded by Dr. James Moriarty in the 1960s is an example of archaeological sites submerged as a result of rising ocean waters.

Another influence from local environmental change can be observed in La Jolla sites from about 3000 BP. Until that time, the gradual filling of the bays and lagoons with silt and sand had created a favorable micro-environment for shellfish which were being exploited by the local Native Americans. However, with extensive silting, the shellfish population became depreciated thus limiting the shellfish resource upon which a good sized population of La Jollans were dependent (Warren and Pavesic 1963:411-424). As a result, a portion of the La Jolla cultural group moved inland and adapted a subsistence economy of seed gathering and hunting (Warren, True, and Eudey 1961:25). Furthermore, the diffusion of technology from peoples to the north and east assisted the La Jolla people in adjusting to their new life-style until the migration of the Yuman and Shoshonean cultural groups. With the arrival of these new cultures the La Jolla eventually became assimilated (Moriarty 1966:23).

3.4 LATÉ PREHISTORIC CULTURES

Subsequent to amalgamation of the intruding Yuman-speaking peoples with the earlier La Jolla, followed by the migrating Shoshonean-speaking people, the development of the Late Prehistoric culture groups in San Diego County occurred. Archaeological remains from these people not only exhibit attributes similar to the Milling Stone Horizon (manos, metates, and flaked tools), but are also characterized by finely flaked projectile points, ceramics, cremations versus inhumations, bedrock and portable mortars, and pictographs, as well as pit-and-groove petroglyphs (True 1966:25-33; Minor 1975). An increased reliance upon an acorn-gathering economy involving particular processing techniques is clearly shown by the greater occurrence of the mortar and pestle found within these archaeological sites.

The Late Prehistoric period in the northwest portion of San Diego is recognized as the San Luis Rey Complex (True, Meighan and Crew 1974). This complex is divided into two phases, defined as follows:

San Luis Rey I is defined by the occurrence of small triangular projectile points, mortar and pestle, mano and millingstone, and simple flake scrapers. San Luis Rey II exhibits all of these plus pottery, cremation and pictographs. (Warren 1968:5).

Another culture group in the east County, the Cuyamaca phase, was recognized and defined by D.L. True (1966). Although the Cuyamaca Cultural group is similar in some traits to the San Luis Rey II cultural group, there are some attributes that are particularly characteristic of only the Cuyamaca Cultural group. Those characteristics (True 1970:53-54) are as follows:

- Cemetery areas are separated from the living areas.
- Grave markers were employed.
- Cremation ashes were placed in urns.
- Miniature vessels and shaft straighteners as well as elaborate projectile points were made for mortuary offerings.
- Side-notched projectile points were culturally preferred.
- Many scrapers, scraper planes, and other stone tools were used extensively.
- A great variety of ceramics including specialized items such as bow pipes, effigy forms, rattles, and other forms were created.
- This culture group had a steatite industry.
- These people employed milling stone tools and other associated elements to a greater extent.
- They possibly may have had clay-lined hearths.

Ethnographically recorded Native American cultural groups in San Diego County can be considered as descended from the San Luis Rey and Cuyamaca cultural phases resulting in the Yuman-speaking Northern Diegueno and Southern Diegueno

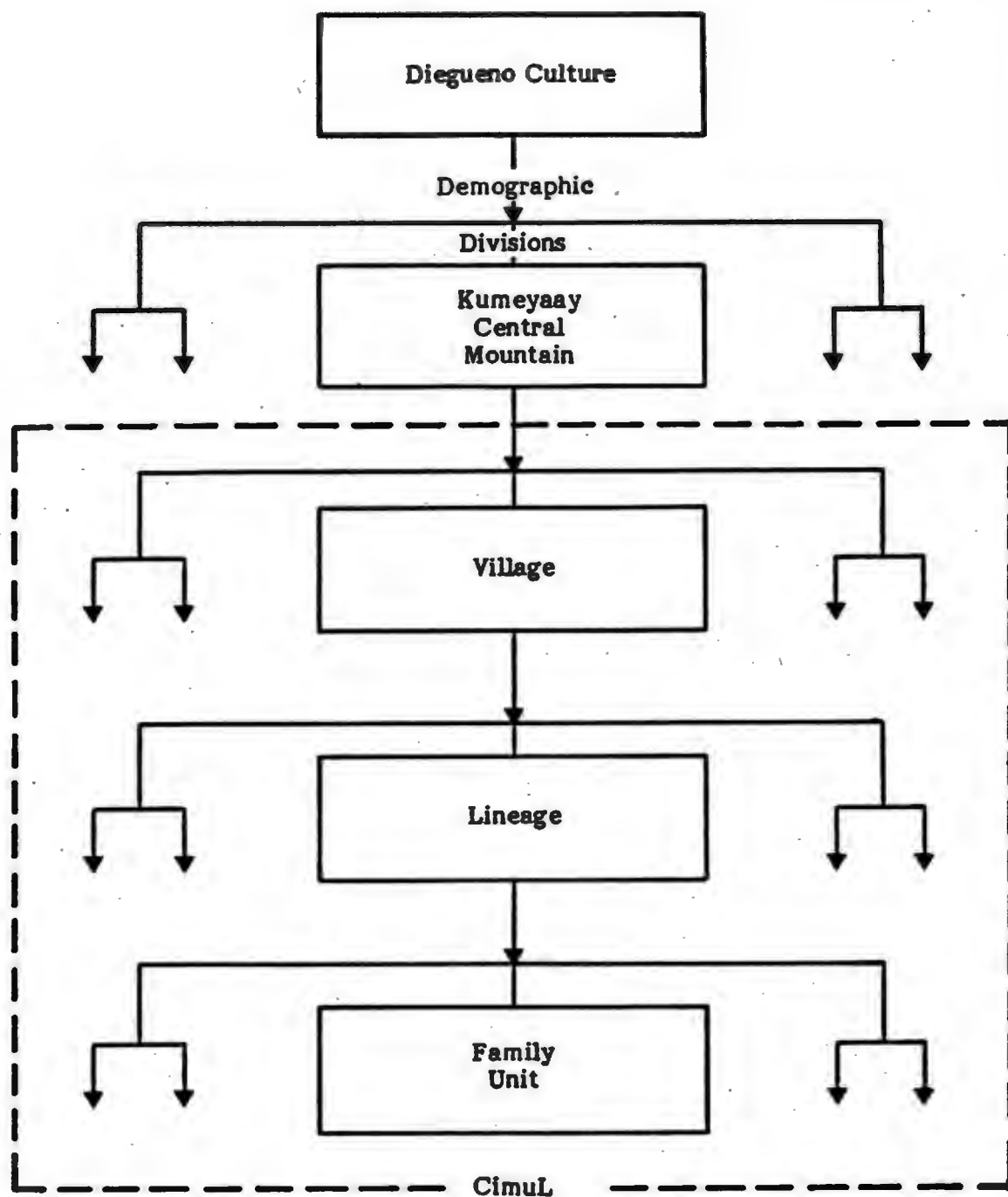
(Kumeyaay) in southern San Diego and the Shoshonean-speaking Luiseno and Cahuilla in the north County. The archaeological record left by these people exemplifies an expanded variety of ceramic object types that are also being found in greater quantity; a greater abundance of side-notched projectile points than found associated with previous cultural groups; and a significant change in pictograph styles (Hedges 1973a).

3.5 DIEGUENO ETHNOLOGY

Diegueno is the name given by early San Diego Mission Franciscans to the Indians occupying the territory north to the Salton Sea, east to Imperial Valley, south into Mexico, and west to the Pacific Coast south of San Luis Rey River (Luomala 1963: 282-284). The Diegueno are usually considered a hunting-gathering society characterized by central based nomadism. As with most hunting-gathering societies (Service 1966:33), Diegueno social organization was formed in terms of kinship. More specifically, the Diegueno were a patrilineal type of band organization with two basic customs involving marriage (May 1975:2). "First is band exogamy: one marries someone from outside one's own band. Second is virilocal marital residence: the married couple join the man's band, not the woman's" (Service 1966:34).

As shown in the Diegueno Culture Band Design (Figure 3-1), the band can be considered synonymous to a village or rancheria which is a political entity. Many households would constitute a village or rancheria and several villages were part of a much larger social system usually referred to as a consanguineal kin group (cimuL). The cimul is typically an exogamous, multilocal, patrilineal, consanguineal decent unit often widely dispersed in local lineages. The members of a cimul do not intermarry because of their presumed common ancestry, but still are prepared to help each other if called upon (Sahlins 1968:23; Service 1971:105-106; Luomala 1963:287-289).

Territorial divisions among Diegueno residential communities are normally set by the circuit of moves between villages by cimulS in search of vegetable foods:



Diegueno Band Design.

**FIGURE
3-1**

The whole territory was not occupied at one time: when a locality was hunted out or fruits ripened elsewhere they moved on, in the course of a year or so all the recognized settlements would have been occupied (Spier 1923:307).

Although a *cimuL* could own a tract of land within the residential community with prescribed rights (Luomala 1963:285, Spier 1923:306), no one from another *cimuL* was denied access to the resources of nature -- no individual owned these resources (Spier 1923:307). An example concerning ownership rights and villages is presented by True (1970:56):

...each lineage or familial unit (household) occupied a traditional location within the village territory, this territory being only loosely defined and overlapping at times with the territory of other similar groups from other locales. Using the village as a base of operations, gathering and hunting was carried on within the loosely defined village territory, and within certain areas not claimed by any specific group.

Unlike some instances where particular oaks or groves of oaks were allocated to individual families of the *cimuL*, "there was no ownership of the groves of bearing oaks in the mountains" (Spier 1923:307). The natural resources on which the households depended were collective property in the sense that the territory might be defended by the whole *cimuL* against encroachment by strangers.

Conversely, certain items in the possession of an individual were so much his own that they are often burned and buried with him or broken and discarded when he died (Kroeber 1970:716-717). Material items that seem most like private property are those that are made and used by the individual. These include manos, portable mortars, metates, hunting items, knives, scrapers, clothing, and ornaments are generally considered private property.

The Diegueno practiced many forms of religion with the assistance of shamans or *cimuL* leaders. Leaders were neither elected to nor inherited their position, but

achieved status because they knew all the songs involved in ceremonies (Shipek 1970:37). Important Diegueno ceremonies included male and female puberty rites, fire, ceremony, ridiculing, whirling dance, eclipse, and cremation ceremony (Spier 311-326). The primary ceremonial direction among the Diegueno is east with entrances to ceremonial enclosures usually facing this direction (Kroeber 1970:717). Diegueno are the only California tribe known to possess a color-direction system where white represents east, green-blue the south, black the west, and red for north (Kroeber 1970:717).

3.6 SOUTHERN DIEGUENO ETHNOHISTORIC OVERVIEW

Introduction

Ethnohistory is basically the study of general culture history and cultural processes within non-industrial societies. Ethnohistoric sources are most often letters, diaries, travelogues and reports written by people who were not trained anthropologists. Although some documents may be specifically about non-industrialized native Americans, most often ethnohistoric sources contain information collected and presented for other purposes. For example, early travelers, geological surveyors and naturalists frequently provided information about California Indians as an adjunct to their particular study or narrative.

The following ethnohistoric overview is provided as a general introduction to partially fill the gap between the ethnological record and the purely historic record. Although many primary sources have been used and the research was thorough, data collected for the study certainly does not exhaust either the data base or the potential for interpretation.

3.6.1 Pre-Contact Period

The inhabitants of the area that now includes Cuyapaipe Indian Reservation are a component of the Southern Diegueno (Kumeyaay) culture group. Although two

regional dialects for Diegueno people have been designated as Ipai (northern) and Tipai (southern) (Luomala 1978:592), it has been suggested that northwestern and southeastern divisions would be more exact (Kroeber 1970). Nevertheless, with both linguistic groups extending across the international border into Mexico, the Northern Diegueno dialect belonged primarily to American California and the Southern Diegueno to Mexican California. Inhabitants of the area consisting of Campo, La Posta, Manzanita, Cuyapaipe and Laguna Indian Reservations are in essence "the spur of a group that lives mainly in Mexican territory" (Kroeber 1970:710-711 and 125) and use the Tipai dialectal form. "These divisions, hazily defined by anthropologists, have cultural and environmental differences shading into one another" (Luomala 1978:592). Southern Diegueno sub-tribes include the Pacific Coast Diegueno (Mission Indians), the eastern desert Kamia (Kamiyahi), the Kwichann (Quechon) or Yuma, and the centrally placed mountain Kwaaymii (Cline 1979:3; Kroeber 1970:125). The following data are concerned primarily with those populations living throughout southeastern San Diego County and shall be referred to as Southern Diegueno.

Prior to European contact the Southern Diegueno tribes periodically roamed over a much larger area than the small reservations they now occupy. Early records and historical accounts for Southern Diegueno tribes usually refer to the native inhabitants as Indians of the Cuyamaca and Jacum Mountains, or the Milquatay and Jacumba Valleys, depending upon within which region they existed (Gastellum 1980; Janssens 1953: 65-66; Hayes 1870:143-144). Their existence within the various regions, however, was seasonal; bands of people from different clans moved freely throughout Southern Diegueno territory, attended traditional ceremonies and occupied major food-gathering areas (Shipek 1970:11). The Southern Diegueno during this era were characteristic of hunters and gatherers having a substantial knowledge about the environment in which they lived. This knowledge makes plausible the reliability,

efficiency and affluence of their subsistence system. The subsistence system was also an integral aspect of Southern Diegueno social, political, territorial organization and had a profound effect upon traditional customs and folklore.

For purposes of this study, the above described cultural characteristics will be considered the first of a series of subsistence systems. The encounter of Southern Diegueno Indians with Hispanic and Anglo-American settlers induced demonstrable change to the aboriginally well-organized society.

3.6.2 Hispanic and Mexican Period

Unlike their Pacific Coast Diegueno counterparts, many of whom were under the control of missionaries (Bean 1978:30-44; Chapman 1925), the Southern Diegueno remained relatively unaffected by the Hispanic occupation of the California coast. Because Southern Diegueno territory was situated south and east of the major routes of colonial travel, these Indians were generally ignored by the missionaries and Hispanic soldiers. In fact, as late as 1840 the Southern Diegueno populations remained basically unknown. As one soldier from San Diego Presidio reported in 1837:

The Indians ...living among the Cuyamaca Mountains were still gentiles. The missions ...could do nothing permanently with them. At the Presidio or Mission San Diego they had no intercourse and kept themselves entirely apart from the Indians of San Felipe (sic), Santa Ysabel, and other points then more or less Christianized. Even in going only as far as the Valle de Las Viejas it was considered dangerous and the greatest caution was used (Hayes 1870:144).

The reputation of the Southern Diegueno had been well earned. Following the first known penetration of their region in 1830 by Juan Bandini of San Diego, Don Juan began complaining that the natives were stealing livestock from his ranch in Tecate. Then in 1837, the mountain tribes attacked Tecate and Jamul Rancho. Dispatched from the San Diego Presidio, a force of 18 Hispanic soldiers and 30 Christian Indians pursued the hostile mountain tribes through Tecate, Las Juntas, Milquatay, and

Cuyamaca only to engage in several small skirmishes. However, a decisive battle occurred in the Jacum Mountains where the pursuing Hispanic troops were ambushed by the natives who managed to seize the troops ammunition. This forced the troops to abandon their horses at night and return to San Diego (Pourade 1963:24; Hayes 1870: 143-144; Janssens 1953:65-66).

In 1839, a group of Indians which comprised mountain and desert Southern Diegueno clans attacked and burned Rancho Tia Juana. One witness reporting the incident stated that:

The Indians of Jacum, with other of the Gilenos, comprised a band of about three hundred warriors. They had brought fresh scalps of Indians whom they had killed in a battle near the Colorado River (Janssens 1953:95-97).

The period of contact between Southern Diegueno and Hispanic society involved infrequent yet violent encounters which make it difficult to determine degree of acculturation. Still, the Southern Diegueno had evidently developed a taste for beef and horse meat by 1830 which could indicate contact with the Spaniards. Some evidence also suggests that they might have been practicing agriculture at about the turn of the Hispanic period with Indians of Vallecito cultivating beans and pumpkins (Bartlett 1854:125). Both the natives of Vallecito and the Kwaaymii clan journeyed to the Laguna Mountains in the fall to gather acorns (McCain 1955:102-103; Cline 1979:13). It seems possible, therefore, that during the Hispanic Period the Southern Diegueno may have learned methods for cultivating beans, squash and possibly corn from the Vallecito natives.

3.6.3 Anglo-American Period

The conquest of Alta California by the United States resulted in American penetration of the region occupied by the Southern Diegueno. With the arrival of new settlers, dominant Western culture patterns forced the aboriginal population to make significant changes to their subsistence and social system.

Anglo-American settlers moved into Southern Diegueno territory following the establishment of a mail route between Fort Yuma and San Diego by the United States Army. Mail was moved southeast from San Diego near the Tijuana River Mexico. Continuing east, the route entered the United States again near present-day Campo in the Milquatay Valley and continued toward the desert by way of Jacumba. This route was followed by an alternative trail established by Captain Nathaniel Lyon in 1851 and was located along Cottonwood and Houser Creeks. The alternative route also continued eastward through Milquatay Valley and Jacumba. Finally, the army established a small pack train base in Jacumba in 1853 (Pourade 1963:123 and 172). Following the Civil War, Anglo-American settlers easily entered the Southern Diegueno region.

Between 1868 and 1869, American homesteaders began to move into the Southern Diegueno territory; the Gaskill brothers settled in Milquatay Valley at Campo, the McCains homesteaded a ranch north of Campo in what is now called McCain Valley, and Peter Larkin occupied Jacumba (Guinn 1907:1027; McCain 1955:72-104). By the end of 1869 the San Diego to Yuma stage was passing through the region, followed in 1870 by the establishment of 25 family residents in the Milquatay Valley (Dixon 1950). With the influx of settlers into the region a dramatic effect on the native inhabitants took place, exemplified by a relationship of turbulent, mutual co-existence between the Southern Diegueno and settlers for approximately 20 years.

Contemporary reports of this period indicate that the natives generally continued to pursue their traditional hunting-gathering lifestyle supplemented by the cultivation of corn, beans and squash. Shortly after the McCains established their ranch, they reported that bands of Indians passed the house en route to the Laguna mountains to gather acorns (McCain 1955:102-103 and 122). In 1875 the San Diego Union stated that the Indians near Campo were enjoying an abundance of pinyon, pine nuts,

acorns. In 1880, the same newspaper noted that Indians at La Posta were growing squash, beans, corn and gathering grubs (San Diego Union 11/19/1875:3; 6/29/1888:4). With Indians occasionally employed by homesteaders, livestock from local ranchers increasingly became an important addition to the aboriginal diet. Additionally, George McCain frequently employed several of the native inhabitants to cut wheat.

Contact with Anglo-Americans, however, soon began to take its toll on the native populations. In 1888 a report from Campo stated:

The measles are playing sad havoc among the Indians of the neighborhood; they do not know how to properly treat the disease, but do their doctoring in a heavy sweat and plunge him into cold water; this treatment seems to be sure death, as eight Indians breathed their last on one rancho one day last week after taking their medicine (San Diego Union 3/14/1888).

The newly developed preference to supplement their diet with local livestock, however, had the most detrimental effect on the Southern Diegueno population. The Indians quickly learned to kill a horse by tightly strapping its nose so that the creature would suffocate. The Indians would then report to the owner that they had discovered a dead horse and ask for the meat. Consequently, the theft and death of horses (and sometimes cattle) began slowly and went undetected while the natives acquired a well-developed taste for horse flesh. Eventually the ranchers discovered the trick but only after the Indians had openly begun to steal livestock. In 1869 the San Diego Union warned:

This county, and especially the Milquatay district, is not a healthy place for Indians who do not know enough to attend to their own affairs and leave the property of white men alone ... (McCain 1955: 102-103; San Diego Weekly Union 7/14/1869:2).

Open conflict erupted in the spring of 1876, when a group of Mexicans and Indians began to rustle cattle. Peter Larkin in Jacumba was affected the most by the rustlers. On May 14, a party of homesteaders rode out to the Indian rancheria at

Jacumba, intending to investigate the disappearance of Larkin's stock, when they were confronted by "forty bucks well-armed with bows and arrows." Shooting broke out and one Indian was killed. On June 2, it was reported that more of Larkin's stock had been stolen by a group of Mexicans and Indians holding out in the rocks near Jacumba. seized the settlers in the area and they retreated to Pine Valley, where they decided to "make a stand here and fight it out on this line." Instead, the rustlers managed to move to a strong position below the border and the settlers decided to return to their homes on June 9. The encounter did not discourage the rustlers and the newspaper noted on June 16 that Larkin was continuing to lose stock (San Diego Union 5/31/1876:3; 6/2/1876:3; 6/4/1876:3; 6/16/1876:3).

The problems temporarily ceased until August when a group of Indians residing in Mexico killed the leader of the cattle rustlers. When Mexican authorities arrested the assassins, Southern Diegueno from California rallied to the aid of their kinsmen located in Mexico. After travelling to Tecate and forcing the release of the captives, the Southern Diegueno band returned to California stealing every saddle horse they encountered below the border (San Diego Union 8/3/1876:3; 8/4/1876:3; 8/5/1876:3).

During the few following years uneasy peace existed, with livestock theft subsiding, American settlement within the region increasing, early signs of a drought appearing, and Southern Diegueno populations clustering at primary villages or "rancherias." Soon the combination of drought and increased settlement would create a crisis that would again result in violence. Drought devastated the acorn and pinon crops and destroyed the small garden plots cultivated by the natives. As one chief of Laguna rancheria commented, "the Indian could no longer occupy a decent piece of land and do so in safety."

Trouble began in the spring of 1879 as the natives once again started stealing livestock as a means of avoiding starvation. The subsequent winter brought heavy snows forcing the Indians to become increasingly bold when stealing stock (Hensley 1952:765; San Diego Union 2/1/1880) causing violence to erupt in such a manner as to reenact a gunfight from previous years. A group of cowboys searching for cattle taken from Peter Larkin were confronted by Indians. In the resulting battle a son of the McCain family and five natives were killed (San Diego Union 2/28/1880:4; 3/5/1880:4). Although no other incidents occurred, the situation for Southern Diegueno Indians continued to become worse. Reports from Campo throughout the spring and summer months stated that the Indians were starving; 50 natives received rations from the Gaskills as their only means of support (San Diego Union 3/18/1880:4; 6/17/1880:4).

3.6.4 Southern Diegueno Reservation Period

As the population of American land squatters increased during the ensuing years, the Southern Diegueno people began to lose major hunting-gathering grounds and sources of water. By 1888 many Indians had died from disease and starvation while large numbers of the remaining natives were abandoning the aboriginal subsistence system. The federal government was particularly slow or unable to manage American squatters settling on Indian lands and was reluctant to provide reserved lands for other than Mission Indians. Consequently, the Southern Diegueno experienced gruelling hardships in forthcoming years.

Within 10 years after the first American homesteaders entered Southern Diegueno territory much of the native population was reduced to a state of destitution and in need of charity. Major portions of their lands had been seized by Anglo land squatters who continued to "increase their agitation for Anglo control of all available lands. To some whites the rapidly decreasing Indian population was positively desired and not related to American expansion" (Carrico 1980:182). However, as winter once

again drew near, a segment of the local white population became concerned. The outrage of one citizen (Rufus K. Porter of Spring Valley) was clearly expressed in the following letter to the San Diego Union (11/21/1880:4):

A CALL FOR HUMANITY

Spring Valley November 19

Editor Union: Now that the election is done and the people have time and thought for other things, would it not be well through your columns, if possible, to call the attention of the "Indian Agent" or of the proper authorities at Washington ...to the condition of the Indians living at Conejo and many of the little villages in the vicinity of Campo? Winter is fast approaching, ...the acorn crop has failed, water has been scarce the whole year, so that hardly anything in the way of corn or beans could be produced by the Indians. I saw all this while taking the census in the Milquatay country. Most of the Indians are without stock, and how can they live during the coming winter without assistance? If there were an abundance of acorns they would rough it along and not be so deserving of Christian sympathy as they are in their terrible destitution. The young men who have worked here and there shearing sheep, herding, etc., and who as a general rule spend the proceeds of their labor at play and for poor whiskey, are not the ones that my article refers to, but the old and decrepit, the women and children and men with families who do their best to keep the wolf from the door. There ought to be some way to keep unfeeling men from selling fire water to them. ...There ought to be something done for the relief of the poor Indian. Can we not hear from the Indian Agent?

Respectfully, R.K.P.

Increasingly, demands were made for the Indian agent to resolve the problem. A letter from Campo in March of 1880 stated: "We have heard that there is an Indian agent somewhere in San Bernardino but he does not appear to be aware of any Indians on this side of the county line." In San Diego, Indian Agent S.S. Lawson was concerned with only Mission Indians for whom a few reservations had recently been created. In his opinion the Southern Diegueno were not the responsibility of the United

States Government and belonged to Mexico. In 1881, Lawson claimed that Indians living along the Colorado Desert were a "renegade class" unconnected with the Mission Indians (San Diego Union 3/18/1880:4; 6/17/1880:4; Lawson 1881:14).

The government continued to neglect their responsibility toward the Southern Diegueno population which was overshadowed by negotiations attendant to the Mission Indians. In 1882, the government commissioned Mrs. Helen Hunt Jackson and Mr. Abbott Kinney to ascertain whether land could be found for enlarging reservations used by Mission Indians as well as provide reservations for those Indians who had none. Still, Jackson and Kinney completely ignored Southern Diegueno natives in their subsequent investigation and report (Price 1884:xxxvii). It was not until 1888 that the Mission Indian Agency recognized the Southern Diegueno. In that year the Southern Diegueno were included on the agency's census as "Diegueno, Lower California" with a population size of 150 (Preston 1888).

When the Mission Indian Agency accepted responsibility for these Indians a pathway opened for Southern Diegueno Indians to become established on reservations. The agency hoped that the creation of reservations would give the natives a base from which they could support themselves. In 1891, the government made a second investigation concerning the need of relief for San Diego County Indians. As a result the Southern Diegueno were established on the reservations of Manzanita, Campo, Laguna, Cuyapaipe, and La Posta in 1893 (Morgan 1891:47; Martin 1976:54; Estudillo 1893:26; San Diego County Board of Supervisors 1932:36).

Regrettably, the establishment of reservations did little to better the condition of the Indians. As the San Diego Union (1/1/1894) reported in 1894, conditions were still bleak for the native population:

There are four Indian rancherias within fifteen miles of Campo held by the native aboriginies. Twenty five years ago one was a populous village, swarming with Indians...The game upon which they chiefly

subsist has been killed and frightened away. The older members of the tribe have gone to the happy hunting grounds, and the vices of civilization are destroying the middle-aged and young. The young men and women rarely ever marry. The young males wander about the country during seasons of work, taking odd jobs here and there, and the young females do much worse than this. Some framework is carried on at each rancheria by a few middle-aged men and women with very fair success, considering their lack of tools and implements and knowledge of the best methods of agriculture. The visitor to the village will be struck by the absence of children. ...The time is therefore not too distant when the tribes will wholly disappear as such, ...The Campos, La Postas, Manzanitas, and Lagunas, would probably not exceed 100 of all ages and sexes, and possibly not reach that number.

The Indian agent left little hope for the improvement of these conditions when he stated that Laguna, Campo, La Posta, and Manzanita reservations occupied land upon which the Indian would never be able to make a living (Estudillo 1896:129).

The agent's warning soon came true. In November 1900, the San Diego Union once again published the now familiar news that Indians in the Campo area were starving; the Southern Diegueno reservations were in "dreadful circumstances." No crops had been grown for three years because of the dry weather. The natural resources including acorns, pinon nuts, manzanita berries and mesquite beans had also disappeared. The people of San Diego quickly responded to the desperate plight of the natives sending clothes, blankets, and food (San Diego Union 11/21/1900:8; 12/16/1900:6; 11/22/1900:1 and 6). The creation of reservations for the Southern Diegueno had obviously made little difference in the ability to provide for themselves. Still victims of the adverse weather conditions, the Indians had given up cattle rustling only to become dependent upon the charity of San Diego citizens.

Conditions remained unchanged for the next four years, until the Sequoya League began to send aid in December 1904. League spokesman, Charles F. Lummis wrote:

...the condition of these Indians, peaceful, and industrious, but left by the government to starve for want of proper lands, was a disgrace to the state and the nation. ...The government has often been generous to the Indians - often too generous - but it has almost never been just. Plain justice is all the Indian needs - and the nation equally needs to give it (Lummis 1905:3 and 5; Smith 1905).

Because of the extreme destitution experienced by the Southern Diegueno at this time, it is perhaps the most documented period of their history. Public attention was focused toward reservations including regular visits by reporters and photographers. Additionally, a resident field matron attended the reservations during the years 1904 to 1906. The photographs, magazine, and newspaper articles of this period as well as letters and reports of the field matron give a well-documented picture of the Southern Diegueno's status at the turn of the century.

3.6.5 Twentieth Century

During the early 1900s, the three-component subsistence system, composed of hunting and gathering, and cultivation supplemented by foodstuffs from Anglo-American settlers became more developed. However, hunting and gathering was no longer the primary contributor to the developing Southern Diegueno subsistence system. The dry years that had depleted the natural resources used by the natives and the increase of Anglo-American settlement which limited Southern Diegueno mobility, reduced hunting and gathering opportunities which were increasingly supplemented by agriculture and charitable food ration donations from the Mission Indian Agency. In 1905, for example, there were 30 acres under cultivation at nearby Manzanita Indian Reservation. Crops grown included wheat and barley as well as garden produce. Additionally, some reservation inhabitants earned income by chopping wood, working for ranchers and farmers, and participating in the market economy of American society by

selling produce (USDI 1903-1906a; San Diego Union 12/16/1900:6). Still, the three-component subsistence system remained active with only the relative importance changing among the components.

In spite of a considerable alteration in their subsistence base, the Southern Diegueno retained much of their original culture. The women cut their hair straight across the forehead, daubed their faces with red paint, and tattooed their chins. manufacturing of baskets, pottery, use of the bow and arrow, and wearing small basket caps, were common culture traits among many of the aboriginal tribes in southern California (Kroeber 1970, Plates 7-0 and 7-3). Many of the baskets manufactured by Southern Diegueno Indians were sold to Anglo neighbors (San Diego Union 12/16/1900:6; 4/23/1903:7).

Living quarters during this period were also often of aboriginal style. shelters were "built of tules or brush. Some of them were small oval huts, not over five or eight feet in size; on the floor in the center was a little fire and a few dirty rags, literally rags, served as a bed" (Lummis 1905a:6; Smith 1905:21 San Diego Union 12/16/1900:6). Shelters contained no furniture except dry-goods boxes used as chairs, cupboards and tables. During the summer months each family resided under a brush ramada (USDI 1903-1906a).

There are few records concerning the social structure or ceremonial life of Southern Diegueno reservation inhabitants. In one 1905 instance, however, an old Indian from below the border brought his wife to Manzanita Indian Reservation to be treated by the Indian doctor (shaman). This suggests the presence of a shaman at Manzanita with Southern Diegueno reservation inhabitants retaining contact with kinsmen in Mexico. Other socio-cultural changes include the occurrence of "Fiestas" celebrated November 2 and Christmas which replaced ceremonies for the dead. The use of cremations had ceased and was replaced by Christian burial with the deceased buried in

reservation cemeteries which "are always looked after with touching care. They are neatly fenced and at every grave-head is a wooden cross" (USDI 1903-1906a; Smith 1905:21-22; Gastellum 1980).` Reportedly the last Karuk was held at Cuyapaibe in 1908 (refer to the ethnographic section of this report).

Between 1910 and 1920 conditions for Southern Diegueno Indians seem to have improved with few reports of destitution or starvation for this period. During the early twenties many of the old Indian customs still prevailed with only minor modifications, usually concerning use of Anglo-American materials. Houses, for example, consisted of small huts constructed partially of lumber with the remainder of rocks and willow poles. Many Southern Diegueno residents at Campo, Manzanita, Laguna, and Cuyapaibe Reservations still did not speak English. Kin ties were still maintained below the border and served as a source for liquor. A medicine man (shaman) was reported to have also been practicing near Campo. Basket and pottery production, though, had declined, becoming only a skill to pass time (Gastellum 1980; Hildreth 1939:13, 16; USDI 1907-1938:Section 1, p. 4).

The years during the Depression of the thirties brought a period of relative prosperity to the Southern Diegueno. Alphabet agencies, part of the New Deal Administration to bring relief to the County during the depression, financed projects for the improvement of reservations. Agencies such as CCC-ID and ECW provided jobs for Southern Diegueno Indians. Manzanita Reservation, for example, experienced several projects including the construction of a large reservoir and several small water tanks. Both Cuyapaibe and Manzanita had the first Anglo-American style houses built during this time.

Subsequent to construction of the Manzanita Indian Reservation reservoir, a degree of stability in agricultural production occurred; 37 acres of land was cultivated in 1937 (Table 3-2). Although this tabulation does not relate specifically to Cuypaibe, it does provide a general idea of how neighboring bands were doing at Manzanita.

Table 3-2

**MANZANITA INDIAN RESERVATION AGRICULTURAL
PRODUCTION LEVELS DURING 1937***

<u>Item</u>	<u>Quantity</u>	<u>Measure</u>
Apples	10	Bushels
Beans	1900	Pounds
Cabbage	100	Pounds
Canned Fruit	150	Quarts
Canned Vegetables	50	Quarts
Corn	3200	Pounds
Eggs	600	Pounds
Melons	3400	Pounds
Milk	2000	Pounds (Sic)
Peas	80	Pounds
Potatoes	1300	Pounds
Onions	30	Pounds
Squash and Pumpkins	1230	Pounds

*Source: Office of Indian Affairs, 1937. Although this tabulation does not relate specifically to Cuyapaipe, it does provide a general idea of how neighboring bands were doing at Manzanita.

Decline of Southern Diegueno Prosperity

The prosperity achieved by the Southern Diegueno populations during final years of the 1930s depression was short lived. Through the years many of the Indians had become part of mixed marriages, taken jobs elsewhere in San Diego County and left the reservations. Most of the aboriginal lifeways and traditions had been left for seemingly inadequate Anglo-American alternatives. Over all, it was easier for Southern Diegueno Indians to become a marginal part of Anglo-American society than to fight a dominant system in hopes of following the old traditions of hunter-gatherers. By 1950, poverty had returned to Southern Diegueno reservations. In 1952, the San Diego Union announced that County welfare aid would be provided for southeastern San Diego County Indian reservations. Reservation inhabitants responded slowly to this new form of government relief. In 1959 a report described the condition of San Diego County Indians as "intolerable." The welfare department proposed an educational program to better acquaint the Indians with available aid although one member from the San Diego City Board of Supervisors commented that "we can't force them (the Indians) to accept aid if they don't want it" (San Diego Union 6/10/1959:B1).

Throughout the 1960s and 1970s reports of impoverished conditions on southern Diegueno reservations continued. Many of the reservation inhabitants moved away; the remainder became dependent upon government aid (San Diego Union 11/9/1970:B1; 11/12/1973:B7; San Diego League of Women Voters 1974:8-9). The decade of 1970 ended much of the remaining traditional aboriginal culture which had survived on reservations. Only a few elders remain who might have nearly complete repertoire of the aboriginal traditions and stories of the lifeways.

Southern Diegueno Today

With the termination of the seventies, the Southern Diegueno relinquished their three-component subsistence system. Neither hunting-gathering nor agriculture

were practiced by most of the few remaining Southern Diegueno. Government aid, usually in the form of welfare or employment off the reservation, has become the means of support for much of the Indian population.

Nevertheless, some of the old traditions have been retained although the majority of them are ceremonial and have undergone some modification. Formal marriage, for example, is rare on the reservations since most couples simply choose to live together, a syndrome also noted among Anglo-Americans of today. Appropriate procedures for handling the dead have changed. Traditional practices of cremation, in which "the body was laid on pine logs and branches and was allowed to burn untouched until cremation was complete" (Cline 1979:80), are not practiced. Still, the dead are buried toward the setting sun and often with the deceased's favorite personal possessions. A wake is held annually which is a demonstration of aboriginal and Catholic traditional components combined. Chants and wails are still practiced at wakes and funerals (Shaw 1980; Gastellum 1980; Hammond 1980).

Another example of tradition being modified is exemplified by current practices of the Karuk ceremony (departure of the spirits to the hereafter). The aboriginal Southern Diegueno had a strong belief in the hereafter as noted below:

They believed after a person died, their spirit stayed around for about a year, assimilating its life's lessons and experiences, then during the Karuk, when it was time for the spirit to move on it was met on "the bridge between the two worlds" by a spirit guide. If the person had been good in this life his spirit was guided over the bridge. If bad, the spirit was left on the path to find its own way — a very doubtful accomplishment (Cline 1979:81).

Tradition required that images of the deceased be made to look as much like the individual as possible including the use of hair removed from the scalp of the deceased the previous year before the cremation. The ceremony involved singing and dancing for the dead lasting a period of three days until just before dawn when Venus

reached a particular position and the chief and shaman ended the ceremony. At this moment all persons would throw the images and possessions of the deceased into a big fire pit along with ramadas used by participants of the celebration. "All watched as the flames of the fire billowed upwards toward the sky. Without fail, the smoke always drifted to the south. The spirits had been freed" (Cline 1979:83). The last known traditional Karuk to be executed occurred at Wiiapaayp (Cuyapaipe) Indian Reservation August 25, 1908.

Today, the reservation Indians have a mourning ceremony which is generally held in the cemetery a year after the burial. "The Indian believes in the Great Spirit and a myriad (sic) of other spirits" (Hammond 1980). The house of a deceased person is usually left unoccupied and often burned. Additionally, some locations on a reservation are believed to be haunted by previous Indian owner/users of the property. "No one will live in a house that someone had died in. No one picks up pottery, etc., because the spirit of that person who owned the pot might come and pull their hair or some such thing" (Hammond 1980). Finally, Fiestas are still held and the traditional game of peon is played (Shaw 1980; Gastellum 1980; Hammond 1980).

3.7 HISTORY OF CUYAPAIPE INDIAN RESERVATION

Introduction

Cuyapaipe Indian Reservation has had a history of relative obscurity in comparison to the larger reservations of San Diego County and southern California.

During the period of Hispanic contact from 1769 to 1845, the Indians of the village of Wiiapaayp, (Cline 1979:17) which comprises parts of Sections 19 and 20 of the present-day reservation, existed relatively unheeded by the missionaries and associated military. During the American period, major transportation routes travelled south and east of the Reservation area and minimum contact was made with natives of this isolated portion of San Diego's hinterland.

By the time of the establishment of Cuyapaipe Indian Reservation in 1893, many of the natives were hopelessly destitute, depending solely on the U.S. Government Indian Agency for their support. In subsequent years, the government lacked sufficient funds to provide for any substantial population or growth on the Cuyapaipe Reservation. Efforts at self-sufficiency on the part of the natives were hampered by isolation, impassable roads in the winter, and lack of cultivable land. Rich in ethnographical history, the reservation today supports a minimal population (five families) in the summer months and improvements to enable residents to remain on the reservation year-around are being made (Stovall 1980).

3.7.1 Precontact

The derivation of the name Cuyapaipe Indian Reservation originates with the name given to the ancient village site of these Southern Diegueno or Kamiai Indians at the time of their first contact with Anglo-European man. The Indians knew themselves as the people of Wiiapaayp, meaning "leaning rock" or "rock lie on" (Kroeber 1970) in their dialect. Their ancient village site or rancheria was located in La Posta Creek Canyon, northwest of present-day Thing Valley and on the eastern slopes of the Laguna Mountains. The southern end of the canyon is dominated by a mountain ridge with "a great mass of castle-like rocks about 300 feet high" from which the rancheria derives its name (SDHS:Cuyapaipe file; Cline 1979).

Early spellings of the rancheria name changed as contact with the Spanish settlers and later Americans became more frequent. Various early spellings of the village site included Ewiapaipe, Ewiapaip, Awi-apaip (Kroeber 1970:710) or Wee-a-pi-pa (DuBois 1903). After Hispanic contact, the rancheria name was probably changed to the Spanish phonetic spelling of Guyapaipe in which the "G" is pronounced as "H." With later Anglo-American contact, a recording error probably changed the "G" to "C," thus changing the name to Cuyapaipe. Various early spellings of this derivation included

Cuiapaipa (Lummis 1904), Cuyapipe (USDI 1903-1906a), and Cuyapaipa (USDI 1930-1947b).

Kroeber notes that Indians of the districts of present-day Campo, La Posta, Manzanita, Cuyapaipa and La Laguna Reservations spoke a Southern Diegueno dialect which extended south across the Mexican boundary, and called themselves Kamiai or Kamiyahi. It is suggested that present-day natives on the American side of the border are the spur of a group that lived mainly in Mexican territory before the establishment of the border. Reportedly, the southeast San Diego County natives were also closely associated with Colorado River tribes, and the Mohaves may have made journeys to the southern areas of the five present-day reservations (Kroeber 1970:710, 711, 725). Kroeber also notes that "many of the reservations constituted by the government in this region had an ancient village community as their nucleus." He mentions Ewiapaip as the rancheria or village that was the nucleus of present-day Cuyapaipa Indian Reservation (Kroeber 1970:711).

Southern Diegueno clan names related to Cuyapaipa Indians included Hitlmawa, Hitlmiarp, or Hilmawa (Anglicized to Hil-me-up on later U.S. Census records), Hetmiel, and Yachap or Yatchap (possibly Anglicized to LaChappa on later census records) (Kroeber 1970:719, 720; Gifford 1918:167-168). One account indicates that the Indians of the Cuyapaipa area remained in the present-day reservation area, hunting and gathering from spring through autumn. Winter months were usually spent at the desert's edge in the eastern foothills (Kroeber 1970:720). The Wiiapaayp people reportedly moved down from their village site by way of a trail leading to Canebrake Wash (the trail today originates at the north end of Thing Valley in the southwest quarter of Section 28) and congregated at Palm Spring near Vallecito Creek (Cline 1979:16).

3.7.2 Hispanic Period

From the period of the first establishment of a mission in Alta California during Spanish rule to the end of Mexican rule in 1845, minimal attention was paid to the natives of what is presently southeastern San Diego County. The Mission Indians at present-day Cuyapaipe Indian Reservation were seemingly ignored and virtually no records of contact with these natives were kept. The geographical limits of the San Diego Mission's influence were relatively narrow, and its effect on the natives of San Diego's hinterland was slight. In comparison to Northern Diegueno tribes, the Southern Diegueno Indians were more remote and had less contact with the missions, thus enabling them to retain more of their characteristic cultural traits (Gifford 1918:174). Because of the considerable distance of the Cuyapaipe area from the San Diego Mission and presidio, the native inhabitants of the village of Wiiapaayp apparently never gained substantial contact with Spanish missionaries. The land occupied by the natives was barren and too far from feasible controls for mission cattle grazing.

One of the few mentions of the natives of southeastern San Diego County reported:

... the Fathers succeeded in converting all the Indians occupying the sierras as far as the Colorado Desert. Sub-mission Santa Isabel enabled them to complete the conversions in that direction (Englehardt 1920).

The inhabitants of present-day Cuyapaipe Indian Reservation and the surrounding area received little aid from the missionaries in comparison to other Indian groups further west and closer to the coastal regions. Missionaries were more concerned with establishing the coastal chain of missions, converting natives closer to the mission and secularization problems in the 1830s. Benjamin Hayes noted that the Indians of the southeast area "kept apart from the Christianized Indians at San Felipe and Santa Ysabel." The missionaries knew little of these Indians and "even in going only

as far as the Valle de las Viejas it was considered dangerous and the greatest caution was used by the soldiers" (Hayes 1870:143). The Indians of this area were considered "gentiles" by the missionaries.

Troubles stirred up among the Indians of San Diego's mountains, the Colorado Desert and Baja California from 1825 to 1837 culminated in a military expedition sent out in 1837 to control the natives. The expedition traveled as far east as Tecate, Milquatay, Valle de las Viejas and Matadero in the Jacom (Jacumba) Mountains (Hayes 1870:144). Bancroft also noted that in 1837, hostile bands of Indians on the frontier and "savages from the interior" were plundering ranchos near Tecate and Tijuana (Bancroft 1886:614). No Mexican land grants had been made this far eastward because of the rough terrain and relatively harsh winters. The natives of the area remained relatively unknown during the Mexican period as well. Acculturative processes would occur in subsequent years under American settlement and along important transportation routes.

3.7.3 American Period

3.7.3.1 Early Settlement and Indian Conditions

Because minimal contact was established with the Indians of present-day Cuyapaipe Indian Reservation during the Hispanic period, the natives of the area remained relatively unobserved until the establishment of a major transportation route to the east and subsequent Anglo-American settlement in the Thing Valley area after the United States Civil War.

Indians from the village of Wiiapaayp undoubtedly came into contact with travellers on the Old Overland Stage Route located along the desert edge of the eastern foothills of the Laguna Mountains. Their winter settlement at Palm Spring was a water stop along the route in its earliest years. The stage route actually had its origins during the Spanish period when Pedro Fages and Juan Baptista de Anza made their explorations to Sonora by way of Oriflamme Canyon and Carrizo Valley. In the 1830s, fur-trapping

expeditions and scientific expeditions were made along the route. In 1846, General Stephen W. Kearny guided his troops along the Sonora trail on the way to San Diego and a few months later the Mormon Battalion under Colonel Phillip Cooke passed along the route. In subsequent years, the route became known as the Southern Emigrant Trail as Mexicans, Sonorans and Californians made numerous crossings on the desert. The discovery of gold in California led to increased migration over this major route in the 1840s (Jacques 1980:269).

In the 1850s, herds of sheep and cattle were driven to California from the east because of the mining boom. A military mail service was established along the Southern Emigrant Trail in 1854 and the first transcontinental mail was established along the route in 1857. In 1858, the St. Louis-San Francisco Butterfield Overland Mail

Stage route was initiated. Stage services continued until the 1880s as mining interests blossomed in the Anza-Borrego Desert area. The Overland Route to the desert continued to be used by early homesteaders in the early 1900s (Jacques 1980: 269).

With such an excessive amount of traffic along this desert route in the early years of American settlement of California, the Cuyapaipe Indians who travelled to Vallecito and Carrizo Valleys in the winter months undoubtedly came into contact with the travellers. One account states that one of the Indian inhabitants of either Cuyapaipe or La Laguna area built a log cabin with tools that he had earned while working on the Butterfield Stage road in the 1850s (Cline 1979:115). This account indicates that the Indians not only had contact with the travellers, but may have been actually employed by the various agencies operating along the route. Little contact was made with the travel routes to the south in Campo territory because the native's trails leading south were often washed out at various times of the year. The trail to Vallecito and Carrizo Valley through Canebrake Wash from Cuyapaipe was the most

reliable access the natives had to the warmer climate of the desert in the winter months.

The United States dealings with the Indians of San Diego County from 1846 through the Civil War period left much to be desired. Early treaties proposed in the 1850s promised the natives a confined portion of land along with educational aid, rations and some livestock (Carrico 1980:168). These early treaties were not accepted by the United States Senate and American settlers continued to encroach upon land which once belonged to the natives. The settlers had not yet discovered the fertile land of La Posta Creek and Thing Valley at the southern edge of Cuyapaipe Indian Reservation.

In subsequent years, the federal government dealt with California Indians by appointment of special agents assigned to various tribes. These agents were entrusted to pacify the natives and their duties included nothing more than taking an occasional census and maintaining friendly relations (Carrico 1980:171). Lack of funds and provisions for this program and the increasing spread of disease among the natives only contributed to their demise. The natives of the far southeastern corner of present-day San Diego County were virtually ignored because of their distance from early white settlements and the lack of access to their villages. Indians of northern California and the Central Valley received considerably more attention than San Diego County natives, as white settlers continued to pour into the County, unrestricted (Young, et al. 1976:2).

There were more unfulfilled promises in the 1860s. With the commencement of the Civil War, what little funds that had been available for the Indian agents were channeled to war-related causes. The natives of the San Diego County remained destitute and quiet in these years. Because of the lack of aid from the government and a failure of crops during drought years, the natives began to rely upon depredations of the white settler's stock in order to supply their livelihood. Begging at the larger,

established white settlements was also common (San Diego Union, 1869). In limited agriculture on the Cuyapaipe Reservation, fields were cleared by hand, and later by iron tools when acquired. Spring water was used for irrigation (Cline 1979:52). What limited supplies that were offered by the government usually went to Indians of the Pala area; the Southern Diegueno of Cuyapaipe were relatively ignored.

Little was done in southeastern San Diego County to prevent white settlers from taking the native's land. The federal government did not impose any limitations on the whites and the natives were driven further into the mountains or desolate and barren regions of the County where they would ultimately be granted reservations. Many of the native's cultural traits began to fade as they increasingly relied on Anglo-American culture for subsistence. In periods where white's could not provide aid, the natives simply died from starvation or exposure. Though reservations were being established throughout the rest of the country, San Diego County natives were comparatively disregarded and neglected (Carrico 1980:182).

The first extended contact the Indians of present-day Cuyapaipe Indian Reservation had with white settlers in their immediate vicinity was in the 1870s, when the Thing family ran cattle in the valley south of the Reservation. The valley derives its name from the Damon Thing family who settled in the Tecate-Potrero area in the 1870s (SDHS: Thing Valley file). In the 1880s, the Thing sons, Joseph Lucien and Charles Edward, both bachelors, settled in Thing Valley to raise cattle. A newspaper account of 1880 describes the two brother's progress:

The ranch of the Thing brothers, Joe and Ed, is looking very well as the result of the hard work put out by the two brothers; they are working on the bad mountain roads that lead to their valley, and are having adobes baked for the future construction of a large ranch house; they live alone except for their Indian herders (San Diego Union: 6/29/1880:4:4).

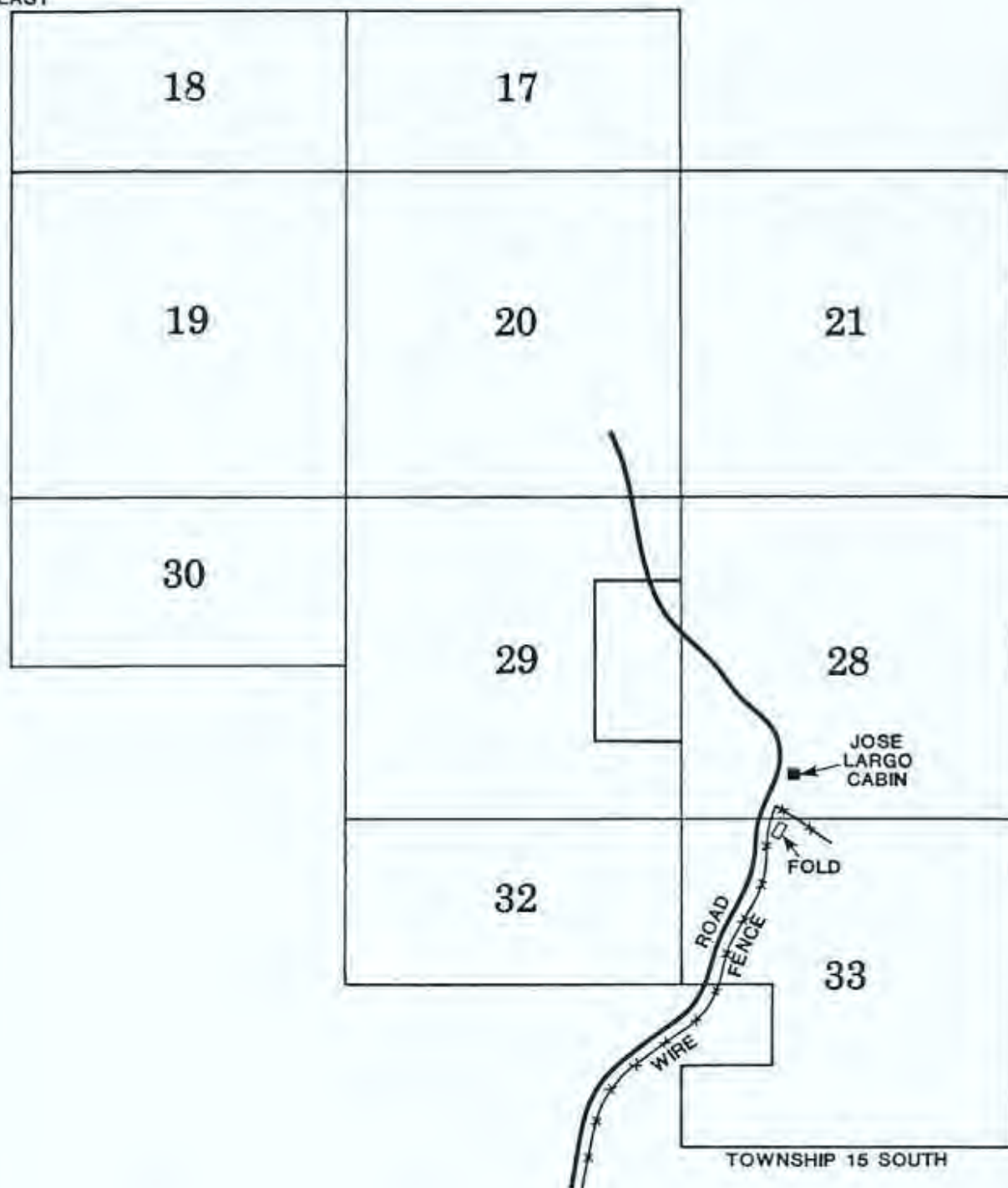
The newspaper account indicates that local Indians were employed to work on the ranch. On July 2, 1885, Joseph Lucien Thing filed a homestead claim on the ranch land of Thing Valley (San Diego County Recorder: Homestead Claim No. 2275). In the late 1880s or early 1890s, the Thing brothers carried out a mercantile business in Thing Valley, with most of their trade being in barter with the Indians of the area (San Diego Union: B9/21/1938, 9:1).

The ranch houses of Thing Ranch, built of adobe and lumber brought down from the Laguna Mountains, still remain in the valley today. Several additions and alterations have been made, but the remains of the original structures are intact. The ranch land is presently owned by the Marston family of San Diego and cattle raising is still carried out (Stovall, 1980). The road built by the Thing brothers that leads up to the Lagunas is presently impassable on Cuyapaipe Indian Reservation and is known as the Thing Valley truck trail.

The area of present-day Cuyapaipe Indian Reservation was surveyed by the United States government both in 1856 (R.W. Groom) and 1879 (A.P. Hanson). A survey map approved in July 1880 indicated a road in Sections 32 and 33 of the Reservation area, but no structures were recorded in the area at this time. The road indicated on the map was probably built by the Thing brothers. A later survey performed in 1910 recorded the house of Jose' Largo, "an Indian," in the southwest quarter of Section 28, as well as a livestock fold and fencing (Figure 3-2). (San Diego County Records Office).

In the winter of 1880-1881, water was scarce and many of the Indian's crops in this southeastern corner of San Diego County had failed. Young Indian men worked at odd jobs shearing sheep or herding cattle (such as at the Thing Ranch), and young women were employed by families such as the McCains near Manzanita Indian Reservation to clear wheat on their ranches (McCain 1955:122). Often, however, the

RANGE
8 EAST



Cuyapaipe Indian Reservation, 1910
U.S. Government Survey Plat Map by William O. Owen
On File At San Diego County Operations Center.

FIGURE
3-2

earned money was apparently spent on whiskey and games (San Diego Union: 11/21/1880; 4:4). Aid from the government was not forthcoming and the Indian agent in San Bernardino was apparently not aware of any Indians south of the San Bernardino Line (San Diego Union: 2/18/1880, 4:2).

In 1899, "Metal Mountain," located at the southeastern edge of Thing Valley, yielded mining riches. It is possible that Indians from the Cuyapaipe Reservation worked for miners in the area at this time (San Diego Union: 8/3/1899, 5:2).

3.7.3.2 Establishment of Cuyapaipe Indian Reservation and the Twentieth Century

Cuyapaipe Indian Reservation was set aside by the United States government by a trust patent in 1893. Reports of starvation among the Indians of the southern reservations of Campo, La Posta, Manzanita, Cuyapaipe and La Laguna were common in the 1890s through the early 1900s. Inspections of the reservations carried out in these years by government agents recommended that immediate aid be supplied to the destitute Indians (Lummis 1905; Smith 1905). An account concerning the Cuyapaipe Indians in 1905 (Lummis 1905a:12) reported that their reservation had less than ten acres of arable land and that the Indians subsisted on acorns and hunting and that they had been "totally neglected." A photograph taken at this time showed several wood frame and corrugated tin structures situated in the vicinity of the new cemetery on present-day Cuyapaipe Indian Reservation. The structures were located at the base of "leaning rock" or Cuyapaipe ridge (Lummis 1904). A small, fenced agricultural field was also indicated in the vicinity of the structures (see Plate 3-1 for similar structures on the reservation).

Progress was slow on the part of the government in alleviating the condition of the natives in these years, because of lack of funds and numerous land-title disputes with white settlers. Several funds were set up in San Diego and Los Angeles in

A



B



- A: "House at Wee-a-pi-pa. Jerky hanging out, 1903." Historical photograph, Dubois Collection.
 B: "Indian house at Wee-a-pi-pa, 1903." Historical photograph, Dubois Collection.

PLATE
3-1

the early 1900s to alleviate financial burdens, such as the "Sequoia League," the "Mountain Commercial Company" or the "Campo Relief Fund" (Lummis 1905a:12-13). Food and clothing was distributed amongst the Indians in the early years of the 1900s (San Diego Union 11/22/1900, 8:1-2; 11/28/1900, 5:2). Schools were also recommended in 1885 and 1900 to educate and train the Mission Indians (Lummis 1905a:10). Lack of federal funds, the liquor problem, and the lack of tools, implements and knowledge concerning agriculture contributed to the problems at the southern reservations in these early years (San Diego Union 1/1/1894).

In the years 1905 through 1906, Mamie Robinson was assigned as field matron to five southeast San Diego County Indian reservations under the superintendency of Charles E. Shell of the Pala Indian Agency Headquarters. Reservations that fell under Mamie Robinson's jurisdiction included Campo, Manzanita, La Posta, Cuyapaipe and La Laguna. Robinson's extensive and detailed correspondence with Superintendent Shell in these years provide an excellent reflection of life on the southern reservations in the early twentieth century (USDI 1903-1906a).

Mamie Robinson's base of operations was the Campo Indian School, located one-half mile northeast of the village of Campo in the SE one-quarter of the SE quarter of Section 4, Township 18 South, Range 5 East, approximately 18 to 20 miles southwest of Cuyapaipe Indian Reservation. This distance was considerable as the horse and buggy was the only transportation along poor and often impassable roads. Mamie and her two Indian girl helpers (Frances La Chapa and Rosalie) apparently made weekly visits to the reservations, often covering an amazing amount of territory in a period of the three days. Expeditions to Manzanita, La Posta and Cuyapaipe usually commenced on a Friday and extended through Saturday or Sunday.

As typical of previous years, funds for programs to aid the reservations were strictly limited. Rations for the natives were provided by store-owners in the

Campo or Manzanita area, and they were often only given to the elderly or most destitute Indian families. Mr. Weeger was a store-owner in the area who had a contract with the government for supplying rations for several years. The Sequoya League often contributed monthly funds to provide the natives with rations from the store, but five reservations under one jurisdiction put a burden on a program of regular funding. Rations usually included coffee, flour, beans, lard and sugar (USDI 1907-1938).

The field matron's quarters were located at the Campo Indian School also. Other duties conducted by the matron and her helpers included sewing for the Indians, care of the sick and elderly and dispensing of medicine to them, and teaching the Indians cleanliness, cooking, games and songs.

Conducting school for Indian children of five reservations proved unsuccessful in many cases. Lack of funds from the government not only caused a limitation of educational materials, but also of food rations. Daily lunches for the students were discontinued and Indians often would not send their children to school if they were not to be supplied with three meals a day. As incentive to send their children to school, the government paid a family three dollars per month for each child attending school (USDI 1903-1906a). However, Indian families who had sent their children to Phoenix Indian School (before the establishment of the Sherman Institute of Riverside) were warned by other members of the reservation that they would never see their children again and that the white man would take their children forever, thus causing the Indians to be reluctant about sending their children to any school at all.

Mamie Robinson reported several interesting factors concerning Cuyapaipe Indian Reservation during her stay, which are summarized below, unedited (USDI 1903-1906a):

- April 19, 1905:

"Visited Cuyapipe. Drove to Laguna then rode horseback thru to Cuyapipe. Found the roads in a frightful condition -- thought it would not be safe to attempt another trip until the roads were fixed. ...It will be impossible for them to depend on their gardens for any help this year as all they eat from there is beans, watermelon, squash and such things. We are going to bring three girls down from Cuyapipe as soon as the tent flies come. They are very anxious to come, are about 15 years of age. The poor little mother up at this rancheria died two weeks ago." "Our friend Marcus of Cuyapipe is doing some talking. Telling the people that some land will be bought away off from here and they will all have to go there. He has no children. Largo said he would be very glad if his children could be sent off where they could learn a great deal." (See Table 3-3 for 1906 census).

- May 29, 1905:

"To Cuyapipe -- the people were very indifferent. They said they were mad at us for not giving them food, so they could fix up the road. Road between Laguna and Cuyapipe needs repairs. The men had finished putting in their gardens, but the grain was not so advanced as the other places."

- June 26, 1905:

Results of elections:

Cuyapipe: Captain: Marcus Hil-me-up
Judge: Pablo Nejo

- September 22, 1905:

Cuyapipe's captain is at Cuyamaca.

- January 3, 1906:

Marcus Hilmiup of Cuyapipe asks for a harrow for his agricultural plot.

- April 4, 1906:

"They tell us Cuyapipe is washed dreadfully. Very little soil left for gardens. Roads so badly damaged, 'twill be impossible for us to get up there until they are repaired. The Indians are still at Imperial. Jose Largo left here with two of his boys for the Mission school. We have not heard whether he took them there or whether he has gone on to El Cajon with them."

Table 3-3

CUYAPAIPE INDIAN RESERVATION CENSUS

June 30, 1906

(with some statistics from later
1917-1918 and 1938 census)

<u>Name</u>	<u>Sex</u>	<u>Relation</u>	<u>Age</u>	
Marcos Hil me up	M	husband	30	
Mich Te Tow	F	wife	32	(mother of Pedro Chapo)
Jose Largo Hil me up (not listed on 1917 census; listed on 1938 census -- aged)	M	husband	51	
Ap eel	F	wife	45	
Adalaide	F	daughter	15	
Lulu	F	daughter	12	
Valencio (listed on 1918 census as a resident of Campo, married to Rosaria Hilquimup)	M	son	10	
Sacramento	M	son	9	
Adolph	M	son	5	
Maria	F	daughter	2	
child	F	daughter	6	months
Henry Largo (son of Jose & Ap eel)	M	husband	22	
Dolores Largo	F	wife	20	
Buena Vista	M	son	5	
child	F	daughter	1	
Tranquilina Largo	M	widow	19	
Pablo Nejo	M	husband	40	
E Cheil	F	wife	28	
Carmelita	F	daughter	17	
E sarr	M	son	7	
Angel	M	son	5	
Navaress	F	daughter	2	
Felipe Cuero	M	husband	36	
Annie Cuero	F	wife	22	
Bike	M	son		
Caroline	F	daughter		
Julia	F	daughter		
child	M	son		

Table 3-3 (Continued)

<u>Name</u>	<u>Sex</u>	<u>Relation</u>	<u>Age</u>
Valdez Hil me up	M	husband	76
Me he quis	F	wife	72
Ignacio	M	son	45
Pione Hil me up (clan leader)	M	husband	81
Ap E Chuck (listed in 1917 census; listed in 1935 census as age 90; uses the names Osuna and Cuero also)	F	wife (mother of Jose Largo)	61
Matterio Ah Soon (listed in 1917 census as Eustaquio Toba)	M	husband	30
Na sook ah (listed in 1917 census as Josepha Toba; listed as Tobac in 1938 census)	F	wife	28
Ki pill yat	F	widow	25
Eliza Foster	F	daughter	7
Johnson Foster	M	son	5
child	F	daughter	1
child	F	daughter	
Quil Quat (listed in 1917; listed in 1935 Osuna)	F	widow	90
Marcella (listed in 1917; residing at Campo in 1944, at age 91)	F	widow	45
Ramaldo (sic) (listed in 1917; later listed as LaCahppa, Cuero)	M	son	16
Cuero Lizzie	F	widow	36
Cuero Caudelaria	F	daughter	7

From the above accounts, the Indians of Cuyapaipe Reservation seemed to be relatively transient people, living in Imperial Valley for a period. An annual report concerning Cuyapaipe Indian Reservation in 1910 indicated that several of the members of the Reservation were seeking work as laborers or farm hands in Imperial Valley (USDI 1907-1938). Seasonal migration to the desert was common among the mountain reservations (Cline 1979:12). Reportedly, in earlier years, when the Indians migrated to the desert in the winter months, cattlemen took advantage of the "abandoned" land for their own use (Cline 1979:111). Life as depicted on the Reservation itself seemed to be poor, because of undependable agricultural conditions as a result of wet winters and the inaccessibility of the reservation.

Reportedly, the last traditional Karuk ceremony, or mourning ceremony, took place on Cuyapaipe Indian Reservation on August 25, 1908. Pione Hilmiup or "Paayuun," the last Wiiapaayp leader, conducted the ceremony (Plate 3-2). (Also see 1906 census listing, Table 3-3). A modified Karuk, however, was executed at Cuyapaipe Indian Reservation in 1979 during a reburial ceremony.

In July 1903, the Secretary of the Interior ordered that the agency in charge of Pala Indian Reservation of northern San Diego County be divided into a northern and southern superintendency. The southern superintendency, known as the Pala Indian Agency under Superintendent Charles E. Shell, included Cuyapaipe Indian Reservation along with thirteen other reservations.

In August 1913, the Department of Interior consolidated the Pala Superintendency and the Pechanga Superintendency with headquarters at Temecula. In 1914, more administrative changes reverted the superintendency back to the Pala Indian Agency (Young, et al. 1976:3). In 1917, the Pala Indian Agency became the Southern Mission Indian Consolidated Agency with a Campo superintendency. Such administrative controls and the allotment of tribal lands among the Indians of San Diego County



"Paayunn, the last Wiiapaayp leader, 120 years old
August 25, 1908" (Cline 1979:64).

PLATE
3-2

led to an eventual loss of identity and loss of cultural traditions that had accompanied Indian life in earlier years.

By the end of World War I most Indians of the Pala Indian Agency had begun to integrate with surrounding white society in their search for work. In 1924, Congress conferred citizenship of all Indians born in the United States (Young, et al. 1976:4). At this time, many of the residents of the southern reservations changed their Spanish surnames to English, in order to facilitate the process of becoming citizens (for example, several Largos of Cuyapaipe and Manzanita Indian Reservations changed their name to "Long"). Although funds from the federal government towards the cultivation of land on the reservations were forthcoming, little land was tillable because of the scarcity of water. Most of the Indians used the reservations for their living quarters and worked elsewhere, off the reservation (Young, et al. 1976:4).

In 1921, Indian reservations of San Diego County were again consolidated under the control of the Mission Indian Agency with its headquarters at Riverside. The Pala Indian Agency became the Pala Indian Sub-Agency under this new jurisdiction and a farm agent was put in charge of administrative and agricultural duties at individual reservations or groups of reservations (Cuyapaipe was still grouped with the other four reservations of Campo, La Posta, Manzanita and Laguna) (Young, et al. 1976:4).

In the 1920s and 1930s welfare and social service problems were brought to the attention of the Indian Agency. It was also during these years that the suppression of intoxicating liquor traffic was carried out by officials. Alleviation of poor living conditions among the Indians through employment opportunities and agricultural extension work was encouraged.

In June 1925 an annual report from Campo Indian School to the superintendent of Mission Indian Agency at Riverside related the following information:

Campo Indian School is growing alfalfa and raising some cattle and poultry; bathing facilities are set up

for the children at the schools. there is a marked improvement in the Indian's use of the English language. (USDI 1921-1926:Box No. 1)

It was recommended that a "first-class missionary" be assigned to the Campo area to reduce the amount of drinking, gambling, and association with Mexicans on the other side of the border. It was also recommended that all gifts from the government, except clothing and food, be discontinued to enable the Indian to become more self-sufficient. The report also indicated that white ranchers were canvassing the reservations for labor during harvest and were willing to pay \$2.50 per day plus board.

An annual report for Cuyapaipe Indian Reservation in June of 1929 indicated that the 5320 acres of the reservation were populated by a total of 5 Indians, 1 male and 4 females. The number of families living in permanent homes (with wooden floors) was four. At the time of the report, two Indians enrolled on the reservation were living in El Cajon, and there were no children of school age living on the Reservation. There were no church buildings on the reservation, also no hospital. A contract physician living at Jacumba attended to medical needs (USDI: 1907-1938).

As for the welfare of these residents of Cuyapaipe in June of 1929, three of the Indians were self-supporting from their own industry. One was engaged in raising horses and cattle and two were unskilled but hired by others. Two elderly residents were supported by rations from the United States government. Two of the residents were able to speak English and one was able to read and write English (USDI: 1907-1938).

Rations for food and clothing were still being distributed to disabled or destitute Indians. Manzanita Store supplied some of the rations (USDI 1930-1947a) and Campo Commissioner was responsible for some of the distribution (San Diego Board of Supervisors 1932:36). Rations provided at the first of the month included flour, salt, baking powder, shortening, beans and bacon (Hildreth 1939:10). Campo Indian Day

School was still in operation and now included a dining room, kitchen, pantry, store-room, a barn, commissary and dispensary to administer to the reservation Indians (San Diego Board of Supervisors 1932:101).

In the years 1933 through 1942, government Depression Era agencies such as the Civilian Conservation Corps Indian Division (CCC-ID) encouraged improvement of reservation lands so that the residents could at least subsist on farming or ranching activities. Cuyapaipe was mentioned in several accounts as a reservation with a small population of five people. Most of the reservation acreage was used for grazing and a small portion was irrigated (4 acres) and dry-farmed (9 acres) (San Diego Board of Supervisors, 1932; Swain, 1938). Timber was reportedly good on the reservation, with an abundance of cedar. One account described Cuyapaipe as "a wild canyon" with only a few Indians living there (SDHS: Thing Valley file). From 1933 through 1937, residents of Cuyapaipe Reservation receiving rations from the government included Josepha Tobac, Marcella Cuero, Romaldo La Chappa, Pablo Marcellino, Appachuk Hilquimup, and Quil Quat Osuna (USDI, 1930-1947b).

In 1938, twenty-one acres were reportedly being dry-farmed on Cuyapaipe Indian Reservation. Resources being utilized by the residents for annual income included livestock (a total of eight head of cattle), lumber for fuel and fence posts, game, poultry, and dairy products. Boundary line resurveys, some road improvement, and minimal housing construction was carried out in the late 1930s under the Depression Era CCC-ID programs (USDI, 1930-1947b). In 1940, a brush fire burned fifty acres on the reservation and 1000 acres in the general area (San Diego Union, 8/10/1940).

In 1944 it was recommended that the federal wardship status of reservation Indians be abolished to allow the Indians to further integrate with white society. Romaldo La Chappa served as spokesman for the Cuyapaipe Reservation in the 1930s

and 1940s (USDI, 1930-1947b). By 1947, most social-welfare, educational and agricultural programs on the Reservations were administered by the state, so the Department of the Interior officially terminated the Mission Indian Agency. From 1947 to 1953, Indian affairs were managed by the California Indian Agency at Sacramento. The reservation Indians had become so self-sufficient, however, that little jurisdiction or supervision was needed (Young, et al. 1976:5).

In the 1950s and 1960s, emergency County welfare and educational programs were instituted concerning the five southeast San Diego County reservations. Lack of industry and employment had caused most residents to leave Cuyapaipe Indian Reservation. No reliable water, sewer, gas or electric service were available on the reservation.

In 1974, Cuyapaipe Indian Reservation reportedly had an enrollment of six, with no residents on the reservation itself (Pryde 1976:54). At present, there are no permanent residents on Cuyapaipe. Efforts are being made to provide adequate housing to allow year-around residency. Presently, the fertile acreage of the reservation is used for horse and cattle grazing (Stovall 1980). Five houses along Thing Valley Road and La Posta Creek on the reservation are used during summer months (the Harlan Pinto family and Romaldo La Chappa of El Cajon reside in two of the structures; Ben and Linda Stovall of Live Oak Springs use a third structure, the James Robertson family occupies another and the Johnson family lives in a fifth dwelling). Romaldo's structure was originally built by the Bureau of Indian Affairs in the 1930s and has since been remodeled. The other two structures are fairly recent (1979-1980).

As yet, no electric, sewer or water service is available because of the inaccessibility of the reservation. Virtually no agriculture is carried out because of the limited nature of the land. A new cemetery has been fenced on the reservation, in the area before Thing Valley Road becomes impassable (Table 3-4) (Plate 3-3a and b). The

Table 3-4

HISTORIC SITES ON THE CUYAPAIPE INDIAN RESERVATION
(November 1980 survey)

- CA-SDi-8393-H: This site is composed of a cluster of granite rock alignments with associated historical debris and trash dump. The rock alignments probably served as the foundation of a simple brush hut type structure. The historical debris indicates that the structure dates to the late nineteenth or early twentieth century. (Plate 3-4a)
- CA-SDi-8394-H: Old Cuyapaipe Indian Reservation cemetery dating to the mid and late nineteenth century. The site consists of a fenced cemetery with forty marked graves. Of the two cemeteries on the Reservation, this is the oldest. Historical debris are scattered outside the fencing of the cemetery. The cemetery is no longer accessible by vehicle. (Plate 3-4b)
- CA-SDi-8410
CA-SDi-8413
CA-SDi-8415
CA-SDi-8433
- All of these sites were recorded as prehistoric, but each contained a measure of historical debris, though no structural debris. The historical debris included rusted farming implement parts, glass, tin cans, or stove parts (Plate 3-3a). The historical debris associated with these sites was noted in the site forms. Some historical photographs (1903-1905) indicate that structures once stood at two of these sites (SDi-8410 and SDi-8433) (Plate 3-3a and 3-3b).

A



B



A:CA-SDi-8410, Historical debris at the site--Thames oven door part and glass pieces.

B:CA-SDi-8433, The new Cuyapaipe Indian cemetery. Wooden structures stood in this area in 1904 (Lummis, 1904).

PLATE
3-3

A



B



- A: CA-SDi-8393-H, Granite rock alignment which was probably the foundation of a brush hut type structure.
 B: CA-SDi-8394-H, Old Cuyapaipe Indian cemetery, fenced with 40 marked graves.

**PLATE
3-4**

old cemetery remains at a portion of Wiiapaayp village site to the northwest, inaccessible by vehicle.

3.7.4 Summary

As compared to other reservations of San Diego County, Cuyapaie Indian Reservation and the other four surrounding reservations have received considerably less attention since their establishment. The Indians's first extensive contact with the white man in the Cuyapaie area commenced in the 1870s when cattle raisers moved into the fertile valleys after the Civil War. In subsequent years, jurisdiction over the Indians by the U.S. government fell short of standard due to the lack of funds for programs instituted. At present, Cuyapaie Indian Reservation remains isolated in southeastern San Diego County, but efforts at improvement on the reservation are being made to enable members to reside on the property and become increasingly self-sufficient.

3.8 PREVIOUS FIELDWORK WITHIN THE REGION

Several significant archaeological studies of the Cuyapaie Indian Reservation region helped establish the prehistoric culture patterns and characteristics for the study area. The aboriginal culture group which inhabited this area was Southern Diegueno, sometimes referred to as Kumeyaay. Archaeological remains and patterns of these people are referred to above as the Hakataya Tradition (Rogers 1945; Schroeder 1952, 1957, 1960, 1961; True 1970; May 1974, 1976a). The Southern Diegueno culture pattern might best be represented by data compiled by D.L. True (1970).

One of the more significant studies which contributed to discerning Late Pre-historic cultures in east San Diego County was conducted by D.L. True in 1961 and 1962. This project included surveys and limited excavations within the 20,000 acre Cuyamaca Rancho State Park (True 1970:2). True's survey resulted in the discovery of 150 archaeological sites. The types of sites encountered by True ranged from isolated

milling stations with one or two features on a granite bedrock to major village complexes encompassing several acres (True 1970:5). The sites found in Cuyamaca Rancho State Park have been segregated into three categories (True 1970:5) as follows:

- Village sites or major settlements with well-developed midden deposits, bedrock milling stones and mortars, and ceramics. These are late prehistoric or protohistoric occupation sites. Some are historically known villages.
- Seed grinding stations. These site locations bear little or no indication of occupation other than the presence of mortars or milling stone elements in bedrock outcrops or boulders. Usually there is no obvious midden and artifacts are rare or missing.
- Preceramic camp or workshop areas. These are marked by chipping waste and scattered artifacts (rare). There is little or no midden and no obviously associated milling stone features.

Although it is possible that some of the sites within the Cuyamaca Complex are multicomponent, this potential was not discerned by D.L. True. Instead, the occurrence of ceramics and bedrock mortars in conjunction with well-developed midden deposits were the primary criteria for sites designated as late prehistoric (see Table 3-5 for basic attributes associated with Early Milling and Late Milling sites).

During analysis of data from the Cuyamaca Complex, True (1970:6) identified the distribution of village/settlements. The West Mesa section of the park had four village sites, Stonewall Peak (three village sites), Green Valley (four village sites), Arroyo Seca (village site), and East Mesa (six village sites). In most instances, villages were associated with mixed plant communities including dense chaparral, oak groves, and occasional stands of conifers. Village/settlements were situated in an ecological transition zone formed by grassy open meadows and ridges covered with denser vegetation and granite outcrops.

Subsequent to the Cuyamaca survey and excavation, True suggested:

Two relatively stable and permanent camps were occupied on a seasonal basis: a winter camp at a

Table 3-5

ARCHAEOLOGICAL/CULTURAL GROUP
CHARACTERISTICS

<u>Early Milling</u>	<u>Late Milling</u>
Basins	Basins
Slicks	Slicks
Manos	Manos
Metates	Metates
Flexed Inhumation	Cremation
Fire Hearths	Fire Hearths
Large Points	Small Fine Points (sidenotched)
Large Crude Flaked Tools	Small Flaked Tools (scrapers, planes, knives, drills)
	Hammerstones
	Pottery
	Modified Potsherds
	Beads
	Bedrock Mortars
	Portable Mortars
	Cupules
	Pictographs
	Petroglyphs (pit and groove)

lower elevation and a summer camp up in the mountains. This might be seen as a kind of bipolar central based wandering situation, although it must be stressed that the amount of wandering as well as the degree of permanence of the village units was, no doubt, somewhat flexible and changed from time to time (True 1970:54).

Other prehistoric culture remains have been found near Boulevard, California approximately 13 kilometers southeast of Cuyapaipe Indian Reservation. Site SDi-87, consisting of a cache with three large storage ollas and a globular cooking pot found among granite rocks, 805 meters south of Fuquay Ranch House, was recorded by Treganza in 1943. The ollas contained 2.7 kilograms of seeds from eleven different aboriginally grown plant foods. These seeds were individually wrapped in post-1850 textile fragments and are believed to have been stored for planting in following years. It has been suggested that wet meadows or spring irrigated horticulture was practiced aboriginally in the high mountains valleys before Anglo-American occupation of the region (Treganza 1946a, 1946b, 1947).

The cultural resources located at Fuquay Ranch were recently recorded by Paul Chace and Associates (1980). Based upon survey results as well as comparative review of other archaeological sites in the region, Chace (1980:12-13) described six types of archaeological sites:

1. Major campsite: A large settlement with a substantial accumulation of archaeological materials in a deep soil deposit and numerous associated bedrock food milling features. This type site is situated on the exposed, sunny, western side of a knoll adjacent to the moist, prime agricultural soil at the lower end of the valley.

2. Transient campsite(s): Small to large scatters of surficial archaeological debris (primarily broken pottery and stone flakes from tool production), sometimes associated with bedrock food milling stations. The examples cited are all situated on the wind protected, eastern side of knolls or ridges, where the natural terrain may, in many cases, have served for wind shelter in lieu of structures.

3. Rock walled shelter: A room on the northeast side of a huge granite outcropping with low walls of stacked stone.

4. Isolated bedrock milling station(s): Located where seeds and/or nuts were ground into meal (but no other archaeological materials are present).

5. Quarry/flaking station: A small scatter of stone debris where local quartz tools were manufactured.

6. Isolated basalt flake(s): Locations marked by one or several large flakes, where stone tools were resharpened during butchering and/or plant gathering activities.

Following his analysis, Chace concluded that the majority of sites recorded at Fuquay Ranch are apparently part of the Hakatayan Tradition (1980:24). The sites were probably used for specific purposes while the occupants followed their seasonal round of specialized activities. Therefore, most of the sites were likely to be occupied on a seasonal basis only. "Some sites may represent transient camps or working stations which were occupied by groups moving to and from favored pine and oak groves at still higher elevations, from winter villages at lower elevations" (Chace 1980:24). Chace also recommended that further investigations of the Fuquay Ranch sites should include possible settlement pattern studies focused upon linking the valley area around the ranch with others areas within the region.

Another study within the Cuyapaipe Indian Reservation region includes the cultural resource inventory of the McCain Valley Ranch property. McCain Valley Ranch is located north of the town of Manzanita, east of Campo Reservation and approximately 14.4 kilometers east of Cuyapaipe Indian Reservation. Based upon results of the survey conducted by San Diego State University's Cultural Resources Center, several major categories of cultural phenomena were described.

- Historic Sites
- Large Village Sites
- Quarry Sites
- Milling Features with Lithics or Ceramics
- Ceramic and Flake Scatters
- Rock Shelters with Lithic and Flake Scatters

Survey results discerned 2 major village sites; one located near the eastern terminals of Lost Valley, the other approximately 30 kilometers east of Cuyapaipe Indian Reservation in southern portions of Lost Valley. Within the same study area a tall rectangular granite boulder, with an altitude of 1.3 kilometer and ethnographically known as "Ewily shokish" and meaning "rock standing straight up," was recorded. Diegueno folklore indicates 'Ewily shokish' has been used as a trail marker for many years. This distinctive rock may have also been used as a look-out point.

Results of the San Diego State University archaeological survey indicated intrusive elements from outside the region within the cultural debris including Lower Colorado River Buff Ware, obsidian and chalcedony flakes, and isolated desert side-notched point as well as an intact Hakataya figurine. The figurine exemplified Mohave stylistic patterns possibly indicating that a great deal of desert influence was exerted by these eastern culture groups. The Hakataya figurine was discovered at SDi-7151 and exhibits Hohokam attributes which may be the result of cultural diffusion from south Arizona and possibly Mexico. Hedges (1973b:30) mentions that the Southern Diegueno who inhabited this territory were not known to have made figurines in historic times.

San Diego State University also completed a study in 1979 of Laguna Mountain Recreation Area consisting of six sample areas and encompassing 647 acres (Leach and White 1979). Among all sites recorded, 23 were discovered near meadows and 21 in the

surrounding forest. Six of the recorded sites were considered villages or major camp-sites ranging in size from 300 meters north/south by 100 meters east/west to 300 meters north/south to 300 meters east/west (Leach and White 1979:81). These larger sites appear to be discrete loci with dark ashy midden apparently one meter deep. There are many milling features clustered around the midden areas and located as distant as 250 meters. Milling features consisted of large groups of mortars, basins, and slicks as well as isolated milling on bedrock boulders. It should be noted that the frequency of slicks to basins to mortars were noticeably differentiated with mortars having lower occurrence than is found in Northern Diegueno territory.

Finally, the McCain Valley study area comprised of 98,000 acres of mountains and desert which is administered by the Bureau of Land Management was systematically sampled by Archaeological Systems Management (Cook and Fulmer 1980). Results of the McCain Valley survey, which includes Canebrake Wash and adjacent lands, included 254 prehistoric cultural resource consisting of 112 agave roasting pits, 41 isolated finds, 36 temporary camps, 35 sherd/lithic scatters, 19 milling stations, 8 rock shelters/alignments, and 3 pictograph/cupule sites. Based upon the site distribution, Cook and Fulmer (1980:9) inferred that 66 percent of the sites found had artifacts or features relating to vegetal food extraction and processing. The majority of sites discovered are representative of the Late Prehistoric period. Based on Cook and Fulmer's data, it is believed that the McCain Valley area contains significant manifestations of archaeological complexes not known elsewhere in San Diego County.

A major concern of several southern California archaeologists has been to identify the origins and range of Hakatayan cultural influences. Although some researchers perceive Hakataya Tradition as a local developmental transformation of earlier culture patterns found in San Diego County (Rogers 1945; True 1966, 1970; Warren 1968), others argue that obvious cultural attributes can be seen with Hohokam

Tradition from Arizona. This suggests that culture trait diffusion or possibly migration may have occurred between the eastern and western regions (Kroeber 1920; Heizer and Beardsley 1943; Treganza 1947; Martin, Quimbly and Collier 1947; Meighan 1954; Moriarty 1966; Hayden 1970; Gonzales 1973; Hedges 1973b; May 1976a; Fritz, Knight and Gothold 1977).

3.9 RECORD SEARCH DATA

Record search data from the Museum of Man and San Diego State University is contained in Appendix A. This data includes all sites known to exist within the study area prior to WESTEC's archaeological reconnaissance. In addition to this data, an expanded database for sites within the Cuyamaca Mountain Range, Santa Ysabel Indian Reservation, Manzanita Indian Reservation, Laguna Mountains, Canebrake Wash and adjacent locals has been utilized for this study. In terms of similarity between cultural resources within various regions, this research has provided pertinent information concerning physical geography, natural resources, and distribution of archaeology sites. All site record data has been keypunched into WESTEC's in-house computer, sorted and compiled into a master database for further analysis.

Record search data for the subject property was also requested from the California Office of Historic Preservation. Results show no properties are currently listed in, or pending inclusion in, the National Register of Historic Places.

3.10 NATIVE AMERICAN PARTICIPATION, INTERVIEWS AND INPUT

Throughout the research and field activities conducted for the cultural resource inventory at Cuyapaipe Indian Reservation, WESTEC Services, Inc. solicited native American input and participation. One meeting has been held with tribal chairperson Mr. Tony Pinto, with Bureau of Indian Affairs agents Mr. Glenn Ehrlich and Mr. Bill Dedrick, in attendance. Mr. Tony Pinto was informed at regular intervals of the survey status and results by Native American Observer, Mr. Ben Stovall. Tribal

members encountered on the reservation during the field activities were urged to share their thoughts of and experiences on the reservation with WESTEC archaeologists. Following recommendations by administrative assistant Ms. Linda Stovall, WESTEC archaeologists were not to bother Cuyapaipe Indians without prior consent from the Tribal Council. It is believed that valuable data concerning past lifeways of residents on Cuyapaipe Indian Reservation can be obtained from Mr. Romaldo La Chappa. WESTEC has been warned, however, that Mr. La Chappa as well as other elders are very unlikely to share such information (Ben and Linda Stovall:personal communication). WESTEC Services, Inc. is still concerned about the elder's knowledge and negotiations with a personal friend/anthropologist of Cuyapaipe Indians as well as other channels are being maintained with Cuyapaipe Tribal Council.

Data obtained during several encounters with Tribal Council members and associates are available at WESTEC Services, Inc., San Diego. In general, the informants were allowed to discuss the reservation and associated phenomena as they please, at random and with little or no questioning from WESTEC archaeologists during most encounters. As WESTEC archaeologists became more familiar with informants, the cultural resources on Cuyapaipe Indian Reservation as well as general historical development of the reservation, more specific questions were asked of the informants to clarify ambiguities in collected data. Of particular importance were those questions pertaining to places of sacred, historical or otherwise group importance to the Cuyapaipe Indian Reservation Tribe.

SECTION IV

RESEARCH DESIGN

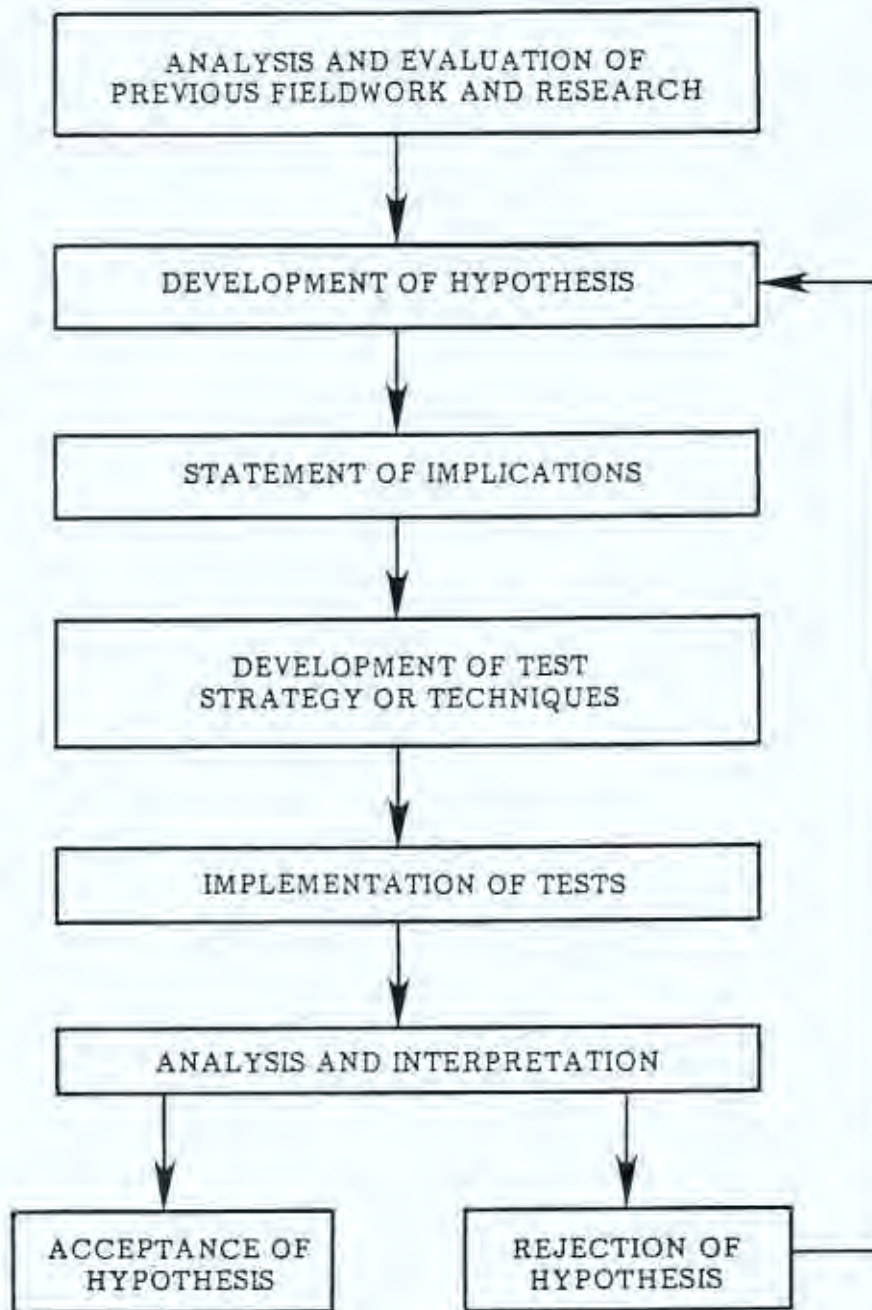
4.1 METHODOLOGICAL PERSPECTIVE

In an attempt to better define prehistoric lifeways and cultural patterns, many archaeologists and cultural historians have recently developed research strategies oriented toward explanation of cultural systems and away from simple description of artifacts and features (Fritz and Plog 1970:405-412; Kushner 1970:125-132; Binford 1964:425-441). One tool of these social scientists is a formalized research design based on deductive reasoning.

Although past excavators and researchers no doubt formulated and used implicit or self-understood empirical tests, they rarely provided their colleagues with formalized outlines or models that could be readily replicated. In contrast, recent efforts have been directed toward producing and stating explicit questions, hypotheses, tests and explanations as part of a hypothetico-deductive approach to archaeological data and cultural processes.

The overall goal of a research design is to provide a definable, logical and systematic approach to answer specific questions through generation of ordered data. Questions are posed based on previous fieldwork and research; hypotheses are formulated to explain or clarify cultural conditions; and test implications are formulated to ensure that data are collected in a manner which is dictated by the questions to be answered and by the type of data one hopes to generate. The research strategy or sampling strategy is developed out of the hypotheses, test implications and specific needs of individual research goals.

To form a logical progression of posing a question, testing the question, understanding the test results and implications as well as rejecting or accepting the hypotheses, the following system (as diagrammed in Figure 4-1) is used:



Research Design Flow Chart.

FIGURE
4-1

- Hypothesis: A hypothesis is stated. This hypothesis should make a statement about a particular cultural trait, process or relationship.
- Implication: The implication or significance of the hypothesis is a method of describing or predicting the physical manifestation that one would expect to be associated with the subject of the hypothesis.
- Test Strategy: The test strategy is a description of the actual test program and the particular techniques through which specific data can be generated to test the hypothesis.
- Analysis and Interpretation: Because there is virtually an infinite realm of methods and techniques which one could potentially use in analyzing the recovered artifacts and data, the analysis phase should be oriented toward (but not necessarily restricted to) evaluating those data in light of the stated hypotheses and goals.
- Acceptance of Hypothesis: If analysis and interpretation of the data and recovered information seem to verify or prove the stated hypothesis, one may accept that hypothesis as valid. That is, the hypothesis states or describes a proven cultural trait, process or relationship.
- Rejection of Hypothesis: If analysis and interpretation of the data and recovered information are incongruent with, or opposed to, the stated hypothesis, one must reject the hypothesis as invalid or unsubstantiated.

4.2 HYPOTHESES, IMPLICATIONS AND TEST STRATEGY

The orientation of this project precludes specific test strategies for the hypotheses being considered. No subsurface testing of archaeological sites was conducted because the purpose of the project was only to survey, locate and record cultural resources. The intensive survey method used achieved an almost 100 percent coverage of the project area. This strategy ensured maximum discovery and recordation of all

cultural resources. Therefore, one strategy was used to collect data pertinent to the hypotheses and was not a test or sample type format.

The primary focus of the following hypotheses will be the distinction between site types, the specific tasks executed at each site type, and the spatial relationship of site types in terms of their tasks. It is suggested that archaeological attributes can be clustered by mathematical methods into units of mutual determinacy from which inferences can be made in terms of related human subsistence activities. Minimally, two activity groups should emerge in which a distinction will be made between maintenance and procurement tasks. Maintenance tasks should exhibit attributes related to the nutritional and technological requirements of the culture group and the activities will tend to occur at locations selected in terms of space, shelter, and cost of effort to procure environmental resources. Procurement tasks should exhibit activity attributes associated with the direct exploitation of nearby resources (Binford 1966:291-292).

- Hypothesis 1: Site type should be discernible by a consistent assemblage of attributes whose combined properties give it a characteristic pattern (Spaulding 1960). Based upon the formal attributes investigated during the surface survey, it should be possible to develop a non-intuitive taxonomy of sites (Binford 1964: 439).

Implication 1: The occurrence of artifact and feature remnants indicative of maintenance and procurement activities i.e., milling, lithics, hearths and midden, living quarters should be coterminous. This would suggest that some sites served a particular purpose and that all site types combined constituted a realm into which all purposes were directed by the users of the sites.

Analysis and Interpretation 1: Methods of statistical clustering will be applied to attributes which are mutually exclusive and dimensionally conceived. These statistical operations provide the discernment of consistently associated variables

which consequently result in groups thought of as coherent bundles or clusters constituting a type (Spaulding 1953). Based upon constituents of a type, site function might be discernible, particularly in relation to other types in a spatial context.

Acceptance or Rejection of Hypothesis 1

Acceptance: If recorded attributes are found to have consistent grouped patterns then Hypothesis 1 may be accepted. More specifically, the attributes will co-occur in clusters of regular frequency permitting the discernment of site types.

Rejection: If a moderate to large amount of variance is observed in the nearly clustered attributes, then it may be assumed that there is no significant difference between sites and similar activities were practiced throughout. Therefore Hypothesis 1 shall be rejected for some other explanation.

- Hypothesis 2: Based upon regional studies, the predominant phase of cultural development represented in the archaeological record at Cuyapaipe Indian Reservation will be Late Milling Horizon.

Implication 2: There will be very few Early Milling sites and those found will be directly associated with Late Milling sites. This suggests that earlier culture phases did not occupy the Cuyapaipe region for long durations, if at all, and possibly entered into coastal San Diego through other areas. Based upon this implication, the majority of sites encountered during the archaeological survey will exhibit attributes such as bedrock mortars, well formed midden, fine flaked tools and projectile points as well as several kinds of ceramics (True 1970). Some Late Milling sites, however, may exhibit only characteristics usually recognized with an earlier cultural phase such as basins, slicks, a few lithic items and no midden (Wallace 1955). These sites will need to be carefully scrutinized in terms of spatial distribution to known Late Milling complexes to determine if they are associated.

Analysis and Interpretation 2: The frequency of sites exemplifying only those cultural attributes usually considered common to both Early and Late Milling Complexes will be very low. Those sites which do exhibit only Early Milling attributes will, nevertheless, be situated close to maintenance sites to an extent of definite association. Moreover, these sites could be interpreted as specific procurement types. The interpretation is based upon the probability distribution of a binomial variable i.e., site type being either Early Milling or Late Milling. More specifically, the occurrence of Late Milling sites (M) will be considered a successful outcome (s) and Early Milling (E) a failure outcome (f) where the probability (p) of Late Milling is determined by $p(M) = p = s / s + f$ and $p(E) = q = (1-p) = f / s + f$ when $p + q = 1$ (single trial) (Thomas 1969:145).

Acceptance or Rejection of Hypothesis 2

Acceptance: The level of analysis allowed with a survey type study does not provide the necessary data to discern if any site is actually multiple component. Therefore, if an archaeological site includes one or more of the Late Milling Complex attributes, it will then be classified as Late Milling although it could be multi-component in structure. Furthermore, if a site exhibits Early Milling attributes only and is situated within the proximity of 75 meters or less to known Late Milling Sites, it will then be considered in direct association with the Late Milling Complex and considered as a potential procurement-type site. Hypothesis 2 will be considered correct if the frequency of Late Milling type sites is great enough not to be considered the result of random chance and consequently increases the binomial probability distribution for successful outcomes.

Rejection: If an archaeological site exhibits only Early Milling attributes and is situated greater than 75 meters from any known Late Milling sites, it will be classified as Early Milling and not considered in direct association with Later Complexes. This will increase the frequency of Early Milling sites which will also increase the binomial probability distribution toward failure type outcomes.

- Hypothesis 3: There will be fewer maintenance-type sites than procurement types within a region and the maintenance sites will provide a greater quantity as well as variety of archaeological remnants.

Implication 3: Maintenance sites are usually the by-product of centralized activities occurring at regular intervals which generally create residential type deposits. For example, the inhabitants of a site will bring into their residence those materials deemed necessary for subsistence which will vary between food, medicine, tools, building materials, clothing and ceremonial/magic items. Consequently, portions of the inhabitant's culture are more significantly represented by the remnants from past activities within maintenance sites (Garner 1967:322). These sites should also be predominantly larger in size.

Conversely, the need to procure resources for subsistence requires the establishment of source areas near the residence and visited according to demand. There will be many such procurement sites with areas of varying extent depending on resource concentration and the size of human population exploiting the resource. These sites should generally be small in size.

Analysis and Interpretation 3: The classification of site types as outlined in Hypothesis 1 is determined by hierarchical clusters in which classes are made upon measures of similarity and those higher on the scale subsume all attributes constituting the lower level classes (see Section VIII for detailed discussion of analytical methods). In addition to those attributes which constitute a maintenance-type site maintenance sites will also include many of the attributes found at procurement-type sites. Absolute and relative frequency of maintenance-type sites will be noticeably lower than those frequencies obtained for individual procurement-type sites and procurement types combined. This will be considered indicative of residential camps being surrounded by associated working areas. The people would leave their residence camp

to hunt and gather food and materials, possibly prepare them to varying stages and return to camp where the majority of collected items would be used. Otherwise all sites will, on the average, exhibit the same type of attributes and will have experienced similar activities suggesting no unique pattern or purpose.

Acceptance and Rejection of Hypothesis 3

Acceptance: If the absolute and relative frequency for maintenance-type sites is considerably less than those frequencies observed for procurement-type sites (individually and combined), then Hypothesis 3 will be considered correct.

Rejection: If the absolute and relative frequency for maintenance-type sites is not obviously less than frequencies for procurement-type sites then Hypothesis 3 will be rejected for another explanation concerning site purpose and pattern.

- Hypothesis 4: If site types form discernible point patterns or clusters within the confines of geographical limitations, then clusters will be situated so as to provide minimal visibility of occupants between clusters and still permit equal access to principle resources such as oak groves and water.

Implication 4: It is believed that carrying capacity is a cultural definition dependent upon the availability of foodstuffs in predetermined proportions (Jochim 1976:66). Although acorn crops -- a major food stuff for Late Milling peoples -- and water were known to fail periodically, it is assumed that the current distribution of resources within the study region is at least equal to that of previous times (the oak groves have experienced some cutting in recent years and a few springs have been modified) and that the early inhabitants were familiar with the distribution.

It is suggested that with relatively constant resources, users of these items would locate their residence so as not to excessively compete with other residences and still minimize effort output for maximum resource return (Jochim 1976). This would also suggest that areas of granite bedrock and other lesser important

resources were recognized as lineage or possibly family unit territory which would not be commonly shared.

Analysis and Interpretation 4: Methods of point pattern analysis applied to this portion of the study will include quadrat and distance techniques such as negative binomial model (Taylor 1977:143-146), dispersion (Hammond and McCullagh 1974: 37-40) and nearest neighbor analysis (Pinder, Shimada and Gregory 1979:430-445). Frequency of procurement-type sites will be determined in accordance with different radii from maintenance sites. In areas where topography does not permit easy access, quantity of procurement-type sites between maintenance (residential) sites will either decrease or continue with similar frequencies as recorded nearer each maintenance site. These results would suggest that spatial demography is inherently recognized by early inhabitants of Cuyapaipe Indian Reservation and practiced in accordance to culturally determined limits. Otherwise, the people were truly egalitarian and no spatial pattern among site types should be discernible.

Acceptance or Rejection of Hypothesis 4

Acceptance: If the frequency of procurement-type sites decreases as distances become greater from maintenance sites and this pattern is found not to be random but rather clustered or patterned, then Hypothesis 4 will be considered correct and various levels of territoriality assumed.

Rejection: Conversely, if the frequency of procurement-type sites are found to have no direct relationship with particular maintenance sites and the pattern is seemingly random, then Hypothesis 4 shall be rejected for some other explanation of site location and resource practices.

SECTION V

SURVEY TECHNIQUES

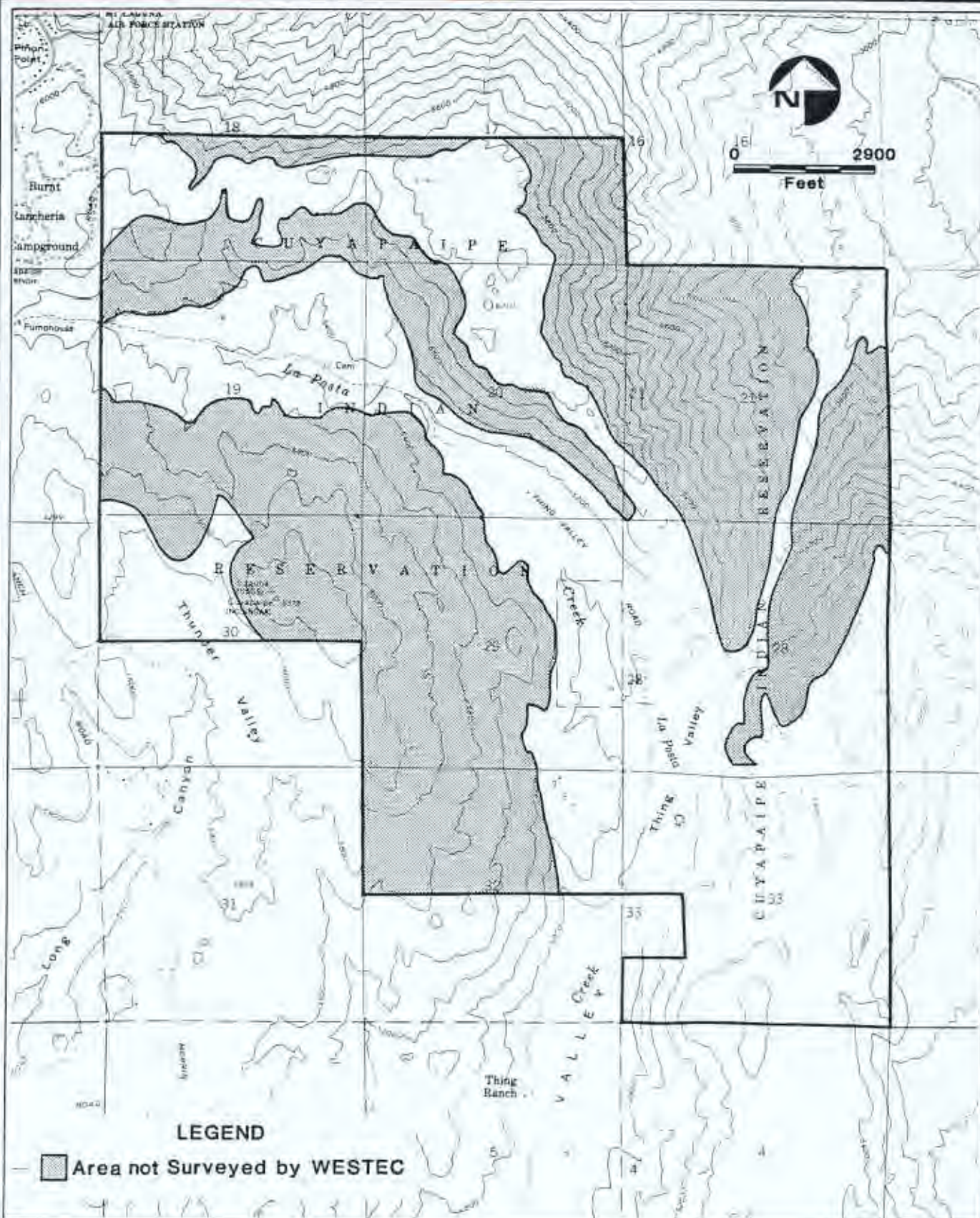
Survey techniques employed in this study conform to the guidelines and requirements of the Society for California Archaeology (King et al. 1973) and with those set forth by the National Park Service in their "Guidelines for the Preparation of Statements on Environmental Impact on Archaeological Resources" (Scovill et al. 1972).

Basically, the survey was an on-foot reconnaissance of the entire property, with the limitations noted in Section VI, giving special attention to: (1) locations on or near a major water source; (2) bedrock outcroppings which could have been used as grinding platforms; (3) level or semi-level, well-drained areas which could have afforded a native population sheltered sleeping or camping; (4) large, prominent rocks which could have been used for pictographs; (5) stands of oak trees or other vegetation which might have been exploited in season; and (6) lithic intrusions of workable material. Crew members were spaced at 20 to 30 meter intervals and a static elevation was maintained to facilitate parallel sweeps of the project bounds.

SECTION VI

SURVEY AND ANALYTICAL LIMITATIONS

During the field activities two limitations, dense chaparral and extreme mountain slopes, affected the crew members while executing procedures outlined for the archaeological reconnaissance. As mentioned in Section II, the vegetation north and east of Thunder Valley to Laguna Peak and northeast to Thing Valley below is dense chaparral mixed with an occasional oak. Although the survey crew managed to climb and crawl through the brush from Thunder Valley north to the ridge (approximately 10 percent of the study area), the southern portion of Section 19 was not finished and one team nearly became trapped in the vegetation. Nevertheless, an additional 30 hectares consisting of dense chaparral covering steep mountain slopes and mesas in Sections 33 and 28 of USGS Sombbrero Peak Map were surveyed. In total 40 percent of the reservation covered with dense chaparral and slopes greater than 50 percent were surveyed and still, no cultural resources were found within the dense vegetation after the effort expended. Subsequent to this experience, it was determined that areas with extremely dense vegetation and radical slope were dangerous to survey crews, offered little potential for the occurrence of cultural resources, and was not practical cost-effective use of time and effort. Shown in Figure 6-1, is the portion of study area not surveyed because of excessively steep slopes covered by very dense chaparral.



Delineated is the Portion of Study Area not Surveyed Due to Excessive Slopes Covered by Dense Chaparral.

FIGURE 6-1

SECTION VII

SURVEY RESULTS

Crews from WESTEC Services, Inc. recorded a total of 23 prehistoric sites and 2 historic sites. As shown in Figure 7-1, 35 general categories of attributes occurred among the prehistoric sites recorded. Four of the prehistoric sites recorded exhibited Early Milling attributes (flakes, basins, slicks). The remaining prehistoric sites recorded had Late Milling characteristics (mortars, ceramics, etc.).

Of the 35 attributes noted among sites, 62 percent of the sites had mortars, 64 percent slicks, and 48 percent basins which exemplifies the importance of seed and vegetable processing to the inhabitants of the sites recorded (Table 7-1). Mortars found within the study area range in shape and size, from parabolic to conical being sometimes surrounded by a collar (Plate 7-1a). These features ranged from 5 to 20 centimeters deep, averaging 18.7 centimeters in width and 19.9 centimeters in length (Tables 7-2 through 7-7). Slicks were the most frequently found cultural feature and constitute 79.2 percent of the milling surfaces found among the cultural resources at Cuyapaipe Indian Reservation and are usually amorphic in shape, very smooth to the touch and generally cover only small portions of the granite outcrop (Tables 7-8 through 7-12, Figure 7-2). Basins are primarily oval shaped and do not exceed shapes of 50 centimeters in length, 32 centimeters in width and 7 centimeters in depth (Tables 7-13 through 7-18). These features are much like those found in archaeological sites recorded at Cuyamaca Rancho State Park, Santa Ysabel Indian Reservation and Manzanita Indian Reservation.

Ceramics were commonly found and occur at 58.3 percent of the archaeological sites (Plate 7-1b). No whole pots or ollas were found although many fragments including necks, rims and bases were noted. Tizon Brown Ware and Colorado Buff Ware

Presence or Absence of

SITE ATTRIBUTE CHECK SHEET					Comments
Site No.	U.T.M. Coordinates	Elevation	Distance to Water	Site Size	
					Beds/Ornaments
					Bedrock Basin
					Bedrock Mortar
					Bedrock Slick
					Bone
					Burial (cremation)
					Cache/Storage
					Charcoal/Ash
					Ceramics
					Core
					Cupule
					Debitage
					Flakes
					Fire Affected Rock
					Hammerstone
					House Pit
					Mano/Pestle
					Midden
					Portable Basin
					Portable Metate
					Projectile Point
					Rock Alignment
					Rock Art
					Rock Circle
					Rock Enclosure
					Rock Shelter
					Shell
					Spirit Stick
					Tools
					Other
					No Data

Site Attribute Check Sheet Used Prior to Keypunching Data Into Computer.

FIGURE 7-1

Table 7-1

ABSOLUTE AND RELATIVE FREQUENCIES
OF ARCHAEOLOGICAL REMNANTS FOUND AMONG
CULTURAL RESOURCE SITES WITHIN
CUYAPAIPE INDIAN RESERVATION

	<u>Absolute Frequency</u>	<u>Relative Frequency</u>
Thermal Fractured Rock	1	4.2
Cache, Storage	1	4.2
Rock Art	1	4.2
Projectile Point	2	8.3
Historic	3	12.5
Cupule	3	12.5
Charcoal, Ash	3	12.5
Cremation	4	16.7
Core	4	16.7
Hammerstone	4	16.7
Rock Shelter	4	16.7
Portable Metate	4	16.7
Debitage	6	25.0
Tools	7	29.2
Mano	8	33.3
Bedrock Mortar	9	37.5
Midden	9	37.5
Flakes	13	54.2
Bedrock Basin	14	58.3
Ceramics	14	58.3
Bedrock Slick	19	79.2



A: Bedrock Grinding Feature with (M)ortars,
(B)asins, and (C)upules at Site CA-SDi-8434.
B: Large Pot Sherds and Rim Pieces at
Site CA-SDi-8424.

PLATE
7-1

Table 7-2

DESCRIPTIVE STATISTICS

TITLE: MORTAR DEPTH (CM)

SAMPLE SIZE (N) = 28

SAMPLE STATISTICS:

MEAN = 11.8571
 VARIANCE = 16.9798
 STD. DEV. = 8.12065

RANGE = 15
 MINIMUM = 5
 MAXIMUM = 20

UNBIASED ESTIMATES OF POPULATIONS PARAMETERS:

VARIANCE = 17.6086

STD. DEV. = 4.19627

DATA DISTRIBUTION COEFFICIENTS:

SKEWNESS = .426644

KURTOSIS = -.326389

Table 7-3

FREQUENCY DISTRIBUTION

FREQUENCY OF VARIABLE: MORTAR DEPTH (CM)

<u>INTERVAL</u>			<u>FREQUENCY</u>	<u>PERCENT</u>	<u>CUMULATIVE %</u>
5.000	TO	6.499	3	10.7	10.7
6.500	TO	7.999	0	0.0	10.7
8.000	TO	9.499	3	10.7	21.4
9.500	TO	10.999	7	25.0	46.4
11.000	TO	12.499	6	21.4	67.9
12.500	TO	13.999	1	3.6	71.4
14.000	TO	15.499	3	10.7	82.1
15.500	TO	16.999	1	3.6	85.7
17.000	TO	18.499	0	0.0	85.7
18.500	TO	20.000	4	14.3	100.0
TOTAL:			28	100.0	

Table 7-4
DESCRIPTIVE STATISTICS

TITLE: MORTAR WIDTH (CM)

SAMPLE SIZE (N) = 28

SAMPLE STATISTICS:

MEAN = 18.7857
VARIANCE = 10.9547
STD. DEV. = 3.30979

RANGE = 17
MINIMUM = 10
MAXIMUM = 27

UNBIASED ESTIMATES OF POPULATIONS PARAMETERS:

VARIANCE = 11.3604

STD. DEV. = 3.37052

DATA DISTRIBUTION COEFFICIENTS:

SKEWNESS = .19449

KURTOSIS = 1.26312

Table 7-5
FREQUENCY DISTRIBUTION

FREQUENCY OF VARIABLE: MORTAR WIDTH (CM)

<u>INTERVAL</u>			<u>FREQUENCY</u>	<u>PERCENT</u>	<u>CUMULATIVE %</u>
10.000	TO	11.699	1	3.6	3.6
11.700	TO	13.399	0	0.0	3.6
13.400	TO	15.099	3	10.7	14.3
15.100	TO	16.799	1	3.6	17.9
16.800	TO	18.499	9	32.1	50.0
18.500	TO	20.199	10	35.7	85.7
20.200	TO	21.899	0	0.0	85.7
21.900	TO	23.599	1	3.6	89.3
23.600	TO	25.299	2	7.1	96.4
25.300	TO	27.000	<u>1</u>	<u>3.6</u>	<u>100.0</u>
TOTAL:			28	100.0	

Table 7-6

DESCRIPTIVE STATISTICS

TITLE: MORTAR LENGTH (CM)

SAMPLE SIZE (N) = 28

SAMPLE STATISTICS:

MEAN	= 19.9286	RANGE	= 35
VARIANCE	= 33.5662	MINIMUM	= 10
STD. DEV.	= 5.79364	MAXIMUM	= 45

UNBIASED ESTIMATES OF POPULATIONS PARAMETERS:

VARIANCE	= 34.8094	STD. DEV.	= 5.89995
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DATA DISTRIBUTION COEFFICIENTS:

SKEWNESS	= 2.7627	KURTOSIS	= 9.99762
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Table 7-7

FREQUENCY DISTRIBUTION

FREQUENCY OF VARIABLE: MORTAR LENGTH (CM)

<u>INTERVAL</u>			<u>FREQUENCY</u>	<u>PERCENT</u>	<u>CUMULATIVE %</u>
10.000	TO	13.499	1	3.6	3.6
13.500	TO	16.999	3	10.7	14.3
17.000	TO	20.499	18	64.3	64.3
20.500	TO	23.999	2	7.1	85.7
24.000	TO	27.499	3	10.7	96.4
27.500	TO	30.999	0	0.0	96.4
31.000	TO	34.499	0	0.0	96.4
34.500	TO	37.999	0	0.0	96.4
38.000	TO	41.499	0	0.0	96.4
41.500	TO	45.000	<u>1</u>	<u>3.6</u>	<u>100.0</u>
TOTAL:			28	100.0	

Table 7-8

DESCRIPTIVE STATISTICS

TITLE: SLICK LENGTH (CM)

SAMPLE SIZE (N) = 338

SAMPLE STATISTICS:

MEAN = 36.5101
 VARIANCE = 2236.77
 STD. DEV. = 47.2945

RANGE = 697
 MINIMUM = 3
 MAXIMUM = 700

UNBIASED ESTIMATES OF POPULATIONS PARAMETERS:

VARIANCE = 2243.41

STD. DEV. = 47.3646

DATA DISTRIBUTION COEFFICIENTS:

SKEWNESS = 9.18518

KURTOSIS = 115.502

Table 7-9

FREQUENCY DISTRIBUTION

FREQUENCY OF VARIABLE: SLICK LENGTH (CM)

<u>INTERVAL</u>			<u>FREQUENCY</u>	<u>PERCENT</u>	<u>CUMULATIVE %</u>
0.000	TO	14.999	26	7.7	7.7
15.000	TO	24.999	113	33.4	41.1
25.000	TO	49.999	151	44.7	85.8
50.000	TO	71.999	19	5.6	91.4
72.000	TO	700.000	<u>29</u>	<u>8.9</u>	<u>100.0</u>
TOTAL:			338	100.0	

Table 7-10

DESCRIPTIVE STATISTICS

TITLE: SLICK WIDTH (CM)

SAMPLE SIZE (N) = 338

SAMPLE STATISTICS:

MEAN = 30.3388
 VARIANCE = 6236.04
 STD. DEV. = 78.9686

RANGE = 1010
 MINIMUM = 5
 MAXIMUM = 1015

UNBIASED ESTIMATES OF POPULATIONS PARAMETERS:

VARIANCE = 6254.54

STD. DEV. = 79.0857

DATA DISTRIBUTION COEFFICIENTS:

SKEWNESS = 11.5552

KURTOSIS = 140.205

Table 7-11

FREQUENCY DISTRIBUTION

FREQUENCY OF VARIABLE: SLICK WIDTH (CM)

<u>INTERVAL</u>			<u>FREQUENCY</u>	<u>PERCENT</u>	<u>CUMULATIVE %</u>
0.000	TO	14.999	79	23.4	23.4
15.000	TO	24.999	144	42.6	66.0
25.000	TO	49.999	89	26.3	92.3
50.000	TO	74.999	15	4.4	96.7
75.000	TO	1015.000	<u>11</u>	<u>3.3</u>	<u>100.0</u>
TOTAL:			338	100.0	

Table 7-12

CORRELATION & LINEAR REGRESSION

Variable X: Slick Length (cm)

Variable Y: Slick Width (cm)

MEAN OF X = 36.5101

MEAN OF Y = 30.3388

S.D. OF X = 47.2945

S.D. OF Y = 78.9686

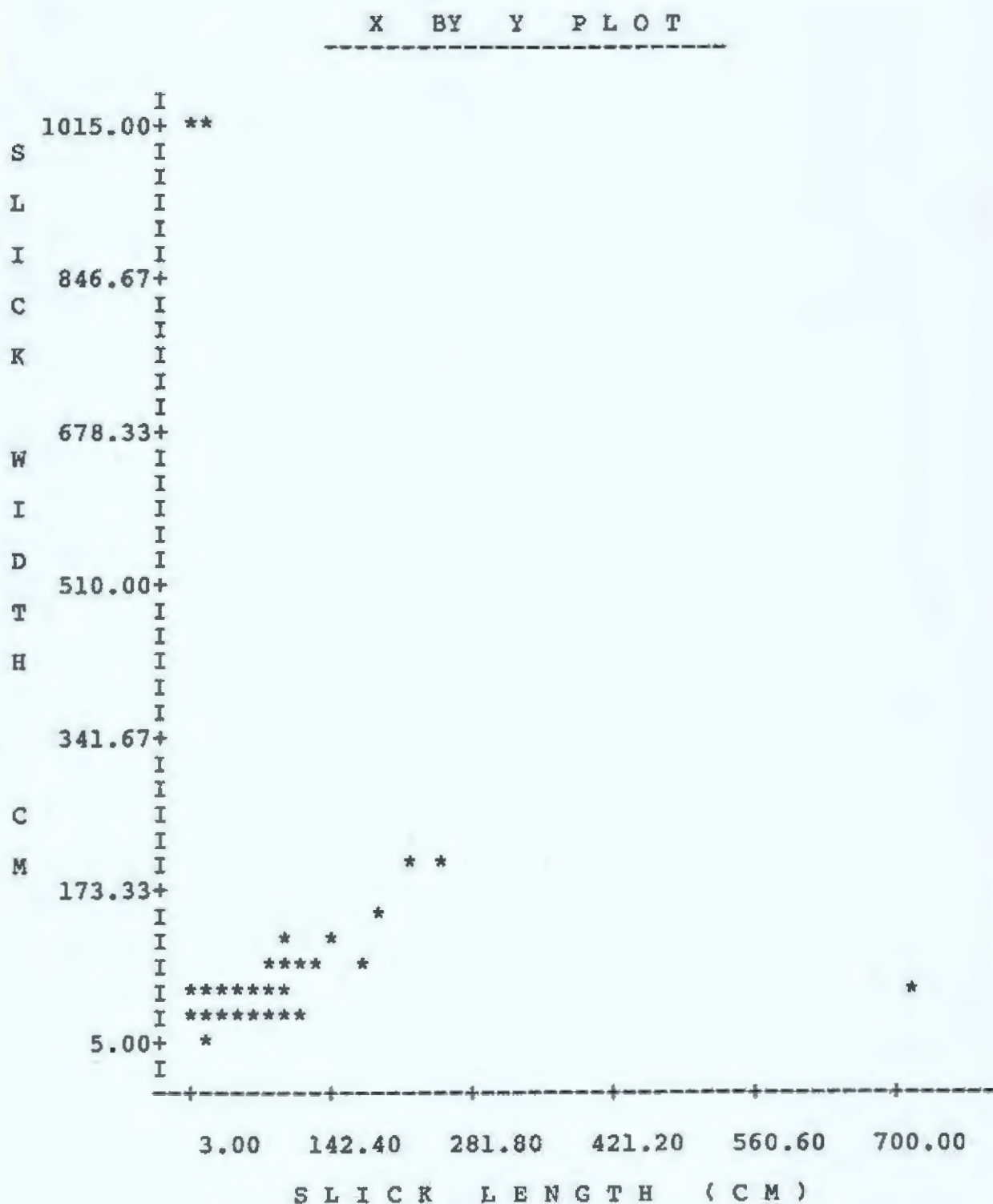
SLOPE (M) OF REGRESSION LINE = .228872

Y INTERCEPT (B) FOR THE LINE = 21.9826

CORRELATION COEFFICIENT (R) = .137

DEGREES OF FREEDOM (DF) = 336

NUMBER OF PAIRS (N) = 338



Plotted Relationship Between Slick Length (X) and Slick Width (Y) For 338 Observations.

**FIGURE
7-2**

Table 7-13

DESCRIPTIVE STATISTICS

TITLE: BASIN LENGTH (CM)

SAMPLE SIZE (N) = 207

SAMPLE STATISTICS:

MEAN = 20.529
 VARIANCE = 42.5595
 STD. DEV. = 6.52376

RANGE = 46
 MINIMUM = 4
 MAXIMUM = 50

UNBIASED ESTIMATES OF POPULATIONS PARAMETERS:

VARIANCE = 42.7661

STD. DEV. = 6.53958

DATA DISTRIBUTION COEFFICIENTS:

SKEWNESS = .817418

KURTOSIS = 2.6902

Table 7-14

FREQUENCY DISTRIBUTION

FREQUENCY OF VARIABLE: BASIN LENGTH (CM)

<u>INTERVAL</u>			<u>FREQUENCY</u>	<u>PERCENT</u>	<u>CUMULATIVE %</u>
4.000	TO	8.599	4	1.9	1.9
8.600	TO	13.199	18	8.7	10.6
13.200	TO	17.799	41	19.8	30.4
17.800	TO	22.399	73	35.3	65.7
22.400	TO	26.999	43	20.8	86.5
27.000	TO	31.599	19	9.2	95.7
31.600	TO	36.199	4	1.9	97.6
36.200	TO	40.799	2	1.0	98.6
40.800	TO	45.399	2	1.0	99.5
45.400	TO	50.000	<u>1</u>	<u>0.5</u>	<u>100.0</u>
TOTAL:			207	100.0	

Table 7-15
DESCRIPTIVE STATISTICS

TITLE: BASIN WIDTH (CM)

SAMPLE SIZE (N) = 207

SAMPLE STATISTICS:

MEAN	= 15.2005	RANGE	= 28
VARIANCE	= 21.7844	MINIMUM	= 4
STD. DEV.	= 4.66738	MAXIMUM	= 32

UNBIASED ESTIMATES OF POPULATIONS PARAMETERS:

VARIANCE	= 21.8902	STD. DEV.	= 4.6787
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DATA DISTRIBUTION COEFFICIENTS:

SKEWNESS	= .86472	KURTOSIS	= 1.40739
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Table 7-16
FREQUENCY DISTRIBUTION

FREQUENCY OF VARIABLE: BASIN WIDTH (CM)

<u>INTERVAL</u>			<u>FREQUENCY</u>	<u>PERCENT</u>	<u>CUMULATIVE %</u>
4.000	TO	6.799	4	1.9	1.9
6.800	TO	9.599	6	2.9	4.8
9.600	TO	12.399	55	26.6	31.4
12.400	TO	15.199	54	26.1	57.5
15.200	TO	17.999	33	15.9	73.4
18.000	TO	20.799	37	17.9	91.3
20.800	TO	23.599	7	3.4	94.7
23.600	TO	26.399	4	1.9	96.6
26.400	TO	29.199	4	1.9	98.6
29.200	TO	32.000	<u>3</u>	<u>1.4</u>	<u>100.0</u>
TOTAL:			207	100.0	

Table 7-17

DESCRIPTIVE STATISTICS

TITLE: BASIN DEPTH (CM)

SAMPLE SIZE (N) = 207

SAMPLE STATISTICS:

MEAN = 2.62319
 VARIANCE = 1.22275
 STD. DEV. = 1.10578

RANGE = 6.5
 MINIMUM = .5
 MAXIMUM = 7

UNBIASED ESTIMATES OF POPULATIONS PARAMETERS:

VARIANCE = 1.22869

STD. DEV. = 1.10846

DATA DISTRIBUTION COEFFICIENTS:

SKEWNESS = .675985

KURTOSIS = .904764

Table 7-18

FREQUENCY DISTRIBUTION

(FREQUENCY OF VARIABLE: BASIN DEPTH (CM))

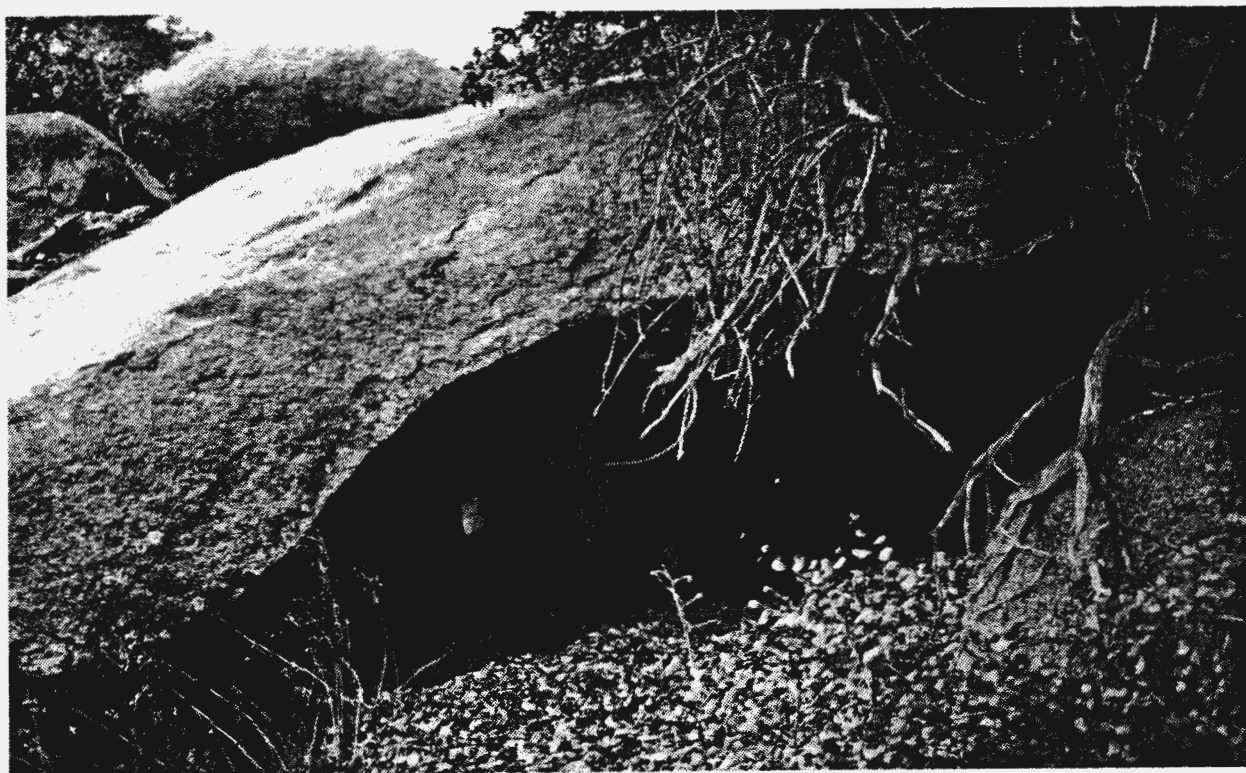
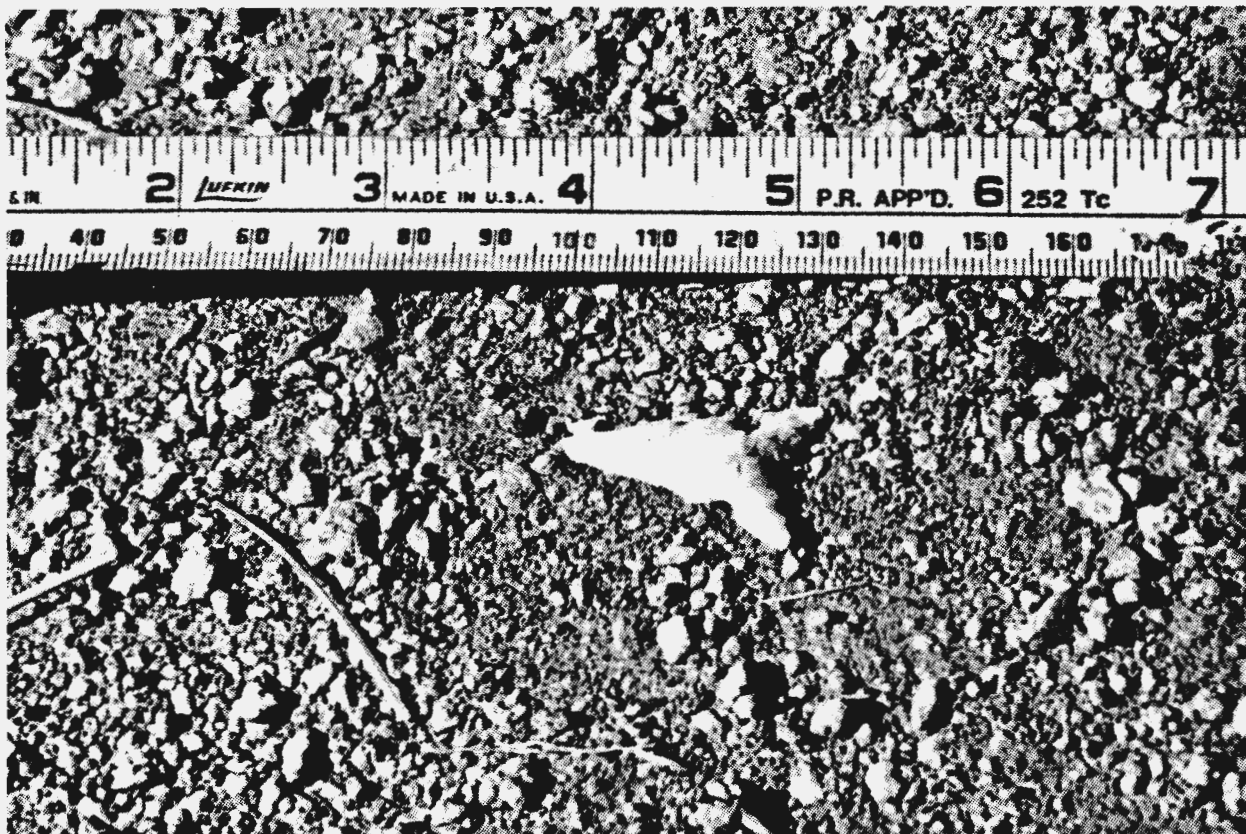
<u>INTERVAL</u>			<u>FREQUENCY</u>	<u>PERCENT</u>	<u>CUMULATIVE %</u>
0.500	TO	1.099	27	13.0	13.0
1.100	TO	1.799	6	2.9	15.9
1.800	TO	2.399	63	30.4	46.4
2.400	TO	3.099	72	34.8	81.2
3.100	TO	3.699	3	1.4	82.6
3.700	TO	4.399	25	12.1	94.7
4.400	TO	4.999	0	0.0	94.7
5.000	TO	5.699	8	3.9	98.6
5.700	TO	6.299	2	1.0	99.5
6.300	TO	7.000	<u>1</u>	<u>0.5</u>	<u>100.0</u>
TOTAL:			207	100.0	

were the major types of ceramic found. The ceramics are composed of clays collected from several sources and range in color from grey-white (Colorado Buff) to variations of red, red-brown, brown and brown-grey (Tizon Ware). Many of the sherds have carbon streaks through their center showing inadequate firing. Differentiation among neck and rim sherds suggests that the original pots had necks ranging from 4 to 20+ centimeters in diameter. Unusual painted potsherds were also noted at site SDi-8410. Potsherds were frequently found in direct association with burnt human bone remains, particularly at site SDi-8433 and probably signifying a cremation area.

Lithic artifacts including flakes, debitage, tools and cores were found in 54 percent of recorded sites and are the third most frequently discovered cultural debris. The material from which the lithics were made included porphoritic rhyolite, clear quartz, black obsidian, basalt, quartzite and felsite. Many amorphic shaped flakes and debitage were noted in most sites with particular lithic tool types being recorded in procurement, temporary campsites, and village sites. One quartz projectile point was recorded at SDi-8433 in association with 500+ potsherds and over 2000 flakes/debitage in midden (Plate 7-2a). Utilized flakes, core tools, scrapers, and hammerstones were found at sites SDi-8409, 8412, 8413, 8415, 8426, 8427 and 8434. Quartz materials were found in many of the sites with an exceptional piece being found at SDi-8433 consisting of one small side notched projectile point.

Other cultural materials occurring to a lesser degree but of significant value include four sites with burnt human bone fragments generally associated with potsherds and midden. Sites containing burnt human bone are SDi-8410, 8413, 8417 and 8433.

The larger maintenance sites have rock shelters with well developed middens and milling features beneath the granite rock overhangs. Four sites with rockshelters were recorded, consisting of 16.7 percent of the total number of sites (Plate 7-2b) and are associated with maintenance sites.



- A: Quartz Side-Notched Projectile Point at Site CA-SDi-8433.
 B: Rockshelter at Site CA-SDi-8434 with Pictographs and Milling.

PLATE
7-2

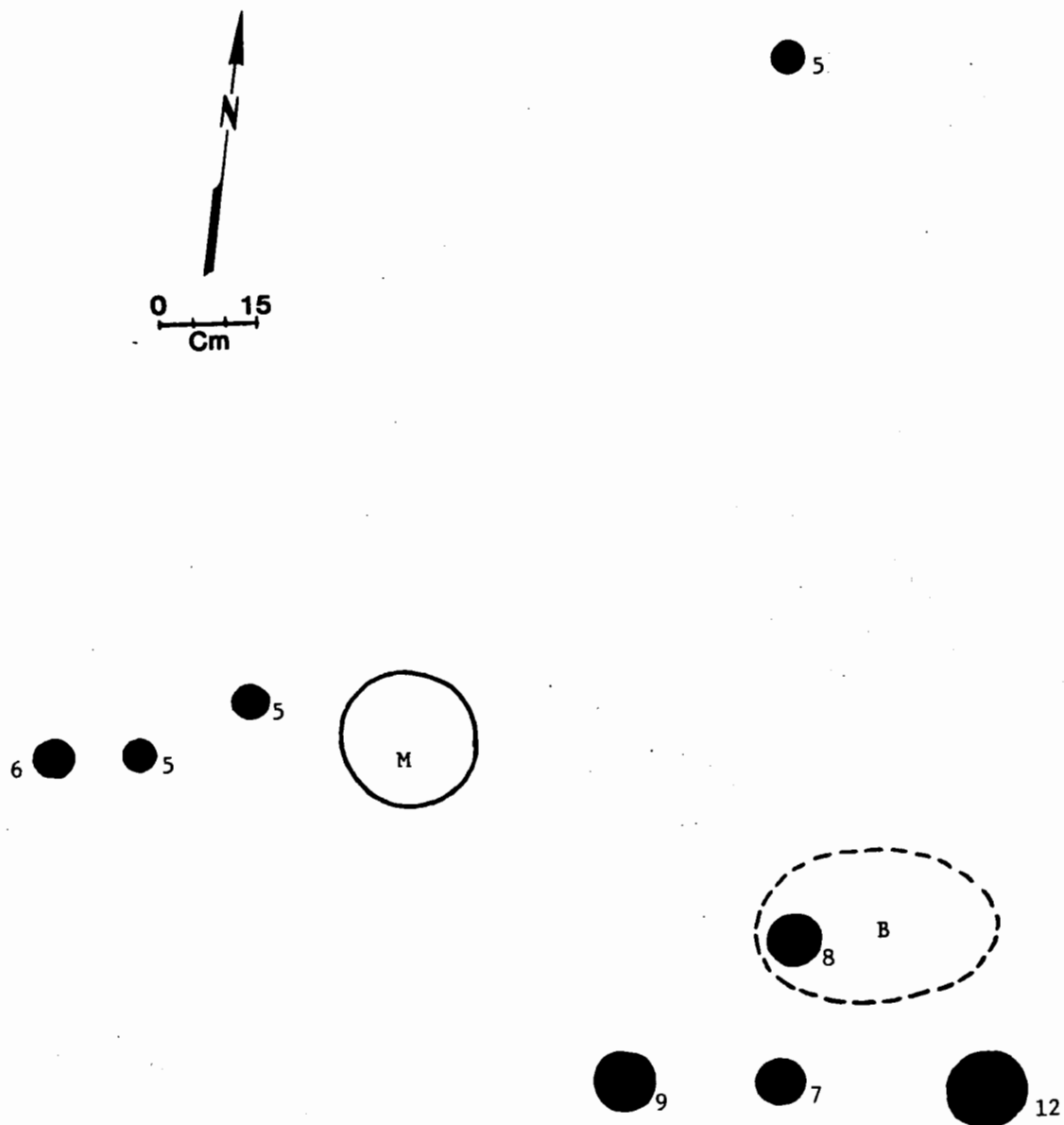
The cultural resource inventory for Cuyapaipe Indian Reservation also resulted in the discovery of six rock art loci at three maintenance sites. Rock art located on the survey includes five cupule petroglyph loci, and one set of rock paintings in a cave-like rock shelter.

Cupules are defined as small, mortar-like depressions pecked and/or ground into rock surfaces. Cupules may occur on horizontal, sloping, or vertical surfaces, in a wide variety of situations. The WESTEC Services, Inc. report, "An Archaeological Survey of a Portion of Santa Ysabel Indian Reservation," (Taylor and Carrico 1980:Appendix C) contains a complete discussion of cupule petroglyph sites in San Diego County. Reference should be made to that report for details on cupule occurrences in the County and the various associations which exist between cupules and other site features.

Four of the five cupule occurrences at Cuyapaipe Indian Reservation are found on horizontal rock surfaces in direct association with bedrock milling features. This is one of the more common types of occurrence in San Diego County, which accounts for 48 of the total 212 known occurrences (Taylor and Carrico 1980:Appendix C), and is exceeded only by cupules occurring on open horizontal surfaces without bedrock milling (62 of 212 occurrences). The fifth occurrence within the subject property is on a small boulder without milling and is situated at the entrance to a small rock shelter; this is a rare type, with only 4 other examples known within San Diego County.

Seven cupules occur at SDi-8415, in direct association with a bedrock mortar and an oval basin. Much of the bedrock rock surface is slick, but without well-defined "slicks." One cupule also occurs on each of two adjacent rocks; the entire pattern is illustrated in Figure 7-3. Numerous bedrock milling loci are scattered throughout the chaparral at SDi-8145, but no cupules could be located at these other locations.

Site SDi-8433 has cupules occurring at two loci, both occurring toward the northwest end of this site. At Locus 1, four cupules and one large cupule (or possibly small



Cupule pattern at SDi-8415 in association with (M)ortar and (B)asin; cupules at upper left and upper right are on separate adjacent boulders.

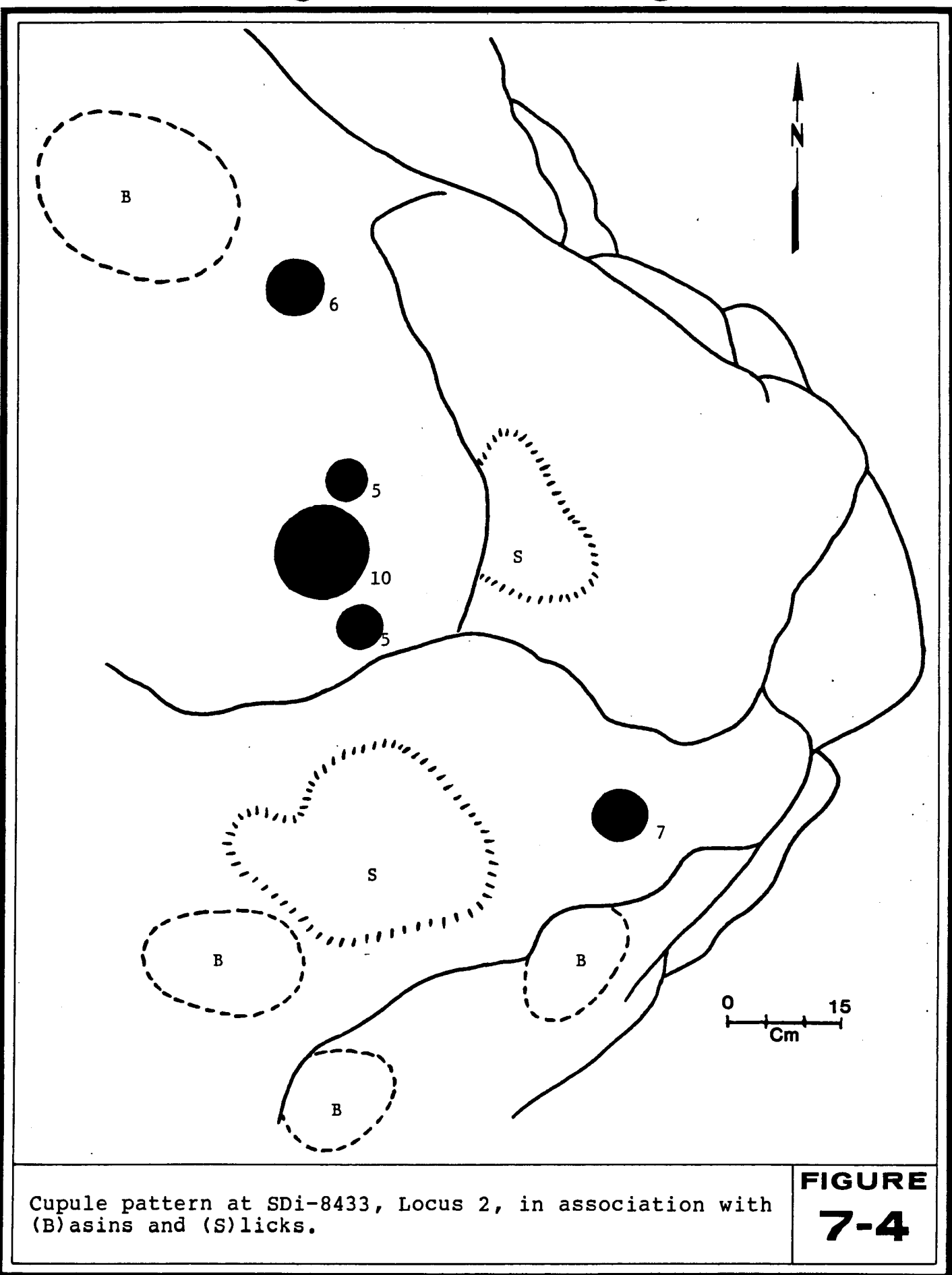
**FIGURE
7-3**

mortar) occur in direct association with four oval basins, two well-defined slicks, and other generalized slick areas, as illustrated in Figure 7-4. Several additional basins and slicks and one bedrock mortar occur on the same bedrock outcrop outside the boundaries of the area shown in Figure 7-4. Locus 3 at SDi-8433 has five cupules occurring in association with a bedrock slick, the largest cupule is incorporated within the slick (Figure 7-5). The two cupules most distant from the slick are unusual in that one is oval in shape, and the other consists of a barely smoothed natural hollow in the rock surface.

SDi-8434 has cupules which occur at two loci in this site. One occurrence consists of two weathered cupules on the sloping upper surface of a small rounded boulder at the entrance to a small rock shelter (Figure 7-6a), located near the top of a small knoll identified as Locus 2. The second cupule occurrence is at the southwesterly base of the same knoll, identified as Locus 1. Here, two very small cupules occur in direct association with a bedrock mortar and an oval basin (Figure 7-6b). The same outcrop contains at least 20 oval basins, 5 bedrock mortars with side basins, and several slick areas in addition to the milling features shown in Figure 7-6.

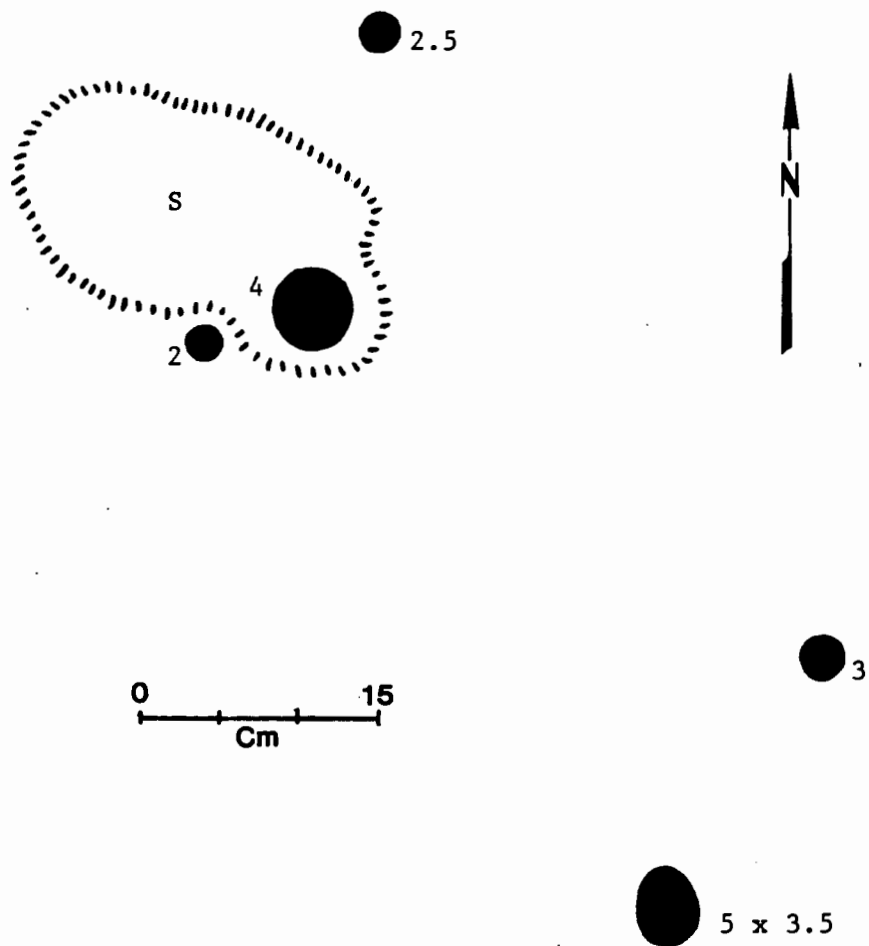
As noted in the Santa Ysabel Indian Reservation report (Taylor and Carrico 1980: Appendix C), a number of functions, including weather control, fertility, initiation ceremonies, and boundary markers, have been suggested for cupules. There are no ethnographic data to associate cupule occurrences at Cuyapaipe with any specific functional explanations.

A cave-like rock shelter containing a series of paintings in black and red was located at site SDi-8434, Locus 10. The same site area includes two cupule locations, but the loci are not in direct association. The rock paintings at SDi-8434 are in weathered, fragmentary condition, but a number of specific design elements can be made out as illustrated in Figures 7-7 and 7-8. In general, design elements include a



Cupule pattern at SDi-8433, Locus 2, in association with (B)asins and (S)licks.

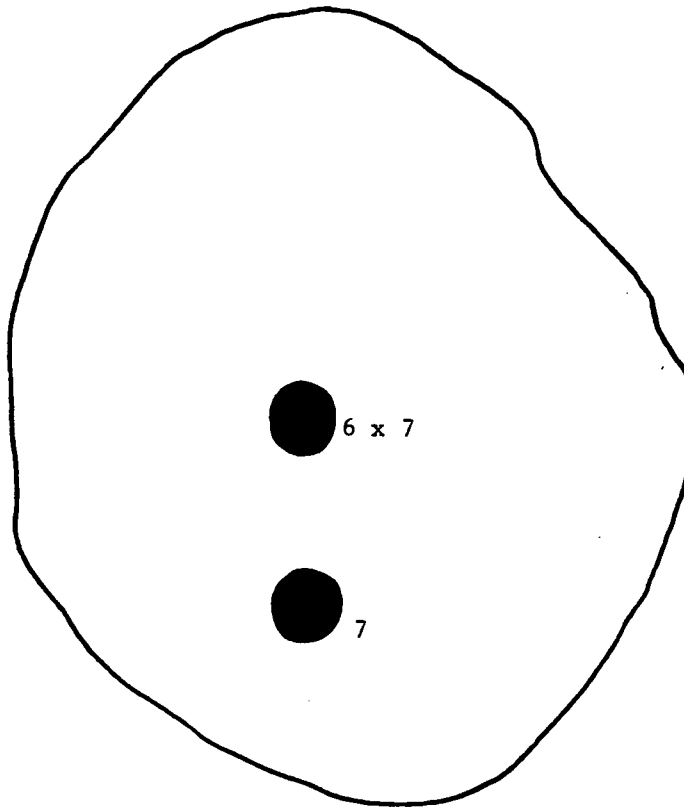
**FIGURE
7-4**



Cupule patterns at SDi-8433, Locus 1, in association with (S)lick.

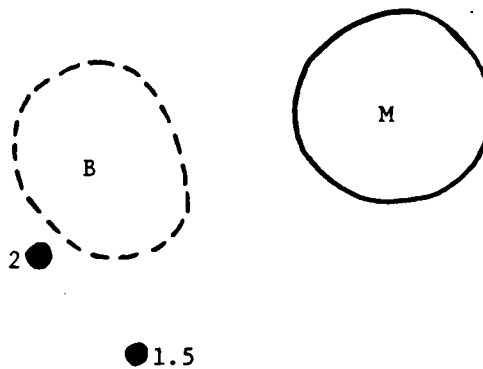
**FIGURE
7-5**

A



0 15
Cm

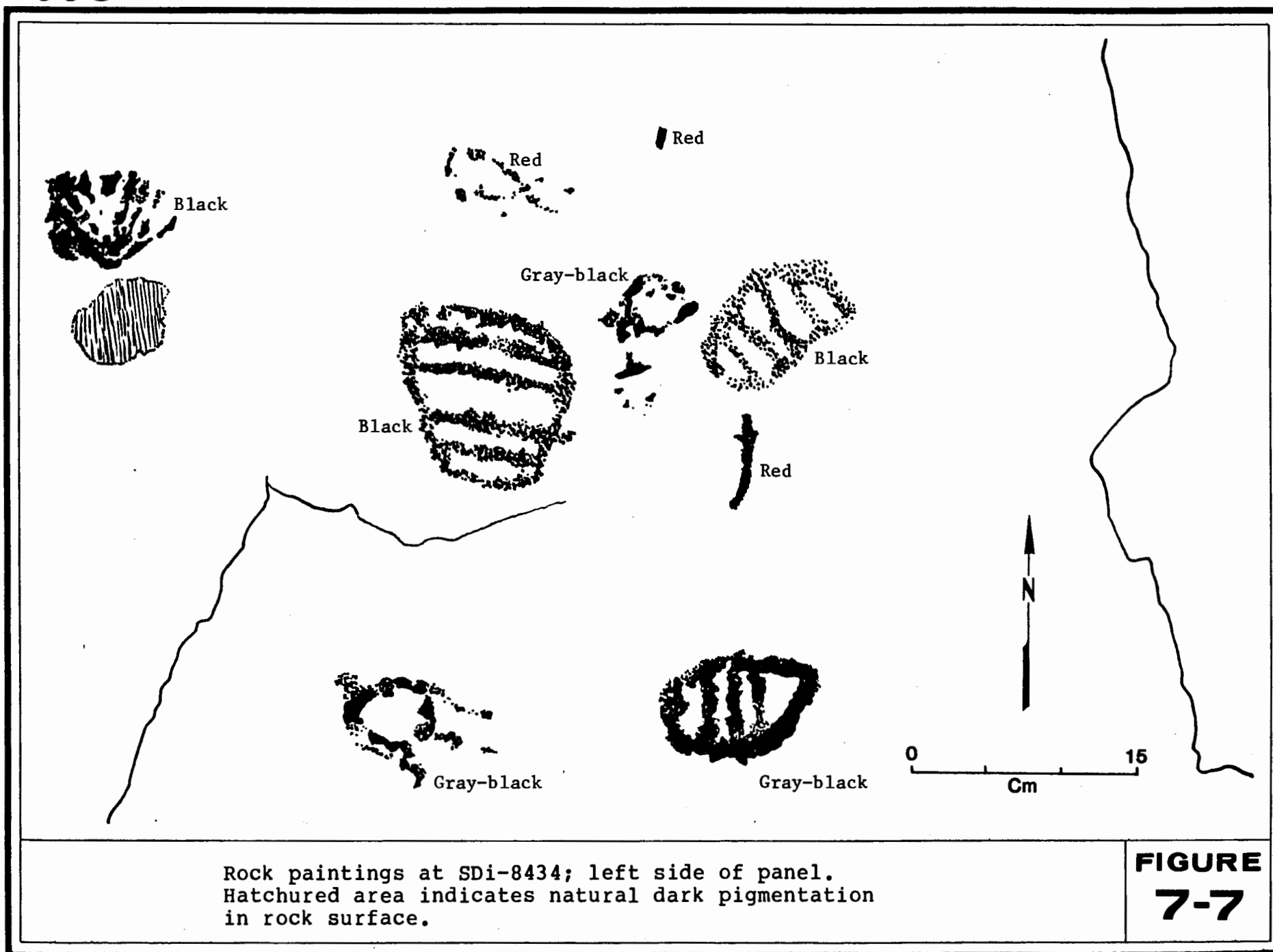
B



Cupule patterns at SDi-8434, Locus 1 (A) and Locus 2 (B), in association with (M)ortar and (B)asin.

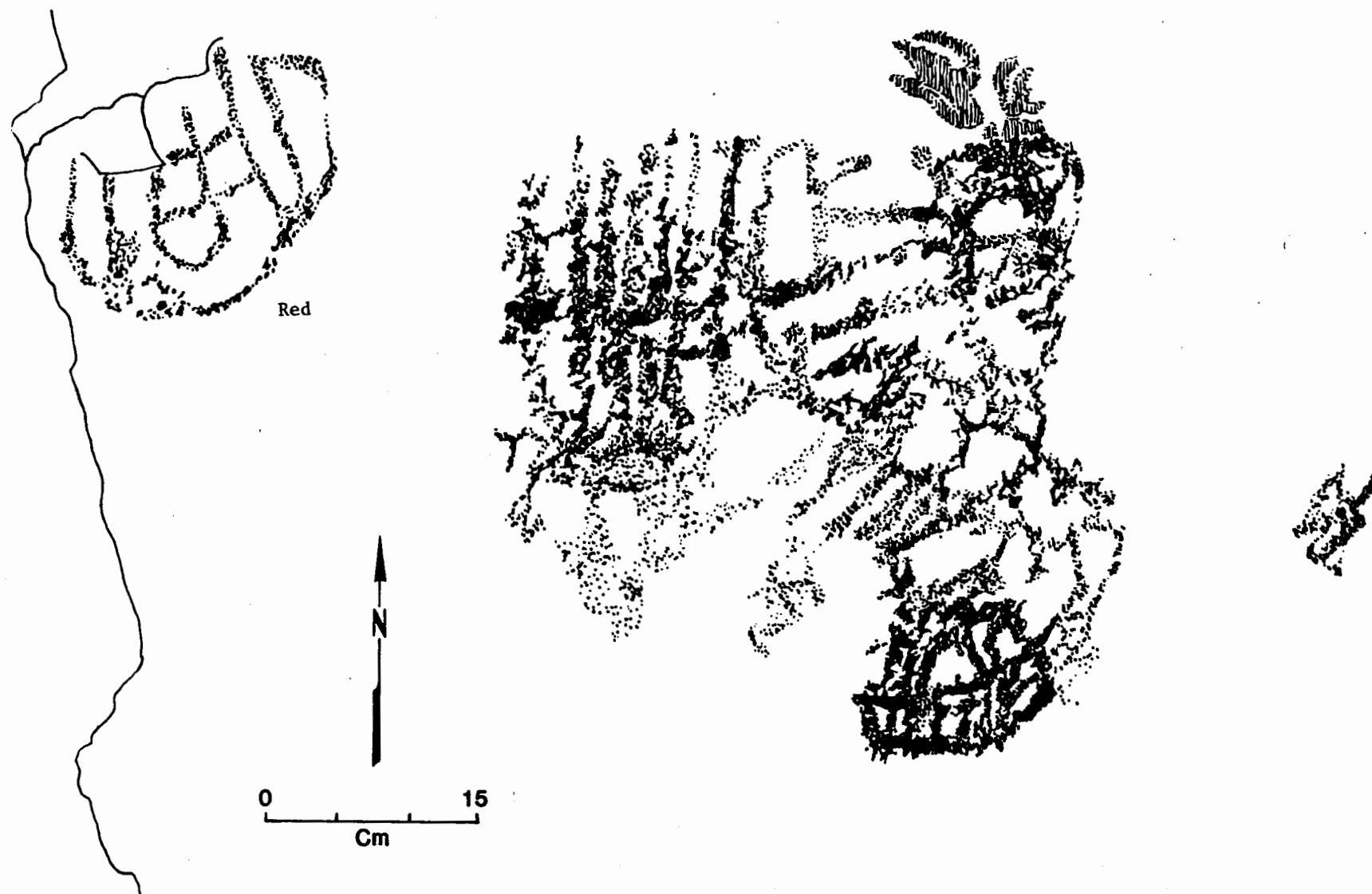
FIGURE
7-6

111



Rock paintings at SDi-8434; left side of panel.
Hatchured area indicates natural dark pigmentation
in rock surface.

**FIGURE
7-7**



Rock paintings at SDi-8434; right side of panel.
Hatched area indicates natural dark pigmentation
in rock surface.

FIGURE
7-8

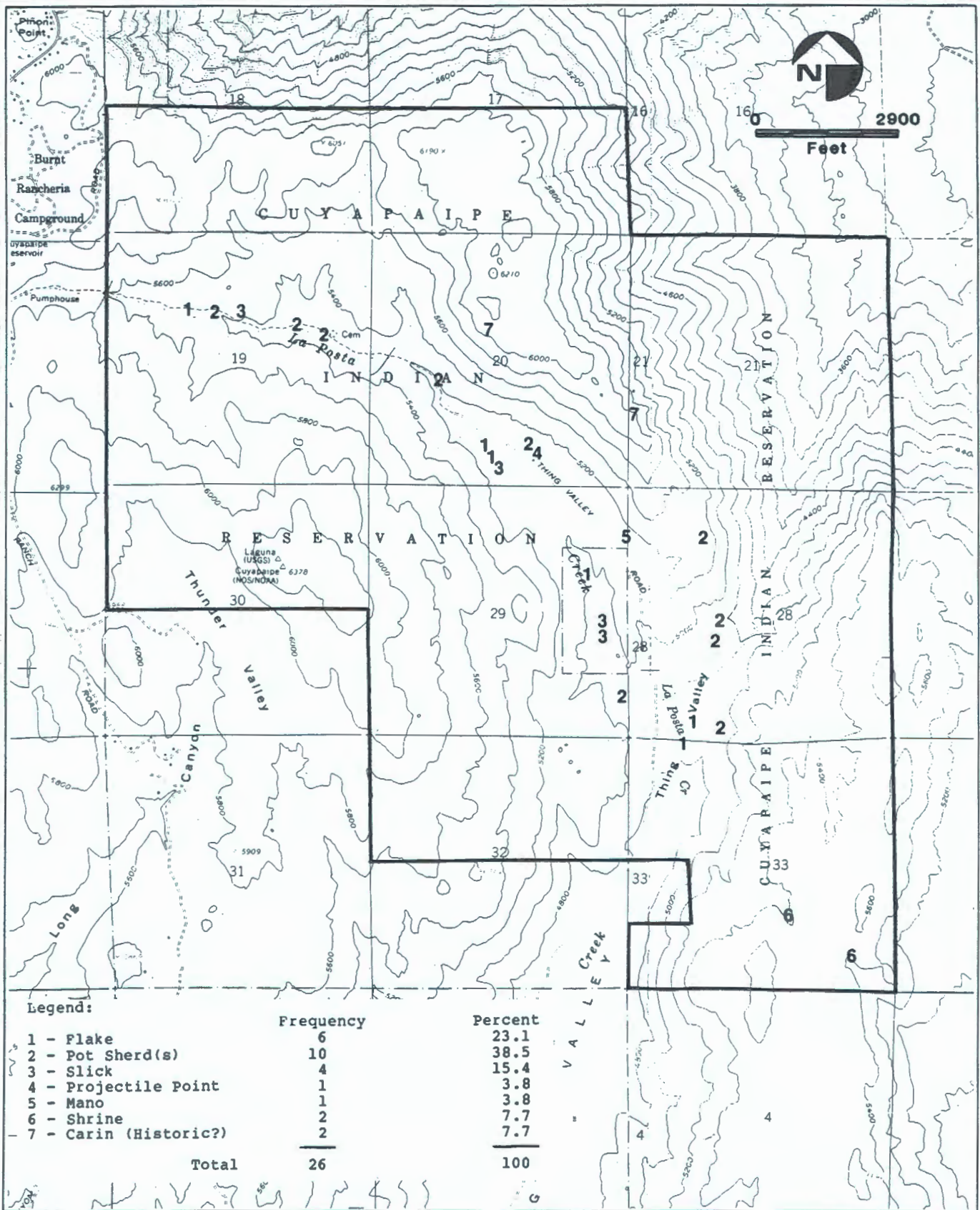
large irregular arrangement of crossed lines and grid elements; two unusual design elements in red which are best described by reference to the illustrations; three clear examples of oval grids; two roughly circular elements; and a few miscellaneous fragmentary elements. The paintings are located on the wall of the shelter, oriented toward an azimuth of approximately 29 degrees, with the opening of the shelter oriented approximately 99 degrees. The paintings are contained within an area measuring 145 cm horizontal by 95 cm vertical. Features inside the cave include one slick and one oval basin. The only artifact found in the cave is a rusted leaf rake with a broken handle; it was later learned that this rake had been used an undisclosed number of years earlier to clean out leaves and litter in the cave to see if anything interesting would be revealed. It is reported that no artifacts were found, and the cave apparently has not been excavated in any manner.

The Cuyapaipe Indian Reservation rock painting site is unique in San Diego County archaeology. While rock painting sites are relatively abundant in the desert foothills of Southern Diegueno territory, and occasional sites have been recorded in the western foothills of Ipai territory, there have been no previously recorded rock painting sites in the high mountain regions of San Diego County (Hedges 1980:personal communication). The occurrence of rock paintings in the mixed pine and oak region of Cuyapaipe Indian Reservation is extremely unusual. While the reasons for this occurrence cannot be determined, it is likely that the presence of a painting in this locality can be attributed to the relative abundance of paintings in the Canebrake Wash area, which is directly connected by trail to Cuyapaipe. It appears that the Cuyapaipe area is the high mountain component of a settlement pattern which includes the seasonally occupied desert foothill villages of the Canebrake area. With the close association between the two areas, the presence of paintings at Cuyapaipe Indian Reservation may not seem too surprising, but the occurrence of this type of rock art in the high mountain geographical

setting is nevertheless unique. For further discussions of Southern Diegueno settlement patterns and a regional overview of Southern Diegueno art, the reader is referred to a report prepared for the BLM as an overview of the McCain Valley study area (Cook and Fulmer 1980:124-137, 158-176).

Since rock painting sites are generally considered to be loci of important ritual activity connected with shamanistic practices (see Cook and Fulmer 1980:171-174), site SDi-8434 takes on added significance in any considerations of heritage value regarding the sites at Cuyapaipe Indian Reservation. Design elements here clearly link SDi-8434 to the La Rumorosa style, which is characteristic of Southern Diegueno territory and well represented in the desert areas below Cuyapaipe Indian Reservation. The site thus represents a significant extension of the style area.

Finally, 26 isolated artifact finds were found within the study area (Figure 7-9).



General Location of Isolated Artifacts
Found within the Study Area.

**FIGURE
7-9**

SECTION VIII

ANALYSIS AND DISCUSSION

8.1 INTRODUCTION

Today, as never before, the electronic computer has become very important in the processing of data for analysis of information and the statistical testing of hypotheses generated from archaeological research. Tabulations and data management which once took days, and even weeks, to compile can now be executed with the assistance of a computer in a few minutes. Consequently, WESTEC's research oriented archaeologists employed a Data General computer system to analyze data collected at Cuyapaipa Indian Reservation.

Statistical techniques were used to obtain, analyze, and present numerical data. This allowed WESTEC archaeologists to achieve several distinct, yet interrelated, operations (Tufte 1974:1). These are as follows:

- To test theories and explanations by confronting them with empirical evidence.
- To summarize a large body of data into a smaller collection of typical values.
- To confirm that relationships in the data did not occur merely by chance or random error.
- To discern relationships within the data and thus informing the archaeologist of their occurrences.

Reliance upon statistics for data analysis allows, by formal means, the examination of various relationships in a relatively simple manner (Kolstoe 1973:1). In general, any statistical technique consists of four basic constituents. These are: (1) the definition, collection, and organization of data; (2) the classifying and summarizing of

data; (3) presenting the data as information in a test, tabular, or graphic form; and (4) the analysis and interpretation of the information.

The nature of archaeology does not usually permit the researcher to know when all of the available data has been observed and recorded. At best, the archaeologist might assume that a reasonable sample of all the cultural resource attributes present at a given site have been acquired during recordation. Consequently, the retrieved data must be treated as a representative sample of the total population of cultural resource attributes to be scrutinized through a scientific approach; requiring the use of various statistical methods.

However, statistics is not simply a collection of facts but rather a tool for inference (Blalock 1972:4). Therefore, WESTEC archaeologists have been wary of results when employing statistics to discern significant distributions and "No suggestion is made that any statistical operations will disclose the ultimate significance of the clusters described" (Spaulding 1960:392).

WESTEC's archaeological analyst is familiar with the statistical package provided by the Data General computer in the analysis of Cuyapaipe archaeological data. However, the electronic machine can quickly consume the unwary researcher in a numerical maze resulting in a useless waste of time and expense. Consequently, WESTEC archaeologists established a set of ideas pertinent to certain aspects of the archaeological phenomena found within the study area. This included isolating categories at the conceptual level and developing general hypotheses concerning the interrelationships in terms of cause and effect for the variables involved. Based upon positive results from the original data base, it has been possible to generate more specific hypotheses concerning the pattern of interrelationships found. The data has since been analyzed with appropriate statistic tests to determine if the expected pattern of relationships do exist within the base. In this fashion the computer has become a valuable tool in the process of induction.

8.2 OVERVIEW OF STATISTICAL METHODS

Anthropologists have used numerical methods for purposes of classification for many years (Driver 1965), but only the more diligent researchers have not been dissuaded by the calculations involved with problems having many variables (Klimek 1939). Generally, the classification problem is concerned with dividing a set of data such that the partitions represent meaningful classes, groups, or clusters. Techniques which seek to separate data into constituent groups are usually referred to as cluster analysis. These are methods that have been suggested as alternatives to factor analysis and principle component analysis (Tyron 1939; Bromley 1966).

The objectives of cluster analysis techniques have recently been listed as affording seven possible uses as follows (Ball 1971):

1. Defining a true typology
2. Model Fitting
3. Prediction based on groups
4. Hypothesis generating
5. Hypothesis testing
6. Data exploration
7. Data reduction.

Based upon a most comprehensive review of the many forms of cluster analysis, Cormack (1971) has determined that the techniques might be classified into types as follows:

- Hierarchical techniques in which the classes are segregated into groups and the process being repeated at different levels to form a dendrogram. This is the process by which site types were identified from data collected at Cuyapaipe Indian Reservation.

- Optimization-partitioning techniques in which the clusters are formed by optimization of a clustering criterion. The classes are mutually exclusive and form a partition among the variables.
- Density or mode-seeking techniques in which the clusters are formed by searching for regions containing a relatively dense concentration of attributes. This was the method used to determine spatial relationships between site types. More specifically, measures of dispersion were obtained by grouping procurement-type sites in terms of their distance from maintenance-type sites.

Other methods used in this study included general descriptive statistics, frequency distributions, contingency table analysis, and correlation statistics.

8.3 HIERARCHICAL CLUSTERING AND HYPOTHESIS 1

An agglomerative type method was used on the Cuyapaipe survey data rather than a divisive technique. Table 8-1 lists the sites by SDi number and their corresponding attributes in terms of presence and absence. Sites initially consisting of single attributes were fused according to their similarity with other sites, the sites with greatest similarity being fused first. As the process continued the number of sites remaining decreased with each fusion until all the attributes had been grouped according to similarity forming a single type containing all individual attributes. Results from the agglomerative cluster analysis applied to the Cuyapaipe survey data are shown in Figure 8-1 as a dendrogram, a two-dimensional illustration of the fusions which have been made at each successive level.

Four classes or types clearly appear within the dendrogram and their attributes are as follows:

- Type I: Sites which have only pot sherds scattered about. These sites are usually referred to as pot drops which might be expected with high

Table 8-1

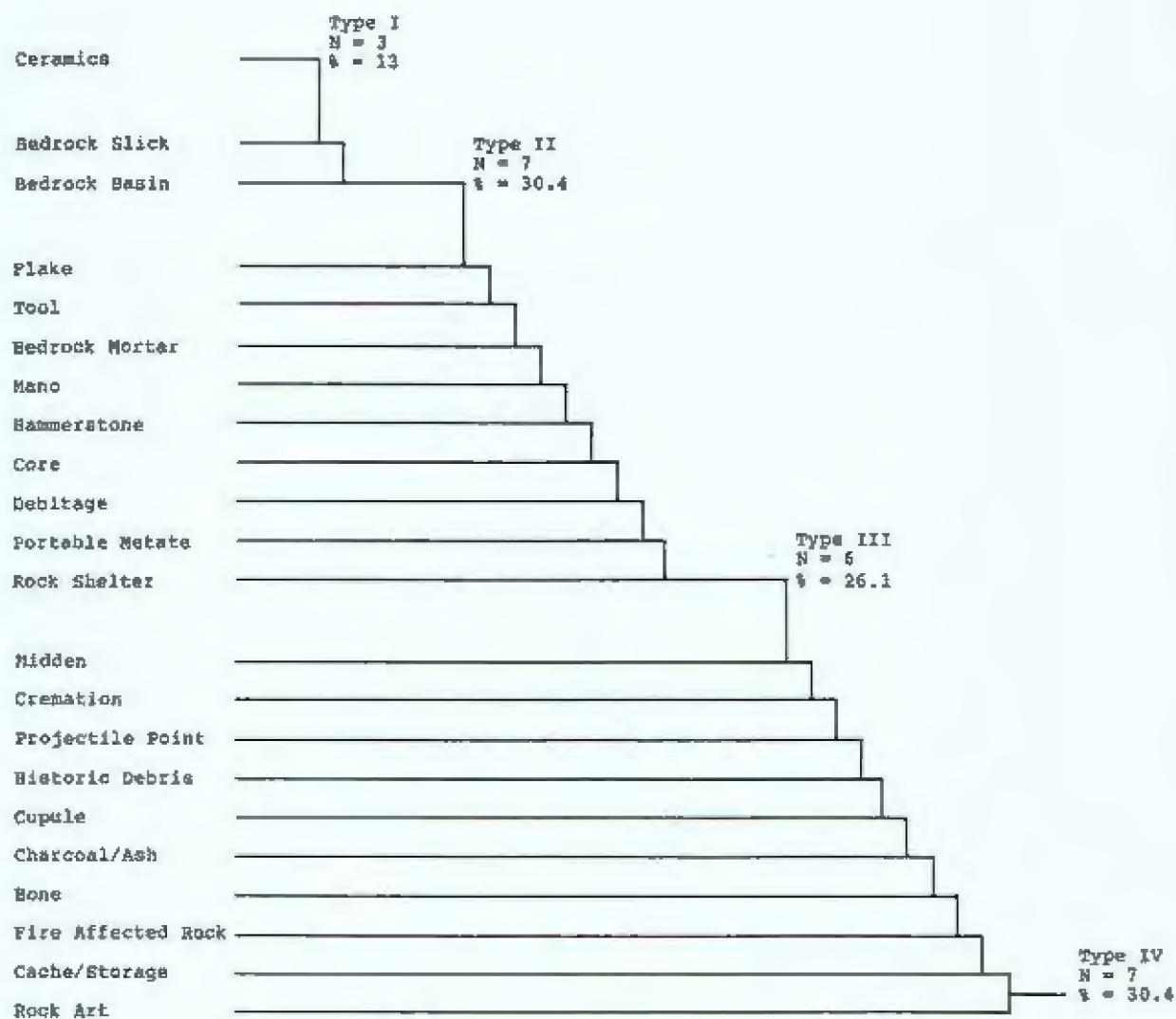
SITE NUMBERS AND SITE ATTRIBUTES

SITE NUMBERS
(CA-SDi-####)

SITE ATTRIBUTES

8424	21
8425	21
8414	22
8416	22
8419	22
8421	22
8411	21, 22
8418	20, 22
8429	20, 22
8409	10, 19, 20, 21, 22
8417	9, 15, 19, 20, 22
8428	17, 19, 20, 21, 22
8410	6, 7, 9, 12, 16, 18, 21
8420	13, 15, 18, 19, 20, 21, 22
8415	15, 16, 17, 18, 19, 20, 21, 22
8427	10, 11, 13, 15, 16, 19, 20
8413	5, 10, 17, 18, 19, 20, 21, 22
8422	14, 16, 17, 18, 19, 20, 21, 22
8412	10, 12, 16, 17, 18, 19, 20, 21, 22
8423	14, 15, 16, 17, 18, 19, 20, 21, 22
8433	4, 6, 11, 13, 14, 17, 18, 19, 20, 21, 22
8426	7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19
8434	1, 2, 5, 6, 7, 8, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22

1. Fire Affected Rock	9. Bone	17. Bedrock Mortar
2. Cache/Storage	10. Hammer	18. Midden
3. Rock Art	11. Core	19. Flakes
4. Cremation	12. Portable Metate	20. Bedrock Basin
5. Projectile Point	13. Rock Shelter	21. Ceramics
6. Historic	14. Debitage	22. Bedrock Slicks
7. Cupule	15. Tools	
8. Charcoal/Ash	16. Mano	



Dendrogram of Site Attributes Showing the Quantifiable Clustering of Attributes into Site Types.

FIGURE
8-1

occurrence in areas undergoing extensive travel during the prehistoric period. A high concentration of pot drops were noted near the trail leading down to Canebreak desert valley. Thirteen percent of the sites recorded by WESTEC archaeologists are of this type.

- Type II: Sites which have only mortars, basins, slicks or combinations of these milling features. This site type would usually be associated with vegetable extractive and processing activities and will be classified as having a procurement orientation. These sites best resemble True's seed grinding stations in that there is "little or no indication of occupation other than the presence of mortars or milling stone elements in bedrock outcrops or boulders. Usually there is no obvious midden and artifacts are rare or missing" (1970:5). Thirty percent of the sites recorded by WESTEC archaeologists are of this type.
- Type III: Sites with milling features, ceramics, and lithics but are relatively small in area and have little or no midden. Twenty-six percent of the recorded sites were of this type and could have been grouped with Type II sites because of their predominant milling characteristics. Still, the occurrence of lithics with milling but no midden suggests that the site type is procurement in function with definite signs of multi-activities.
- Type IV: Sites with all the attributes previously mentioned in addition to well-developed midden and large quantities of fire affected rock. This type best resembles True's village or settlements which have "well developed midden deposits, bedrock milling stones and mortars, and ceramics. These are late prehistoric or protohistoric occupation in nearly every instance" (1970:5). Thirty percent of recorded sites are of

this type. The attributes associated with this site type suggest that the sites were occupied at regular and long intervals of time and best exhibit all the activities and efforts required to maintain the life-ways of a late prehistoric people and their culture. Therefore, this type shall be referred to as a maintenance site.

Based upon the results of the clustering methods used as well as the site types discerned and discussed above, it is suggested that site types do have a consistent assemblage of attributes whose combined properties provide a characteristic pattern. The characteristic patterns are the phenomena upon which archaeologists have focused in previous studies based upon their experience and intuition. The results of this study suggest that, at least, there are two major categories of site type which is defined by the recognized functions associated with the attributes which constitute a site type. More specifically, procurement sites are discerned by the occurrence of cultural material used to extract resources. The extracted resources are brought into and used at maintenance sites. Maintenance sites are localities where a culmination of extractive and social activities required to maintain a group of people take place.

8.4 HYPOTHESIS 2: PROBABILITY OF EARLY AND LATE MILLING

Sites exhibiting only Early Milling attributes are SDi-8414, 8416, 8419, and 8421. Characteristics are metates, basins, slicks, flakes and debitage. Sites having mortars were considered Late Milling for this analysis. Based upon distance criteria established in the research design (75 meters), potential Early Milling sites SDi-8414, 8416 and 8421 exceed the 75 meter limit and are treated as Early Milling in this test. It should be noted that SDi-8414, 8416 and 8421 are the most remote potential Early Milling sites. SDi-8419 is a potential Early Milling site directly associated with a Late Milling site which clusters near a particular maintenance type site (SDi-8433). This would suggest that SDi-8419 is probably part of a Late Milling complex associated with the maintenance site SDi-8433.

The results of this preliminary analysis, which does not consider morphological attributes on artifacts that are diagnostic to culture phases, indicates that 17.4 percent of recorded prehistoric sites are potentially Early Milling. The remaining 82.6 percent of recorded sites were Late Milling in character. In terms of a binomial distribution and based upon WESTEC survey results, the probability of observing a Late Milling site is 82.6 percent. This suggests that the predominant phase of cultural development represented in the archaeological record at Cuyapaipe Indian Reservation is Late Milling. However, this can only be qualified by a closer examination of the archaeological sites found on the reservation, a task beyond the scope of work designated to WESTEC's ground survey.

It should be noted that this result is very similar to other cultural deposits noted within Southern Diegueno territory. Manzanita Indian Reservation had a probability of 89.3 percent observation of Late Milling cultural resources and Santa Ysabel Indian Reservation to the northern extreme of Southern Diegueno territory had a probability of 85 percent observation of Late Milling attributes.

8.5 HYPOTHESIS 3: RELATIONSHIP OF SITE TYPES

Based upon previous studies within the region, WESTEC's survey results, and Hypothesis 1 of this report, there are several site types which served particular functions. These functions are (but not limited to):

1. Transport of procured resources, i.e., procurement sites (Type I).
2. Milling, suggesting processing of vegetables and seeds, i.e., procurement sites (Type II).
3. Milling, lithic, ceramics, rock shelter and enclosure attributes combined suggesting sites of extended multiple function possibly temporary camps, i.e., procurement sites (Type III).
4. Living areas or camps, i.e., maintenance sites (Type IV).

As previously shown in Figure 8-1 and Table 8-1, the absolute and relative frequency of procurement sites combined is greater than maintenance sites. The occurrence of milling sites (Type II and III combined) is two times greater than maintenance sites (Type IV). It is suggested that these results are indicative of residential/temporary camps (Type IV) being surrounded by associated working areas (Types II and III). This potentially implies that several family units shared a common region, lived at distinctively separate loci, and primarily used resources nearest their individual residences. This does not, however, imply that a strict sense of territoriality among family units was practiced, but rather a sense of personal space and an inherent knowledge of resource distribution as well as the whole population unintentionally competing to exploit those resources.

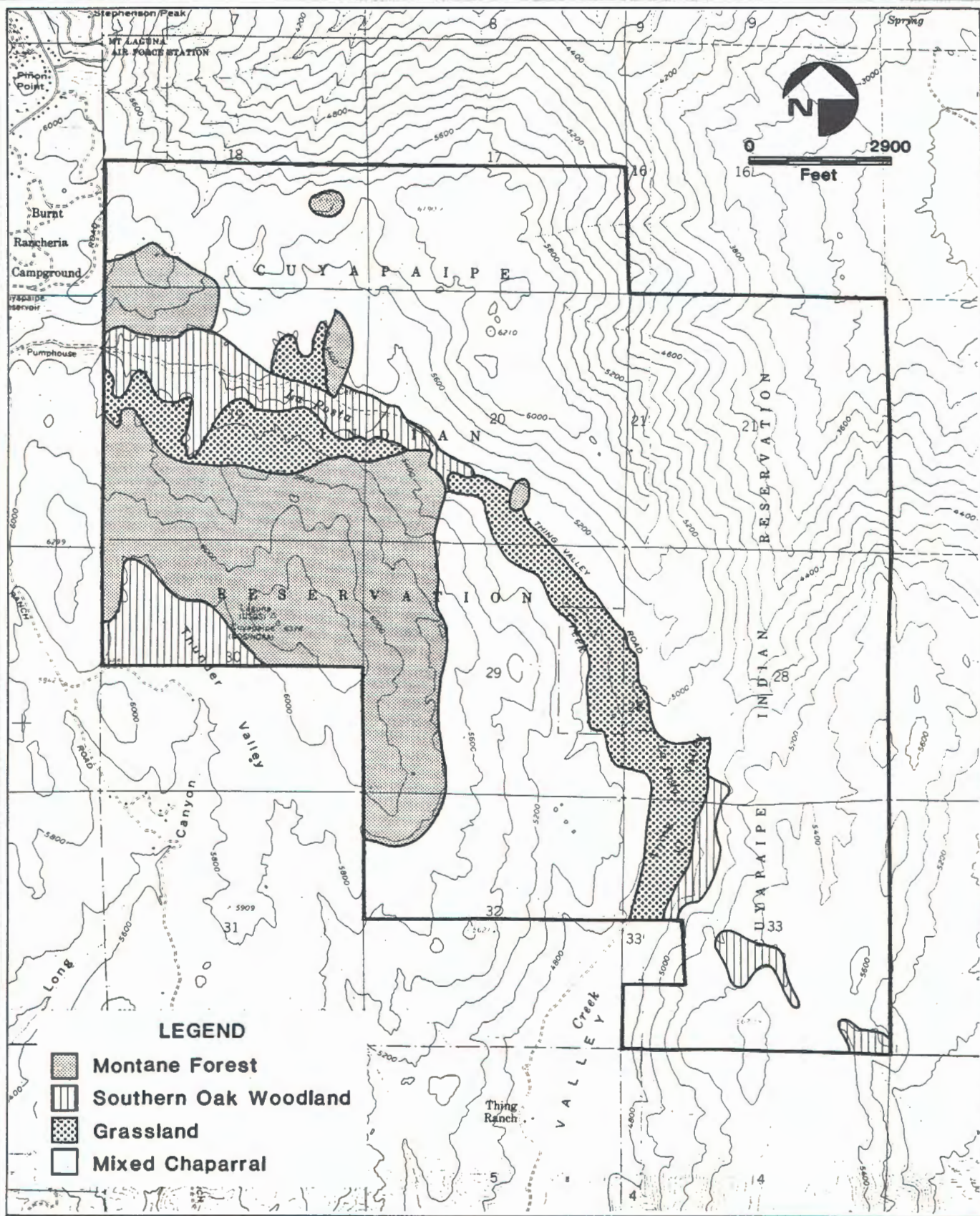
8.6 HYPOTHESIS 4: MAINTENANCE SITE SPATIAL DISTRIBUTION

It is assumed that the first determinants of prehistoric settlement are the culturally preferred resources within a variable topography. The amount of "pull" a resource will have in determining settlement is dependent upon how great a security it can provide (Jochim 1976:53). Garner (1967:304-305) has noted an apparent hierarchical evaluation by humans in terms of resources and their mobility such that "the areal structure of the occupancy of the earth's surface is composed of a number of hierarchically nested orders of spatial functional organization, and in this way, movement-minimization, accessibility, agglomerations and hierarchies are linked together to form a system of human organization in space."

The primary resource being exploited by Late Prehistoric people on the Cuyapaipe Indian Reservation was acorns from oak trees (Spier 1923:334; Shipek 1970). This is exemplified by the predominant occurrence of Late Milling archaeological sites within oak groves.

The presence of oak groves is an important determinant to the prehistoric settlement pattern observed within the study area and exerted a significant "pull" upon the Indian exploiting this resource. The distribution of oak groves, however, is not evenly dispersed throughout the reservation but instead is concentrated in only a few locations (Figure 8-2). Other resources of equal importance include the distribution of water and the amount of gradient in the topography. These resources have "pull" which is measured relative to food resource distribution. As shown in Table 8-2, descriptive statistics for nearest water source to each site loci recorded produced a mean water distance of 145 meters. It should be noted that this high mean water distance has been produced by a few procurement type sites which are located well away from water sources. Sites SDi-8424 and 8425 are Type I procurement sites contributing 8.7 percent to the extended range, SDi-8427 is Type III procurement sites contributing 4.3 percent to the extended range and only SDi-8422 is a Type IV maintenance site which contributes 4.3 percent to the extended range. SDi-8422 is an exceptional case probably being part of Type IV site SDi-8434 complex within which the majority of loci are closer to water. As shown in Table 8-3, 82.6 percent (cumulative percentage, last column in table) of all site types are within 159 meters of water. This is similar to the site distribution recorded by D.L. True (1970) in which 80 percent of all sites recorded within the Cuyamaca Complex were situated approximately 200 meters from water. Considering the frequency distribution of all site types to nearest water, there seems to be little variation with the majority of loci being within 79 meters of a water source. This suggests that there could have been a significant "pull" upon early inhabitants to locate near water producing the homogeneous trends described above.

The growth of southern oak woodlands occurs most frequently in well watered areas, although trees from this plant community are found elsewhere. Most southern oak woodlands found on Cuyapaipe Indian Reservation are found in direct association



Distribution of Plant Communities within the Study Area.

**FIGURE
8-2**

Table 8-2

DESCRIPTIVE STATISTICS

TITLE: WATER DISTANCE (METERS)

SAMPLE SIZE (N) = 23

SAMPLE STATISTICS:

MEAN	= 145.043	RANGE	= 800
VARIANCE	= 49529.6	MINIMUM	= 0
STD. DEV.	= 222.552	MAXIMUM	= 800

UNBIASED ESTIMATES OF POPULATIONS PARAMETERS:

VARIANCE	= 51780.9	STD. DEV.	= 227.554
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DATA DISTRIBUTION COEFFICIENTS:

SKEWNESS	= 2.18695	KURTOSIS	= 3.63896
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Table 8-3

FREQUENCY DISTRIBUTION

DISTRIBUTION OF VARIABLE: WATER DISTANCE (METERS)

<u>INTERVAL</u>			<u>FREQUENCY</u>	<u>PERCENT</u>	<u>CUMULATIVE %</u>
0.000	TO	79.999	14	60.9	60.9
80.000	TO	159.999	5	21.7	82.6
160.000	TO	239.999	0	0.0	82.6
240.000	TO	319.999	0	0.0	82.6
320.000	TO	399.999	2	8.7	91.3
400.000	TO	479.999	0	0.0	91.3
480.000	TO	559.999	0	0.0	91.3
560.000	TO	639.999	0	0.0	91.3
640.000	TO	719.999	0	0.0	91.3
720.000	TO	800.000	2	8.7	100.0
TOTAL			23	100.0	

with La Posta Creek. Other food resource type trees are found away from water in which case cultural attributes are generally missing. An occasionally isolated basin or slick seems to be the only exception.

The range of elevations given in Section 2.2 of this report equals 500 meters (MSL). This includes the highest peaks found on Cuyapaipe Indian Reservation upon which no cultural resources were recorded. The range of elevations between sites recorded during the Cuyapaipe Indian Reservation cultural resource inventory equals 813 meters (MSL). As noted in Table 8-4 and 8-5, elevation range which exceeds the available topographic range within Cuyapaipe Indian Reservation is the result of site SDi-8426 which is situated at an altitude of 877 meters (MSL) and located off the reservation at the base of Canebrake Wash Trail. The actual range between sites located on Cuyapaipe Indian Reservation equals 240 meters (MSL) (Table 8-6). As noted on Table 8-5, all Cuyapaipe cultural resources are situated within elevations of 1447 to 1691 meters (MSL). The approximate 200 meter difference is the result of sites located along La Posta Creek which leads northwest to Laguna Mountain Recreation Area and more northerly to Cuyamaca Rancho State Park acorn gathering grounds. More specifically, SDi-8429 situated within Thing Valley is at 1450.8 meters (MSL) altitude and SDi-8411 situated as the most northwesterly site along La Posta Creek is at 1691.4 meters (MSL) altitude. Therefore, the distribution of cultural resources within Cuyapaipe Indian Reservation is up the trail from Canebrake Wash to La Posta Creek and then northwesterly on flatlands along La Posta Creek to gathering grounds within Laguna Mountain Recreation Area.

In general, the majority of site clusters occur in areas of flat terrain near primary water sources among oak groves. Site locations usually have little gradient although the various groups of site cluster are clearly separated by topographic hills,

Table 8-4

DESCRIPTIVE STATISTICS

TITLE: WATER DISTANCE (METERS)

SAMPLE SIZE (N) = 23

SAMPLE STATISTICS:

MEAN	= 1537.38	RANGE	= 813.82
VARIANCE	= 85103	MINIMUM	= 877.82
STD. DEV.	= 168.057	MAXIMUM	= 1691.64

UNBIASED ESTIMATES OF POPULATIONS PARAMETERS:

VARIANCE	= 88971.12	STD. DEV.	= 164.676
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DATA DISTRIBUTION COEFFICIENTS:

SKEWNESS	= -.867152	KURTOSIS	= 2.85489
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Table 8-5

FREQUENCY DISTRIBUTION

DISTRIBUTION OF VARIABLE: WATER DISTANCE (METERS)

<u>INTERVAL</u>	<u>FREQUENCY</u>	<u>PERCENT</u>	<u>CUMULATIVE %</u>
877.824 TO 959.205	1	4.3	4.3
959.206 TO 1040.586	0	0.0	4.3
1040.587 TO 1121.968	0	0.0	4.3
1121.969 TO 1203.350	0	0.0	4.3
1203.351 TO 1284.731	0	0.0	4.3
1284.732 TO 1366.113	0	0.0	4.3
1366.114 TO 1447.494	0	0.0	4.3
1447.495 TO 1528.876	0	39.1	43.5
1528.877 TO 1610.258	9	17.4	60.9
1610.259 TO 1691.640	9	39.1	100.0
TOTAL	23	100.0	

Table 8-6

DESCRIPTIVE STATISTICS

TITLE: WATER DISTANCE (METERS)

SAMPLE SIZE (N) = 23

SAMPLE STATISTICS:

MEAN = 1576.36
VARIANCE = 21149.0
STD. DEV. = 80.288

RANGE = 240.79
MINIMUM = 1450.84
MAXIMUM = 1691.64

UNBIASED ESTIMATES OF POPULATIONS PARAMETERS:

VARIANCE = 22156.1

STD. DEV. = 82.1777

DATA DISTRIBUTION COEFFICIENTS:

SKEWNESS = .005484

KURTOSIS = -.472055

ridges and large drainages. As mentioned in Section 2.3, the primary geological composite throughout the study area consists of prominent, exposed granite boulder outcrops. Milling features and lithic deposits have been discovered (SDi-8413, 8433, and 8434) among granite outcrops on slopes with excessive gradient several rock shelters with well developed midden. This suggests that gradient had little initial significance to early inhabitants given the protection provided by granite rock shelters on steep hill sides.

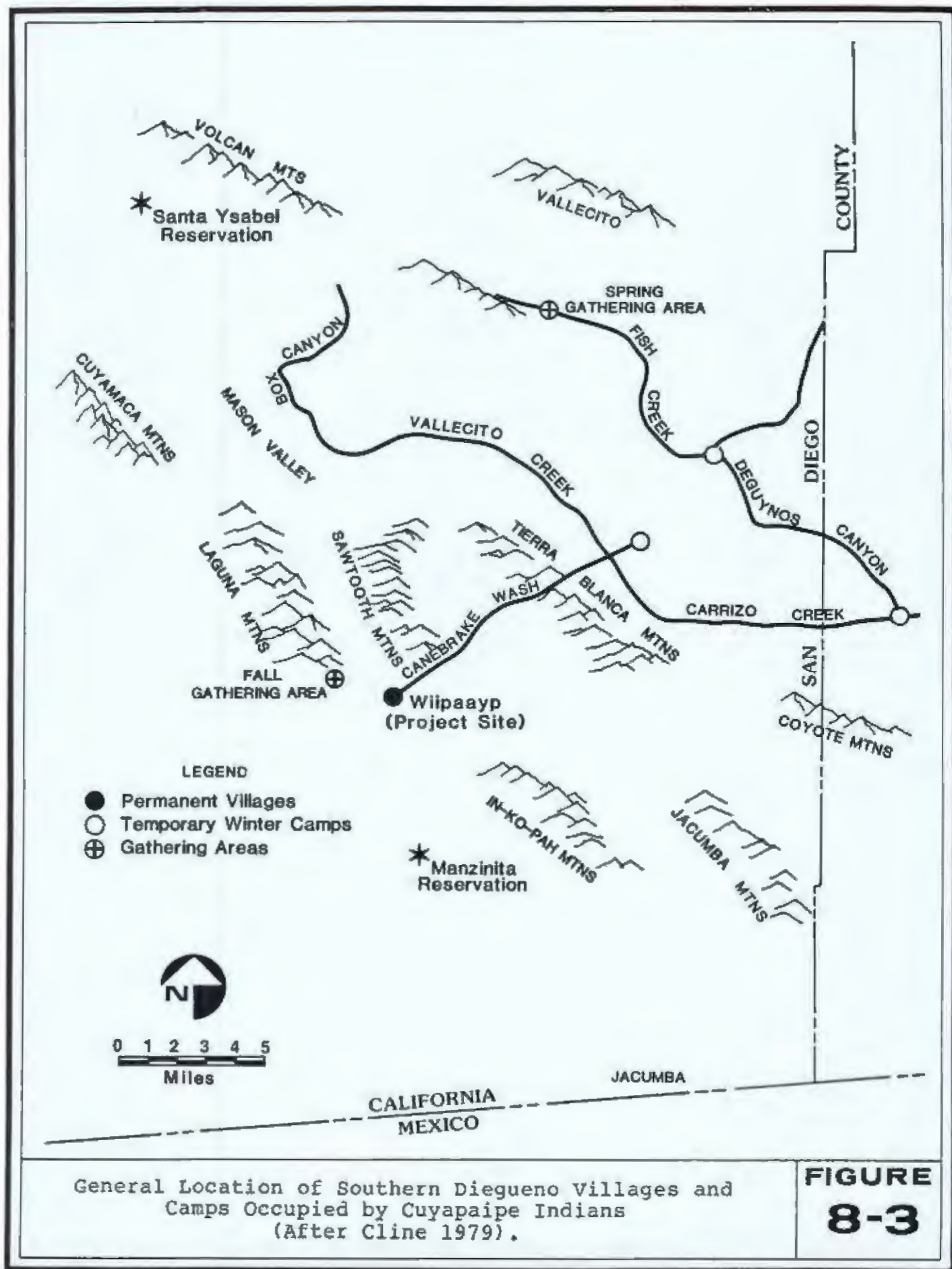
Unlike the cultural resources found at Santa Ysabel Indian Reservation yet similar to Manzanita Indian Reservation, the hierarchy of ecological determinants for site location within Cuyapaipe Indian Reservation appear to have the following order:

1. Proximity to Water
2. Presence of oak groves
3. Granite Outcrops
4. Topographic gradient

The ecological setting for the study area provided plentiful amounts of water and limited acorn supplies on a seasonal basis depending on the year observed. Consequently, a population of Late Prehistoric Southern Diegueno peoples, probably of the same culture, entered the area now known as Cuyapaipe Indian Reservation and clustered at their residences near convenient concentrated resources.

Those Southern Diegueno people living at Cuyapaipe Indian Reservation were occupying a fall permanent village area (known as Wilaapaayp) situated above Canebrake Wash with the aboriginal population generally travelling from a temporary winter camp found north of Tierra Blanca Mountains (Figure 8-3) (Cline 1979:17-18).

The relationships discerned at this level of research are obviously dictated by the limited database, suggesting that site location is in part ecologically determined closely followed by social tradition and cultural pattern. Therefore, Southern Diegueno peoples did not live in an ecological vacuum and the inhabitants of the site cluster



groups discerned by this analysis were interrelated during their occupation of Cuyapaibe Indian Reservation. The quality and depth of these relationships, however, can only be determined through a more intensive analysis of cultural remains among all the site clusters discerned within Cuyapaibe Indian Reservation. Such a specific study needs a database gathered through more intensive analysis requiring intra-site data which can only be collected through carefully controlled scientific archaeological excavations. The accumulation of this type of data is certainly beyond the scope of work currently required of WESTEC Services, Inc.

SECTION IX

SIGNIFICANCE OF CULTURAL RESOURCES IN THE STUDY AREA

9.1 INTRODUCTION

Significance of a cultural resource, or lack of significance, is often the determining factor in preservation or destruction of the resource. The degree to which citizens, government officials and decision-makers perceive a resource as significant is directly related to the possibility that such a resource will be preserved.

The following assessment of cultural resources in the study area is based on criteria extracted and synthesized from several sources based on 36 CFR 60.6 and 36 CFR 64 (Draft).

9.2 ARCHAEOLOGICAL SIGNIFICANCE: GENERAL OBSERVATIONS

In recent years, archaeologists, cultural historians and Native Americans throughout California generally, and San Diego County specifically, have been formalizing previously ill-defined concepts of site significance (Moratto and Kelly 1976:193-201; Lipe 1974:213-45; May 1976b; California Indian Legal Services 1977:2-5, 8). This redefinition and clarification of basic premises has led to a more cohesive statement of significance, although several major problems still exist, e.g., the apparent conflict between some Native American values and scientific research.

Any evaluation of significance as it may apply to cultural resources must take into account several considerations. Past criteria for judging significance have often been far too oriented toward saving or salvaging only sites or features which represented the finest, largest or most unique cultural resource. As a result of this "biggest and best" approach, cultural resources have frequently been destroyed without regard for their research potential or resource value.

In many areas, large Victorian houses and structures indicative only of upper class life have been saved and restored, while at the same time little attention has been focused on preserving elements of middle or lower class life. Similarly, until recently, archaeological sites representing major village complexes, ceremonial sites or obvious occupational areas have been more likely to receive attention than have quarry sites, bedrock grinding stations or temporary campsites (Talmage et al. 1977).

If this type of highly selective assessment of significance were allowed to continue, future cultural historians would be left with a seriously skewed data base without hope of ever replacing or reconstructing the serious gaps which would exist. In an effort to avoid this self-perpetuated destruction of resources, many cultural resource managers, government agencies and field researchers have begun to take a more critical assessment of significance.

A recent article by Moratto and Kelly (1976:193-202) has suggested that significance of cultural resources should be considered in light of historic, scientific, ethnic, public, geographic, monetary and legal significance. Rather than representing individual approaches to ascertaining significance, uses of these criteria are employed as interdependent factors. The following assessment of significance for the cultural resources in the study area uses the system suggested by Moratto and Kelly as well as local levels of significance.

Archaeological sites can be evaluated for significance based on their ability to: (1) better explain or document a specific historic event or movement; (2) further our understanding of Native American ethnic values; (3) preserve or maintain Native American spiritual values; (4) transmit a feeling of, or a direct link to, the prehistoric past; or (5) represent a particular cultural pattern within a geographic or regional context.

The condition or integrity of a site must be considered when assessing significance. A site that could have many of the attributes noted above may have been severely disturbed to the point that its significance has been either lessened or destroyed.

Archaeological sites can be sources of data about a specific historic event or movement if artifacts or cultural debris indicative of that event or movement are present. An example would be excavation of trash dumps associated with the early Anglo-American period, circa 1860. Stratified trash mounds might document the gradual change and historic movement from a largely Hispanic-Mexican economic system to an American British system, as evidenced by changing ceramic wares and bottles, increase in machine-made goods and decrease in Mexican-made goods.

More specifically, a recent surface collection and limited subsurface archaeological test near Rancho Bernardo aided historians in correctly identifying the actual location of General George Kearny's ill-fated battle at Mule Hill (Schreier 1975:19-20). Prior to Mr. Schreier's investigation, the exact battle location was hotly disputed. Thus, an apparently insignificant scatter of rusted metal and leather pieces became important as a major source of documentation about a significant historic event in early American California.

An archaeological site or natural feature can provide information about Native American ethnic values by substantiating land claims or antiquity of territorial possession. Recent damage suits instituted by Native Americans against water districts and the Federal Government have been won or lost partially on the basis of archaeological/anthropological data (Ezell 1961; Ezell and Carrico 1975). In that sense, an archaeological site can be a significant resource as an ethnic reference point, as proof of prehistoric occupation, or as a source of ethnic identity.

Native American spiritual values may make an otherwise seemingly insignificant site highly significant. The presence of sacred crystals, human burials or artifacts associated with religious practices can dramatically increase the threshold of site significance. This spiritual or sacred significance can transcend the physical manifestation of a site. For example, although a site may be severely disturbed to the point that it possesses only minimal scientific value, the presence of human bone or sacred stones must be considered as evidence of significant cultural values.

Large middens, bedrock pockmarked with grinding holes, and fragments (sherds) of prehistoric pottery on the surface of a site can constitute a link or bond with the distant past. Outdoor museums or sites left in open space can relay a sense of the past not often found in textbooks.

The significance of visually apparent sites is that they afford an opportunity to see, touch and feel a glimmer of the past. Increased urbanization and concomitant destruction of such educationally valuable sites reduces the opportunity to view these sites and thus increases the significance of those that remain.

A final measure of significance is the importance of a site in explaining or clarifying regional/geographic archaeological uniqueness. The effects of the southern California mountain environments upon native populations were profound. The availability of fresh water, the proximity to easily exploited vegetation zones, the lushness of the canyons, and temperate climate provided an environmental setting unlike any other.

The archaeological sites in the mountain-valley zone and on adjacent plains provide a chance to study intense settlement patterns, the dietary adaptations of prehistoric peoples, the social mechanisms associated with semi-sedentary cultures, and the gradual depopulation of late prehistoric villages. As land becomes more urbanized, archaeological sites are lost with little or no data recovery. These resources are truly nonrenewable and sufficiently different to warrant at least minimal scientific testing.

9.3 NATIONAL REGISTER DETERMINATION

To determine National Register potential, several potential levels of significance must be addressed. The criteria for evaluating National Register sites for significance follows 36 CFR 1202. These criteria are stated as the following:

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

That are associated with events that have made a significant contribution to the broad patterns of our history; or

That are associated with the lives of persons significant in our past; or

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 distinction; or

- (d) That have yielded, or may be likely to yield, information important in prehistory or history.

Under criterion (d) virtually all sites may potentially be eligible for inclusion to the National Register. However, to use criterion (d) in a blanket manner serves neither the evaluator nor the manager who relies on the evaluation expertise to protect cultural resources. Site significance under criterion (d) should infer that substantive research potential is present and therefore the data from a specific site or locality can greatly enhance the body of knowledge we presently possess. Tools used in this study to assess site evaluation include the following based on 36 CFR 1202:

1. Integrity - Is the site in poor, good or excellent condition as to amount of disturbance and degree of preservation?
2. Documentation - Has the site been previously reported in a site record or cultural resource report? Is the site well-known to the scientific community? Has there been analysis of data from this site or sites in the region which would elucidate upon this site?
3. Uniqueness - Does the site possess qualities that are not present in other sites? Is this site relatively rare or out of context with the norm for the area?
4. Value to the Public - Would the public readily find importance to this site (identifiability)? Can this site be used for public interpretation?
5. Native American Concerns - Native Americans are concerned about all archaeological localities and especially about petroglyph, pictograph and intaglio localities, quarry sites, ceremonial sites, sacred places, places of power, burial and cremation sites.

It should be remembered that significance is a value judgment made for several reasons including direction of research, comparative anthropology, management and administration. Significance is not an inherent property of an archaeological or historical resource, it is ascribed.

The perspective of the research design for Cuyapaipe Indian Reservation cultural resource inventory is such that all sites recorded are studied in a holistic manner. The site types are defined by gross, easily observable surface attributes with type classes being formed by measures of similarity among site observations. This relationship of sites to sites was again extended to measures of spatial distribution among site types and combinations of site types. Consequently, the pattern of procurement sites clustered about maintenance sites could be discerned as well as equilateral distance

between maintenance site clusters. If the maintenance sites were considered in a spatial vacuum, however, and based upon general gross site attributes, then these sites might appear as common; not unique occurrences. Scientific importance is found in the relationship among sites as well as the unique variances found within each site. Probably most of the unique site variances cannot be observed at the gross recordation level provided by a surface reconnaissance. Rather, extensive subsurface testing and analysis is required to determine specific roles of maintenance sites in terms of population size utilizing each site, function/activities supported by each site and a hierarchy of maintenance site importance.

The analysis applied to cultural resources recorded on Cuyapaipe Indian Reservation is holistic in perspective. The phenomena and relationships detected can best be described as a multiple resource in which the sites share a common motif, created by one culture group and geographically being related as a quantifiable settlement pattern. It should be noted that the study of archaeological site interrelationships is crucial to cultural resource interpretation and evaluation. Archaeological sites provide not only valuable data used to study settlement patterns, but can also be a viable database from which it is possible to reconstruct economic, technological and social subsystems for the Southern Diegueno culture and discern transitional data from earlier subsystems to those operating in the Southern Diegueno period.

Two National Register categories were proposed for 25 sites (including both historic and prehistoric) and are as follows: (1) Potentially Eligible for the National Register (3 areas consisting of 7 sites) and (2) Not Eligible for the National Register (16 prehistoric sites and 2 historic sites).

9.4 SITES POTENTIALLY ELIGIBLE FOR NATIONAL REGISTER INCLUSION

As noted in Table 9-1, three areas encompassing sites (CA-SDi-8410, 8413, 8415, 8422, 8423, 8433 and 8434) are identified as potentially eligible for National

Table 9-1

SITE ELIGIBILITY LIST FOR NATIONAL REGISTER
OF HISTORIC PLACES

Site Number CA-SDi-	Potentially Eligible	
	<u>Yes</u>	<u>No</u>
8393-H ✓		*
8394-H ✓		*
8409 ✓		*
8410 ✓	*	
8411 ✓		*
8412 ✓		*
8413 ✓	*	
8414 ✓		*
8415 ✓	*	
8416 ✓		*
8417 ✓		*
8418 ✓		*
8419 ✓		*
8420 ✓		*
8421 ✓		*
8422 ✓	*	
8423 ✓	*	
8424 ✓		*
8425 ✓		*
8426 ✓		*
8427 ✓		*
8428 ✓		*
8429 ✓		*
8433 ✓	*	
8434 ✓	*	

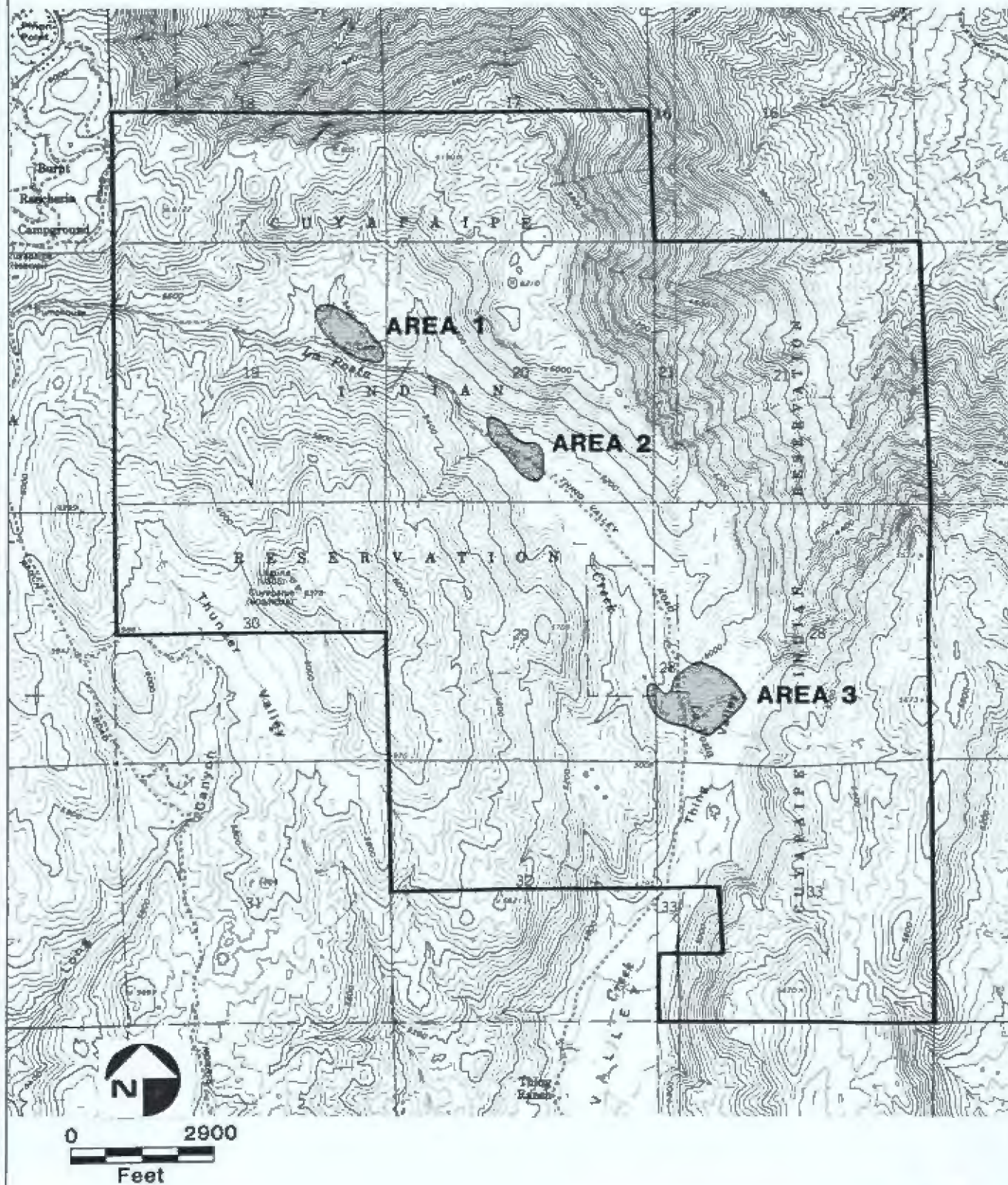
Register status. The following descriptions are prepared in general accordance with guidelines developed and presented in National Park Service Publication Number 171, January 1977, "How to Complete National Register Multiple Resource Nomination Forms - Interim Guidelines." Those areas which are potentially eligible are as follows (Figure 9-1):

Multiple Resource Area No. 1

Cultural resources of Cuyapaipe Indian Reservation

Description: Believed to be the most westerly portion of the seasonally occupied village of Wiiapaayp. This portion of Wiiapaayp includes SDi-8410 (a Type I site) and SDi-8413 (a Type IV site). Through the use of hierarchical clustering techniques it has been possible to discern maintenance sites which exhibit archaeological attributes related to the nutritional and technological requirements of Southern Diegueno Indians. Southern Diegueno maintenance sites are located by selection in terms of space, shelter and cost of effort to procure environmental resources. Procurement sites (Types I-III) exhibit activity attributes associated with the direct exploitation of nearby resources and are clustered around Type IV maintenance sites.

Attributes among sites SDi-8410 and 8413 include historic debris (possibly from the church referred to by Cuyapaipe Tribal Council), cupules, burnt bone (possible cremation), portable metate, manos, midden, painted pot sherds, projectile points, hammerstone, bedrock mortars, flakes, bedrock basins, and bedrock slicks. The area of this multiple resource is approximately 288 meters north to south and 480 meters east to west. A cultural resource inventory of approximately 4100 acres within Cuyapaipe Indian Reservation and surrounding Multiple Resource Area No. 1 complex suggests that cultural remains found on the surface are most likely of Late Prehistoric (Southern Diegueno) origin, circa 1000 AD.



Potential National Register Multiple Resource Areas
within Cuyapaipe Indian Reservation.

**FIGURE
9-1**

Integrity: Sites SDi-8410 and 8413 within Multiple Resource Area No. 1 are currently in excellent condition. No pot hunting or excessive natural erosion has occurred within the sites and adjacent areas. The midden is well-developed, with most cultural debris being whole and in high density quantities as compared to other sites within reservation boundaries.

Documentation: Site SDi-8410 and 8413 have not been previously recorded and information from Cuyapaipe Tribal Council concerning this area was limited to the general occupation of this portion of Wiiapaayp village for festivals, cemetery, and later construction of a church building. No other information or data concerning this multiple resource area is available.

Uniqueness: The distribution of occupants within the village of Wiiapaayp is undetermined. Archaeological researchers within the area suggest that the village social structure included a chief's residence around which other inhabitants lived and clustered. Variations within artifact assemblages collected from different sites within Wiiapaayp village (Cuyapaipe Indian Reservation) might discern a possible hierarchy of social structure among sites. The distribution of such a social structure could also be determined through extensive investigation of Wiiapaayp village and its various multiple resource areas (1, 2, and 3). Additionally, there is conjecture concerning possible cultural influences from Arizona generally referred to as the Hakatayan Tradition. areal limits of such possible influences needs to be determined which include affects occurring at Wiiapaayp village. Burnt bone (possible cremation remains) have also been found within the various multiple resource areas at Cuyapaipe Indian Reservation. remnants of burial practices used by native Americans is of high significance to the heritage of Southern Diegueno Indians, particularly those currently occupying Cuyapaipe Indian Reservation. Their interest has been exemplified in recent years through execution of a modified Karuk ceremony in which burnt burial remains found at Santee Greens were reburied.

Value to Public: The public currently has little knowledge of maintenance-to-procurement site relationships and those social, economic, technological and environmental variables which influenced the development of Wiiapaayp village.

Native American Concerns: The Cuyapaipe Indian Tribal Council has expressed sincere concern for their heritage, the cultural resources situated within Cuyapaipe Indian Reservation, and for the safety of the archaeological sites that have been recorded. Additionally, Southern Diegueno groups throughout San Diego County have clearly expressed their concern and definite sensitivity toward places of spiritual significance containing burials or cremation remains. Such areas are to be respected and not defaced without prior consent from Southern Diegueno people.

Multiple Resource Area No. 2

Cultural resources of Cuyapaipe Indian Reservation

Description: Believed to be the central portion of the seasonally occupied village Wiiapaayp. This portion of Wiiapaayp encompasses site SDi-8433 (a Type IV site). Through the use of hierarchial clustering techniques it has been possible to discern maintenance sites which exhibit archaeological attributes related to the nutritional and technological requirements of Southern Diegueno Indians. Southern Diegueno maintenance sites are located by selection in terms of space, shelter and cost of effort to procure environmental resources. Procurement sites (Types I-III) exhibit activity attributes associated with the direct exploitation of nearby resources and are clustered around Type IV maintenance sites.

Integrity: Sites SDi-8433 within Multiple Resource Area No. 2 is in good condition. The site has been dissected by La Posta Creek natural erosion which has uncovered subsurface cultural deposits. Thing Valley road has its terminus point near SDi-8433 and consequently disects the site by being situated on the northern edge of La Posta Creek. The site has also been affected by recent ditch digging with the use of

back-hoe by Indian Health Department crews installing pipe facilities along Thing Valley Road. Ditch digging activities revealed subsurface cultural deposits. Still, less than five percent of the site has been affected and SDi-8433 can provide significant scientific data according to its current status. The midden within SDi-8433 is well developed, with most cultural debris being whole and in high density quantities as compared to other sites within the reservation boundaries.

Documentation: Site SDi-8433 have not been previously recorded and information from Cuyapaipe Tribal Council concerning this area was limited to the creation of the new cemetery which is located in the center of SDi-8433. No other information or data concerning this multiple resource area is available.

Uniqueness: The distribution of occupants for the village of Wiiapaayp is undetermined. Archaeological researchers within the area suggest that the village social structure included a chief's residence around which other inhabitants lived and clustered. Variations within artifact assemblages collected from different sites within Wiiapaayp village (Cuyapaipe Indian Reservation) might discern a possible hierarchy of social structure among sites. The distribution of such a social structure could also be determined through extensive investigation of Wiiapaayp village and its various multiple resource areas (1, 2, and 3). Additionally, there is conjecture concerning possible cultural influences from Arizona generally referred to as the Hakatayan Tradition. The areal limits of such possible influences needs to be determined including affects occurring at Wiiapaayp village. Burnt bone (possible cremation remains) have also been found within the various multiple resource areas at Cuyapaipe Indian Reservation. The remnants of burial practices used by native Americans is of high significance to the heritage of Southern Diegueno Indians, particularly those currently occupying Cuyapaipe Indian Reservation. Their interest has been exemplified in recent years through execution of a modified Karuk ceremony in which burnt burial remains found at Santee Greens were reburied.

Value of Public: The public currently has little knowledge of maintenance-to-procurement site relationships and those social, economic, technological and environmental variables which influenced the development of Wiiapaayp village.

Native American Concerns: The Cuyapaipe Indian Tribal Council has expressed sincere concern for their heritage, the cultural resources situated within Cuyapaipe Indian Reservation, and for the safety of the archaeological sites that have been recorded. Additionally, Southern Diegueno groups throughout San Diego County have clearly expressed their concern and definite sensitivity toward places of spiritual significance containing burials or cremation remains. Such areas are to be respected and not defaced without prior consent from the Southern Diegueno people.

Multiple Resource Area No. 3

Cultural resources of Cuyapaipe Indian Reservation

Description: Believed to be the southern portion of the seasonally occupied village Wiiapaayp. This portion of Wiiapaayp encompasses sites SDi-8422, 8423, and 8434 (Type IV sites). Through the use of hierarchical clustering techniques it has been possible to discern maintenance sites which exhibit archaeological attributes related to the nutritional and technological requirements of Southern Diegueno Indians. Southern Diegueno maintenance sites are located by selection in terms of space, shelter and cost of effort to procure environmental resources. Procurement sites (Types I-III) exhibit activity attributes associated with the direct exploitation of nearby resources and are clustered around Type IV maintenance sites.

Attributes among sites SDi-8422, 8423, and 8434 include thermal fractured rocks, cache/storage, historic debris, cupules, burnt bone (possible cremation), cores, midden, charcoal/ash, rock shelters, pot sherds, projectile point, hammerstone, manos, portable metate, bedrock mortars, flakes, debitage, stone tools, bedrock basins, and bedrock slicks. The area of this multiple resource is approximately 480 meters north to

south and 650 meters east to west. A cultural resource inventory of approximately 4100 acres within Cuyapaipe Indian Reservation and surrounding the Multiple Resource Area No. 3 complex suggests that cultural remains found on the surface are most likely of Late Prehistoric (Southern Diegueno) origin, circa 1000 AD.

Integrity: Sites SDi-8422, 8423, and 8434 within Multiple Resource Area No. 3 is in excellent condition. Sites SDi-8422 and 8423 have been partially covered by decomposed granite wash deposited by La Posta Creek. Thing Valley road passes between sites SDi-8422, 8423 and 8434 which impacts a very small eastern part of SDi-8434 with less than five percent having been adversely affected. Sites SDi-8422, 8423 and 8434 can provide significant scientific data according to their current status and integrity. The midden within SDi-8434 is well-developed, most cultural debris are whole and in high density quantities as compared to other sites within the reservation boundaries.

Documentation: Sites SDi-8422, 8423, and 8434 have not been previously recorded. No other information or data concerning this multiple resource are is available.

Uniqueness: The distribution of occupants within the village of Wiiapaayp is undetermined. Archaeological researchers within the area suggest that the village social structure included a chief's residence around which other inhabitants lived and clustered. Variations within artifact assemblages collected from different sites within Wiiapaayp village (Cuyapaipe Indian Reservation) might discern a possible hierarchy of social structure among sites. The distribution of such a social structure could also be determined through extensive investigation of Wiiapaayp village and its various multiple resource areas (1, 2, and 3). Additionally, there is conjecture concerning possible cultural influences from Arizona generally referred to as the Hakatayan Tradition. The areal limits of such possible influences needs to be determined including affects

occurring at Wiiapaayp village. Burnt bone (possible cremation remains) have also been found within the various multiple resource area at Cuyapaipe Indian Reservation. The remnants of burial practices used by native Americans is of high significance to the heritage of Southern Diegueno Indians, particularly those currently occupying Cuyapaipe Indian Reservation. Their interest has been exemplified in recent years through execution of a modified Karuk ceremony in which burnt burial remains found at Santee Greens were reburied.

Value of Public: The public currently has little knowledge of maintenance-to-procurement site relationships and those social, economic, technological and environmental variables which influenced the development of Wiiapaayp village.

Native American Concerns: The Cuyapaipe Indian Tribal Council has expressed sincere concern for their heritage, the cultural resources situated within Cuyapaipe Indian Reservation, and for the safety of the archaeological sites that have been recorded. Additionally, Southern Diegueno groups throughout San Diego County have clearly expressed their concern and definite sensitivity toward places of spiritual significance containing burials or cremation remains. Such areas are to be respected and not defaced without prior consent from the Southern Diegueno people.

9.5 SITES NOT ELIGIBLE FOR NATIONAL REGISTER

There are 18 remaining sites which are considered not to be eligible for the National Register of Historic Places. With the exception of 2 historic loci, the majority of non-eligible cultural resources are consisting of 14 procurement sites and 2 possible maintenance sites.

Sites SDi-8411, 8414, 8416, 8418, 8419, 8421, 8424, 8425, and 8429 are Type II procurement loci consisting of pot drops, slicks, basins, mortars, or combinations thereof. Based upon current technology and understanding of these archaeological phenomena, sites having only such isolated occurrences provide little scientific data

other than activity dispersion. Additionally, it is believed that milling features such as the above are well-represented by those sites being nominated to the National Register of Historic Places. Procurement sites SDi-8409, 8417, 8420, 8427, and 8428 are Type III loci consisting of milling features in conjunction with the occurrence of lithics. These are small to medium-sized multi-activity sites which have similar activities occurring in Type IV sites being nominated to the National Register. It is believed that these sites also provide little scientific data other than activity distribution. Sites Type IV that are not eligible for the National Register of Historic Places include SDi-8412 and 8426. An equal number of similar sites have been nominated to the National Register and are believed to be of similar integrity, quality and a representative sample of the cultural phenomena found within Cuyapaipe Indian Reservation. The relationship of the ineligible sites to eligible sites has been addressed by the research design for this project. The distribution, quantity and pattern of the ineligible sites and their archaeological attributes have been recorded as a result of this survey and cannot provide any further data with research potential that would not be observed in the nominated sites.

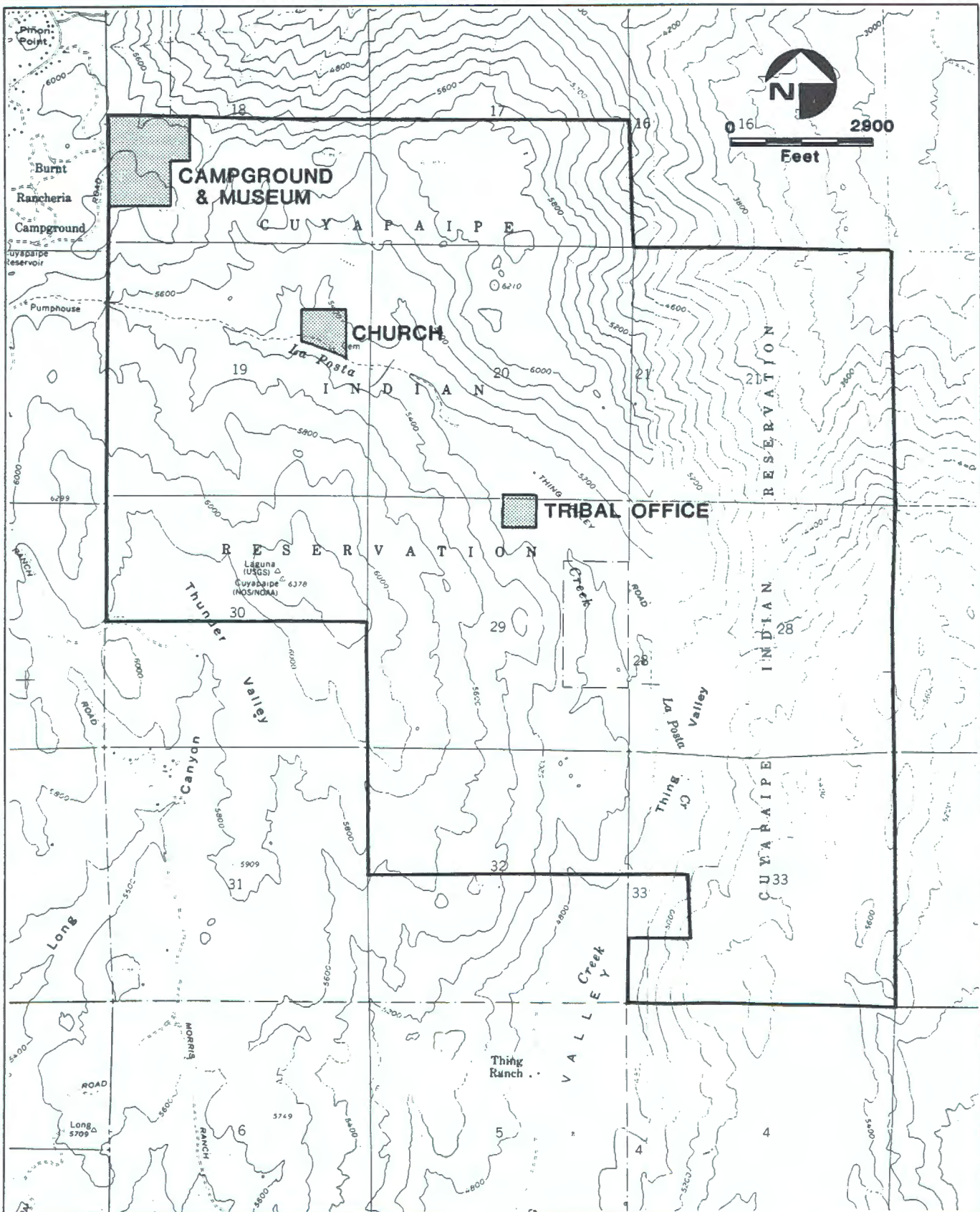
Finally, the remaining two historical sites (SDi-8393-H, and 8394-H) do not offer substantial evidence for further studies concerning the late history at Cuyapaipe Indian Reservation. Research potential regarding these sites is limited due to the lack of diagnostic historical or architectural traits. Historical records concerning the Reservation do not indicate specific information pertaining to the individual sites. To obtain material indicative of the history of each structure, further communication with previous residents of the reservation would be necessary. This would involve an extensive search to locate reliable sources, considering the fact that many of the previous residents have lost contact with the reservation or are deceased.

SECTION X
POTENTIAL ADVERSE IMPACTS

10.1 DEVELOPMENT OF RESERVATION LANDS

Areas within Cuyapaipe Indian Reservation being considered by the tribal council for future construction sites are shown in Figure 10-1. These sites will be used to develop a campground with museum, a church, and a tribal office. The areas depicted in Figure 10-1 are not the result of lands being surveyed by engineers but rather sites selected by Cuyapaipe Tribal Council and shown on a map to WESTEC archaeologists in a generalized manner. The potential construction sites depicted, therefore, may exceed the requirements of land needed to implement a development project but still serve as a buffer zone to areas undergoing potential adverse effects.

As shown, the construction of a campground with museum or tribal office will not adversely effect any cultural resources of National Register quality. As per criteria set forth in Title 36 CFR 1202.6, federal agencies are not obligated to give cultural resources ineligible for the National Register of Historic Places any further consideration in project planning or implementation. The construction of the church, however, may adversely affect Multiple Resource Area No. 1 (Sites SDi-8410 and 8413). The church building, an access road to the church, or parking lot space for automobiles driven by church attendants could adversely affect cultural resources within the area. It is believed that improper planning of the church construction project will adversely affect significant portions of Wiiapaayp village consisting of sites SDi-8410 and 8413. The plan of action and scope of work must consider mitigating potential adverse effects to Multiple Resource Area No. 1 in the event that any of the cultural resource cannot be avoided while constructing the church or associated aspects.



Potential Areas for Future Construction Sites as Provided by the Cuyapaipe Tribal Council.

FIGURE 10-1

SECTION XI

MITIGATION MEASURES

11.1 MITIGATION ASSOCIATED WITH CONSTRUCTION OF CHURCH

It is recommended that the portion of Multiple Resource Area No. 1 to be developed be delineated by a professional land survey team. This should be followed by a qualified archaeological survey crew which will micro-map and collect all cultural remnants within the delineated area as well as a 10 meter buffer zone to each outer side of the demarcation. The collected cultural remains will be delivered to a qualified archaeological laboratory where they are to be catalogued and analyzed with all other pertinent field data. Results of the surface collection should include detailed surface trend maps, spatial analysis between artifact categories, general descriptive statistics, and frequency analysis with all investigations being prepared as a final report. It is our opinion that surface collection should be followed by subsurface testing and recovery using valid statistical samples which will serve to mitigate potential adverse effects to subsurface cultural resources.

Statistical sample sizes required for finite populations, such as Multiple Resource Area No. 1, for selected confidence levels and specified reliability limits in sampling units are determined as follows. The required size will be for a percent computed from a sample drawn at random from each site, for a confidence level of 99 percent with plus or minus 3 percent reliability. The formula used to determine the sample size is:

$$\sigma\% = \sqrt{\frac{pq}{n} \cdot \frac{N-n}{N-1}}$$

where:

p = percent of attributes in each site expressed as a decimal (expected rate of occurrence assumed not to be over 5 percent or not less than 95 percent)

$$q = 1 - p$$

N = size of each site

n = size of sample

The use of this formula approximates the distribution of a percent by use of the normal distribution as an estimate of the hypergeometric distribution when the proportion of each site in the sample is less than 50 percent (Hill, Roth and Arkin 1962). The results of the formula can be ascertained given the area, size of the construction site and sampling unit size of one meter by one meter excavation pits. The required number of test units can be randomly selected within the construction site and excavated. Although sampling methods used to fulfill this requirement will be left to the discretion of the principal investigator and the research questions under examination, there should be some consideration of stratified sampling in progressive stages. Implementation of excavation units and collection of cultural materials are to follow carefully controlled and standardized procedures with work being done by qualified archaeological personnel. The collected cultural remains are also to be delivered to a qualified archaeological laboratory where the artifacts are to be catalogued and analyzed with all other pertinent field data.

Following the micro-mapping and execution field activities, the remaining site loci are to be securely separated from the delineated construction zone by standard galvanized hurricane fencing. The fence should be built and set no further than the limits delineated by the land survey crew. After completion of the church and associated aspects the galvanized hurricane fence may be removed if desired. Results of the mitigation procedures should be prepared as a final report.

SECTION XII

CONCLUSIONS

Archaeologists from WESTEC Services, Inc. have located, recorded, and analyzed 23 prehistoric and 2 historic archaeological sites on Cuyapaipe Indian Reservation. Four hypotheses concerning: 1) site types; 2) Late Milling site occurrence; 3) site type relationships; and 4) spatial distribution of living areas have been addressed. Subsequent to the analysis of WESTEC's survey data it has been determined that the predominant cultural horizon expressed within the archaeological record at Cuyapaipe Indian Reservation is the Late Milling phase. Site types were discerned through statistical methods to produce a dendrogram which produced types similar to those described by D.L. True (1970) for the Cuyamaca Complex, Santa Ysabel Indian Reservation (Taylor and Carrico 1980), and Manzanita Indian Reservation (Taylor and Carrico 1980). Additions to the True (1970) site types would include sites that exhibit a combination of milling and lithic attributes without the presence of midden. Only a few diagnostic projectile points similar to True's types were found. Insufficient data was available from a survey level to permit further in-depth study. Maintenance sites were found to have a clustered pattern believed not to be random possibly signifying the location of Wiiapaayp village. It is suggested that the occurrence of these sites within a particular area is probably ecologically determined and the clustered spatial pattern is the result of a village complex in which a social hierarchical structure might be discerned through intensive research and analysis.

Analytical methods used for the data analysis are shown to be sensitive to discerning systems of human organization in space based upon hierarchies of movement-minimization, accessibility, agglomeration and relative resource "pull."

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APPENDIX A
CUYAPAIPE INDIAN RESERVATION ETHNOGRAPHY

CUYAPAIPE INDIAN RESERVATION ETHNOGRAPHY

Prepared for:

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APPENDIX A

1.1 CUYAPAIPE RESERVATION ETHNOGRAPHY: DISCUSSIONS WITH ROMALDO La CHAPPA

1.1.1 Study Methods and Limitations

This ethnography documents the old lifeways remembered by the most recent inhabitants of the Cuyapaipe Indian Reservation. Specifically, the study is based on interviews with Romaldo La Chappa and discussions with Rosalie Robertson and Tony Pinto. Many of these discussions have taken place over the past 5 years. The most recent interviews with Romaldo La Chappa were conducted at Rosalie Robertson's house on Campo Reservation. These were specifically goal oriented with the aim to garner as much information about Cuyapaipe as possible. Prior to going into the field a series of questions were formulated and include:

1. Where on Cuyapaipe was the last keruk held? Is this a traditional place to have such ceremonies? Are there any specific stories that were developed at Cuyapaipe; what are they about and what significance did they hold for the Kumeyaay people?
2. Aside from the keruk area, are there any ceremonial places on Cuyapaipe that Romaldo can remember and do these hold importance for all Kumeyaay or only for those with a relationship to the reservation area?
3. What clans used the Cuyapaipe area? Was it used all year round or seasonally? Did the people travel to a lowland area or was there even a seasonal round? Did the people at Cuyapaipe travel to the desert and if so, where and for what purpose?
4. How many people lived at Cuyapaipe? Did they live in a cluster village or did they live spread out as is the case at the Paipai village of Santa Catarina?

In order to secure some or all of the information to answer these questions, Romaldo was interviewed in as comfortable surroundings as possible. The interview format was basically free-flowing in that questions were asked and Romaldo answered them and elaborated as he felt necessary. Often the same question was asked in a slightly altered format a number of times throughout the interview. This helped to ensure that the answers were correct and complete. All questions and responses were recorded on tape and field notes taken. Romaldo would answer questions either in English or in Kumeyaay. The latter responses were translated by Rosalie Robertson.¹

Problems encountered in the preparation of this report were of two types: kinds of responses and location of interview. The first problem relates to the fact that many of the discussions which have occurred over the past 5 years took place between friends, were general in nature and could not always be applied to the current study. Romaldo La Chappa, as primary informant, exhibits amazing recall for events and people, although he rarely provides dates to specific occurrences. Instead, he generally would answer a question about a date by stating when an event occurred during his life, such as "when I was a young man." Also, questions about ceremonial areas would elicit a one- or two-word response. Another major problem is that Romaldo does not live full time at Cuyapaibe although he maintains a house there. Bad access during inclement weather and advancing age prohibits Mr. La Chappa from occupying his dwelling at Cuyapaibe permanently. As such Romaldo was not able to physically verify exact locations of significant cultural resource areas.

The second type of problem was the inapplicability of some of the research questions. As with most pre-field questions and designs, it became necessary to modify them as work progressed. The questions on ceremonies and stories were shortened because response data concerning these subjects was lacking. Clan use of the reservation was partially answered; the same is true for seasonal rounds. Many of the specific

questions regarding Cuyapaipe were modified and made more general because Romaldo was not moved onto the reservation until 1946. Romaldo lived most of his life at the Little Laguna Rancheria, situated 6 miles from Cuyapaipe.²

Consequently, this study has become more oriented toward the general aspects of life at Cuyapaipe and how these have changed over the years of Romaldo's life. The motif and perspective presented provides cultural resource management data to evaluate pertinent cultural resources on Cuyapaipe Reservation and their importance to the Kumeyaay people.

An interesting role reversal occurred during the course of this ethnographic study. Occasionally, the ethnographer would become the informant, with Romaldo asking the pertinent questions. This was particularly true when discussing government records concerning persons who had lived at Cuyapaipe and any references to La Chappa. In general, Romaldo was very interested in how official government documents recorded him (see Reservation Census, Table 3-3).

1.1.2 The Ethnographer's Main Informant: Romaldo's Story

Romaldo La Chappa was born in the area later named Little Laguna Reservation (Wee a' kai) 107 years ago.³ His father, Tamor (Ramon) La Chappa, was also born in this area. Romaldo's mother was born in the area now known as Cuyapaipe Reservation. Her maiden name was Marcella Chai-cur. Romaldo's story is similar to many Native Americans around the turn of the century. As a young man, he traveled and worked throughout the southeastern part of San Diego County. He spent 6 years working for Sam Thing as a cowboy at Vallecitos. He later worked in the vineyards of El Cajon. Here he and other Native Americans picked grapes, spread them out to dry and bagged them for raisins.

To support his family Romaldo also worked in the construction trade. He helped build a store and water well in El Cajon as well as a store in Jacumba. Other means of supplementing his income came from odd jobs and hunting game animals.

Whenever he finished a job Romaldo would always return home to Little Laguna. He lived primarily at Little Laguna until 1946 when he was removed by an Indian Policeman, Bill Coleman and temporarily moved to Riverside. During this time Romaldo was informed that he could no longer live at Little Laguna and would be moved to Cuyapaïpe, the entire Little Laguna property was then deeded to Tom Lucas.⁴

1.1.3 Ethnographic Theme

If an ethnohistoric study is to have relevance, it should have a connecting theme or idea. For this work, the theme involves the culture of the Cuyapaïpe people, a culture that has undergone a great deal of change and stress over the last 150 years. This change is exemplified in the modification of "traditional" cultural patterns such as religion, economics, residence patterns and cultural values. As a culture changes, particularly if that change is brought about by external pressures, those values which are important to the people will also change. As will be shown, those elements of the culture that have resisted change will become more important and as a result the protection of those remaining traits will become paramount. As Leslie White has indicated, "the culturalogical proposition that culture consists of a body, or a flow, of culture traits (objects, acts, ideas) which interact with one another, forming new permutations, combinations and synthesis..." (White 1973:xxv).⁵

1.1.4 Aspects of Life at Cuyapaïpe

The culture of the people living on Cuyapaïpe Indian Reservation during Romaldo La Chappa's youth was only a shadow of what it had been prior to incursion by Spaniards and Anglo-Europeans. This becomes most apparent when reviewing the ethnographic and archaeological records. D.L. True has indicated that the Kumeyaay people living in the Cuyamaca Mountains practiced a settlement pattern of "two relatively stable and permanent camps that were occupied on a seasonal basis; a winter camp at the lower elevation and a summer camp up in the mountains" (True 1970:54). Loumala

indicated that the village and not the tribe was the focal point for much of the cultural activity (Loumala 1963). Each village consisted of one and occasionally more sib groups which were organized on a patrilocal and patrilineal pattern (Spier 1923, Gifford 1918, Loumala 1976). In addition to the main camps, subsidiary resource stations were used and combined the two site categories constituted a village. How much and how often the resource camps were used would depend upon acorn crops (True 1970, May 1975). The Kumeyaay had a well-developed cosmology, were both color and direction oriented and were somewhat pragmatic in nature, i.e., they were less dogmatic than many other native groups. Each part of a person's life cycle had an attendant ritual; birth, puberty, marriage and death. Shamans controlled the rituals and ceremonies. There was also a well-developed mythology and song cycles (Waterman 1908).

Pre-contact Kumeyaay had a wealth of tools to exploit the physical environment and to perform various rituals. These included grinding implements, projectile points, stone scrapers and choppers, arrow straighteners, yucca fiber sandals and nets, bone needles and scrapers, pottery vessels and figurines. Items such as special types of stone, shell and food stuffs were traded among the Kumeyaay.

By the time that Romaldo La Chappa was born, the Kumeyaay living on Cuyapaipe lived a marginal existence, just barely at the subsistence level, slightly above starvation.⁶ Anglo-American produced goods (cloth, weapons, utensils and houses) were rapidly replacing comparable traditional items. The economy shifted from a collecting-hunting horticulture base to a restricted imitation of white culture. Robertson has indicated that American government authorities discouraged the practice of traditional religion (Robertson, personal communication). The mere fact of settling a collecting people in a restricted area (reservation) would have the effect of limiting their traditional economic pursuits. As is seen on page 54 of this report, a matron was

appointed by the federal government. Her role was to see to the welfare of the reservations under her purview. The people were encouraged to take up agricultural pursuits or to leave the reservation and become part of the cash economy.

1.1.5 Economic Conditions at Cuyapaipa

The economy of Cuyapaipa was a mix of traditional collecting and hunting agriculture and off-reservation work. The latter consisted generally of working as a ranch hand, farm field laborer, or in construction. Traditional work included collection and processing of wild nuts, grains, roots and tending animals. Agriculture was carried out as a means of obtaining food and some cash. Corn and beans were taken to Campo and sold at the old store or traded for commodities; wheat and barley were grown for food.

All work was done by hand, including preparing the fields, harvesting and threshing of the grains. Harvesting consisted of spreading gunney sacks on the ground. The sheaves of grain would then be placed there and trammed by a horse. The grain was winnowed by the women, using traditional flat baskets and tossing the grain into the air to remove the chaff. The women would then grind it into flour by using metates and manos.

Hunting provided important supplement to the diet. Romaldo recalled hunting bighorn sheep at Canebrake near the desert. He used bow and arrow and a rifle when bullets were available. Rabbits were hunted in the traditional way, a long net would be spread out over an area, with a group of people driving the rabbits into the net. The hunters would then kill them with throwing sticks -- a short curved stick similar to the Australian boomerang.

Romaldo indicated that when he was young many of the traditional hunting taboos were still enforced. "A hunter could not keep what he killed, he had to share it with the people. This was done to assure that you would be a good hunter and live a

long life." After a kill, the hunter would take the intestines, soak them in water and rub it on his arms, bow, or gun. This also gave him good luck. It was also important not to let a woman in her menstrual cycle come close to the weapons, or "you would have bad luck." Before hunting, it was important for the hunter to purify himself with the smoke of white sage (Salvia apiana).

As mentioned by Romaldo, the economy was a mix of traditional and off-reservation work. The off-reservation work was important not only to the Indians but also to the local economy. Romaldo indicated that when working in the vineyards in El Cajon he never saw an Anglo or Mexican, only Indians worked as field hands. This confirms what Carrico stated, "The labor force in the Southern Counties was so predominately Native American..." (Carrico 1980:199). This situation seemed to persist through the 1920s and early 1930s (Borne, personal communication).

Travel to Cuyapaipe

Travel to Cuyapaipe was difficult, Indians had few horses so trips often had to be made on foot. Access into Cuyapaipe by horse and wagon was made through Laguna, entering the reservation along the northcentral boundary. There were numerous trails from Cuyapaipe to other areas including Little Laguna, Vallecitos, Canebrake, Campo and Jacumba. According to Romaldo and confirmed by Cline (1979), these trails used by the residents of Cuyapaipe in pre-contact times for travel to collecting areas in the desert and foothills. After the reservation was established, travel for purposes of food gathering was limited. Travel was not, however, eliminated for purposes of economics. That is to say, it was still necessary for residents to leave the Cuyapaipe area to supplement their income. The major difference was rather than traveling to a resource station, they traveled to a farm or ranch.

1.1.7 Housing

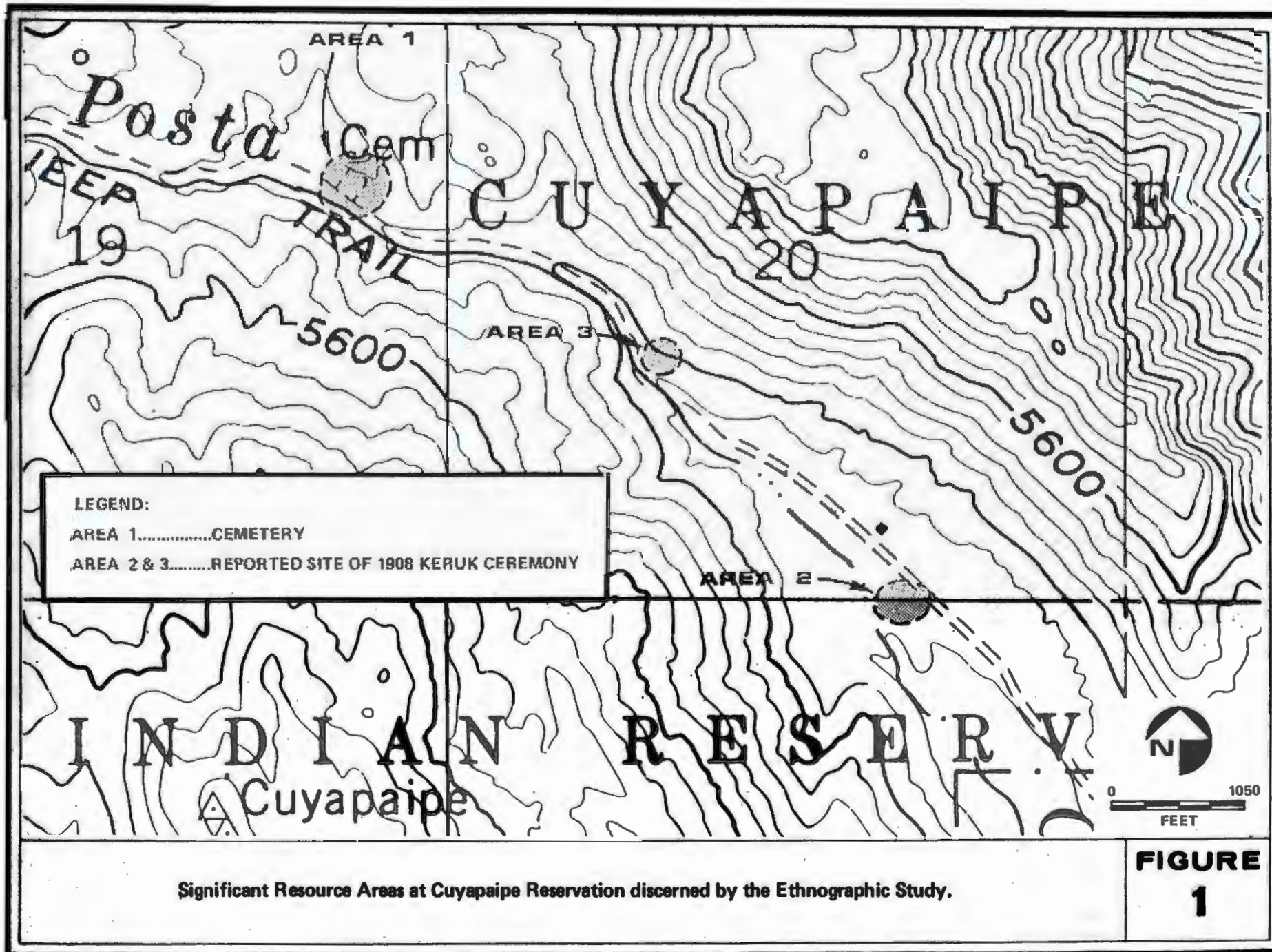
Housing on Cuyapaipe during Romaldo's youth was of two types: traditional and Anglo-European. The traditional houses were generally circular in shape and domed in cross-section. The door usually faced east. Often a ramada was attached to the structure (see DuBois 1907 and DuBois' photographs, page 53, this report). These houses were constructed without nails. The structures were made of small willow branches bent, shaped and strapped together. The frame structure was covered by thatch that was sewed to the structure by a long smooth bone needle or punch and yucca twine. These houses looked much like the Audubon drawing seen in Loumala's text (1978:598).

The Anglo-European houses were wood frame with either a wood floor or dirt floor. One can be seen in the background of Photograph A, Plate 3-1. This mix of house types apparently was carried on until the 1930s. Finally, all houses became the wood frame style.

1.1.8 Fiestas and Ceremonies

Romaldo recalled a big fiesta being held on Cuyapaipe at some time when he was a young man. People came from Campo, Dehesa, Barona, Agua Caliente, Saboba, La Posta and Palm Springs. The fiesta lasted for 1 week with "lots of food, games and dancing." The traditional gambling game, Peon, was played as well as a four-cornered game played with tossing sticks, called "koka'twich." Romaldo won four dollars in this game.

Romaldo recalls a keruk ceremony held in 1908. It has been described in some detail by Cline (1979) and by an eye witness Davis (1919). At the request of members of Cuyapaipe little further discussion will be given in this report beyond the fact that it was directed by Paayuun. Paayuun is described as having been a very powerful and important leader. The location of the site has been given at two different places by different informants. Both locations are shown in Figure 1 (Areas 2 and 3, Area 1 is a cemetery).



Cuyapaipa is considered a very important place to modern Kumeyaay. A number of important songs are said to have originated here. These are the Wild Cat Song and the Fire Song. The significance of Cuyapaipa was demonstrated in 1980 when it was chosen as the place to rebury an archaeologically excavated cremation. Nearly 75 people attended the ceremony. People from all areas of the Kumeyaay as well as Luiseno, Cahuilla and Cocopa attended. This ceremony was not a partial keruk. Either a keruk is held or it is not held: "you cannot do it part way or bad things will happen" (Tom Hart, personal communication). Tom Hart, who led the ceremony, felt that not all the elements of a Keruk were fully understood by the current Kumeyaay people. Therefore, this reburial occurred in the following manner.

The reburial ceremony was conducted in the area of Romaldo La Chappa's house. A rectangular, brush ramada was constructed in which the ceremony took place. A separate cooking area was established and situated 100 feet southeast of the ramada, adjacent to Romaldo's cabin. Because it was not known if the cremated remains were male or female, grave goods and gifts for both sexes were provided. Items included male/female clothes which were hung on the inner walls of the ramada. The female clothes were hung on the east wall opposite the male clothes hanging on the west wall. The cremation was placed in a wood box and set within an altar of small tables forming a step pyramid. The altar was draped with black cloth as was the cremation box. A candleabra with seven candles lit was situated on top of the altar. Many lit candles within the ramada surrounded the altar. The ceremonial singing and Indian as well as Christian prayers began at sunset and continued until sunrise by Kumeyaay ceremony participants. At sunrise, the grave goods only were burnt along with four prayer sticks, two white and two black. Gifts of cloth, blankets and clothes were distributed to those who participated in the ceremony. The cremation box, still draped in black cloth, was taken to the new cemetery where Christian prayers were said and the ashes reburied. This type of reburial was unique and may never occur again.

1.1.9 Village Arrangement

Romaldo was asked about the spacial arrangements of the houses at Cuyapaipa as to whether they were clustered or were spread out, as is the case at the modern PaiPai village of Santa Catarina. He responded by indicating that the houses were separated, each being distinct from its neighbors.

This question is important when considering affinity or contemporaneity of archaeological sites. What to an archaeologist may be a separate milling/campsite area may in fact be the remains of a single family house, activity area, that in turn is part of a larger area called a village. Some residents of Santa Catarina are separated from their neighbors by as much as two miles. They are still members of the village, with village boundaries extending to their house. This apparently was the case at Cuyapaipa.

1.1.10 Where Did the Residents of Cuyapaipa Go?

When looking at the population records for 1906, it can be seen that there were more people at Cuyapaipa then than there are presently. The logical question is where did the people go? Apparently a number of things occurred. First, there are no cash-paying jobs on the reservation. With Kumeyaay traditional economy destroyed and the reservation only marginally acceptable for agricultural pursuits, the people were forced to go elsewhere to obtain jobs. The access to the reservation is also nearly non-existent during the winter. Therefore, even if there were jobs in the vicinity of the reservation, the people could not reach them a good part of the year.

Second, more Kumeyaay people died than were born on the reservation. This obviously reduced the existing Indian population available to fill job openings. Finally, the remaining Kumeyaay people moved to other reservations such as Campo, Santa Ysabel and Winterhaven. These areas were apparently chosen because of their proximity to agricultural jobs.

1.1.11 Clan Affiliation

The only clan which could be tied to Cuyapaïpe by Romaldo was the Hil-me-up. Whether this was the only clan there is is not known, it simply is the only clan he could remember. The Hil-me-ups are generally found in the Campo and Cuyapaïpe area with some in Viejas, Santa Ysabel and Winterhaven.⁷

1.1.12 Discussion

The question of where the people went is central to the issue of the culture change taking place at Cuyapaïpe. Had the traditional values remained, it seems unlikely that the Kumeyuaay people would have left their mountain home. But, to survive and to maintain themselves, it was necessary that the Kumeyaay people living at Cuyapaïpe move to other areas. In doing so, the Indians seem to have lost some contact with their past heritage. The reburial ceremony was as much a revitalization of past culture values as it was a remembrance of the dead. The ceremony acted to bring Indian people together, song and stories were related to the young, people sat and talked about the importance of the traditional values and how the Kumeyaay could relate to the modern world.

Presently, the Indian people are beginning to return to Cuyapaïpe Reservation. The houses are being repaired, a water system installed, Christmas trees planted to provide an economic base and roads improved. None of the traditional economic practices remain on the reservation, nor are any traditional houses to be found. Most of the traditional ceremonies and handicrafts are not practiced. However, there are plans being made to begin classes teaching the Kumeyaay language, pottery and basket making. The intent is not to bring about a return to the "old way" but simply to keep remembered aspects of the traditional culture from dying out. This will serve to reaffirm the Kumeyaay people of the importance to remember their long past heritage. The Kumeyaay recognize the importance of their future and the two phenomena should not be separated.

1.1.13 Ethnographic Cultural Resource Evaluation

"The concept of significance like no other in conservation archaeology is a constant source of frustration and inspiration" (Schiffer and Gummerman 1977:239). Assessing significance of cultural resources is perhaps the most difficult assignment for an archaeologist, much less an ethnographer. Not only does the researcher have to be an expert in the scientific relevance of a given resource, that person must also be able to address historic, public and ethnic aspects (Moratto and Kelly 1978; Schiffer and Gummerman 1977). For the archaeologist, the most difficult of these categories is often the ethnic concerns. Moratto and Kelly (1978:10) indicate that:

A cultural resource that holds religious, mythological, spiritual or other symbolic importance for a discrete group of people is said to be ethnically significant.

As should be apparent, this category refers to the value Native Americans place on cultural resources at Cuyapaipe Reservation. Based upon statements made by tribal elders during the reburial ceremony, the entire Cuyapaipe area is considered significant in a religious context. However, for long-term management purposes, it is best to narrow down the areas of major Native American concern. Romaldo La Chappa mentioned only two areas of ceremonial or religious importance to him. Because Romaldo was reluctant to respond to questions about religious and ceremonial areas, it seems probable that there exists other areas either on or in the vicinity of Cuyapaipe Reservation. Romaldo would not discuss these significant areas because of their importance to him. The two areas discussed by Romaldo are:

- o Area 1: This area is said to be a cremation ground. It is located near the old cemetery. The exact location was not specified except that it is close to the cemetery. Area 1 is contained within Multiple Resource Area No. 1, mentioned later in this report.

Condition: Possible traces of cremations were found at SDi-8410 and SDi-8413. Since the condition of the area around the old cemetery has large amounts of dead fall from the surrounding trees, cremations or other cultural remains would be difficult to locate during a surface reconnaissance.

Integrity: The area around the old cemetery is generally in good condition with little vandalism having occurred. The only known disturbance has been in the cemetery where a grave had been disrupted.

Value: The cremation ground is an area of importance to Romaldo La Chappa. The emphasis with which he described it and also the manner in which he took care to not give an accurate description of its location attests to this point. The Native American community at large in San Diego County has expressed great concern over the protection of their cemeteries, both historic and prehistoric. The care with which a 1200 year old burial was reburied on the reservation is confirmation of the concern for the remnants of their ancestors.

- o Area 2: This is the location of the keruk as relate by Romaldo. It took place in the area in front of his house. This location with its large oak trees and proximity to water is ideal for such a ceremony. In fact, this is the same location at which the recent reburial ceremony took place.

Condition: Because everything at a keruk is burnt, no evidence is left for determining an exact location.

Integrity: The area around Romaldo's house is highly disturbed. Most recently, it has been plowed and in the recent past a number of small sheds have been constructed at this location.

Value: The value of the keruk does not seem to be in where it was located but rather in what took place. The ceremony is considered so sacred that the tribal office requested that no description be included of the keruk.

- o Area 3: This area was indicated by Tony Pinto to have been the location where the 1908 keruk took place. It is in the area of SDi-8418. As with Area 2, no evidence of the keruk could be found and as such, an exact location could not be determined.

1.1.14 Ethnographic: National Register Determination

Area 1 meets the criteria for inclusion on the National Register of Historic Sites and Places. It is in an area of low disturbance and contains resources that are considered highly significant by a segment of the Native American population. Because Area 1 is contained in Multiple Resource Area No. 1 only enhances its significance and its need for some type of protection.

ETHNOGRAPHIC FOOTNOTES

Compiled by Richard L. Carrico

1. Rosalie Pinto Robertson is an active Kumeyaay tribal leader who has been of great assistance to researchers and scholars seeking to interview native speakers and "oldtimers." Mrs. Robertson was the interpreter and invaluable assistant for Florence Shippek's The Autobiography of Delfina Cuero: A Diegueno Indian (Banning: Malki Museum Press, 1970) and has been working with local Native Americans to ensure continuance of traditional culture.
2. Although Little Laguna or La Laguna is occasionally referred to as a reservation, there is great ambiguity regarding the actual status of the 320 acres ($\frac{1}{2}$ section) prior to 1946. The Little Laguna tract was alternately referred to as a "Reservation" (San Diego Union 12 January 1930, p. 5, col. 4; 15 January 1948, p. 1, col. 1) and as a "Rancheria" (San Diego Union 29 June 1880, p. 4, col. 4). A preliminary review of federal documents does not indicate that an Executive Order for establishing an official reservation was ever provided.
3. Romaldo La Chappa's age is a point of some dispute. Romaldo reports that he was born about 1874 and is 107 years of age. Federal government documents indicate that he was 16 years old at the time of the 1906 census (U.S. Federal Census 1906). At that time Romaldo's mother Marcella Chai-cur was a 45 year old widow. A newspaper interview with Romaldo (San Diego Union 4 May 1948, p. 3, col. 1) reported that he was 47 years old in 1948. Part of Mr. La Chappa's interest in the old government records is based on the discrepancy between what he knows to be his age and what the government reports.

4. The transfer of the Little Laguna or La Laguna tract is a point of serious contention between Romaldo La Chappa and Mr. Thomas Lucas. Lucas claims to be the remaining member of the Kawamii tribe or band and in 1946 present his claim for ownership of his ancestral lands (Cline 1979; San Diego Union 30 August 1949, p. 1, col. 7-8, 24 March 1947, p. 1, col. 2; 17 April 1947, p. 8, col. 5-6; 11 July 1947, p. 13, col. 2-3; 28 September 1947, p. 13, col. 3-4). Romaldo La Chappa and several other Kumeyaay contested the Lucas claim San Diego Union 4 April 1948, p. 3, col. 1, but to no avail.
5. The ability of native cultures to resist change and persist while adapting is documented in general by Edward Spicer "Persistent Cultural Systems" Science 174 (November 1971), pp. 795-800 and by Lowell John Bean and others in their "Persistence and Power, A Study of Native American Peoples in the Sonoran Desert and the Devers to Palo Verde High Voltage Transmission Line" Southern California Edison Co., 1978.
6. Apparently conditions at various reservations and settlements varied year to year and perhaps settlement to settlement. Newspaper accounts, federal documents and diaries for the 1870-1900 period alternate between portraying native Americans as starving indigents or as thriving farmers and settlers. However, the years 1879-81 were particularly hard with crop failures, extreme cold and the death of livestock.
7. The name Hil-me-up, or Hilshmeup, occurs in various census records and documents, frequently as a suffix or surname. Examples include: 1906 Federal Census; Davis 1919:11, 12; Gifford 1918).

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APPENDIX B

**COPY OF FORMS FOR THE
NATIONAL REGISTER OF HISTORIC PLACES**

United States Department of the Interior
Heritage Conservation and Recreation Service

National Register of Historic Places Inventory—Nomination Form

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

For HCRS use only

received

date entered

1. Name

historic CA-SDi-8410, 8413

and/or common

2. Location

street & number Cuyapaipe Indian Reservation

___ not for publication

city, town Boulevard

☒ vicinity of

congressional district Warners 43rd

state California

code

county San Diego

code

Classification

Category	Ownership	Status	Present Use	
☒ district	☐ public	☐ occupied	☐ agriculture	☐ museum
☐ building(s)	☒ private	☒ unoccupied	☐ commercial	☐ park
☐ structure	☐ both	☐ work in progress	☐ educational	☐ private residence
☐ site	Public Acquisition	Accessible	☐ entertainment	☐ religious
☐ object	☐ in process	☒ yes: restricted	☐ government	☐ scientific
	☐ being considered	☐ yes: unrestricted	☐ industrial	☐ transportation
		☐ no	☐ military	☒ other: Indian

4. Owner of Property

Reservation

name Cuyapaipe Tribal Office

street & number Star Route 2, Box 37

city, town Boulevard

___ vicinity of

state California

5. Location of Legal Description

courthouse, registry of deeds, etc. Office of the County Recorder, San Diego County

street & number 1600 Pacific Highway (County Administration Building)

city, town San Diego

state California

Representation in Existing Surveys

title has this property been determined eligible? ___ yes ☒ no

date ___ federal ___ state ___ county ___ local

depository for survey records

city, town

state

7. Description

Condition		Check one	Check one
☒ excellent	☐ deteriorated	☒ unaltered	☒ original site
☐ good	☐ ruins	☐ altered	☐ moved date _____
☐ fair	☐ unexposed		

Describe the present and original (if known) physical appearance

CONTEXT:

Nature of Survey

WESTEC Services, Inc. of San Diego, California was contracted by the National Park Service to conduct a cultural resource survey of the Cuyapaipe Indian Reservation. The survey took place from November 7 to November 16 and consisted of a crew of seven archaeologists spaced 30 to 40 meters apart. A static elevation was maintained to facilitate parallel sweeps of the project area, a total of 4100 acres.

The survey was an on-foot reconnaissance of the entire property, and special attention was given to: (1) locations on or near a major water source, in this case, La Posta Creek; (2) bedrock outcrops which would be suitable for milling surfaces; (3) level and semi-level, well-drained areas which could provide sheltered camping; (4) large prominent rocks which could have been used for pictographs; (5) groves of oak trees and other vegetation which were available as food sources; and (6) lithic intrusions of workable material.

Results of this cultural resource survey revealed the presence of 24 prehistoric and 2 historic sites on the Cuyapaipe Indian Reservation.

Prehistoric Context of Property

The Late Prehistoric, or Diegueno, is the predominant phase of cultural development as represented in the archaeological record. No absolute dates have been acquired for these sites (although datable material exists); chronological placement has been inferred from diagnostic surface artifacts and features. Archaeological remains exhibit not only attributes similar to the Early Milling Horizon (manos, metates and flaked tools), but are also characterized by finely flaked projectile points, ceramics, cremations and bedrock and portable mortars (True 1966:25-33). An increased reliance upon an acorn-gathering economy involving special processing techniques is clearly shown by the greater occurrence of mortars and pestles found within these later archaeological sites.

DESCRIPTIVE DATA:

District Boundaries

Following requests by the National Park Service, the Cuyapaipe Indian Reservation was intensively surveyed for the presence of cultural resources. A multiple-resource area containing two sites was recorded along La Posta Creek. Specifically, they are located in the northeast quarter of Section 19, Range 6 East, Township 15 South on the Mount Laguna USGS 7.5 minute quadrangle map.

Internal Composition

The two sites which make up this multiple-resource area contain attributes which suggest that they are part of a village complex that was still in existence at the

United States Department of the Interior
Heritage Conservation and Recreation Service

National Register of Historic Places Inventory—Nomination Form

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Continuation sheet

Item number 7

Page 1

7. Description (Continued)

beginning of this century (Cline 1979). The sites were occupied at long and regular intervals of time and share a common motif, cultural affiliation and are geographically related. The following are brief descriptions of each site.

SDi-8410: This site is located on the south-facing slope of a small knoll above La Posta Creek, at an elevation of 5350 feet above Mean Sea Level (MSL). This 91 m by 91 m site contains well-developed midden with a large Tizon Brown Ware potsherd scatter, many of which had been painted red. This site also contains a large quantity of historic debris dating from the early part of the century. Sources indicate that tule brush huts and possibly a wooden frame structure stood on this site between 1903 and 1906. Reportedly, the areas surrounding the cemetery which lies southeast of the site were well-populated. At present, no structural remains or foundations exist at SDi-8410, except for clusters of square nails and some rough timbers containing round nails. Other historic remains include a rusted Thames stove, pre-1930 cans, buckets, purple, brown and green glass, burned ceramic fragments, farming implements and household debris.

SDi-8413: This site is located 25 m north of La Posta Creek on a small knoll at an elevation of 5320 feet above Mean Sea Level. This 60 m by 80 m site contains 19 milling features with 5 mortars, 7 basins and 43 slicks. Three cupules occur on one of the boulders on the eastern edge of the site. Two slicks, 2 basins and 1 mortar are associated with the cupules. Cupules are defined as small, mortar-like depressions pecked and/or ground into rock surfaces. Cupules may occur on horizontal, sloping, or vertical surfaces. A number of functions, including weather control, fertility, initiation ceremonies and boundary markers, have been suggested for cupules (Hedges 1980a,b). There are no ethnographic data to associate cupule occurrence at Cuyapaipe with any specific functional explanation.

In addition to the milling loci, artifacts were also recorded on the site. They include flakes, debitage, a projectile point fragment and both Tizon Brown Ware and Colorado Buff Ware potsherds. There is also evidence of cremation remains at this site.

Environment

Topographically, this area is characterized by La Posta Creek, which flows southeast forming the southern border of SDi-8413. Geologically, this portion of the Reservation is composed of pre-Cenozoic and Mesozoic granitic rocks (Campbell 1973) and is suitable for milling activity. Large granitic bedrock and boulder outcrops are common on slopes and ridges making them readily available for exploitation by the native population.

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Page 2

7. Description (Continued)

Soils are of the Mottsville-Calpine Association and are comprised of well-drained loamy coarse sands which form the alluvial fans created by La Posta Creek. This perennial creek eventually flows into Cottonwood Creek and the Tijuana River. Standing water, in the form of ponds, lakes, or streams, are not present within the study area.

Located just east of the Peninsular Mountain Range summit, Cuyapaipe Reservation lies within a relatively narrow transitional zone between montane and desert environments. Two plant communities, based on physical environmental zones, were represented within the site boundaries. Southern California Grassland, found primarily on valley floors, is composed mainly of introduced grass species such as wild oats and foxtail. Southern Oak Woodland is restricted to the drainage valley and is dominated by coast live oak and Engelmann oak.

Animal populations in mountainous San Diego County are relatively diverse and plentiful. Nine species of mammals plus many rodent species are common to the area, as well as 16 species of birds and 11 species of reptiles and amphibians.

Intrusions

Both SDI-8410 and SDI-8413 are in excellent condition. No unauthorized collection of artifacts or excessive natural erosion has occurred. The midden is well-developed, with most cultural material being whole and in high density.

Archaeological Activities

To assess National Register potential for the sites which exist on the Cuyapaipe Indian Reservation, a program of archaeological investigation was undertaken. This assessment program included an intensive survey of the entire reservation and thorough recordation of each site, including mapping of milling features. Extensive subsurface testing and analysis should be conducted to determine specific roles of these sites in terms of population size utilizing each site and the functions and activities supported by each site.

Data Limitations

During the field activities, only one limitation was encountered. Dense chaparral which occurred on many of the slopes hindered survey crews. The grass and oak environment along Thing Valley, where the majority of the sites are located, posed no limitations to the survey.

Previous Investigations

These sites have not been previously recorded and no other information on them was available.

8. Significance

Period	Areas of Significance—Check and justify below			
☒ prehistoric	☒ archeology-prehistoric	☐ community planning	☐ landscape architecture	☐ religion
☐ 1400-1499	☐ archeology-historic	☐ conservation	☐ law	☐ science
☐ 1500-1599	☐ agriculture	☐ economics	☐ literature	☐ sculpture
☐ 1600-1699	☐ architecture	☐ education	☐ military	☐ social/
☐ 1700-1799	☐ art	☐ engineering	☐ music	☐ humanitarian
☐ 1800-1899	☐ commerce	☐ exploration/settlement	☐ philosophy	☐ theater
☐ 1900-	☐ communications	☐ industry	☐ politics/government	☐ transportation
		☐ invention		☐ other (specify)

Specific dates

Builder/Architect

Statement of Significance (In one paragraph)

Summary Statement of Significance

These two sites are a culmination of most activities and services culturally required to maintain a group of people. Attributes which are associated with them suggest that they were occupied for long and regular periods of time.

Scientific Significance

The study of archaeological site interrelationships is crucial to cultural resource interpretation and evaluation. Archaeological sites provide not only valuable data used to study settlement patterns, but can also be a viable database from which it is possible to reconstruct economic, technological and social subsystems for late prehistoric cultures and to discern transitional data from earlier subsystems to those operating in the late prehistoric period. In addition, SDi-8410 was occupied by native Americans after European settlement in the area. It provides a chance to study the influence of contact between the two cultures and the items which were incorporated into everyday living. Historic materials were recorded intermixed with materials manufactured before contact.

The cultural resources within these sites can provide data necessary to implement special studies such as obsidian hydration dating, radiometric dating from bone and charcoal samples, and environmental data, based on pollen samples, concerning prehistoric occupants coping with environmental change. These sites, which are located in the mountain-valley transition zone, provide a chance to study intense settlement patterns, the dietary adaptations of prehistoric peoples, the social mechanisms associated with semi-sedentary cultures and the gradual depopulation of Late Prehistoric villages.

Native American Significance

The Cuyapaipe Indian Tribal Council has expressed concern for their heritage, the cultural resources located on the reservation and for the safety of archaeological sites that have been recorded. Additionally, Diegueno groups throughout San Diego County have clearly expressed their concern and sensitivity toward places of spiritual significance containing burials or cremations.

9. Major Bibliographical References

See Continuation Sheet

10. Geographical Data

Acreage of nominated property 3

Quadrangle name Mount Laguna

Quadrangle scale 7.5'

UMT References

A 1 1 5 5 6 5 5 0 3 6 3 4 8 4 0
Zone Easting Northing

B
Zone Easting Northing

C

D

E

F

G

H

Verbal boundary description and justification Located along La Posta Creek in the northeast quarter of Section 19, Range 6 East, Township 15 South on the Mount Laguna USGS 7.5 minute quadrangle map.

List all states and counties for properties overlapping state or county boundaries

state code county code

state code county code

11. Form Prepared By

Richard Carrico/Project Manager
name/title Clifford Taylor/Project Archaeologist

Darla Ferguson/Project Archaeologist

organization WESTEC Services, Inc.

date 24 December 1980

street & number 3211 Fifth Avenue

telephone (714) 294-9770

city or town San Diego

state California

State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

 national state local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the Heritage Conservation and Recreation Service.

State Historic Preservation Officer signature

title date

For HCRC use only

I hereby certify that this property is included in the National Register

date

Keeper of the National Register

Attest:

date

Chief of Registration

United States Department of the Interior
Heritage Conservation and Recreation Service

National Register of Historic Places Inventory—Nomination Form

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received
date entered

Continuation sheet

Item number 9

Page 1

9. Major Bibliographical References

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Hedges, Ken

1980a Cupule sites in San Diego County. Appendix C in Taylor and Carrico 1980a.

1980b Rock art on the Cuyapaipe Indian Reservation. Section 7 in Taylor and Carrico 1980b.

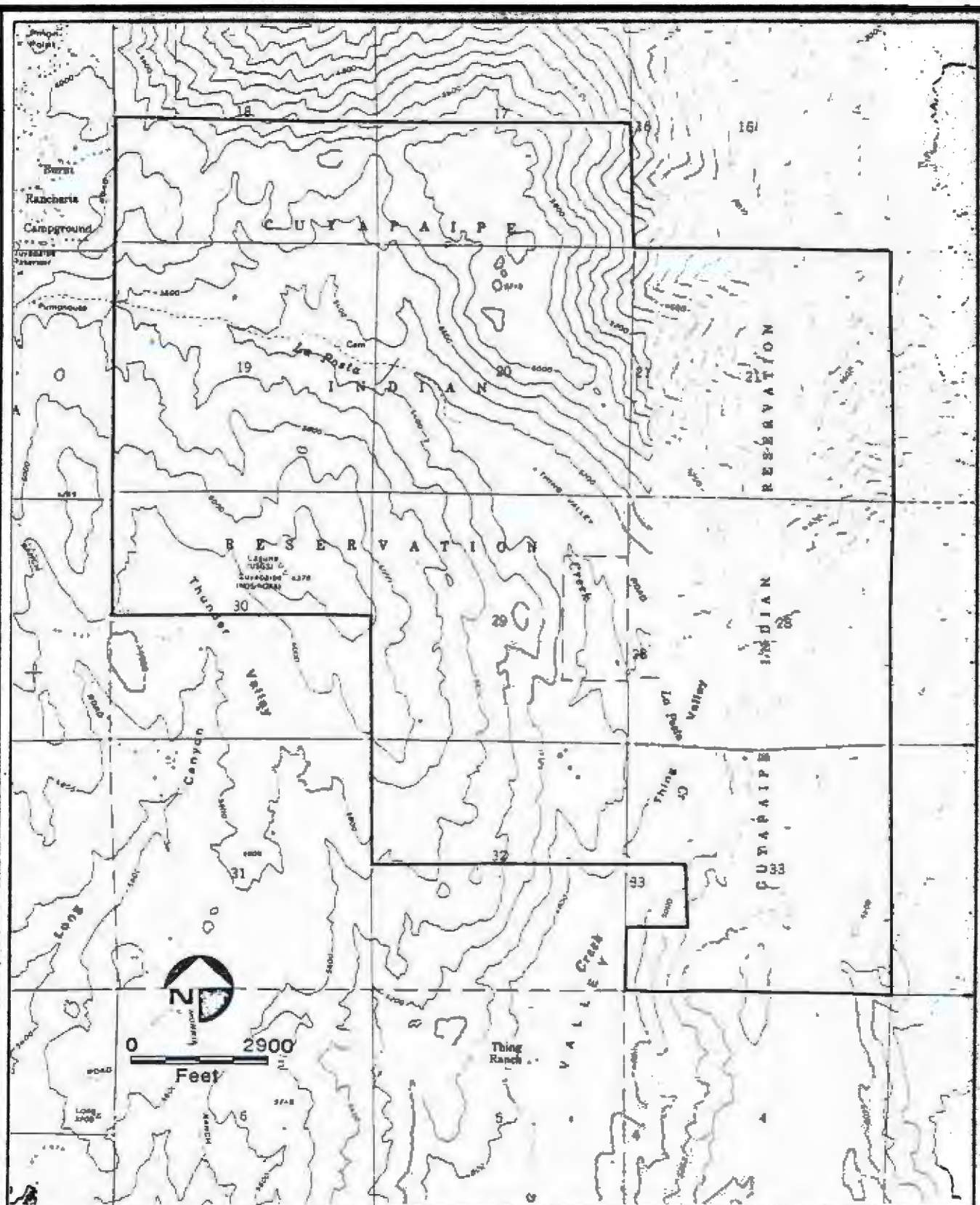
Taylor, Clifford V.F. and Richard L. Carrico

1980a Final report: Archaeological reconnaissance of a portion of Santa Ysabel Indian Reservation, Santa Ysabel, California. Report prepared for U.S. Department of the Interior, National Park Service. San Diego: WESTEC Services, Inc.

Draft report: Cuyapaipe Indian Reservation Cultural Resource Inventory. Report prepared for U.S. Department of the Interior, National Park Service. San Diego: WESTEC Services, Inc.

True, D.L.

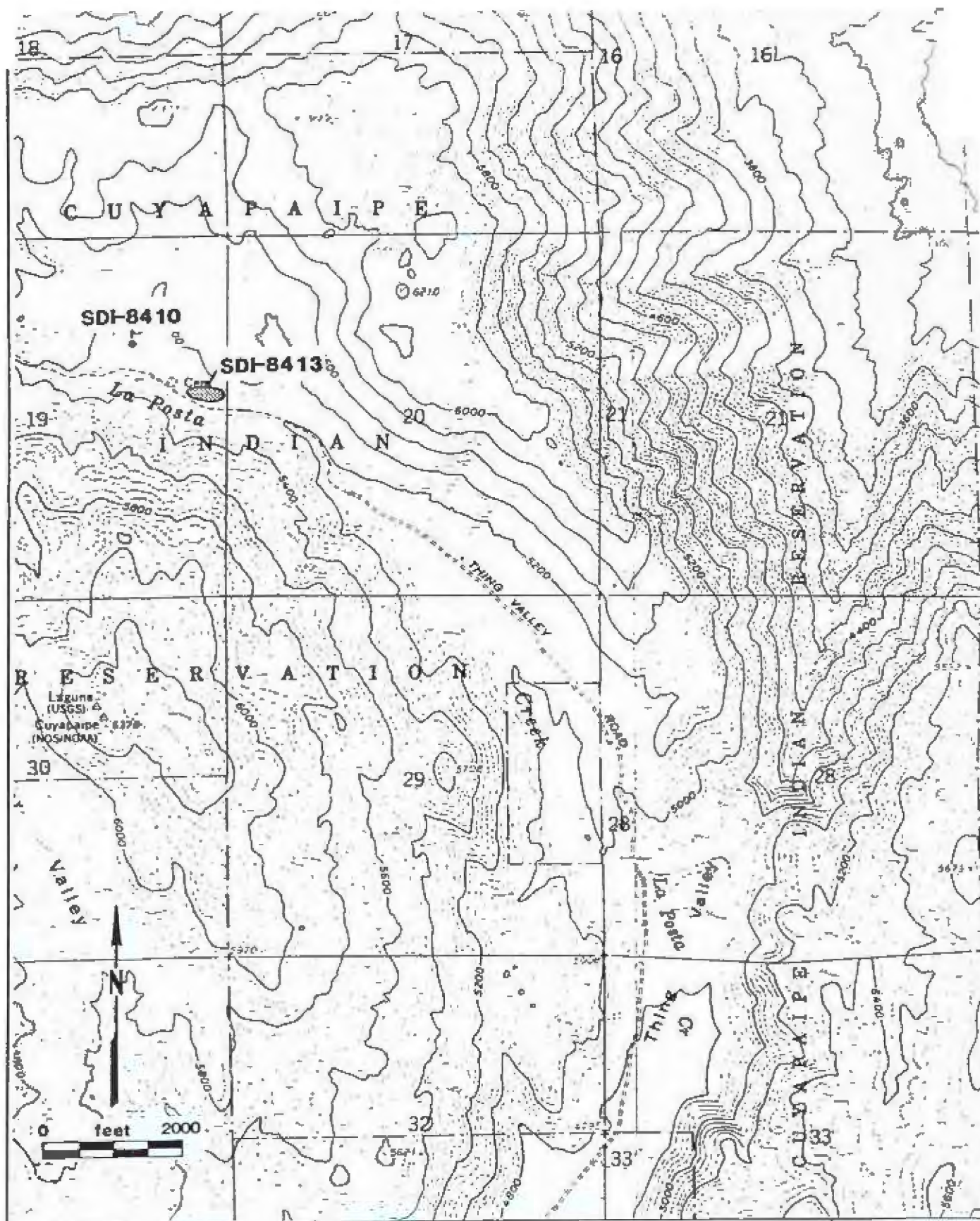
1966 Archaeological differentiation of the Shoshonean and Yuman speaking groups in southern California. Unpublished Ph.D. dissertation, University of California, Los Angeles.



The Cuyapaipe Indian Reservation Surveyed by
WESTEC Service, Inc. as Depicted on the Mount Laguna
and Sombrero Peak 7.5 Minute Quadrangles.

FIGURE

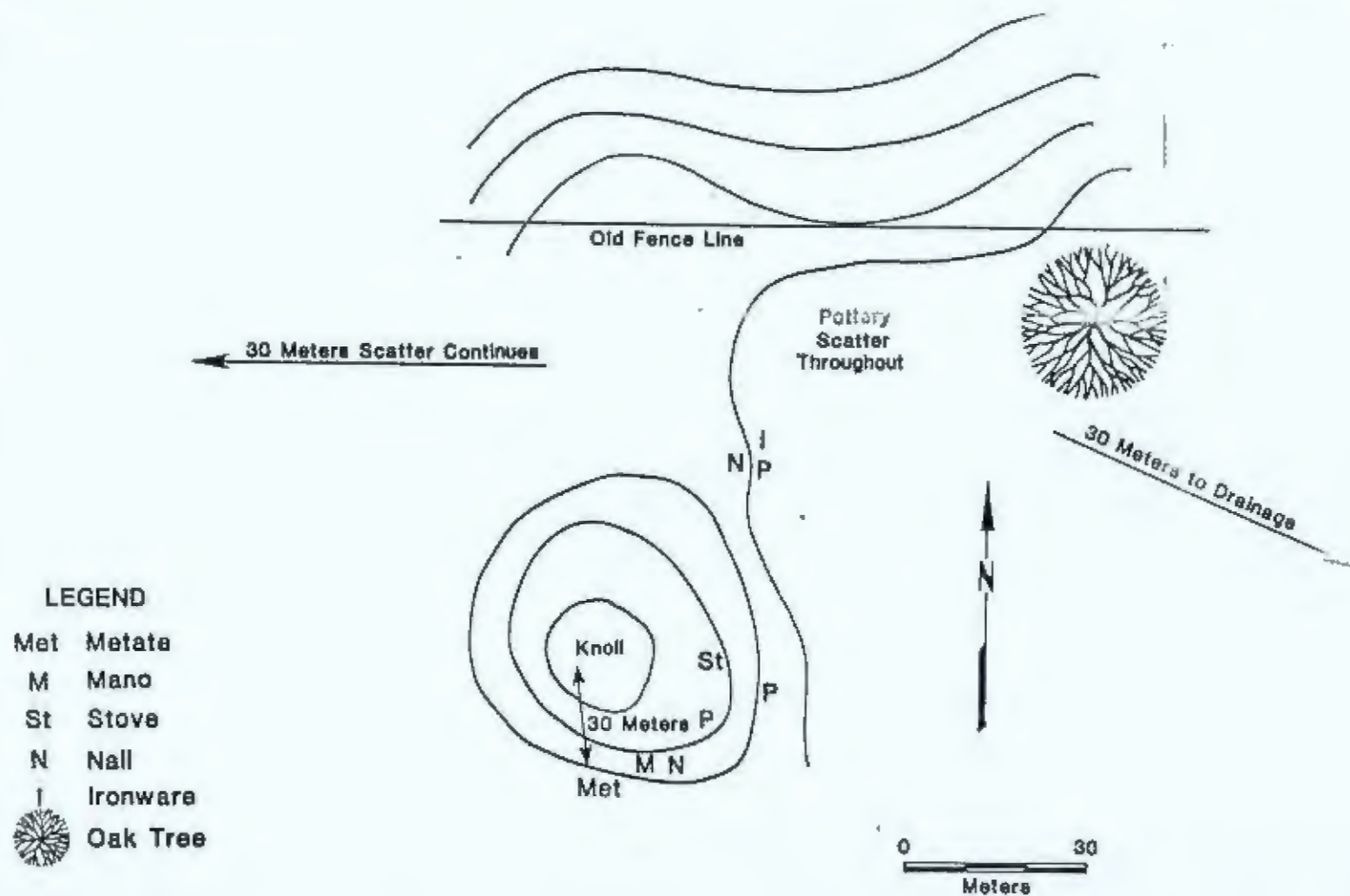
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SDI-8410 and SDI-8413 within the Cuyalpa Indian Reservation

FIGURE

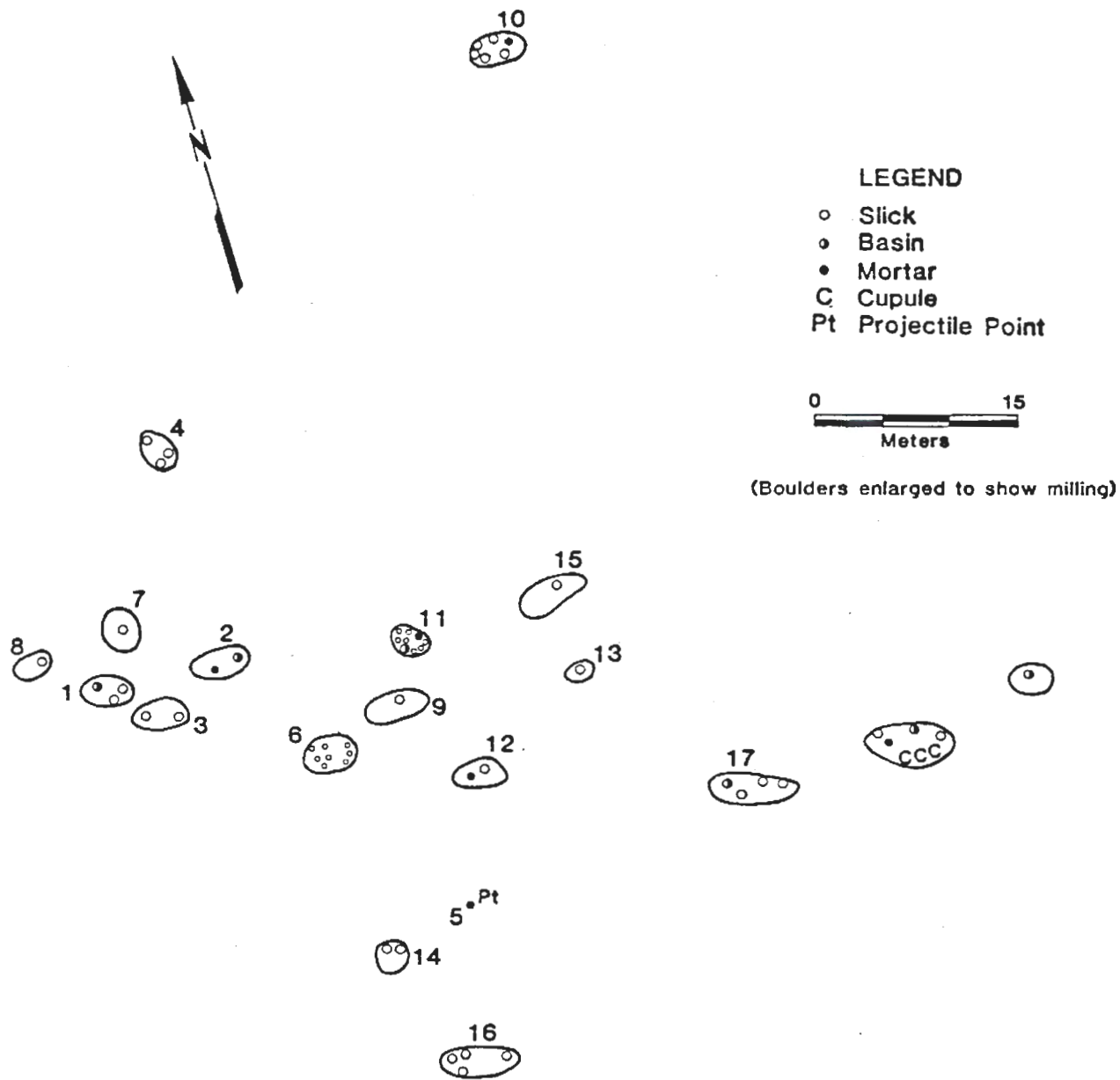
2



Site sketch for SDi-8410

FIGURE

3



Site sketch for SDi-8413

FIGURE

4

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Heritage Conservation and Recreation Service

National Register of Historic Places Inventory—Nomination Form

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

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received

date entered

1. Name

historic CA-SDi-8422, 8423, 8434

and/or common

Location

street & number Cuyapaipi Indian Reservation

not for publication

city, town Boulevard

☒ vicinity of

congressional district Warners 43rd

state California

code

county

San Diego

code

Classification

Category

☒ district
☐ building(s)
☐ structure
☐ site
☐ object

Ownership

☐ public
☒ private
☐ both
Public Acquisition
☐ in process
☐ being considered

Status

☐ occupied
☒ unoccupied
☐ work in progress
Accessible
☒ yes: restricted
☐ yes: unrestricted
☐ no

Present Use

☐ agriculture
☐ commercial
☐ educational
☐ entertainment
☐ government
☐ industrial
☐ military
☐ museum
☐ park
☐ private residence
☐ religious
☐ scientific
☐ transportation
☒ other: Indian

4. Owner of Property

Reservation

name Cuyapaipi Tribal Office

street & number Star Route 2, Box 37

city, town Boulevard

☐ vicinity of

state California

Location of Legal Description

courthouse, registry of deeds, etc. Office of the County Recorder, San Diego County

street & number 1600 Pacific Highway (County Administration Building)

city, town San Diego

state California

Representation in Existing Surveys

title

has this property been determined eligible? ☐ yes ☒ no

date

☐ federal ☐ state ☐ county ☐ local

depository for survey records

city, town

state

7. Description

Condition		Check one	Check one
☒ excellent	☐ deteriorated	☒ unaltered	☒ original site
☐ good	☐ ruins	☐ altered	☐ moved date _____
☐ fair	☐ unexposed		

Describe the present and original (if known) physical appearance

CONTEXT:

Nature of Survey

WESTEC Services, Inc. of San Diego, California was contracted by the National Park Service to conduct a cultural resource survey of the Cuyapaipe Indian Reservation. The survey took place from November 7 to November 16 and consisted of a crew of seven archaeologists spaced 30 to 40 meters apart. A static elevation was maintained to facilitate parallel sweeps of the project area, a total of 4100 acres.

The survey was an on-foot reconnaissance of the entire property, with special attention being given to: (1) locations on or near a major water source; (2) bedrock outcrops which were suitable as milling surfaces; (3) level and semi-level, well-drained areas which could provide sheltered camping; (4) large prominent rocks which could have been used for pictographs; (5) groves of oak trees and other vegetation which could be possible food sources; and (6) lithic intrusions of workable material.

Results of this cultural resource survey revealed the presence of 24 prehistoric and 2 historic sites on the Cuyapaipe Indian Reservation.

Prehistoric Context of Property

As represented in the archaeological record, the Late Prehistoric, or Diegueno, is the predominant phase of cultural development on the Cuyapaipe Indian Reservation. No absolute dates have been acquired for these sites (although datable material exists); chronological placement has been inferred from diagnostic surface artifacts and features. Archaeological remains exhibit not only attributes similar to the Early Milling Horizon (manos, metates and flaked tools), but are also characterized by finely flaked projectile points, ceramics, cremations and bedrock and portable mortars (True 1966:25-33). An increased reliance upon an acorn-gathering economy involving special processing techniques is clearly shown by the greater occurrence of mortars and pestles found within these archaeological sites.

DESCRIPTIVE DATA:

District Boundaries

Following requests by the National Park Service, the Cuyapaipe Indian Reservation was intensively surveyed for the presence of cultural resources. A multiple-resource area containing three sites was recorded in Thing Valley. La Posta Creek and Thing Valley Road extend through one of the sites, SDi-8434. Specifically, they are located in the southwest quarter of Section 28 and the southeast quarter of Section 29, Range 6 East, Township 15 South on the Mount Laguna and Sombrero Peak USGS 7.5 minute quadrangle maps.

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Continuation sheet

Item number 7

Page 1

7. Description (Continued)

Internal Composition

The three sites which make up this multiple-resource area contain attributes which suggest that they were occupied at long and regular intervals of time and exhibit all the activities and efforts required to maintain the lifeways of a prehistoric people. These three sites share a common motif, cultural affiliation and are geographically related. The following are brief descriptions of each site.

SDi-8422: This maintenance site is located in Thing Valley 304 m east of La Posta Creek at an elevation of 4870 feet above Mean Sea Level. This 90 m by 30 m site contains well-developed midden with a scatter of flakes, debitage and ceramics. Three mano fragments and three whole manos (two bifacial and one unifacial) were also present. Two milling stations, 20 m apart, were located in the central and south-east portions of the site. One boulder contained two mortars almost equal in size — length, width and depth measurements were 17 cm by 17 cm by 13 cm and 18 cm by 17 cm by 12 cm. The other boulder contained two slicks and four basins and had an average length and width of 20 cm and 17 cm, respectively.

SDi-8423: This maintenance site is situated in Thing Valley 75 m east of La Posta Creek at an elevation of 4840 feet above Mean Sea Level (MSL). With an area 25 m by 65 m, this site consists of well-developed midden, with milling in the western portion and a lithic and ceramic scatter in the eastern portion of the site. Four bedrock outcrops contain a total of 24 basins, slicks and mortars. Specifically, Boulder A contains one slick, Boulder B contains six basins and nine slicks, Boulder C contains two slicks, and Boulder D contains two slicks, three basins and one mortar. The artifact scatter located east of the milling consists of 33 flakes and debitage, a scraper, a mano, and more than 60 Tizon Brown Ware and Colorado Buff Ware potsherds.

SDi-8434: This maintenance site is situated in Thing Valley and is dissected by both Thing Valley Road and La Posta Creek. In spite of this, there has been only minor disturbance to small portions of the site. Total area is 435 m by 385 m and elevations range from 4840 to 5000 feet above MSL. This extensive site contains 11 milling loci with 62 basins, 10 mortars and 162 slicks. Cupules occur at two of the loci. One occurrence consists of two weathered cupules on the sloping upper surface of a small rounded boulder at the entrance to a

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Continuation sheet

Item number 7

Page 2

7. Description (Continued)

small rock shelter located near the top of a small knoll. The second occurrence is at the southwesterly base of the same knoll, where two very small cupules occur in association with a bedrock mortar and an oval basin. Cupules are defined as small, mortar-like depressions pecked and/or ground into rock surfaces. Cupules may occur on horizontal, sloping, or vertical surfaces. A number of functions, including weather control, fertility, initiation ceremonies and boundary markers, have been suggested for cupules (Hedges 1980a,b). There are no ethnographic data to associate cupule occurrence at Cuyapaipe with any specific functional explanations.

There are six rock shelters and four cache/storage areas located within the boulders containing milling features. Thermal fractured rock and an ash layer were noted on the floor of one of the rock shelters. Smoke-stained patches occur on the ceiling. Another rock shelter contained a series of pictographs in black and red. The paintings are weathered and fragmentary, but several specific abstract design elements can be made out. In general, design elements include a large irregular arrangement of crossed lines and grid patterns, three oval grids, two roughly circular elements, two unusual design elements in red which are best described by reference to the illustrations, and a few miscellaneous fragmentary elements. The paintings are located on the wall of the shelter, oriented toward an azimuth of approximately 29 degrees, with the opening of the shelter oriented approximately 99 degrees. The paintings are contained within an area measuring 145 cm horizontal by 95 cm vertical. Features inside the cave include one slick and one oval basin. No artifacts were found, and there was no indication of any excavation having taken place.

In the eastern portion of the site there are several large artifact scatters containing quartz, obsidian and chalcedony flakes and debitage, cores, scrapers, hammerstones, a basalt projectile point and approximately 400 potsherds of Tizon Brown Ware. Manos and a portable metate were also recorded in these areas.

Environment

Topographically, the area is characterized by the flat alluvial floor of Thing Valley. Geologically, this portion of the Reservation is composed of pre-Cenozoic and Mesozoic granitic rocks (Campbell 1973) and is suitable for milling activity. Large granitic bedrock and boulder outcrops are common on slopes and ridges making them readily available for exploitation by the native population.

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 Heritage Conservation and Recreation Service

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Continuation sheet

Item number 7

Page 3

7. Description (Continued)

Soils are of the Mottsville-Calpine Association and are comprised of well-drained loamy coarse sands on the alluvial fans created by La Posta Creek, which flows south through this multiple resource area. This perennial creek eventually flows into Cottonwood Creek and the Tijuana River. Standing water, in the form of ponds, lakes, or streams, are not present within the study area.

Located just east of the Peninsular Mountain Range summit, Cuyapaipe Reservation lies within a relatively narrow transitional zone between montane and desert environments. Three plant communities, based on physical environmental zones, were represented within the site boundaries. Southern California Grassland, found primarily on valley floors, is composed mostly of introduced grass species such as wild oats and foxtail. Southern Oak Woodland is restricted to the drainage valley and is dominated by coast live oak and Engelmann oak. The third plant community, Riparian Woodland, which is often found in association with oak species, contains cottonwood and willow trees. These species are restricted to areas of abundant water, such as is available along La Posta Creek.

Animal populations in mountainous San Diego County are relatively diverse and plentiful. Nine species of mammals plus many rodent species are common to the area, as well as 16 species of birds and 11 species of reptiles and amphibians.

Intrusions

SDi-8422 is in excellent condition. No unauthorized collection of artifacts or excessive natural erosion has occurred on this site. The midden is well-developed, with most cultural material being whole and in high density. SDi-8423 is also in good condition, although natural erosion has disturbed artifact concentrations to a minor degree. SDi-8434 is dissected by both Thing Valley Road and La Posta Creek. Natural erosion of the creek bank and man-made modifications as a result of the dirt road have affected this site. Because of its extensive size, however, only a small area has actually been disturbed. Overall, the artifacts and features contained in this site are in excellent condition.

Archaeological Activities

To assess National Register potential for the sites which exist on the Cuyapaipe Indian Reservation, a program of archaeological investigation was undertaken. This assessment program included an intensive survey of the entire reservation and thorough recordation of each site, including mapping of milling features. Extensive subsurface testing and analysis should be conducted to determine specific roles of these sites in terms of population size utilizing each site and the functions and activities supported by each site.

United States Department of the Interior
Heritage Conservation and Recreation Service

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Item number 7

Page 4

7. Description (Continued)

Data Limitations

During the field activities, only one limitation was encountered. Dense chaparral, which occurred on many of the slopes, hindered survey crews. The grass and oak environment along Thing Valley, where the majority of the sites are located, posed no limitations to the survey.

Previous Investigations

The three sites making up this multiple resource area have not been previously recorded and no other information on them is available.

8. Significance

Period	Areas of Significance—Check and justify below			
☒ prehistoric	☒ archeology-prehistoric	☐ community planning	☐ landscape architecture	☐ religion
☐ 1400-1499	☐ archeology-historic	☐ conservation	☐ law	☐ science
☐ 1500-1599	☐ agriculture	☐ economics	☐ literature	☐ sculpture
☐ 1600-1699	☐ architecture	☐ education	☐ military	☐ social/
☐ 1700-1799	☐ art	☐ engineering	☐ music	☐ humanitarian
☐ 1800-1899	☐ commerce	☐ exploration/settlement	☐ philosophy	☐ theater
☐ 1900-	☐ communications	☐ industry	☐ politics/government	☐ transportation
		☐ invention		☐ other (specify)

Specific dates

Builder/Architect

Statement of Significance (in one paragraph)

Summary Statement of Significance

The attributes associated with these three sites suggest that they were occupied at long and regular intervals of time and exhibit all the activities and efforts required to maintain the lifeways of a late prehistoric people and their culture. The study of archaeological site interrelationships is crucial to cultural resource interpretation and evaluation. Archaeological sites provide not only valuable data used to study settlement patterns, but can also be a viable source from which it is possible to reconstruct economic, technological and social subsystems for late prehistoric cultures and to discern transitional data from earlier subsystems to those operating in the Late Prehistoric period.

Scientific Significance

These sites were probably occupied by late prehistoric Diegueno. No absolute dates have been acquired for them (although datable material exists); chronological placement has been inferred from diagnostic surface artifacts and features. The resources within these sites can provide data necessary to implement special studies such as obsidian hydration dating, radiometric dating from bone and charcoal samples, and environmental data, based on pollen samples, concerning prehistoric occupants coping with environmental change.

In addition, the pictographs which were recorded at SDi-8434 are a unique occurrence in San Diego County archaeology. While pictograph sites are relatively abundant in the desert foothills of Kumeyaay territory, there have been no previously recorded rock painting sites in the high mountain regions of San Diego County. It is possible that the presence of pictographs in this locality can be attributed to the relative abundance of paintings in the Canebrake Canyon area which is connected by trail to Cuyapaipa. It appears that Cuyapaipa is the high mountain component of a settlement pattern which includes the seasonally occupied desert foothill villages of the Canebrake Canyon area. Since pictograph sites are generally considered to be loci of important ritual activity connected with shamanistic practices, SDi-8434 takes on added significance of heritage value.

Native American Significance

The Cuyapaipa Indian Tribal Council has expressed concerns for their heritage, the cultural resources located on the Reservation and for the safety of the archaeological sites that have been recorded.

9. Major Bibliographical References

See Continuation Sheet

10. Geographical Data

Acreage of nominated property 37

Quadrangle name Mount Laguna, Sombbrero Peak

Quadrangle scale 7.5'

UMT References

A

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5	5	8	2	5	0
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Zone Easting Northing

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3	6	3	2	6	0	0
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Zone Easting Northing

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5	5	8	6	5	0
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3	6	3	2	5	7	0
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3	6	3	2	9	6	0
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H

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Verbal boundary description and justification Located along Thing Valley Road in the southwest quarter of Section 28, the southeast quarter of Section 29, Range 6 East, Township 15 South on the Mount Laguna and Sombbrero Peak USGS 7.5 minute quadrangle maps.

List all states and counties for properties overlapping state or county boundaries

state	code	county	code
-------	------	--------	------

state	code	county	code
-------	------	--------	------

11. Form Prepared By

Richard Carrico/Project Manager
name/title Clifford Taylor/Project Archaeologist

Darla Ferguson/Project Archaeologist

organization WESTEC Services, Inc.

date 24 December 1980

street & number 3211 Fifth Avenue

telephone (714) 294-9770

city or town San Diego

state California

State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

☐ national ☐ state ☐ local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the Heritage Conservation and Recreation Service.

State Historic Preservation Officer signature

title	date
-------	------

For HCRS use only

I hereby certify that this property is included in the National Register

date

Keeper of the National Register

Attest:

date

Chief of Registration

**United States Department of the Interior
Heritage Conservation and Recreation Service**

**National Register of Historic Places
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Continuation sheet

Item number 9

Page 1

9. Major Bibliographical References

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Hedges, Ken

1980a Cupule sites in San Diego County. Appendix C in Taylor and Carrico 1980a.

Rock art on the Cuyapaipe Indian Reservation. Section 7 in Taylor and Carrico 1980b.

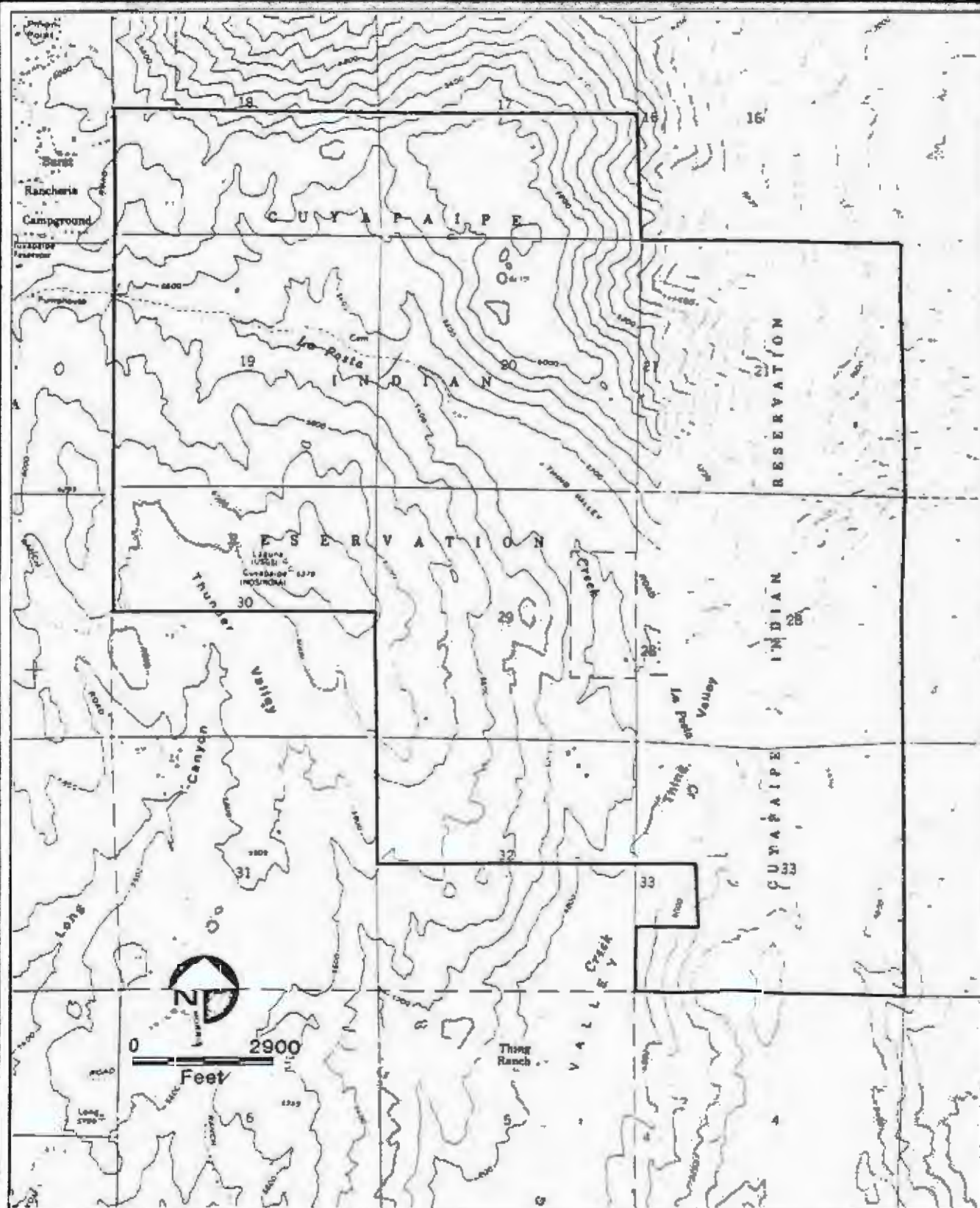
Taylor, Clifford V.F. and Richard L. Carrico

1980a Final report: Archaeological reconnaissance of a portion of Santa Ysabel Indian Reservation, Santa Ysabel, California. Report prepared for U.S. Department of the Interior, National Park Service. San Diego: WESTEC Services, Inc.

1980b Draft report: Cuyapaipe Indian Reservation Cultural Resource Inventory. Report prepared for U.S. Department of the Interior, National Park Service. San Diego: WESTEC Services, Inc.

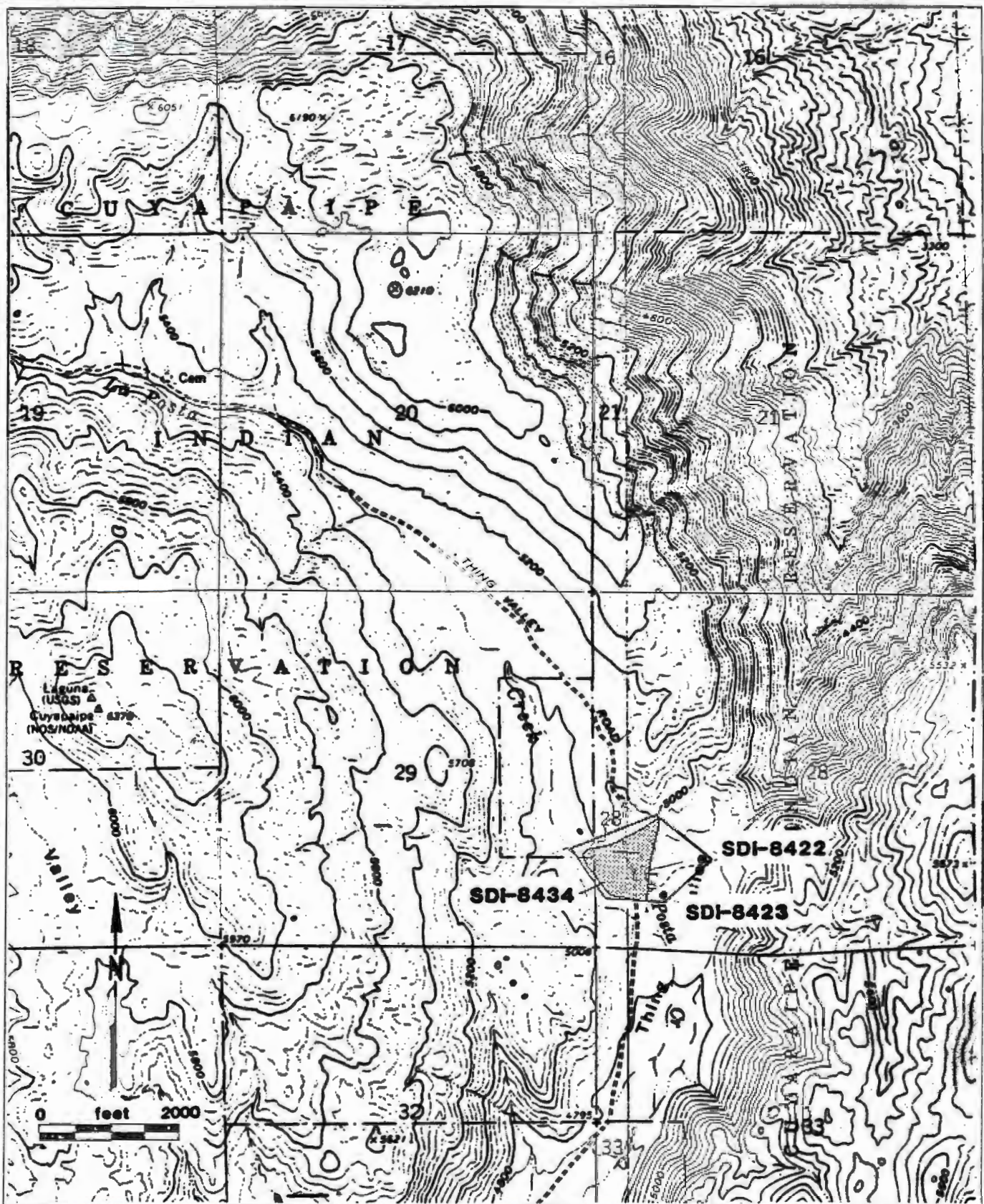
True, D.L.

Archaeological differentiation of the Shoshonean and Yuman speaking groups in southern California. Unpublished Ph.D. dissertation, University of California, Los Angeles.



**The Cuyapaipe Indian Reservation Surveyed by
WESTEC Service, Inc. as Depicted on the Mount Laguna
and Sombrero Peak 7.5 Minute Quadrangles.**

FIGURE
1



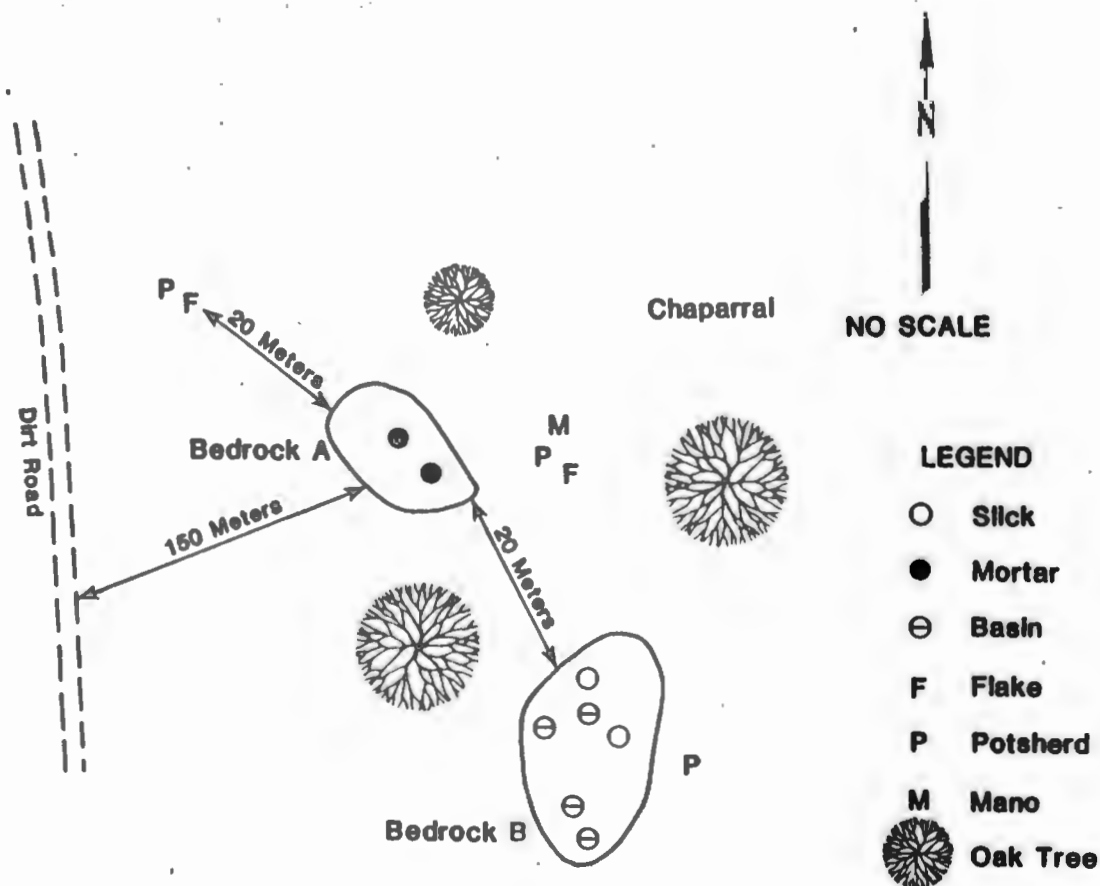
SDI-8422, SDI-8423 and SDI-8434 within the Cuyapaipi Indian Reservation

FIGURE

2



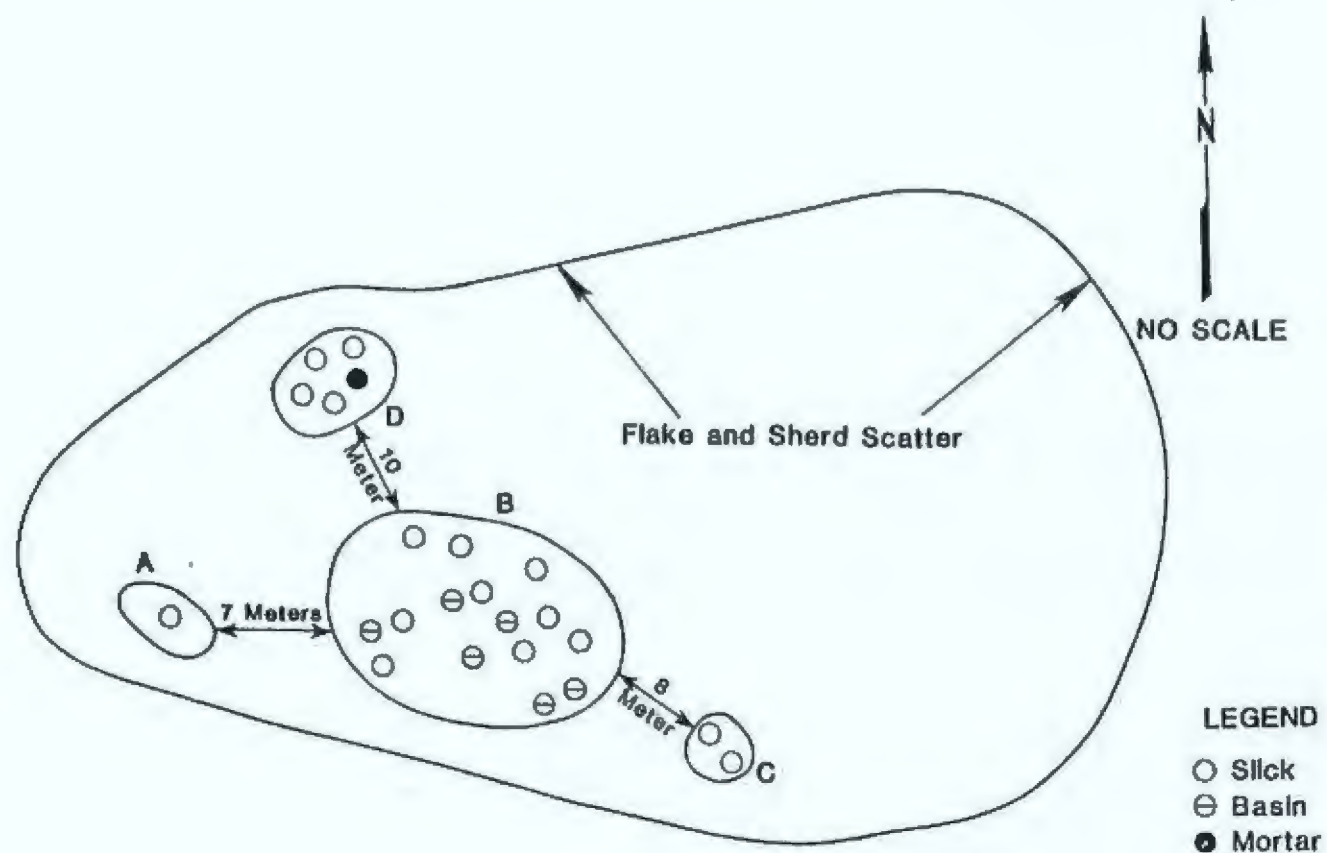
WESTEC Services, Inc.



Site sketch for SDI-8422

FIGURE

3



Site sketch for SDi-8423

FIGURE

4

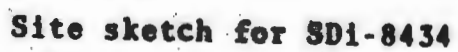
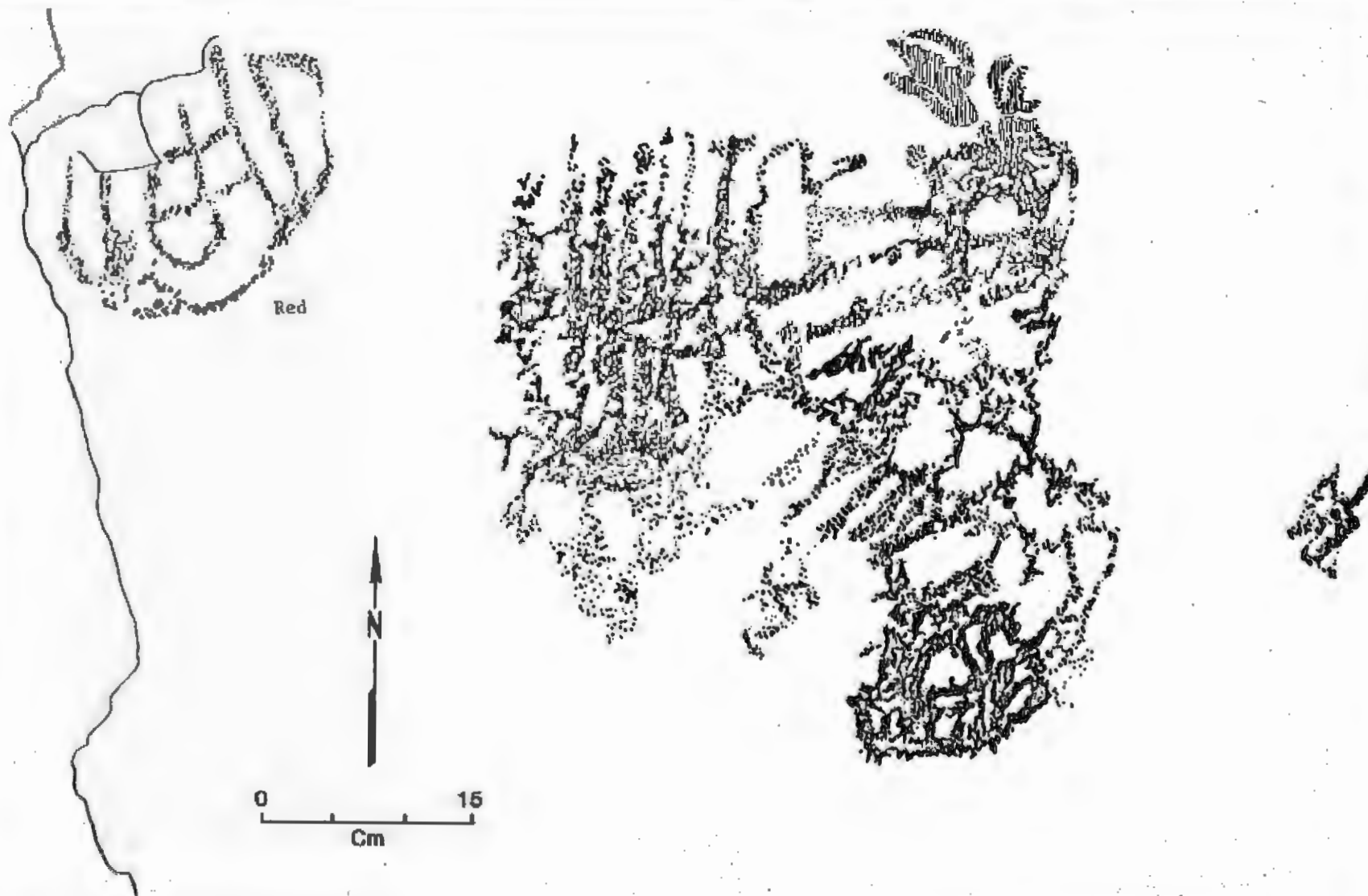


FIGURE
5



WESTEC Services, Inc.

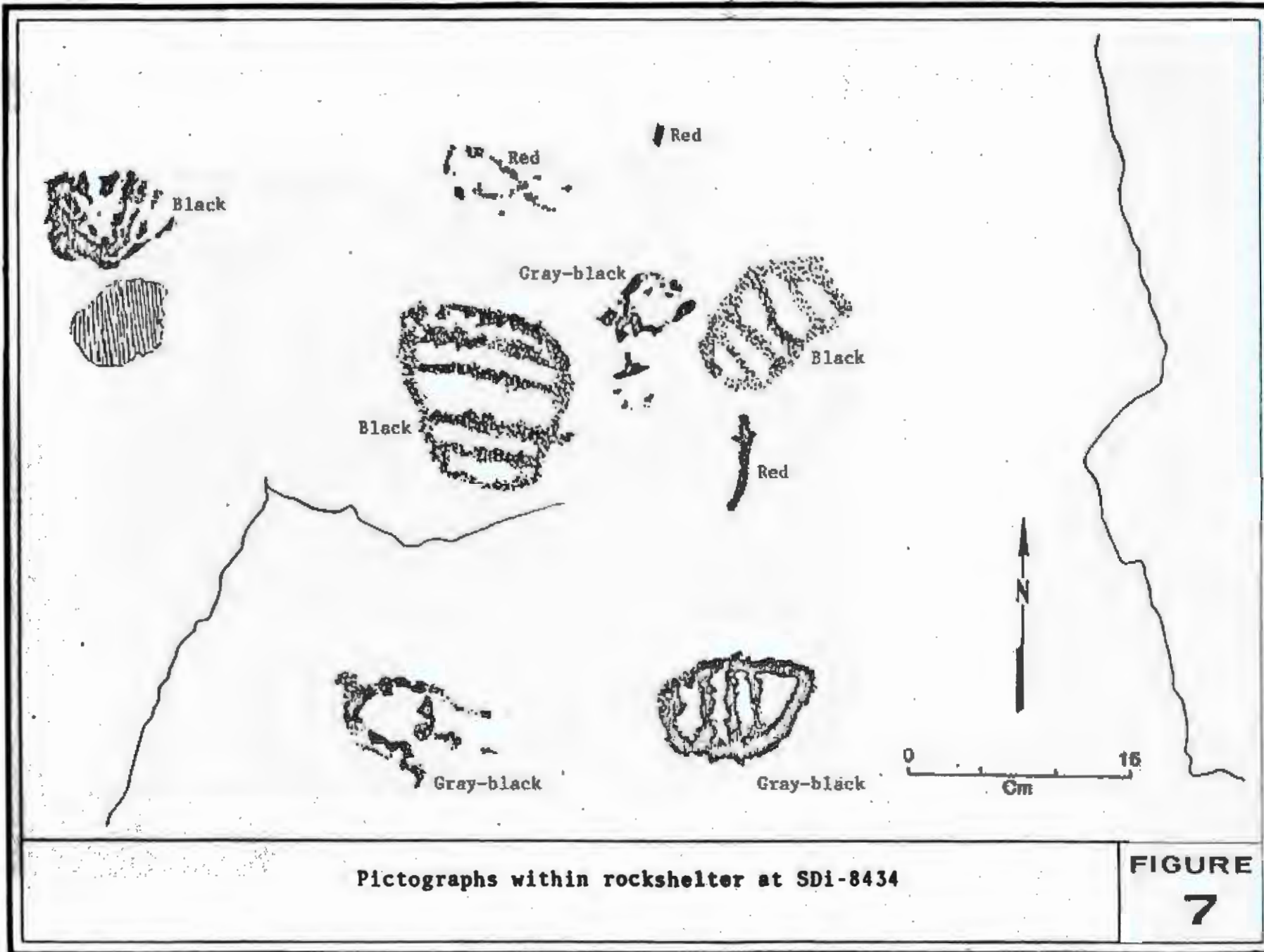


Pictographs within rockshelter at SD1-8434

**FIGURE
6**



WESTEC Services, Inc.



APPENDIX C
PROJECT PARTICIPANTS

**CONTRIBUTORS TO WESTEC'S CUYAPAIPE
INDIAN RESERVATION CULTURAL RESOURCE INVENTORY**

<u>Name</u>	<u>Title</u>
Richard L. Carrico	Cultural Resource Manager/Co-Author
Clifford V.F. Taylor	Project Archaeologist/Co-Author
Terri Jacques	Historian/Co-Author
Ben Stovall	Native Observer
Linda Stovall	Cuyapaipe Administrative Assistant
Ken Jacques	Lab Photography
Glenn Ehrlich	B.I.A. Representative
Tony Pinto	Cuyapaipe Tribal Chairperson
Sharon Anderson	Associate Archaeologist
Neicha Beck	Associate Archaeologist
Bruce Coons	Associate Archaeologist
Charles French	Associate Archaeologist
Chad Smith	Associate Archaeologist
Jon Vartanian	Associate Archaeologist
Janine Zingheim	Associate Archaeologist
Sallie Hyslop	Associate Archaeologist
Mark Teresa	Associate Archaeologist

APPENDIX D
GENERAL CORRESPONDENCE

WESTEC Services, Inc.

3211 Fifth Avenue

San Diego, CA 92103

(714) 294-9770



80-400-E
October 21, 1980

Dr. Knox Mellon
State Historic Preservation Officer
Office of Historic Preservation
California Department of Parks and
Recreation
The Resources Agency
1416 Ninth Street
Sacramento, CA 95814

Subject: Cuyapaipe Indian Reservation Cultural Resources Study
(Bureau of Indian Affairs/Western Archaeological Center)

Dear Dr. Mellon:

WESTEC Services, Inc. is currently engaged in an archaeological/historical study of the Cuyapaipe Indian Reservation in southeastern San Diego County. The Bureau of Indian Affairs is the project sponsor. The Cuyapaipe Indian Reservation, which encompasses approximately 4,100 acres, is located approximately 75 miles east of San Diego (refer to enclosed map). The in-field survey of the study area is scheduled to begin in early November.

In order to adequately inventory the historical resources within the study area, I would like to obtain a list of all properties that (1) have been nominated to the National Register of Historic Places, or (2) are currently under consideration for such nomination. If, in addition, your office oversees a State-operated program of historic landmarks or other official site designation, I would appreciate receiving a list of such landmarks located within the aforesaid study area.

Thank you for your help.

Sincerely,

Clifford V. F. Taylor
Project Archaeologist

pm
Enclosure

WESTEC Services, Inc.

3211 Fifth Avenue

San Diego, CA 92103

(714) 294-9770



October 21, 1980

Mr. Willie Pink
Secretary, Native American
Heritage Commission
1400 Tenth Street
Sacramento, CA 95814

Subject: Native American Involvement and Consultation
for the Cuyapaipe Indian Reservation Survey

Dear Mr. Pink:

WESTEC Services, Inc. has been contracted through the National Park Service and the Bureau of Indian Affairs to conduct a cultural resources survey of portions of the Cuyapaipe Indian Reservation in southeastern San Diego County. As a part of that study, we are actively soliciting Native American input and involvement. We are scheduled to meet with the Cuyapaipe Tribal Council and tribal chairperson, Tony Pinto, the first week of November. Following our meeting with the tribal council and chairperson we will begin our in-field survey.

Once archaeological sites have been located and identified in the field, WESTEC Services, Inc. will attempt to have qualified Native American observers evaluate the recorded sites for potential Native American significance. It is our intention to have the Native American observers actively involved in the assessment and evaluation of archaeological sites encountered during the study. WESTEC Services, Inc. will forward copies of the draft archaeological report to the Cuyapaipe tribal leaders for their review and comment.

It is our desire to comply with existing State and Federal antiquity laws as well as conduct this study in accordance with the Native American Religious Freedom Act. To aid us in such compliance, we respectfully request appropriate direction which your commission may wish to offer. We would be pleased to meet with you or designated commissioners at your request.

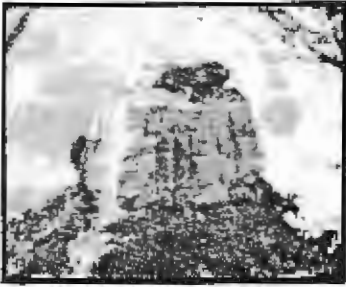
Any assistance that you can provide will be appreciated. Please contact the undersigned or Mr. Richard L. Carrico at your earliest convenience if there are any questions concerning this matter.

Sincerely,

Clifford V.F. Taylor

Clifford V.F. Taylor
Project Archaeologist

CVFT:cc



CUYAPAIPE TRIBAL OFFICE

STAR ROUTE 2, BOX 37
BOULEVARD, CA 92005
(714) 766-4226

October 30, 1980

Dear Mr. Taylor:

This letter is the written follow-up to the pre-survey conference we held on the Cuyapaipe Reservation on 10-28-80.

Some of the items discussed at that meeting were religious or sacred grounds and traditional celebration or fiesta places. The Reservation does possess many of these areas mostly in the valley regions, although there were some very sacred ceremonies and rituals performed by certain individuals of importance on the mountains some near Cuyapaipe (leaning rock). Some of these areas will be pointed out and talked about with your archaeologists and some of the more important areas will not be discussed. Religious ceremonies may be mentioned by name but the procedures will not be discussed in depth. There are also traditional milling, habitation, migration and collecting areas on the reservation. There are traditional burial areas, some marked and many more unmarked. These will probably be quite apparent to the teams.

I am also going to mention some of our plans for the future as we believe that they are as important as the past. We are now in the process of gaining some basic human necessities, such as water, septic and some sort of power. Because of this, we are in a better position to enlarge our reservation population. We are creating recreation areas, habitation areas and hoping for economic development areas in the future. We would like to create a campground which would include a small museum with some native crafts for sale. We are thinking about building a small church where weddings and other services could take place. We are hoping for a shorter access road to be built so that the children could make it to school and other facilities would be within easy reach. In the future we may consider leasing some land for cattle grazing or farming activities. We would definitely like to have the Tribal Office on the reservation, but this won't be possible until we get electricity and telephone service.

I hope that this information has been helpful to you and we will be happy to help you in any other way possible. Thank you.

Sincerely,

Linda L. Stovall

Linda Lee Stovall, Administrative Assistant

WESTEC Services, Inc.

3211 Fifth Avenue

San Diego, CA 92103

(714) 294-9770



November 12, 1980

Mr. Tony Pinto
c/o Ms. Linda L. Stovall
Star Route 2, Box 37
Boulevard, California 92005

Subject: Disclosure of Sensitive Archaeological Data
Regarding Cuyapaipe Indian Reservation

Dear Mr. Pinto:

As you have requested, data and locations for archaeological sites recorded during WESTEC's recent survey of Cuyapaipe Indian Reservation will not be released except as approved by the Tribal Council. Archaeologists at WESTEC understand your position and share your concerns. WESTEC Services, Inc. will release the archaeological data and site locations to the following institutions and agencies:

Cuyapaipe Indian Reservation
Western Archaeological Center, Tucson, Arizona
San Diego State University Cultural Resource Center
California State Office of Historic Preservation
Bureau of Indian Affairs

Please be advised that under terms of our contract with the Department of Interior and the National Park Service, the data and information contained within the survey report will become property of the United States Government. Upon completion of our contract with the government, WESTEC can not exercise any control over distribution of the report or its findings.

If you have any questions regarding this matter, please feel free to contact the undersigned or Mr. Richard L. Carrico at 294-9770.

Sincerely,

Clifford V.F. Taylor
Clifford V.F. Taylor
Project Archaeologist

WESTEC Services, Inc.

3211 Fifth Avenue

San Diego, CA 92103

(714) 294-9770



November 12, 1980

Mr. Tony Pinto
c/o Ms. Linda L. Stovall
Star Route 2, Box 37
Boulevard, California 92005

Subject: Ethnography and Ethnographer at Cuyapaipe
 Indian Reservation

Dear Mr. Pinto:

Results of recent research concerning Cuyapaipe Indian Reservation show that ethnographic data has been collected over the past few years by Mr. Stan Berryman. Additionally, special interest on behalf of the Bureau of Indian Affairs and National Park Service has been shown toward learning about Kumeyaay Culture as told by Mr. Romaldo La Chappa. WESTEC Services, Inc. is interested in providing the most informative archaeological and ethnographic report possible without infringing upon personal privacy and sacred tribal tradition. WESTEC has requested Mr. Stan Berryman to contact the Tribal Council concerning this matter and to begin compiling ethnographic data for Cuyapaipe if possible. To the best of our knowledge persons involved will include Tony Pinto, Romaldo La Chappa, Linda Stovall, Rosalie Robertson and Stan Berryman. Historian, Terri Jacques, would also like to have the above persons review and comment upon early photographs of Cuyapaipe Indian Reservation and its inhabitants.

It should be noted that an ethnography has not been budgeted for this project and is a special study being implemented in order to preserve portions of valuable data believed to be meaningful to your people and cultural anthropologists alike. Through special efforts on behalf of the Tribal Council and the people they represent it will be possible to record ethnographic data for Cuyapaipe Indian Reservation. It is recognized that time and familiarity between informant and participant observer are necessary to obtain viable data. Given the short time frame for the Cuyapaipe cultural resource inventory report it is considered best to obtain a person who has had experience with your people and shares their personal concerns; Mr. Berryman is believed to be that person.

Should you have any questions concerning this matter, please contact the undersigned or Mr. Richard L. Carrico at your earliest convenience (294-9770).

Sincerely,

Clifford V. F. Taylor

Clifford V.F. Taylor
Project Archaeologist

cc
Mr. Stan Berryman



WESTEC Services, Inc.

3211 Fifth Avenue

San Diego, CA 92103

(714) 294-9770



November 18, 1980

Ms. Carol A. Martin
National Park Service
Western Archaeological Center
P.O. Box 41058
Tucson, Arizona 85717

Reference: Progress report detailing archaeological
fieldwork completed on Cuyapaipe Indian
Reservation.

Dear Ms. Martin:

As per contract CX 8100-1-0002, WESTEC Services, Inc. has of November 16, 1980 completed the fieldwork pertaining to a cultural resources inventory on Cuyapaipe Indian Reservation. Complete cooperation on behalf of the Cuyapaipe tribal council with particular assistance from Tony Pinto, Linda Stovall and Bennie Stovall have expedited this project. Currently, a total of 504 person hours have been expended while surveying the Cuyapaipe Reservation. Survey results include recordation of 24 prehistoric and 2 possible historic sites. Three of the prehistoric sites are major occupation loci and will require further investigation and mapping. These loci are heavily covered with mixed dense chaparral and consist of cultural debris spread among many large granite boulders. Mapping will require clearing the chaparral with brush axes and utilizing transit equipment placed on a boulder ledge situated overlooking each loci. The above extended mapping procedures will require extra funding. Principle investigator Mr. Richard L. Carrico will provide cost estimates in the very near future. The remaining prehistoric sites are of procurement type and have been adequately recorded. Difficulties encountered during the archaeological reconnaissance were limited to topographic and vegetal circumstances. Specific conditions included slopes with grade, rock formations, and dense vegetation so great as to make accessability impossible and dangerous to attempt.

Special interest on behalf of the National Park Service, Bureau of Indian Affairs, and WESTEC Services, Inc. has been shown toward acquiring ethnographic data from Mr. Romaldo La Chappa. Mr. La Chappa is a Kumeyaay Indian of approximately 95 years age and has lived on Cuyapaipe Indian Reservation most of his life. It is believed the Mr. La Chappa could provide viable data to the existing ethnographic record. The

Cuyapaipe tribal council has made explicit requests that WESTEC archaeologists and cultural anthropologists not bother Mr. La Chappa with interviews; he will not respond to such actions. Instead, the tribal council and Mr. La Chappa have been developing a comfortable relationship with cultural anthropologist Mr. Stan Berryman over the past few years. The council believe that Mr. La Chappa working with Mr. Berryman will be able to provide a reasonable portion of a ethnography for the Cuyapaipe cultural resource survey report. This contribution, however, will require special funding which was not anticipated or proposed in the initial scope of work for contract CX 8100-1-0002. Principle investigator Mr. Richard L. Carrico will provide cost estimates for the ethnography work which Mr. Berryman has agreed to prepare.

To date, all record searches for San Diego State University Cultural Resources Laboratory (state clearing house) as well as San Diego Museum of Man have been received. Results for the searches include 16 sites previously recorded near Cuyapaipe Indian Reservation but none within the study area. The archive check also provided three reports previously prepared for surveys conducted near the study area; one conducted in 1973 being negative, two conducted in 1978 and 1980 both being positive. Additionally, an attempt is being made to acquire data recently collected but not yet reported for the Laguna Meadows area west of Cuyapaipe Reservation. Like the Cuyapaipe Reservation study, the Laguna Meadow data is collected as a result of 100 percent coverage of the study area. Data collected by sampling procedures cannot be utilized for some analysis particularly settlement pattern studies. All data acquired for the Cuyapaipe study is being prepared for computer assimilation and analysis.

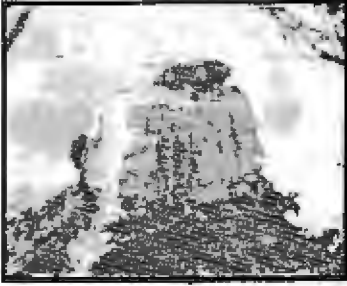
Currently, the draft report for Cuyapaipe cultural resource inventory is being prepared, data analyzed and maps, figures, graphs being drawn. The draft version of WESTEC's "Cultural Resource Inventory of Cuyapaipe Indian Reservation" shall be submitted for review December 24, 1980. Should you have any questions pertaining to this report, please feel free to call the undersigned or Mr. Richard L. Carrico (714-294-9770) at your earliest convenience.

Sincerely,

Clifford V. F. Taylor

Clifford V.F. Taylor
Project Archaeologist

WUCP



CUYAPAIPE TRIBAL OFFICE

STAR ROUTE 2, BOX 37
BOULEVARD, CA 92005
(714) 766-4226

November 28,

WESTEC Services, Inc.
3211 Fifth Avenue
San Diego, CA 92103

Dear Mr. Taylor:

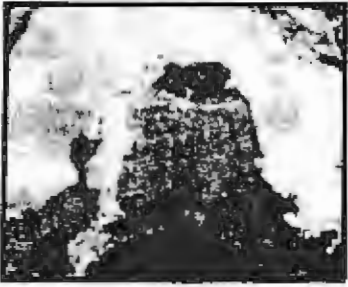
This letter is to serve as response to our telephone conversation of November 26, 1980 and as suppliment to my letter of October 30, 1980.

In my letter to you of October 30, 1980, I mentioned a few of our plans for the future which included: A campground, small museum, small church, Tribal office and shorter access road. The campground and small museum would be located very near the Burnt Rancheria Campground, so that we might take advantage of their over-flow and tourists for our museum. The small church would be located very near the old cemetary or on the small hill behind the old cemetary where there was a church before. The Tribal office would be located in front of the ramadas on the flat land. The road has been surveyed and is clearly marked. I would also be glad to pin point the approximate locations of these sites on your maps at our next meeting.

I hope that this information will be of further help to you. If I can be of further service, please don't hesitate to contact me.

Sincerely,

Linda Lee Stovall
Administrative Assistant



CUYAPAIPE TRIBAL OFFICE

STAR ROUTE 2, BOX 37
BOULEVARD, CA 92005
(714) 766-4226

August 7, 1981

U.S. Dept. of the Interior
National Park Service
Western Archaeological Center
P.O. Box 41058
Tucson, Arizona 85717

Dear Mt. Clonts:

I am presently in receipt of the Draft Ethnographic Insert for the final report.

After reading the draft, prepared by Mr. Berryman, the re-write by Clifford Taylor, the scope of the work to be followed and your letter to Mr. Richard Carrico, dated August 5, 1981, I feel that it is necessary for me to now submit my comments on the work to you.

I would like to state that many of the questionable items you cited in your letter are the same things I wondered about. To say that the ethnographic insert falls short, is a gross understatement. One other thing that struck me, was all the grammatical errors and spelling errors. I don't mean to be picky, but one would suppose that a "professional" person would at the very least have someone with the necessary expertise to edit the report!

I feel that the questions he was going to address were answered in such a broad, vague way that the same material or information could have been gotten from any one of several publications already in existence. It was all certainly general knowledge to anyone who knows anything about Indian history in California, and could have pertained to any one of several Bands or areas.

Our reservation is very unique because of our colorful history and it is a shame that so much was deleted from the report. As I have known Mr. Berryman for quite some time and know of his vast interviews with Indians of this area, from reading the report, I get the feeling throughout that it was a quick, rushed job that was perhaps prepared at the last minute.

I truly enjoyed the archaeological draft report prepared by Westec, and it saddens me that the ethnographic insert to be added to the final draft says virtually "nothing". If at least some of your questions could be addressed, that would help some.

I have, in all fairness to Mr. Berryman, considered the possibility that he was purposely withholding information that he felt might be sensitive to us. To that I have two opinions: 1. There is a wealth of information that is not at all sensitive that was omitted, and 2. If he didn't want to say anything, he should have not taken the job.

Sincerely,

A handwritten signature in cursive script, reading "Linda Lee Stovall". The signature is fluid and elegant, with the first name "Linda" and last name "Stovall" clearly distinguishable.

Linda Lee Stovall
Administrative Assistant
Project Coordinator

APPENDIX E

**CONTRACT NUMBER
(CX-8100-1-0002)**

CONTRACT NO: CX 8100 1 0002
FISCAL YEAR: 1981
FUNDING: 8102-6112-454
AMOUNT: \$17,647.00

UNITED STATES OF AMERICA
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

CONTRACTOR: WESTEC Services, Inc.
San Diego, California 92103

ARTICLE I - PROJECT

The project is identified as follows:

Cultural resource survey and evaluation of approximately 4,100 acres
on the Cuyapaipe Indian Reservation, San Diego County, California.

The study shall be performed in accordance with Article II - Scope of Work,
pursuant to and in accordance with the National Historic Preservation Act of 1966
(P.L. 89-665, 80 Stat. 915, 16 U.S.C. 470-470n), as amended by the Land and Water
Conservation Fund Act of 1976 (P.L. 94-422, 90 Stat. 1313), and Executive Order
11593.

Performance shall be completed within the period from October 1, 1980, to
February 24, 1981. This Contract is subject to availability of appropriated funds
for this project.

Copies of all notes, photographs, drawings, plans, and other relevant data will
be properly maintained and cared for by WESTEC Services, Inc. Principal
Investigator for the Contractor will be:

Mr. Richard L. Carrico
WESTEC Services, Inc.
San Diego, California

Contracting Officer's Authorized Representative for the Government is:

Chief, Division of External Archeological Programs
Western Archeological Center
Tucson, Arizona.

The Contractor shall consult with the Government Contracting Officer's Authorized Representative on a regular basis concerning the progress in the performance of this project. Reporting requirements are specified in Article III - Time for Completion and Schedule of Submissions.

The basic legal terms and provisions required by Federal laws and regulations are incorporated and made a part of this Contract by General Provisions.

Representations, Certifications, and Acknowledgements submitted on August 22, 1980, and the Contract Pricing Proposal submitted on September 19, 1980, are hereby incorporated and made part of this Contract.

The Contractor agrees to fulfill his obligations under the provisions of Article II - Scope of Work, and in the performance of the work covered by this agreement, that the attached General Provisions, plus amendments and additions thereto, will be observed and are incorporated therein. The Service agrees to pay the Contractor for work performed on a reimbursable basis as prescribed in Article IV - Fee and Payment

ARTICLE II - SCOPE OF WORK

The work performed shall be conducted in accordance with the Technical Proposal submitted August 22, 1980. No disturbance of the ground surface or collection of cultural materials will occur in this program.

WESTEC Services, Inc., agrees to provide all necessary personnel, services, staff supervision, needed properties, facilities, and supporting activities to fulfill the requirements of the following scope of work:

A. Specific Work Items

1. Background Research

- a. A records and literature search relevant to the project area will be made. The search will include checking with other institutions that may have records for the area. These institutions shall include, minimally, the San Diego State University and the San Diego Museum of Man.

b. The State Historic Preservation Officer shall also be consulted in order to determine whether any sites currently listed on, eligible for inclusion in, or in the process of nomination to the State and National Registers of Historic Places exist within the project area.

c. A research design for the project shall be prepared. Project specific research questions and concerns shall be made explicit.

d. The Principal Investigator or Field Archeologist will attend a meeting with representatives of the Bureau of Indian Affairs and the Cuyapaipa Reservation prior to going into the field. At this meeting a tribal representative will be identified who will accompany the WESTEC Services, Inc., crew while they conduct the survey.

2 Field Research

a. The Principal Investigator shall ensure that an intensive on-foot survey of the project area is carried out in order to identify and locate cultural resources (historic and prehistoric) within the boundaries of the project area.

b. The Principal Investigator shall also ensure that interviews with residents of the reservation or other knowledgeable persons are conducted to determine the presence and location of any cultural resources which may be of ceremonial or ethnic importance to the tribe.

c. Each cultural resource identified, either through survey or interviews, shall be evaluated for its significance and its eligibility for inclusion in the National Register of Historic Places per the criteria set forth in Title 36 CFR 1202.6 (formerly 36 CFR 60.6).

d. The location of each identified and recorded cultural resource found within the project boundaries, and those

immediately adjacent to the project boundaries identified through records search, or by the State Historic Preservation Officer, shall be plotted on U.S.G.S. topographic maps (the most recent 7.5' quads), and on all project maps submitted to the archeologist by the Western Archeological Center, or the Bureau of Indian Affairs. UTM coordinates shall be supplied for each cultural resource plotted on these maps. These coordinates shall be on all site forms and National Register forms. They shall not be included in the body of the report.

e. Artifact collection and subsurface testing shall not be undertaken.

B. Reporting Requirements

1. Deliverables

a. Four copies of a progress report detailing the work completed and including a brief summary of the findings made and difficulties encountered shall be forwarded to the Western Archeological Center within 1 week of the completion of fieldwork.

b. Four copies of a draft report containing the information specified below under Report Contents, shall be delivered to the Western Archeological Center. The draft report should be complete in itself, and should not be a shortened, abbreviated or summarized version of the final report. The draft report shall be reviewed by staff archeologists at the Western Archeological Center, by the Bureau of Indian Affairs and by the tribe. Requested revisions, if any, shall be forwarded to the Principal Investigator as soon as possible. The draft report shall then be revised, if necessary, to incorporate the revisions and be delivered to the Western Archeological Center as the final report.

c. Fifteen copies of a bound final report shall be delivered to the Western Archeological Center. The final report should

contain all of the information specified below under Report Contents.

d. Copies of all site forms, interview transcriptions, photographs, and maps shall be appended to all four copies of the draft report. The final report need not contain all of this material, but should include appropriate maps and photographs. The maps shall be professionally drafted and shall contain a key showing orientation, scale, and symbols used, and shall plot the location of all sites identified in relation to project boundaries. Detailed maps of all sites considered eligible for inclusion in the National Register shall be included. The photographs in the final report shall be of high resolution. Ordinary photostatic copies of photographs will not be accepted.

e. National Register of Historic Places nomination forms shall be completed for each cultural resource within the project area considered eligible for inclusion. Photographs and detailed maps of each cultural resource recommended for nomination to the National Register of Historic Places shall accompany the nomination forms. The nomination forms are to be submitted with the draft report and shall be submitted only to the Western Archeological Center, and not to the State Historic Preservation Officer.

2 Minimum Report Contents for Draft and Final Reports

The draft and final reports shall follow American Antiquity style as given in Vol. 44, No. 1, and shall contain all the following items:

- a. An abstract of less than 200 words.
- b. The report cover shall be clearly labeled with the title of the report, the contract number under which the work was funded, and the words "Draft Report" or "Final Report."

- c. A table of Contents and numbered pages.
- d. A discussion of the purpose and scope of the survey and general introductory remarks.
- e. An overview discussion of previous ethnographic and archeological investigations in the area. A summary of the history and prehistory of the area.
- f. A map showing the size and location of the project area
- g. A map showing the location of all identified cultural resources within or immediately adjacent to the project area
- h. A description of survey and interview techniques and methodology. Any particular difficulties encountered shall be explained. Areas not examined for any reason should be plotted on the appropriate maps, and the reasons for nonexamination detailed. The likelihood of significant cultural resources existing in any area that was not examined shall be discussed.
- i. A description of the natural environment, including a discussion of the geology, climate, flora, fauna, hydrology, soils and physiography. Any available information regarding change in these factors through time that may be relevant to prehistoric and historic human use should be discussed.
- j. A discussion of the results of the survey and interviews. This discussion shall include a description and evaluation of each cultural resource containing sufficient data to enable the State Historic Preservation Officer to make a determination of eligibility for inclusion in the National Register of Historic Places for all identified cultural resources (see Guidelines for Level of Documentation to Accompany Requests for Determinations of Eligibility for Inclusion in the National Register, Federal Register, Vol. 42, No. 183, September 21, 1977).

k. A discussion of the applicability of the research design. If modifications in the research design were necessary and if new research questions were raised, these should be discussed.

l. An opinion for each cultural resource concerning its eligibility for inclusion in the National Register of Historic Places, citing the criteria under which it does or does not qualify, and including an in-depth discussion of those qualities that make the resource eligible or ineligible. If an opinion cannot be given, due to anomalous or insufficient data, then an outline of a program designed to provide the required additional data sufficient to make an evaluation shall be provided. This outline shall include time and cost estimates.

m. Recommendations concerning resource preservation through avoidance, or data preservation through scientific investigation.

n. Documentation of consultation with the State Historic Preservation Officer. Documentation shall consist of the request letter from the Principal Investigator to the State Historic Preservation Officer, and the State Historic Preservation Officer's response. If no response is received from the State Historic Preservation Officer by the submission date for the final report, this requirement shall be considered fulfilled if (a) the request letter is dated no later than 10 days after the date of the contract, and (b) a copy of the request letter is included in all copies of the final and draft report.

o. Sufficient photographs to document the findings of the survey. The photographs should be of high resolution, should be bound with the report and should be listed in the Table of Contents. Each photograph will be captioned to indicate viewer orientation and the subject of the photograph. Ordinary photostatic reproductions of photographs will not be accepted in the final report.

- p. A bibliography listing all resources consulted during the investigations.

ARTICLE III - TIME FOR COMPLETION AND SCHEDULE OF SUBMISSIONS

The Contractor shall proceed with the furnishing of the services as defined in Article II - Scope of Work, promptly upon notice to proceed by the Contracting Officer. All reports must be submitted to the Contracting Officer's Authorized Representative, Western Archeological Center. The work shall be initiated and submitted to the Government within the following schedule:

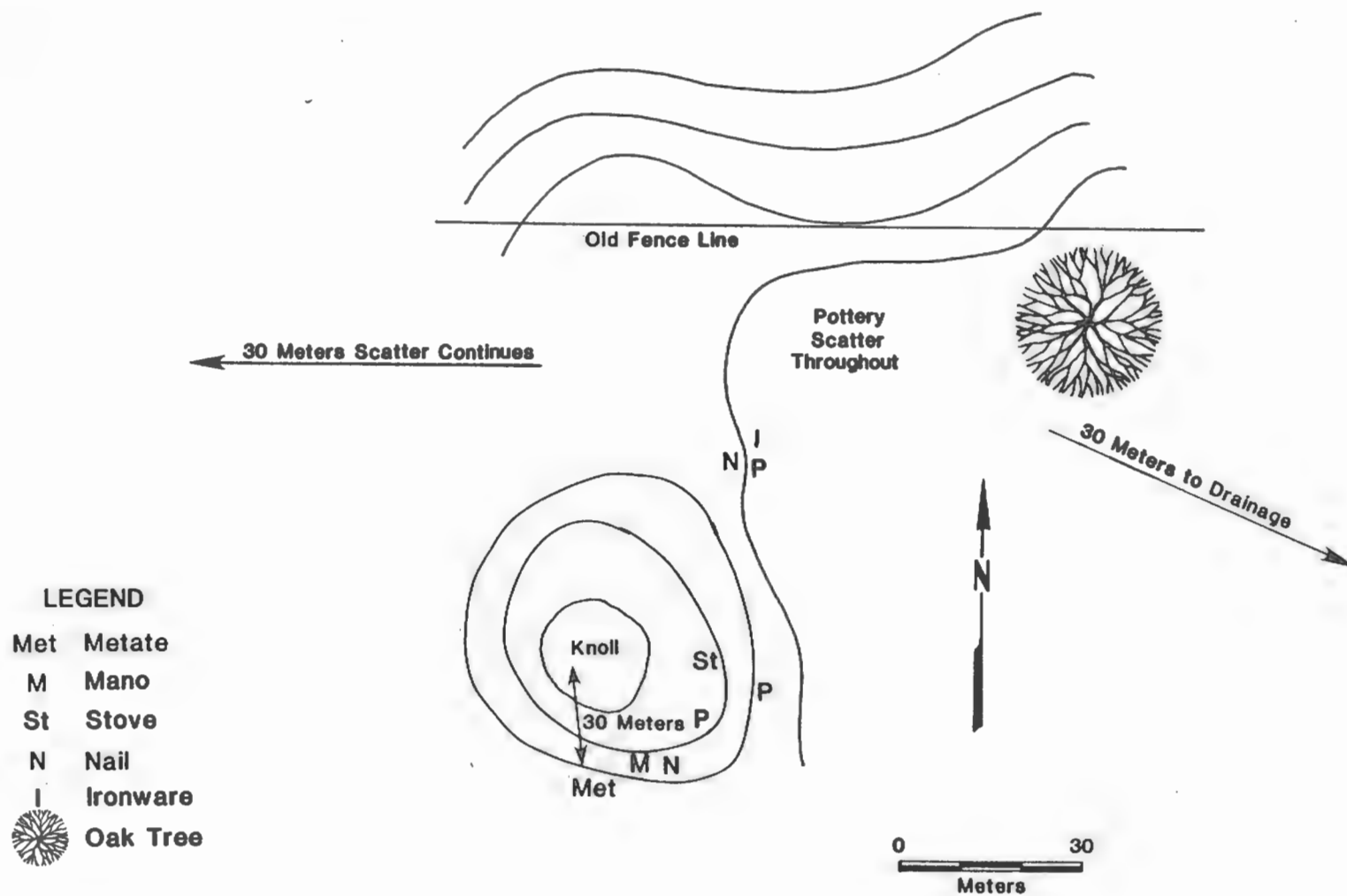
- A. Progress Reports: One progress report shall be submitted in quadruplicate to the Western Archeological Center within one week of the completion of fieldwork.
- B. Draft Report: Four (4) copies will be submitted by December 24, 1980
- C. Final Report: Fifteen (15) bound copies of a final report are due by February 24, 1981. If extensive revisions of the draft report are necessary, this date may be renegotiated.

ARTICLE IV - FEE AND PAYMENT

For the furnishing of all services as specified in Article II, the Contractor shall be paid a total cost-reimbursable plus fixed fee payment not to exceed seventeen thousand six hundred forty-seven dollars (\$17,647.00). The Contractor agrees to progress payments being made for work accomplished in accordance with the schedule set forth below, and the General Provisions, paragraph 4c. Funds in the Direct Cost Section of the budget may be shifted between line items, but no shift may exceed 15 percent of the total Contract amount without a bilateral agreement

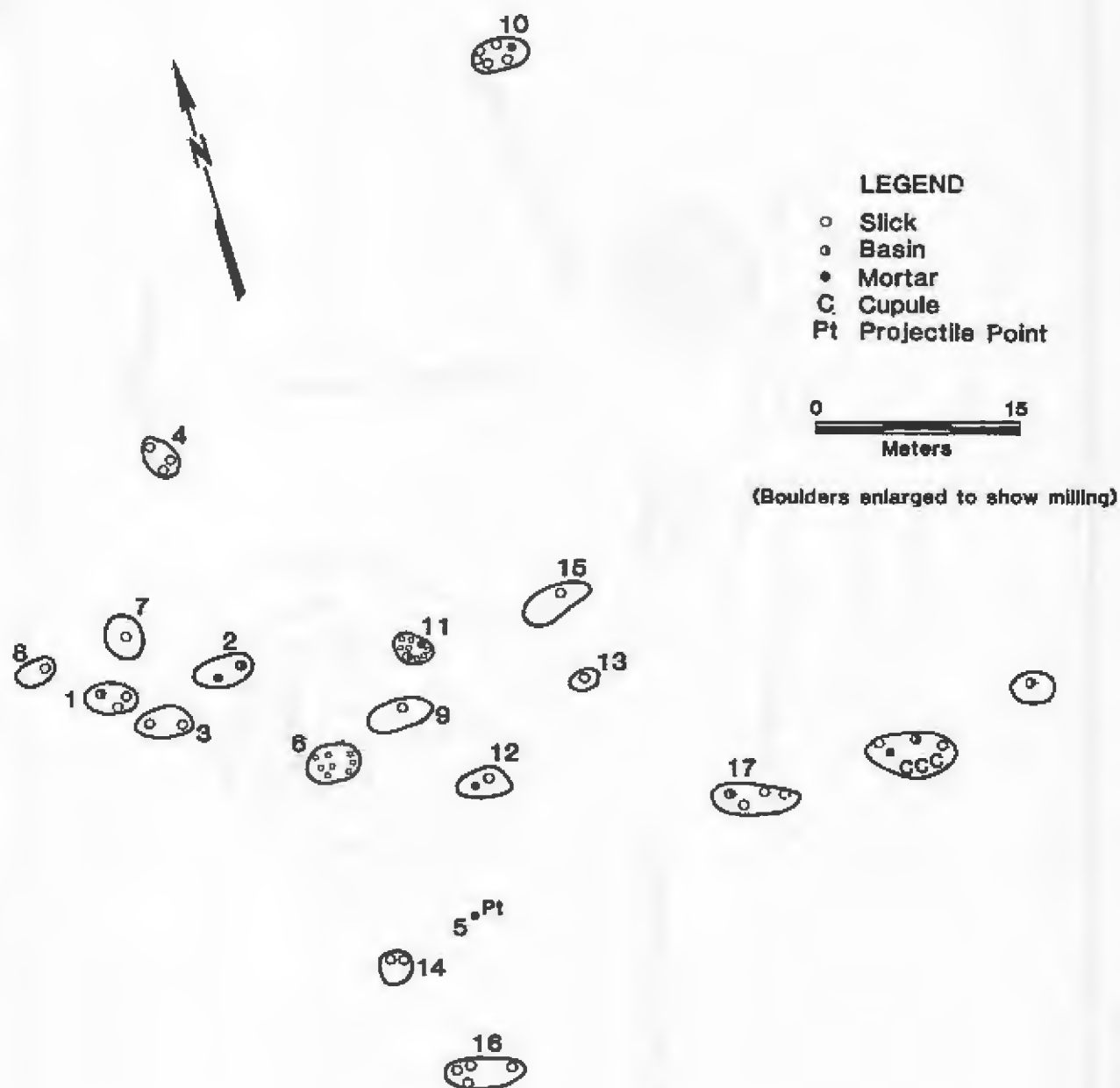
Progress payments to the Contractor shall be made on the basis of itemized invoices submitted for the costs plus fixed fee of work performed by the Contractor and accepted by the Government. Invoices shall include the cost to date for each item of service performed. The total of progress payments shall not exceed 80 percent of the total Contract amount as shown above. Payment of the final 20 percent is based upon acceptance of the final report and completion of all contract requirements.

APPENDIX F
SAMPLE OF SITE SKETCH MAPS



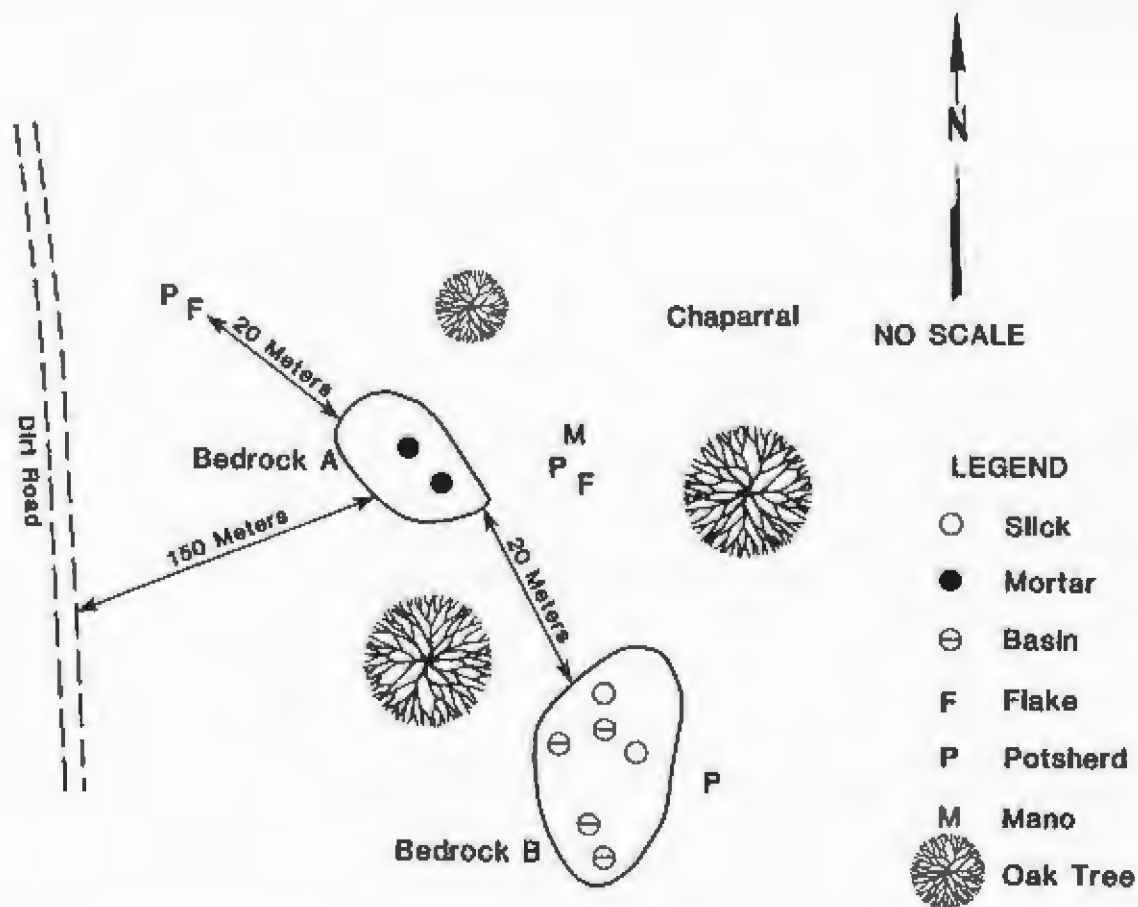
Site sketch for SDi-8410

FIGURE
F-1



Site sketch for SDi-8413

FIGURE
F-2



Site sketch for SDi-8422

FIGURE
F-3



F-4

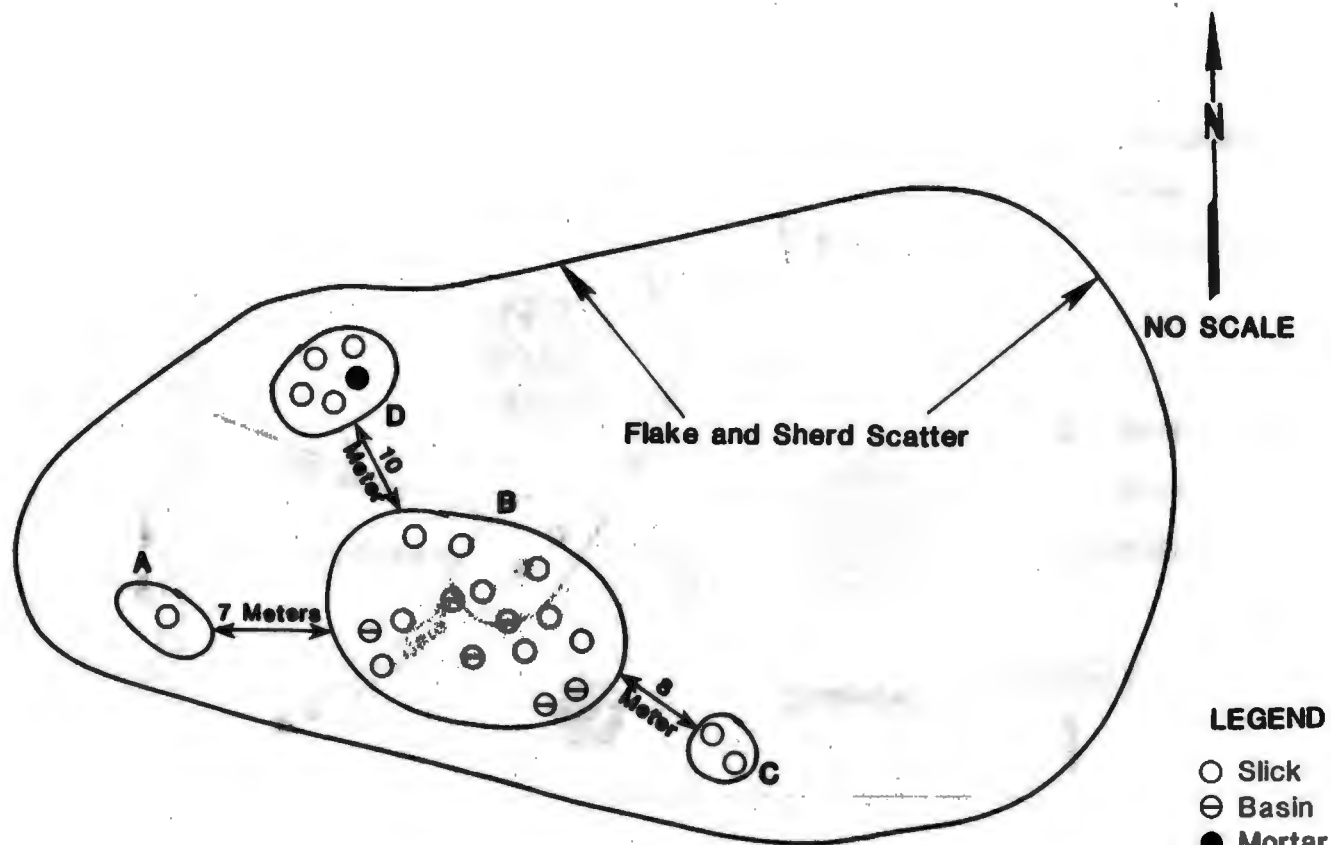
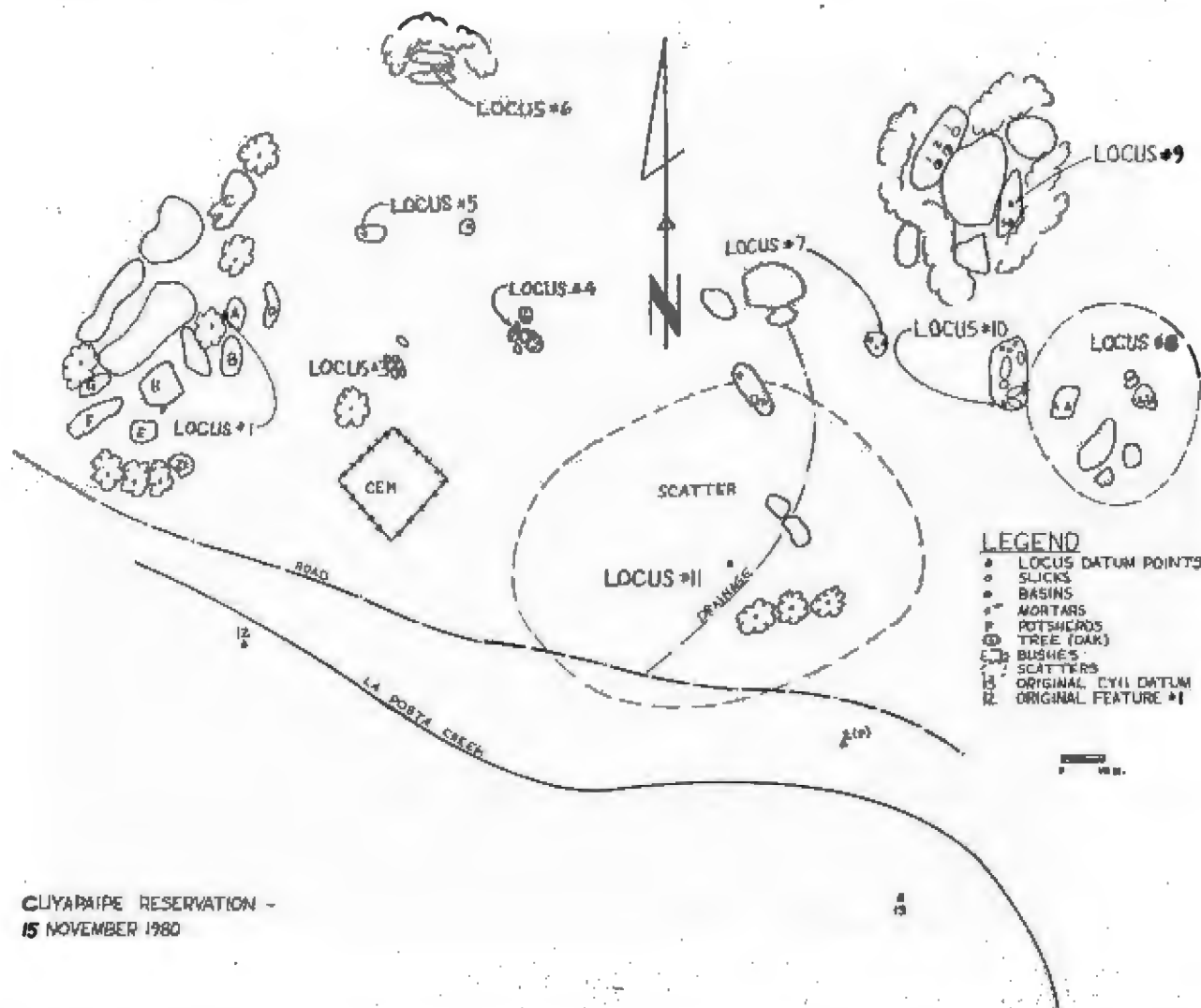


FIGURE
F-4



Site sketch for SDi-8433

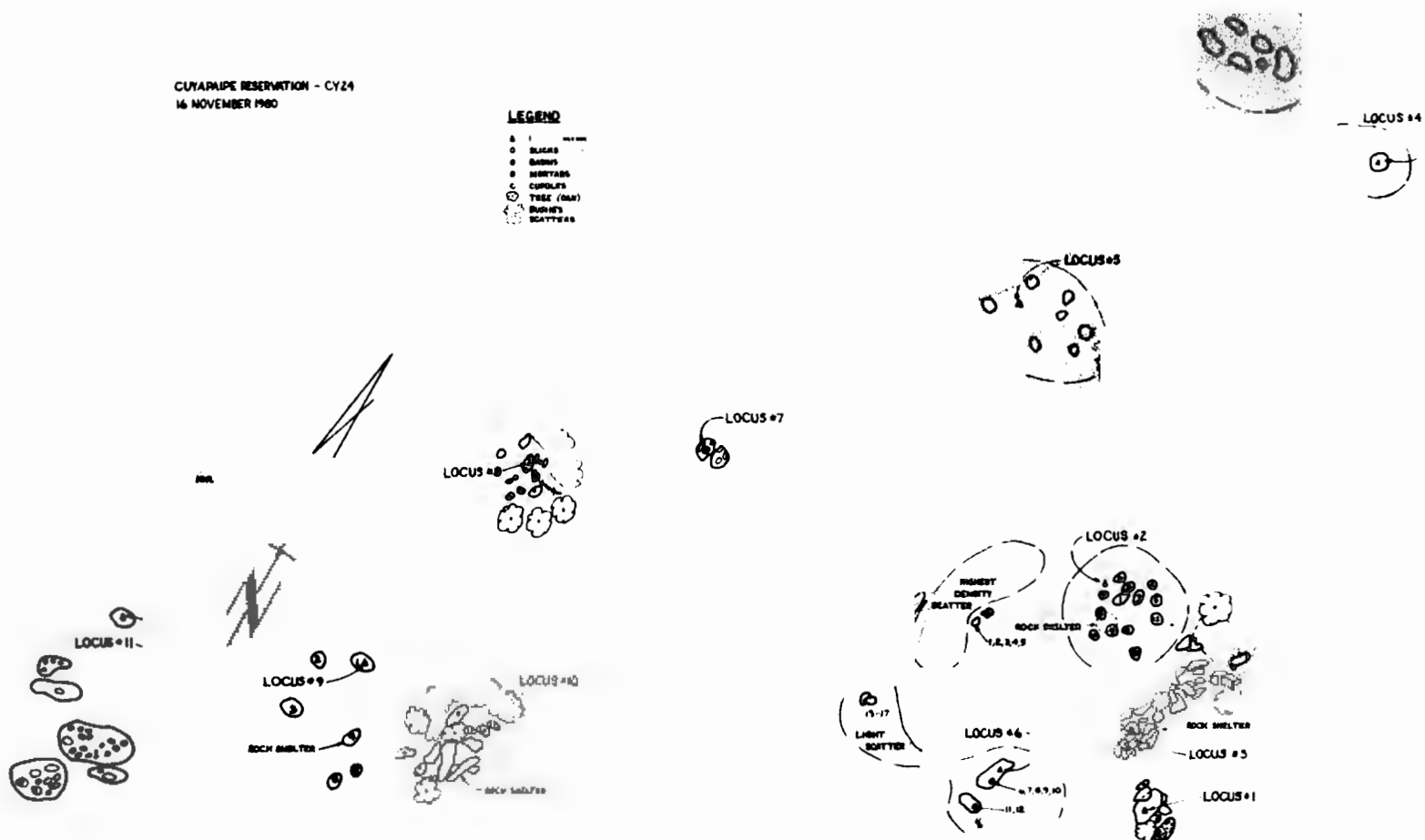
**FIGURE
F-5**



CUYAHUPE RESERVATION - CY24
16 NOVEMBER 1980

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Site sketch for SDi-8434

FIGURE
F-6

APPENDIX G
RECORD SEARCH DATA



CULTURAL RESOURCE MANAGEMENT CENTER
DEPARTMENT OF ANTHROPOLOGY
COLLEGE OF ARTS AND LETTERS
SAN DIEGO STATE UNIVERSITY
SAN DIEGO, CA 92182

(714) 265-6300 265-6520

ARCHAEOLOGICAL SITE FILES RECORD SEARCH PROJECT

Source of Request: WESTEC Services, Inc

Date of Request: 6 November 1980

Date Request Received: 7 November 1980

Project Identification: Cuyapipe Indian Reservation

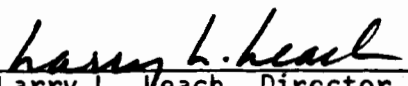
- () The San Diego State University files show no recorded sites within the project area nor within one mile of the project boundaries.
- (XX) The San Diego State University files show recorded site locations within the project area and/or within one mile of the project.

Record check by Jackson Underwood Date 10 November 1980

The San Diego State University files show that the following archaeological reports have been published on projects within one mile of your proposed project.

See attached sheet

Archive check by M. S. Shackley Date 11.10.80


Larry L. Leach, Director
Cultural Resource Management Center
Department of Anthropology

An educational, non-profit corporation founded in 1915, collecting for posterity and displaying the life and history of man.

REPORT ON ARCHAEOLOGICAL SITE FILES RECORD SEARCH

Source of Request: WESTEC Services, Inc. - Clifford Taylor
Date of Request: 6 November 1980
Date Request Received: 10 November 1980
Name of Project: Cuyapipe Indian Reservation Cultural
Resources Inventory - Job #3863

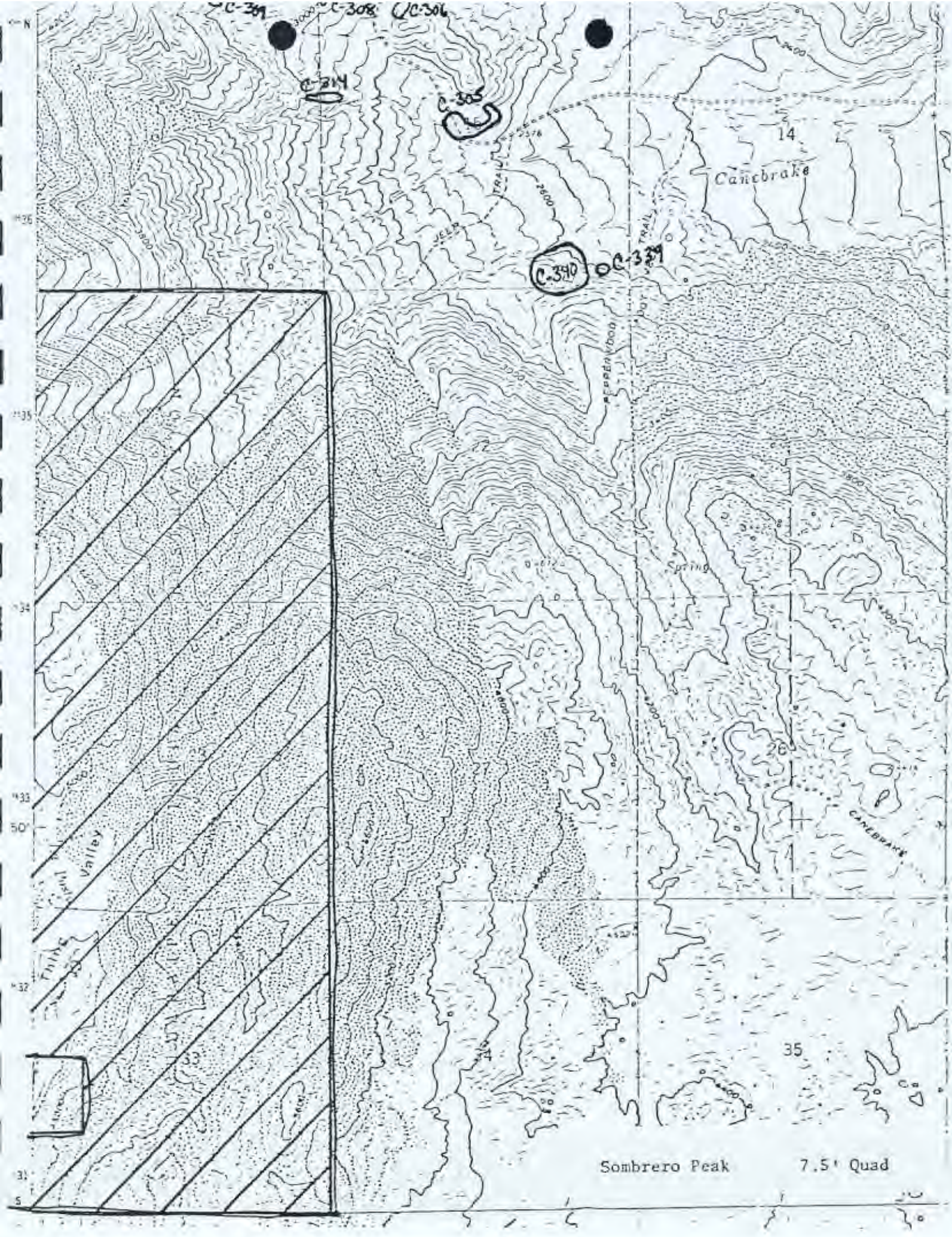
The Record Search for the above referenced project was completed on 10 November 1980. The project area map is returned. The Museum of Man has no new archaeological sites recorded for the project area. One Environmental Impact Study (EIS-51) is on file in the vicinity of the project area.

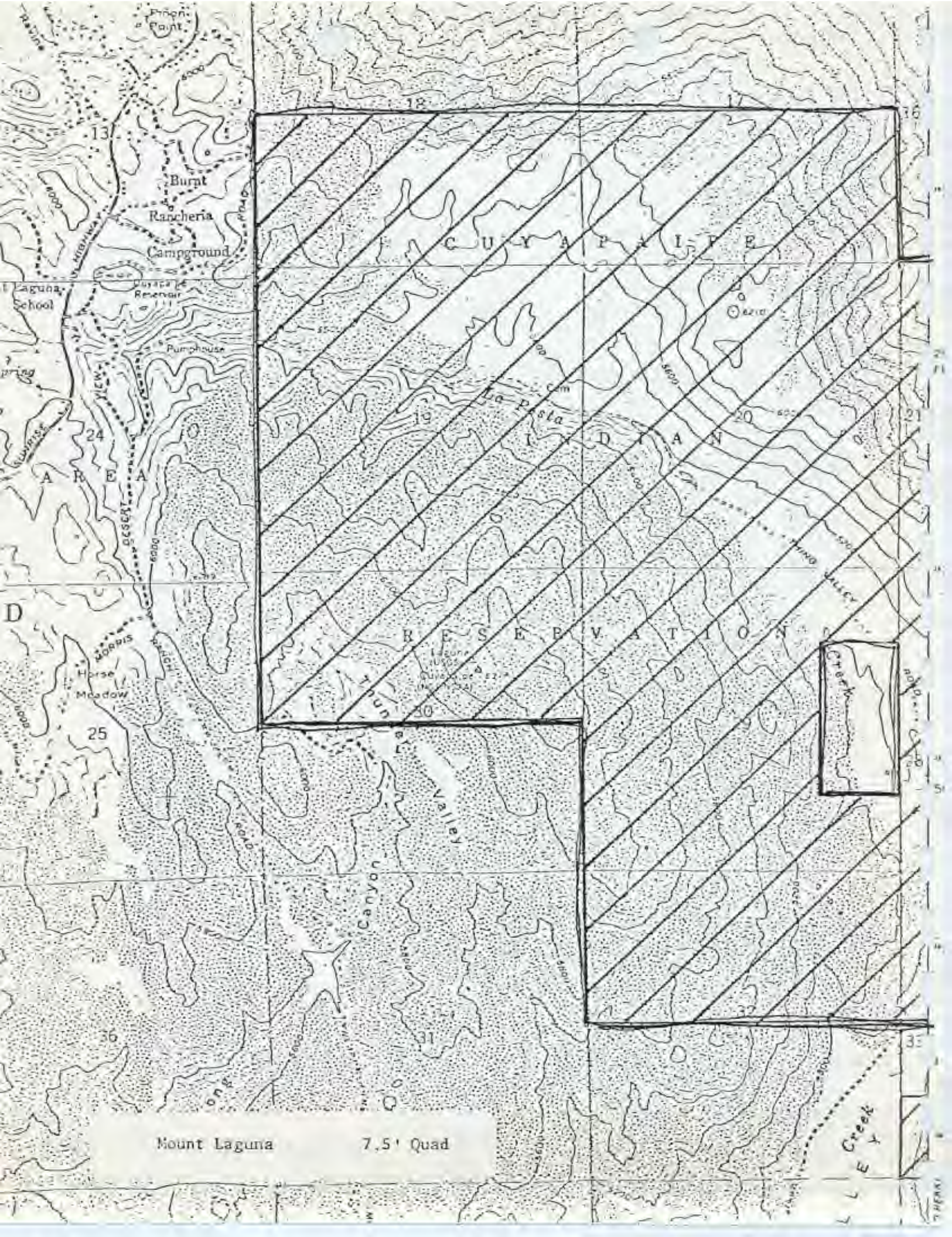
Record Check by: Grace Johnson

Date: 10 November 1980

Signed: Lowell E. English







Sombrero Park Quad:

SDi	1307	Museum of Man C-224
SDi	4009	not recorded
SDi	4139	not recorded
SDi	5304	C-340 ✓
SDi	5305	C-339 ✓
SDi	5310	C-314 ✓
SDi	5311	C-313
SDi	5312	C-312
SDi	5315	C-309 ✓
SDi	5316	C-308 ✓
SDi	5317	C-307
SDi	5318	C-306 ✓
SDi	5319	C-305 ✓
SDi	5320	C-304
SDi	5322	C-293
SDi	5323	C-292
SDi	5329	C-291
SDi	5330	C-290
SDi	5331	C-289
SDi	5332	C-269
SDi	6887	not recorded
SDi	7173	not recorded

Mt. Laguna Quad:

SDi	117	not recorded
SDi	1150	not recorded
	1157	not recorded